Youth in Lebanon:
Using collaborative and interdisciplinary communication design methods to improve social integration in post-conflict societies

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Abstract

In 1995, the World Summit for Social Development identified social integration as one of the three overriding objectives for social and economic development. This priority arose following a century that ended with the collapse of many states and the sharpening of strife around the world. Social integration was seen as a pathway to reinforcing common identities, supporting cooperation and lessening the likelihood of violence and conflict. For the past 20 years, governmental, academic and third sector organisations – with the United Nations at the forefront – sought to improve social integration. However their methods and interventions have commonly been restricted to policy-making and dialogue practices.

Peacebuilding and reconciliation are affected by communication within and amongst different groups. Nonetheless, the potential for communication design to contribute towards social integration remains unexplored. This practice-led communication design research focuses on 18 to 30 year old youth in Lebanon – an extreme case of a politically, religiously, geographically, culturally and linguistically segregated post-conflict generation. The research adopts an innovative, interdisciplinary[1] and collaborative[2] approach, to explore the contribution of communication design methods towards social integration interventions.

The interdisciplinary and collaborative case study process spans seven stages of practice: Discover, Delve, Define, Develop, Deliver, Determine Impact and Diverge. I developed this process with Darren Raven in 2010, and have been testing and refining it over the past five years through the socially-focused design projects of BA Design for Graphic Communication students and staff at the London College of Communication. This process builds on the Design Council's Double Diamond design process by incorporating stages from the National Social Marketing Centre's process. Through these stages, the research developed several innovative communication design methods: Explorations, a cultural probes toolkit exploring young people's local context; Road Trip, an autoethnographic journey preparing the researcher; Connections, an effective method for recruiting stakeholders; Expressions Corner, a confidential diary room for understanding young people's experiences, attitudes and behaviours; Imagination Studio, a collaborative workshop series for developing social integration interventions; Imagination Market, an efficient platform for piloting these interventions; and a Social Impact Framework; to evaluate the impact of the interventions and research. These methods enhanced candid input from young people, reduced ethical tensions, and improved their engagement with the research. The methods also involved youth and wider stakeholders in understanding and reframing the problem, invited them to generate and deliver solutions, strengthened their sense of ownership and therefore the sustainability of the research outputs, and finally, built their capabilities throughout the process.

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[1] Drawing on disciplines such as social, political, behavioural, and psychological sciences.
[2] Engaging multiple stakeholders including young people, civil society, institutions, topic experts and policy-makers.

The social integration interventions developed and piloted through the case-study research ranged from a citizen journalism platform reducing media bias, to a youth-led internal tourism service encouraging geographic mobility. The evaluation of the 24-hour pilot interventions demonstrated a positive shift in young people's willingness to integrate. The social impact and social value assessment suggests that effective social integration interventions – such as the ones developed and piloted in the case study research – have higher chances of delivering positive social and economic outcomes for the communities involved.

This practice-led research presents a number of contributions, the most significant of which is a methodology, process and set of methods highly transferable across social integration challenges worldwide. The research also provides social integration theory and practice with a clear demonstration of the value and potential of communication design to advance interventions from replication to innovation. To communication design theory and practice, the research makes the case for the value of interdisciplinary and collaborative principles in enhancing rigour and social impact. Finally, to the Lebanese context, the research provides in-depth qualitative insights on social group dynamics, segments, and behaviours, which act as an evidence-base to underpin future local interventions.

Beyond this thesis, the knowledge gained from this research will be disseminated to the various relevant communities of practice – including researchers, designers, policy makers, and community development workers – in the form of Creative Commons licensed design guidelines, as well as presentations, capacity building workshops, and academic publications. The dissemination of knowledge hopes to inspire and enable these communities to adopt, adapt and build on communication design methods when addressing social segregation challenges within their varying contexts.

Preface

I was born in the middle of the Lebanese Civil War, and lived the first eight years of my life through the sectarian violence. With the end of the civil war in 1990, I moved with my family to Washington D.C where my father was transferred for a two-year post at the Lebanese Embassy. After returning to Lebanon, I completed my secondary education and a BA in Graphic Design at Notre Dame University in 2004.

The choice for pursuing a design career emerged from having grown up in a family of multidisciplinary designers, and from Graphic Design being a pioneering subject of study in Lebanese universities at the time. However, my interest in design was coupled with an interest in the social and political contexts that shaped my experiences growing up. I was therefore inspired by the work and writing of conscientious designers and design movements such as Victor Papanek, Jorge Frascara, Jonathan Barnbrook, Ken Garland, Adbusters and the First Things First Manifesto.

For three years, I worked as a graphic designer at Indevco Group, a multinational company concerned with the economic and industrial revival of post-war Lebanon. Throughout these years, I contemplated post-graduate studies in London, due to the city's reputation as the design capital of the World (The London Design Festival, 2014). This intention was further reinforced following the serial political assassinations of 2005 and the Lebanon July War of 2006. Political tensions peaked and public protest and activism movements emerged, with conscientious Lebanese designers playing a significant self-initiated role in improving the branding of campaigns and communicativeness of political messages.

Therefore, in early 2007, I moved to London to further explore the role design practice can play in contributing to social and political change. I completed an MA in Graphic Design at the London College of Communication. My thesis and project, Visual Politics[3] (Choukeir, 2007), developed a transferable methodology for analysing the context, drivers and impact of commissioned and self-initiated socio-political graphics produced in Lebanon during the political unrest period of 2005 to 2007. Visual Politics helped me analyse the polarisation and dichotomy of political messages disseminated through visual communication in Lebanon, and how these further exacerbate the conflict. The research also unlocked the potential for communication design best practice to be used constructively to reintegrate post-conflict communities. This insight provided me with the motivation and direction to embark on a part-time PhD journey at the University of the Arts London in 2008.

Earlier in 2008, I had started working at Uscreates, a strategic design consultancy supporting organisations across sectors to achieve social impact through the products, services and campaigns they deliver. Since 2008, the company has grown from a three-person team to an

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[3] The methodology and visual archive was published online on 111101: www.111101.net/Projects/VisualPolitics

established and renowned consultancy with a few dozen associates and clients. My experience at Uscreates has been instrumental in defining and refining my practice as a socially-focused designer. The agility of the company enabled co-founders Zoe Stanton, Mary Cook, and me as Chief Operating Offiers (and formerly Design Director), to experiment with a broad range of design methods, processes and outputs to address diverse social challenges.

This practice-based day-to-day learning was taking place simultaneously while I was undertaking my PhD research, and lecturing BA design students at the London College of Communication. Therefore, the PhD is as informed by empirical research with young people in Lebanon, as it is by my evolving social design practice at Uscreates, and my reflexivity and knowledge sharing experience as a design lecturer. Naturally, reflections from my researcher, practitioner and lecturer roles interplay intermittently throughout the thesis.

Acknowledgements

I am grateful to everyone who supported me throughout the course of this PhD. Many individuals generously offered their time and insight to inform the research. I am thankful for their motivation, knowledge, and dedication. I am also delighted with the lasting relationships I have developed over the past few years.

I would like to start by thanking a number of topic experts who have helped guide this research. Elie Awad from Youth 4 Tolerance, thank you for sharing with me your vast experience on promoting tolerance among young people in Lebanon. Adonis Bouhatab, thank you for helping me locate historical literature on the Lebanese social structure. Rima Majed, thank you for the conversations that allowed us to share research notes on the social dynamics of young people in Lebanon. Mohamed Najem and Jessica Dheere of SMEX, thank you for sharing insights on the role of social media in driving social change. Georges Sassine, thank you for the valuable email correspondence and references on the relationship between social integration and economic development. Claire McAndrew thank you for your advice on analysing qualitative data. Ranya Bechara, thank you for sharing your experience and tips on how to finish a PhD. I am equally grateful to youth workers and social activists who have supported me to recruit participants for the research: Nahi el Jawad, Souhair Jaafil, Laurice Balech, Roy Nohra, Nermine Horr, Tami Kozhaya, Mireille Raad, Habib Rahmeh and Fouad Drouby. Without your support, this research would not have been possible. I extend my thanks to colleagues and friends who have enabled me to conduct my research remotely from London, by providing a facilitation arm in Lebanon. Particularly, I would like to thank Habib Rahmeh, Maya Jizzini, Tonnie Choueiri and Mahmoud Traboulsi. I appreciate the great lengths you took – from working on your weekends to commuting to remote regions – to facilitate the research interviews.

I believe one of the most significant contributions to this research has been that of Imaginers. These are a group of dedicated Lebanese young people, designers, social entrepreneurs and social and political experts who have accompanied the research for a whole year, to collaboratively develop, pilot and evaluate social integration solutions for Lebanon. An immense thank you to Aisha Habli, Sarah Habli, Raymonda Adib, Vanessa Mghames, Sarah Zbeidy, Maryam Harb, Saad Reslan, Charbel Naim, Jana Bou Reslan, Nayla Feghaly, Youssef Chaker, Roa Abou Zeid, Gwen Abou Jaoudeh and Dima Boulad. Your commitment, passion, creativity and imagination have inspired hundreds of young people around you, and have contributed to remarkable research outcomes. Keep doing the great work you are doing. Thank you also to those who have supported Imaginers with expert input as various stages of the development journey: Ghassan Bou Diab, Vanessa Basil, Zeina Saab, David Habchy, Alexandre Roumi, Joseph Maalouf, Mohammed Fathi, Rana Abou Rjeily, Assaad Thebian, Joanna Jurdi, Nadim Elias Inaty, Roland Abou Younes, Maymana Azzam, Charbel Gemayel, Sadika Kebbi and Mohamad Chamas. Thank you for finding the time to contribute despite your busy schedules. Your suggestions have been instrumental in shaping the research outputs. An additional thanks goes out to the youth volunteers who helped

Imaginers test their solutions on the ground. Namely, I would like to thank Farah Assi, Patricia Moukarzel, Zahraa Jouni, Joudy El Asmar, Marwa Bondak, Patrick Abou Salloum and Maya Khayal.

A number of pioneering organisations in Lebanon supported, promoted or funded this research. Imad Atallah from Nahwa al-Muwatiniya, thank you for incorporating research interviews within Kazamaza youth workshops. Patricia Zoughaib from TEDxBeirut, thank you for setting up this wonderful initiative and inviting me to be a speaker. Hala Makarem from n – Community Creativity, thank you for offering Imaginers the perfect space to stimulate their creativity. Sabine Choucair from Beirut DC and Munir David Nabti from Alt City, thank you for being generous with your space for workshops as well. Mary Rose Cook, Zoe Stanton, and other Uscreates colleagues, thank you for helping me grow and develop continuously as a social design practitioner. Doreen Toutikian from MENA Design Research Centre, thank you for inviting me to speak at Beirut Design Week. Finally, Afif Tabsh from Aie Serve, thank you for your trust and support – from providing Imaginers with a space and a base for their work, to mentoring support, to seed funding that enabled them to pilot their solutions. Your help will hopefully create a legacy that extends beyond the completion of this PhD.

I am especially grateful to my supervisors Teal Triggs, Brian Street and Ian Horton, who offered me direction throughout this often disconcerting process, asked me difficult questions to focus the research, provided the accountability necessary to keep the research moving at a steady pace, and took the time and patience to review a number of thesis drafts and revisions. Thank you for your invaluable guidance. Thank you to Darren Raven who helped me develop and test the 7D design process, which forms the basis for this research methodology. I am also grateful to Linda Selwood Choueiri, my design mentor and friend who has accompanied me throughout my design career, and who motivated me to embark on this journey.

The driving force that has helped me get through this PhD has to be my marvelous family – from words of encouragement, reflection and inspiration, to on-the-ground help with logistics and facilitation. George and Julie Bouhatab, Raymonde, William, Ashley, Cedric, Adrea and Chelsea Choukeir, and Hanane Kai, thank you for believing in me unconditionally. A final thank you goes to someone who has accompanied me day in and day out: my loving husband Youhanna Hojeily. You helped in every way you could to ensure I had protected time to work on my PhD every weekend. You celebrated the highs with me and lifted me out of the lows. You may still not know the title of the PhD by heart, but this accomplishment is as much yours as it is mine.

This PhD research is dedicated to my dearest father Brigadier General Victor Choukeir. You taught me to dream big and work hard. You taught me justice, equality, fairness, tolerance and acceptance. You taught me to use my knowledge and skills to solve problems for the social good. These values provide the foundation for this PhD research, and will shape my design practice for many years to come.

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Definitions

The research title includes a number of key terms that may have variable definitions. These key terms are underlined and defined below to clarify and frame meanings as intended in this research:

"Youth in Lebanon: Using collaborative and interdisciplinary communication design methods to improve social integration in post-conflict societies."

(1)   **Collaborative methods:** methods involving multiple parties to work towards a shared goal, due to the stake they have in an issue or the experience, expertise and knowledge they can contribute. Stakeholders include target audiences/beneficiaries/end users, topic experts, governmental and non-governmental bodies, service providers, community volunteers, and so forth.

(2)   **Interdisciplinary methods:** methods that adopt, adapt, blend or build on existing theories, methods and ideas from multiple disciplines, due to the contributions these disciplines have offered towards a particular topic area.

(3)   **Communication design:** the process of designing communication solutions aimed at communicating particular messages to particular audiences, in order to raise their awareness, provide them with knowledge, drive them to take action, or change their attitudes and behaviours. The designed communication solutions may be visual or verbal, and are not constricted to pre-set mediums, formats or channels.

(4)   **Communication design methods:** methods developed and implemented to facilitate a communication design process. The methods may or may not exist within the field of communication design.

(5)   **Social integration:** a process where members of different social groups (e.g. ethnic, sectarian, religious, economic, age-based, linguistic, etc.) are encouraged to interact and collaborate, in order to live cohesively and peacefully together. An integrated society is manifested in cohesive relationships facilitated by a range of social institutions including law, labour, marriage, education, and community. Social integration contributes to economic development, political stability, safety and security, and better health outcomes, and is manifested in the quality and quantity of inter-group interactions in a society.

(6)   **Post-conflict societies:** a society that has directly experienced short or lengthy armed conflict, has signed a formal peace settlement or a cease-fire agreement, is no longer experiencing armed conflict, and is going through a process of reconstruction, rehabilitation and healing. In this context, armed conflict is defined as violence between different bodies resulting in more than 200 battle-related deaths per year[4].

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[4] This definition is based on a paper the United Nations Educational, Scientific and Cultural Organization published in 2010 to define conflict-affected countries (Strand & Dahl, 2010, p.11).

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(7)   Youth: in the context of this research where young people are targeted to improve social integration, the age range starts with the age of legal majority, and ends with the average age for marriage. In the case of Lebanon, this age range is 18 to 30 years old[5].

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[5] See Section 1.2.3 in Chapter 1 for the rationale supporting this age bracket.

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Introduction

This introduction presents the aim of the research, background, field of study, methodology, and context of the case study, all of which demonstrate this PhD's contributions to knowledge. The introduction ends with an overview of the thesis structure and chapters.

0.1 Aim

The aim of this practice-led research is to explore the role and contribution of the communication design field of practice, in the development of interventions that aim to enhance social integration among young people in post-conflict communities. Through the case study of youth in Lebanon, this thesis presents the development, application and evaluation of a range of interdisciplinary and collaborative communication methods that help shape evidence-based findings and solutions to bring together young people from different sect, political, geographic, linguistic, and cultural groups. Beyond this PhD research, outcomes will be collated into a set of accessible transferable guidelines addressed to design, social science, social sustainability, and community development practitioners and researchers working on social integration studies and projects in similar post-conflict countries.

0.2 Background

In 1995, the World Summit for Social Development reached a new consensus on the need to place people at the centre of development. The summit was the largest gathering of World leaders at one time, and it identified social integration as one of the three overriding objectives of social and economic development, alongside the reduction of poverty and the generation of employment opportunities (UNDESA, 2005, p.3). The World Summit evidence-base suggests that countries – particularly post-conflict countries – that are proactive about social integration and cohesion among their diverse social groups can improve their social and economic development, and reduce the likelihood of conflict and violence amongst these groups (UNDESA, 2005). More than 20 years on, social integration remains a key priority. In 1995, The United Nations set up a dedicated 'Social Integration: Social Policy and Development Division', and is continuing to commission projects and undertake research that furthers people-centred integration. The division defines its mission as follows:

> *"A society for all, in which every individual, each with rights and responsibilities, has an active role to play. Such an inclusive society is equipped with mechanisms, which accommodate diversity, and facilitate/enable people's active participation in their political, economic and social lives. As such, it over-rides differences of race, gender, class, generation, and geography, and ensures equal opportunities for all to achieve full potential in life, regardless of origin. Such a society fosters, at the same time, emanates from well-being of each individual, mutual trust, sense of belonging and inter-connectedness." (UNDESA, 2015)*

This mission aligns with that of the PhD research presented here, through its vision and people-centred principles. The difference between this PhD research and other practice that has been produced by governmental, non-governmental and academic organisations since the World Summit declaration lies in the approach. The UNDESA advocates for multi-stakeholder dialogue,

as the best practice approach to furthering social integration (UNDESA, 2005, p.13). Whilst dialogue is valuable, this research argues that it is but one approach for social integration. Conflict and reconciliation are affected by communication – with dialogue being one form of communication – amongst different groups. Nonetheless, the potential that the broader communication design discipline may contribute towards reconciliation has remained unexplored (Pompeÿ, 2008; Broome, 2002, p.314). Benjamin Broome stresses that peace building and social integration activities have often been undertaken either by diplomats or social scientists, with no contribution from designers and no application of design methods (Broome, 2002, pp.314-317). UNDESA recommends that "policies and programmes should be developed to promote social integration while addressing factors contributing to disintegration", and that these development processes should encourage "coming together" while respecting differences (UNDESA, 2005, p.21). This PhD research adopts both of these recommendations using the wider communication design field of practice. Firstly, it conducts empirical evidence-based research to identify social integration barriers among youth in Lebanon. It then collaboratively designs communication interventions to address each barrier with these young people and wider stakeholders.

0.3 Field of practice

This research specifically frames itself within the field of communication design practice as defined by Jorge Frascara, who has mapped this terrain extensively and meticulously since 1997. Frascara achieved this through a series of books, articles, conferences and teachings conceived in the course of his ongoing academic and professional life. As a starting point, this research takes his theoretical framework of the field of visual communication design, and expands on it to define the wider field of communication design (Figure 1). Frascara proposes the following working definition for visual communication:

> *"Visual communication design… is the <u>process</u> of conceiving, programming, projecting, and realizing visual <u>communications</u> that are usually produced through industrial means and are aimed at broadcasting specific <u>messages</u> to specific <u>sectors of the public</u>. This is done with a view toward having an <u>impact</u> on the public's knowledge, attitudes, or behavior in an intended direction." (Frascara, 2004, p.2)*

Based on this definition, the field of communication design would only differ from that of visual communication design in the produced outputs, which might be visual, but could also cover a broad spectrum of sensory channels such as auditory, tactile, olfactory, gustatory, or any combination of these. The research context relates to the different terms in the definition above as follows: the <u>process</u> of the research is interdisciplinary and collaborative, the <u>communications</u> are interventions developed as a result of this process, the <u>messages</u> these interventions broadcast promote social integration, the <u>sectors of the public</u> targeted are young people from diverse social groups in Lebanon, and the <u>impact</u> that the communications hope to achieve is an increase in pro-social integration attitudes and behaviours. It is important to note here that these terms are framed specifically in relation to communication design achieving social as opposed to commercial impact. Therefore the field of communication design for social integration in the context of this research also overlaps with the field of social design, but limits the scope of the field to its communicative outputs as illustrated in Figure 1.
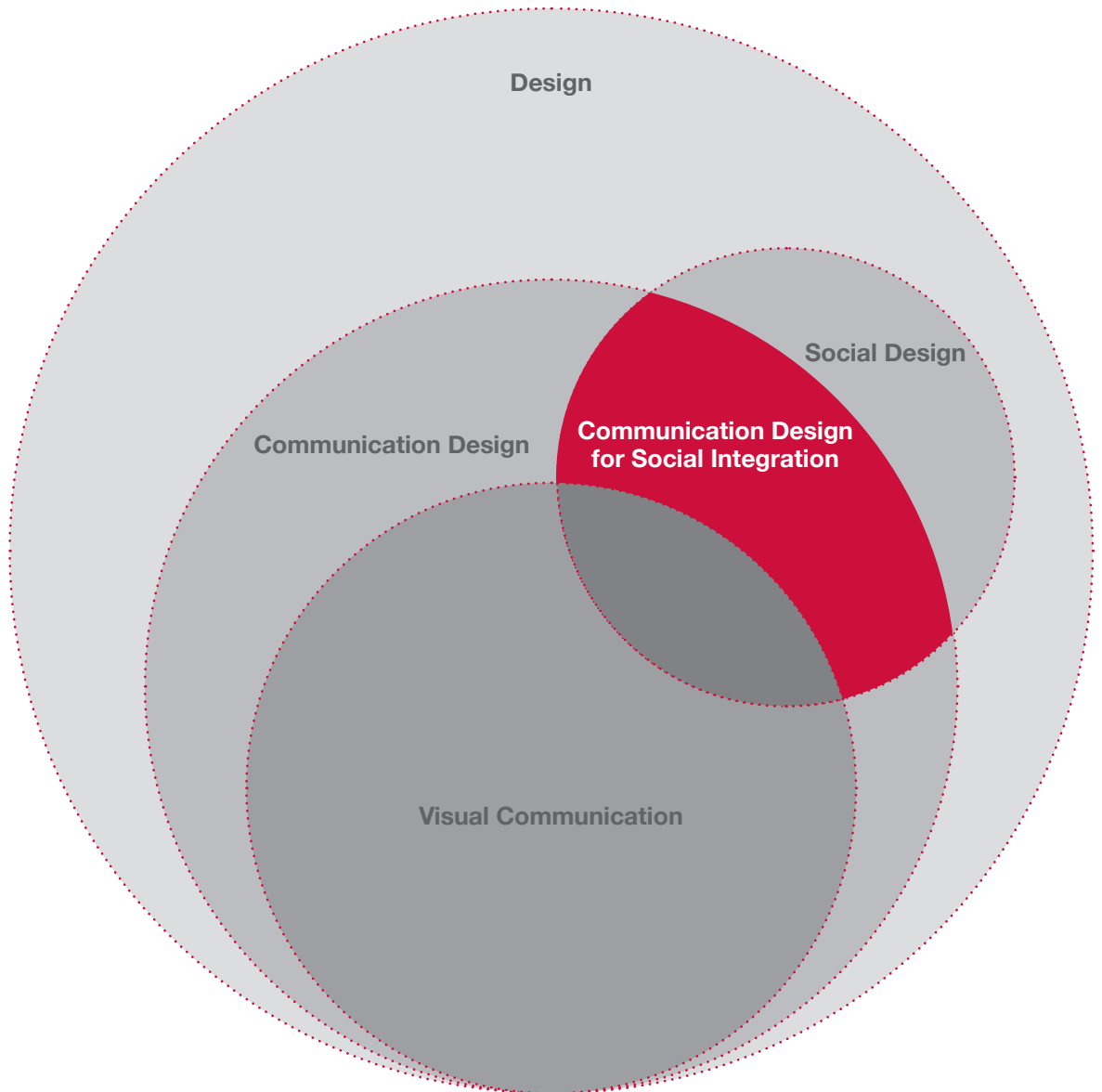
Figure 1: Framing the research field of study – communication design for social integration – within the wider design fields and disciplines.

0.4 Research methodology

The research methodology is practice-led. This means that the research process moving from problem to solution is informed by the practice; in this case communication design. Existing knowledge is used, and new knowledge is searched for and gained throughout this process. Therefore, the roles of practitioner and researcher are of equal importance (Nimkulrat, 2007). According to Christopher Frayling's design research typology, this methodology adopts a 'research through design' approach (1993, p.5). 'Research through design' is often project based; in this case addressing social segregation among young people in Lebanon. 'Research through design' is conducted in a step-by-step manner within an experimental setting, the process is thoroughly documented, and the results are analysed, reported on, and contextualised. Therefore, through this methodological approach, the research aims to apply existing theories and methods, build on them, and develop new contributions to the practice of communication design for social integration. Three key principles underpin this methodology. These are:

(1)   Case study: the case study principle is concerned with a long-term, longitudinal examination of a single 'case'. Through a systematic process of collecting data, analysing and responding to the analysis, this methodology helps understand why a certain occurrence is taking place and how to transform it. A case study approach is often adopted to test and generate new hypotheses (Flyvbjerg, 2004, pp.420-434). Therefore, this research takes a representative sample of youth in Lebanon as a case study of social segregation, gathers insight around the social integration barriers among this group, develops communication design interventions to address these barriers, and reflects on process success and learning, in order to generate methodology guidelines transferable across other cases of social segregation.

(2)   Interdisciplinary: Designing for social integration requires an understanding of contexts, theories and methods that lie outside the design discipline. Accordingly, this research draws on disciplines that have made significant contributions to the theoretical and empirical context of design for social integration. These disciplines include but are not limited to communication design, design studies, social innovation, sociology, political science, social work, psychology, media studies, and economics.

(3)   Collaborative: the research involves a continuous collaboration amongst a range of stakeholders. This springs from the principle that each stakeholder has a strand of knowledge related to the problem that the research question poses, and thus all stakeholders together contribute to a collective understanding that aids the conception of a research solution. Throughout this research, academic researchers contributed theoretical proficiency on social integration methods, activists provided enthusiasm for piloting integration solutions, and community volunteers shared familiarity with local contexts. Social and political experts contributed knowledge on local social structures and legislation, entrepreneurs provided insight to accelerate new ideas, and peer designers offered innovative suggestions. Finally, young people – at whom integration solutions were targeted – were placed in the centre of the design process. This is because no other stakeholder better understands the lifestyles, motivations, attitudes or behaviours of Lebanese youth, to develop solutions that effectively engage them.

0.5 Case study context

Lebanon is considered 'one of the most complex and divided countries' in the Middle East (BBC, 2014). It only takes five hours to drive across Lebanon from North to South. Despite the country's small area of 10,452 km^2 (Karamé, 2009, p.509), and its relatively small population of four million (Tabar, 2011, p.9), it is home to over 18 religious sects with no prominent majority. These sects are dispersed in mixed or homogeneous towns, villages and cities. Politically, parliamentary seats are equally divided between Christians and Muslims, and proportionally divided into 11 sects and 25 districts, totalling 128 deputies who are considered representatives of their respective social groups (Lebanese Government, 2009). This creates a complex mesh of political representations for Lebanon's social groups as illustrated in Figure 2. Therefore, the visible lines of segregation

between Lebanese[6] social groups are religion, sect and geography. However, this PhD research uncovered a range of additional but hidden segregation lines, which include political affiliation, media consumption, and language and its relation to Arab/Lebanese identity and culture. Throughout history, relationships between Lebanese social groups and their political representatives witnessed ever-changing alliances, oppositions, violent clashes and civil wars – the latest ending in 1990. Today, although relationships are mainly nonviolent, the Lebanese social structure remains fragmented, and young Lebanese rarely meet or interact with others outside their own social groupings. This research aims to adopt a communication design process to raise awareness of this social segregation, shift attitudes to favour social integration and encourage behaviours and opportunities that lead to more interactions between different social groups.

In 2007, the United Nations initiated a one million dollar project for peacebuilding in Lebanon – a year before this PhD research began (UNDP, 2008). Then in 2010, the United Nations provided Lebanon with a three million dollar Peacebuilding Fund (United Nations Peacebuilding Fund, 2010). The fund aimed to support projects that overcome sectarian tensions, develop capacities for dialogue and reconciliation, and reduce economic disparities between social groups and regions with a particular focus on issues that relate to the following stakeholders: women, youth and Palestinian refugees (United Nations Peacebuilding Fund, 2010). This PhD research reviews existing Peacebuilding Fund projects, and addresses the same agenda but through interdisciplinary and collaborative communication design practice. The research also focuses on youth as a primary stakeholder group and target audience. The United Nations social integration priority places a focal point on youth with the aim of increasing their participation in decision-making as a means for achieving peace and development (UNDESA 2014). Numerous researchers such as Del Felice and Wisler (2007) evidenced that youth have an unexplored potential to positively transform post-conflict societies. This research defines youth through social markers that depict the minimum age as that of civic autonomy and independence, and the maximum as that of emotional, financial and social settlement. According to this definition, youth in Lebanon would belong to the age bracket of 18 to 30 years old[7]. The context presented above, in addition to my tangible experience and insight into the Lebanese culture and my inclusion within the audience I am targeting, renders youth in Lebanon the ideal case study to explore how communication design methods may contribute to social integration.

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[6] In addition to segregation occurring between and among Lebanese social groups, there are also evident segregation lines with non-Lebanese social groups residing in Lebanon. These social groups consist of foreign migrant workers from Iraq, Syria, Sri Lanka, The Philippines and Ethiopia (Tabar, 2011, p.9). There is also a substantial number of Palestinians who sought refuge during and following the 1948 Palestine War (Shafie, 2007, p.1), and over one million Syrian refugees from the recent Syrian Civil War (UNHCR, 2014). It is not possible to address both the integration of Lebanese and non-Lebanese social groups as part of a single research, due to the differences in cultural, linguistic and public policy barriers that require consideration for these two groups of stakeholders. Although the inclusion of foreign migrant workers and refugees in Lebanon is imperative, the case study of this research only deals with social integration within Lebanese social groups. I believe that this subsequently contributes to a cohesive Lebanese social structure, which can then provide a solid foundation for the social inclusion of foreign social groups.

[7] See Section 1.2.3 in Chapter 1 for the rationale supporting this age bracket.
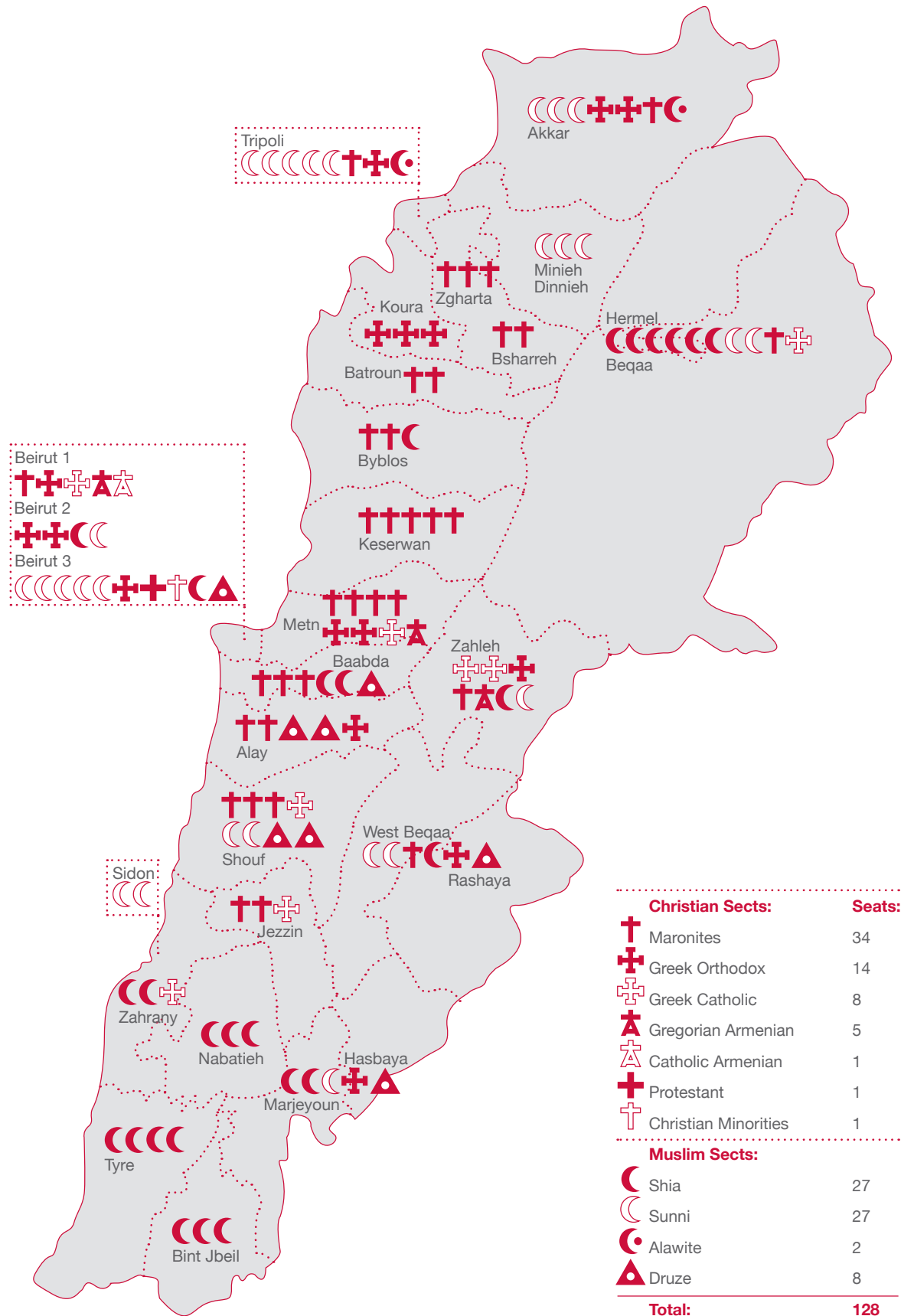
Figure 2: Representation of Lebanese Social Groups in the parliament according to the Doha Agreement's latest division of seats for the 2009 elections (Lebanese Government, 2009).

0.6 Overview of thesis structure and chapters

The structure of this thesis follows the practice-led process of the impirical research, to provide a most accurate reflection on the methodology and results from a combined design researcher/practioner perspective. This means that both the structure and writing follow an unconventional highly visual 'design report' style to render the content of the thesis inclusive, accessible and actionable for both academic and practitioner audiences, who may want to apply methods and findings to their own work. The thesis is therefore structured around the '7D Design Process'. This process brings together aspects of the Design Council's Double Diamond design process (Design Council, 2014a), and the National Social Marketing Centre's 'Six-Stage Social Marketing Process' (NSMC, 2011, p.78). The resuling 7D process was developed through collaboration between course director Darren Raven and myself, and through testing on BA Design for Graphic Communication social design student projects at the London College of Communication. The '7D Design Process' spans seven phases of communication design research: Discover, Delve, Define, Develop, Deliver, Determine Impact and Diverge (refer to diagram on every Chapter divider in the thesis). Chapter 1 is dedicated to the Discover phase, presenting a contextual review of secondary research and existing practice relating to communication design, social integration and the case study.

Chapter 2 covers the Delve phase, where primary research is conducted to gather necessary insights lacking from the secondary research. It discusses and reflects on a range of primary methods developed for the purpose of this research, including Road Trip (an autoethnographic journey in Lebanon preparing myself as a researcher for this study), Explorations (a cultural probes pack to explore young Lebanese lifestyles broadly), and Expressions Corner (diary-room style interviews to understand young Lebanese awareness, attitudes, and behaviours towards social integration in more depth). Chapter 3 presents the Define phase of the research, where data gathered from the primary research is analysed to identify actionable insights. Analysis methods developed, adopted and adapted include Segmentation (a matrix outlining the different types of social integration attitudes and behaviour inherent in the Lebanese youth population), and Barriers and Drivers (presenting the obstacles within Lebanese society and institutions that stand in the way of young people interacting with others outside their social group).

Chapters 4 and 5 are dedicated to the Develop phase, where a representative group of stakeholders which include young people, are brought together through Imagination Studio, a series of co-design workshops aimed at developing ideas, solutions and interventions informed by the insights identified in the Define phase. Chapter 4 evidences the framework that shaped the development of Imagination Studio, and Chapter 5 covers the structure and content of the workshop series.

Chapter 6, Deliver, shares five social integration interventions that were developed during Imagination Studio, and the process of testing their effectiveness through an innovative market-style platform, branded Imagination Market. Chapter 7 concludes this research with the

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Determine Impact phase. This chapter introduces the Social Impact Framework, the evaluation method adopted to measure the outputs, outcomes, impact and social value of the piloted social integration interventions as well as the wider contributions of this research to the field of practice. Diverge, a set of transferable guidelines, are being developed as follow-up to this research. These guidelines share the various communication design research methods developed through the case study practice in a format that is accessible to practitioners, researchers and organisations interested in adopting a communication design approach to address social segregation challenges.

Chapter 1

Discover
Contextual Review

Discover
–
contextual
review
(chapter 1)

Determine Impact
–
evaluation
(chapter 7)

Delve
–
insight
gathering
(chapter 2)

Diverge
–
communication design
for social integration
(transferable guidelines)

Deliver
–
pilot
interventions
(chapter 6)

Define
–
analysis and
findings
(chapter 3)

Develop
–
co-design
interventions
(chapters 4 & 5)

Research Methods

literature review

practice review

…………………………
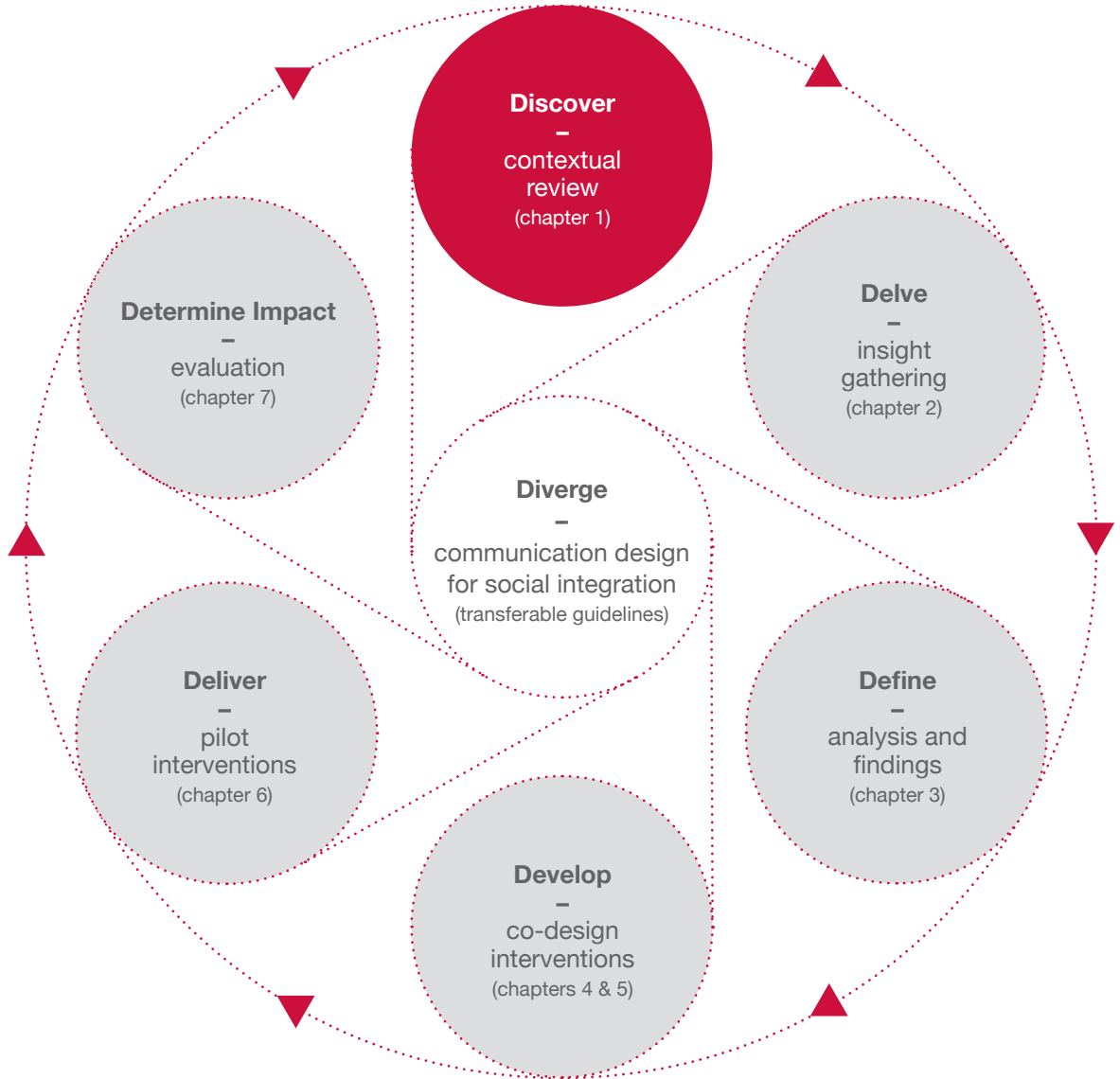
1.0 Chapter introduction

The Discover chapter reviews existing literature and practice that aligns with the scope of this PhD research. The aim of this review is to recognise past contributions from multiple disciplines, identify gaps in knowledge and practice, and prioritise areas of enquiry that require further primary research to be undertaken in the Delve, Define, and Develop stages of the research. Due to the interdisciplinary nature of the research, it is expected that the contextual review provided in this chapter spans studies, theories and practices from a range of disciplines including social, political and behavioural sciences, psychology, activism, design broadly and communication design specifically. The review is organised into three key sections: theoretical context (Section 1.1), Lebanese context (Section 1.2), and practice review (Section 1.3). The theoretical context presents existing social integration and communication design theories – the two core areas of study of this research. The Lebanese context explores past studies analysing the historical and contemporary nature of relationships, perceptions and conflicts between different social groups. Finally, the practice review explores the effectiveness of past interventions for social integration both locally in Lebanon and globally. These interventions were collated through a review of past sociology, political science and community development practice, with a limited collection contributed from past communication design practice.

1.1 Theoretical context

This research aims to apply a communication design process to improve social integration in post-conflict societies. Therefore, the theoretical context of this research requires an examination of theories and frameworks from both communication design and social integration, in order to identify opportunities for contributions when improving the effectiveness of social integration outcomes.

1.1.1 The theoretical context of social integration

This theoretical context reviews (1) theories, (2) the debate for and against social integration, (3) the stages to social integration, and finally, (4) existing methods for achieving a more integrated society.

(1)   Social integration theories: the theory of social integration has been applied differently in past studies; therefore it is necessary to start by framing the meaning of this term as intended in this research. Social integration is a central theme of modern sociology, situated within the paradigm of functionalism. Functionalism "holds that society is characterised by order and stability", and that "conflict is viewed as abnormal and to be avoided" (Palmisano, 2001). Accordingly, social integration needs to be pursued to achieve a stable society. Social integration as a theory was first introduced by Emile Durkheim as part of his ground-breaking study on suicide in 1897, where he identified higher levels of suicide amongst groups who enjoyed lower levels of social integration in their communities (Durkheim, 1951). Durkheim defined social integration as a state where there is active and constant intercourse between members of a community, thus resulting in a more unified

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and powerful society (p.202). Durkheim wrote that differences[8] between communities or social groups that may hinder social integration may include religion, polity, geography, language, ethnicity, age, gender, class, occupation, education, and so on (Giddens, 1972). In 1964, the sociologist David Lockwood created a distinction between social integration and system integration theories. The former refers to the basis on which people relate to each other in society, and the latter refers to relationships amongst different parts of the social system – for example social institutions (Marshall, 1998). Lockwood's concept was later adapted by Anthony Giddens to differentiate between micro (social) and macro (system) theories of integration (Marshall, 1998). This research is primarily concerned with social integration on a micro scale, through improving relations between young Lebanese from different social groups. However, the research also explores the macro scale of systems to a certain extent, where social institutions[9] have a positive or negative effect on social integration. Both Lockwood and Giddens explain that linking social and system integration theories is essential in order for a study to understand all factors that contributed to a stratified or segregated society (Marshall, 1998). A number of areas of study are interested in the contributions of integration theories. Examples include urbanisation and its effect on individualism and integration (Palmisano, 2001), immigration and its effect on the migrant and host communities (Favell, 2005), and peacebuilding and its effect on ex-combatants (Colleta, Kostner & Wiederhofer, 1996) and post-conflict communities (Daffern, 2008) – the latter being the focus of this PhD research. To conclude the framing of social integration theory, this research adopts Palmisano's simple definition:

> *"Social integration refers to the effect of the quantity and quality of the social bonds between and among individuals in society." (Palmisano, 2001)*

The UK Social Integration Commission states that in communities of different social groups (such as Lebanon), the 'quality' of bonds does not only refer to the level of trust and closeness, but also to the level of diversity of an individual's network (2014, p.24). Despite 'quality' and 'quantity' being mentioned in Palmisano's definition above, there is yet no clear and widely accepted measurement system for levels of social integration in modern societies (Favell, 2005). Therefore the primary research conducted in the Delve stage of the research needed to identify indicators for social integration relevant to the Lebanese social context (Chapter 3: Define). When the World Summit for Social Development identified social integration as an objective for development (UNDESA, 2005, p.3), the United Nations did not draw – in their papers and publications – on any of the theories or definitions provided by sociologists above. The UN defined social integration as:

> *"… the process of fostering societies that are stable, safe and just and that are based on the promotion and protection of all human rights, as well as on non-discrimination, tolerance, respect for diversity, equality of opportunity, solidarity, security and participation of all people, including disadvantaged and vulnerable groups and persons." (UNDESA, 2005, p.3)*

However, the United Nations also acknowledged the complexity and debatable nature of the concept of social integration:

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[8] The lines of segregation particular to the context of youth from Lebanese social groups are discussed thoroughly in Section 1.3: The Lebanese context.
[9] Section 1.3 discusses in detail the social institutions that affect Lebanese social integration.

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> *"There are at least three different ways of understanding the concept of social integration. For some it is an inclusionary goal, implying equal opportunities and rights for all human beings. In this case, becoming more integrated implies improving life chances. To others, however, increasing integration has a negative connotation, conjuring up the image of an unwanted imposition to uniformity. And, to still others, the term does not necessarily imply either a positive or a negative stage. It is simply a way of describing the established patterns of human relations in any given society."* *(UNRISD, 1994, p.3)*

The United Nations recognised that to avoid the pitfall of the second understanding to social integration, a proposal for change ought initially to give sufficient attention to the need for cultural diversity, and secondly be an individual choice rather than be 'coerced' or 'forced' (UNDESA, 2005, p.6). These concerns and considerations mirror those of this PhD research, which aims to recognise and celebrate the diversity of social groups in Lebanon, and adopt a collaborative process where stakeholders have the freedom of involvement and participation. Additional concerns are discussed in the following academic discourse for or against social integration.

(2)   The pros and cons of social integration: For impartiality, it is vital to review the debate on whether social integration is a more effective approach to lack of intervention within a segregated society. Most literature advocates the pros of social integration, and the cons of social segregation. For example, Gordon Allport developed the 'contact hypothesis' in 1954, which supports social integration. The 'contact hypothesis' reveals that interaction between members of different social groups is one of the most effective ways of reducing prejudice, stereotyping and possibilities of conflict. In a number of case studies testing the contact hypothesis, tension and prejudice between hostile groups decreased with interaction and cooperation (Sigelman and Welch, 2003). A number of other studies support the need for social integration including John Whyte (1990), Samir Khalaf (1993), and Zeina Saab (2009). Saab explains that the lack of constant interaction between people of different social groups breeds hostility, tension, intolerance, fear of the other, and may even lead to conflict:

> *"The presence of separate, homogeneous groups relying on themselves for social support reinforces the mentality and notion of fear of 'the other' since there is no need to interact and exchange ideas, goods, and services with outsiders… thus rather than a gradual lowering of the walls and removal of the boundaries, the divisions are perpetuated and social relations between the different groups become more difficult to mend."* *(Saab, 2009, p.32)*

This phenomenon is largely due to the fact that segregated social groups gather their impressions of 'other' social groups from assumptions and second-hand information, which may not always xbe accurate. The UK Home Office holds a similar perspective, articulating that when segregation is multifaceted, such as geographic, educational, cultural, social and religious, the divisions reinforce each other to the degree of excluding any contact between these different social groups. This eventually leads to social groups being ignorant about one another, and this ignorance transforms itself into fear (Home Office, 2006, p.28). Direct interaction on the other hand allows for more honesty, transparency and an accurate impression (Sigelmen & Welch, 2003). Contrary to these positive perspectives on social integration, a number of perspectives value segregation. Some researchers claim that encouraging the formation of homogeneous enclaves can be pivotal in

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creating secure, stable and prosperous areas (Saab, 2009, p.39). One advocate of this perspective is Alexander Downes, who proposes the separation of countries experiencing civil wars. He argues that peace and safety cannot prevail until homogeneous territories are created. His perspective is founded on Chaim Kaufmann's theory, which states that possibilities of violence are high when warring sides are living side by side (Downes, 2006). For example, in a government project for racially integrated public housing in Singapore, Appold and Hong, the two researchers on this project, confirmed that the hostilities increased between members of different races (Appold & Hong, 2006). Similarly, a study by Frederick Boal on segregation in Belfast identified that housing projects that brought together Catholic and Protestant groups, resulted in segregation and continued conflict (1996 & 2002).

Despite these contradictory perspectives, there are a number of arguments that render social integration a positive and viable aim for this research. All the case studies that have failed in achieving integration and have embraced segregation have two things in common: (1) they were working in conflict zones as opposed to post-conflict zones, and (2) the social integration strategies (e.g. integrated public housing) were enforced through governmental policy. These two points contradict the scope of this research. Firstly, this research targets post-conflict societies, as opposed to societies that are still experiencing an active violent conflict. Section (3) below discusses the numerous stages that societies have to cross following a war in order to successfully achieve social integration. Secondly, as mentioned previously in this section, the research approach does not aim to enforce change. The participants in this research joined voluntarily by their own free will and conviction. When integration is institutionalised and enforced through policies and laws, it aligns with Lockwood's distinction for system integration. As mentioned earlier, a consideration for system integration that does not take social integration into account is not sufficient for improving the cohesiveness of a society (Marshall, 1998). Many governments around the world value the contribution of social integration and social cohesion, and have drafted policies and allocated funding to facilitate its process among their citizens both institutionally and socially. For example, the Department for Communities and Local Government in the UK drafted a social integration policy[10] in 2012, in order to promote shared aspirations, values and experiences, increase participation in national life and decision-making, and challenge extremism and hate crime (2012a). Numerous studies point to the health, social, and economical benefits of social integration. Better-integrated societies enjoy stronger social capital[11], more political stability[12], a reduction in crime, violence and antisocial behaviour[13], improved physical and mental health[14], and better education and employment outcomes[15]. Economically, a reduction in public sector expenditure is

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[10] The policy is titled: "Bringing people together in strong, unified communities" (Department for Communities and Local Government, 2012a).
[11] As evidenced by Forrest and Kearns (2001), Putnam (1993 & 2003), Leigh and Putnam (2002), Woolcock and Narayan, (2000), Woolcock (1998 & 2003), and Jacob and Tillie (2004).
[12] As evidenced by Berger-Schmitt (2001, p.404) and Haddad (2002, p.304).
[13] As evidenced by Freudenburg (1986), Hirschfield and Bowers (1997), Bellair (1997 & 2000), Brissette et al. (2000, p.69), and Gibson et al. (2002, p.538).
[14] As evidenced by Brissette et al. (2000), Berkman et al. (2000), Farhood (1999), and Farhood et al. (2013).
[15] As evidenced by Hannan (1998), Green et al. (2003) Berger-Schmitt (2002, pp.404-405), El Khoury and Panizza (2006), and Green et al. (2003).

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attributed to social integration, as a result of the need to tackle fewer social challenges[16], an increase in business profits as a result of more diverse inter-group business transactions[17], and finally, an improvement in the labour market as a result of the political and economic stability which acts to retain the local workforce and attract skilled migrant workers[18]. The last chapter of this research (Chapter 7: Determine Impact) discusses this evidence-base in more detail, whilst evaluating the impact that the PhD results (both outputs and outcomes) have achieved towards social integration in Lebanon.

(3)   The stages to social integration: A number of contested terms are used synonymously with 'social integration', such as 'social inclusion', 'social cohesion', and 'co-existence' (Jeanette, 2008, p.1). However, the terms often comprise different stages within the wider social integration process. Researchers Brigid Donelan and Patricia O'Hagan offer a framework that divides the social integration process into six stages from least to most integrated: fragmentation, exclusion, polarisation, co-existence, collaboration, and finally cohesion (Figure 3). Donelan and O'Hagan provided the following definitions for each stage (cited in UNDESA, 2005, pp.22-25):

(a)   Fragmentation: social relations disintegrate as a result of armed conflict and abuse

(b)   Exclusion: social groups feel excluded as a result of neglect and oppression

(c)   Polarisation: social groups are hostile most profoundly at the level of religious/ethnic identity

(d)   Coexistence: social groups focus on tolerance of difference

(e)   Collaboration: social groups widely participate in developing and planning

(f)   Cohesion: social groups create a peace-culture with a shared meaning and value

The stages of social integration
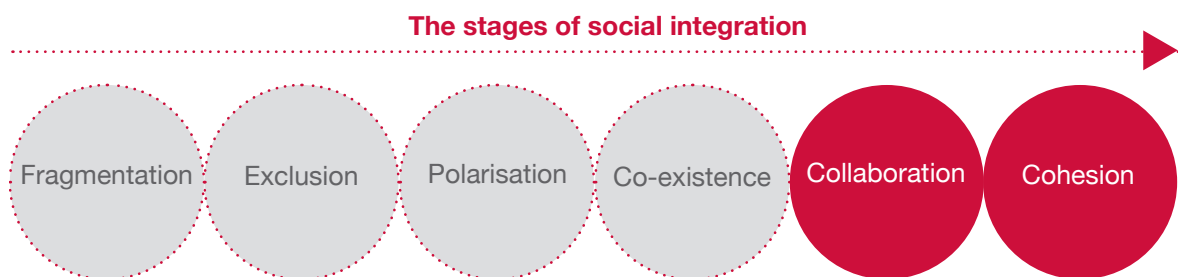
Figure 3: A visualisation of the stages to social integration as described by Brigid Donelan and Patricia O'Hagan (UNDESA, 2005, p.22-25). This PhD research focuses on the stages of 'collaboration' and 'cohesion' in Lebanon.

Depending on the level of segregation, a social integration intervention would aim to move the target audience from one stage to the next. Donelan and O'Hagan argue that social integration is a long process encompassing a range of different attitudinal and behavioural goals, and this "requires stakeholders to define more precisely where they are now and where they wish to be" (cited in UNDESA, 2005, pp.24). For the past 25 years, focus on social integration in Lebanon has remained stagnant at the co-existence stage. This is evidenced in both the Taif Agreement[19] signed in 1989 by warring factions to bring an end to the Lebanese civil war, and the more recent Doha

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[16] As evidenced in Lebanon by El Khoury and Panizza (2006, p.134), and Kubursi (1999, p.78).
[17] As evidenced by Berger-Schmitt (2002, p.405) and Kubursi (1999, p.74).
[18] As evidenced by Kubursi (1999, p.73), The United Nations (2004), Al Ariss and Sayed (2011, p.78), and Abdelhady (2008, p.68).
[19] Otherwise known as the National Reconciliation Accord.

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Agreement signed in 2008 to end the 18-month political crisis:

> *"The administrative division [of the state of Lebanon] shall be recognized in a manner that emphasizes national fusion within the framework of preserving common <u>coexistence</u> and unity of the soil, people, and institutions."* *(Extract from the 1989 Taif Agreement as translated by the United Nations, undated, p.5)*

> *"Lebanese political leaders… have asserted their commitment to saving Lebanon and ending the current political crisis and its dangerous consequences for the <u>coexistence</u> formula and civil peace among the Lebanese, as well as their commitment to the principles enshrined by the Lebanese constitution and the Taif Accord."* *(Extract from the 2008 Doha Agreement as translated by Now Media, 2008)*

The practice review in Section 1.3 also demonstrates how social integration campaigns in Lebanon are solely focused on the co-existence stage. Consequently, there is a lack of emphasis in moving inter-group relationships in Lebanon towards active collaboration and ultimately cohesion, and this PhD research aims to cross these uncharted stages. Reaching social cohesion – the ultimate stage of a social integration spectrum – would be greatly beneficial for Lebanon's social and economic development[20].

(4)   Methods and approaches for social integration: This review covers methods and approaches from various disciplines to achieve social integration; i.e. methods that improve "the quantity and quality of social bonds between and among individuals in society", as defined previously (Palmisano, 2001). It is important to distinguish here between methods applied for social integration in post-conflict societies, and those applied for conflict resolution. This review aims to only cover the former group of methods, which are generally introduced at the end of a conflict resolution process. In peacebuilding, this is the period of time when warring factions have ceased violent hostilities, but have left behind a segregated and polarised society (Fearon et al., 2009, p.18). The United Nations also discusses the role of social integration in peacebuilding:

> *"There is a general consensus that the concept of 'social integration', as a process for building and changing social relations… can play a central role in overcoming various social challenges, and has relevance for conflict-transformation and peace-building."* *(UNDESA, 2005, p.6)*

Examples of post-conflict countries where social integration is adopted for peacebuilding include Guyana, Tajikistan, Northern Ireland, Fiji, and of course Lebanon (UNDESA, 2005). Methods for social integration are also applied to prevent conflict situations from occurring in the future (Colletta et al., 2001). Examples of countries that apply social integration as a preventative measure are those that experience high levels of immigration or other sudden changes in their demographic makeup, such as the United Kingdom[21] and Canada[22]. To this date, a formal classification of social integration methods and approaches has not been realised. Therefore, this review explores methods recommended and evidenced across a range of policy and guidance documents, as well as academic papers and books. These methods often address different stages of the social integration process. However the focus in this review (and this research) is on methods for

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[20] As evidenced in the previous section (2) when making the case for social integration.
[21] This is manifested in the UK's "Bringing people together in strong, united communities' policy (Department for Communities and Local Government, 2012a), which was developed following the riots in Oldham, Bradford and Burnley in 2001.
[22] This is manifested in the Canadian Government's policy on "Diversity, identify and the social cohesion advantage" (Government of Canada, 2014).

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collaboration, cohesion, and integration where this term has been used in the broader sense. Methods and approaches can be classified under these key headings: (a) facilitating dialogue, (b) increasing participation, (c) finding common ground, (d) encouraging integration at school, (e) diversifying neighbourhoods through urban planning, (f) promoting integration through journalism, and (g) developing supportive policies. These methods are described below.

(a)   Facilitating dialogue: As mentioned in the introduction of this thesis, multi-stakeholder dialogue is currently the most popular approach to social integration, and is endorsed by the United Nations Department of Economic and Social Affairs as best practice throughout its peacebuilding projects (UNDESA, 2005, p.13). Dialogue is also mentioned in the United Nations' resolution 56/6: "Global agenda for dialogue among civilization" (United Nations, 2001). Dialogue in this context is defined as:

> "The process of learning and creating common, shared meaning that emerges from and flows through the group. Of the variations of dialogue, participatory dialogue emphasizes that the individuals involved in dialogue listen to each other, speak to each other, and in particular share the dialogue space with respect and consideration." (UNDESA, 2005, p.21)

Dialogue is only one mode of communication. This research is interested in exploring other modes, mediums and channels of communication design, and their potential contribution to social integration.

(b)   Increasing participation: The UK government sets out participation as one of the key approaches to improving social integration[23]. It explains the relationship between public participation and social integration as follows:

> "We will strongly support people to play an active part in society and improve their local communities. Encouraging communities to come together to do practical, everyday things will bridge divisions. We will create the conditions for transparency and accountability to ensure that people can trust public bodies. We will create conditions for people to act if they feel that their voice is not being heard or they believe that one group is being unfairly favoured over another." (Department of Communities and Local Government, 2012b, p.15)

The International Association for Public Participation explains that different modes of public participation sit at different levels along a spectrum, and achieve low to high public impact in this order: inform, consult, involve, collaborate and empower (IAP2, 2007). Figure 4 visualises this spectrum and defines each mode of participation. According to Mostafa Madbouly, Lebanese people believe in representative democracy, but very few believe in direct democracy and public participation – a citizen's participation finishes at the act of voting (Madbouly, 2009, p.32). This research therefore aims to increase public participation by collaborating with and empowering Lebanese youth and other stakeholders to shape and deliver social integration interventions that improve their quality of life.

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[23] As set out in the Department of Communities and Local Government's guidance: "Creating the conditions for integration" (2012b, p.15).

Increasing level of public impact ▶

	Inform	Consult	Involve	Collaborate	Empower
Public participation goal	To provide the public with balanced and objective information to assist them in understanding the problem, alternatives, opportunities and/or solutions.	To obtain public feedback on analysis, alternatives and/or decisions.	To work directly with the public throughout the process to ensure that public concerns and aspirations are consistently understood and considered.	To partner with the public in each aspect of the decision including the development of alternatives and the identification of the preferred solution.	To place final decision-making in the hands of the public.
Promise to the public	We will keep you informed.	We will keep you informed, listen to and acknowledge concerns and aspirations, and provide feedback on how public input influenced the decision.	We will work with you to ensure that your concerns and aspirations are directly reflected in the alternatives developed and provide feedback on how public input influenced the decision.	We will look to you for advice and innovation in formulating solutions and incorporate your advice and recommendations into the decisions to the maximum extent possible.	We will implement what you decide.
Example techniques	• Fact sheets • Websites • Open houses	• Public comment • Focus groups • Surveys • Public meetings	• Workshops • Deliberative polling	• Citizen advisory committees • Consensus-building • Participatory decision-making	• Citizen juries • Ballots • Delegated decision-making

Figure 4: A visualisation of the Spectrum of Public Participation set out by the International Association for Public Participation (IAP2, 2007). This PhD methodology aims to 'collaborate' with youth in Lebanon and 'empower' them to shape social integration interventions.

(c)   Finding common ground: Also known as grounding in communication, is a method proposed by psychologists Herbert Clark and Susan Brennan. Common ground consists of the identification of "mutual knowledge, mutual beliefs, and mutual assumptions" that render communication between two parties possible (1991, pp.127-149). Clark and Brennan explain that there are two factors that shape the formation of common ground. One is the sense of purpose that the two people or parties need to have to communicate together, and the other is the medium of communication used to accomplish that purpose (1991, pp.127-149). Both of these factors are relevant to this research. Young people in Lebanon would first need to have a sense of purpose to want to communicate with others outside their social group, and then would have to work together to design the optimum medium(s) of communication that can improve their level of social integration. Researchers Erin Daly and Jeremy Sarkin stress that grounding in communication is an essential approach to build a national identify in post-conflict societies, as it helps unify people through common ground that is strong enough to overcome the intra-national divisions of the past (2011, p.98). In the UK, the government highlights 'common ground' as one of the conditions for integration, and encourages

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the development of a range of cultural and social community activities that help diverse communities share common ground (such as street parties, community festivals and so on) [24]:

> "Common ground: a clear sense of shared aspirations and values, which focuses on what we have in common rather than our differences. We will celebrate what we have in common and promote the shared values and shared commitments which underpin and strengthen our national identity." (Department for Communities and Local Government, 2012b, p.10)

In the Lebanese context, common ground can help young people focus on their common national identity, rather than their divisive religious, political and geographic identities.

(d)   Encouraging integration at school: In the past 20 years, as interest in social integration and social cohesion has grown, so too has the interest in exploring the role schooling can play to deliver on this agenda (Shuayb, 2012, p.1). Mokubung Nkomo explains that schools are ideal settings as they are both macro and micro contributors to social integration. On a macro level, they are institutions that interact with other institutions and policy, thus helping achieve system integration (as per Lockwood's theory). On a micro level, they provide social interactions amongst learners, educators and communities to promote social cohesion. On a practical level, it can be assumed that the large majority of the population has access to schooling, which renders embedding a social cohesion programme within education easily scalable:

> "Schools, by and large, mirror society with all its accoutrements. And this pivotal fact means schools are in a unique position to serve as cradles of social innovation to address these tensions and contribute to greater social cohesion. Education is arguably the one powerful force that has the capacity to facilitate the achievement of shared values and respect for difference. In modern democratic societies, education is the common experience and capital available to all citizens irrespective of their social class, ethnicity religion, gender and immigration status." (Nkomo, 2009, p.9)

Despite vast literature and research on this topic, there is little clarity in policy and academic discussions as to how education can promote social cohesion (Green et al., 2003, cited in Shuayb, 2012, p.1). More recently however, researcher Maya Shuayb has conducted thorough research on this topic, and published a book featuring numerous evidence-based international case studies from the field of social cohesion through education. Shuayb also conducted an empirical study with 900 grade 11 students in Lebanon, which identified that classroom pedagogies, a democratic school environment, and a diverse student composition are the most effective factors to promote social cohesion in schools (Shuayb, 2012, pp.137-153). This PhD research does not aim to replicate Shuayb's thorough contribution, firstly because Shuayb's recommendations are already being piloted within school programmes in Lebanon, and secondly because the target audience for this research is young people aged 18 to 30 years old. Therefore, I am interested in exploring alternative 'quick-win' interventions for a post-conflict generation that has not actively participated in the war, but that is also a post-school generation that would not benefit directly from any reformation in Lebanon's primary or secondary education. Nevertheless, this research draws on Shuayb's approach to identify opportunities for transferability across further and higher education to target older students.

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[24] The practice review in Section 1.4 showcases a few examples of these common ground-focused social integration activities.

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(e)   Diversifying neighbourhoods through urban planning: Urban planning has been adopted as a method to reduce social segregation in post-conflict cities (such as Belfast and Johannesburg), as well as cities experiencing territorial socio-spatial polarisation (such as New York and Rotterdam). The discourse around the effectiveness of this method is controversial and can be divided into three main opinions. (a) Some researchers believe that diversifying residential areas and neighbourhoods – often through the introduction of mixed housing policies – can enhance social integration and cohesion among the resident groups[25]. Housing policies that aim to diversify neighbourhoods have been explored explicitly in the Netherlands, the UK, France, Germany, Sweden and Finland for example (Musterd & Andersson, 2005, p.764). (b) Other researchers present evidence that diversification through urban planning in post-conflict settings can lead to an increase in tensions and violence, the formation of smaller homogenous clusters, and an increase in segregation[26]. Zeina Saab, a researcher who studied two neighbourhoods in Beirut that have become more integrated over the years due to convenience and affordability of location, argues that spatially integrated neighbourhoods can create socially integrated communities (2009). However, Saab insists that integration needs to be driven by residents' voluntary and organic movement into these neighbourhoods, as opposed to housing policy quotas. This is particularly interesting in the context of Lebanon where there is no social housing provision, and the housing market is fully private. In this context, municipalities may adopt urban planning as a method for rendering neighbourhoods more attractive and affordable to live in for excluded social groups. (c) Alternatively, there is an intermediate opinion on urban planning for social integration, which pushes for mixed public spaces between homogenous neighbourhoods – or the notion of weak borders instead of strong walls[27]. In either case, a number of urban planners including Carmel Gregory (2013) and Mostafa Madbouly (2009, p.32) stress the need for public participation to engage communities in decision-making that shapes their urban environments. Whilst urban planning sits outside the scope of this PhD, the research engages with young people to develop communication design ideas, and these ideas may rely on public spaces and neighbourhoods as channels, mediums or platforms for the delivery of social integration messages.

(f)   Promoting integration through journalism: Media is often seen to be reporting the negative news stories that build resentment and fear. Parties often control media in order to influence opinions in their own interests (Howard, 2002, p.3). However, journalism can play as significant role in propagating messages that encourage tolerance, integration and cohesion. The conscious effort of journalists and media portals in focusing on these positive messages is often referred to as peace

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[25] Studies that advocate embedding social integration interventions within urban planning include but are not limited to Göran Cars and Mats Johansson on Stockholm (2002, pp.166-192), Jo Beal, Owen Crankshaw and Susan Parnell on Johannesberg (2002), Jon Calame on Beirut, Belfast, Jerusalem, Mostar and Nicosia (2005, pp.40-50), Brendan Murtagh on Belfast (2011), Karin Peters on cities in the Netherlands (2011, pp.37-40), and Carmel Gregory on Nyagatare (2013).

[26] Researchers such as Alexander Downes (2006, pp.49-61) and Chaim Kaufmann (1996, pp.136-175) state that physical partitions can reduce the likelihood of civil wars. Peach Ceri suggests that social segregation can be positive as it enables a social group to maintain its cohesion, cultural values, social networks and local shops and institutions (1996, pp.137-150). Frederick Boal, Michael Poole and Russell Murray's research in Belfast indicates that integrated areas of the city experience higher incidences of violence, where the majority group (e.g. Protestants) attacks minority groups (e.g. Catholics) in that area (1978, pp.400-401).

[27] The notion of public spaces as places for social integration in urban planning are discussed in the following studies: Khalaf and Khoury on post-conflict Beirut (1993 & 1998), Cattell et al. on public spaces in East London (2008, pp.544-561), and Germann-Chiari and Seeland on the Swiss cities of Geneva, Lugano and Zürich (2004, pp.3-13).

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journalism. The term 'peace journalism' was coined by peace researcher Johan Galtung in the 1970s (Hanitzsch, 2007, p.2). Hanitzch defines peace journalism as "a special mode of socially responsible journalism" that "contributes to the process of making and keeping peace" (2007, p.2). Today a number of initiatives and guides aim to train journalists in peace journalism. Examples include the UNDP's Peace Building Project (UNDP, 2013, p.2), and Ross Howard's 'Operational Framework for Media and Peacebuilding' (Howard, 2002).

(g)   Developing supportive policies: A number of policies may be passed and implemented to encourage social integration. In Lebanon for example, passing the law for civil marriage would facilitate the marriage of couples from different religious groups without one having to convert religion or to travel abroad (typically to Cyprus) for a civil ceremony[28] (Jabbra, 2002, p.266). Supportive policies could also relate to the promotion of social integration through equality and diversity in the workplace. The UK Government's Equality Act 2010 is an example of such a policy (Government Equalities Office, 2013). However the UK Government warns that building a more integrated society is not just the job of the government:

> *"[Social integration] requires collective action across a wide range of issues at national and local levels, by public bodies, private companies, and above all, civil society at large." (Department for Communities and Local Government, 2012b)*

Communication design may not directly result in the development of policies for social integration, however young people and stakeholders involved in the design process may wish to rely on communication design methods to advocate for new policies or for changes to existing policies.

This past section reviewed the theoretical context of social integration, its theories, the debates around it, the importance of the 'collaboration' and 'cohesion' stages to achieving social integration, and finally a number of methods applied across disciplines to facilitate integration. The collaborative and interdisciplinary principles of the communication design process taken in this research entails sharing insights from this theoretical review with young people and stakeholders involved in this project. This aims to empower them to draw on contributions from these vast disciplines, the communication design discipline, and their own knowledge and experience, in order to generate ideas for social integration in Lebanon[29]. The next section presents a theoretical review of the communication design discipline.

1.1.2 The theoretical context of communication design

The field of practice that this research is concerned with is communication design – a field that is not yet clearly charted. This does not imply that there have not been discussions and writings around the field, but that the term communication design in itself has been interchangeably used synonymously with graphic design, visual communication, visual communication design, and graphic communication (Frascara, 2004, pp.1-4). I see the field of communication design – as applied in this practice-led research – positioned neatly at the intersection between communication

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[28] Civil marriage in Lebanon is discussed in more depth in Section 1.3: The Lebanese context.
[29] This approach was delivered during the Ideate Workshop, which is introduced in Chapter 5 Develop: Imagination Studio Workshop Series.

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theory and design studies, and borrowing equally from both of these fields. Additionally, this research focuses on the role of communication design in effecting solutions that promote social integration. Therefore, it is essential to explore a third overlap with the field of social innovation. Figure 5 illustrates how 'communication design for social integration' is located at the intersection between these three fields. The review in this section will start with exploring (1) communication design in isolation, and then branch into contributions from the fields of (2) communication theory, (3) design studies, and finally (4) social innovation. My review here is partial, and I do not claim to provide an exhaustive overview of the theories within these diverse fields. I simply highlight the theories and discourses that I most notably draw on, and that have framed my communication design practice in this research[30].
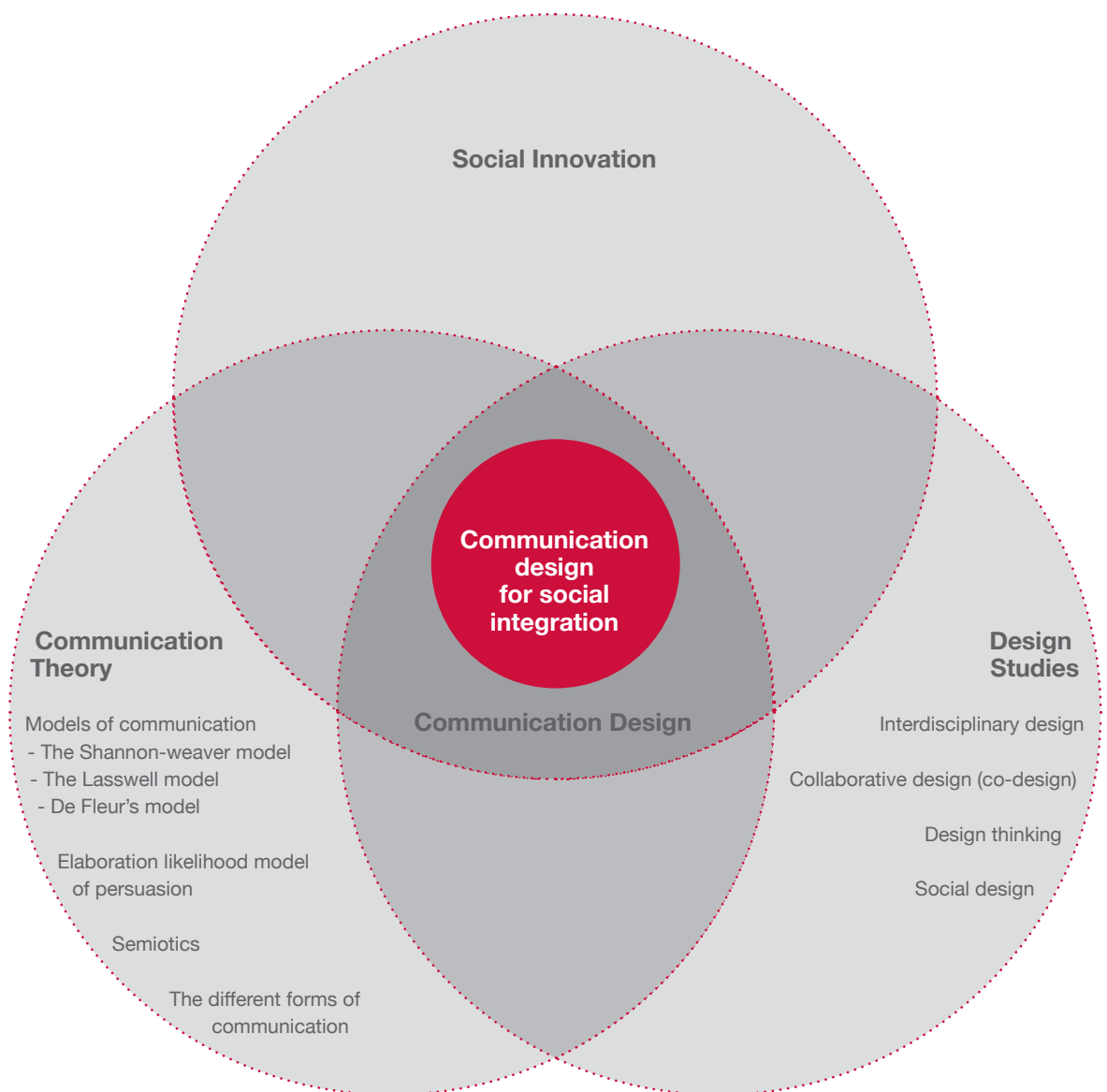
Figure 5: The uncharted field of 'communication design for social integration' sits at an intersection between communication theory, design studies and social innovation.

(1)   Communication design (for social integration): To date, there are no theories and definitions that

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³⁰ Additionally, there are a number of less prominent theories and disciplines that I adopt throughout the practice (such as behavioural science and leadership studies), however these are discussed within subsequent relevant chapters of this thesis.

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refer to the specific field of communication design for social integration (Pompëy 2008; Broome, 2002), and hence this is one of the prominent contributions that this PhD research makes[31]. I will start by exploring the term 'communication design' in isolation. In 2004, Jorge Frascara wrote a landmark book titled 'Communication design: principles, methods, and practice'. This was the first book that attempted to frame the field of communication design by drawing on references from communication theories, design studies, and socially-focused design, instead of situating it exclusively within one of these two fields[32]. Frascara explains these influences on the disciplines as follows:

> "Communication design as we know it today, developed its essential components in the 1920s. It changed in the 1950s when new developments in psychology, sociology, linguistics, and marketing attracted the attention of designers, leading them to change their objective from artistic creation to effective communication. We are now witnessing a third stage, primarily based on developments in technology, which have resulted in increased attention paid to notions of interaction between the public and information." (Frascara, 2004, p.57)

In his allusion to the 1920s, Frascara refers to design movements such as constructivism, suprematism, neo-plasticism, De Stijl, and especially the Bauhaus, as shapers of communication design practice from ornamentation and decoration to functional minimalism (2005, pp.22-26). From the 1950s onwards, the impact that communication theories have had on the field is clear in the passage above. These impacts are discussed further in section (2) Communication theory. Furthermore, Frascara wrote extensively on the role of communication designers in effecting social change. Although there is no current literature on communication design for social integration specifically, Frascara's texts (1997 & 2003) offer a solid reference on communication design for social change[33].

> "There are enough market-driven designers to keep the economy going, but there is a great need for talented communicators in the social field, as much as there is a great need to demonstrate to governments and the private sector how much benefit there is to be collected from intelligent communications in this field, even financially." (Frascara, 1997, p.31)

> "It is necessary for designers to recognize the needs of the social and physical environment within which they work and to which they contribute, and to take conscious steps to define the future direction of their profession." (Frascara, 1997, p.19)

Additionally, Frascara's writings on communication design advocate for collaborative, user-centered and interdisciplinary approaches, all of which are principles of this PhD research[34]. Therefore, the close alignment of Frascara' writings on communication design practice with the research aims renders his well-rounded theoretical framework most relevant. However, throughout

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[31] One study in 2008 by Gaia Scagnetti explored the role of communication tools in facilitating system integration in an emergency hospital environment, however this dealt with the adoption and integration of new systems as opposed to the integration of people from different social groups (Scagnetti, 2008).

[32] For example Patrick Marsh had used the term 'communication design' in 1983 in his book 'Messages that Work: A Guide to Communication Design'. However all the references he made related to the field of communication theory with no references to the design discipline (Marsh, 1983). Contrarily, Frascara published a book in 1997 titled 'User-centred graphic design: mass communication and social change' where he used the terms 'communication design' and 'graphic design' synonymously (Frascara, 1997). Later in 2004, he clarified the distinctions between these two disciplines in his book 'Communication design: principles, methods, and practice' (Frascara, 2004, pp.1-4).

[33] There are other texts that discuss the impact of the broader design discipline on social change, but these are discussed under (3) Design studies.

[34] See Section 1.1.2 (4) on 'design studies'.

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this section, I also draw on literature from other communication design authors to plug gaps and offer different perspectives. For instance, Frascara's framing of the communication design discipline is limited to the mode of the visual, or 'visual communication design' (Frascara, 2004, p.4). This use of the term 'communication design' interchangeably with 'visual communication' and 'graphic design' is also seen in the writings of for example Clive Ashwin (1983) and Elizabeth Resnick (2003). Although the visual is a powerful mode of communication, I argue here that it is possible and essential to design communications that utilise the visual as well as other modes of communication, such as speech, text, sound and gesture. Gunther Kress refers to this concept as 'multimodal communication', and maintains that multimodality is the normal state of human communication, and a natural result of our compound sensory channels (2009, p.1). Kress stresses that it is the communication designer's responsibility to select the mode of communication that is most suitable for the content that needs to be communicated, and for the audience addressed (Kress, 2004). Other communication design authors and editors who have framed communication design multimodally include Teal Triggs (1995), and more recently Derek Yates and Jessie Price, who include examples in their book that range from performances to experiential environments (2015). Therefore, as a starting point, this practice-led research adopts Frascara's working definition for communication design, but with an emphasis on multimodal as opposed to exclusively visual communication:

> *"I would say that (visual) communication design, seen as an <u>activity</u>, is the <u>process</u> of conceiving, programming, projecting, and realizing (visual) <u>communications</u> that are usually produced through industrial means and are aimed at broadcasting specific <u>messages</u> to <u>specific sectors of the public</u>. This is done with a view toward having an <u>impact</u> on the public's <u>knowledge</u>, <u>attitudes</u>, or <u>behavior</u> in an intended direction."*
> *(Frascara, 2004, p.2)*

The underlined terms conveniently form a clear communication design framework, as intended by Frascara. Firstly, communication design is an <u>activity</u>, and not the "the physical product derived from the activity" (2004, p.1). The Dutch social designer, Jan Van Toorn makes a similar point: "People have become so obsessed by the shell of the product that the complexity of the action of design… is reduced to the order of the decorated egg" (1998, p.156). Frascara also promotes an extended communication design <u>process</u> that spans a broader spectrum than the briefing to production process. Frascara states that it is the responsibility of the designer to initially actively identify a problem area where communication design can play a central and significant contribution and to finally evaluate the performance of the communication outcomes (1997, pp.20-21). It is only through measuring the impact of a communication design intervention on the audience's knowledge, attitudes and behaviours that its impact can be evaluated. Unfortunately, these two stages are rarely integrated into a design process, as Desmond Rochfort and Rosalind Sydie once commented:

> *"The initial question: 'Why design?' and the final question: 'What is the impact/consequences of the design?' are simply not part of the design equation."*
> *(Rochfort & Sydie, 2002, p.222)*

For this very reason, the '7D Design Process' was developed by Darren Raven and I, and integrated and refined by the BA Design for Graphic Communication course team within social design student

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projects at the London College of Communication over the past five years. This process also forms the basis of the communication design process applied in this practice-led research. The 7D Design Process adopts the Design Council's Double Diamond Design Process (Figure 6): Discover, Define, Develop and Deliver (Design Council, 2014a), and the National Social Marketing[35] Centre's Six-Stage Social Marketing Process' (Figure 6): Getting Started, Scope, Develop, Implement, Evaluate, Follow-up (NSMC, 2011, p.78). The former process highlights the importance of diversion and conversion in a design process, and the latter adds rigour through the scoping and evaluation stages. The resulting 7D Design Process is divided into the following stages.

(a)   Discover: identify issues that could benefit from a communication design intervention, outline research questions and review existing literature and practice

(b)   Delve: plug gaps in secondary research through conducting primary research

(c)   Define: analyse and synthesise research data from Discover and Delve, and define the design brief

(d)   Develop: generate ideas in response to the design brief, and test and refine with users and stakeholders

(e)   Deliver: produce and implement the communication design interventions

(f)   Determine Impact: evaluate the impact of the interventions on the issue they were designed to tackle

(g)   Diverge: review and reflect on the process successes and shortfalls and information, and share learning with the community of practice
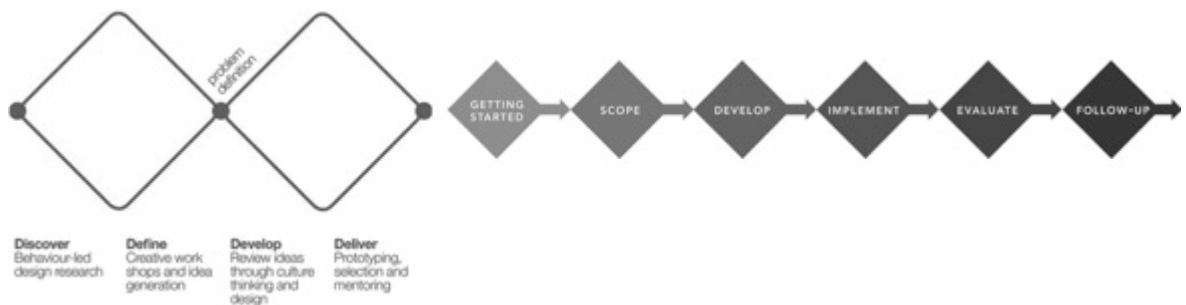
Figure 6: (left) The Design Council's Double Diamond Design Process (Design Council, 2014), and (right) The National Social Marketing Centre's Six-Stage Social Marketing Process' (NSMC, 2011, p.78). The 7D Design Process is illustrated on the separator pages of each chapter.

Returning to Frascara's definition, the term communications refers to the outputs of the communication design process. The heavy reliance on popular mediums and styles of communication has rendered the term 'communications' synonymous with a drop-down list of standardised outputs such as the book cover, the poster and the illustration. This occurrence has led to the oversight of the communicative qualities of artefacts and mediums we use on a day-to-day basis, such as banknotes and manuals of instructions (Frascara, 1997, p.14). Frascara warns that "the design response to a social problem cannot be conceived as the production of a few posters and fliers that tell people what to do and what not to do" (1997, p.22). This problem-solving purpose approach to designing communications is also supported by Lillian Garrett (1967). Therefore, the chosen style, content and medium of a communication output needs to be informed by a rigorous

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[35] Frascara highlights that the adaptation of marketing theory to the conception of strategies and communications for the social good (i.e. social marketing) as indispensable to communication designers (1997, p.7).

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design process, aware of cultural and ethical sensitivities, customised to reach the specific audience it is targeting, and make the desired change. Kress reiterates this need for tailored communications: "In the contemporary social world… each environment of communication asks that social and political relations, tastes, needs and desires be newly assessed" (2004). Furthermore, communications outputs may have limitations in effecting social change, and may sometimes need to be integrated within a wider range of supporting interventions (Frascara, 1997, p.5). Ciara Briscoe and Frances Aboud, in their review of multiple behaviour change communication campaigns, conclude that the most successful interventions were those that combined techniques and mediums to engage their audiences at a number of different levels: the behavioural (through performance techniques), the social (through social support and interpersonal[36] conversation), the sensory (through materials and media) and the cognitive (through problem solving and information) (Briscoe & Aboud, 2012, pp.612-621). Nevertheless, it is the role of the communication designer to work with a range of topic experts in order to identify opportunities where different communication mediums and techniques are required (Frascara, 1997, p.24).

Communication design as a process aims to broadcast <u>messages</u>. Frascara rejects the presence of the designer's identity or style in the communications being communicated, because that presence creates noise in the interpretation of messages. This opinion contradicts postmodern design movements that emerged in the 1960s, 1970s, 1980s and 1990s such as new wave, punk and grunge, where designers and visual artists were noted for their unique visual styles – such as Andy Warhol, Jamie Reid and David Carson, respectively. Frascara emphasises that "communicators owe to the public the creation of understandable messages" (1997, p.15). He also writes that messages should be prioritised under three aims: to make life possible, to make life easier and to make life better (2002, p.39).

Messages are targeted at <u>specific sectors of the public</u>. When generic communications intend to reach 'everybody' they actually only reach a few (Frascara, 1997, p.8). Because messages are intended to change the public's <u>knowledge</u>, <u>attitudes</u> or <u>behaviours</u>, then a clear understanding of these sectors of the public can lead to better targeting. Theories from social marketing and behavioural change communication may assist in this process of understanding. For example, The National Social Marketing Centre emphasises that effective behaviour change communications need to be developed with an understanding of the person and their lifestyle, as well as their behaviour such as what they already do and don't do, their influences and influencers, and their incentives and barriers (NSMC, 2011, p.6). Behaviour change communication marries communication and behaviour changes theories to design effective behaviour change campaigns and interventions – particularly in the area of health promotion and prevention[37]:

> "Behaviour change communication is used by health programs to provide tailored

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[36] Interpersonal communication and other forms of communication are discussed further under communication theories in Section (2)(d).

[37] Papers that have reviewed the effectiveness of different behavior change communication interventions in the health sector include Aggleton (1997), Abraham and Michie (2008), and Briscoe and Aboud (2012).

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> messages and a supportive environment that persuades individuals and communities to make positive health behaviour changes." *(Briscoe & Aboud, 2012)*

Although I agree the application of behaviour change communication is usefully relevant to the health sector, I also see its contributions transferable beyond that sector alone[38]. Accordingly, Chapter 2: Delve is focused on developing a better understanding of young Lebanese's knowledge, attitudes and behaviours towards social integration, and Chapter 3: Define analyses this insight through the lens of a number of behaviour change and psychology theories.

Finally, Frascara clearly states that the role of communication design is to achieve <u>impact</u>. Therefore, when evaluating communication design outputs, one cannot judge quality on the basis of the appearance of the communications. There is a need to study the interaction between messages and their ultimate impact on people, not only the interaction of communication elements with one another – an activity Frascara believes has occupied designers in the past and shifted their attention away from the purpose of their practice. The purpose of communication design is to affect the knowledge, attitudes, and behaviour of people, and this happens after the communication takes place (2004, pp.12-13). This PhD thesis dedicates Chapter 7: Determine Impact to the evaluation and measurement of the outcomes and impact of the developed interventions on the attitudes and behaviours of young Lebanese towards integration. The chapter also proposes some qualitative and quantitative methods that support designers to monitor interaction between message and audience during and following the communication process. This section reviewed communication design theories mainly led by Jorge Frascara. The following section explores relevant contributions from wider communication theories.

(2)   Communication theory: Communication design and communication theory are two overlapping, yet distinct fields. Mark Aakhus explains this distinction as follows: communication design – as a design discipline – uses communication theories, concepts and methods to develop forms of communication that were once "difficult, impossible, or unimagined" (Aakhus, 2007). Frascara also discusses the relationship between creativity and communication design: "creativity can be defined as the ability to conceive unexpected solutions to apparently unsolvable problems… Creativity can make complex messages easy to understand and the lack of it can render simple messages obscure" (2004, pp.9-10). Therefore, communication design is a creative activity that focuses on invention to solve communication problems, whereas communication theory attempts to understand, explain and replicate communication events. In 1999, Robert Craig mapped the field of communication theory in a groundbreaking paper, which demonstrated multidisciplinary origins as diverse as literature, mathematics, engineering, sociology and psychology. In his paper, Craig ultimately provides a typology of seven 'traditions' wherefrom communication theories have arisen: rhetorical, semiotic, phenomenological, cybernetic, sociopsychological, sociocultural, and critical (1999, pp.132-149). This brief theoretical review does not encompass all these traditions. I only introduce here four communication theories – across traditions – that have advanced

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[38] For the past six years at Uscreates, I have been working closely with behavioural scientists to develop communication design strategies that change behaviours ranging from health and wellbeing to education and anti-social behaviour.

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communication design in ways that directly benefit design practice of this PhD: (a) models of communication, (b) the 'elaboration likelihood model' of persuasion, (c) semiotics, and (d) the different forms of communication.

(a)   Models of communication: A number of theories have been developed over time to describe and elaborate on the communication that takes place when transmitting messages to an audience. The earliest communication model came from the cybernetic tradition and was developed by mathematicians/engineers Claude Shannon and Warren Weaver in light of new radio and telephone technologies at the time (1948). The model consisted of the message sender who acts as the information source. The message is then encoded through a channel, and decoded by the receiver at the destination point (Figure 7). The 'Shannon-Weaver model' also mentions 'noise' as a potential disruptor in the transmission of the message. The term was used literally and technically to refer to sounds that may affect the channel of communication. However, over time and with the development of mass media, the semantics of 'noise' in communication models changed to encompass interference that may either be physiological, psychological, verbal or visual (Danesi, 2013, pp.491-492). Another communication model was developed in 1948 but within the sociopsychological tradition; the 'Lasswell model' by social and political scientist Harold Lasswell (cited in Steinberg, 2007, pp.52.53). The 'Lasswell model' attributes the design of a communication process to answering five key questions (Figure 7): who (communicators), says what (message), in which channel (medium), to whom (recipient), with what effect (effect)? This model is not too dissimilar from the way Frascara defines communication design in the previous section, and the questions he suggests designers need to respond to prior to designing communications:

> *"What is the purpose of the message?*
> *What is the content of the message?*
> *What are the implied messages and their relative importance?*
> *Who is at the origin of the message?*
> *What is the profile of the target audience?*
> *What are the media to be used?*
> *In which contexts will the message be issued?"*
> *(Frascara, 2004, p.88)*

These questions are beneficial for this research as they help identify areas of primary and secondary research that need to be undertaken prior to defining the most effective suitable mode of communication that would effect social integration among youth in Lebanon: 'What is the content of a social integration message? What is the profile of the young people targeted? What media channels do they access and trust? Which contexts render social integration messages most convincing and actionable?' The research methods developed in Chapter 2: Delve, and whose insights are analysed in Chapter 3: Define, will aim to answer some of these questions in order to define the communication design brief. The last pivotal model of communication to be discussed here is DeFleur's, which was developed in 1966 building on the Shannon-Weaver model (cited in Narula, 2006, pp.33-34). This model was pioneering for two reasons. Firstly, it was the first model to interject mass media as the core channel of communication. Secondly, it was the first model to include a feedback loop from the receiver back to the sender, in order to improve the sender's understanding of the receiver and improve the communication strategy accordingly (Figure 7).

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Before 'DeFleur's model', all transmission model theories had been unidirectional. DeFleur's model moved our understanding of communication from unidirectional broadcasting to two-way conversations and engagement. Some examples of feedback channels today include social media, reviews and ratings, emails, and user-generated content. Based on 'DeFleur's model', young people and stakeholders participating in the co-design of social integration communications for this study were encouraged to design feedback loops within their propositions to improve engagement with and therefore impact on the target audience[39].

(b)   'Elaboration likelihood model' of persuasion: 'The elaboration likelihood model' was developed by John Cacioppo and Richard Petty in 1984 following extensive empirical studies they conducted on how mass communication affected various audiences. The model explores factors and communication routes that can persuade a target audience to change their attitude towards a particular behaviour. The model explains that two factors increase the likelihood of people engaging with a message, becoming persuaded by its recommendation, and taking action accordingly: their motivation and their ability. If people are highly motivated to change their attitude and are capable of changing their behaviour, then the 'elaboration likelihood' will be high, and they are likely to positively engage with the message being communicated. If people have low or no motivation or capability, then the 'elaboration likelihood' will be low. Cacioppo and Petty recommend relying on a 'central route' of communication and persuasion where 'elaboration likelihood' is high, and a 'peripheral route' where it is low (1984). The 'central route' communicates to an already motivated and capable audience, a message that is directly related to the topic of attitudinal change. This approach is likely to effect long-term and sustainable change on the audience. However, in cases where the audience has low motivation or capability in the topic of change, the 'peripheral route' provides an indirect message that aligns with other incentives or interests that the audience may positively respond to, in order to increase their engagement with the topic and therefore the likelihood of persuasion (as illustrated in Figure 8). This model of persuasion can improve our understanding of the communication route(s) most supportive of social integration interventions. By transferring the 'elaboration likelihood model' to social integration, we can deduce the following. In order for young Lebanese to become more socially integrated, they firstly need to be 'motivated' – and therefore 'willing' – to integrate with youth outside their social group, and they secondly need to be 'capable' – and therefore be provided with the 'opportunity' – to meet and interact with these diverse social groups (Figure 9). On the basis of Palmisano's definition of social integration, this approach would both increase the quantity and quality of social bonds between young people from different social groups (Palmisano, 2001). The primary research conducted with young people in Chapter 2: Delve aims to better understand young people's current willingness to integrate, and the existing provision of social integration opportunities around them. This understanding is then leveraged to inform the most effective communication routes that need to be adopted, 'central' – 'peripheral' or both. For example, a 'peripheral route' to social integration may persuade through an indirect message that highlights the benefits of meeting different people

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[39] This is expanded upon in Chapter 5: Develop – Imagination Studio Workshop Series.

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with similar hobbies and interests (thus downplaying the social integration agenda), whereas a 'central route' would persuade through the direct promotion of the socio-political-economic benefits of social integration between different social groups.

(c)   Semiotics: 'Semiotics' is one of Craig's seven communication traditions, and examines the study of signs in everyday speech, as well as in anything that 'stands for' something else. "Signs can take the form of words, images, sounds, gestures and objects" (Chandler, 2002, p.1). A number of theorists contributed to the development of semiotics with Ferdinand de Saussure (1916-1969), and Charles Peirce (1931-1958) at the forefront, and Roland Barthes (1977) transferring the theories to the reading of visuals or, 'visual semiotics'. Peirce describes 'semiosis' as a triadic relationship between an 'object', a 'sign' present within that 'object', and the 'interpretant' (Figure 10) (Chandler, 2002). Later on, Barthes built on Peirce's theory by referring to the 'object' as the 'signifier' and the 'interpretant' as the 'signified'. Barthes then started applying this approach to analyse the meanings of photographs, advertisements, and the joint use of text and images – a concept he referred to as 'relay' where each adds meaning to the other (Chandler, 2002). The advantages of communicating complex messages through visual semiotics lie in our ability to "understand more of the world around us through visual perception" as opposed to "all the other senses combined" (Gregory, 1997 – cited in Zender, 2006, p.185), and to be able to identify images and associate them with objects and activities with little or no training (Ware, 2004 – cited in Zender, 2006, p.185). Because of this, Edward Boatman believes that images – and particularly icons – used in visual communication may provide more consistent meanings when read by different cultures, compared to other forms of communication (cited in Paylus, 2010). Accordingly, during the twentieth century, a number of icon-based systems were developed to communicate to a culturally diverse audience. Examples of these are Olympic games icons and transportation hub signage. It soon became apparent that these visual systems shared a very similar iconic approach adopting modern, simplistic and geometric shapes and forms. This modern iconography is now recognised by some practitioners as a global visual communication system (Zender, 2006, p.188). However, there has been some criticism of such universal approaches to iconography whereas they lack local contextualisation (Jones, 2011; Hedberg & Brown, 2002). Insights from these theories on semiotics, visual rhetoric and iconography helped me shape and test both verbal and visual communication developed within the research. This is particularly relevant in the Lebanese context, where many members of the youth population speak up to three languages (Arabic, English and French) with varying levels of fluency, and experience a 'melting pot' of Arabic, Lebanese and Western cultures and identities.

(d)   The different forms of communication: the final aspect of communication theory to be reviewed for relevance with the PhD research is in relation to the different forms of communication. William Rogers distinguishes between intrapersonal, dyadic (or interpersonal[40]), group, public and mass

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[40] A synonymous term used by Southwell and Yzer (2007, p.422). The term 'interpersonal' may refer to at least six different forms of communication as reviewed by Berger (2005). However, in this specific theoretical review 'interpersonal' and 'dyadic' refer synonymously to the communication that occurs between two people.

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communication (1984, pp.7-8) (Figure 11). All these forms of communication involve the transmission of a message from a sender to a receiver, but there are some key differences in the communication dynamics. Intrapersonal communication refers to an internal dialogue held solely with the self. Dyadic or interpersonal communication, in its most basic form, occurs between two people, is typically private, and the feedback is immediate. Group communication occurs within a small group of people ranging from three to 12, and involves actions such as problem-solving and decision-making. Public communication refers to a situation where a communicator sends messages to an audience of listeners, such as in a public speaking event or lecture. Finally, mass communication takes place when a professional communicator sends a message that is duplicated mechanically or electronically through media channels, to reach great distances and a large number of anonymous people. Mass media has often been associated with eight traditional mediums of communication: books, newspapers, magazines, recordings, radio, movies, television and the internet. However, McQuail believes that the definition of mass communication is changing:

> *"We need to recognize that mass communication as described is no longer the only means of society-wide (and global) communication. New technologies have been developed and taken up that constitute an alternative potential network of communication. Mass communication, in the sense of large-scale, one-way flow of public content, continues unabated, but it is no longer carried only by the 'traditional' mass media. These have been supplemented by new media (especially the* internet *and mobile technology) and new types of content and flow are carried at the same time." (McQuail, 2010, pp.4-5)*

Pearce agrees that "technological advances and societal changes challenge traditional definitions of mass communication" and blur the lines between 'interpersonal' and 'mass communication' (2009, p.623). For example, individuals – who may be non-professional communicators – can now publish their own messages through social media and blogging, and the possibilities for narrowcasting in television and online advertising industries mean that audiences are becoming less heterogeneous and anonymous (p.623). Similarly, Brian Southwell and Marco Yzer stress that there is a need to bridge the decades-long divide that has existed between interpersonal and mass communication discourse (2007, p.420). Having gathered substantial evidence through the review of communication campaigns and theories, Southwell and Yzer conclude that 'interpersonal communication' is likely to play an important role in ensuring 'mass communication' messages drive action and change behaviour. This may be achieved through audience-led peer-to-peer conversations (face-to-face or through digital mediums) that can further the dissemination of the message and influence action. Southwell and Yzer argue that 'interpersonal communication' is not sufficiently adopted in 'mass communication' strategies despite its potential effectiveness.

This PhD research aims to expand on this body of evidence by offering a blank canvas for Lebanese youth to define, explore and experiment with the forms of communication that they believe would best deliver a positive shift in social integration attitudes and behaviours among their peers. The form of communication would, however, need to be strategically scalable to reach the masses and achieve impact. For example, if interpersonal communication was perceived to be a promising mode of dissemination, then a group of young people may be supported to act as 'social

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integration champions', facilitating interpersonal conversations among their social networks. McQuail describes this communication approach as follows:

> *"Mass communication is not confined to the mass media, but relates to any aspect of that original process, irrespective of the technology or network involved, thus all types and processes of communication that are extensive, public and technically mediated."*
> *(McQuail, 2010, pp.4-5)*

Rather than focusing on one communication theory, this PhD research draws on the four theories discussed above – models of communication, the 'elaboration likelihood model' of persuasion, semiotics and different forms of communication – to achieve effective communication design interventions for social integration.

Shannon-Weaver model of communication (1948)

Source	Transmitter	Channel	Receiver	Destination
Message	Encoder	Noise	Decoder	Message

Lasswell model of communication (1948)

Communicator	Message	Medium	Recipient	Effect
Who?	Says what?	In which channel?	To whom?	With what effect?

DeFleur model of communication (1966)

Mass medium device

Source Transmitter Channel Receiver Destination

Noise

Destination Receiver Channel Transmitter Source

Feedback device

Figure 7: Diagrams of models of communication by Shannon and Weaver (1948), Lasswell (Steinberg, 2007, pp.52-53), and DeFleur (Narula, 2006, 2006, pp.33-34), re-drawn based on the original diagrams of these theorists.
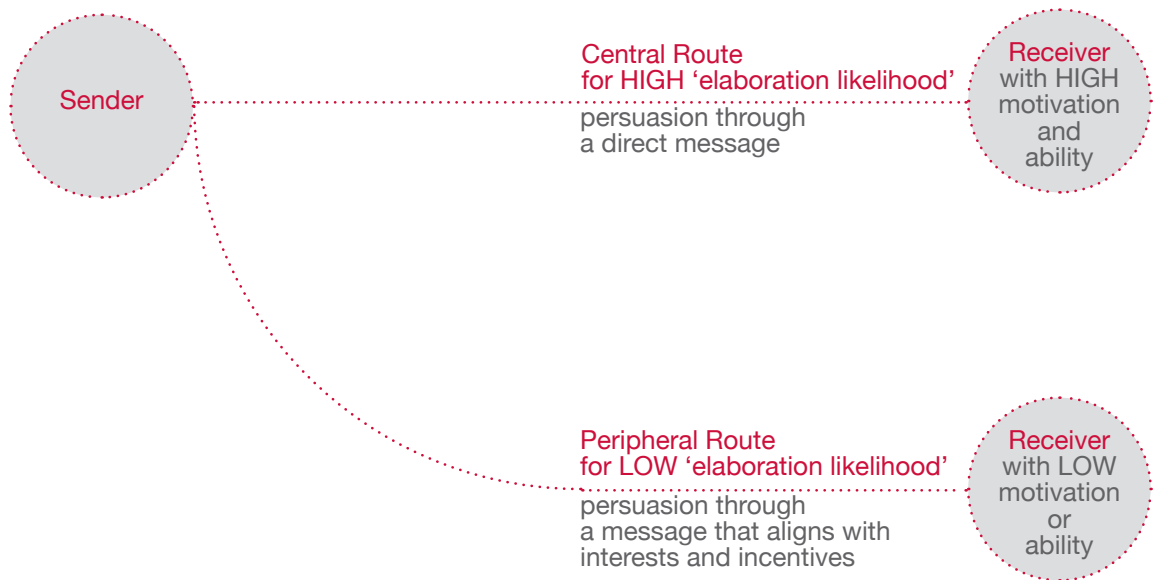
Figure 8: A visualisation of the 'elaboration likelihood model' of persuasion as described by Cacioppo and Petty (1984).
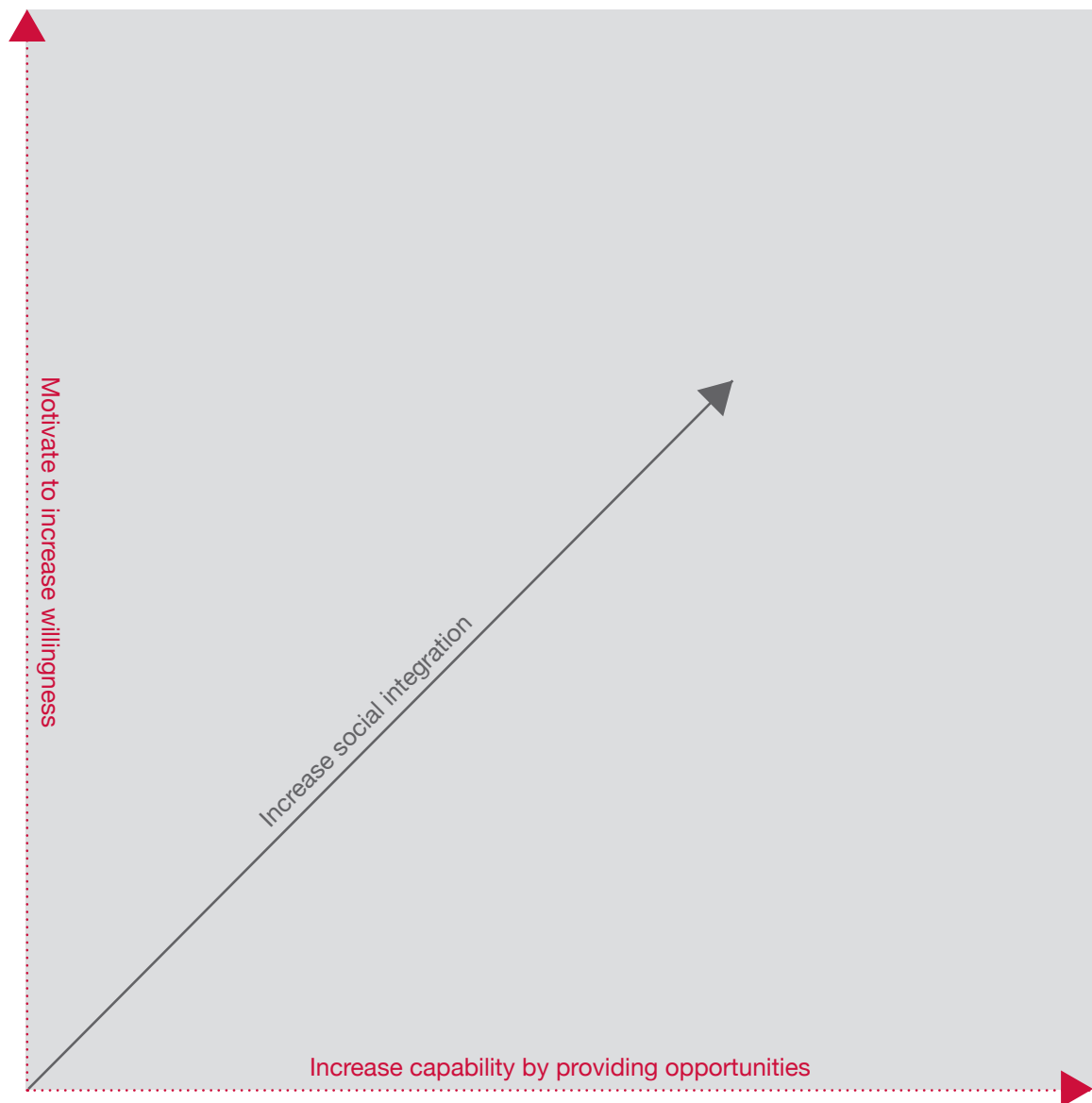
Figure 9: According to Cacioppo and Petty's (1984) 'elaboration likelihood model', persuasion occurs when people are motivated and capable of achieving a desired behaviour. This diagram translates this theory across social integration to identify the factors needed to increase social integration – (1) increase people's willingness to integrate, therefore driving motivation, and (2) increase they capability to integrate by providing more opportunities for interaction.
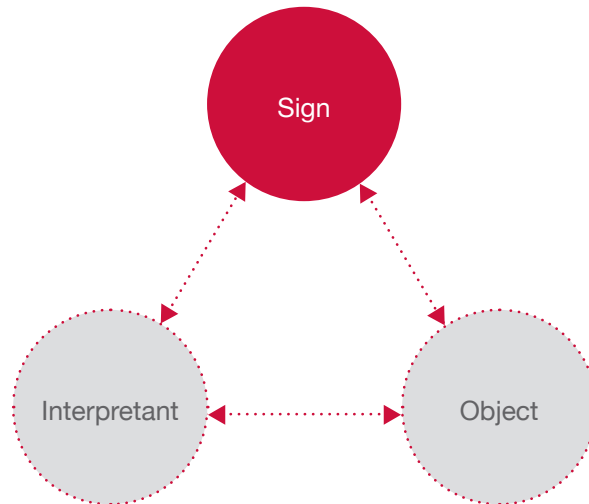
Figure 10: A visual representation of Peirce's triadic relationship explaining how signs in objects are interpreted (in Chandler, 2002).
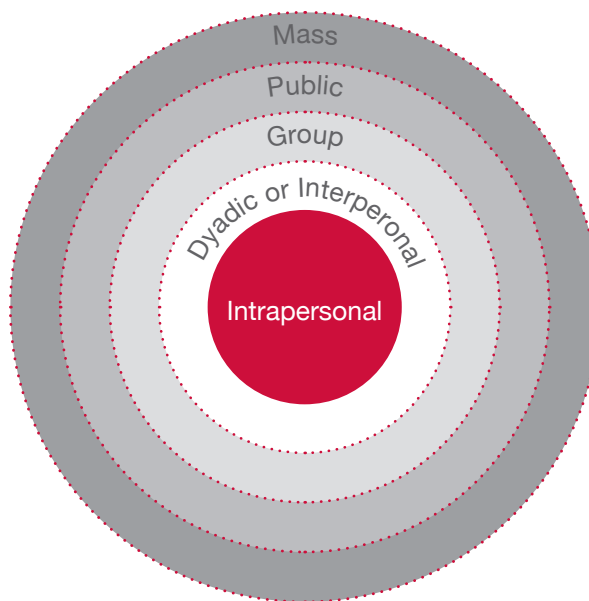
Figure 11: A visual representation of the different forms of communication discussed by William Rogers (1984, pp.7-8).

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(3)   Design studies: In the previous sections I discussed the communication theories that contribute to this research field. This next section introduces aspects of design studies that also present opportunities for expanding communication design practice. The field of design studies is similarly vast and varied; therefore this review only focuses on the relevant areas of (a) interdisciplinary design, (b) collaborative design, (c) design thinking and (d) social design. Many aspects of these principles underpin the communication design methodology adopted in this research. An important note to make here is that most of these principles are not commonly associated with communication design processes, but rather with processes such as product and industrial design (Norman, 2002; Hekkert & Schifferstain, 2008; Morris, 2009; IDEO, 2014a), interaction design (Buchenau & Suri, 2000; Laurel, 2003; Saffer, 2006; Goodwin, 2009), service design (The Design Commission, 2013; Polaine, Løvlie & Reason, 2013; Stickdorn & Schneider, 2010), and more recently graphic design (Lupton, 2011; Shea, 2012). Therefore, positioning these principles within the field of communication design in this research provides a contribution to both communication design and social integration practice.

(a)   Interdisciplinary design: Interdisciplinary research is defined by US-based academic charity National Academies, a follows:

> "A mode of research by teams or individuals that integrates information, data, techniques, tools, perspectives, concepts, and/or theories from two or more disciplines or bodies of specialised knowledge to advance fundamental understanding or to solve problems whose solutions are beyond the scope of a single discipline or area of research practice." (National Academies, 2005, p.2)

A number of design theorists and practitioners – such as Svensson (2003, p.193), Laurel (2003, pp.10-11), Plowman (2003, p.38) and Sanders (2002, pp.1-2) – emphasise the need for interdisciplinarity to work towards robust, theoretically informed and critical design practice. Interdisciplinarity differs from the term multidisciplinarity. For example, in multidisciplinary teams, each individual is responsible for expertise within their own disciplines and the design process becomes a negotiation between the different disciplines, without overlaps. In interdisciplinary teams however, disciplines and responsibilities overlap to create a collective ownership of methods and ideas (Brown, 2009, p.28). To illustrate this notion, Frascara offers the following example on the interdisciplinarity between sociology and graphic design:

> "The methods of enquiry used in sociology can provide graphic designers with useful instruments for the investigation of communicational problems. New methods will have to be developed, methods that possibly do not exist either in sociology or in design, and that it will only be possible to develop through interdisciplinary action. The benefit of this undertaking will go as much to sociology as to design, and it is hoped, to society." (Frascara, 1997, p.7)

Being a synthetic enterprise, design naturally draws on many disciplines to envision solutions in the future, and all disciplines have a stake in the future (Poggenpohl, 2002, p.67). As this theoretical review has demonstrated so far, designing communications for social integration requires an understanding of various theories and methods that lie outside the design discipline, such as social integration, communication theories, behaviour change, social marketing, social science, and so on. This thesis systematically references disciplines of influence and inspiration that have led to the

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development and application of new communication design methods for social integration among youth in Lebanon. These new interdisciplinary methods may then be adopted and adapted by researchers working on similar challenges.

(b)   Collaborative design: Elizabeth Sanders, one of the pioneers of collaborative design, describes collaborative design (or co-design) as the future of design:

> *"Post design is co-design, i.e. people designing together. It can harness the collective and infinitely expanding set of ideas and opportunities that emerge when all the people who have a stake in the process are invited to "play the game." (Sanders, 2002, p.6)*

In the context of this research, 'all the people who have a stake in the process' constitute young Lebanese across different social groups who will be experiencing the change first hand, social and political experts who can contribute and gain knowledge through their participation, and activists, community leaders and politicians who can action recommendations and implement interventions. Other collaborators include entrepreneurs who can scale interventions and explore their financial sustainability, and finally peer designers who can enrich the process and the practice. Bruce Mau refers to this principle of collaborative working as 'distributed problem solving' (Mau, 2004, p.95). The term 'collaborative design' or 'co-design' is often 'used synonymously with terms such as 'co-creation', 'participatory design', 'human-centred design', 'people-centred design', and 'user-centred design'. A similar term is Interactive Management (IM), which draws its influences from system design. IM tackles complex situations, by bringing together a group of people with relevant areas of knowledge and experience. IM often involves three phases; planning, workshop and follow-up (Warfield & Cárdenas, 2002). Surveys of collaborative design literature conducted by David Wang and Isil Oygur (2010), and Mary Rose Cook (2011), revealed that the distinctions between these terms is not yet clear and that the process is still being defined. Despite this disagreement, designers and design practices[41] are increasingly interested in design processes that are less centred on the designer and the designed artefact, and more centred around users and their needs and preferences (Yee, Jefferies & Tan, 2013, p.8). The Design Commission stressed that "this kind of design work requires a different attitude to traditional design work, partly because it means de-centring or de-privileging the role of the designer" and making him/her a facilitator of a process of creation (Design Commission, 2013, p.20). Adam Thorpe and Lorraine Gamman explain that complex social challenges are often characterised by competing and contradictory scenarios in which "there are multiple 'correct' answers to design problems, depending on context and stakeholder perspective". They therefore stress that it is key for designers and other stakeholders to adopt a co-design process responsive to diverse actors, agendas and priorities (Thorpe & Gamman, 2011, pp. 219-220).

Numerous methods and tools have been developed in the past ten to 15 years to facilitate the involvement of target audiences in the design process (Triggs et al., 2011, p.3). Art historian and scholar Desmond Rochfort points out that 'design is moving from being simply designing *for* users

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[41] Including Droog, Superflux, Live l Work, Think Public, Uscreates and STBY (Yee, Jefferies & Tan, 2013, pp.17, 31, 43, 56, 72, 82)

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to being one of designing *with* users (Rochfort, 2002, p.160). In the last few years, this approach is seen to be shifting yet again from designing *with* people – in which designer and stakeholders are partners in collaboration – to designing *by* people – in which a designer facilitates an information transfer in order to empower stakeholders to design in response to their own needs (Brown, 2009, p.59). These changing paradigms of collaborative design practice are illustrated in Figure 12. This latter approach – design *with* people – is where the collaborative design principle of this PhD methodology hopes to situate itself. My design role here is that of both a researcher and facilitator.

● Designer

◌ User and other stakeholder

Past: design *for* people
Designer role: author

Present: design *with* people
Designer role: collaborator

Present: design *by* people
Designer role: facilitator
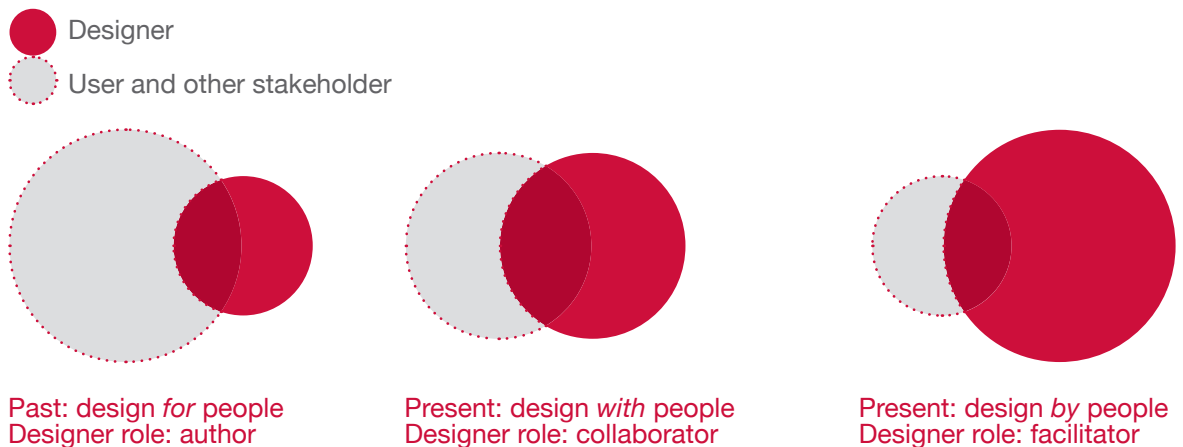
Figure 12: the changing paradigms of collaborative design as framed by Rochfort (2002, p.160), Myerson, Bilsland and Bichard (2007), and Brown (2009, p.59), among others.

(c)   Design thinking: the term 'design thinking' was pinned down by Peter Rowe in 1987 in his description of the decision-making processes that architects and urban planners adopt to solve problems (1987, p.15). Soon after, Richard Buchanan wrote an article about the use of design thinking to tackle 'wicked' problems that concern humanity (1992, pp.5-21). The design company IDEO adopted and adapted the term to describe its problem-solving processes (Brown, 2009), and contributed significantly to its popularity among the community of practicing designers. Tim Brown of IDEO defines 'design thinking' as follows:

> "*Design thinking is a human-centered approach to innovation that draws from the designer's toolkit to integrate the needs of people, the possibilities of technology, and the requirements for business success.*" *(IDEO, 2014b)*

Based on this definition, design thinking in actuality includes principles from collaborative design – by responding to people's needs – and interdisciplinary design – by drawing on disciplines such as technology and entrepreneurship. Lucy Kimbell argues however that the framing of 'design thinking' as a practice has relied on anecdotal accounts based on the opinions, doings and opinions of design practitioners and design companies. It therefore remains generalistic, subjective, undertheorised, and understudied, and it lacks the acknowledgment of other stakeholder voices and disciplines (2011). This PhD research approaches communication design through a 'design thinking' lens, where the process involves collaborative and interdisciplinary problem solving to design communications that tackle social segregation. The academic practice-led nature of this research methodology contributes to a 'theorisation' of what design thinking is and can achieve.

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(d)   Social design: the final principle adopted from design studies is related to the emerging discipline of 'social design'[42]. The Design Commission defined 'social design' as follows:

> *"Social design refers to the traditional practices and methods of design as applied in a social context, where the material with which the designer is working, and the ends they are working towards are social."* *(The Design Commission, 2013, p.20)*

This conscientious outlook on design found its roots with pioneers such as Victor Papaneck and Ken Garland. Papaneck advocated that socially and morally involved designers must address the needs of the world rather than focusing on the aesthetics of artefacts (Papaneck, 1972, p.26). Similarly, Ken Garland published his First Things First Manifesto in 1964 (and then revised again by Adbusters in 2000), which invited designers to prioritise projects that offer social and cultural contributions over commercial aims (Flask, 2009). Yet today, there is limited academic literature on 'social design' or socially-responsive design' as a discipline in its own right. Recently in 2014, the AHRC funded a groundbreaking research initiative to help map this uncharted discipline. The resulting 'Social Design Futures' report is the first extensive academic body of work that documents and forecasts this field across academic, policy and practice-led initiatives (Armstrong et al., 2014). With the growing complexity of social challenges, the increased interaction between design and other disciplines, and the expanding definition of what constitutes 'design' (2004, pp.20-21), a number of design writers, practitioners, movements and companies started advocating for designers to reflect on their role and their contribution to the betterment of their society, economy and environment. These advocates include Frascara (1993), Press and Cooper (2003), Thackara (2006), Thorpe and Gamman (2011), Shea (2012), and organisations such as The Design Commission (2013), The Design Council (2014b), Designing with People (RCA, 2014), IDEO.ORG (2014a), The Innovation Unit (2014), and Uscreates (2014). The following extracts illustrate this movement towards socially-focused design from multiple perspectives.

> *"At the heart of 'In The Bubble' [the title of Thackara's book] is a belief that ethics and responsibility can inform design decisions without constraining the social and technical innovation we all need to do."* *(Thackara, 2006, p.7)*

> *"The field of social design attracts increasingly more graphic designers who crave a change to work with underserved clients as an alternative to the more traditional design jobs in large corporations and advertising firms. They want to work closely with communities that need their help most and actively participate in combating complex social problems."* *(Shea, 2012, p.8)*

> *"The best of design thinking and practice can help make services much more relevant to 21st century needs as well as help lower the overall cost of service to the taxpaper."* *(The Design Commission, 2013, p.5)*

This research is therefore situated across both the fields of communication design and social design, where communication design methods are explored for their contribution to the social issue of integration in post-conflict communities. One of the key findings from the 'Social Design Futures' report was that despite the maturing of social design practice, the rigorous research landscape is still weak. One of the recommendations provided to address this issue was to encourage "the

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[42] Other synonymous terms used include 'design for social innovation', 'socially responsive design' and 'design activism' (Armstrong et al., 2014, p.29).

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dissemination and communication of social design research to a broad, multi-level audience"
(Armstrong et al., 2014, pp.7-9). This is what this thesis, the transferable guidelines, and future
publications from this research hope to contribute. This final area of design studies conveniently
leads on to the field of 'social innovation', and its relevance to the research.

(4)   Social innovation: The third discipline to inform the field of communication design – as framed in
this research – is social innovation. One of the leading social innovators of the 20th century was
Michael Young, who contributed to shaping the field throughout his lifetime of achievements since
the 1940s (Mulgan et al., 2007, p.14). The Young Foundation (2014) was named after Michael
Young, and together with Nesta (2014), this non-profit organisation is furthering practice in this area
in the UK. Geoff Mulgan, past CEO of The Young Foundation and current CEO of Nesta, simply
defines social innovation as "new ideas that work in meeting social goals" (Mulgan et al., 2007,
p.8). Murray, Caulier-Grice and Mulgan argue that social innovation has moved centre stage in the
last ten years because existing approaches, systems and policies have found it impossible to
tackle some of the most pressing issues of our times – such as climate change, chronic disease,
widening equality and conflict (Murray, Caulier-Grice and Mulgan, 2010, p.3). It may be argued
here that social integration approaches have also witnessed little innovation since 1995, when the
World Summit for Social Development identified social integration as a key objective for
development, and recommended the application of dialogue processes and methods to promote it[43]
(UNDESA, 2005, p.3).

Social innovation is neither a purely top-down or bottom-up practice. It creates social change
through alliances between 'top' – institutions with power and resources – and 'down' – individuals
with new ideas and energy (Murray, Caulier-Grice & Mulgan, 2010, p.8). Within the scope of social
integration, this concept is similar to Lockwood's and Gidden's theories on the necessity to link
system integration at institutional and policy level (macro) with social integration at an individual
and community level (micro) to achieve a cohesive society (cited in Marshall, 1998). Murray,
Caulier-Grice and Mulgan explain that two themes give social innovation its distinctive character:
the first is the possibility offered by technology, and the second is placing the focus on people –
rather than commodities, systems or structures (2010, p.5). Through this lens, social innovation
draws similarities with design thinking[44], based on the emphasis of the latter on technology and
human need (IDEO, 2014b). Social innovation brings together interdisciplinary tools and methods
from the public, private and third sectors, and from fields such as social economy, social
entrepreneurship and social enterprise (Murray, Caulier-Grice & Mulgan, 2010, p.2). Mulgan
proposed the following social innovation process (Figure 13) (pp.11-13), which has also helped
shaped this PhD's research process.

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[43] The high reliance on dialogue for social integration, and the lack of innovation in this area is further evidenced in the practice
review under Section 1.3 of this chapter.
[44] As defined previously in Section 1.1.2 (3)(c)

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(a)   Prompts, inspirations and diagnoses: this stage identifies the need for innovation, frames the problem, and understands the current landscape. This stage is the equivalent of the Discover stage proposed in this PhD methodology, and the content of this very chapter.

(b)   Proposals and ideas: this is the stage of idea generation and is the equivalent of the Develop stage in this research.

(c)   Prototyping and pilots: this is the stage where ideas get tested in practice. Prototyping and piloting tools and techniques are adopted from the fields of social innovation and design thinking and applied in the Develop and Deliver stages of this research[45].

(d)   Sustaining: this is when an innovative idea becomes every day practice. The case study on youth social integration in Lebanon is only conducted at a pilot scale here due to PhD-driven timescale and resource constraints. Therefore this study does not cover sustainability, scaling and diffusion (the following social innovation stage), but it does experiment with enablers[46] at the Develop and Deliver stages, which can increase the possibilities for innovative solutions to become sustainable and scalable.

(e)   Scaling and diffusion: this is the stage when innovation grows and spreads. The transferable guidelines, which are being developed as a follow-on to this PhD, hope to disseminate the innovative practices and methodologies that this research has generated, to improve the effectiveness of social integration interventions.
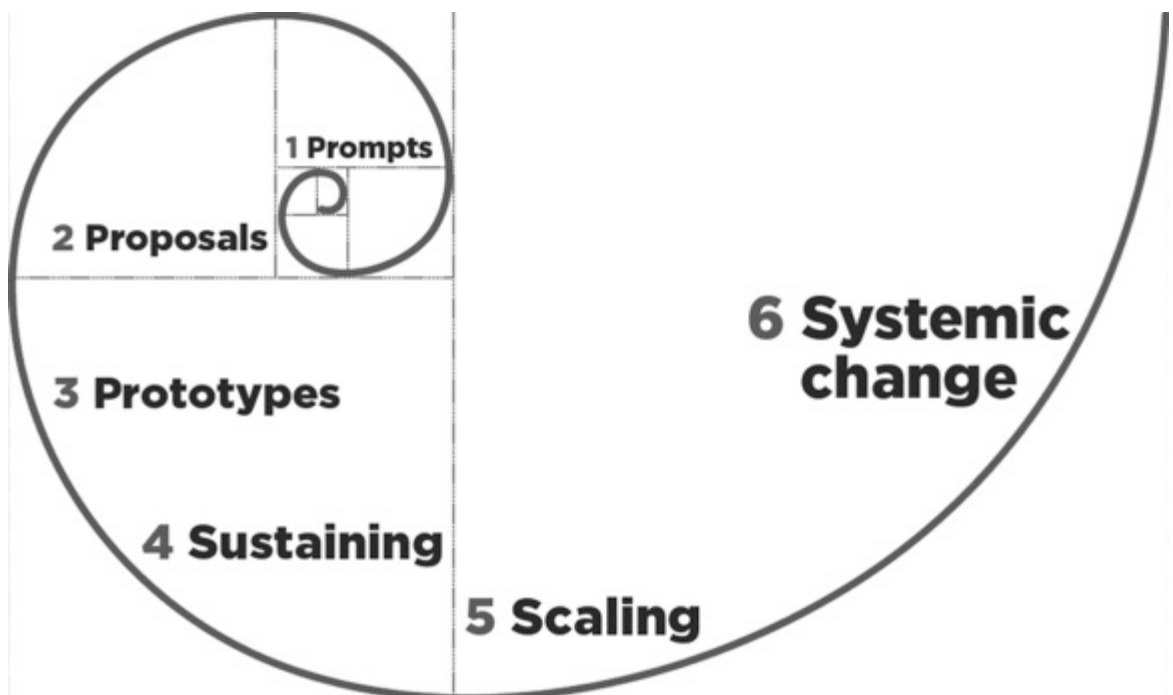
Figure 13: The social innovation process proposed by Geoff Mulgan (Murray, Caulier-Grice & Mulgan, 2010, p.11).

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[45] The specifics of the prototyping and piloting techniques are discussed throughout chapters 5 & 6: Develop & Deliver.
[46] These sustainability enablers are discussed throughout chapters 4, 5 and 6.

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Since the turn of this century, the term 'design for social innovation' has rapidly gained momentum. It represents an interdisciplinary approach that draws from both design studies and social innovation to address today's intractable social and environmental issues (Jéglou & Manzini, 2008; Thorpe & Gamman, 2011). The Design for Social Innovation towards Sustainability (DESIS) Network was established in 2012 and is launching in Ireland in 2015, to connect design labs in universities involved in promoting sustainable change (DESIS, 2012). This research makes a contribution to this emerging practice, by demonstrating the value of communication design specifically, and design more broadly, in providing innovative solutions for social integration.

This section concludes the framing of the theoretical context for the research. It is clear that communication design as a distinct discipline is still in the process of being defined, and that discourse on communication design for social integration is non-existent. Therefore, the framework presented in this section brought together contributions from communication theory, design studies and social innovation, in order to identify processes, approaches, methods and theories that can shape and add rigour to this empirical and practice-led research. It is evident from the theoretical review that communication design – in the context of this research – is redefining and challenging its boundaries as a field of practice. However, Robert Craig stresses the following:

> *"A perfectly coherent field would be a static field, a dead field, but the practice of communication itself is very much alive and endlessly evolving in a worldly scene of contingency and conflict. Communication theory, the theory of this practice, in all likelihood will never, therefore, achieve a final, unified form."* (Craig, 1999, p.123)

Similarly, Yee, Jefferies and Tan state that change is the very nature of design, and design is shaped by shifting societal, economic, political and ecological needs (2013, p.8). Therefore I see this research furthering and expanding the field of communication design to enhance the multimodality and interdisciplinarity, of its application, as well as its socially-focused, people-centered and collaborative approach – all of which aim to deliver better outcomes.

1.2 The Lebanese context

This section focuses on literature specific to the case study of Lebanon. In order to generate a better understanding of how social integration may improve the current situation in Lebanon, it is necessary to explore the historical and contemporary context of the country (Section 1.2.1), and the social structure that underpins its social groups (Section 1.2.2). The section ends with literature validating targeting youth as change-makers in social initiatives (Section 1.2.3).

1.2.1 The historical and contemporary context of Lebanon

The source of this modern historical overview of the conflict springs from literature as well as my personal experience as a researcher and citizen of Lebanon, where I resided for 25 years, witnessed social and political events, and followed their coverage on the news. The timeline in Figure 14 provides an overview of Lebanon's modern conflict period (1975-1990) and post-conflict period (1990 to the present) at a glance. Looking back at the chronology of conflicts, it is evident that the Lebanese are torn between numerous polarities: East and West, Arab and non-Arab, Sunni and Shia, Muslim and Christian, Muslim and Druze, and so on. In addition,

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Lebanon's political parties frequently change their strategic positions and opinions: the Free Patriotic Movement, the Future Movement, the Lebanese Forces, Hezbollah, the Progressive Socialist Party, the Phalanges Social Democratic Party, the Lebanese Communist Party, etc.

The 15-year Lebanese civil war from 1975 to 1990 was a direct consequence of these growing polarities. The war occurred between different sect-based groups in Lebanon, each forming its own militia, and creating and changing alliances with other sectarian militias throughout the war period, depending on political interest. The war also included interference from the Lebanese Armed Forces, Palestinian militias and armed forces from neighbouring Israel and Syria. During the next 15 years from 1990 to 2005, Lebanon struggled to recover from the devastations caused by the war. However, many of the warlords eventually became leaders of Lebanon's current political parties, and were elected by the public as Members of Parliament[47]. Just as Beirut was regaining its pre-civil war reputation as the economic, intellectual, commercial and touristic capital of the Middle East, a major turning point occurred. Former Prime Minister Rafiq al-Hariri, one of the most prominent political figures in Lebanon, was assassinated. That led to a long chain of public demonstrations, terror bombings and more assassinations over the next year. The politicians who were assassinated were anti-Syrian journalist Samir Kassir, former Lebanese Communist Party leader George Hawi, and Member of Parliament (MP) and anti-Syrian journalist Gebran Tueni. The public demonstrations were split between the 14 March coalition (anti-Syrian and pro-west) and 8 March coalition (pro-Syrian and anti-west), commemorating the two calendar days when these two political movements started their first demonstration. The 14 March coalition is composed mainly of the predominantly Christian Lebanese Forces and Lebanese Phalanges, as well as the Sunni Muslim Future Movement. The 8 March opposition is mainly made up of the Christian Free Patriotic Movement, the Druze Progressive Socialist Party[48], and the Shia Hezbollah and Amal Movement (Figure 15). Therefore, the relationship between political leadership and sect-based representation is evident.

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[47] These warlords include leader of the Druze Progressive Socialist Party Walid Jumblatt, leader of the Christian Lebanese Forces Samir Geagea, leader of the Free Patriotic Movement Michel Aoun, leader of the Lebanese Phalanges Amin Gemayel, leader of the Amal Movement Nabih Berri, and leader of Hezbollah Hassan Nasrallah.

[48] The Progressive Socialist Party was initially past of the 14 March coalition before shifting to the 8 March group.

1975
1976
1977
1978
1979
1980
1981
1982
1983
1984
1985
1986
1987
1988
1989
1990

The Lebanese civil war (including interference from neighbouring Syrian and Israeli armed forces)

1991
1992
1993
1994
1995
1996
1997
1998
1999
2000
2001
2002
2003

Relatively quiet peacebuilding, reconciliation and reconstruction period

2004

Assassinations of Rafiq al-Hariri, Samir Kassir, George Hawi and Gebran Tueni | Public demonstrations | Withdrawal of Syrian occupation | Parliamentary elections lead to formation of 14 and 8 March coalitions

2005

2006

Assassination of Pierre Gemayel | Terror bombings | July war between Israel and Hezbollah

2007

Assassination of Walid Ido | Terror bombings | Naher al-Bared and LAF clash | Emile Lahoud completes presidency

2008

Assassination of Wissam Eid | Hezbollah and Amal militants in West Beirut | Doha agreement leads to agreement on Michel Sleiman as president following 7-month deadlock

2009

Parliamentary elections and formation of a National Unity Government between 8 and 14 March blocs

2010

2011

Government collapses following resignation of 8 March MPs, then reformed 5 months later

2012

Assassination of Wissam al-Hassan

2013

One million Syrian refugees enter Lebanon | Terror bombings | Elections postponed and parliament extended due to tension from Syrian Civil War and Islamic State

2014

Clashes between Islamic State and LAF | Terror bombings | No agreement on new president following the end of Michel Sleiman's term in March

Figure 14: A timeline outlining conflict and post-conflict events that occurred in Lebanon in the past 40 years. The level of detail increases over time to give a more in-depth overview of the modern and contemporary political context relevant to this PhD research. This PhD started in 2008, and has therefore been shaped by the evolving political landscape.

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8 March Coalition

† Free Patriotic Movement   ☾ Hezbollah   ☾ Amal Movement   ▲ Progressive Socialist

14 March Coalition

† Lebanese Forces   † Lebanese Phalanges   ☾ Future Movement

Dominant sect of party members and supporters

† Christian

☾ Shia

☾ Sunni

▲ Druze

Figure 15: Photographs of 8 and 14 March coalition demonstrations organised by the relevant political parties and their supporters (Flickr, 2009, Creative Commons). The diagram also highlights the dominant religious sect of each political party in the coalitions.

The demonstrations placed pressure on Syria to finally withdraw its occupying forces, which had remained in Lebanon since the end of the civil war. The Lebanese elections that year were therefore the first elections since the war without interference from Syrian intelligence, and with United Nations monitoring. The newly formed 14 March and 8 March coalitions won 71 and 57 MP seats respectively (Aspen Institute, 2005). In July 2006, war re-entered the history of Lebanon and lasted 34 days – this time due to a conflict between Hezbollah and Israel. All other political parties in Lebanon, including other members of the opposition, refrained from getting involved. The July 2006 war led to devastating human and economic losses. This was followed by further terror bombings and the assassination of MP Pierre Gemayel, who was also the leader of the Lebanese Phalanges. In May 2007, conflicts rose between the Lebanese Armed Forces (LAF) and Fateh al-Islam; a Sunni Arab Islamist militia in the Naher al-Bared Palestinian camp in the north of Lebanon. The fighting ended with the capture of the camp's armed militia in September.

The summer of 2007 also saw dispersed terror bombings in addition to the assassination of MP Walid Ido of the Lebanese Phalanges and MP Antoine Ghanem of the Future Movement. In October 2007, President Emile Lahoud completed his second term. For the following seven months, the Lebanese parliament could not reach an agreement on electing a new president. In January 2008, Wissam Eid, a senior terrorism investigator at the Lebanese Internal Security Forces was assassinated. Additionally, Hezbollah and Amal militants took over Western Beirut as a reaction to a government decision against Hezbollah's communications network. The situation triggered fear of another civil war, so an Arab League was formed in Doha where, after five days of intense negotiations, all the major Lebanese political parties agreed on the 25th of May 2008 to elect a neutral president – the General of the Lebanese Army, Michel Suleiman – as the new Lebanese president. The year saw further terror bombings and the assassination of pro-Syrian politician Saleh Aridi. The Doha Agreement also included amendments to electoral law, which

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slightly shifted the geographic distribution of parliamentary seats per sect for a more accurate representation[49]. The 2009 elections saw the March 14 and 8 March coalitions again winning 71 and 57 seats respectively (The National Democratic Institute, 2009). Based on the Doha Agreement, a National Unity Government was formed, bringing together 30 MPs across these two coalitions, to improve relationships and decision-making (Now Media, 2008).

Lebanon experienced relative political peace for the following two years up to January 2011, when the government collapsed following the 8 March MPs' resignation in disagreement with the announcement of the United Nations Tribunal's suspects involved in the assassination of Hariri. This resulted in another uproar of public demonstrations. It took five months to finally reform the government through efforts from Prime Minister Najib Mikati. In 2012, Wissam al-Hassan, another member of Lebanon's Internal Security Forces, was assassinated. Throughout 2013 and 2014, Lebanon witnessed further terror bombings. The parliamentary elections that were due to take place in 2013 were postponed for a year, due to the political instability in the neighbouring countries – the ongoing Syrian Civil War, and the formation of the Islamic State (IS) in Iraq. The rescheduling of the elections led to an uproar from independent political parties and civil society, who wanted to see a shift to the political deadlock of the 14 and 8 March coalitions led by the ex-warlords (Aziz, 2013a; Harbi & al-Saadi, 2014). In May 2014, President Michel Suleiman's term came to an end, but the government has failed to reach an agreement[50] over a 'neutral president', leaving Lebanon without a president to this date (September 2015). By 2014, over one million Syrian refugees had moved to Lebanon for shelter (UNHCR, 2014), and the Islamic State had attempted to invade the north of Lebanon on a number of occasions, but has been deterred by the Lebanese Armed Forces (Schenker, 2014). These two parallel political events have affected the demographic makeup of the country and increased political polarities (Lefèvre, 2014).

To conclude, since the end of the civil war, a number of events, such as the ever-changing coalitions, the political deadlock, the serial terror bombings and assassinations and the neighbouring sectarian and political conflicts in Syria and Iraq, have exacerbated the segregation and polarisation of Lebanese social groups. The following section discusses the relationship between the political context and the Lebanese social structure, to clarify the impact of political events on social group dynamics.

1.2.2 The Lebanese social structure

This section draws on existing literature to define the nature of the Lebanese social structure from the end of the civil war in 1990 onwards[51]. Sociologists often study social structure due to the many ways in which if affects social behaviours such as integration. Peter Blau distinguishes between

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[49] The parliamentary representation of sects and geographic districts based on the latest Doha Agreement was visualised in Figure 2 in the introduction of this thesis.
[50] In Lebanon, the public elects the MPs, and the MPs then elect the president. For a candidate to be elected, the government needs to reach a two-thirds majority vote. A number of presidential elections have taken place since March 2014 but none have yet reached the two-thirds majority vote.
[51] This review could have traced back changes in the social structure from the date of the Lebanese independence in 1943 up until the civil war in 1975, however that historical review would offer little insight into the contemporary context and causes of social segregation among youth in Lebanon.

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two types of parameters in a social structure, the nominal and the graduated. The former divides the population into impermeable groups with no possibility of overlaps such as gender, religion or race, while the latter divides society into groups that may alter over time such as age, income or power. The correlation of both the nominal and graduated parameter leads to the ordinal parameter that forms the hierarchies of a social structure (Blau, 1975, pp.220-253).

In Lebanon, the division of social groups is most notably based on the nominal parameter of religious affiliation: Islam (including Druze), Christianity and Judaism, which are further divided into 18 sects and dispersed in mixed and uniform towns and cities across Lebanon (Saadeh, 1992, p.20). The nominal social structure is reflected in the division of power in the government. Article 24 of the Lebanese Constitution states that The Chamber of Deputies (also known as Parliament) should be elected on a consociational basis along three criteria: (1) equal representation between religions, (2) proportional representation between sects, and (3) proportional representation between different geographic regions (Presidency of the Republic of Lebanon, 1995). The Doha agreement for the 2009 elections equally divided the 128 seat in parliament into two religious groups, Christians and Muslims, and proportionally divided them into 11 sects[52] (Figure 16), and 25 districts (as illustrated on the map of Lebanon in Figure 2 in the thesis introduction). There is no recent official data on the religious distribution of Lebanese citizens. This is because the "Lebanese Government has been very reluctant to collect and release data that could disturb the very delicate balance that steers the Lebanese political system" (El Khoury & Panizza, 2006, p.137).

Christians
64 seats
Maronite: 34
Greek Orthodox: 14
Greek Catholic: 8
Gregorian Armenian: 5
Catholic Armenian: 1
Protestant: 1
Christian Minorities: 1

Muslims
64 seats
Shia: 27
Sunni: 27
Druze: 8
Alawite: 2

128 total parliamentary seats
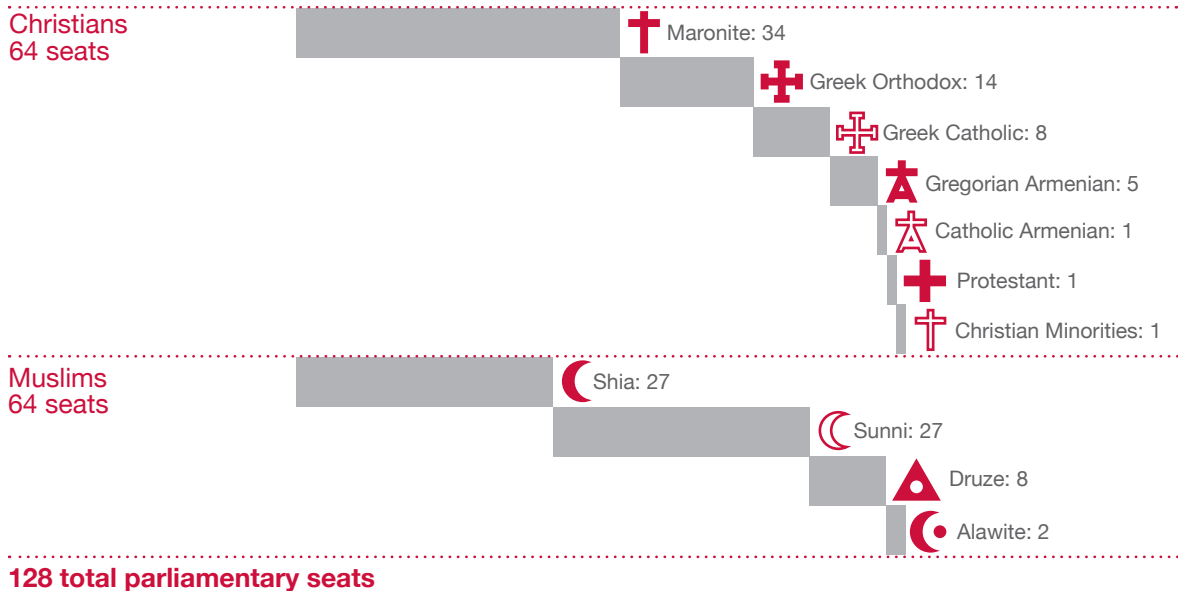
Figure 16: Distribution of parliamentary seats to represent each sect according to the Doha Agreement in 2008 (Lebanese Government, 2009).

As the previous section demonstrated, the conflict in Lebanon – both violent and non-violent – between the social groups and their political representatives has been on-going for at least 40 years. Today, these social groups are still noticeably segregated. Simon Haddad conducted a

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[52] The remaining sects are either grouped under 'Christian minorities' and offered one seat in parliament, or if non-christian (e.g. Jewish or Ismaili) are not represented in parliament due to being a small minority.

statistical study on Lebanese's post-war attitudes towards cultural diversity and cohesion. His findings suggest "high levels of distrust, misperception, suspicion and fear" among social groups (Haddad, 2010, p.304). Figure 17 from Haddad's study reveals that between 30% and 85% of Lebanese individuals (depending on sect-based affiliation) feels uncomfortable interacting with members of other social groups (Haddad, 2010, p.301). Kamal Salibi writes that actual contact between social groups is almost entirely restricted to political co-operation (1976, pp.xiv). Mohammed El Machnouk reiterates this by comparing the social structure to the Baalbeck pillars with only the top part (the government) holding the pillars (the social groups) together (2001, min.9:45). This metaphor is visualised in Figure 18.

	Maronite (n=257)	Greek Catholic (n=91)	Greek Orthodox (n=90)	Sunni (n=139)	Shia (n=230)	Druze (n=61)
Maronite		65%	61%	40%	43%	31%
Greek Catholic	69%		66%	39%	46%	30%
Greek Orthodox	61%	48%		41%	48%	37%
Sunni	28%	24%	23%		57%	34%
Shia	22%	25%	19%	55%		33%
Druze	19%	19%	14%	39%	37%	

Figure 17: Results from a statistical survey on social cohesion conducted by Simon Haddad. The table outlines percentages of each sect-based community expressing a positive answer to the question: "I am comfortable interacting with members of another group." The shaded cells depict instances where less then half of the representative sample group was comfortable interacting with another group (redrawn from Table 2 in Haddad, 2010, p.301).
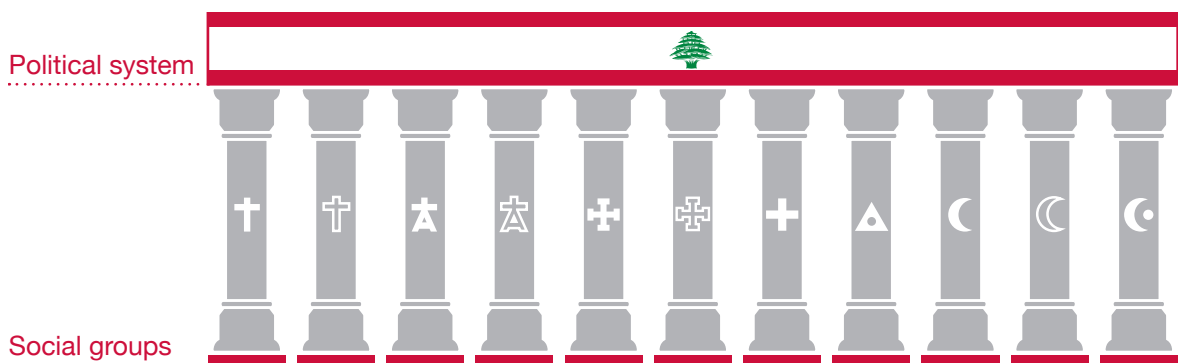
Figure 18: Mohammed El Machnouk compared the Lebanese social structure to the Baalbeck roman pillars – social groups are only connected via the political system and their parliamentary representations (El Mashnouk, 2001, min.9:45).

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This raises the following question: What factors in Lebanon's social structure are contributing to this social segregation and the ongoing inter-group political and social conflict? Although numerous (for example, Salibi, 1976 & Traboulsi, 2007) books have been written about Lebanon's history and context in the past decades, very few "dealt specifically and comprehensively with the social composition of Lebanon from a structural point of view" (Dar Annahar, 2008). The only exhaustive study analysing the post-civil war social structure in Lebanon was conducted by Safia Saadeh in 1992. Dar Annahar, a prominent publishing house in Beirut, reviewed the book as a rare piece of work. Therefore, Saadeh's social structure framework is taken as a key reference in this section. Saadeh identified five features that constituted Lebanon's social structure in the 90s, and that affected the dynamics and interactions between members of different social groups (1992, pp.76). The following sub-sections discuss these five features: (1) socio-political rigidity, (2) geographical segregation, (3) emphasis on differences rather than similarities, (4) social institutions, and (5) social mobility. However, due to the dated nature of this piece of literature, contemporary discourse (where available and applicable) is incorporated to provide an up-to-date perspective in relation to each feature. This includes a section on media segregation as an additional sixth feature.

(1)   Socio-political rigidity: The most influential social group altered throughout history – Druze during the Ottoman rule (1516-1918), Maronite Christians during and after the French Mandate (1926-1975), and Sunni Muslims following the 15-year civil war (1995-present) (Salibi, 1976; Traboulsi, 2007). Since Independence in 1943, Article 95 of the Lebanese constitution gave social groups hierarchical supremacy in the government depending on the size of their communities. Thus, people became entrenched in their social groups and are continuously attempting to increase their numbers to become more influential in the government. This has created an ongoing competition among different social groups to advance in power at the expense of others, thus breeding discrimination on the basis of religious affiliation (Saadeh, 1992, pp.76-79). Marianne El Khoury and Ugo Panizza state that despite recent efforts to secularise the Lebanese social structure, many Lebanese citizens still identify themselves more with their sect than with their country as a whole (El Khoury & Panizza, 2006, p.137).

(2)   Geographical segregation: The civil war restructured an unofficial physical geographical segregation in such a way that every major social group now dominates at least one district in the country – the Druze in the Shouf, the Shiites in the Bekaa and South Lebanon, the Sunnis in Tripoli, Sidon and parts of North Lebanon, and the Maronite Christians in Metn, Keserwan and parts of North Lebanon. The population in the capital city Beirut is mainly divided into Christians in East Beirut, Sunnis in most of West Beirut, and Shiites in South and some of West Beirut. Here is a simple example of the impact of the war on social group distribution. In 1975, before the start of the civil war, Christians made up about 35% of the population in West Beirut and Muslims about 40% of East Beirut. By 1989, these numbers had dropped to 5% Christians in West Beirut and 5% Muslims in East Beirut (Nasr, 1993, p.9), thus resulting in more homogeneous neighbourhoods. Three decades of geographical segregation since the war created a new generation that is isolated from their counterparts in other social groups. Young people were brought up to, at best ignore,

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and at worse denigrate, the 'other side'. This has led to fear, apprehension and distrust between young people of different social groups, thus deepening the lines of segregation (Saadeh, 1992, pp.79-81). A more recent study by El Khoury and Panizza confirms that social groups are still very segregated across geographical areas, and that most villages and towns can be associated with a given sect:

> *"Given that in Lebanon it is considered rude to ask questions about religion, people often ask: 'where are you from?' and it is well understood that this question means: 'what is the name of the town where your father (or grandfather) is originally from?' Once the town of origin is known, most Lebanese are able to classify their interlocutor into a well-specified religious group."* (El Khoury & Panizza, 2001, p.7)

(3)   Emphasis on differences rather than similarities: In order to set itself apart as an identifiable community, each social group adopted a particular lifestyle through fashion, values, language and dialect. Elements within the Lebanese cultural identify were very homogeneous, so social groups looked outside Lebanon for cultural identities of nations that paralleled their religious beliefs. Sunnis associated with Saudi Arabia, Shiites with Iran, and Christians with the West. As a result, youth groups acquired in their upbringing, skills that allowed them to identify and judge members of other social groups by their physical appearance (for example their style of wearing the hijab or their western fashion), their dialects and choice of language, or their cultural interests (the music they listen to, and the hobbies they practice) (Saadeh, 1992, pp.81-84). There are a significant number of studies that explore the relationship between choice of language and cultural identity. All Lebanese study the three languages of Arabic, English and French in school. Arabic is a compulsory first language, and English and French are compulsory second and third languages. Some schools place more emphasis on one of English or French as a second language, and the third language is introduced in middle school. Similarly some universities use Arabic and English as teaching languages, while others rely on Arabic and French. Mahmoud Al Batal writes that language sits at the core of the national debate over Lebanon's identity (2002, p.95). Gordon also declares:

> *"If Lebanon is ever to recover effective sovereignty and rebuild her policy on firmer foundation than those of the past, the problem of language as one aspect of the problem of cultural identity with have to be eventually addressed."* (1985, p.140)

Referring to overall cultural identities, Haddad's study on social cohesion in Lebanon identified that Lebanese need to focus on what they have in common, and particularly their national identify, in order better live and work together, and achieve a national unity (Haddad, 2010, p.304).

(4)   Social institutions: Three social institutions further the continuation of disparate social groups – (a) the judiciary system, (b) marriage, and (c) the educational system.

(a)   The judiciary system is divided into state laws and personal status laws. State laws (such as voting and business laws) are set and controlled by the government, whereas personal status laws (such as marriage and inheritance) are controlled by the respective religious courts. Every social group must adhere to the personal status laws issued by the religious agency that represents it. Bkirki –

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supported by the Maronite Council – is the reference point for Maronite laws, Majlis al-Millah is for the Greek Orthodox, Dar al-Ifta is for the Sunni, Al Majlis al-Shii al-Aala is for the Shia, and Shaykh al-Aql is for the Druze. The absence of a common civil law for all has increased inequality and division among social groups. A simple example is family members of different religious sects being unable to inherit from one another because different personal status laws would apply for each sect (Saadeh, 1992, pp.85-88). The Beirut Bar Association had been lobbying for a civil status law since 1952, but to no avail (Saadeh, 1992, p.86). In 2009, Interior Minister Ziad Baroud issued a memorandum that gives Lebanese citizens the right to remove their sect from their registration records – this group of citizens was soon dubbed 'sect 19'[53]. However, this new law was not accompanied by changes in social and political institutions to support the 'sect 19' group. For example, there are no parliamentary seats reserved for MPs who do not belong to a group, and there are no personal status laws and courts that deal with issues relating to 'sect 19' individuals, as these issues are the sole responsibility of the relevant religious courts. This means that many who choose to remove their sect from records risk being excluded and side-lined both socially and politically. Many activists critiqued this anti-sectarian law as being 'skin deep' despite it being a promising first step towards a secular judiciary system (Bayoumy, 2009). Since 2010, a number of civil society organisations such as Laïque Pride have been demanding, demonstrating and lobbying for a unified Civil Code of personal status laws that does not discriminate on the basis of religious sect or gender (Salhani, 2012).

(b) The second social institution is <u>marriage</u>. There are no facilities for civil marriage in Lebanon, and therefore all marriages need to be conducted religiously[54]. Marriage is closely regulated because it can jeopardise the very existence of social groups if inter-community marriages and births are not supervised. On religious grounds, a Muslim woman is prohibited from marrying into another religious group, but a Christian woman is not. This means that in most cases, a man or woman needs to convert religion to marry into another sect, or travel to a nearby country with civil marriage facilities (popularly Cyprus). Furthermore, children follow the religious sect of their fathers. According to Saadeh, these factors resulted in an increase in the number of Muslims and decrease in Christians, giving the latter an incentive to promote endogamy and practice social controls that deter youth from marrying into other social groups (Saadeh, 1992, pp.88-89). However, a recent statistical study may contradict this view as it reveals that 50% of Christians support civil marriage, compared to only 30% of Muslims (including Druze) (Hayek, 2013). Public opinion has not been the only obstacle to facilitating civil – and therefore mixed – marriages in Lebanon; resistance from both MPs and religious leaders has also played a key role. Since 1952, the Lawyer's syndicate has

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[53] In reference to it being one additional non-sectarian sect in addition to the 18 existing sects in Lebanon.
[54] The first and only couple to find a loophole through the system were the Sunni Muslim Kholoud Sukkarieh, and the Shia Muslim Nidal Darwish. A decree issued in 2007 permitted Lebanese citizens to remove references to their religion on state records. By doing so, Sukkarieh and Darwish were left with no option but to marry through a civil ceremony. The decree states: "for those who do not belong administratively to a religious community, the civil law applies to their personal status matters" (quoted in Mawad, 2013). Sukkarieh and Darwish spent many months looking for a notary to wed them in Lebanon, and were finally married civilly on the 10th of October 2012. It was however seven months before the Lebanese Ministry of Interior approved and registered their marriage contract (Aziz, 2013b). This exceptional case does nevertheless require a high degree of political engagement and knowledge from the couple due to the inaccessibility and complexity of the process. Therefore, public stigma and political and religious opposition still render the institution of marriage a key contributor to social segregation in Lebanon today.

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lobbied for the initiation of civil marriage in Lebanon (Saadeh, 1992, p.86). Similarly, the Ministry of Justice and the Beirut Bar Association have referred numerously to Article 9 of the Lebanese Constitution of 1926 in their argument for the legalisation of civil marriage in order to support freedom of opinion and conscience (quoted in Abou Jaoudeh, 2014). Article 9 states the following:

> *"There shall be absolute freedom of conscience. The state in rendering homage to the God Almighty shall respect all religions and creeds and shall guarantee, under its protection the free exercise of all religious rites provided that public order is not disturbed. It shall also guarantees that the personal status and religious interests of the population, to whatever religious sect they belong, shall be respected."*
> *(Presidency of the Republic of Lebanon, 1995)*

In 1998, then President Elias Hrawi drafted a bill proposing optional civil marriage, but it was never approved due to opposition from MPs and religious authorities. In 2011, a number of NGOs submitted a draft law to parliament, but it was never debated and was objected by several Muslim authorities (Abou Jaoudeh, 2014).

(c) The third institution that limits social integration is the educational system; across both state and independent educational bodies. Before the civil war, the government that managed state schools and universities encouraged the mingling of students and staff of different social groups within the same institution. But from as early as 1976, state institutions began to quickly divide into branches that mirror the religious affiliation of the local area where they are situated. In addition, state schools (and some state universities) are notorious for their lack of organisation and low standards, and this has driven the middle and upper classes of society, to resort to independent establishments to educate their children. Independent schools and universities are mainly funded, managed and owned by religious authorities. They open their doors to students within the same religious affiliation with a few exceptions. In these private institutions, the teaching content is influenced by religious ideologies (Saadeh, 1992, pp.90-91). As a consequence, both state and independent educational sectors today offer limited opportunities for youth of different social groups to study in a diverse environment. Despite the fact that the government highlights the need for the educational system to promote social integration, its recommendations are limited to the reformation of the curriculum to include unified civics, history, and religion books across both state and independent schools. The plans for reform started following the signing of the Taif Agreement in 1989, and are continuing to this day. The Ministry of Education was successful in implementing the first recommendation (a civics curriculum), but reaching agreement across political and religious leaders on a unified historical narrative for Lebanon, and a curriculum that teaches students about all religions, is still an outstanding and challenging task (Abouchedid, Nasser & Van Blommstein, 2002, pp.61-62; Frayha, 2012, pp.103-113). Nevertheless, even if this ambitious mission is accomplished, this would only lead to students becoming better informed about other social groups, and it would not directly lead to real-life interactions between students from different social groups. Section 1.3.1 of the practice review in this chapter showcases a number of small-scale pilot initiatives from public and third sector organisations, which aimed to address this issue.

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(5)   Social mobility: Saadeh explains that social mobility may refer to two types of movements; that of individuals within their own social group, as well as that of the overall social group upwards, downwards, or even sideways in terms of power and authority. Throughout history in Lebanon, attempts for the former type of social mobility led to segregation within social groups as some members tried to unseat the feudal families in power, in order to gain supremacy of the group. The most violent of these attempts were the devastating civil war conflicts between General Michel Aoun's Lebanese Armed Forces, Samir Geagea's Lebanese Forces, and Pierre and Amin Gemayel's Lebanese Phalanges. The consequence was segregation within the Christian Maronite social group that still exists to this day, and is represented accordingly in parliament by three disjoint political parties. Attempts for the second type of social mobility also led to violent conflict. For example, the Sunni social group attempted two battles in 1958 and 1975, to move upwards and gain as much or more authority than the Maronite social group (Saadeh, 1992, pp.91-94). Saadeh states that following the civil war, ambitious and educated young people who sought to further their social status beyond Lebanon's social mobility restrictions, found immigration as the only outlet (p.94). Studies by Marianne El Khoury and Ugo Panizza – drawing on data from the Lebanese Population and Housing Survey of 1994 to 1996 – measured the social mobility of Lebanese religious groups based on their housing conditions, education, employment, and asset ownership (El Khoury & Panizza, 2001 & 2006). The studies found that the poorer households had lower social mobility than the less poor. Accordingly, the Christian Maronite and Druze groups were the most socially mobile, the Muslim Shiite group came next, and the Muslim Sunni group had the lowest level of social mobility (2001, p.12; 2006, p.133). El Khoury and Panizza concluded that social mobility was the main cause of inequality among social groups in Lebanon, thus deepening the lines of segregation (2006, p.135).

(6)   Media segregation: This feature of the Lebanese social structure was not discussed in Saadeh's literature as it might not have been as evident in the 1990s and it is today. Mahmoud Al Batal writes that since 1975, private radio and television channels began to emerge and increase in number to eventually create a media war that was waged alongside the 15-year civil war (Al Batal, 2012). Since then, media channels have been representing more and more the voices of the political parties supporting them (Fandy, 2007, pp.66-81). Today, each political party owns or funds its own television channel, newspaper, and online portal (as visualised in Figure 19). These media portals help each party influence public opinion in its favour. With the recent emergence of social media and its growing popularity among in Lebanon, alternative and less biased media channels such as blogs, Facebook, Twitter, Flickr and YouTube are transforming young people from consumers to grassroots producers of media content (Gillmor, 2004). In the last decade, organisations in Lebanon such as Social Media Exchange are emerging to offer social media training and capability building services to communities, and empower them with an effective voice to improve their social situations (SMEX, 2014).

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Figure 19: Lebanese political party coalitions and the media channels they own, fund or influence.

To conclude, having presented the five features that distinguish Lebanon's segregated social structure, Saadeh contemplates different solutions for integration through the reformation of the political system; from maintaining consociational democracy to shifting towards complete democracy, fundamentalism or secularism. She dissects every system and controverts it, offering reasons as to why it would not solve the problem (1992, pp.117-124). These recommendations and arguments will not be covered here because this research is concerned with stimulating social integration at social rather than policy level. This decision is influenced firstly by the unsuccessful political lobbying attempts that have been discussed in this section (e.g. civil marriage, secular and personal status laws lobby groups), and secondly by social integration theories from Lockwood, Giddens and Palmisano which stress the need for social integration to occur at micro scale (among individuals) by improving and increasing the quality and quantity of interactions between social groups (as discussed in Section 1.1.1 of this chapter). Saadeh does however propose a number of recommendations on the social level (1992, pp.124-126):

(a)   Opening up geographical areas and mixing populations;

(b)   promoting the proliferation of social groups into many parties rather than the strict division of Christian and Muslim;

(c)   profiting from the open economy to encourage business interactions between members of different social groups;

(d)   providing labour opportunities geographically to encourage the mobility of workers into different areas;

(e)   and, encouraging intergroup friendships and relationships.

This research considers these recommendations a starting point for developing communication design interventions for social integration. A number of organisations such as Youth for Tolerance, the Forum for Development Culture and Dialogue and the United Nations Development Programme, have placed at least one of these recommendations on their agendas when developing their initiatives. Examples of these are discussed in the practice review in Section 1.3.

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1.2.3 Youth as change-makers

This is the last section in the literature review on the Lebanese context, and it makes the case for targeting youth groups. The term youth is very elusive and debatable, and the age limit of youth varies from one context to another[55]. Some define it through biological markers bracketing it between the ages of puberty and parenthood, and others use specific cultural and social markers determining status (USaid, 2005). This research defines youth through social markers that comprise the period of a person's life when he/she enjoys most autonomy and flexibility in terms of social mobility. Therefore, the starting age is that of legal majority, and the maximum age is that preceding emotional, financial and social stability. In Lebanon, the bracketed age range for youth is from 18 to 30 years old. The autonomous age in Lebanon depends on personal status laws set by individual religious sects, and ranges from 14 to 21 years old, with 18 being the age of legal majority (Figure 20). On the other hand, the average age of marriage in Lebanon is 27.5 years for females and 31 years for males[56]. For this reason, 30 years was chosen as the mean age across the two genders, before individuals settle into their social groups. Finally, 98.4% of young men, and 99.1% of young women in Lebanon are literate, with 77.4% and 85.2% respectively having completed their secondary education (Unicef, 2012). This renders this group, which accounts to approximately a fifth of the Lebanese population (Lebanese Republic, 2009), a valuable asset to engage in achieving a more integrated and cohesive society.

Regardless of the debatable youth age bracket, a number of authors, governments and organisations agree that it is vital to include and engage youth in processes affecting their lifestyles, because they can play a crucial role in positively transforming conflict situations (cited in Del Felice & Wisler, 2007, p.3). For example, the Home Office Community Cohesion strategy calls for establishing well-resourced programmes that engage young people in decision-making processes affecting their communities (Cantle, 2001, p.30). Similarly, the United Nations warns that the constant exclusion of youth in dialogue and social planning contributes to the disintegration and alienation of these stakeholders, and drives their shift towards negative behaviours (Confesor cited in UNDESA, 2005, p.19). As a result, the UNDESA Social Integration Division placed a focal point on youth in its mandates:

> *"The Focal Point on Youth aims to build an awareness of the global situation of young people, as well as promote their rights and aspirations. The Focal Point also works towards greater participation of young people in decision-making as a means of achieving peace and development." (UNDESA, 2014)*

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[55] For example the United Nations World programme of action for youth defined the age bracket of youth as 15 to 24 (2010).
[56] This statistic is based on Pan Arab Project for Child Development statistics in 1996 (cited in UNDP, 1998).
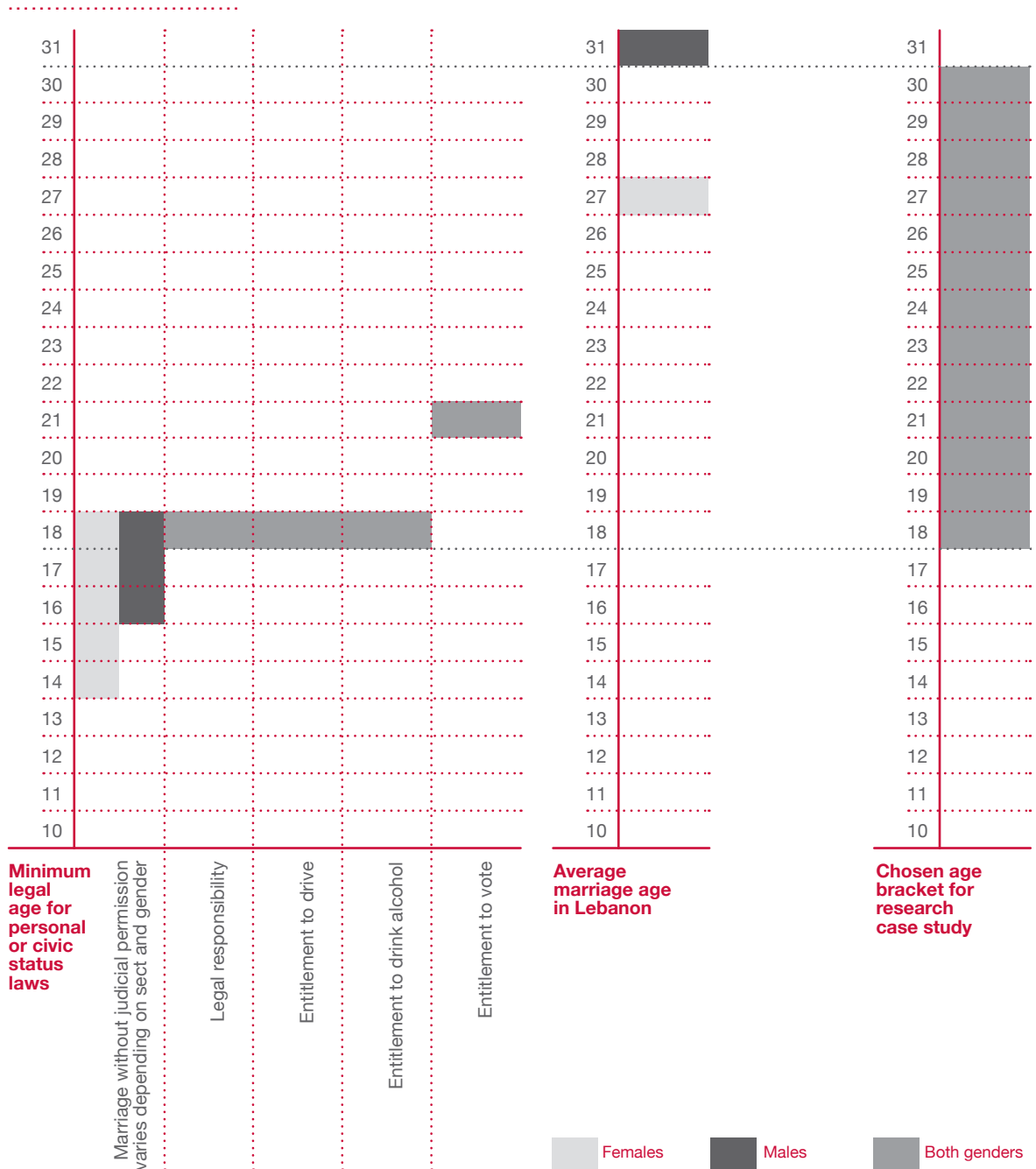
Figure 20: Lebanese policies and statistics affecting the decision to focus the research on youth aged between 18 and 30 years old (UN Refugee Agency 2007 & 2010; UNDP 1998)

Celina Del Felice and Andria Wisler convey that the potential of youth as change-makers and peace-builders has unfortunately been unexplored to its full capacity by both policy-makers and academics (2007). Similarly, Dr. Kaouaci and the United Nations refer to youth as the 'invisible' stakeholder (cited in UNDESA, 2005, pp.34, 38). This is how Siobhan McEvoy-Levy phrases this idea:

> "A neglect of adolescents and older young people is short-sighted and counterproductive in terms of peace building particularly in the crucial post-accord phase with its twin challenges of violence prevention/accord maintenance and societal reconciliation and reconstruction. Youth embody essential elements of both challenges: posing at once potential threats to peace and peace building resources."
> (McEvoy-Levy, 2001, pp.2-3)

Del Felice and Wisler argue that youth are often seen as either victims or perpetrators, rather than

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participants in peace-building, and therefore decisions impacting their lives are made for them rather than with them (2007, pp.8-12). Youth's transformation capacity is supported by an evidence-base collated by Del Felice and Wisler after extensive observations of case studies and examples. Their conclusions are as follows: (1) youth are more open to change, (2) they are future-oriented as they have not witnessed the wars and memories of their parents and older generations, (3) they are idealistic and innovative in solving old problems in imaginative ways, (4) they are courageous risk-takers, and (5) they are knowledgeable and experienced in issues relating to their peers (2007, pp.24-25). Another research conducted by Shuayb et al. in 2009 revealed that young people are able to participate meaningfully in discussions to improve social cohesion within their communities (2009, p.1). These observations are highly relevant to the case study of Lebanon, as social segregation is a problem dating back at least to the 1970s. All generations over 30 years of age have either physically witnessed or actively participated in the violent conflict. Vivid memories of the war and its direct impact on the post-30s generation's lives render tackling the entrenched problem of social segregation more challenging for them. Therefore, youth may be the easier group to target and engage in order to develop innovative longer-term solutions towards integration. According to McEvoy-Levy, "youth are the primary actors in grassroots community development/relations work; they are the frontlines of peace-building" (2001, p.25).

This last section introduced the historical and contemporary context of the conflict and post-conflict in Lebanon. It also presented Lebanon's social structure through the lens of Safia Saadeh's framework as well as current literature in order to better understand the roots of segregation. Finally, it reviewed literature on the value of engaging with youth in Lebanon as change-makers.

1.3 Practice review

This section is dedicated to the review of social integration practice. The review starts with interventions from non-conmmunication design disciplines and from different parts of the world with an emphasis on Lebanon (Section 1.3.1). The review then focuses on interventions for social integration positioned within the communication design field of practice in Lebanon and abroad (Section 1.3.2). The last section covers interdisciplinary practices situated between communication design and other disciplines (Section 1.3.3). Is it challenging to establish a clear separation between communication design and non-communication design interventions, as we have already established in the theoretical framework that social integration rests on the communication that occurs between people either in person or through other channels. Therefore, the 'design of communication' is required in any social integration process. However, the division of sections in this practice review is simply based on whether the intervention was developed with expert input from a communication designer, and/or with conscious consideration to the contribution of communication design practice. Furthermore, each section reflects on whether interventions adopted the 'central' or 'peripheral route' for persuasion as per Cacioppo and Petty's 'elaboration likelihood model' (discussed in Section 1.1.2 (2)(b)). In the former, social integration is promoted through a direct message where audiences capability and motivation for integration are high, while in the latter, social integration is the indirect consequence of an incentive that is deemed attractive

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to the relevant target audience due to low ability and motivation for integration. This section does not claim to cover all cases of social integration interventions, as that would be a near impossible task. It does however provide a framework for reviewing and reflecting on the effectiveness of a diverse range of practices for social integration – some more popular than others – that were implemented by governmental, non-governmental, and academic institutions in the last two decades (Figure 21).
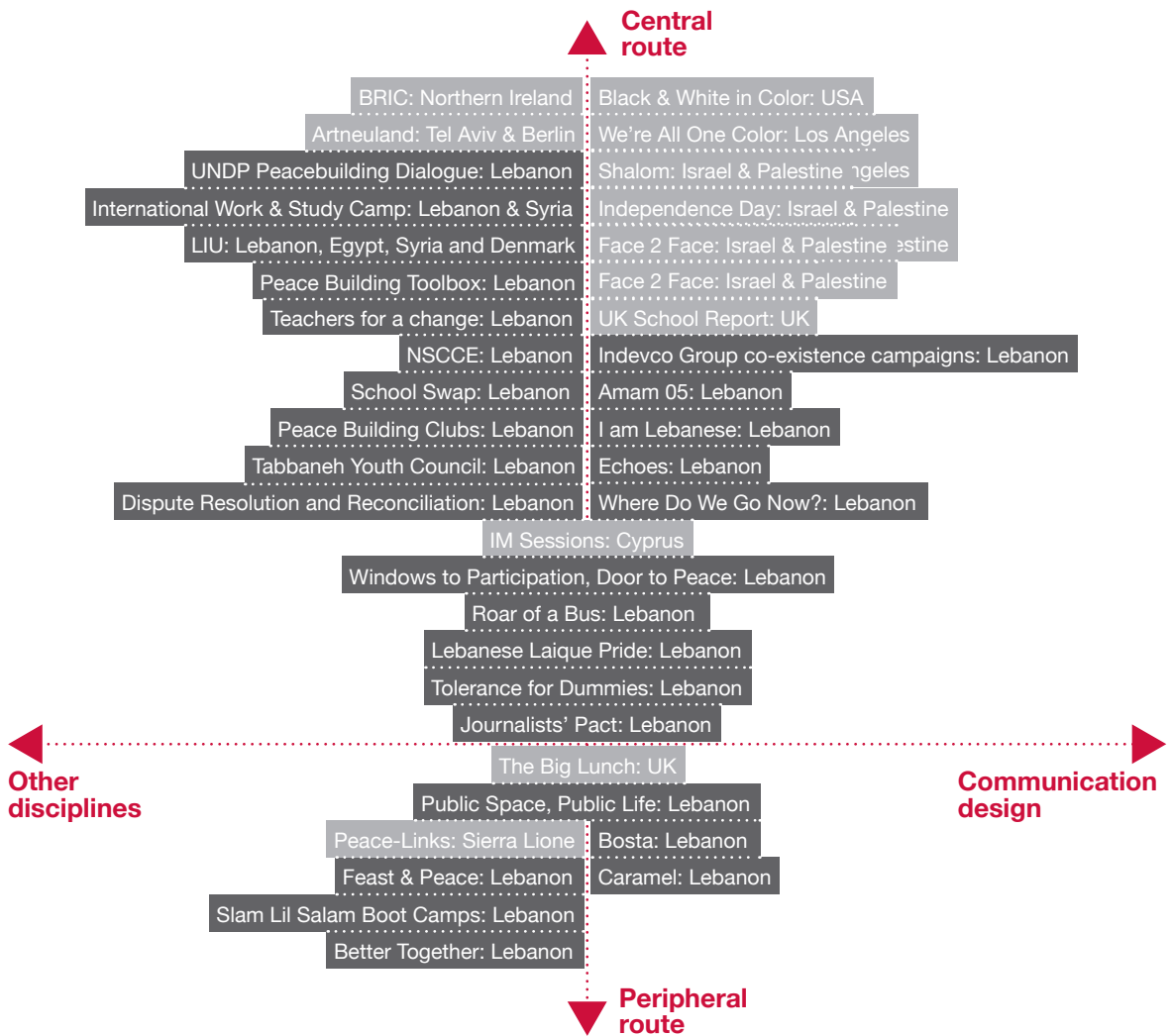
Figure 21: A diagram grouping social integration practice according to discipline and persuasion route (Cacciopo & Petty, 1984). Dark grey boxes refer to Lebanon-based practices.

1.3.1 Interventions for social integration outside the communication design discipline

Interventions for social integration have more popularly been practiced outside the field of communication design. As a result, this section covers practical approaches to social integration contributed from other disciplines, in order to learn from their established experience and identify any gaps that the communication design field may plug. The practice in this section is divided into the central and peripheral routes of persuasion.

(4)   Central route: Some of the interventions discussed here correspond with the methods and approaches to social integration reviewed at the beginning of this chapter under Section 1.1.1 (4).

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As mentioned in that section, dialogue is one of the most popular approaches adopted in post-conflict settings. As an example, the UNDP Peace Building Project in Lebanon relied on dialogue as a key intervention since its inception in 2006. The project has been through three phases of work. The first phase (2006-2011) aimed to understand the underlying causes of conflict through a 400-people survey and a series of focus groups (UNDP, 2009). The second phase (2011-2013) aimed to reduce sectarian and communal divides, and the third phase, which is currently ongoing (2013-2015) hopes to address the new challenges posed by the Syrian crisis next door (UNDP, 2014). Throughout these three phases, the UNDP facilitated dialogue sessions among youth, civil society, and government stakeholders in different regions. The sessions focused on helping participants find collective identities, and they were often accompanied with training on conflict prevention and peacebuilding skills (UNDP 2009 & 2013).

By the end of the second phase of the project in 2013, dialogue sessions had engaged with a total of 200 young people, 80 municipal officials and 85 NGO representatives (UNDP, 2013). Another example of the use of dialogue is manifested in Artneuland's 'trialogue' initiative. Artneuland is a non-profit organisation set up by artist Yael Katz Ben Shalow in Tel Aviv in 2002 and Berlin in 2006. 'Trialogue' was a dialogue between Judaism, Islam and Chrisitanty held until 2009. However, Artneuland's approach was innovative in that it relied on discussions that used both words and images. Therefore, the 'trialogue' projects took the form of discussions as well as films, exhibitions and installations (Artneuland, 2009). Another popular format for the facilitation of dialogue is youth camps, where a safe space is offered for a group of diverse young people to spend a few days together receiving training, getting to know one another, and building social bonds. I attended one such camp in 2009; the International Work and Study Camp (Figure 22). The Forum for Development Culture and Dialogue (FDCD) has been organising these camps since 2005. The ten-day experience brings together approximately 30 young Lebanese and International participants from different religions and countries. This initiative is grounded on the organisation's conviction that interaction transforms relationships and facilitates dialogue, understanding, tolerance and peace building. The camp's interaction methods range from lectures, workshops and field visits to activities, games and culture nights. Every year, the camp aims at 'graduating' 30 young people who then embark on disseminating integration and tolerance through self-initiated projects in their own communities. FDCD describe the purpose of their camps as follows:

> *"Living together for several days in an isolated location and sharing three meals a day plays a large part in the transformation that occurs in these camps, and is a model for 'one living'. Participants experiment with positive and peaceful alternatives and ways of dealing with their problems and with others, celebrating differences, thus becoming a starting point of transformed and transforming relations." (FDCD, 2009)*

The camps have resulted in a number of positive outcomes such as learning new skills in dialogue and conflict resolution, developing long-lasting friendships, and having prejudices and assumptions about others challenged (Global Ministries, 2014). A similar camp is The Leaders for Interreligious Understanding Camp, which brings together young people from Lebanon, Syria, Egypt and Denmark (LIU, 2014). Reviewing reports and case studies on dialogue sessions and camps reveals that often their impact on social integration is only measured through outputs (e.g. the number of

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people engaged) rather than outcomes (e.g. the long-term effect on participants' behaviours and attitudes, and how they may have influenced their social or professional network). Consequently, while the dialogue approach witnesses transformations at the point of intervention, measuring its longer-term effectiveness for social integration lacks rigour and evidencing.

Figure 22: Photos from FDCD's International Work and Study Camp in 2009.

Figure 23: Stills from a short video AnnaharTV produced reporting Y4T's Student Swap pilot (AnnaharTV, 2010).

Moving on from dialogue to education, a number of interventions drew upon the value of embedding social integration programmes in school curricula as was discussed in Section 1.1.1 (4) (d). For example, the UNDP Peace Building Project developed the Peacebuilding Toolbox and teachers' training, which is being piloted in collaboration with the Lebanese Ministry of Education and Higher Education (MEHE) (UNDP, 2013; Zakharia, 2011, p.48). The Global Forum for Religions and Humanity developed the Teachers for a Change programme, which trained 25 teachers over the course 12 weeks in diversity management in schools. The programme reported an improvement in teachers' knowledge skills and attitudes, and the potential for knowledge transfer to students and other teachers (Adyan, in C. Choukeir, 2014). Student Swap is a slightly different and innovative approach for integration through education. As mentioned in the contextual review in Section 1.2.2 (4)(c), one of the main features of the Lebanese social structure in Lebanon is the segregated educational institution. In response to this issue, Youth for Tolerance (Y4T) introduced the Student Swap pilot, which occurred on one school day, when three students from Ras Beirut International School (a Muslim school), attended Antonine Sisters School in Keserwan (a Christian school) and vice versa (Figure 23). The students reported that their day began with prejudices and misconceptions, but ended with good connections and relationships (Annahar TV,

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2010). All the examples above were relatively short-lived. A more sustainable and comprehensive example of integration through education is the National Strategy for Citizenship and Coexistence Education (NSCCE). The strategy was developed by the Adyan Foundation in partnership with MEHE in Lebanon. The initiative was delivered across three phases. The first phase was an advocacy campaign, which led to the Ministry of Education ratifying the 'National Charter for Education on Living Together' in 2013. The second phase consisted of developing the 'Curriculum of Education on Inclusive Citizenship' with policy-makers and expert educators. The curriculum was launched in April 2014 and will be integrated across school lessons and textbooks with a focus on civic education, sociology and philosophy. The third phase involved the development of vocational training for educators on Inclusive Citizenship Education. The training is being piloted in 2014-2015 (Adyan, 2014). When I first began this PhD research, all education-related social integration initiatives were disjointed and temporary, therefore NSCCE provides a meaningful contribution to transforming schools in Lebanon on the longer-term and at scale. This PhD research therefore focuses on the post-school age of 18 to 30 years old.

Another area of social integration practice focuses on bringing together members of the civil society through clubs, councils or forums, to empower them to improve relationships in their local communities. An example of this is the Dispute Resolution and Reconciliation group, which brought together 80 motivated citizens and 100 youth from Tripoli's civil society, and mentored them to create community action projects that promote cooperation (Boulos, in C. Choukeir, 2014). Similarly, UTOPIA developed Tabbaneh Youth Council in Tripoli's most troublesome neighbourhoods – Jabal Mohsen and Bab Al Tabbaneh. The council recruited 20 young people from both neighbourhoods, and offered them extensive training in social change and advocacy. The young members applied this new acquired knowledge to develop 6 community projects that improved relationships between youth from the polarised neighbourhoods (Nachabe in C. Choukeir, 2014). Peace Buildings Clubs were a similar initiative developed by the UNDP Peace Building project, but rather than being open to the public, they were embedded within 12 universities in Lebanon (UNDP 2013).

(1)   Peripheral route: The following review introduces cases of social integration interventions that rely on a peripheral route for bringing people together, ranging from food to drama. For instance, Peace-Links, a non-governmental organisation founded in 1990 in Sierra Leone, organises programmes that reach 500 young people a year, and adopts music, dance and drama to encourage them to make positive change in their conflict-affected and post-conflict communities (Del Felice & Wisler, 2007, p.19). Similarly in Lebanon in 2014, the Better Together summer camps organised by Search for Common Ground brought together young Lebanese and Civil-War Syrian refugees around art-related activities to develop empathic and respectful relationships with one another. The activities included video, music, visuals and theatre. The camps were the first stage of a one-year programme that will bring together the participants every month for conflict transformation, after which they will be producing their own art projects for cohesion (Jacquard, in C. Choukeir, 2014). The UNDP Peace Building Project in Lebanon also adopted the peripheral

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route for some of its interventions; Feast & Peace and SLaM Lil Salam. Feast & Peace used food as a unifying medium in 2008 and 2009 (Figure 24). It incorporated six food festivals across the country to celebrate diversity through culinary specialties in each region, and promote internal tourism and geographical mobility (UNDP, 2009). SLaM Lil Salam were boot camps held in South Lebanon and the Beqaa region to teach young people social cohesion through basketball (UNDP, 2009). In these four cases, the peripheral route may have been adopted as participants could have been perceived to have low levels of motivation and ability to actively engage with an intervention that was only focusing on social integration[57]. However, it is evident from the Better Together programme for example, that the summer camps were implemented as an initial 'warming' stage after which the central route for persuasion was adopted in the year-long monthly workshops.

Figure 24: Photos of Peace-Links' drama programmes (left) (Del Felice & Wisler, 2007, p.19), and UNDP's Feast & Peace food festival (right) (UNDP, 2009).

A few conclusions may be drawn from reviewing practice that sits outside the field of communication design. Firstly, the experiential interaction between members of different social groups within dialogue sessions, camps, activities and projects seems to have a positive influence on integration attitudes and behaviours, and may therefore be considered best practice. Secondly, many initiatives were highly participatory, empowering participants with skills and knowledge. However, few were collaborative to the extent of involving participants in the design of the programme or the training sessions for example. This PhD research provides young people with a more decisive role in shaping the project methodology. Thirdly, with the exception of NSCCE, the majority of social integration interventions seem to be short-lived, only affecting a select group of participants within the duration of their implementation. Many of these practices have been championed by non-governmental organisations, and therefore this issue may be directly related to the nature of finite and project-by-project funding structure that these organisations operate. There is certainly a gap in developing financially self-sustaining social integration interventions that adopt a social enterprising model, as Section 1.1.2 (4) on social innovation defined (Murray, Caulier-Grice & Mulgan, 2010, p.2). Fourthly, with the exception of the UNDP Peace Building Project and Better Together, there seems to be little research underpinning the proposed interventions. In an interview with Elie Awad, the founder of NGO Youth for Tolerance (Y4T) in 2011, he stressed on the urgent

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[57] This is particularly true of Better Together (Jacquard, in C. Choukeir, 2014), and the UNDP Peace Building projects (UNDP, 2009) as they were preceded with an in-depth research phase to understand people's attitudes and motivations to integration.

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need for rigorous processes and solid strategies for social integration interventions in Lebanon, to demonstrate a positive impact in exchange for the time, effort and money invested. He emphasised that the practice is currently founded on little or no strategic planning, empirical research or theoretical grounding. He explains that often funders are interested in "quick fix" results rather than long-term impact. This leads on to the final insight from the practice review – the evaluation of social impact. While reviewing case study documentation, most of the reported results were limited to short-term outputs – such as the number of participants involved or sessions run. These outputs do not necessarily indicate a positive impact on the quality and quantity of inter-group relations. A rigorous and longer-term evaluation framework is required to establish a baseline, monitor short-term and long-term attitudes, behaviours and activities, and isolate the effect of the specific intervention on the social cohesion indicators of the community. Drawing on this need, Chapter 7: Determine Impact proposes a framework for social impact assessment and measurement, and exemplifies it through the case study.

1.3.2 Communication design interventions for social integration

This section reviews a number of communication design interventions that aimed to promote social integration. The selection process aimed to provide diversity as opposed to exhaustiveness. Similarly, the review is divided into 'central' and 'peripheral route' practices.

(1)   Central route: The most popular approach for communication design practice that adopts the 'central route' of persuasion is 'design activism', defined as visual propaganda most popularly in the form of posters and film (McQuiston, 1993, p.10). Design activism exploded in the 1960s and resonated throughout the following decades in protest of the consequences of previous wars and failed systems such as social inequalities and colonialism (McQuiston, 1993, p.27). Social and political issues continued to offer design one of its most powerful and traditional roles as a tool for prompting social change (McQuiston, 2004, p.10). However, it is important to note here that design activism in that context applied a responsive, reactive and intuitive process, rather than an evidence-based process that rigorously builds on theoretical and empirical data to ensure effective outcomes. Nevertheless, design activism paved the way for the application of communication design in social change initiatives.

Some popular global examples of design activism against social segregation are presented in Figure 25, and include 'Black & White in Color', a photographic essay designed in 1962 by Ralph M. and Hattersley Jr. on the topic of ethnic segregation in the US (McQuiston 1998, p.158), and 'We're All One Color', a poster designed in 1989 by Robbie Conal and Debbie Ross calling for a stop to Los Angeles gang violence (p.202). In the UK, artist Tam Joseph designed the 'UK School Report', a series of billboards and postcards to raise awareness of ethnic segregation in the 1980s (p.53). The Israel-Palestine conflict has also been addressed in design activists' work. 'Shalom (Peace)' was a poster designed in 1965 by Dan Reisinger calling for an end to the violent conflict (p.81). The 'Independence Day' poster was designed in 1988 and offered a visualisation of the Israeli and Palestinian flags entwined (p.35) (Figure 26). A more interactive, engaging and

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participatory example of design activism for social integration is the work of JR and Marco in 2006. As part of the renown artists' 'Face 2 Face' project series, they photographed portraits of Palestinians and Israelis who have the same occupation, but live on different sides of the West Bank Barrier. They then printed these portraits in a large format and posted them side-by-side on both sides of the wall. The project created a visual metaphor for bringing these two segregated communities 'face-to-face' with one another (JR & Marco, 2007) (Figure 26).

Design activism has also been prominent in Lebanon during and following the civil war. Design researcher Zeina Maasri conducted a thorough analysis of an archive of political posters from the Lebanese Civil War (2009). These posters were produced by different warring factions to reinforce their individual messages and strategies. Fawwaz Traboulsi likened the posters to 'weapons' (in Maasri, 2009, p.xvii). Despite its significant role during the civil war, this poster archive is not to be discussed in this review. This is because its posters furthered polarisation and conflict, whereas the focus of this research is on design for social integration. Instead, this review focuses on design activism that aimed to strengthen ties between social groups. One of the earliest such campaigns documented was Indevco Group's[58] co-existence series published in magazines and newspapers during the Lebanese Civil War. The first campaign was launched in 1975 with the slogan 'Your hand in mine brother to revive Lebanon' (Indevco Group, 1975), and one of the last campaigns was in 1982 with the slogan 'Living in co-existence… will save Lebanon' (Indevco Group, 1982). All campaigns relied on two recurring semiotic signs appearing side by side – the cross on a church's spire and the crescent on a mosque's minaret – to signify co-existence between the Christians and Muslims of Lebanon (Figure 27).

'Amam 05' was a more recent campaign with a similar message (Figure 27). The campaign was a reaction to the sectarian polarity that took place following the assassination of Prime Minister Rafiq el Hariri in 2005, and the serial assassinations and demonstrations that took place over the course of the year, segregating Lebanese into the 14 March and the 8 March coalitions. 'Amam 05' was designed by civil society groups, and disseminated through chain emails that were popular at the time. The campaign communicated the message 'Stop sectarianism before it stops us'. The visuals ironically exaggerate the situation to the level of absurdity, where citizens will need to add their sect affiliation to their business cards, business signage, and doorbell label (Shadid, 2006). 'I am Lebanese' was another campaign against sectarianism released in 2006 through a collaboration between Grey Worldwide and Byblos Bank (Figure 27). The campaign included a television commercial featuring the monologues of a number of international citizens introducing themselves by their nationality. The monologues then move to portray Lebanese citizens, who choose to define themselves by their religious sects instead of their nationality. The message in the campaign is clear – sectarianism among Lebanese is more powerful than nationalism (Grey Worldwide & Byblos Bank, 2006).

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[58] Indevco Group is a chain of companies that have been supporting industrial development in Lebanon since the 1950s, and have had a complementary role in social development.

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Alongside design activism campaigns, films have also proved popular for disseminating social integration messages in Lebanon. Examples of those that apply the 'central route' are 'Echoes' and 'Where Do We Go Now'. 'Echoes' consisted of a series of documentaries directed and produced by Hady Zaccak (Figure 28). Each documentary adopts ethnographic fieldwork to portray an accurate image of a different social group in Lebanon (Janoubia, 2008). The documentaries are valuable resources that shed light on unspoken attitudes and perceptions, and help expose social groups to the lifestyles and opinions of other groups in Lebanon. 'Where Do We Go Now?' on the other hand is a feature film directed by Nadine Labaki, telling the story of a group of Lebanese women who go to great lengths to ease religious tensions between Christian and Muslim men in their village (Figure 28). Although fictional, the film communicates a powerful message about the dichotomy between integration and segregation agendas –the village women represent motivation for integration, and the village men represent the animosities that exacerbate segregation (IMDb, 2011). In addition, there are a number of Lebanese films that promote integration, but through the 'peripheral route' for persuasion. These are discussed in the following section.

(2)   Peripheral route: The feature films 'Bosta' and 'Caramel' both adopted a 'peripheral route' to promote inter-group friendships (Figure 29). 'Bosta' was directed by Phillippe Aractingi and featured a diverse group of friends who were also dancers, the daily inter-group conflicts they encountered through their relationships, and how they overcame these by prioritising their friendships above sect-based differences (IMDb, 2005). 'Caramel', directed by Nadine Labaki, offered a similar plot with a group of beauticians who were also friends (IMBb, 2007).

This review of social integration communication design practice reveals the following key insights, which support the positioning of the PhD research. Firstly, examples of initiatives adopting a 'peripheral route' for their messaging are limited. The primary research in the following chapter (Chapter 2: Delve) aims to develop an understanding of young people's motivation and ability levels in order to determine whether the 'peripheral route' gap may be a worthwhile opportunity for contribution. Secondly, the communication design processes applied in the examples above lacked collaborative and people-centered approaches in their development. The communication designers had the sole influence on creative direction and decision-making. This PhD research experiments with how involving young people in the process may affect the quality of the outcomes. Thirdly, it is evident that the films 'Echoes', 'Where Do We Go Now', 'Bosta', and 'Caramel' had a strategic approach to communicating their social integration messages, and were informed by a degree of cultural and communication research. However, the remaining design activism campaigns and posters, were highly reactive and lacked rigour in their processes. Finally, the review was not able to reflect on the measurable impact that the above interventions achieved. This is because this data is non-existent. Whilst information on distribution and screening metrics may be available, the effect of these on a change in the public's social integration attitudes and behaviours was not evaluated. This PhD research aims to provide a framework[59] to measure the impact of

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[59] The Social Impact Framework is introduced in Chapter 7: Determine Impact.

communication design interventions, by linking the number of impressions with actual social change.
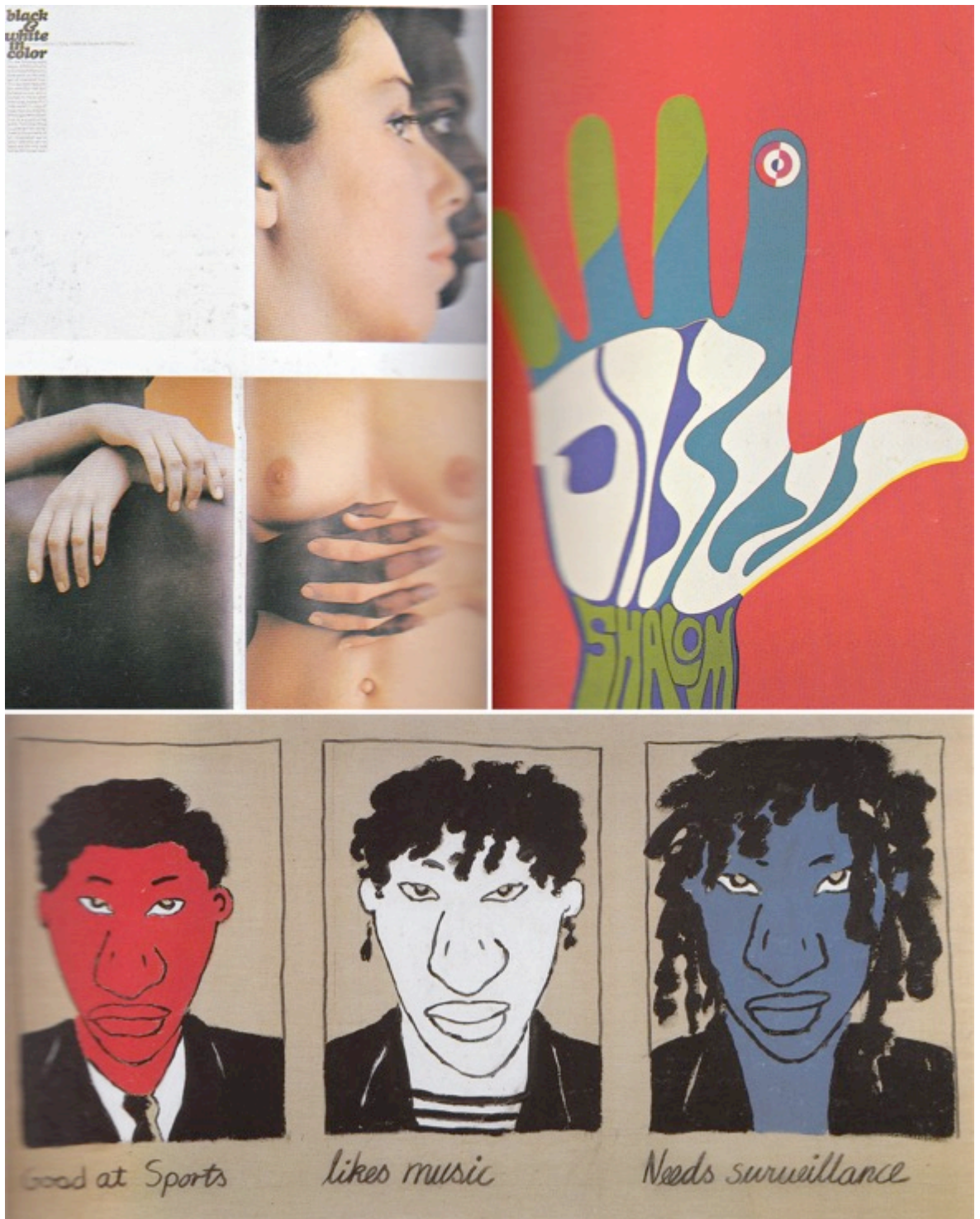
Figure 25: 'Black & White in Color' (top left) (McQuiston, 1998, p.158). 'We're All One Color' (top right) (McQuiston, 1998, p.202). 'UK School Report' (bottom) (McQuiston, 1998, p.53).

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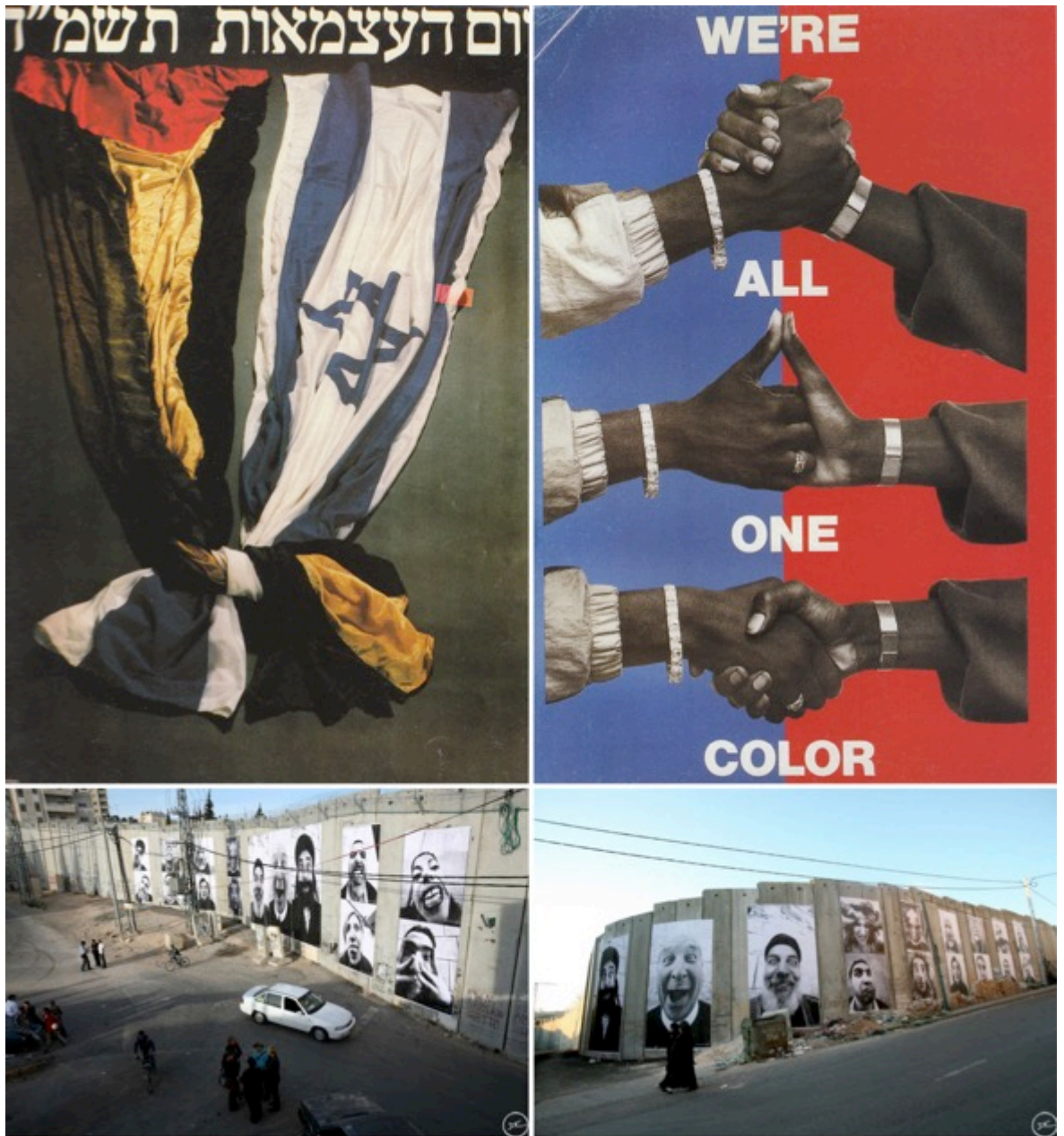
Figure 26: 'Shalom' (top left) (McQuiston, 1998, p.81). 'Independence Day' (top right) (McQuiston, 1998, p.35). 'Face 2 Face' portraits (bottom) (JR & Marco, 2007).

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Figure 27: Indevco Group co-existence campaigns, 'Your hand in mine my brother to revive Lebanon' (left) (Indevco Group, 1975), and 'Living in co-existence… will save Lebanon' (right) (Indevco Group, 1982). 'Amam 05' campaign (bottom left) (Shadid 2006). 'I am Lebanese' campaign (bottom right) (Grey Worldwide & Byblos Bank 2006).

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Figure 28: 'Echoes' documentary series (left) (Janoubia, 2008). 'Where Do We Go Now' film (right) (IMDb, 2011).
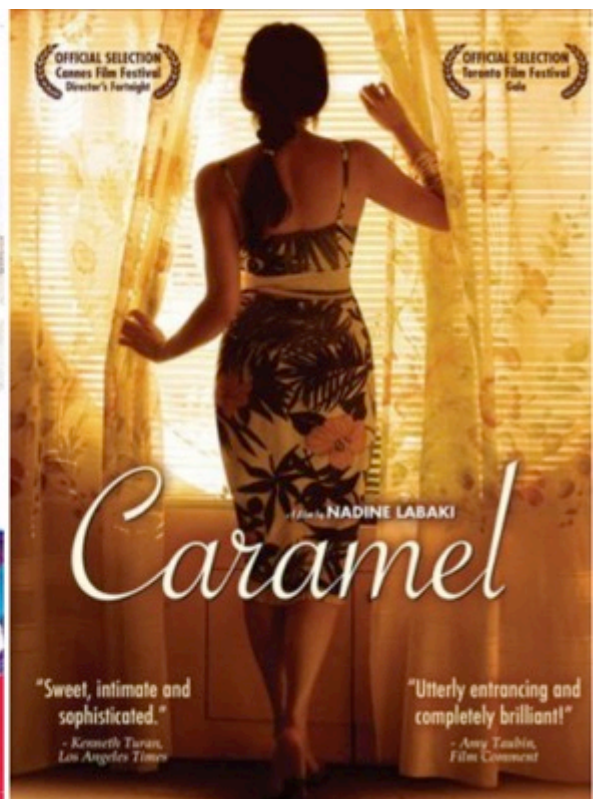
Figure 29: 'Bosta' film (left) (IMDb, 2005). 'Caramel' film (right) (IMDb, 2007).

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1.3.3 Interdisciplinary interventions for social integration

The last section in this practice review shares a sample of interventions that adopted practices from communication design as well as other disciplines; such as dialogue, community events, advocacy and journalism. Although rare and challenging to find, these examples sit at the intersection between communication design and other disciplines, and are therefore revealing for this interdisciplinary PhD methodology.

(1)   Central route: Beginning with the 'central route', Benjamin Broome's Interactive Management project in Cyprus from 1994 to 1996, is probably one example of practice that aligns closely with the methodology proposed in this PhD research in terms of interdisciplinarity and collaboration (Broome, 2002). Interactive Management (IM) is grounded in system thinking design. The approach emerged in the last 30 years to support diverse parties facing a complex problem to design products and interventions that integrate contributions from individual's various views, backgrounds and perspectives (p.314). This is in line with the collaborative approach proposed for this research. Although IM is not solely a communication design approach, it draws on communication theory, design thinking, as well as behavioural and cognitive sciences (p.315). Broome applied IM techniques between 15 Greek Cypriot and 17 Turkish Cypriot citizens to develop activities for peace building. Over nine months, the core group progressed through three design workshop phases – definition, collective visioning, and activity development – after which they worked together to implement 15 projects that bring the communities together; such as concerts, exhibitions, publications and workshops (p.315). The project succeeded in helping participants gain a deeper understanding of the situation and obstacles, develop ways of working together despite their differences, agree on a shared vision, and focus on an action plan for social change (pp.316-317). Broome concluded that a number of factors contributed to the success of the IM approach: (1) the length of participants' involvement over the 9 month period, (2) the close relationship and trust participants built with the facilitator (Broome), (3) their motivation to contribute to social change, and (4) the socio-political engagement participants had prior to their involvement in the MI project (pp.318-319). These lessons are incorporated in Chapter 4: Develop, to plan the collaborative workshop series among Lebanese groups.

In Lebanon, examples of interdisciplinary practice that adopted the 'central route' often incorporated communication design techniques within community events. 'Windows to Participation, Door to Peace' was a roadshow in 2014, developed by the Sustainable Democracy Center (SDC) in partnership with Alter Natives and War Child Holland. The roadshow included dialogue sessions, workshops, a visual and experiential visual exhibit, and a cinema bus within a single intervention (Figure 30). The movable exhibit consisted of a maze of Lebanese-style windows and doors communicating various public views and opinions about the Lebanese conflict. A series of peer-to-peer educational workshops, dialogue sessions, performances and food festivals were also organised in each location. Additionally, a 'CineBus' displayed relevant movies and documentaries. The roadshow was facilitated by a group of 150 young people from the Citizenship and Peace Youth Clubs. Results demonstrated that the project expanded inter-

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generational, inter-cultural and inter-communal dialogue among participants, and empowered the young facilitators to become agents of changes (Abi Nasr, in C. Choukeir, 2014). A similar initiative was organised by a partnership of NGOs a few years earlier, and was titled 'Roar of a Bus[60]: Memories of a Country'. The bus tour started on the 13th of April – the date marking the beginning of the Lebanese Civil War in 1975 – and ended a month later. The bus transported ten young Lebanese participants from different social groups on a tour across 34 areas in Lebanon to introduce them to 45 civil organisations and action groups working towards a peaceful Lebanon (Figure 30). The tour involved the participants in expert-led peace building activities, performances, workshops, presentations and crafts. Reporters, photographers and filmmakers joined the tour to document and expose events to a wider audience via media coverage (Almustaqbal, 2009). According to organizer Souad Abdallah, the bus tour had a transformational effect on the participants:

> "Our bus brought together Lebanese from different social groups after the civil war had segregated them. The project led to the promotion of dialogue and communication between young people, and the closer cooperation between NGOs and the civil society. This changed the lifestyles of the participants and the prejudices they had, and allowed them to exchange expertise and experiences." (Abdallah cited in Almustaqbal, 2009)

Although similar in their approaches, the key difference between 'Windows to Participation, Door to Peace' and 'Roar of Bus' is in the former being peer-led (led by young people) and the latter expert-led (led by expert facilitators). Although both projects claimed positive impact on attitudes and behaviours, this was anecdotal rather than measurable through a rigorous evaluation framework. This PhD research relies on a peer-led approach that involves collaboration with and empowerment[61] of young people to maximise and measure impact. Another example of interdisciplinary interventions for social integration in Lebanon, is public demonstrations that rely heavily on the use of visual branding and design activism to enhance engagement and messaging. Since the Lebanese Civil War of 1975, marches, demonstrations and rallies have supported one political party or the other. In 2010, a different type of rally took place – 'Lebanese Laique Pride' – which did not support any of the mainstream parties (Figure 30). The rally demanded a secular Lebanese Government and a cease to sectarian prejudices. For the first time in over 30 years, a global rally was organised by a small group of civil society activists, and was disseminated globally through social media channels such as Facebook, Twitter and blogs. 'Lebanese Laique Pride' took place in many major cities around the world including Paris, London and Brazil, on the same day and at the same time – the 25th of April 2010 at 11:00am local time. Over 3000 people marched in Beirut chanting for secularism. The demonstration has been taking place on a yearly basis since then, to demand for the implementation of a Civil Code for personal status laws in Lebanon (Salhani, 2012). 'Lebanese Laique Pride' demonstrates the potential for communication and design activism to enhance advocacy and lobbying campaigns.

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[60] The phrase 'Roar of a Bus' is based on the lyrics of a popular bus ride ballad sang by Feyrouz, a Lebanese diva.
[61] In line with the Spectrum of Public Participation discussed in the theoretical context of social integration, under Section 1.1.1 (4)(b) (IAP2, 2007).

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In addition to enhancing community events and activism, communication design has also been adopted to develop guidance documents that promote social integration. Cases of this include 'Tolerance for Dummies' and the 'Journalists' Pact'. 'Tolerance for Dummies' is an accessible guide for young people developed by Youth 4 Tolerance (Y4T) founder Elie Awad (Figure 31). Although its content is highly grounded in conflict management theories, the guide is written in a simple, humorous and entertaining style. It contains communication tips, anecdotes, warnings and fun exercises for "achieving tolerance nirvana" (Y4T, 2008). In order to better engage readers, the guide invites them to flip the booklet over if they disagree with any of the tolerance advice. The back cover reads 'Civil War for Dummies'. Therefore, the second half of the book is a detailed process humorously opposing tolerance and explaining how simple anti-tolerant actions can quickly instigate a civil war. 'Tolerance for Dummies' is used as a resource in Y4T's workshops and activities with youth. The 'Journalists' Pact' is slightly different in that it targets journalists as indirect influencers of young people, instead of targeting young people directly. The 'Journalists' Pact' is part of the UNDP's Peace Building project. It was created in 2013 to set out principles of press freedom but with responsibility to ensuring balanced, ethical and accurate coverage (Watkins, 2013). The pact was developed in consultation with Lebanon's Minister of Information, editors-in-chief, directors and chairpersons of the 34 major media institutions in Lebanon. Additionally, news supplements were established with partner newspapers Assafir and Annahar to cover themes that promote National unity. Section 1.1.1 (4)(f) of the theoretical context had discussed the role of journalism in promoting peace and cohesion, and the 'Journalists' Pact' is one example that puts this theory into practice. Apart from these two examples, there are no guidance documents or toolkits for communication design methods for social integration. There are however a number communication design, design thinking, and human-centered design methods resources[62], but these do not focus on achieving social integration goals specifically. There is also a number for social integration and cohesion strategies and frameworks[63], but these do not focus on the role of communication design methods. Therefore, this research methodology is considered a novel contribution to knowledge in this space.

(1)   Peripheral route: Two interdisciplinary projects are worth reflecting upon in relation to the 'peripheral route' – UK-based The Big Lunch, and Lebanon-based Public Space, Public Life. The Big Lunch – an initiative by Tim Smit and Paul Twicy – started in July 2009 in the UK as an opportunity for neighbours to organise a 'big' lunch on their street, meet new people, and enjoy their time. In 2009, 600,000 people participated in the Big Lunch, and by 2012 this number has grown to 8.5 million. Therefore the Big Lunch makes use of food as an opportunity to bring people together. Through its website (www.thebiglunch.com), the project draws on communication design to empower residents to organise their own events. The website offers a guide, downloadable customisable promotional materials, brand guidelines, and ideas for food, activities and decorations (Figure 32). A yearly social impact assessment of The Big Lunch revealed that 82 percent of

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[62] Such as IDEO.ORG's Design Kit (2014) and HCD Connect Toolkit (2009), Helen Hamlyn Centre's Designing with People methods (2011), and Dan Lockton's Design with Intent Toolkit (2012).
[63] Such as Newcastle City Council's Community Cohesion Framework (2013), Wale's community cohesion strategy – Getting on Together (2013), and Ross Howard's framework for media and peacebuilding (2002).

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participants felt closer to their neighbours, 88 percent met new people, 74 percent felt a stronger sense of community, and 82 percent kept in touch with people they met a year on (Carr-West & Wilkes, 2013, p.9). These outcomes demonstrate a positive impact in regards to strengthening participants' social capital, community cohesion, and ultimately their resilience and wellbeing (pp.1-2). In Lebanon, an initiative called Public Space, Public Life relied on a similar approach to social bonding, but through public space rather than food. The role of public space in urban planning for social cohesion was discussed previously in the theoretical review (Section 1.1.1 (4)(e)). The project was initiated by NAHNOO, and involved the training of 60 youths aged 18-35 from Beirut, Baalbek and Tyre in communication, leadership and advocacy skills. These participants then became agents of change forming Community Action Teams (CAT) in their areas, in order to design and implement advocacy campaigns that would reactivate three public spaces. CATs have so far held picnic days in one public space in each region, attracting a total of approximately 350 visitors (Figure 32). This project will continue to be implemented over the next 12 months, and hopes to re-generate a number of public spaces that can be used as platforms for members of different social groups to meet, intermingle and get to know one another (Ayoub, in C. Choukeir, 2014). As the project is underway, no impact data has been published to date.

When reflecting on interdisciplinary social integration practice, a few conclusions may be drawn. Firstly, the range of social integration practices that draw on an interdisciplinary communication design approach is limited – and particularly practices that adopt a 'peripheral route' for persuasion. Secondly, it is evident that overall, practices discussed in this section were more innovative, engaging, collaborative and sustainable than those that relied on a single-discipline-approach as discussed in the previous two sections of this practice review (1.3.1 and 1.3.2). My belief is that interdisciplinary practice enabled communication design to improve innovation and engagement with the message, whilst established disciplines such as community engagement, peace building and urban planning contributed to participatory and sustained involvement. Thirdly, the evaluation of most practices discussed in this section – with the exception of The Big Lunch – either expressed anecdotal outcomes and impact, or only stated outputs. This is a similar observation to the groups of practices reviewed in the previous two sections. There is a need for more robust evaluation frameworks that link activity and output to outcomes and wider impact. The Big Lunch for example provides a solid evidence-base to build on by establishing causality between street lunches and improved social fabric.

Hence, there is a gap and value in adopting an interdisciplinary and collaborative communication design approach to (1) improve the outcomes of traditional social integration practice, (2) mature communication design practice beyond short-lived design activism campaigns, and (3) measure the impact to evidence the approach.

Figure 30: 'Windows to Participation, Door to Peace' roadshow (top left) (Abi Nasr, in C. Choukeir, 2014). 'Roar of a Bus' roadshow (top right) (Almustaqbal, 2009). 'Lebanese Laique Pride' campaign identity (bottom) (Daily Motion, 2010).

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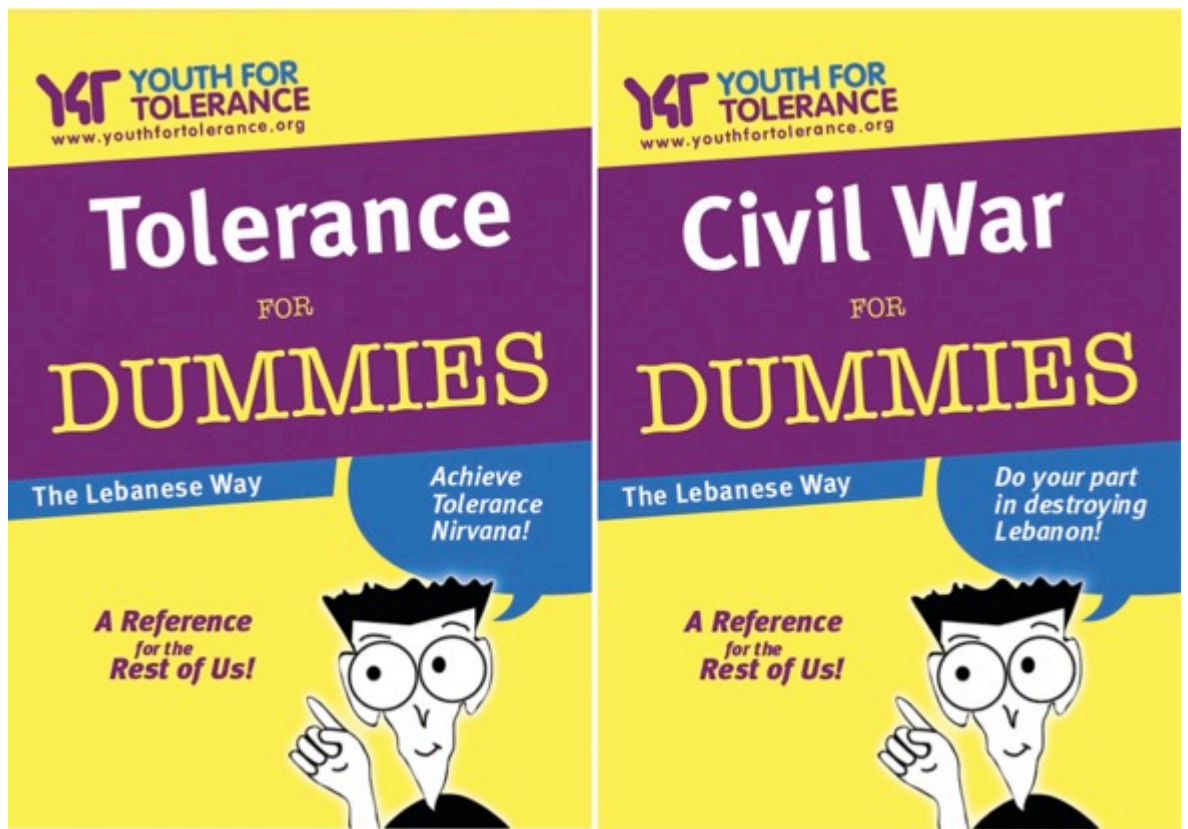
Figure 31: 'Tolerance for Dummies' guide developed by Youth 4 Tolerance (Y4T, 2008).

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Figure 32: 'The Big Lunch' events and branding (left) (Carr-West & Wilkes, 2013; The Big Lunch, 2014b). 'Public Space, Public Life' events and campaigns (right) (Nahnoo, 2013; Koh, 2013).

1.4 Chapter conclusion

This chapter scoped and reviewed the theoretical framework (Section 1.1) of social integration and communication design practice. It also reviewed the Lebanese historical and contemporary context (Section 1.2), as well as a selection of existing social integration practice across countries and disciplines (Section 1.3). As a result of undertaking these thorough contextual reviews, five key knowledge gaps that underpin the contribution of this PhD research are established. These are as follows:

(1)   Disconnect between theory and practice: Some of the examples of social integration interventions discussed in the practice review aligned with theories discussed in the theoretical review, however these links were established by myself as a researcher, rather than by the practitioners behind the interventions. Theoretical frameworks and rigorous research rarely underpin practices. This conclusion is equally emphasised by social integration and conflict researchers such as Ahmad Hazem Hamad, John Burton and Marcelle Du Praw (cited in Hamad, 2005, p.9). Similarly, from a

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communication design perspective, Jorge Frascara also calls for the need to develop methods and tools to bridge theory and practice, "so that theory does not remain self-referential, and practice moves beyond intuition" (1997, p.19).

(2)   Lack of collaboration and interdisciplinary principles in communication design practice: The theoretical review demonstrated that interdisciplinary and collaborative principles were less associated with communication design practice than with wider design studies such as design thinking, co-design and social design. The practice review confirmed that traditional communication design practice for social integration was commonly grounded in design activism, and lacked collaborative and interdisciplinary approaches. This is particularly true of practice in Lebanon (Toutikian, 2010, p.89).

(3)   Disconnect between communication design and social integration theory: Theories on communication design and social integration studies that exist in isolation, but none that evidence how the former may affect the latter.

(4)   Opportunity to develop long-term youth-led interventions: Many youth-led social integration interventions are short-lived. This PhD research aims to develop long-term sustainable interventions that align with Safia Saadeh's recommendations for building intergroup relationships (1992, pp.124-126).

(5)   Insufficient contemporary research into social dynamics in Lebanon: Finally, the most rigorous research on social relationships between Lebanese social groups was conducted by Safia Saadeh in 1992. The research project was based on a socio-political analysis of the post-war situation in Lebanon, rather than empirical evidence. To address this gap, the following chapters – Delve and Define – describe the in-depth primary research conducted into young Lebanese's integration attitudes and behaviours, and provide practitioners with accessible and actionable insight.

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Chapter 2

Delve
Insight Gathering

Discover
–
contextual
review
(chapter 1)

Determine Impact
–
evaluation
(chapter 7)

Delve
–
insight
gathering
(chapter 2)

Diverge
–
communication design
for social integration
(transferable guidelines)

Deliver
–
pilot
interventions
(chapter 6)

Define
–
analysis and
findings
(chapter 3)

Develop
–
co-design
interventions
(chapters 4 & 5)

Research Methods

road trip

expert advice

explorations

connections

expressions corner

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2.0 Introduction

This chapter describes the methodology adopted for the Delve phase of the research. This is the phase where further insight is gathered to develop a better understanding of the nature and causes of social segregation among young people in Lebanon. This insight complements the literature review and practice review discussed in Chapter 1: Discover, by seeking answers to some yet unanswered questions. For example, the contextual review in Section 1.2 was lacking due to a number of reasons such as the dated nature of Safia Saadeh's study on the Lebanese social structure (1992), the heavy reliance on media coverage to review historical and contemporary accounts, and the limited academic research on social interactions between Lebanese social groups. Where this research exists, its methodologies mostly adopt either anecdotal political analysis, or surface-level statistical research demonstrating outcomes rather than causality[64]. Therefore, the Delve phase contributes to existing discourse, by adopting a range of qualitative methods that aim to answer the following key questions:

(1)   How are social segregation/integration manifested in young people's lifestyles and experiences?

(2)   What are young people's perceptions and attitudes towards different social groups?

(3)   How willing are young people to integrate with others from different social groups?

(4)   What are the causes of social segregation?

(5)   What are the barriers to social integration?

(6)   What are the drivers to social integration?

To answer these questions, the Delve phase adopts qualitative methods, rather than quantitative methods. Joseph Maxwell explains that "qualitative and quantitative methods are not simply different ways of doing the same thing", they are used to address different kinds of questions and goals (2013, p.29). Qualitative research is ideal when understanding the meaning, context, and process of events, situations, experiences and actions that participants engage in. Qualitative research also enables the identification of unknown or unanticipated phenomena and influences, and the development of causal explanations (Maxwell, 2013, pp.30-31). It is not possible to achieve these research goals with quantitative research, which limits responses to a set menu of options that in the context of this research are still unknown. Maxwell clearly articulates the value and role of each type of research as follows:

> *"Quantitative researchers tend to be interested in whether and to what extent variance in x causes variance in y. Qualitative researchers, on the other hand, tend to ask how x plays a role in causing y, what the process is that connects x and y." (Maxwell, 2013, p.31)*

If *x* was the socio-political context of Lebanon, and *y* was the nature of inter-group relationships among young Lebanese, then the five key questions listed above would require a qualitative mode of enquiry to understand what *x* and *y* are, and how and why context (*x*) is affecting relationships (*y*). This understanding can then inform suitable intervention approaches that positively alter this causality. All the qualitative methods designed in this phase study a relatively small number of people, whose data is analysed individually, rather than aggregated across a large sample – as is

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[64] Such as Haddad's statistical survey on people's willingness to integrate with others (2010).

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often the case with quantitative research. This type of qualitative insight is able to answer research questions through descriptions and credible interpretations, rather than numbers[65]. Additionally, the participant stories, experiences and opinions gathered build empathy, and better engage relevant stakeholders in collaborative action, during the solution-making phase[66] – i.e. the Develop phase to follow (Chapters 4 & 5).

The qualitative methodology adopts Joseph Maxwell's interactive model, which maintains that a qualitative study cannot simply develop or borrow a logical set of methods in advance and implement it faithfully. Maxwell describes his interactive qualitative research model as follows:

> *"Qualitative research design, to a much greater extent than quantitative research, is a 'do-it-yourself' rather than an 'off-the-shelf' process, one that involves 'tacking' back and forth between the different components of the design, assessing their implications for one another. It does not begin from a predetermined starting point or proceed through a fixed sequence of steps, but involves interconnection and interaction among the different design components." (Maxwell, 2013, p.3)*

Therefore, although this chapter presents a sequence of qualitative research methods, these were not all planned and conceived at the outset of the Delve phase, but developed iteratively and progressively throughout the course of the first three years of the research. Methods were exploratory in the beginning, and increased in depth towards the end of the research. Each method offered insight that helped shape the design, recruitment, and research questions of the subsequent method; forming a 'funnel effect' that distills from general to specific. The methods designed for the purpose of this research are listed in Figure 33, alongside existing methods that influenced them. Figure 34 then provides a timeline depicting the years when the various methods were implemented.

This chapter provides a rationale and discussion of the design of each individual method. Firstly, in Road Trip (Section 2.1), I relied on autoethnography[67] as a method to prepare myself as a researcher to conduct the research, develop a better social understanding of Lebanese youth groups, and gain awareness of my reflexivity as a researcher who at the same time belongs to one of the social groups being investigated. Expert Advice (Section 2.2) involved feedback sessions and meetings with social, political and design experts in Lebanon and in the UK at various decision points of the research. Explorations (Section 2.3) was a light-touch culture probes[68] pack to assess whether the features of the social structure in Lebanon – as contributed by Safia Saadeh (1993) – are still evident among young people today, and can provide an interrogation framework for more in-depth qualitative research. Connections (Section 2.4) is a snowball sampling method[69] to recruit a random sample of participants for Expressions Corner interviews. Finally, Expressions Corner (Section 2.5) is a pop-up diary-room hosting in-depth anonymous interviews that rely on visual

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[65] See Maxwell (2010, p.31), Patton (1990, pp.19-24), and Bolster (1983).
[66] See Maxwell (2010, p.32), Brydon-Miller et al. (2011), Finley (2008), Pushor (2008), Somekh (2008), Tolman and Brydon-Miller (2001).
[67] See Merton (1988), Davies (1997), Atkinson et al. (2003), and Anderson (2006)
[68] See Gaver et al. (1999 & 2004).
[69] See Heckathorn & Jeffri, (2001), Heckathorn (2002), Kath (2005), Morgan (2008), and Chaim (2008).

elicitation stimuli[70] to improve participant engagement and data quality. The insight generated through each method is discussed in this chapter, alongside how it influenced the development of the following method. Insight from Expressions Corner is exclusively discussed in the following Chapter 3: Define, due to the volume of data[71], the complexity of analysis, and the instrumental nature of the findings in informing actionable briefs to generate social integration interventions (Chapter 4 & 5: Develop).
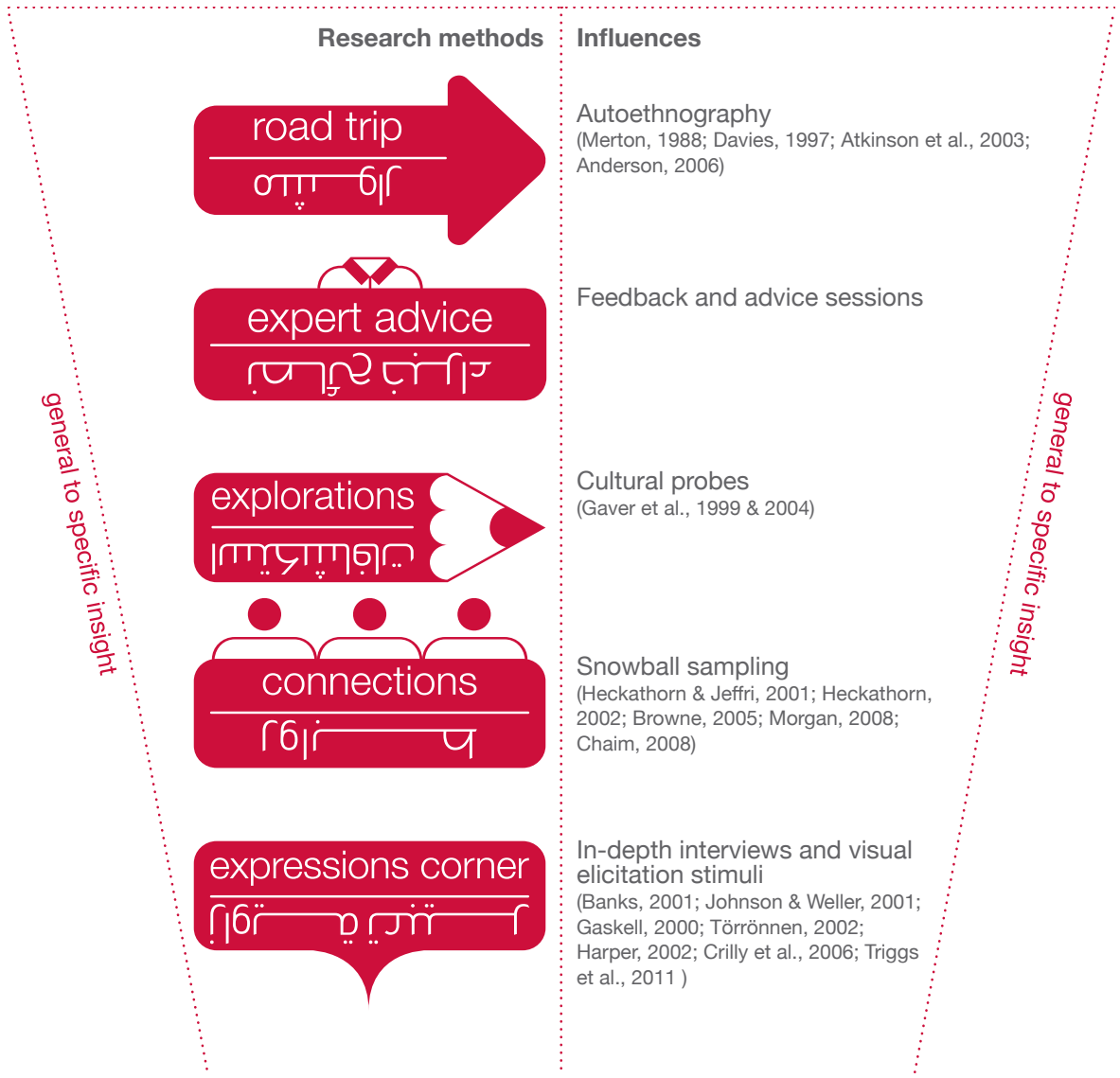
Figure 33: A list of qualitative research methods designed and implemented in the Delve stage of this PhD research, alongside established methods they were influenced by. The methods at the top aimed to gather more general insight, whilst those towards the bottom interrogated more specific aspects of social integration among Lebanese youth.

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[70] See Banks (2001), Johnson and Weller (2001), Gaskell (2000), Törrönnen (2002), Harper (2002), Crilly et al. (2006), and Triggs et al. (2011).

[71] 60 young people participated across 12 regions in Lebanon, and each was interviewed for approximately 45 minutes.

	2009	2010	2011	2012	2013	2014
road trip	■	■	■	■		
expert advice	■	■	■	■	■	■
explorations	■					
connections	■	■	■			
expressions corner		■	■			
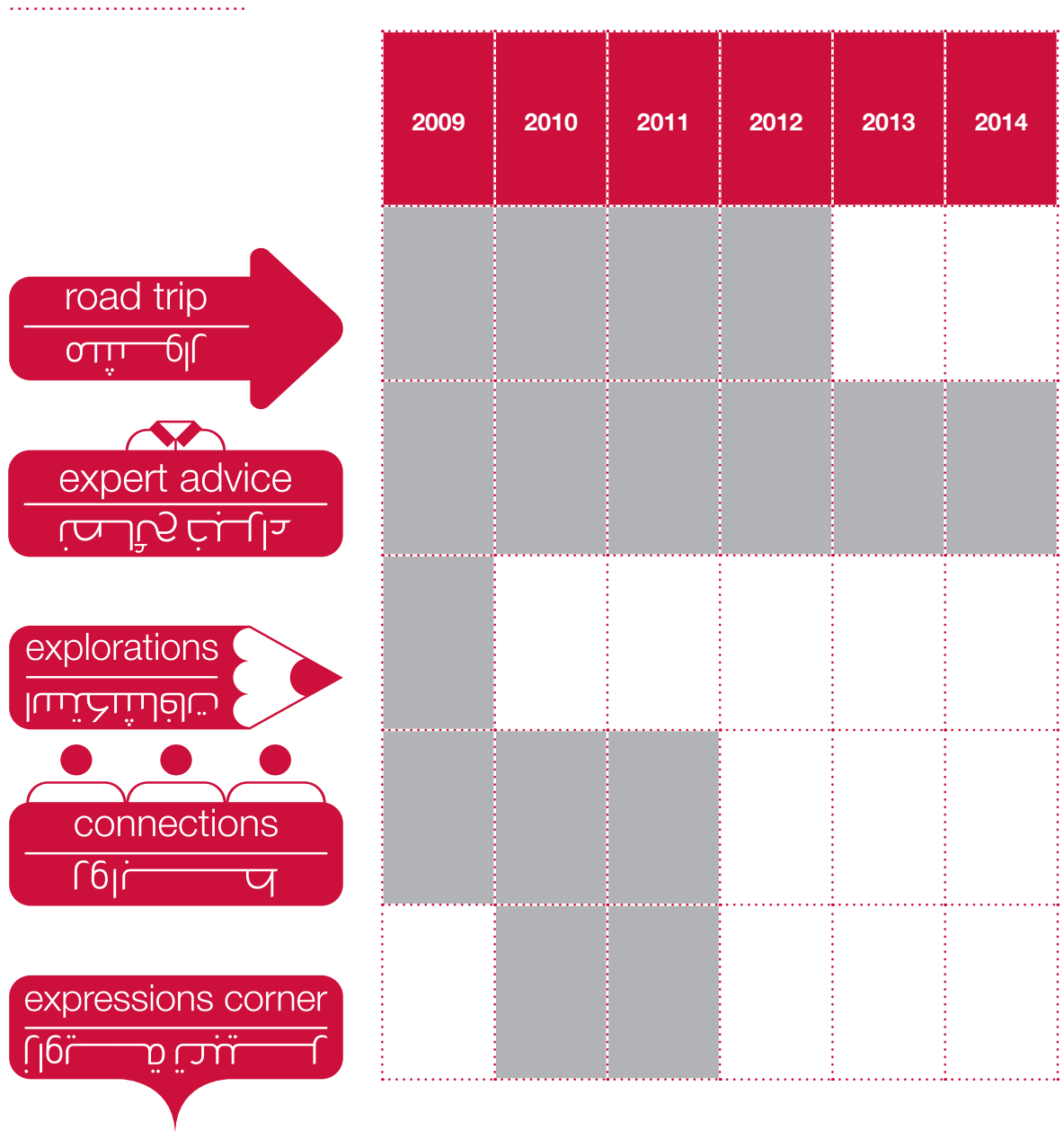
Figure 34: A timeline outlining the years when different research methods were implemented during the Delve stage of the research.

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2.1 Road Trip

Road Trip was inspired by autoethnography, which is a method with growing popularity in qualitative research. According to Leon Anderson, 'analytic autoethnography' is valuable in cases where the researcher is (1) a full member of the research group, (2) visible as such a member in published texts, and (3) committed to developing theoretical understandings of social phenomena (Anderson, 2006, p.373). Road Trip helped me better understand my dual identity as both researcher and young member of a social group. I belong to a specific Lebanese social group, and fit the age bracket of youth involved in this research[72]. I have spent most of my years living in a region, studying in schools and universities, and working in jobs, all dominated by people of my own social group. Growing up, I had little opportunity to interact with young people from other social groups[73]. Therefore, as well as being the researcher, I am equally the ideal participant in my own research. Referring back to Cacioppo and Petty's 'elaboration likelihood model' (1984)[74], and Palmisano's definition (2001)[75], increasing the quantity and quality of inter-group interactions occurs when both 'willingness' and 'opportunity' for social integration are abundant. Having initiated this PhD research, I was equipped with the 'willingness', and the Road Trip method provided me with the 'opportunity' for integration.

Road Trip consisted of week-long journeys every summer between 2009 and 2011. I visited 20 diverse regions, towns and villages in total (Figure 35). The choice of destination was dictated either by the locations where I knew local hosts who could accommodate me, or where guesthouses were promoted as part of the Dhiafee Program[76]. Through this approach, I was able to live and share experiences with the locals, and get to know their regions and communities through their own explanations and interpretations. Alongside visits to local areas, I also participated in youth initiatives and workshops, such as those discussed in the practice review of Chapter 1: Discover (Section 1.3.1). The most notable of these experiences was the International Work and Study Camp organised by FDCD, which brought together 30 young people from around the world to spend ten days together in Syria and Lebanon, attending workshops, participating in activities, and visiting locations that promote social integration (FDCD, 2009). This dual autoethnographic participant-observer role (Merton, 1988, p.18) helped me experience the transformation that existing interventions were offering in this field. I documented my journeys by mapping itineraries, blogging on my research website[77] (see Appendix 1), and photographing my

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[72] I am a Lebanese citizen, and was aged 27 years at the start of the PhD research. According to the sectarian segregation of Lebanese social groups, I am classified as a Greek Orthodox Christian, although my mother is a Christian Maronite and I was brought up in her Maronite village – Cornet Chehwan – attended two Maronite schools and a Maronite university, and worked in an industrial company founded by a Maronite politician. My father, a Greek Orthodox Christian, is from Choueifat, a town in Aley with political representation distributed between Druze Muslims and Greek Orthodox Christians. Lebanon's patriarchal personal status laws dictate that the town of origin and religion disclosed on personal IDs follow that of the father – regardless of my Maronite upbringing and experiences in Cornet Chehwan.

[73] I remember distinctly that I met the first friend outside my social group at the age of 18 at university, the second at the age of 21 at a national astronomy club, the third at the age of 22 at work, and the fourth at the age of 27 after I had moved to London and started the research.

[74] As discussed in Chapter 1: Discover, Section 1.1.2 (2)(b).

[75] As discussed in Chapter 1: Discover, Section 1.1.1 (1).

[76] Developed by Al-Kafaat Foundation and the Lebanese Ministry of Tourism, the program aims to promote temporary accommodation provided by local residents who have a few spare rooms in their properties, thus helping them generate an income and encouraging internal tourism (Dhiafee Program, 2006).

[77] www.joannachoukeir.com/filter/research and example blogs in Appendix 1.

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day-to-day experiences – landscapes, cultural and political artefacts, religious landmarks, street life, communities, etc. (Figure 36). My experiences helped me develop (1) my understanding of diverse Lebanese social groups; (2) my inter-group networks; (3) and confidence with inter-group interactions required in this collaborative research. Anderson similarly articulates these outcomes of autoethnographic methods as follows:

> *"The resulting analysis recursively draws upon our personal experiences and perception to inform our broader social understanding and upon our broader social understandings to enrich our self-understandings." (Anderson, 2006, p.390)*

Additionally, autoethnography (4) improved my understanding of reflexivity – defined by Charlotte Davies as "researchers' awareness of their necessary connection to the research and hence their effects upon it" (1997, p.7). This awareness proved vital when designing in-depth qualitative methods at later stages of the research. Finally, it is important to recognise the limitations of ethnography generally, and autoethnography specifically. Road Trip helped me develop a better understanding of myself and of those I interacted with along the way. However, I am not able to generalise from these experiences alone as Anderson warns (2006, p.386). Atkinson, Coffey and Delamont also say:

> *"We must not lose sight of the ethnographic imperative that we are seeking to understand and make sense of complex social worlds of which we are only part of (but a part nevertheless)." (Atkinson, Coffey & Delamont, 2003, p.57)*

Therefore, based on the understanding gained through Road Trip, I developed the confidence to explore further qualitative methods that can provide me with more comprehensive insight into integration attitudes and behaviours of young Lebanese.
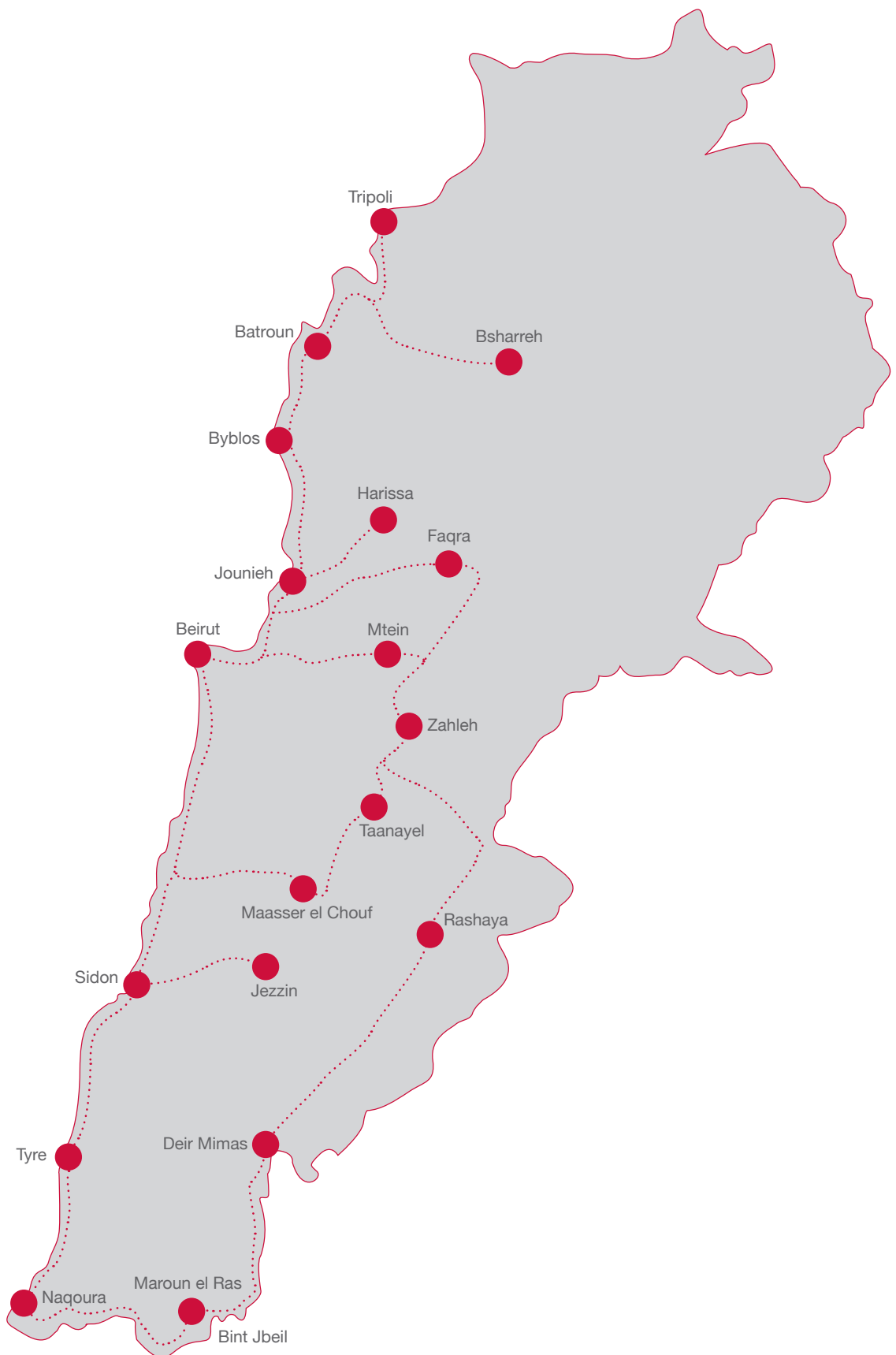
Figure 35: Road Trip itinerary showing the 20 cities, towns or villages I visited as part of my autoethnographic journeys between 2009 and 2011.
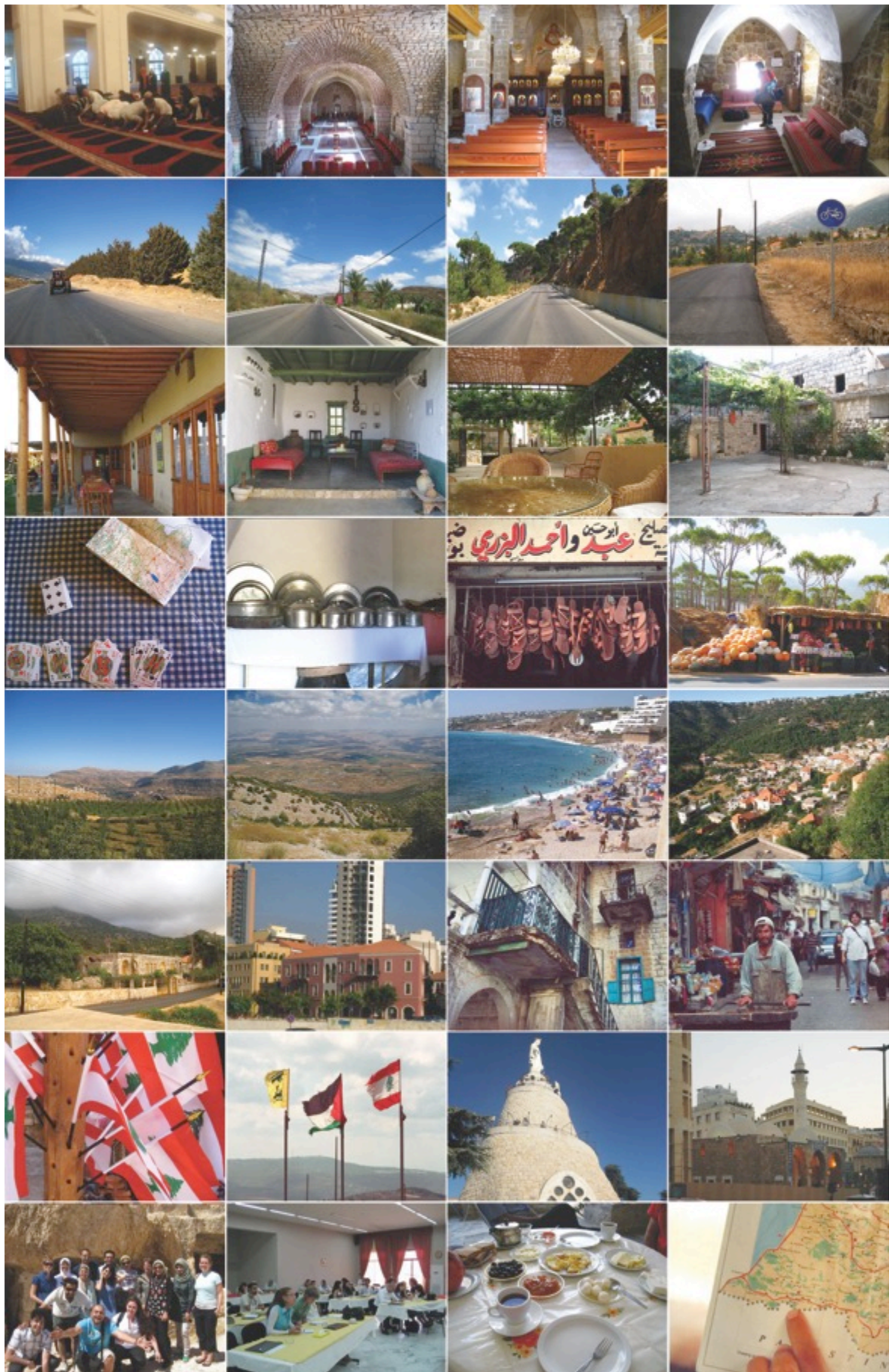
Figure 36: Thumbnails of a selection of photographs captured to document my Road Trip autoethnographic journeys.

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2.2 Expert Advice

Through fieldwork, events and conferences, I reached out to or encountered a number of experts with skills, knowledge and experience relevant to the disciplines and context of this PhD. These experts contributed advice and feedback on the methodology at various stages of the research. They included Lebanese politicians, particularly members of local municipalities; a human development consultant; a political science consultant; a peace journalist, design, sociology and urban planning researchers; and members of civil society organisations and movements. Appendix 2 lists the names and roles of experts consulted on the methodology design.

Additionally, the PhD blog[78] documented and shared research progress on an ongoing basis, providing an interactive platform that is open for comments and discourse (Figure 37). Proactively seeking expert advice and keeping a blog strengthened my understanding of valuable disciplines and insights, and enabled key decision points to be peer reviewed.
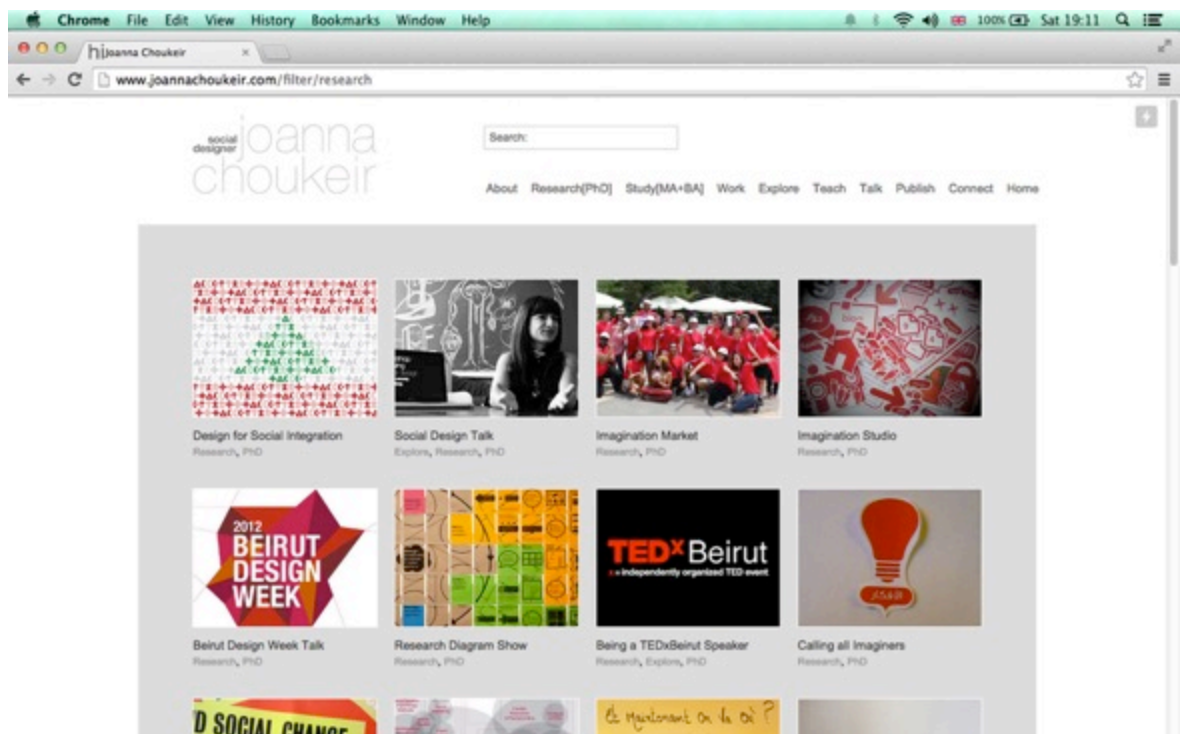
Figure 37: PhD blog where I documented my research progress, and provided the space and opportunity for the community of practice to review and comment on the work.

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[78] www.joannachoukeir.com/filter/research

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2.3 Explorations

Explorations is a method inspired by 'cultural probes'. It aimed to – as the name suggests – broadly explore the problem of social segregation in the field, in comparison with how it is relayed in existing literature (as discussed in Chapter 1: Discover, Section 1.2). The insight gathered from Explorations was valuable for designing the in-depth interviews for Expressions Corner (see Section 2.5). The following sections introduce the research background behind 'cultural probes' (Secion 2.3.1); describe the methodological rationale for designing and recruiting (Section 2.3.2); analyse the research results (Section 2.3.3); and conclude with an evaluation of Explorations as a qualitative research method (Section 2.3.4).

2.3.1 Cultural probes background

'Cultural probes' are an innovative design-led research method developed in 1999 by Bill Gaver, Tony Dunne and Elena Pacenti as part of the Presence Project at the Royal College of Art (Gaver et al., 1999). The probes constitute a collection of evocative tasks for exploring attitudes and aspirations, and developing an empathetic and engaging understanding of a particular audience (Gaver et al., 2004). Following the work of Gaver et al., 'cultural probes' were quickly adopted by numerous industrial and academic design and research groups such as the Design Council, the Engineering and Physical Sciences Research Council, the Cooperative Systems Engineering Group and Uscreates. Research topics ranged from designing technological interventions in domestic places (Gaver et al., 1999), to improving the health of staff in workplaces (Uscreates, 2008), and strengthening family intimacy (Kjeldskov et al., 2004). The procedure of cultural probes starts with recruiting a small number of participants, then holding a face-to-face placing interview when every participant is given a cultural probes kit and an explanation of the tasks they are required to complete (Gaver et al., 1999). The participants then carry out these tasks over a specific period of time, usually from a week to a few months. Researchers may want to carry out intermediary check-in interviews to verify the quality of task execution, or ask participants to send some probe responses back throughout the specified period of time. At the end of the period, participants may send the cultural probes back by post, or researchers can visit to collect and discuss some of the task responses. The advantage of 'cultural probes' lies in their ability to capture incidents and details in people's lives as they happen. Each probe acts as a stand-alone task which, in combination with others, provides a multi-layered understanding of participants' lives. A cultural probes kit can bring together a combination of some of the following probes (Figure 38).

(1)   Camera: This is usually a disposable camera accompanied with instructions of photos to take, such as "your home" or "the first person you see today" (Gaver et al., 1999, p.23).

(2)   Voice recorder: Digital recorders labeled with prompts, which ask participants to record specific instances that occur to them throughout their day. For example, the Interaction Design group at the Royal College of Art asked participants to describe a vivid dream in ten minutes as soon as they awakened from it (Gaver et al., 2004, p.4).

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(3)   Diary: This probe became prevalent in social research in the early 1990s. It was inspired by the work of biographers and historians who considered diary documents to be major history-telling resources. In 'cultural probes', diary tasks may be as open as a blank notebook, or more closed, prompting a series of specific writing or drawing tasks (Corti, 1993).

(4)   List keeping: Participants are asked to collect routine lists from their everyday lives, such as to do lists, shopping lists, receipts, etc. (Dix, 2004).

(5)   Postcard: Because of its friendly connotations, a postcard can address personal questions through an informal mode of communication. Another advantage is that it allows instant feedback from participants, rather than waiting for the cultural probes kit to be returned or collected at the end of the research (Gaver et al., 1999, p.22).

(6)   Map: This probe may involve mapping geographical routes and landmarks, mapping social relationships, or any other relational aspects of participants' day-to-day lives. This probe enables participants to visualise their physical environments or social connections the way they perceive them (Gaver et al., 2004, p.3).

(7)   Text messaging: This probe differs from others in that tasks are not given at the beginning of the probing period. Instead, they are texted to participants during precise times in the day. For example the question "what did you have for lunch today?" would be sent to participants to gather insight on their eating behaviours (Uscreates, 2007).

Controversy has been a dominant feature of discussions on the duality of 'cultural probes' whether as research tools, to collect fundamental information on audiences; or as design tools, to inspire innovation. Graver, Boucher, Pennington and Walker, the initiators of 'cultural probes', argue that the objective of cultural probes is purely inspirational, to capture clues about lives and thoughts, and to inspire design ideas. The researchers criticise practitioners and researchers who have later adopted, adapted and rationalised 'cultural probes' to produce comprehensive informational results (Gaver et al, 2004, p.1). A collaborative paper by the University of Nottingham and Lancaster University for the *Equator* evaluates both motives for undertaking 'cultural probes', concluding that both are valid uses. However, in the case of 'cultural probes' as research tools, much theory, peer communication and testing needs to go into their design, in order to draw substantial conclusions from the findings (Hemmings et al, 2002). In this PhD research, I adopt 'cultural probes' for both (1) 'light-touch' research to verify secondary research insights on the Lebanese social structure and youth relations, and (2) inspiration to inform the design of more in-depth research methods – i.e. Expressions Corner (see Section 2.5).

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Figure 38: Photographs of 'cultural probes' developed by researchers over the years including (1) a disposable camera (Gaver et al., 2004, p.2), (2) a voice recorder (Gaver et al., 2004, p.4), (3) a mapping probe (Gaver et al., 2004, p.3), and (4) text messaging (Uscreates, 2008).

2.3.2 Explorations method design

Explorations was a method designed and implemented in July 2009 for this research. The aim of Explorations was to explore whether the social structure features described by Safia Saadeh were evident in young people's lived experiences: socio-political rigidity, geographical segregation, emphasis on differences rather than similarities, social institutions, and social mobility (Saadeh, 1992, pp.76-94). Explorations used a series of 'cultural probes' to explore whether young people's current segregation and integration behaviours, perceptions and opinions reflect Saadeh's features (see Chapter 1: Discover, Section 1.2.2). An additional feature, media segregation (as discussed in Section 1.2.2 (6)), was also explored. To probe these features, the Explorations kit contained an introduction letter clarifying the research and ethical considerations (see Appendix 3) as well as the following tasks (Figures 39 & 40).

(1)   A map of the world: Participants were asked to colour in their top five countries. This task probed Saadeh's 'emphasis on differences rather than similarities' feature, which states that Lebanese look outside of Lebanon, towards countries that follow similar religious beliefs, in order to define the cultural identify of their social group (Saadeh, 1992, pp.81-84).

(2)   A map of Lebanon: A map of Lebanon asked participants to mark five regions they had visited in the past year, in addition to the location of their home, school, university, workplace and 'fun place'. This task probed Saadeh's geographical segregation feature (1992, pp.79-81), and the more recent literature by El Khoury and Panizza (2001, p.7).

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(3)   Friends' network drawing: A space where participants were asked to draw a network of their friends, and to describe each friend in two words – one for something they have in common, and one for something that differentiates them. This task hoped to probe whether young people defined their and their friends' identities through sect, political or geographical labels – thus adhering to Saadeh's social structure features on socio-political rigidity (1992, pp.76-79), and focus on differences. Depending on how participants respond to this open task, it may also offer some insight on the level of diversity and type of relationships within young people's social networks, as well as how these relate to Saadeh's feature on segregated social institutions (judiciary, education and marriage) (1992, pp.85-91).

(4)   Opinion cards: A series of 12 cards where each depicted one keyword related to social integration. The keywords were identified from the contextual review conducted in the Discover Phase. They include: war; peace; the problem; the solution; sectarianism; secularism; emigration; civil marriage; leader; the majority; nationality; and development. Participants were asked to express their opinions on the words, using only one word. This probe aimed to explore young people's level of engagement with the Lebanese socio-political context.

(5)   Portrait cards: A series of six postcards depicted diverse portraits of unfamiliar young adults from Lebanon. Participants were asked to use their imagination to write a profile on the back describing the person in the photo. Again, this probe used a different approach to test Saadeh's feature on social differences – in particular her point on young people developing skills that allow them to recognise and judge members of other social groups by their physical appearance (1992, pp.81-84).

(6)   Journal: A small diary-like booklet that asked participants about their favourite things – newspaper, book, television channel, cuisine, artist, etc. In addition, the journal asked them about their dream, fear, three top priorities, three criteria for their lifetime partner, a colour and symbol that meant something for them, and a map of the routes they travelled in one day. This probe questioned a number of social structure features including socio-political rigidity, geographic segregation, social institutions and segregated media.

(7)   Disposable camera: Instructions on the camera invited participants to take five photos of things they like and five photos of things they don't like. This task investigated whether young people chose to photograph artifacts or signs that depict the socio-political rigidity and social mobility features of the Lebanese social structure (Saadeh, 1992, pp.91-94).

(8)   Voice recorder: A voice recorder asked participants to record a ten-second voice message of an incident in their day. Similarly to the disposable camera probe, this task used a different medium to query young people's level of engagement with the socio-political context that may be defining their social relations.

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All the instructions were provided in Arabic, English and French to communicate in Lebanon's most common languages; and participants had the option of responding in the language of their choice. Overall, none of the probes asked leading or direct questions about young people's attitudes and behaviours towards members of other social groups. Through the open-ended documentation of simple day-to-day thoughts and incidents, the probes hoped to explore participants' levels of awareness and engagement with the features of the Lebanese social structure, and how these features impact on intergroup relations. Explorations therefore aimed to explore the relationship between system integration at a macro scale as defined by Saadeh, and social integration at a micro scale as framed by Giddens and Lockwood[79] (Marchall, 1998).

Figure 39: Explorations 'cultural probes' kit designed for the purpose of this research.

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[79] See Chapter 1: Discover, Section 1.1 for the theoretical framework underpinning social integration.
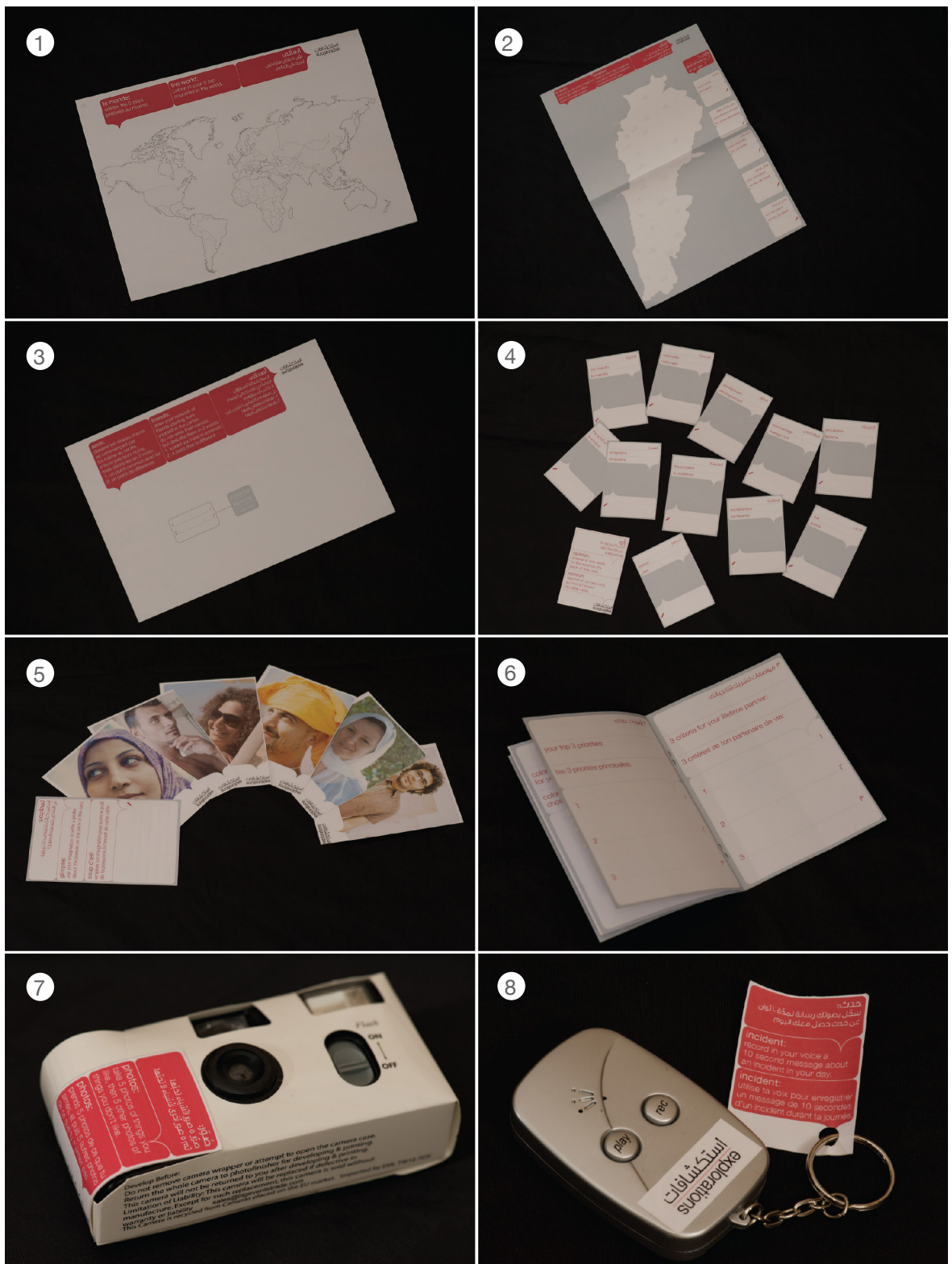
Figure 40: Contents of the Explorations 'cultural probes' kit include (1) a map of the world, (2) a map of Lebanon, (3) friends' network drawing, (4) opinion cards, (5) portrait cards, (6) a journal, (7) a disposable camera, and (8) a voice recorder.

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Explorations engaged a small and diverse sample of 18 young people across the dominant social groups in Lebanon. This small sample is evidently not representative quantitatively since Explorations is only an initial scoping exercise. The 18 participants lived in six dispersed districts populated by both homogeneous and heterogeneous social group populations (Figure 41).

(1)   Beirut: the capital city is the most populated, and brings together a diverse mixture of sects. Five participants were recruited from Beirut (Participants 01, 02, 03, 04 and 05).

(2)   Zahleh: Densely populated rural town in the Beqaa governorate in the east. Zahleh is also identified by its diverse sects. Five participants were recruited from Zahleh (Participants 06, 07, 08, 09 and 10).

(3)   Shouf: District in Mount Lebanon that has been historically affiliated with the Druze sect. Two participants were recruited from the Shouf (Participants 11 and 12).

(4)   Nabatieh: District with a high Shia Muslim population in South Lebanon. This district had been exposed to Israeli attacks against Hezbollah during the July War of 2006. Two participants were recruited from Nabatieh (Participants 13 and 14).

(5)   Tripoli: Highly populated city in North Lebanon that is mainly inhabited by Sunni Muslims, in addition to Greek Orthodox Christians in the Mina area. Two participants were recruited from Tripoli (Participants 15 and 16).

(6)   Keserwan: Predominantly a Maronite Christian district in the Mount Lebanon governorate. Two participants were recruited from Keserwan (Participants 17 and 18).

The recruitment process consisted of a briefing meeting with one key participant from each region, with whom I had a second-degree connection via an existing member of my social network. During the briefing meeting, the different Explorations tasks were explained, and the key participants were asked to recruit another participant from their region. Participants from Beirut and Zahleh were asked to recruit four other participants due to the high population and diversity of sects in these two regions. Participants were given one week to complete Explorations, and then a concluding interview was scheduled with the key participants to collect the completed Explorations, enquire about any ambiguous responses, and discuss any issues and feedback. The recruitment process is summarised in Figure 42. To reduce bias, none of the participants recruited at the time were pursuing studies, research or careers related to any aspects of the PhD research.
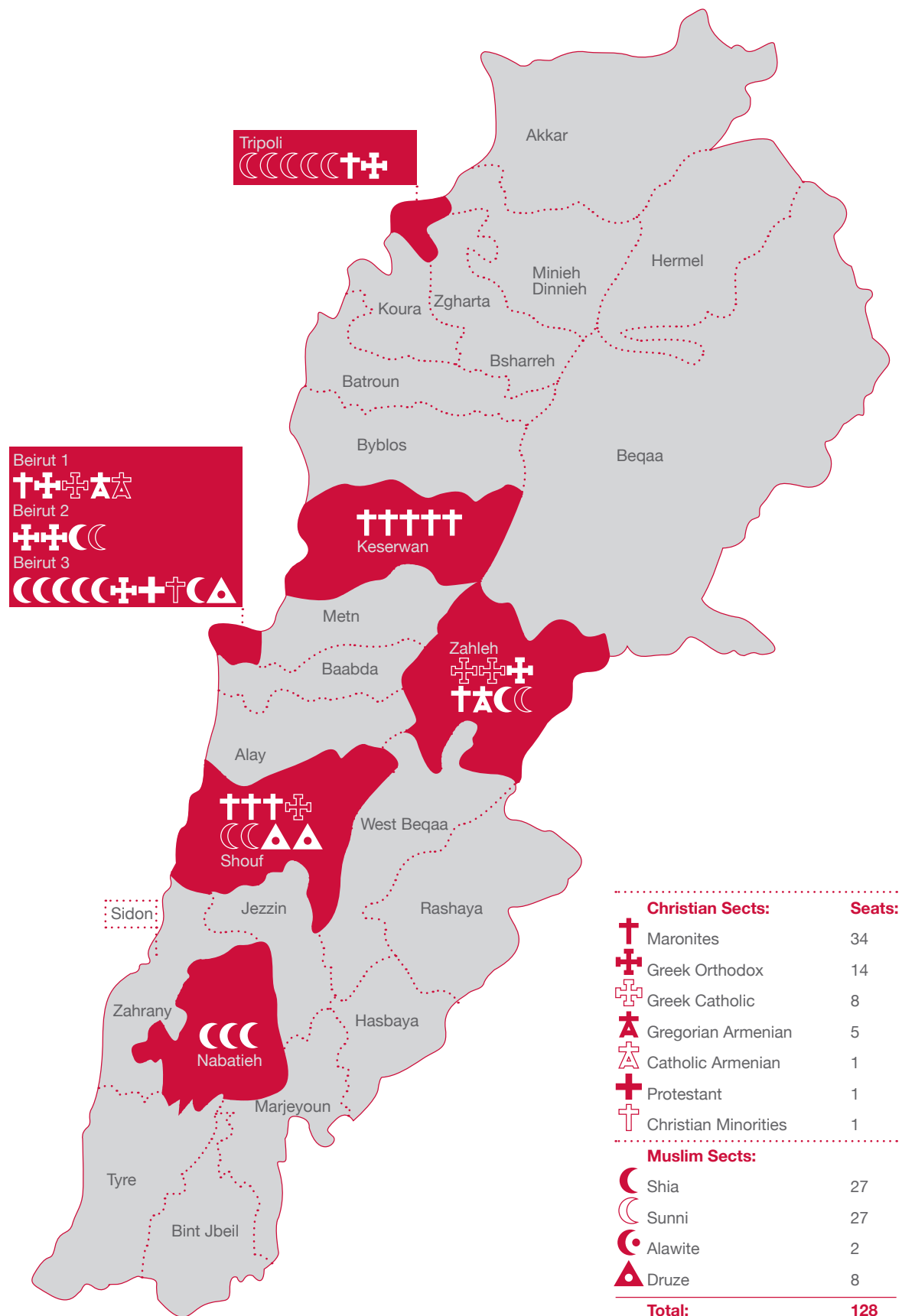
Figure 41: The districts in red highlight regions from which Explorations participants were recruited.

Sect	District	Participant numbers		Schedule			
		Personal contact	Peer(s)	Placing interviews	Start date	End date	Concluding interviews
mixed	Beirut (Urban)	1	2, 3, 4, 5	3-13 July 2009	15 July 2009	21 July 2009	21-25 July 2009
mixed	Zahleh (Rural)	6	7, 8, 9, 10				
△	Shouf	11	12				
☾	Nabatiyeh	13	14				
☾✚	Tripoli	15	16				
✝	Keserwan	17	18				
	Subtotal	6	12				
	Total	18					

Figure 42: The table summarises the recruitment and implementation methodology of Explorations.

2.3.3 Explorations data analysis

Responses to 18 Explorations kits yielded over 1080 unique data items in handwritten, hand-drawn, photographic and audio forms. To analyse this multimodal information qualitatively, it was organised within an interactive matrix (Figures 43) that linked data cells to visual or audio files depicting the original responses. The columns displayed responses from different participants anonymised by number from 01 to 18, along with their demographic details. The rows represented the different Explorations tasks. Although all responses were translated into English for the purpose of this research, the original language that a participant chose to express their responses in was colour-coded: Green for Arabic, pink for English and blue for French. White cells represent non-verbal or void responses. The matrix preserved data on the choice of language because it reveals valuable information about perceived social identities. Due to the small sample of participants, Explorations data was analysed qualitatively through looking at participants' responses individually, rather than through aggregation (Maxwell, 2010, p.31; Patton, 1990, pp.19-24; and Bolster, 1983). The structure of the analysis was conducted laterally. Rather than analysing each probe in isolation, the following sections discuss whether and how references are drawn between Explorations responses and the five features of the Lebanese social structure as framed by Safia Saadeh (1992). The analysis also highlights new and emerging themes.

Explorations: Cultural probes and questionnaire-style tasks [CONFIDENTIAL]
Lebanon – July 2009
Joanna Choukeir PhD fieldwork
Research Unit for Information Environments
London College of Communication
University of the Arts London

Legend:

Probe title	Original response is in Arabic	Original response is visual
Probe task description	Original response is in English	Participant did not respond to this probe task
[Link to original response]	Original response is in French	

Figure 43: Interactive matrix consolidating all Explorations responses. Each column is assigned to a participant, and each row is assigned to a probe. The matrix is interactive linking each data cell to a visual or to audio files of the original probe response.

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(1)   **Socio-political rigidity:** Saadeh states that rigidity in inter-group relations is a result of ongoing competition among different social groups to advance in power at the expense of others (Saadeh, 1992, pp.76-79). Explorations revealed this sense of competition in the 'opinion cards' probe, and particularly when participants responded to the word 'majority' with one word of their choice. Participants acknowledged that the majority 'rules' (03); it is 'important' (12); it controls the 'power' (01, 05); and it allows a 'revolution' (09). Some responses denigrated the presumed 'majority' by stating that it is a mere 'minority' (13, 14); it is an 'illusion' (07); and it 'has no meaning' (11). Participant 08 even wished the majority an ironic 'good luck'. A few participants held impartial opinions expressing that the majority fluctuates; it is 'unstable' (15); and 'relative' (16). Rivalry in the proportional representation of social groups in the government is popularly referred to in Lebanon as 'sectarianism'. When featured on the 'opinion cards', this word was attributed with both negative and positive connotations. Perceived positive connotations included a sense of 'diversity' (01); something that was 'essential' (12); and an identity for 'Lebanon' (08). It was also attached to spiritual convictions such as 'belief' (13); 'religion' (02); and 'virtue' (14). These participants did not distinguish between the spiritual affiliation in religious sects and their political representation in government. To participants who embraced sectarianism, the word 'secularism' – the potential of eliminating sectarian representation within the government – was a 'disaster' (13, 14). On the other hand, those who perceived sectarianism to have negative connotations clearly linked it to social segregation referring to it as 'separation' (06); 'the lesion of society' (07); a stage of 'conflict' (17); and the cause of 'the Lebanese war' (18). Other negative connotations of sectarianism were not as noticeably linked to segregation. Instead, it was described as a 'problem' (05, 17); a 'disease' (09, 11); an 'inevitable evil' (16); a sign of 'corruption' (03); and something to be 'refused' (04). Those same participants embraced secularism. They saw it as a 'good' (11), 'wise' (05), and 'logical' (06) 'solution' (10). It can be a 'road to development' (17, 04), 'knowledge' (01), 'openness' (02), 'civilisation' (18), and 'freedom' (07). Secularism holds the opportunity to 'unite people' (15), hence enhancing social integration. For example, in his 'journal', participant 09 states the following fears and dreams:

> *"Fear: Lebanon is controlled by fascism and sectarianism." (09)*
> *"Dream: Lebanon has a secular government that preserves the rights of all its citizens equally." (09)*

Participants who expressed secular aspirations also displayed a sense of dislike towards some political parties who represent particular social groups. This was apparent when they used the 'disposable camera' probe to photograph five things they didn't like. Participants 07 and 09 both photographed a billboard of Samir Geagea, the leader of the Lebanese Forces political party, which represents a social group to which they do not belong. In contrast, some participants who encouraged secularism also expressed a protective attitude concerning the political party supporting their social group. For example, participant 07 feared 'the end of the Free Patriotic Movement', or participant 15 saw in secularism 'fear and instability' in regards to the continuity of their social group. Overall, it may be concluded that hints of socio-political rigidity in Lebanon's social structure were evident in the dichotomy of participants' responses (Figure 44).

Figure 44: Explorations responses depicting socio-political rigidity in Lebanon's social structure. (1) 'Opinions cards' for the word 'majority' from participants 01, 08 and 16. (2) 'Opinion cards' for the words 'secularism' and 'sectarianism' from participants 14 and 04. (3) 'Journal' dreams and fears from participant 09. (4) Photographs of 'dislikes' by participants 07 and 09 featuring Samir Geagea, the leader of the Lebanese Forces political party.

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(2) Geographical segregation: Saadeh's literature points to an unofficial physical geographical segregation, where every major social group dominates at least one area of Lebanon (Saadeh, 1992, pp.79-81). Explorations responses visibly illustrated this geographical segregation in the daily, yearly and long-term geographic mobility of participants (Figures 45 & 46). In the 'journal' probe, participants were asked to map the routes they travelled during their day. Participants from Beirut (01, 02, 03, 04, 05) rarely left the city during their day. Their home, work and entertainment venues were all based in Beirut. Similarly, almost all participants from Zahleh also restricted their daily travel to the town (06, 08, 09, 10). One of the participants from Shouf also remained in the same district (12) while the other participant (11) lived in Shouf and worked in Beirut. The two participants from Nabatiyeh (13, 14) travelled either within Nabatiyeh, or other predominantly Shiite regions in the south of Lebanon during their day. One of the participants from Tripoli (16) also remained within Tripoli and the second participant (15) who is a Greek Orthodox Christian, lived in Tripoli and worked in Jounieh, a Maronite Christian city on the coast of Keserwan. Participants from Keserwan (17, 18) travelled within Keserwan and Metn – also a Christian district.

When asked to mark on the map five regions participants had visited in Lebanon during the past year, the responses showed wider geographic mobility. This difference in day-to-day and yearly travels suggests that participants may venture into other districts on weekend trips, rather than as part of their day-to-day routine. Nevertheless, the majority of participants visited districts where the religious affiliation of the population was similar to theirs. For example, participant 16, a Greek Orthodox Christian from Tripoli visited Batroun, Bsharri, Jbeil, Koura and Zahleh. All these districts have majority Christian populations. Participant 13 is a Shia Muslim from Nabatiyeh. She visited Aley, Jbeil, Metn, Tyr and West Beqaa. With the exception of Metn, all these districts have a dominant Shia Muslim population. Participant 12, a Druze from Shouf had only visited Beirut and the Shouf within a year. The only exception was participant 14, a Shia from Nabatiyeh, who visited 18 districts mostly on work-related trips. To identify long-term geographical mobility, participants were asked to locate their home, school, university, work, and entertainment locations. This again identified that most participants have lived, studied and worked in one or two districts throughout their life, such as participant 08 who was always based in Zahleh, 13 in Nabatiyeh, 16 in Tripoli, and 05 in Beirut. Generally a second or third district is recognised as a 'fun place', therefore confirming that participants may travel into other districts for short-term entertainment rather than to settle down.
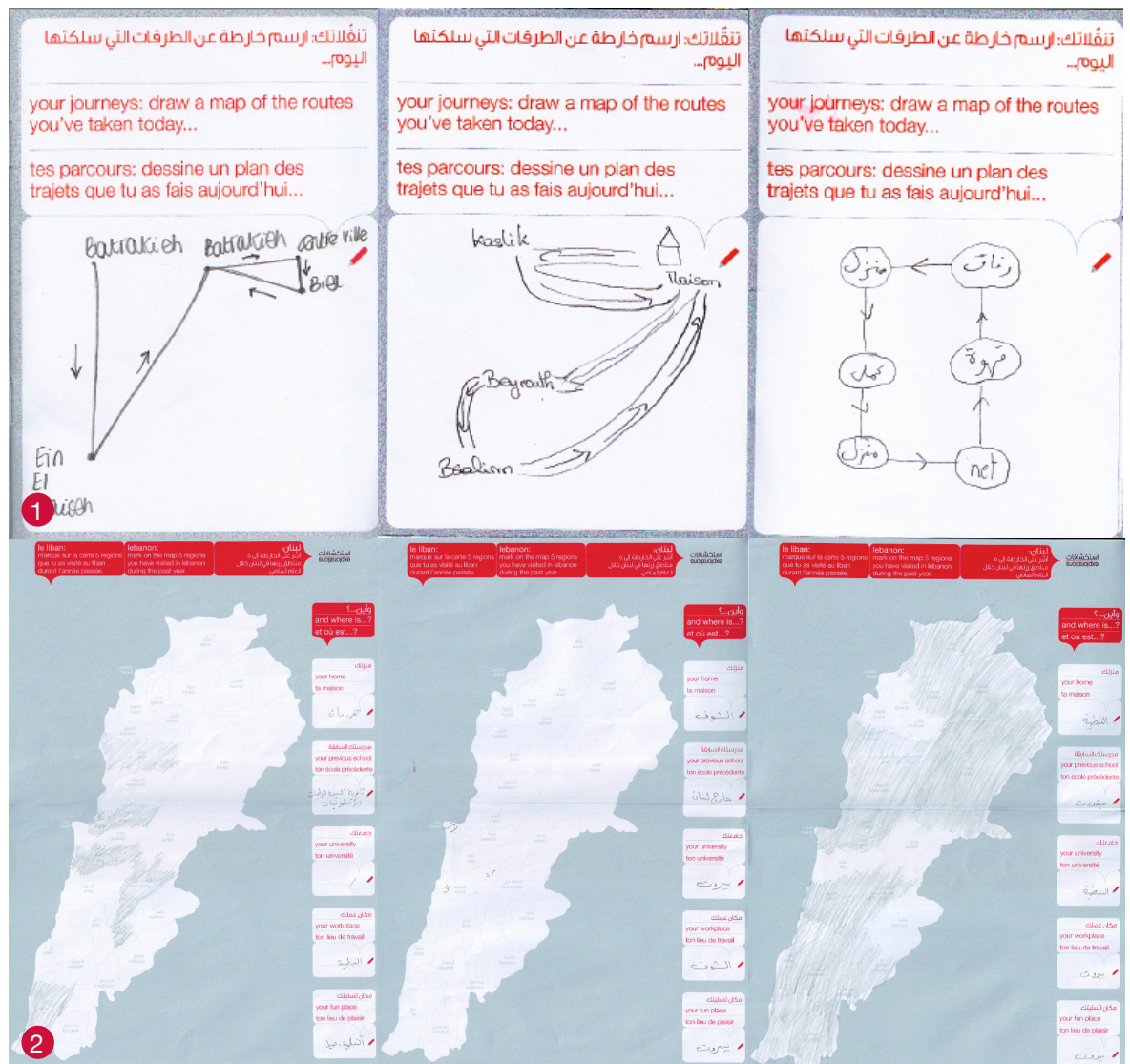
Figure 45: Explorations responses depicting geographic segregation in Lebanon's social structure. (1) Participants 01, 07 and 16 drawing in their 'journal' the journeys they have taken on a standard day. (2) Participants 13, 12 and 14 shading on the map of Lebanon the regions they have visited in the last year.

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Figure 46: Pages from the 'journals' of participants 06, 16, and 05, where they disclosed the regions where they live, work and study.

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(3)   **Emphasis on differences rather than similarities:** According to Saadeh's literature, social groups in Lebanon focused on differences in three ways; (a) in how they look outside Lebanon for cultural identities that parallel their religious beliefs and distinguish them from other social groups; (b) in how they define their personal identities based on religious or political affiliations; and (c) in their acquired skill to identify other social groups by their physical appearance, dialects and other cultural preferences (Saadeh, 1992 pp. 81-84). References to these points in Explorations responses are discussed below.

(a)   The 'world map' probe asked participants to colour in their 'top five countries in the world'. It was clear that Sunni Muslim participants (01, 02, 03) and nearly all Christian participants chose Western countries such as the United States, Canada, the United Kingdom, and other European countries (Italy, Spain, and France). They also selected popular holiday destinations such as Hawaii, Brazil, the Caribbean Islands and Japan. The Shia Muslim (13, 14) and Druze (11, 12) participants included Arab, Middle Eastern and/or North African countries in their choices. Examples included Egypt, Morocco, Syria, Tunisia, Yemen and Turkey. The United States was a very popular aspiration for most participants, but it was conspicuously absent from the Shia Muslim participants' selections. Therefore, patterns in participants' responses clearly hinted that there may be a relationship between social group affiliation and the countries and cultures that groups draw inspiration from or have an aspiration for (Figures 47).

Figure 47: When asked to highlight their top five countries in the 'world map' probe, participant 01 (left) highlighted mostly western countries, whereas participant 12 (right) highlighted countries from the Middle East and North Africa.

(b)   The key social group identifiers revealed were of a religious, political, linguistic, and cultural nature (Figure 48). For example, participants 01, 10 and 12 had 'prayer' or 'religion' at the top of their priorities in their 'journals'. Participant 11 wrote in his 'journal' that he 'feared 'God', and participant 12 that she feared 'burning in hell'. Participant 16 drew a cross as 'a symbol that means something for him', and participants 07, 09, 11, 12 and 14 all took photos of religious artifacts such as an image of Jesus, the Holy Bible or the Holy Quran, as 'things that they liked'. Participant 14, a Shia Muslim, took photos of both the Bible and the Quran. This may be due to having attended a Christian school in Nabatiyeh. Responses depicting political identity were less common. Participant 07, for example, drew the logo of the Free Patriotic Movement as 'a symbol that means something for him'. Religious, political and cultural identifiers also surfaced in how participants defined

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themselves in relation to others. In the 'Friends' network drawings, participants described commonalities and differences with friends using terms such as 'culture' (01), 'Free Patriotic Movement' (09), 'politics' (10, 11, 12), and 'religion' (10, 11, 12, 17). Another identifier was the choice of language. Considering that the majority of schools in Lebanon introduce pupils to Arabic, English, and French, it may be assumed that the choice of language is not solely informed by their level of proficiency in that language. For example, participants from Beirut (01, 02, 03, 04, 05), regardless of their religious sect, responded only in English and French. Christian participants from Zahleh, Tripoli and Jounieh (06, 07, 08, 09, 10, 15, 16, 17, 18) responded in a mixture of Arabic, French and English. Druze and Shia Muslim participants from Shouf and Nabatiyeh (11, 12, 13, 14) responded almost exclusively in Arabic. There were no linguistic distinctions between the modes of writing and speaking (recorded via the voice recorder). Additionally, participants consumed media and culture that was available in their preferred language. Those who responded in French read L'Orient Le Jour newspaper, and their favourite book was in French. Those who responded in English wrote that Brad Pitt and Coldplay were their favourite artists. Arabic respondents chose Arabic speaking artists such as Najwa Karam and Adel Imam.

Figure 48: (1) Participants 07, 09, 11, 12 and 14 photographed religious artefacts to depict 'things they like'. (2) Participants 11 and 17 described friends in their social network by referring to their political and religious identities.

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(c)   The ability of social groups to classify other social groups based on their physical appearance was revealed in the 'portrait cards' exercise where participants wrote an imaged biography for the person in the portrait. The portraits selected for this probe included either clear, discreet or no social group identification signs. Participants mentioned religion frequently when describing the portrait of the veiled woman in Figure 49 (1). They described her as 'religious' (06, 07), 'full of convictions and solid principles' (10), a 'Sunni Muslim' (12), and from Saida – a region with predominantly Sunni residents (03). Similar responses were written about the woman in a Druze veil in Figure 49 (2) – a 'believer' (01), 'religious' (06, 10), and following the 'Druze faith' (12). A number of predominantly Christian participants expressed feelings of pity or sympathy towards the veiled women in the portraits. This may signify that these participants sense that women in Muslim social groups enjoy less freedom. They attributed the veil to an inhibitor of dreams, aspirations, or a sign of suffering.

> *"The veil was not her choice. She aspires to be more than that, to be free." (02)*
> *"She is governed by the traditions around her but she aspires for better." (16)*
> *"She is a woman who has been through a lot." (02)*
> *"This woman seems to have suffered a lot." (04)*
> *"This person looks like someone who has had a lot of difficulties in her life." (05)*

The veil was an apparent religious sign in the two portraits discussed above. However, even the subliminal signs in other portraits were identified. For example the portrait in Figure 49 (3) depicts a man with a tattoo of the cross and crown of thorns on his arm. Participants described him as a Christian, or gave him a Christian name, such as 'George' (16). However some participants attributed this display of religious affiliation to 'fascism' rather than a display of faith;

> *"His tattoo might give the impression of being fascist, religion doesn't have much spiritual importance for him." (10)*
> *"A person who is fascist about his religion." (18)*

These statements may be influenced by an ongoing trend in Lebanon for some Christians to distinguish themselves from other groups by wearing religious props and jewelry. Interestingly, in the portraits that didn't depict any religious signs such as Figure 49 (4), participants seemed to focus on professional achievements, personality traits or hobbies instead of social group classification.

> *"Actor. He studied in an art academy and specialised in production." (01)*
> *"He is a student continuing his studies and specialisation. He seems educated but doesn't seem to pay much attention to outer appearance." (10)*
> *"A university student." (12)*
> *"Ambitious." (14)*
> *"Name: Ralph, Age: 24, He works in computer programming. He loves spending time in pubs and clubbing. He doesn't complicate things." (15)*
> *"Intellectual, sensible, a bit dumb, upper class." (17)*

Finally, one participant (08) refused to complete this task because he claimed that he is incapable of describing the life of an individual based on a photograph alone. He sarcastically commented that if he did indulge in this exercise, he would be 'so Lebanese'. This further evidences Saadeh's point on social group classification based on physical appearance.

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Figure 49: The Explorations pack included these 'portrait cards', and invited participants to imagine and write a biography about each portrait.

To conclude, it is useful to discuss a new theme that emerged, which demonstrated similarity rather than difference; national allegiance and patriotism (Figure 50). The 'world map' probe highlighted that most participants chose Lebanon as one of their top countries. Participants 07 and 13 drew in their 'journals' the cedar tree – the national emblem – as 'a symbol that means something for them'. In addition, many participants responded to the 'opinion cards' word 'nationality', with words such as 'identity' (01, 03), and 'belonging' (05, 08). Participant 10 commented that nationality is 'the connection', the common link between different social groups. This theme provides valuable insight for future interventions that are focused on 'finding common ground'. Common ground was introduced in Chapter 1 as an effective method for social integration (Clark & Brennan, 1991).

Figure 50: Explorations responses depicting national identify. (1) Participants 07 and 13 drew the cedar tree as 'a symbol that means something for them'. (2) Participants 03, 05, 13 and 10 mention national identity in their 'opinion cards'.

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(d)   **Social institutions:** Saadeh's study discusses a number of social institutions that further the segregation of social groups: the judiciary system, marriage and education (Saadeh, 1992, pp.85-91). The only Explorations response that makes reference to the justice system is from Participant 10, who in his 'journal' writes that his dream is to 'be a judge who is not affiliated to any political party'. Participant 10 studied law and is therefore highly aware of the inconsistent personal status laws across religious sects. During concluding interviews, I enquired about other participants' awareness of the judiciary system, and it became apparent that many have little knowledge in this area, or have the misconception that one national court controls all laws. In relation to marriage, one of the 'opinion cards' words was 'civil marriage', and it was met with mixed responses (Figure 51 (1)). Positive responses related it to 'love', which has no religion and should be made possible between any two people (04, 05). Others saw 'civil marriage' as a 'solution' (16) to social segregation, and responded with words such as 'alliance' (01), 'remedy' (07), 'with' (08), 'the dream' (10), and 'useful but not sufficient' (15). Some participants supported it for its practicality in 'court' or in 'facilitating divorce' rather than its role in social integration.

The support for 'civil marriage' was mostly from Beiruti and Christian participants. The opposition for 'civil marriage' came notably from Druze and Shia Muslim participants in Shouf and Nabatiyeh. They regarded 'civil marriage' to be a 'failure' (11), or a 'mistake' (14), and something 'dangerous' (12) that can lead to 'victims' (13). These were generally the same participants who had opposed secularism and embraced sectarianism. For the Druze participants, this rejection may be triggered by the decreasing population numbers in their sect. The Shia Muslim participants' response, on the other hand may be triggered by an incentive. Over the years, this social group has drastically increased in numbers. The successful strategy of increasing numbers implies that civil marriage may jeopardise the group's newly acquired power status. The 'journal' also asked participants to define the top three criteria of their lifetime partners (Figure 51 (2)). Interestingly, none of the participants mentioned religion as a criterion. Hypotheses for this include that it is assumed that this criterion must be met before any of the others can be evaluated, or that participants are wary of being perceived as discriminatory if prioritising partners based on religious affiliation.

Finally, with regards to education, participants were asked to reveal the schools and universities they had attended in the past (Figure 51 (3)). Most participants attended schools located in the same region as their permanent home. Furthermore, most participants also attended religious schools such as the Evangelical School (06) and Ecole Saint Elie (10). It is interesting to note that the two Shia Muslim participants (13, 14) from Nabatiyeh attended a Christian school, Notre Dame Antonine Sisters High School. These same participants rejected civil marriage despite having grown up with Christian pupils at school. The universities attended were more diverse, both in terms of their pupils and location. They were either public or international, such as the American University of Science and Technology (06), the Lebanese American University (14), and the public Lebanese University Faculty of Law (10). Therefore, it may be assumed that public and international universities provide more opportunities for social integration than religious schools.

Figure 51: Insights from Explorations participants on social institutions. (1) 'Civil marriage' 'opinion cards' from participants 04, 17, 16, 14, 11 and 12. (2) Three criteria for a 'lifetime partner' from participants 01, 04 and 14. (3) The schools and universities that participants 10 and 06 attended.

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(e)   Social mobility: Saadeh stated that ambitious youths who seek to further their status beyond the social mobility restrictions of their sect or social class find emigration from Lebanon to be the only outlet (Saadeh, 1992 pp. 91-94). Explorations responses hinted that some participants were conscious of their inability to move within their social group (Figure 52). They expressed high aspirations in the 'dreams' section of their 'Journal'. Their dreams included 'success' (18), 'to achieve' (01), to 'open own restaurant and be the chef' (02), to 'leave a trace of own existence' (04), to 'be the manager of a stock exchange business' (06), and to 'get a PhD degree' (12).

> "I'll say to become what I qualify to become and where I am knowledgeable enough to lead." (11)
> "My dream is to find a job suitable for me and to live in peace and safety in my country." (14)
> "To be able to support my parents and their children, and to offer them more than they have given me." (16)

Participants feared 'unemployment' (06), and failure (10, 15, 18). Additionally, many participants had words such as 'knowledge' (11), 'studies' (06), 'career' (16), and 'work' (02, 18) as their first priority in the 'Journal'. Despite their aspirations and qualifications, some participants expressed difficulties in attaining their dreams, and saw emigration to be a solution. They 'wished' for it (08), saw it as 'definite' (13, 14), the 'remedy' (12), 'essential' (12), and a way of 'looking for hope elsewhere' (17). Other participants focused on the adverse effects of emigration: 'brain drain' (03), 'sadness' (04), tiresome' (07), 'difficult situation' (10), 'despair' (18), and a 'sword with two sharp ends' (16). Although Explorations responses did not establish a clear link between social group status and social mobility, they did identify that emigration is perceived as a pathway to improving prosperity.

Figure 52: 'Opinion cards' suggested social mobility challenges. (1) The 'dreams' of participants 1, 12, 11 and 14. (2) The views of participants 03, 10 and 04 towards 'emigration'.

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(f)   Media segregation: The literature and practice review evidenced that each political party owns or funds its own television channel, newspaper, and online portal, and through them, they influence the views of the social groups they represent (Fandy, 2007, pp.66-81). This influence was evident, to a certain extent, in Explorations participants' 'journal' responses (Figure 53). Druze participants 11 and 12 chose Annahar newspaper and Future television. Both channels are owned and managed by coalition political leaders Hariri and Tueni, who were allied with the Druze leader Jumblat at the time. Shia Muslim participants chose New TV, a television channel managed by a Shia leader Berri. Greek Orthodox participant 15 chose LBC, a television channel that was allied with Christian leader Geagea at the time. Other participants from Beirut, Jounieh and Zahleh chose international instead of local media, such as the Movie Channel, Discovery and TF1. Hence, there may be a correlation between social group affiliation and media consumption as revealed in the literature review. This implies that young people may be receiving biased messages about other social groups through these channels, thus reducing inter-group understanding and acceptance, however this needed to be explored further in the following in-depth Expressions Corner interviews.
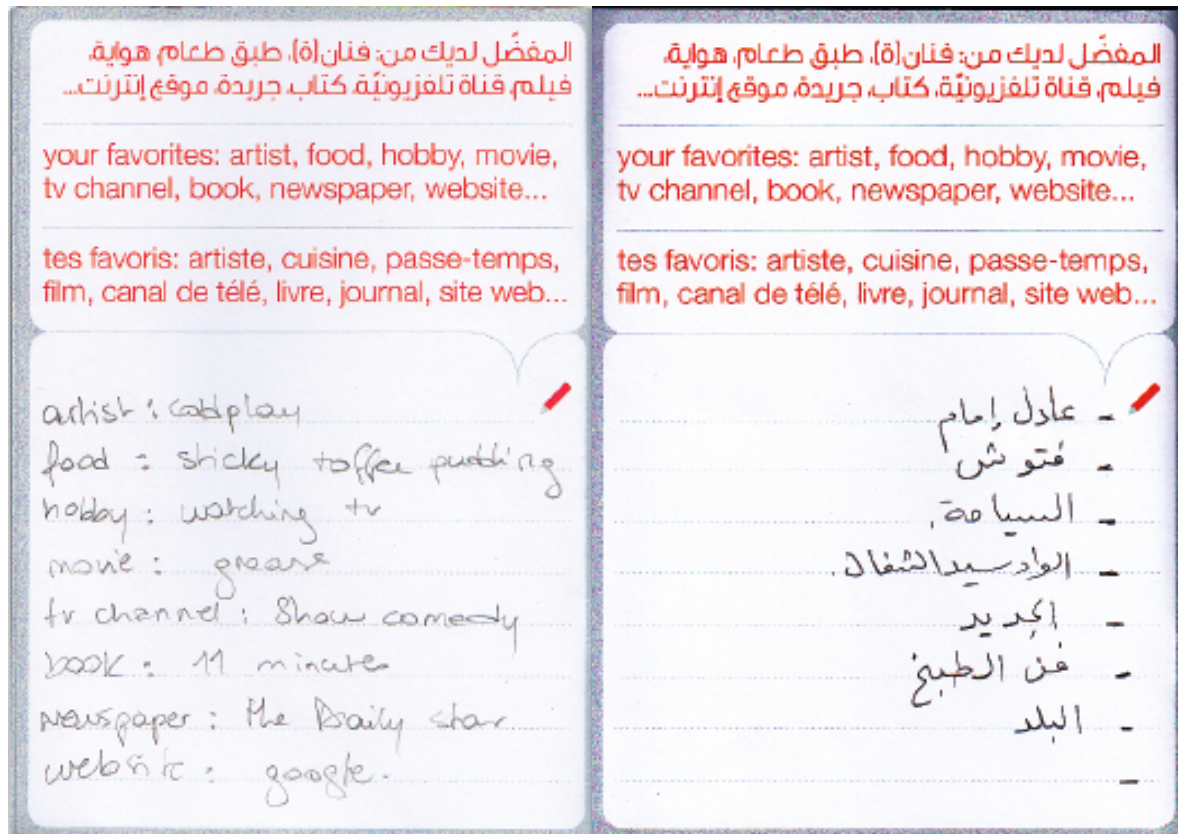
Figure 53: Participants 02 and 13's 'journal' responses to a question about their favourites: artist, food, hobby, movie, TV channel, book, newspaper, website, etc.

To conclude this analysis, although Explorations did not ask direct questions about Saadeh's social structure features, these surfaced naturally in participants' responses as symptoms of social segregation in their day-to-day lives. Some features seemed more pronounced than others, such as geographical segregation or focus on differences. According to Saadeh, the features of the Lebanese social structure are affected by the nominal parameter of religion and sect, and this

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parameter divides social groups among one another[80] (1992, p.20). However, the Explorations analysis suggests that alongside the key nominal parameter of religion, there may be a range of graduated parameters[81] that define different Lebanese social groups. These include political affiliation, geographic region, choice of language and perception of own culture. Overall, it may be concluded that geographical immobility affected all participants; the parameters of politics and religion seemed to affect Zahleh, Souf and Nabatiyeh participants most and Beirut participants least; and linguistic and cultural preferences were noticeably different between Beirut participants and those from other regions. Expressions Corner – a diary room method for in-depth interviews – was designed to investigate these parameters in more depth among a wider group of participants (see Section 2.5 for details).

2.3.4 Explorations method evaluation

The findings that were extracted from only 18 Explorations kits were surprisingly rich considering the unassuming nature of the cultural probes method. Additionally, the response rate was 100% with most tasks completed by participants. The successes may be associated with the following factors:

(1)   **Unfamiliar and diverse audience:** Gaver et al., the pioneers of cultural probes at the Royal College of Art, developed this method to gather insight into three different communities: Majorstua, a district of Oslo; the Bijlmer, a large planned community in Amsterdam; and Peccioli, a small village outside Pisa. The researchers at the Royal College of Art were unfamiliar with any of these communities, and as a result, designed similar cultural probes kits for the three communities with minor linguistic alterations (Gaver et al., 1999). Correspondingly, despite the fact that Lebanon is a small country geographically, the diverse nature of social groups and their vast differences in culture, lifestyles and opinions render it challenging for a researcher to design inclusive insight-gathering methods. The nature of Lebanon's social structure (Saadeh, 1992, pp.76-94) means that even a researcher from Lebanon – such as me – is likely to be uninformed or misinformed about social groups outside his or her own. Explorations proved to be advantageous in this particular research, by offering a quick but enlightening narrative into the lifestyles of different young members of Lebanese social groups, without requiring a direct interaction between researcher and participants.

(2)   **Interactivity and engagement:** Gaver et al. describe the initial reaction of participants towards the cultural probes they were presented with as follows:

> *"An assortment of maps, postcards, cameras and booklets began accumulating in front of them. Curious, they started examining the materials. Soon they were smiling and discussing them with the neighbors. As the feeling of the group livened perceptibly, we started explaining the contents. Worry transformed to excitement. Perhaps the probes would work after all." (Gaver et al., 1999)*

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[80] As introduced in Section 1.2.2 of the Lebanese Context (Chapter 1: Discover).
[81] Nominal parameters are impermeable, such as race, sect or gender, while graduated parameters may change over time, such as education, social class or place of residence (Blau, 1975, pp.220-253).

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Elie Awad, the founder of Lebanese non-governmental organisation Youth for Tolerance warned me in an Expert Advice session that the high number of research projects and interventions taking place in Lebanon has increased the apathy of young people, who feel inundated with invitations to participate (Awad, 2009). However, the unusual nature of Explorations succeeded in capturing participants' attention, enthusiasm and curiosity. In a briefing meeting, the participant from Beirut humorously asked whether she could complete more than one kit because she enjoyed the research process. One participant from Zahleh also sent the following feedback:

> *"I am fortunate enough to receive a copy of the test that you are doing. Allow me to present my deepest admiration towards this new method in research. I just finished reading it all and I'm excited to start. In fact, I was looking for more pages to fill! It's clear, simple, very well put, attractive and close to the person who will complete it."*
> *(07)*

Therefore, Explorations provided an enjoyable and positive experience for participants, which created a two-way value exchange. This in turn may be attributed to participants' engagement in completing the tasks, and high response rate. I also believe that the visual identify and design of the probes may have also enhanced user experience and engagement. The rationale behind this identity, which was developed further in the research tools and outputs that followed, is discussed in more detail in Chapter 4: Develop under Section 4.7 Branding.

(3)   Minimal influence in sensitive enquiries: Explorations tasks did not ask closed or direct questions regarding social integration parameters, barriers or identities. Direct questions regarding these issues would have been perceived as obtrusive and intimidating, and might have yielded imprecise responses; particularly if participants consciously chose to portray themselves as nondiscriminatory. Therefore, asking indirect questions – such as 'your top three priorities', 'your friends' network', or 'five things you like and don't like' – gave participants the freedom of including or excluding any religious, political or cultural references in their responses. For example, when asked about her favourite colour, one participant coloured in blue and added in parentheses 'the colour of the sky', so it was not misunderstood for the colour of the political party The Future Movement. Furthermore, the recruitment strategy, which asked existing contacts to complete an Explorations kit and pass on one or more to friends to complete anonymously in their own time and space, required minimal researcher influence, and improved the honesty of responses.

2.4 Connections

Connections is a recruitment approach designed to identify participants for Expressions Corner; a method for in-depth interviews that builds on Explorations' insights. Connections is based on Leo Goodman's 'snowball sampling' method; initially developed in 1961 within the field of mathematical statistics. The method is defined as follows:

> *"A random sample of individuals is drawn from a given finite population. Each individual in the sample is asked to name different individuals in the population (…). For example, each individual may be asked to name his best friends, or the individuals with whom he most frequently associates, or the individuals whose opinions he most frequently seeks (…). The data obtained using a snowball sampling procedure can be utilized to make statistical inferences about various aspects of the relationships present in the population."* (Goodman, 1961, p.148)

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Following Goodman's work, a number of researchers adapted snowball sampling to recruit participants for their qualitative research[82], and it has now become the most widely employed method of sampling (Noy, 2008, p.330). Researchers agree that snowball sampling is effective in recruiting 'harder to reach' or 'hidden groups'. This advantage is relevant to this PhD research, because as a Lebanese researcher, I am affiliated with one social group and have limited access to the other groups. Through Connections, I relied on people in my social network to act as, or introduce me to, gatekeepers who could recruit young people in their networks who belong to other social groups. Connections recruitment was taking place organically and simultaneously alongside Expressions Corner interviews. As participants from one social group were being interviewed, participants from other social groups were being recruited. Over a one year period, eight personal contacts put me in touch with 29 gatekeepers or intermediaries, who then connected me with a total of 59 participants from 12 different districts (Figure 54). As parliamentary seats are divided geographically based on the sects prominent in a district, a geographic snowball sampling approach inevitably ensured adequate representation of sects as well (Figure 55). This snowball sampling method was socially integrative in its means as well as its ends, by providing me with a diverse network of connections and gatekeepers across Lebanon.

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[82] Such as Chaim Noy (2008, pp.327-344), Kath Browne (2005, pp.47-60), Douglas Heckathorn (2002, pp.11-34), and Patrick Biernacki and Dan Waldorf (1981, pp.141-163).

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		Personal contact
		EC facilitator
		Gatekeeper/intermediary
		EC participant

1 Beirut Participants

Dr. Samer Annous
Professor & Koura Gatekeeper

David Habchy
Friend & Jbeil Gatekeeper

Fouad Droubi
Mina Gatekeeper & Participant

5 Mina Participants

1 Beirut Participants

Youhanna Hojeily
Fiancé & Beirut Gatekeeper

Rima Malek
Keserwan Gatekeeper

Elie Awad
Y4T Social Worker

Luna Geagea
Metn Gatekeeper

Wassim Baassire
Beirut Gatekeeper

Nisreen Rammal
Beirut Gatekeeper

Cedric Choukeir
Brother, Facilitator & Gatekeeper

4 Metn Participants

Shahed Naji
North Lebanon Gatekeeper

Fahed Dinno
Akkar Gatekeeper

5 Keserwan Participants

Safaa Al Ali
Shouf Districts Gatekeeper

Assem Chayya
Shouf Gatekeeper

Chadi Chams
Shouf Gatekeeper

2 Beirut Participants

Nahi El Jawad
South Lebanon Gatekeeper

Souhair Jaafil
Saida Gatekeeper

6 Sidon Participants

Maya Jizzini
Social Worker & EC Facilitator

Ghosson Wahoud
Beqaa Districts Gatekeeper

William Choukeir
Brother & Beirut Gatekeeper

Hanane Kai
FDCD Youth & EC Facilitator

Habib Rahmeh
FDCD Youth & EC Facilitator

3 Batroun Participants

George Rizik
Akkar Gatekeeper

1 Beirut Participant

Jinane Mayta
UN & Social Worker

Amal Ibrahim
Akkar Gatekeeper

Laurice Balech
Zahleh & Batroun Gatekeeper

Sarah Zbeidy
Student & Zahleh Participant

4 Zahleh Participants

Linda Choueiri
BA Tutor

Tonnie Choueiri
FDCD & EC Facilitator

Mahmoud Traboulsi
Social Worker & EC Facilitator

Roy Nohra
Student & Zahleh Participant

4 Zahleh Participants

6 Tyr Participants

Nermine Horr
Tyr Gatekeeper

1 Shouf Participant

Jessica Dheere
Social Media Exchange

Imad Atallah
Kazamaza Editor

Tami Kozhaya
Nabatiyeh & Tripoli Gatekeeper

4 Tripoli Participants

Maya Zankoul
Maya's Amalgam Blog

Mireille Raad
Social Activist

2 Batroun Participants

2 Nabatiyeh Participants

Figure 54: Diagram visualising Connections, the snowball sampling method used to recruit gatekeepers and Expressions Corner participants for Expressions Corner interviews.

Christian Sects:	Seats:
Maronites	34
Greek Orthodox	14
Greek Catholic	8
Gregorian Armenian	5
Catholic Armenian	1
Protestant	1
Christian Minorities	1
Muslim Sects:	
Shia	27
Sunni	27
Alawite	2
Druze	8
Total:	**128**

Figure 55: Map highlighting in red the regions wherefrom the 59 Expressions Corner participants were recruited.

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2.5 Expressions Corner

Expressions Corner was designed as an in-depth interview method to build on the broader insights gathered from Explorations. In particular, Expressions Corner investigates the social group parameters that Explorations participants defined themselves by: religious sect, politics, region, language and culture. As well as understanding dividing parameters better, the method invites participants to contribute their initial ideas and suggestions for overcoming this segregation. Expressions Corner redesigns in-depth interviews to provide an engaging, reflective, yet confidential research experience for participants. Furthermore, the method provides power to participants to control the order of discussion topics, and how much or how little they would like to discuss each topic. The following sections describe the method and its influences (Section 2.5.1), as well as its evaluation (Section 2.5.2). In a 12-month period, 59 young people from 12 different regions were interviewed through Expressions Corner. Each interview was between 30 minutes and one hour long. Due to the volume of data generated, the analysis of Expressions Corner interviews is discussed separately in Chapter 3: Define.

2.5.1 Expressions Corner design and influences

The following describes how Expressions Corner was designed.

(1)   Recruitment: One gatekeeper per district was identified through Connections. These gatekeepers were often social workers or activists who were highly regarded among young people in the local community (Figure 56). They were responsible for identifying a date and venue (usually a community centre or library) for the interviews, as well as recruiting and booking five to eight participants in 45-minute consecutive time slots. Gatekeepers were provided with background information on the research as well as an Expressions Corner flyer template they could use to attract participants and consistently explain the research (Figure 57).

(2)   Facilitation: Six experienced facilitators were recruited to support gatekeepers in the delivery of Expressions Corner interviews[83]. Their role was wide-ranging and involved the following responsibilities: visit the location set by the gatekeeper on the designated date; set up the space and technology for interviews; ask participants to sign consent forms (Appendix 4); take care of scheduling logistics for the back-to-back interviews; and troubleshoot as needed. The facilitator also assigned the participant a reference number and invited them to enter Expressions Corner. Most importantly, a supporting facilitator role ensured confidentiality and reduced my influence as interviewer. This is because I conducted the interviews remotely via Skype audio calls, meaning that I did not see the participants or know their names, and the facilitator who did see the participants and arranged consent, did not attend the interviews. Facilitators were briefed in person or over Skype, and given a briefing pack[84].

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[83] The six facilitators are: Tonnie Choueiri, a coordinator at FDCD; Maya Jizzini, Cedric Choukeir and Mahmoud Traboulsi, all independent social workers; and Hanane Kai and Habib Rahmeh, both members of FDCD Youth.

[84] This pack provided all the information a facilitator needed to know to set up Expressions Corner, including the agenda, emergency backup plans (due to a technical failure), and useful contacts for technical or strategic support.

District	Main gatekeeper	Facilitator	Date	Venue	No of participants recruited
Tyr	Nermine Horr	Maya Jizzini	07.02.2010	Community centre	7
Shouf	Nermine Horr	Ribal Naim	07.02.2010	Community centre	1
Tripoli	Tami Kozhaya	Mahmoud Traboulsi	06.03.2010	Library	4
Nabatiyeh	Tami Kozhaya	Tonnie Choueiri	11.04.2010	Shop	2
Mina	Fouad Droubi	Hanane Kai	17.04.2010	Community centre	6
Zahleh	Sarah Zbeidy and Roy Nohra	Cedric Choukeir	16.05.2010	Farm	8
Batroun	Mireille Raad	Laurice Balech	12.06.2010	Residence	3
Metn	Cedric Choukeir	Cedric Choukeir	04.07.2010	Design Studio	4
Sidon	Maya Jizzini	Cedric Choukeir	11.07.2010	Library	6
Keserwan	David Habchy	Hanane Kai	17.07.2010	Design Studio	5
Koura	Tami Kozhaya	Habib Rahmeh	31.07.2010	Library	1
Bsharri	Habib Rahmeh	Habib Rahmeh	15.08.2010	Residence	6
Beirut	Cedric Choukeir	Cedric Choukeir	02.01.2011	NGO	7

Figure 56: Recruitment details for Expressions Corner.

Figure 57: The photos show the flyers template that supported gatekeepers to recruit participants, as well as the set up for Expressions Corner interviews.

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(3)   **The set up:** Expressions Corner consisted of a tent providing participants with a private and safe setting for the interview. The tent simply contained a cushion, a headset and two decks of cards (Figure 57). The headset was connected to a laptop and a wireless Internet device outside the tent. When the participant wore the headset, they heard my voice via Skype explaining to them the interview structure and how they would be using the cards in front of them. When Expressions Corner was implemented in 2010, there was a gap in literature discussing the use of Skype as a medium for in-depth interviews. Since then, a number of studies were documented reflecting on the benefits of Skype as an alternative to face-to-face interviews when researcher and participants are geographically dispersed[85]. This was one of the reasons I relied on Skype, as I was working in London during most of 2010. However the other and main reason was to provide confidentiality to participants, and hence encourage more honest responses.

(4)   **The prompt cards:** As mentioned above, the participant was faced with two decks of cards; a red deck with a question mark on the box, and a black deck with an asterisk sign[86] (Figure 58). The red deck contained numbered cards (1 to 46) that questioned participants about their experiences, attitudes and opinions towards the identity parameters that differentiate Lebanese social groups[87]. A card was available for every religion, political party, language and geographic district, and there were cards that probed culture, such as 'education', 'hobby', 'artist' and 'TV channel'. Finally, one card depicted the Lebanese flag to probe reactions to National identity. Some cards showed keywords in the three languages, while others showed graphics. For example, politics cards displayed the highly recognisable logos of political parties. In some aspects, the visual approach was able to provide more content and context than a verbal approach alone. For instance, the geographic cards not only displayed the name of the district but also flagged its location on an illustrated map of Lebanon. The use of elicitation stimuli such as visual cards is well documented in qualitative research. Gaskell notes that this approach yields contributions from interviewees "that are difficult to achieve by verbal exchanges alone" (2000, p.50). Törrönen comments that these stimuli are able to prompt responses to "not now" moments, "not here" events, and "not present" actors (2002, p.348). The majority of visual elicitation materials have focused on the use of photography (Harper, 2002, p.13), although Crilly, Blackwell and Clarkson argue for the value of graphics as elicitation material due to their ability to combine verbal and visual references to create meaning that is not possible with each mode in isolation (2006, p.342). The purpose of the black deck (47 to 52) was to question participants broadly on their experiences, attitudes and opinions about interacting with other social groups. The black cards challenged participants with words such as 'sectarianism', 'secularism', 'integration', 'co-existence', 'cohesion', and 'mixed marriage'. The deck contained one final card ('ideas'), which invited participants to generate ideas that could promote integration. This card aimed to bridge the gap between the Define and Develop stages of the research by offering initial inspiration for solution development. Over Skype, I asked the participant to first pick up the red box, take the cards out, and shuffle them with eyes closed. The

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[85] Examples of researchers who relied on Skype for in-depth interviews since 2010 are Deakin and Wakefield (2014, pp.603-616), Weinmann et al. (2012, pp.959-961), and Bertrand and Bourdeau (2010, pp.70-79).
[86] See Appendix 5 for the list of prompt cards.
[87] As identified in Explorations (Section 2.3.3 (3)(b)).

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participant then picked up the first card on top of the deck, told me the number, and talked about it for up to 30 seconds in the language of their choice. He or she was encouraged to discuss the first thing that came to mind when seeing the graphic or keyword on a card. When finished talking, the participant put the card away and repeated the same process with the following card. I sometimes asked some questions if the participant hesitated or was unsure what to say in response to a card. When the red cards were completed, the participant repeated the same process with the black cards, but this time respecting the order of the cards. These cards took the participant through a self-reflection journey from social segregation to social integration keywords, warming them up for the final idea-generation card.

Figure 58: Expressions Corner decks of cards used to prompt participants to discuss their experiences, attitudes and opinions about the different parameters that define social groups.

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(5)   The discussion guide cards: These cards were for my personal use. They contained the same graphics and keywords, and were laid out in front of me in numerical order during the interview, offering guidance on the back around questions to ask (Figure 59). The cards helped me prompt participants with additional questions about the cards they were picking up if their responses were not comprehensive enough. As an example, below is a list of questions for the Muslim religion card[88]:

> "What is your view on Muslims in Lebanon?"
> "How does this view vary for different Muslim sects?"
> "How can you know if a person is Muslim without asking?"
> "Do you have Muslim friends or acquaintances? If not, why is that in your opinion? If yes how did you meet them? How does the fact that they are Muslim affect your relationship?"
> "Have you ever been in an emotional relationship with a Muslim person? If not, would you accept such a scenario?"

(6)   Documentation: All interviews were recorded ready for transcription. A 'cues and notes' form also helped me note down key points during interviews, and record time cues to find them in the audio or transcript files during analysis (Figure 60).

Figure 59: Discussion guide cards used to probe participants during their Expressions Corner interviews.

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[88] Appendix 6 contains the English version of all discussion guide cards and questions.

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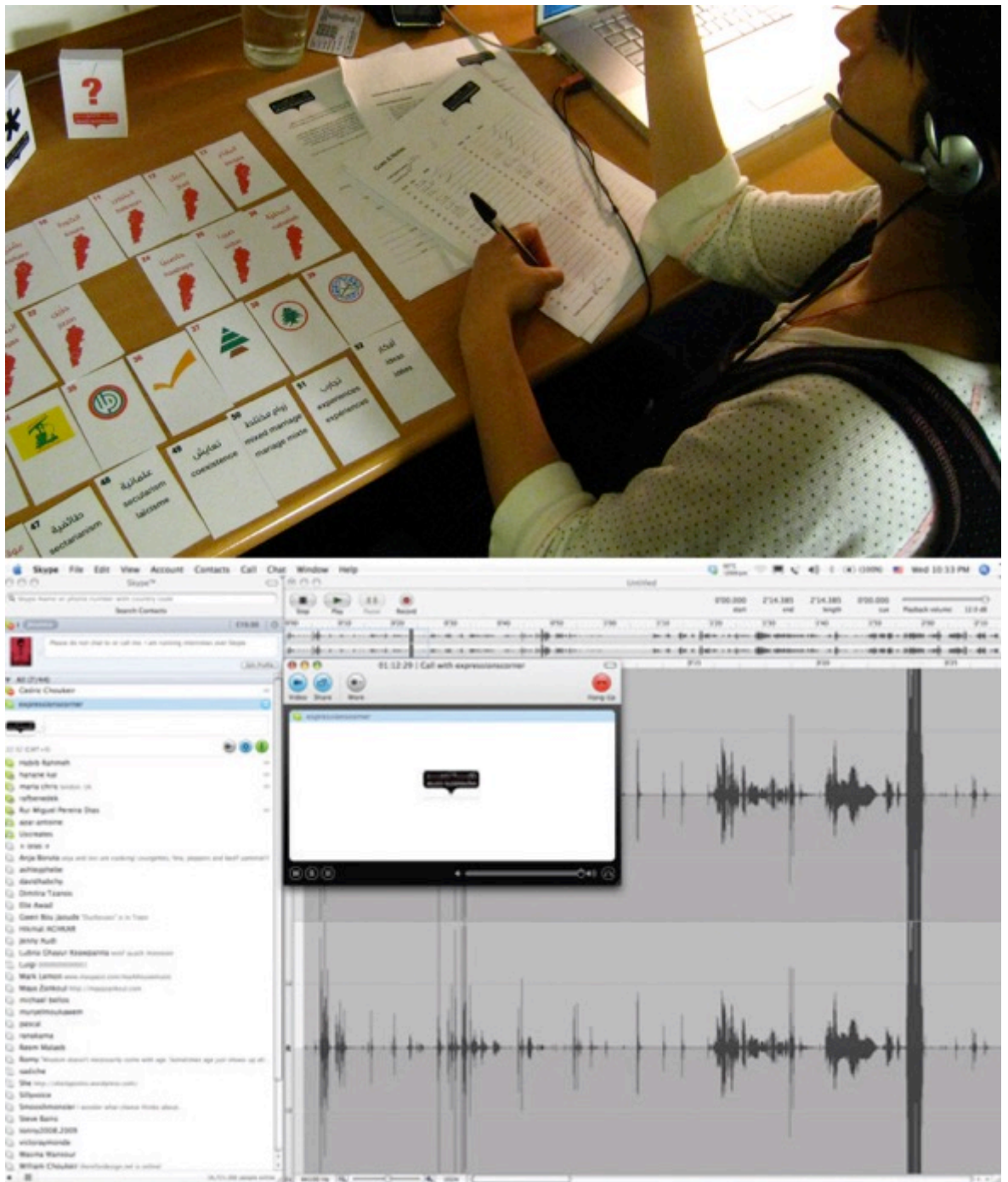
Figure 60: The documentation process for Expressions Corner interviews involved 'cues and notes' forms and audio recording.

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2.5.2 Expressions Corner evaluation

The following chapter analyses Expressions Corner interview transcripts. In this section, I evaluate the effectiveness of the method. Every participant was asked to feedback about their experience at the end of their interview. This evaluation is based on my personal reflections as well as participants' views.

(1)   **Anonymous set up enhances honest input:** In tightly knit communities in Lebanese towns and villages, maintaining a positive reputation is key to young people. This means that revealing experiences and opinions that might be met with disapproval from other members of the community is seen as a risk. Lack of confidentiality and trust could lead interviewees to provide expected rather than truthful reflections. Therefore, ensuring that participants trusted that confidentiality will be maintained was key to the success of Expressions Corner interviews. The anonymous and virtual nature of the interviews supported this. Participants knew who I was through the introduction in the consent form, and they knew that this is a university-supported piece of research, but I did not know who they were and accordingly had no control or influence on their reputation. When asking participants to reflect on their experiences, many voiced that the setting helped them feel comfortable and safe to share highly personal stories.

> *"I expressed my opinion with complete honesty and freedom. I spoke honestly and bravely without being scared of anything. On the contrary, I really enjoyed the discussion." (16)*

> *"I really enjoyed the conversation, because a lot of times, I can't tell people that my boyfriend is Druze." (05)*

> *"I wish that the person who's hearing me [myself as an interviewer] will trust that I am saying the truth, because she is the only person whom I have expressed these feelings and thoughts to." (02)*

> *"I really liked your respect for the person, when you give him a paper [consent form], you value him by telling him that his thoughts and name are confidential." (19)*

(2)   **Recruitment through trusted gatekeepers reduces ethical concerns**: Recruiting participants from unfamiliar backgrounds to take part in qualitative research is always associated with ethical tensions. The tensions may be logistical, such as ensuring the location of the interviews and the times are suitable for the local population of young people; as well as strategic, such as identifying the best channels, networks and messages for recruitment. Building relationships with gatekeepers who were highly valued in the community reduced these ethical tensions. This approach provided gatekeepers with the freedom to design and tailor their recruitment approach to meet the cultural needs and requirements of their local population. Additionally, it improved recruitment rates through gatekeepers rendering interviews more accessible to participants, and by advocating to participants the importance of the research and of getting involved. For example, participant 19 said that he always had the curiosity to participate in the activities that gatekeeper and social worker Fouad Droubi promotes, because they always prove to be enjoyable experiences in the end.

(3)   **Innovative experience creates a meaningful value exchange for participants beyond data collection:** Interviews were reframed as an innovative activity to encourage more participants to take part, and

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to offer them a positive and unusual experience in return for their time and input. The promotional flyer templates given to gatekeepers communicated motivational messages. For example, messages publicised Expressions Corner as an opportunity to express opinions honestly and confidentially; they focused on the impact of conformity by sharing information on the number of districts involved; they offered reassurance through testimonials from past participants; they conveyed the privilege of participating as only eight interview spaces were available per district; and they reassured participants that no costs or obligations were attached. These messages were iterated and improved based on feedback following each Expressions Corner session, to ensure flyer and gatekeeper communications were highlighting to new participants the value that past participants saw in the experience. This is how participants described the benefits of the experience for them:

> *"I liked the intimate scenario to talk about whatever you want." (09)*

> *"At the beginning I thought: 'wow there's a tent and I'm sitting in it, it's a bit strange.' But then the conversation was very nice and I had a great experience." (04)*

> *"If there hadn't been Expressions Corner, this would have been a normal day, but now it has been a special one for me." (02)*

> *"I felt like it was a unique experience. I haven't experienced anything like it in my life before." (11)*

(4)   Visual elicitation stimuli trigger participant self-reflection: The words and graphics on the prompt cards, although simple and minimalist, provided a non-intrusive trigger to stimulate participants' reflections on their past experiences, attitudes and opinions. This was particularly valuable for a research topic that required honest reflection on sensitive topics such as one's personal views towards other social groups. Participant 24 said that Expressions Corner helped him question himself about his positions:

> *"I started thinking; 'what is my position on this', 'what do I feel is the right position for me take' and 'how do I clarify my thoughts to explain why I am taking this position'." (24)*

Additionally, participants 22 and 19 recognised the value of visual prompts in interviews as follows:

> *"I liked your idea [Expressions Corner] because it's creative. From one picture, you let a person talk about how he perceives things. I haven't heard of this visual field before." (22)*

> *"It [the graphics] allowed me to calm down and decide what I believe in in response to the questions." (19)*

(5)   Provide participant control in an interview setting: The overall rhythm of the Expressions Corner experience was more similar to a participant-led monologue than a researcher-led interview. Shuffling the cards and discussing each theme openly provided participants with a sense of confidence and control, allowing them the freedom to decide what and how much they wanted to say about each card.

> *"I like the idea of having cards that you shuffle. It's not like placing someone in a programme where you give them the order of things they need to talk about." (20)*

(6)   Raise awareness of social group parameters: Unexpectedly and unintendedly, Expressions Corner

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acted as an intervention to raise participants' awareness of the diversity of social groups in Lebanon. This is because within a space of 30 minutes to an hour, participants reflected on every single one of 52 parameters that identify and differentiate Lebanese social groups. Participant 19 reflected that the interview made her realise that there are many places and communities in Lebanon that she still does not know about, and that she should explore and meet. Similarly, participants 01 and 02 said that the interview made them reflect on issues that have never crossed their mind, or that they have never been questioned about.

(7)   **Empower participants with ownership of ideas and opinions:** Despite the fact that Expressions Corner was entirely anonymous, the experience still offered participants reassurance that their voices have been heard, and that their opinions were important. Participant 22 felt that the interview "helps young people talk about politics and give their opinion on politics even if they don't work in politics". Participant 02 said that she felt happy to voice her opinions because "no one is allowing for this sort of expression", and participant 23 mentioned that he had a few ideas that he had never spoken about before that he was able to express. This sense of empowerment and ownership was evident in the high percentage (98%) of Expressions Corner participants who responded with a 'yes' when asked, at the end of their interview, whether they would be interested in getting involved in the solution development stage of the research in the future.

(8)   **Limitations:** Alongside the advantages listed above, it is also essential to discuss the limitations of this research method. These limitations were mainly logistical rather than methodological. Firstly, some interviewees – particularly those that were more articulate and with whom the interview lasted one full hour or more – commented that the interview was too long. This was partly due to the number and complexity of parameters that define the Lebanese social structure. It is likely that less prompt cards would be needed in less complex contexts. Secondly, the implementation of the method required high levels of coordination among a wide group of stakeholders – from intermediaries, to facilitators and gatekeepers. However, as discussed previously, this effort is necessary to ensure best ethical and confidential practice. Finally, the Skype technology that enabled remote researcher interviewing relied heavily on technological performance. This was a challenge in some rural locations where the wireless internet device could not catch a consistent network, or where access to power to charge devices was limited. In these cases, the more costly alternative of telephone calls was used, but it meant audio recording of interviews was more challenging.

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2.6 Chapter conclusion

This chapter 'delved' into the case study context of social segregation among youth in Lebanon. A range of empirical qualitative methods were designed and applied to complement gaps in the secondary research that were introduced in Chapter 1: Discover. Road Trip was an autoethnographic journey that prepared me to immerse myself into the role of a researcher. Expert Advice sessions helped me seek and gain feedback from leading multidisciplinary experts throughout various stages of the research. Explorations culture probes kits helped test whether Safia Saadeh's main but dated study on features of the Lebanese social structure and how they affect social segregation still hold true today. The results demonstrated that even unprompted, the features were visible in young people's day-to-day experience. Explorations also revealed that a strong sense of national identity may be a driver for social integration, and that there are a number of parameters, by which young people differentiate Lebanese social groups: religion, politics, geography, language and culture. These parameters were investigated in more depth through confidential Expressions Corner interviews with 59 participants from 12 districts over a period of 12 months. The analysis of Expressions Corner data is the subject of the following Chapter 3: Define. Overall, the innovative methods that were designed proved effective in gathering the required qualitative insight ethically and with low risk. More importantly, they provided a valuable exchange between researcher and participants, where the researcher gathered insight into participants' experiences, attitudes and opinions, and participants enjoyed a positive experience that helped them express their opinions and learn more about themselves and others. These methods hope to demonstrate the value of interdisciplinary approaches to social integration research, where social sciences and ethnography contribute rigour, while communication design offers creativity and engagement. This contribution is further evidenced in the high quality findings presented in the following chapter.

Chapter 3

Define

Analysis and Findings

Discover
–
contextual
review
(chapter 1)

Delve
–
insight
gathering
(chapter 2)

Determine Impact
–
evaluation
(chapter 7)

Diverge
–
communication design
for social integration
(transferable guidelines)

Define
–
analysis and
findings
(chapter 3)

Deliver
–
pilot
interventions
(chapter 6)

Develop
–
co-design
interventions
(chapters 4 & 5)
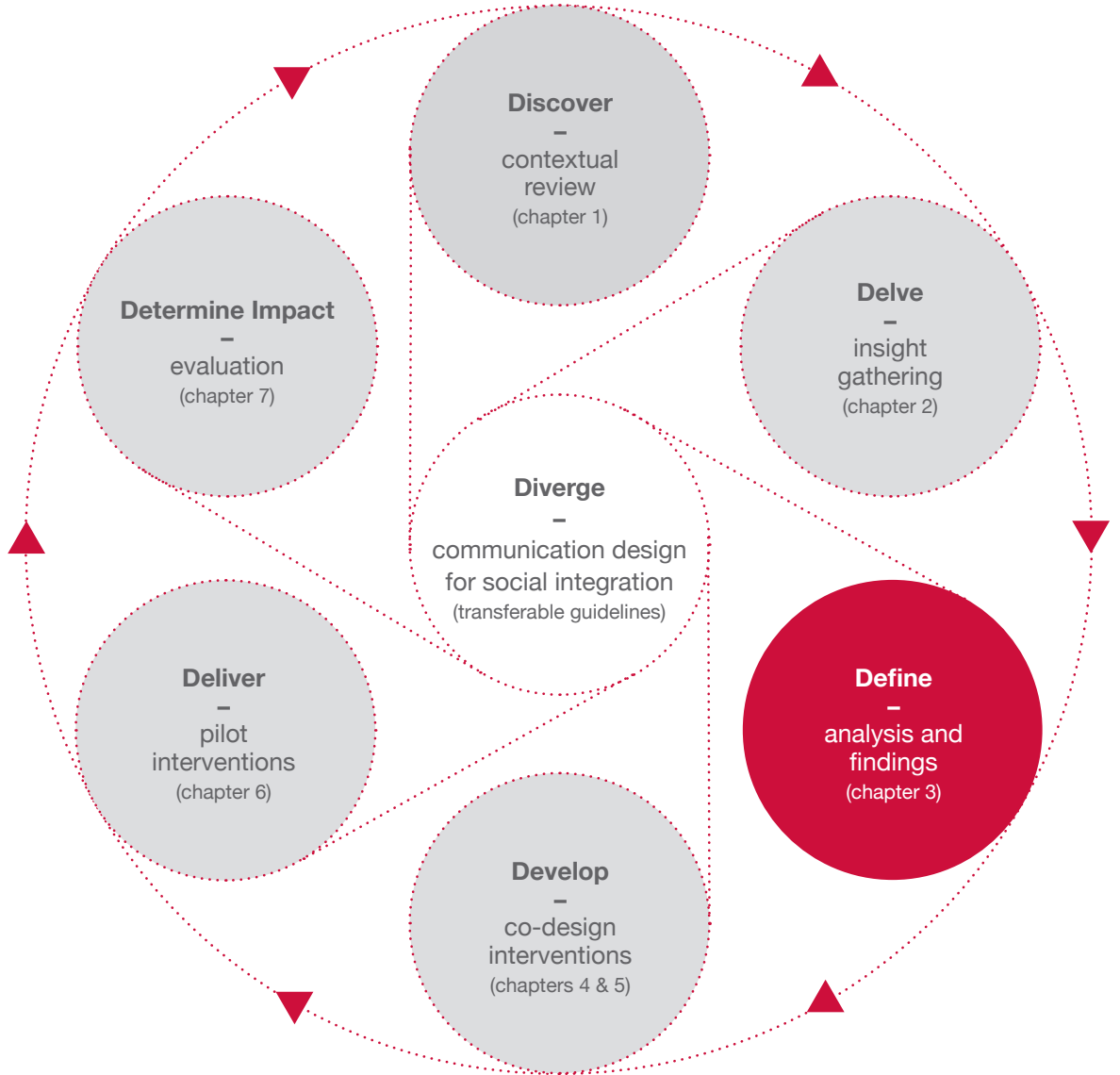
Research Methods

ipa analysis

definitions

barriers&drivers

segmentation

…………………………

3.0 Chapter introduction

In this chapter, I individually analyse each participant's Expressions Corner interview – rather than aggregating interview data across a large sample of participants, as is often the case with quantitative analysis methods. The strength of this approach lies in the ability to explain specific situations through descriptions rather than numbers. Qualitative analysis yields insights that are experientially credible to all stakeholders[89], and that better engage them in collaborative action[90], which is the purpose of the following Develop phase of research (Chapters 4 & 5). Therefore, the analysis presented in this chapter hopes to better frame the problem of social integration in Lebanon as a set of tangible communication design challenges that are then presented to the stakeholders during the Develop phase. Stakeholders are then invited and supported to generate and prototype ideas and solutions to these challenges.

Both analysis and synthesis methods are applied to draw findings from the interview data. Analysis is defined as "the procedure by which we break down an intellectual or substantial whole into parts or components" (Ritchey, 1991, p.1). In the context of this research, this means breaking down interview transcripts into relevant themes. By adopting the method of Interpretative Phenomenological Analysis (IPA) method from psychology (Smith et al., 1999), I am able to identify theme-based relationships between what interview participants thought (cognition), what they said (account), and what they did (behaviour). Section 3.1 describes the application of this method in detail. From the IPA analysis method, I rely on a mix of synthesis methods to examine the themes identified through different lenses. Synthesis here is defined as the process of combining "separate elements or components in order to form a coherent whole" (Ritchey, 1991, p.1). Therefore, the synthesis stage involves revising, grouping and reorganising different themes laterally, in order to draw new insights that are not necessarily structured according to the interview questions asked. In this research, synthesis methods include:

(1) Understanding how youth in Lebanon define social integration, in order to identify their expectations from interventions (Section 3.2)

(2) Identifying barriers and drivers to social integration from participants' opinions and experiences, in order to inform interventions that reduce barriers and build on drivers (Section 3.3)

(3) Defining distinct audience segments based on young people's varying levels of motivation and experience in relation to social integration, in order to improve targeting (Section 3.4)

These three complementary areas of insight improve problem-solving at the Develop stage. All these synthesis methods build on existing behaviour change theoretical frameworks that are referenced in the relevant sections of this chapter. This process of analytic and synthetic evaluation of qualitative data is iterative. Researcher Tom Ritchey describes it as follows:

> "Analysis and synthesis, as scientific methods, always go hand-in-hand; they complement one another. Every synthesis is built upon the results of a preceding analysis, and every analysis requires a subsequent synthesis in order to verify and

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[89] See Maxwell (2010, p.31), Patton (1990, pp.19-24), and Bolster (1983).
[90] See Maxwell (2010, p.32), Brydon-Miller et al. (2011), Finley (2008), Pushor (2008), Somekh (2008), Tolman and Brydon-Miller (2001).

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> *correct its results. In this context, to regard one method as being inherently better than the other is meaningless." (Ritchey, 1991, p.1)*

3.1 Interpretative Phenomenological Analysis (IPA)

The IPA methodology was developed in the mid-1990s. The adoption of this method is suitable in this context because it details how participants make sense of their own personal and social world through lived experiences. It considers participants to be experts in their own experiences. Therefore, the method studies each participant individually and in depth before developing common themes. This is different to starting with hypothesised themes and then attempting to prove them. Figure 61 is an example of the data capture sheet used to analyse each interview[91] through the IPA technique.

Relying on my communication design skills, I utilised visual coding systems in the top section of the sheet to simplify the non-qualitative data about a participant's profile. This data includes demographics, exposure to Lebanese sects and political parties among social networks, self-reported linguistic competence, behavioural segment (which will be discussed in Section 3.4), and geographic mobility. For example, the analysis sheet for Participant 1 (Figure 61) depicts that she is 18 years old and living in Tyr. She did not disclose her political affiliation in the interview but she did mention that she is a Shia Muslim. She is interested in collaborating further in the research and may like to attend a co-design workshop in the Develop stage. In terms of her social networks, she is mostly exposed to people who follow the Shia, Sunni and Maronite faiths, as well as those affiliated to the Amal and Future Movements, and Hezbollah. She has never encountered people who support any other political parties. Participant 18 considers her first language to be Arabic, second to be French, and third to be English. She prefers the Arabic culture in terms of music, media and literature. Her interview depicts that she is curious about integration with others outside her social group. She has travelled to a few districts in Lebanon in her lifetime, mainly to visit family and friends.

The bottom section of the sheet – as well as the following pages – consist of the IPA analysis, which divides analysis into themes and sub-themes, verbatim, and interpretation notes. This analysis structure is based on Wolcott's methodology, which stresses on the factors of description, analysis and interpretation to draw meaning from qualitative studies. Wolcott asks:

> *"Is it always necessary to go 'beyond' one's data in a descriptive study? May a researcher present data solely in a descriptive mode, leaving to the reader – or to a future time – the task of analysis and interpretation?" (Wolcott, 1994, p.1)*

Wolcott asserts that it is necessary for the researcher to analyse the data and interpret how the analysis frames concepts and theories. The key theme categories used in the IPA analysis were the same as the key social structure paremeters identified in the analysis of Explorations probes,

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[91] For confidentiality and due to participants sharing sensitive and highly personal accounts, data sheets from all Expressions Corner participants were not included in an appendix. Additionally, the richness of quotes and stories on a single data capture sheet may risk rendering the participant identifiable in Lebanon's closely-knit communities.

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and that informed the content of Expressions Corner cards[92]. These were religion, geography, language, politics, nationalism, culture, general attitudes towards social integration, ideas, and feedback about Expressions Corner. Under each theme category a number of sub-themes emerged by analysing each interview transcript independently. I did not attempt to consolidate sub-themes across different participants to allow for the insight to be as true to the data from each participant as possible. For example, sub-themes for Participant 1 under the religion category included confidence in her own sect, a long-term exposure to another sect, in this case Christianity, and belonging to a family background of mixed religious faiths. These themes may also be present in other participants' transcripts, however the frequency of their occurrence was not a determining factor for including or dismissing themes. Verbatim was extracted from transcripts to describe each theme, and I then used my own words as a researcher to interpret these quotes based on the wider context of the conversation I was having with the participant.

An additional layer of information was integrated in the analysis. This was the colour coding of data into red where the verbatim seems to reveal a barrier to integration, and green where the verbatim is considered a driver of integration. Drivers and barriers are discussed separately in Section 3.3. For example, a driver for Participant 1 was a positive perception towards Beirut as a diverse and integrated city, and a barrier was that her traveling was limited to regions where her extended family lives. The following sections synthesise sub-themes identified through the IPA method under the lenses of personal definitions of social integration behaviour (Section 3.2), barriers and drivers (Section 3.3), and a behavioural segmentation (Section 3.4).

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[92] See Chapter 2 Sections 2.3.3 (3)(b) and 2.5.1 (4).

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Participant 01	Tyr ((((	07/02/2010	Expressions Corner	CONFIDENTIAL
Details	**Exposure: Sects**	**Language**	**Segmentation**	**Geographic Mobility**
Age: 20 Gender: F Religious Affiliation: (Political Affiliation: ND Consent Form: Y Future Collaboration: Y Shortlisted for Co-design: N Barriers to integration Drivers towards integration	Mostly: ((† (general) Some: ▲ None: **Exposure: Political Parties** Mostly: ■ ○ Some: ▶■ None: ✎ ▲ ⊙ ◎	1st: Arabic 2nd: French 3rd: English **Cultural Inclination** Arabic	Willing to Integrate 01 Unwilling to Integrate	T: Tourism L: Live S: Study W: Work V: Family/ friends visit R: Religious visit F: Field trip A: Activism D: Displaced O: Other M: Maybe

Theme	Sub-Theme	Verbatim	Interpretation
Religious	Confident in own sect	"I am confident that my religion preaches a lot of good values." (01, 13.27)	
	Long-term exposure to another sect	"They're very nice, really. We have a lot of Christian friends. I mean they're nice. Even in my school, I had a lot of Christian friends. We were the same." (01, 26.37)	The participant is a Shia Muslim, but having gone to a mixed school, she has interacted with Christians frequently from an early age.
	Lack of knowledge of other sects	"I don't really know the different Christian sects." (01, 26.37)	Although the participant knows many Christians, she has never gone into the specifics of the religion.
	Mixed family background	"Yes I have friends from both sects. My mom is even from the second sect [Sunni], but my dad's and mom's families don't disagree about it at all, we don't even talk about it." (01, 13.27)	There seems to be a contradiction there as she states later on that she doesn't live with her mom, and doesn't like visiting her mom's family because she disagrees with them on their opinions.
	Apathetic attitute	"Religions don't really concern me a lot." (01, 26.37)	
Geographic	Negative perception towards a geographic region (Tripoli, Akkar, Sidon)	"I don't like it. My grandparents are there, the parents of my mom, but I don't like it." (01, 28.53) "This is my mom's region. Honestly I don't like it at all, because during the war I went there and met a lot of mean people there." (01, 21.20) "I really like Sidon but some people there are really fanatical although I don't find much difference between Sidon and Tyr and they're close to one another." (01, 21.20) "In my mom's house. I don't live with her, but every time I visit her in her region, I have to be present among her relatives, and be silent and hear a lot of provocations. I don't like to talk about these issues, but sometimes there are a lot of discussions that really embarrass you." (01, 47.18)	The participant seems to make strong judgements on the people she knows depending on the region they are from.
	Positive perception towards Beirut	"Beirut is very nice." (01, 36.06) "It's everything." (01, 36.06)	
	Perception that Beirut is integrated	"Beirut is work and beach and a large village… I'm saying village because all people love one another there." (01, 36.06)	
	Occasional visits to Beirut	"Sometimes we go a lot, sometimes we go once every two years, in the summer we go a lot, and we also go for all the paperwork." (01, 36.06)	
	Mobility within regions where relatives live	"We know a lot of people there, almost all our relatives live there [Beirut]." (01, 36.06) "I've gone there 2 or 3 times because we have some relatives there [Aley]." (01, 35.47) "I visited some relatives there [Nabatiyeh] and slept over; the aunt of my mom." (01, 21.44) "My grandparents are there [Tripoli], the parents of my mom." (01, 28.53) "This is my mom's region [Akkar]." (01, 21.20)	Strong family ties in the Lebanese culture imply that the participant will visit regions despite the distance for the purpose of visiting relatives.
	Mobility through tourism within regions of the same sect or nearby regions	"[I visit] mostly the suburbs [of Beirut], but I like the new Beirut." (01, 36.06) "Byblos is really nice. Of course I've visited it often… Field trips, the beach…" (01, 35.19) "Jizzin is very beautiful, I really like it, and of course I've been there… for tourism many times." (01, 29.10) "Most of all we just go for entertainment [Sidon], and shopping is nice there." (01, 15.03)	The suburbs of Beirut is predominantly Shia Muslim, and this reflects the sect of the participant. Similarly, Byblos has some Shia Muslim populations as well. In regards to Jizzin and Sidon, they are both about an hour's drive from Tyr.
	Mobility through arranged school/work/activity field trips	"We went [to Zahleh] for a field trip in school." (01, 06.21)	

Figure 61: Example of the first page of a data capture sheet used for the Interpretative Phenomenological Analysis method.

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3.2 Participants' definitions

This section provides a spectrum of definitions given by Expressions Corner participants in relation to social integration. These young-people-generated definitions offer insight into the current understanding of, as well as attitude towards, the concept of improving social integration as a goal. Section 1.1.1 in Chapter 1 had already provided the theoretical framework for social integration, along with the following simple definition from Palmisano: "social integraton refers to the effect of the quantity and quality of the social bonds between and among individuals in society" (2001). The theoretical framework also demonstrated that social integration comprises a number of progressive stages that start from 'fragmentation', and then progress to 'exclusion', 'polarisation', 'co-existence', 'collaboration', and finally 'cohesion' (Donelan & O'Hagan, cited in UNDESA, 2005, pp.22-25).

Both theoretical and practice reviews (in Section 1.3.2 of Chapter 1) demonstrated that for the past 25 years, government policy and governmental and non-governmental campaigns and messaging have mainly focused on the stage of 'co-existence'[93]. Accordingly, this is the most popular term used in Lebanon among members of the public. The terms 'cohesion', 'integration', or 'collaboration' are rarely used to refer to the concept of 'improving the quality and quantity of social bonds'. Therefore, when Expressions Corner participants picked up the 'co-existence' card, they were asked to define the concept behind the term, and to explain how they feel towards it. The majority of participants defined 'co-existence' as an acceptance of the other regardless of religious or political affiliation:

> *"It means that a Lebanese person, accepts another Lebanese person, they live together in peace in Lebanon, and that no one thinks about sects and political parties. That they live together but not on the basis that this person is from this sect and that person is from another sect, or that this person is from this political party and that person is from another political party. To just live in peace."* (06)

Most participants with this view felt that it is sufficient for the level of interaction with 'the other' to stop at acceptance and to not move forward towards 'collaboration', 'cohesion' or 'integration'. For example, Participant 20 defines 'co-existence' as the ability of people who are different to 'organise their lives around one another'. He/she says:

> *"I am different from him and he is different from me, but I am respecting his humanity and he is respecting my humanity. I can't kill him, I can't curse him, but it is essential to have policies that organise this relationship."* (20)

This point may imply that although different social groups must accept each other's differences and agree to live together, policies need to limit interaction between these groups. In this case the participant was referring to maintaining policies that limit marriage between social groups. Many participants shared a similar opinion – social groups should co-exist but they need not inter-marry. However, a group felt that 'co-existence' was more than passive acceptance; it was about active 'collaboration' between groups. Participant 24, who identified him/herself as a Christian, sees a Muslim as a 'brother', and as someone "he/she needs to interact with more often". Similarly, Participant 23 defined 'co-existence' as "Muslims and Christians together, helping one another no

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[93] The practice review in Section 1.3 did shed light on some initiatives that promoted social cohesion, but these were mainly targeting policy-makers and social institutions such as schools, as opposed to members of the public.

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matter what their political or religious differences are". Nevertheless, many participants who felt that the concept of 'co-existence' was not only about acceptance but also about 'collaboration' still viewed mixed marriage as the exception to the rule, and expressed strong opinions against it[94]. Finally, there were a minority group of participants who defined 'co-existence' synonymously with 'cohesion' – the last stage to social integration as per Donelan and O'Hagan's definition. They felt that 'co-existence' would occur when the Lebanese government and society remove all barriers that stand in the way of people from different groups interacting with one another. Participants 08 and 17 said that a separation between government and religious institutions is necessary to achieve a cohesive society; that religious leaders need to stop interfering in political matters. Participant 20 on the other hand felt that 'co-existence' is only possible when government start supporting mixed marriage:

> *"I don't understand how we can put walls between people so they don't fall in love. I don't understand how a country like Lebanon, doesn't put policies in place, for people to get married to another sect." (20)*

This analysis highlights that youth in Lebanon do not have a shared understanding or vision of what the term 'co-existence' means or should mean in relation to the quality and quantity of intergroup relationships. It is evident that definitions of the term 'co-existence' inconsistently sit across Donelan and O'Hagan's social integration spectrum from 'co-existence' to 'collaboration and 'cohesion'. Additionally, there were more young people who were accepting of the concept of 'co-existence' (respecting and tolerating difference) than of 'collaboration' (working with one another) or 'cohesion' (cooperating as a united society). This means that past campaigns for social integration in Lebanon, which have relied heavily on the term 'co-existence' in their messaging, may have been interpreted differently by different groups of young people, based on the level of interaction that each person feels is 'acceptable' with another social group. In conclusion, this means the co-design process in the Develop phase would need to take into consideration young people's varying levels of acceptance of social integration stages, rather than dictating the stage of 'cohesion' as the ultimate goal of interventions amongst all youth.

3.3 Barriers and drivers

The theoretical context in Chapter 1 identified the need to adopt behaviour change theory to inform the development of effective communication design activities[95] (Section 1.1.2 (1)). Some public and third sector bodies[96] are advocating that social interventions "should draw on theories of behaviour and behaviour change in their development" (Michie et al., 2008, p.661). This and the following section synthesise Expressions Corner insights through the lens of a range of different behaviour change techniques. This section explores what interviews revealed around the barriers that stand in the way of young people integrating with those outside their social group, and the drivers that

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[94] Section 3.3.1 deals with the barrier of religious affiliation and marriage in detail.
[95] Frascara (1997, p.8), (NSMC, 2011, p.6) and Briscoe & Aboud (2012) are a few among many researchers and organisations that stressed the need for communication design to be underpinned by behaviour change research in order to develop targeted messages that change the audience's behaviours in the intended direction.
[96] A notable example is The Behavioural Insights Team, which was initially set up within UK Government, and is now part owned by the Cabinet Office, the leading social innovation charity Nesta, and its employees (Behavioural Insights, 2014). The Behavioural Insights Team was largely influenced by behaviour change theories advocated in the popular book Nudge (Thaler, 2009).

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encourage this complex behaviour. The all-encompassing theme from interviews was that most participants sensed that Lebanon's diverse regional, sectarian and political identities were taking precedence over national identity and creating dividing lines between social groups:

> "I feel like Lebanon is a puzzle, structured like a puzzle, each group of people has a history specific to them about Lebanon, they have a representation specific to them about Lebanon, there isn't any unity, each group has its own country, history and representation." (20)

> "If you ask a Lebanese about his identity, he will tell you 'I am Beiruti', one will tell you no 'I am Sunni', or no I am 'Hezbollah', or 'I am Arab' or 'I am the son of the Middle East'." (08)

Nevertheless, many participants had a strong sense of national pride and aspired to a stronger sense of cohesion. The following themes delve deeper into the barriers and drivers that affect this controversial sense of national identity. By understanding focused barriers and drivers to social integration, communication design interventions can then be tailored to overcome the barriers, and enhance the drivers. Barriers and drivers may consist of both internal (such as a person's sense of motivation or self-efficacy) and external (such as a policy or the environment) factors (Darnton, 2008, p.27). The following synthesis groups themes from the analysis into five barriers and their corresponding drivers to promoting social integration among Lebanese youth.

3.3.1 Sect and Marriage: Saadeh reveals in her study on the Lebanese social structure that mixed marriage is one of the social institutions that may form the foundations of a cohesive society[97]. The majority of Expressions Corner participants either expressed objections to inter-sect marriages, or concerns that these marriages would prove challenging. Reasons given were: (1) that value clashes between religions would harm the marriage; (2) that parents and the community would shun the young couple; (3) that children from the marriage would be brought up in a state of confusion; and (4) that all mixed marriage cases they had heard of had poor outcomes. Below are some interview extracts demonstrating the range of participants' reasoning against mixed marriage:

> "This person has a religion, and that person has a different religion, and the difference in religion will of course create difficulties in marriage." (11)

> "A relative of mine was in a mixed marriage but he was feeling really bad, all our family was upset at him. I learned from that, I don't want my family to be mad at me." (28)

> "For me to get involved with a Muslim, I would never do this, I want my children to learn about 'Lent' and about the Christian religion, this is the most important thing in my life, perhaps my husband won't accept that." (52)

> "All my friends who are married to someone from a different religion have problems with their families, even if it is not so obvious at the beginning. Seriously no one is happy because of their parents, so either they get divorced or they travel abroad." (62)

Even participants who had no objections to a relationship or marriage with someone from a different sect often hesitated or withdrew from the relationship due to social pressures from family, friends and the wider community. These participants felt isolated because they did not know people

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[97] See Chapter 1, Section 1.2.2 (4)(b) on the Lebanese social structure.

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in their social network who they could confide in, or go to for guidance and support. They also knew few people around them who could share honest insights from a first-hand experience. They felt conscious that they were a minority, and over time often succumbed to societal pressure and ended a relationship before engagement or marriage. This social pressure is evident in Participants 05 and 33's experiences for example:

> *"I can't tell people that my boyfriend is Druze, because a lot of them mock me, or tell me that it's better for me to die than go out with a Druze guy." (05)*

> *"My dad made me choose between him and my boyfriend. I don't agree with him but he is my father, so I broke up with my boyfriend." (33)*

Additionally, they were unaware of the laws, rights and choices surrounding mixed marriage. They heard from their parents, friends, the media, religious leaders and their educators that marriage outside one's own sect is prohibited, impossible, discouraged or shameful. Therefore, the key barriers for inter-sect marriages are: (1) social stigma, which may lead to exclusion and rejection; (2) the perception that mixed marriage is associated with poor outcomes for the family; (3) lack of support and empowerment for mixed couples; and (4) a lack of awareness of mixed marriage policies. This is exacerbated by the political deadlock on the civil marriage proposal, which means that due to the lack of civil marriage facilities in Lebanon, young people in most cases either need to convert or travel abroad for a civil ceremony – both of which are logistically challenging.

Common drivers that motivated some participants to support inter-sect marriage were (1) previous exposure to positive mixed marriage cases, (2) long-term exposure to diverse sects, (3) strong political views against sectarian segregation, and (4) coming from a mixed family background. For example, Participant 08 has been exposed to a number of these drivers, and therefore has a positive attitude towards mixed marriage:

> *"I know many people who have had a mixed marriage, and their relationships are very successful, and even many of my friends, their mother is Christian and their father is Muslim or the opposite." (08)*

Finally, it is important to note that the analysis did not reveal any associations between a young person's religious sect and their level of support for inter-sect marriages. Some young people across sects supported the concept while others objected to it.

3.3.2 Regions and Mobility: Driving the length of Lebanon from the north to the south takes approximately five hours. Nonetheless, many participants had only visited a handful of regions over the course of their lives and would often grow up, go to school, university and work around the same region (Figure 62). For example, Participant 23 admitted that he had never been beyond Tripoli, Beirut and some parts of Keserwan. The barriers to visiting different regions in Lebanon for education, work, tourism or temporary residence were strong negative political and religious associations, and intimidating political and religious branding within a region (such as posters, flags and landmarks). The following interview extracts illustrate some of these barriers:

> *"All I know about Nabatiyeh is that all the region is full of Muslims." (27)*

> *"Koura is considered the capital of the Greek Orthodox sect." (08)*

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> *"80% of its Besharreh's population supports the Lebanese Forces, due to the leader of the party Samir Geagea being from there." (08)*

> *"I don't like to visit Baalbeck because it contains flags for Hezbollah." (57)*

> *"Nabatiyeh is scary. Generally it's related to the suburbs of Beirut with a lot Hezbollah. It's impossible, I won't visit it." (23)*

> *"There are a lot of plazas called God in Tripoli. They call it the Fortress of the Muslims. This gives you the impression that when you enter, people will be armed carrying this sign and wanting to kill people. It's these slogans that come up most of all, and they are the things that impact negatively." (09)*

> *"The photos of Moussa el Sader, and the photos of Imam God knows what. They have a lot of images like that. It's very weird I mean it gives me an estranged feeling honestly." (09)*

Additionally, and surprisingly, participants felt satisfied rather than constrained when restricting their geographical mobility to familiar regions.

> *"I am so happy to live in Metn, I'd prefer to stay in this area rather then live in Sidon or Beirut. Maybe this is because I got used to it. I grew up here, the idea is embedded in me. I would feel a stranger if I lived somewhere else." (36)*

> *"Well when one has lived all his life somewhere, he can't live somewhere else. If I go live in Beirut I will feel like a stranger." (05)*

Interestingly, interviews revealed that participants perceived regions with religious and political identities different from their own to be further away. This is despite the fact that sometimes, these regions were closer in distance than regions they visit on a day-to-day basis for work or university. For example Participant 23, who lives in Tripoli and travels 80 km to Beirut every day for work, perceived Minieh and Dinieh to be far away although they are only 30 km away from Tripoli.

> *"Geographically Minieh and Dinieh are far from us a bit, and despite their openness, I feel like they follow the traditions of Hermel; smuggling drugs and things like that." (23)*

Therefore, religious and political similarities reduce perceived geographical distances between regions, and the differences exacerbate these perceived distances. Participant 55 would have never considered visiting Akkar, because it's a Muslim region; however, she later changed her mind when she found out that there are some Christian areas in the region. Additionally, this negative attitude towards regional identities often led to discrimination among youth on the basis of region of residence. Participant 61 recounted his experience of telling a classmate at university that he lives in Msharafiyeh, in the Beirut suburbs. Beirut suburbs are frequently associated with Hezbollah activity. After that day, his classmate – who "used to often joke" with him before the incident – never spoke to him again. A number of participants voiced that the "where are you from?" question is often the second question they are asked after their name during introductions. Participants were aware that the response would help a person quickly create associations between the region and the religion or political party they may be affiliated with, in order to make a judgment on their social group identity.

The main driver to geographic mobility was visiting diverse friends met at university, work or through an interest group such as hiking (Figure 62). University, workplaces and hobby interest

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groups were environments where participants were most likely to meet young people outside their social group. It is common, when relationships develop into a friendship, that young people visit one another in their home regions, thus triggering mobility.

> *"I love Tyr, I love to go there a lot. I go to visit friends there. It is a clean and beautiful city."* (20)

> *"My best friend is from Sidon. He is a Christian, but he doesn't have any problem living in a Muslim environment. So when someone is Christian and living in a Muslim environment, then he would have the cultural diversity within himself. I met him at university and there was a lot of interaction with him because I am also living in Mina amongst a Muslim environment."* (22)

Visiting popular tourist attractions was also a driver for many participants. For example Participant 05 who lives in the mostly Shiite region of Tyre, visited the Gebran Khalil Gebran museum, which is 200 km away in the mainly Maronite region of Besharreh. Finally, some participants voiced an agenda to visit as many regions as possible, as a political statement for their right and responsibility to get to know and move around their own country:

> *"It's shameful that we are Lebanese and we don't know our own country. Everyone has their own little part of Lebanon, but they don't know about all of Lebanon."* (14)

> *"If we can't even visit regions in Lebanon how can we travel abroad? We Lebanese are so good at saying that we like travelling but we can't even visit regions in our own country."* (02)

> *"When my friends for example don't go to the Tariq el Jdide for example because it is a Muslim region or when people don't go to Tripoli because it has Muslims; these are people who are opposing co-existence in their actions."* (22)

The analysis did not reveal any urban or rural patterns in geographic mobility. Some urban, town or village dwellers rarely ventured outside their region, whereas others were engaged in tourism and visits across Lebanon. The level of geographic mobility was therefore more influenced by a young person's curiosity and motivation to travel, as well as opportunities to visit family and friends in other regions, rather than by whether they lived in an urban or rural area.

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Participant 34 Participant 02 Participant 23 Participant 16

Participant 11 Participant 03 Participant 38 Participant 25

Participant 35 Participant 62 Participant 24 Participant 22

Participant 17 Participant 09 Participant 44

Live
Study
Work
Friend/family visit
Interest group/hobby
Tourism
Never visited

Figure 62: This diagram illustrates the coverage for geographic mobility among a select number of Expressions Corner participants. Responses to the region cards were colour coded according to the reason for visiting a region: live, study, work, friend or family visit, interest group or hobby, tourism, and never visited. The top two rows show a selection of eight participants who expressed low geographic mobility across Lebanon, while the bottom two rows show a selection of seven participants with high levels of geographic mobility – mainly driven by an interest in tourism and visits to family and friends.

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3.3.3 Politics and Friendship: Interview insights revealed that many friendships in Lebanon are sensitive to changing alliances and oppositions between political parties. If two political parties form an alliance, then friendship between youth supporting the parties strengthens. And in the case where these political parties disagree, the friendship between youth supporting them weakens. Participant 21 is a social worker in Mina, a region with a majority of Lebanese Forces supporters, on the edges of Tripoli, a region with a majority of Future Movement supporters. Currently these two parties are part of the 14 March alliance. The following is Participant 21's predictions should the political landscape shift:

> *"Now if maybe the Lebanese Forces and the Future Movement will disagree, and a lot of problems happen between the two, this will affect us a lot in Mina. It's normal that it should affect us in Mina, and a lot! I don't just feel this, I am certain that it will affect coexistence." (21)*

Further examples of the link between friendship and political identity are evident in the stories of Participants 06 and 19. Participant 06 supports the Amal Movement and tries to keep her distance from friends who support the Future Movement, and Participant 19 supports the Lebanese Forces and feels that people around her who support the Free Patriotic Movement can only be acquaintances – not friends:

> *"Some of my friends support the Future Movement, but I don't interact with them a lot honestly. They have stubborn opinions, you can't really give and take with them." (06)*

> *"I have acquaintances who support the Free Patriotic Movement; not friends, acquaintances. I try not to interact with them a lot because these people are blind followers of their leader. Whatever he says they follow. They don't have their own opinions." (19)*

The influence of politics on friendships is most pronounced during key political events such as wars, demonstrations, assassinations, sit-ins, and elections:

> *"I have an opinion about politics and I won't change it. This can affect my relationship with friends during elections. We try not to speak to each other during that period so we don't get into fights over something trivial." (48)*

It is evident that youth are not creating a separation between their friends' individual actions, and the political decisions of the political leaders their friends support. There is a lack of differentiation between the identity of the individual and the totality of the political party he/she supports. Participant 23 stresses that when she and her friends start a political conversation, it affects her perception of them and ultimately their friendship. Participant 21 even highlights that political identity can be stronger than religious identity when it comes to relationships. The participant supports the Lebanese Forces while his brother supports the Free Patriotic movement. He believes that if matters escalate between the two parties, this may lead him to be at war with his brother, even though they are both Christians. According to an ethnographic study conducted by Michelle Obeid in the Lebanese town of Arsal, friendship – as a concept that defines a voluntary relationship between two individuals – in Lebanon is often associated with high expectations that liken this relationship to kinship (family blood ties) (Obeid, 2010, pp.108-109). This interesting insight may offer some elucidation as to why young people in Lebanon may find it hard to come to terms with close friends who express unalike political ideologies.

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There were two drivers that supported youth from opposing political parties to cherish a friendship. The first was developing a heightened sense of awareness of political parties' agendas and their influence on social group relationships: "the problem lies in the leaders and politicians, it is them who are making the separation between us instead of promoting coexistence" (17). The second driver was avoiding political conversation and confrontation among friends. Participants 16, 43 and 05 felt that this strategy protected their friendships:

> "*I mean I have friends from many sects that I met. I mean there wasn't any problem between me and them maybe because I avoid talking to them about religion and politics.*" *(16)*

> "*My friends always like to bring up the topic of politics quite a lot. I always try to say: 'ok, let's stop this conversation', so we don't get into arguments with each other. It's better to maintain our friendship.*" *(43)*

> "*We put politics aside, and we talk about other humane stuff.*" *(05)*

However arguably, this last driver may indicate that youth are evading the challenge of personal and political identities in friendships rather than addressing it.

3.3.4 Language and Prejudice: The fact that the Lebanese educational system introduces all youth to Arabic, English and French does not imply that all youth use the three languages regularly. While all Lebanese learn the three languages at some point in their education, there are some who rarely use English or French in their day-to-day lives and among their social circles. This group tends to forget these two languages because of lack of practice, and mainly uses Arabic in verbal and sometimes in written communication. On the other hand, there is a group of youth who uses English and/or French extensively at home, with friends, online, at university and in the workplace, to the extent that they lose some of their Arabic vocabulary because of lack of practice. This group of people tends to communicate through a mixture of the three languages – often in the same sentence – to substitute forgotten vocabulary. The group's written communication is often restricted to English, French or both. Participants 47 and 20 are an ideal representation of young people in this group:

> "*I speak Arabic although I don't read or write Arabic. My school and university teaching was in French, all my courses were taught in French. I don't find the need to write in Arabic and I don't like to read in Arabic.*" *(47)*

> "*I feel more comfortable expressing in French, I teach in the French language, and I speak about education in French because all my readings are in this language. The technical terms are spoken in French but I use Arabic to communicate in day-to-day life like saying 'how are you'.*" *(20)*

These two very different linguistic groups of youth often clash in communication with one another. The mostly-Arabic-speaking group sees the mostly-French/English-speaking group as arrogant or boasting superior education and social class.

> "*Lebanese choose to speak French or English either to be judged as educated or belonging to an upper social class.*" *(42)*

> "*French-speaking people have their noses up high.*" *(60)*

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> *"If their mother tongue is Arabic and they try to speak English to sound 'cool' that's not nice." (34)*
> *"If they [Lebanese] speak a lot in French I feel like they're being superior. This is our language eventually, we have to keep communicating with it." (03)*

Young people from the mostly-Arabic-speaking group also saw the increasing use of English and French in communication as a key contributor to westernisation, and the disappearance of the Arabic language, culture and heritage. They question whether young people are feeling ashamed of using their mother tongue.

> *"I like an Arab person to speak in his language, and not to be artificial, because it [the Arabic language] deserves that we preserve it. It deserves to be our heritage." (16)*

> *"I feel like now currently it [Arabic] is being reduced as a language, it is not taking its proper rights. And I feel like there are people who are ashamed that their language is Arabic. What upsets me the most is when I find people who are ashamed that they don't know any other language apart from Arabic for example." (09)*

> *"Why should I speak the language of others? I should speak in my own language and be proud of it. Why should I pretend that I am classy if I speak the language of others? I have a beautiful simple language and I master it more than other languages. We should value our language more." (17)*

On the other hand, the mostly-French/English-speaking group sees the mostly-Arabic-speaking group as less literate, knowledgeable, and having less opportunity to progress their career.

> *"I don't think it's good not to know languages other than Arabic. It probably means that you're not educated. I don't think I can get along with someone who doesn't know French or especially English because we can't watch films together, or listen to the same music, or read the same books." (47)*

> *"English is the language of communication in the world. It's an easy language, the person who doesn't know it loses out on a lot of things, in knowledge and in keeping up to date with what is happening in the world." (24)*

> *"It is important to learn French because the Lebanese society is divided between English and French speakers. Lebanese society demands that you know that language." (58)*

Controversially, young people in this group believe that communicating in three languages is not an indicator of a lack of identity. On the contrary, it demonstrates the 'genuine' identity of Lebanese culture, which is trilingual.

> *"Some people say that Lebanese who speak French and English don't have an identity. I think this is our identity. Our Lebanese identity is to speak three languages and to be cosmopolitan." (52)*

> *"I don't find a problem at all, on the contrary, it shows our cultural diversity and we are a French influenced country. Even the taxi driver knows three languages." (22)*

Although there was a common perception that Christians tend to use western languages (particularly French) more frequently in their communication, this pattern did not seem to emerge in Expressions Corner interviews. This finding is confirmed by a more rigorous sampling study (517 college students) conducted by Huda Ayyash-Abdo on the use of language in Lebanon. Her study concluded that religious affiliation did not seem to consistently affect students' linguistic choices (Ayyash-Abdo, 2001).

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The main driver for social integration between the two conflicting groups discussed above was a strong belief in people's personal right to communicate in the language of their choice, and an understanding that this choice is likely to be influenced by upbringing and education rather than malicious intentions or low literacy. For example, participant 17 explains that a person's linguistic style is influenced by his/her "culture", "the school or university environment", and how his/her "parents speak at home". That person simply has to "follow to fit in".

3.3.5 Media and Influence: Media in Lebanon is highly political. Most political parties influence or own television, radio, press, web and social media channels. Expressions Corner participants expressed a strong conviction in political parties exploiting the media channels that they are founding and funding, in order to broadcast biased propaganda. This barrier reinforces the segregated media feature in Lebanon's social structure, as highlighted in 'Chapter 1: Discover', Section 1.2.2 (6). Some of participants' views on the negative influence of media is expressed in the quotes below:

> "Each Lebanese TV station is owned by someone, they are all politicised. News is relayed from each party's perspective, there is no objectivity." (42)

> "I recently found out that New TV used to be for the Lebanese Forces and is now no longer owned by them. But for example it is clear who OTV is for, MTV, Manar TV, but New TV is less evident than the rest." (22)

> "There was a period when I used to visit the political websites like Tayyar and Lebanese Forces, but I stopped visiting them. I don't really have the patience to follow up on biased news." (24)

It was evident that some participants are politically selective about the media they consume. Participant 21 doesn't visit many websites, but he does spend an hour every day on the Lebanese Forces online forum. Participant 18 watches the Lebanese Broadcasting Corporation and Future TV channels (supported by the 14 March coalition) but avoids Orange TV and Manar TV (supported by the opposing 8 March coalition). Biased media coverage exacerbates differences between social groups, and builds a culture of polarisation and fear. This works to the advantage of political parties by rallying supporters for protection under the political leadership.

Therefore the main driver in this space is young people refusing to consume local media channels, and resorting to less political international channels that align with personal interests – such as The Discovery or The Movie Channel – or interacting with social media channels where news content is user-generated. Facebook seemed to be the most popular social media channel among youth in Lebanon, with some accessing it every half an hour on their personal computer or mobile phone. Participants used Facebook to stay updated with local news, follow friends' stories, as well as to make new connections.

> "I have internet at home, and I also have wireless internet on my mobile phone, so anywhere I am, in a café or in a place with wireless internet, I access it and go on Facebook. I met my girlfriend who is soon to be my fiancée and wife through Facebook. Facebook is really amazing." (08)

> "Every day, most of the times I am on Facebook. The internet is a nice way to keep in touch with the whole world, with people you know or you don't. The internet is nice for

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> *communication. In Lebanon they should give it more importance." (17)*

However, participants in rural and deprived areas still experienced difficulties accessing the internet. For example, Participant 01 in Tyr explained that she doesn't have internet access at home and still needs to visit an internet café approximately once a week to check her emails. Nevertheless, internet penetration is on the rise in Lebanon from only 300,000 users (5.8% penetration rate) in 2000, up to 2.91 million users (70.5% penetration rate) in 2013 (IWS, 2012 & 2014). Facebook penetration is 38.3% (IWS, 2014). The largest group of Facebook users is currently 18 to 24 year-olds, followed closely by 25 to 34 years, thus aligning well with the target audience age group of this research (eBusinessLebanon, 2014). Therefore, online social media provide a valuable channel for countering the negative influence of other formalised political channels. Some suggestions from participants included developing an online blog for youth with unbiased content that promotes co-existence (11), and a YouTube channel where everyone can contribute video content (22).

To conclude, this section shared a synthesis of five key barriers and drivers to social integration among Lebanese youth. Accordingly, this synthesis provides opportunities for tailored intervention. For Sect and Marriage, the opportunity is to empower mixed couple with information and support. For Regions and Mobility it is to connect youth from different regions to promote internal tourism. Politics and Friendship is about raising awareness on the harmful impact of political affiliation on friendships, and Language and Prejudice is about building empathy and understanding between groups of different linguistic styles. Finally, Media and Influence provides an opportunity to harness the power of user-generated social media to bring people together and provide more balanced news coverage. These five opportunities were packaged up as 'co-design briefs' in the Develop phase, and are covered in Chapters 4 and 5.

3.4 Segmentation

Anchored in behaviour change theory, segmentation is a quadrant synthesis method that divides members of the target audience according to their attitudes and behaviours. This synthesis allows for better targeting of segments through tailored messaging and interventions (NSMC, 2011, pp.67-71). The segmentation of Expressions Corner participants is informed by the 'Elaboration likelihood model' of persuasion introduced in the theoretical framework of Chapter 1 (Section 1.1.2 (2)(b)). For effective persuasion, communication needs to take into consideration the target segments' level of 'motivation' and 'ability' to integrate (Cacioppo & Petty, 1984). Participants expressed different levels of 'motivation' – and therefore 'willingness' – to integrate with youth outside their social group. They also demonstrated varying levels of 'capabilities' – and therefore 'opportunities' – to meet and interact with diverse social groups. Accordingly, the quadrant segmentation was constructed on the following two axes or variables: 'willingness to integrate' and 'opportunity to integrate'. These behavioural variables show a young person's *attitude* towards integration and the effect of their *environment* or social circumstances on their ability to integrate. The IPA analysis placed each participant in one of the four quadrants that best represented his/her integration

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behaviour. In order to ensure rigorous synthesis, each participant's integration behaviours were compared with those of the participant who preceded them in the analysis, and an approximate relative position was established for him/her on the axes (Figure 63). It was often necessary to move previous participants' positions on the quadrant to improve benchmarking. Finally, clusters of participants demonstrating similar behaviours were assigned a segment. The four quadrants and five resulting segments are the following (Figure 64):

(a)   Top right – the Open segment: high willingness + high opportunity

(b)   Top left – the Curious segment: high willingness + low opportunity

(c)   Bottom right – the Sceptic segment: low willingness + high opportunity

(d)   Bottom left – the Stubborn and Distant segments: low willingness + low opportunity

The aim of this empirical research is to design interventions that can 'nudge'[98] young people toward the top right quadrant; the Open segment. The segmentation method helps identify whether interventions for each segment need to increase young people's willingness to integrate (applicable to Sceptic), opportunities for integration (applicable to the Curious), or both (applicable to the Stubborn and Distant). As per Cacioppo and Petty's 'elaboration likelihood model' (1984), a Central Route for persuasion is more suitable for segments with high levels of willingness to integrate (the Curious), and the Peripheral Route is more fitting for those with low levels of willingness (the Sceptic, Stubborn, and Distant)[99] (Figure 64). The following sections introduce each behavioural segment along with targeting recommendations in the Develop phase.
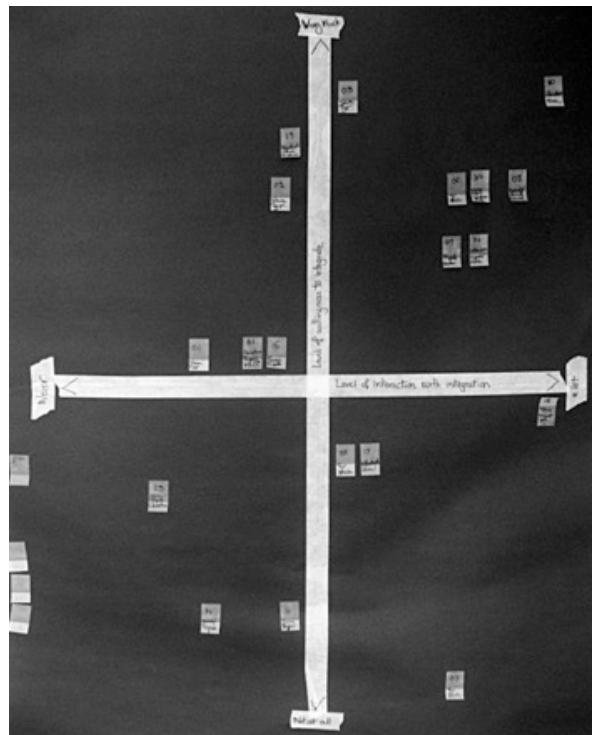
Figure 63: The process of benchmarking Expressions Corner participants on a quadrant based on level of willingness and opportunity to integrate, in order to identify behaviour segment groupings.

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[98] Nudge theory was introduced in 2009 in the popular book Nudge (Thaler, 2009), and has since been adopted by a range of public sector and behaviour change organisations such as The Behavioural Insights Team in Cabinet Office and Nesta.
[99] As introduced in Chapter 1 Section 1.1.2 (2)(b) when describing the relevance of the 'likelihood elaboration model' theory to communication design messaging.

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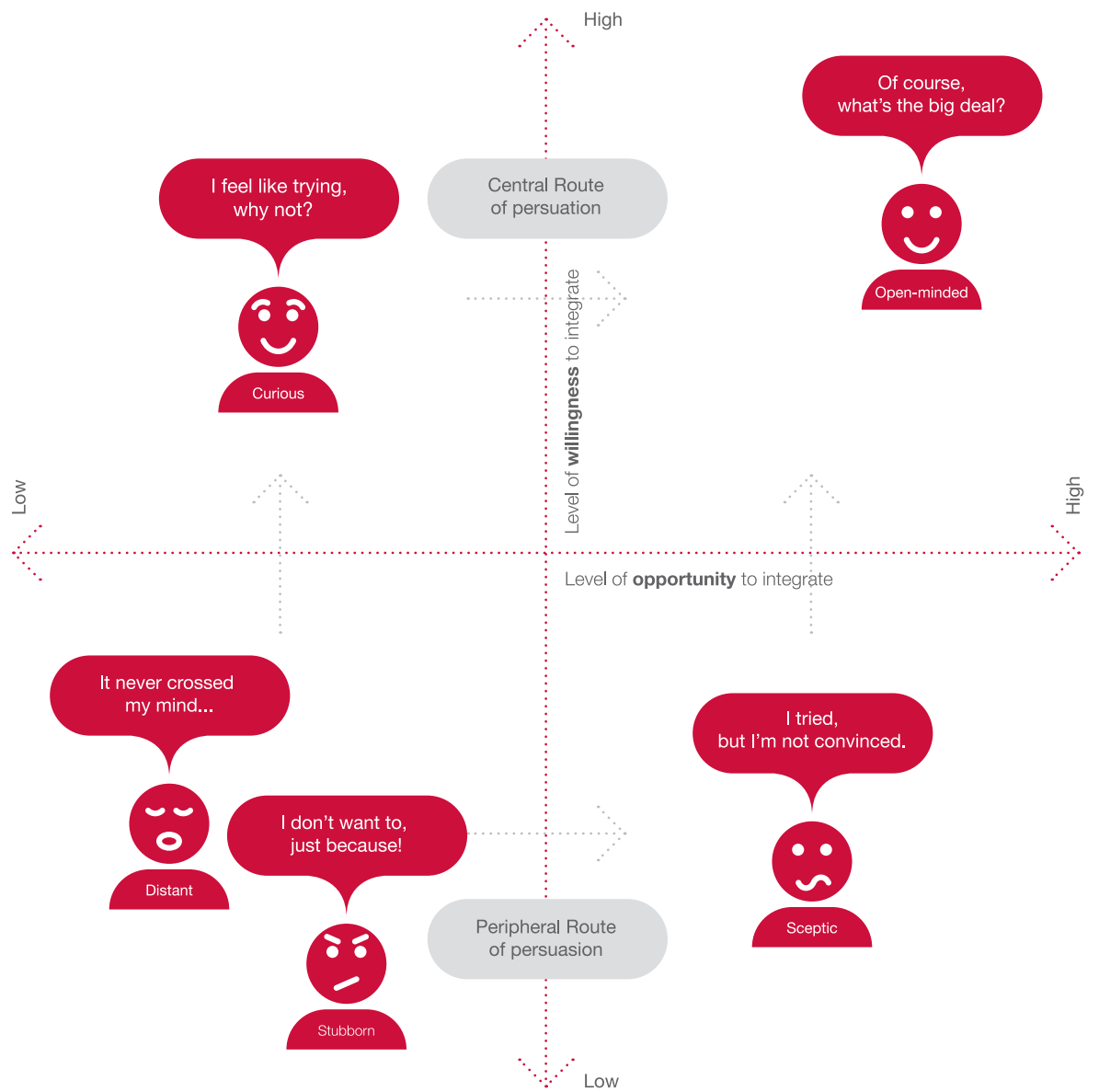
Figure 64: Quadrant behavioural segmentation based on Expressions Corner participant interviews. The segmentation divides participants along two axes, willingness to integrate, and opportunity for integration.

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3.4.1 The Open: This segment represents participants who are highly willing to integrate and who experience many opportunities to interact with youth from different social groups throughout their day to day life. This is how Participant 17 describes this attitude: "We don't take into consideration that I am Christian and you are Muslim, my relationship to you is based on humanity and not religion." Figure 65 illustrates the diverse social networks of Participants 62 and 24 from the Open segment. The analysis highlighted that young people in this segment lived, studied and/or worked in religiously diverse urban regions in Lebanon – mainly Beirut – and as a result built mixed social networks.

> *"When I was studying in Beirut, and commuting from Mina, there were people commuting from Zahleh, from Sidon, from within Beirut, this builds a culture. We learn a lot of things from one another. We are from different religions, it's not like the environment is closed within itself."* (22)

> *"When we were in school in Mar Elias School [a Christian school] in Mina, three quarters of students were Muslims and they were all my friends – not just 'hi' 'bye' – real friends."* (24)

People in the Open segment are also likely to be active in civil, social, political or environmental activism groups. Their involvement in these groups has provided them with opportunities to visit many regions in Lebanon and interact with different communities.

> *"I visited almost all regions in Lebanon, I met a lot of people from all over Lebanon at the workshops. We became friends and I started visiting their home towns."* (20)

> *"Through my work in the civic society, I met many Christians and we became friends. I also have a lot of Druze friends. I now sleep over at their place and they sleep at mind. It's a nice thing because it made me coexist with all the different sects and religions."* (17)

Additionally, some young people in this segment have grown up in a household where their parents are from different religious denominations. Therefore they are likely to have extended family members who belong to more than one social group, thus encouraging aspirations for social cohesion in Lebanon.

> *"For example my father is from a Christian sect and my mother is from a Muslim sect. So of course for me people from different sects are the same."* (21)

People in the Open segment were unaffected by or had overcome the barriers to social integration introduced in Section 3.3. They supported mixed marriage, built resilient friendships in the face of political adversity, travelled extensively across the country, communicated in two to three languages, and rarely consumed political media channels.
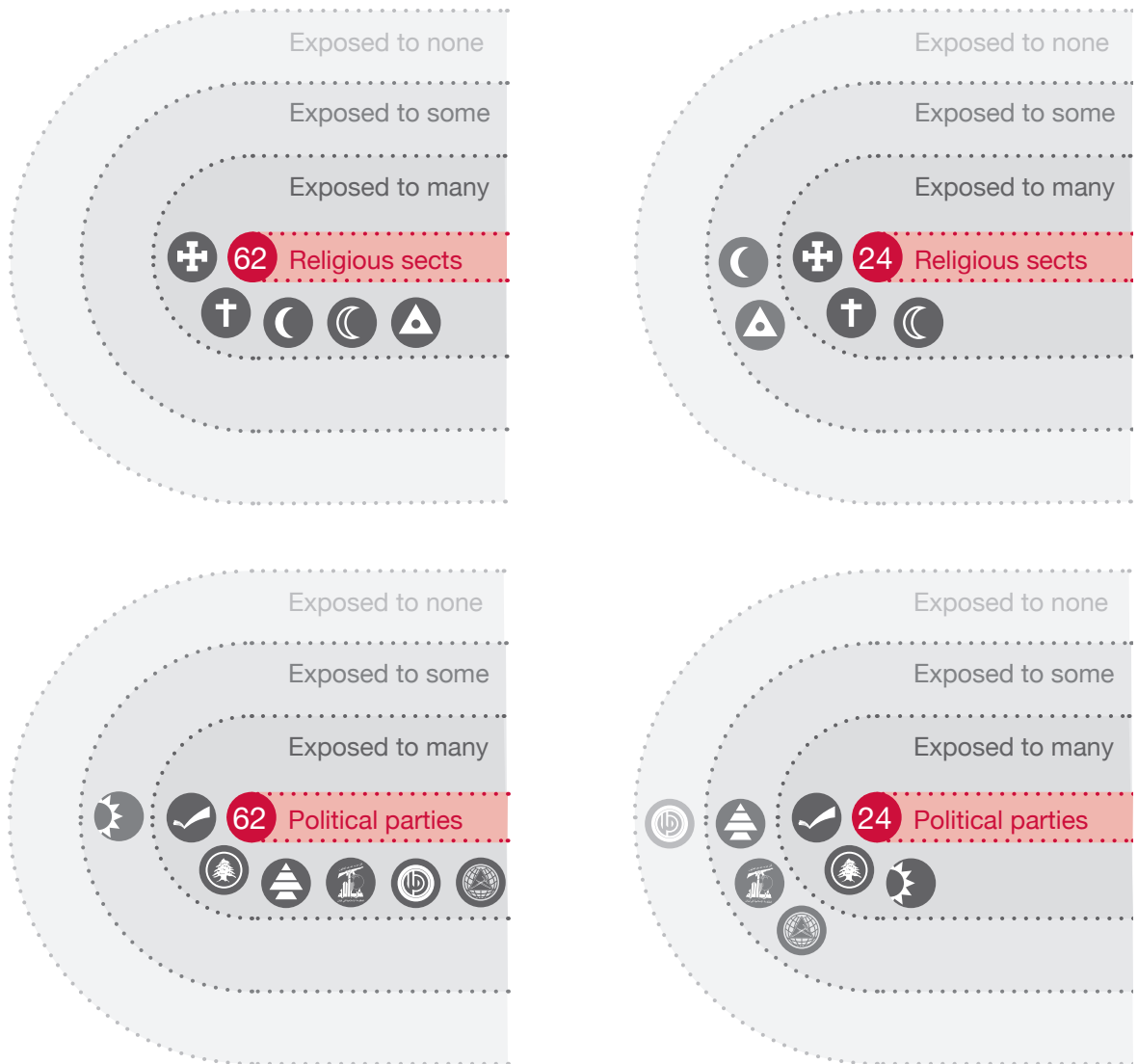
Figure 65: I codified participants' Expressions Corner reflections on the religion and political party cards, to create diagrams that reflect the affiliations of people that each participant said they were most or least exposed to. These diagrams illustrate the social networks of Participants 62 and 26 from the Open segment. Both, and particularly Participant 62, were exposed to friends from a diverse range of sects and political parties, however they also stated that many of their acquaintances did not necessarily support mainstream parties, or openly discuss their religious affiliation. These identities seemed less visible among Open young people.

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3.4.2 The Curious: This segment brought together participants who were very willing and curious to integrate with members of other social groups, but had little or no opportunity to do so. These participants lived most of their lives in homogeneous regions dominated by a particular social group. Their environment, connections and upbringing did not encourage them to interact with members of different social groups, and neither did they motivate them to visit other regions in Lebanon. Figure 66 illustrates the limited social networks that some participants in the Curious segment revealed in their interviews. However, these youth have experienced a positive experience with a member of a different social group, which triggered their curiosity to get to know more diverse people. These diversification experiences ranged from getting involved in a social activism project (a popular example is a youth camp or workshop), to having a brief romance with someone they met over the internet, through a friend, or through local tourism.

> *"Lately, about 4 months ago, I met Druze people for the first time, and they supported this party [Progressive Socialist Party], and I didn't have any interaction with them before, because I am in a region that doesn't have any Druze. I met them through the organisations I work with against sectariasm. Yes, I am a Christian Orthodox person but I want to open up to everyone. I want to accept everyone and see everyone." (19)*

This trigger had increased their willingness to integrate with youth from different social groups, and their motivation to overcome the barriers within their environment and social circles. For example, Shia Participant 02 who lived in Tyr all her life but recently met a Sunni man, expressed her sudden realisation of the reality of social segregation in her home town, and her shifting attitude towards social integration.

> *"We live in a town where we're all the same and we're not mixed at all and this is a problem. It's not good if you're Muslim and Shia to stay among Muslim Shias. It's good to experience different people and new people." (02)*

Participants in the Curious segment are gaining awareness of the different barriers to social integration such as Politics and Friendship, Regions and Mobility and Media and Influence and how to overcome them. However the barrier that seems to be the most problematic for them is Sect and Marriage. They were experiencing an internal conflict of whether to accept or reject mixed marriage, and this was evident where they contradicted themselves in interviews. These are extracts from Shia Participant 05's interview, showing a contradiction on two occasions:

> *"But I love him (Druze boyfriend) and can't let him go." (05)*

> *"I feel like it's an impossible relationship. The problem is not just my parents, his parents will disapprove as well. You feel like they are a very closed sect. We prefer to end the relationship than tell them." (05)*

The main challenge to overcome this barrier was that they regarded parental approval a priority and were therefore willing to compromise intimate relationships with members of other social groups. The Curious segment is therefore an ideal segment to target through communication design interventions that address the Sect and Marriage barrier.

Figure 66: Diagrams illustrating the political and religious identities of Participant 02 and 19's social networks. Participant 02 is mostly exposed to Shia Muslims who support the Amal Movement or Hezbollah, but has recently been exposed to Maronite Christians and Sunnis that have triggered her curiosity. Participant 19 is mostly exposed to Greek Orthodox Christians from the Patriotic Movement or the Lebanese Forces, but has recently met Sunni Muslims and Druze people through her social activism work.

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3.4.3 The Sceptic: This segment came as a surprise in the analysis, as its participants had a substantial number of opportunities to interact with members of different social groups, but these have not increased their level of willingness to integrate, mainly due to unforeseen and unpleasant outcomes (Figure 67). The negative experiences often occurred while participants were studying or working in a diverse workplace in their early adulthood, or during a touristic visit. Below, Participant 09 who is a Sunni Muslim recounts her negative experiences with Shia Muslims, while Shia Participant 07 recounts incidences with Sunni Muslims. Participant 61 who is Christian also speaks of a terrifying experience she witnessed with Sunni Muslims.

> "Once I was in a mosque praying, and I did a certain gesture in prayer that Shias don't do. And I was in a Shia mosque in Sham, so a little girl of about four years told her mum: 'mum she is from those who have killed the Hussein!' I remember the piece of pottery that the Shias pray on, it's like a piece of clay, her mom grabbed it and hit me with it on my leg. I hadn't done anything to her!" (09)

> "My brother is dating a Shia girl, and when she wants to joke with him, she tells him you're the ones who have killed Abou Baker, and you're the ones who have killed Omar, and you've killed so on and so on. This is how she jokes and it's not funny!" (09)

> "We went to Barja with some Sunni people. We visited different regions with Christians and Sunnis, but the Sunnis were very sarcastic all the time. You can't have a conversation with them, they start getting smart with you. I didn't like them. It was a very negative experience I was going to kick them out and never invite them again." (07)

> "One time we were in a town called Gaza in the Bekaa region, it is a Sunni town. The people from the town approached us and said: 'if you have someone on that bus who is Shia, better for you to pack up and leave, or else we will burn that bus'." (61)

As the examples above demonstrate, scepticism often seems to be directed at a specific sectarian or political group as opposed to all Lebanese groups. For example, despite Participant 09's negative attitude towards Shia Muslims, she also explains that she has many Christian and Druze friends that she gets along with very well. Young people in the Sceptic segment see a fine line between polite acceptance or tolerance, and comprehensive integration with members of different social groups. They have often been brought up in environments with strong religious and/or political loyalties. They are also sceptics when it comes to positive social change in Lebanon: they see tolerance and acceptance as expected, but cohesion as unnecessary and problematic. The Sceptics seem to be most affected by the barriers of Politics and Friendships and Regions and Mobility. This segment identifies where communication design interventions play a significant role in breaking down these barriers. However, this should be done through a peripheral route of persuasion because although they are surrounded with opportunities for integration, the sceptics' level of motivation is low. They are therefore unlikely to engage in messaging that directly promotes social cohesion. Participant 20 recommends that promoting spontaneous positive experiences is the best way to help address sceptics' fears and anxieties towards other groups:

> "Through workshops, mixing with different people was the only thing that helped me not fear from interacting with people from a different sect. People talk about different sects in a way that scares you. Also your negative experiences could just be because the people you met are horrible, not because of their sect. Nothing breaks this wall of fear other than positive experience, to go and try to spend more time with other

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people." (20)

Finally, the Sect and Marriage barrier also clearly affects this segment, although it would be ambitious to expect them to be open to messaging around this agenda initially. As they are nudged towards the Open segment by increasing their willingness, then interventions around mixed marriage may be introduced.

Figure 67: These diagrams illustrate the relatively diverse social networks of Participants 09 and 07. Despite having interacted with individuals from a number of religious and political groups, negative experiences have triggered stigma and fear towards particular groups.

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3.4.4 The Stubborn: This segment brought together participants who lived in remote homogeneous regions. These groups of young people are more likely to have lived, studied, and worked in the same or a similar region. Their community often regards a particular religion or political party as superior to all others in Lebanon. These ideologies affect day-to-day decision-making and create a sense of conformity. For example, Participant 01 explains that she has to support the political party of her parents:

> "I can't get along with them [Hezbollah] because my parents belong to another political party which is the Amal Movement and I have to be like my parents." (01)

Geographic mobility among these participants includes family visits, entertainment, and outdoor activities. However this mobility is restricted to regions that mirror the sectarian/political makeup of their own community. Many young people in this group make conscious decisions not to invest, spend or work in regions dominated by other social groups in order not to divert 'their money' away from their own community and 'into the hands' of other communities.

> "Most of my outings are in Keserwan to stay near my home and my people." (47)

> "Why would I spend my money in Hamra [a Sunni area in Beirut] when I can spend money among my people in Jounieh?" (47)

Young people in the Stubborn segment are highly confident in their knowledge of and opinion about other social groups, although they may have never had first hand interactions with these groups (Figure 68). The knowledge and attitudes of the Stubborn – unlike the Sceptic – are often based on assumptions influenced by second-hand stories from members of their community, as well as politicised media channels. People in this segment are highly engaged in politics and are likely to consume media channels funded and/or founded by the political party they support.

> "I don't know people who support the Lebanese Forces, but with all honesty, I know myself, and I know that I don't like them. It disturbs me when they speak on TV. I feel like they contradict themselves." (01)

> "I hear that they [Shia] are not really friends with people from other sects." (25)

> "I don't know anyone but I feel that whoever joins the Lebanese Forces is a bad person." (30)

This closed lifestyle burdens the Stubborn with fears and myths about other social groups, and a strong sense of competitiveness in terms of power and numbers. They feel that social cohesion is impossible, and would be detrimental to the existence and continuity of their social group.

> "You know in Lebanon, if you want to bring together the political parties and religions, the country, relations and power balance will become unstable." (61)

This group is clearly affected by all barriers to social integration, but the barriers that are easier to overcome in the short term are media and influence, and the prejudices these build around people's identities. Interventions around Sect and Marriage are likely to be hightly rejected by this group. To illustrate this point, Participant 49 explains that her brother, who supports the Lebanese Forces, has threatened to 'kill her' if she gets married to a Muslim man.

Figure 68: Diagrams showing the social networks of Participants 57 and 18 from the Stubborn segment. Participant 57's immediate social network is limited to Christian Maronites supporting the Lebanese Forces or Phalanges parties, while Participant 18 is surrounded by Shia Muslims who either support Hezbollah or the Amal Movement.

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3.4.5 The Distant: This is the last segment, and seems to be less prominent compared to the preceeding four segments since only a small number of participants cluster around it. The Distant segment is positioned in the same quadrant as the Stubborn. The behaviour of its members, however, is distinctly different. What unites the Stubborn and the Distant is that both would have been brought up in a region and community dominated by one social group, with little opportunity for geographic mobility and interaction with members of different social groups. However, the key difference between the two is that the Distant's community, family and/or social network is disengaged in religious or political matters (Figure 69). Accordingly, this closed lifestyle means that Distant young people are unaware of the situation of social segregation in Lebanon. They rarely reflect upon the rich diversity of the Lebanese population, how this diversity is lacking in their personal social networks, and how different/similar the ideologies, lifestyles and beliefs of other social groups may be to their own. Interestingly, participants in the Distant segment were unable to comment on the political party cards in Expressions Corner interviews as they could not identify the political parties in question from their logos. They also did not have clear thoughts or opinions about political parties, and often did not know people around them who supported any of these parties. Here are extracts from Distant participants attempting to describe the logos of unrecognised political:

> "The sign of a correct mark [the logo of the Free Patriotic Movement]." (11)
> "The Cedar [the logo of the Lebanese Phalanges]. Of course it means a lot to us because it represents Lebanon, of course." (14)
> "A cedar inside a red circle?" (11)
> "There is a globe and inside it like a… [The Progressive Socialist Party]." (39)

Participants in the Distant segment were younger (18-21), belonged to more affluent socio-economic groups, and enjoyed a life of luxury and frequent travels abroad. It is challenging to establish whether this segment is affected by social integration barriers as their disengagement and lack of exposure to opportunities means that their attitude towards cohesion remains unclear. A Distant participant may at some point in their lives meet a young person from a different group, and the nature of that encounter may either nudge them to become Curious, Stubborn, or remain unaffected and Distant. Their high level of disengagement in local politics hints that they are less likely to move towards the Stubborn segment. This disengagement also renders it challenging to target this segment with communication interventions, although a peripheral route based on shared interests is likely to be more successful than a central persuasion route.
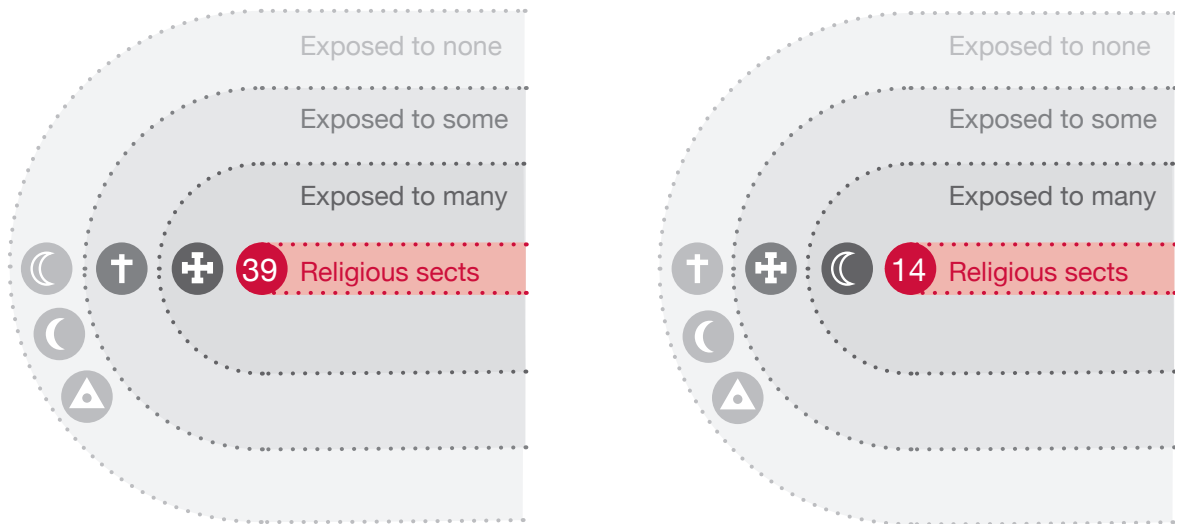
Figure 69: The diagrams show the religious networks of Distant participants 39 and 14. It was not possible to illustrate the political networks of these participants because of lack of information. These participants did not identify political parties from their logos, and could not reflect on whether they knew people who supported these parties.

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3.5 Chapter conclusion

This chapter has analysed and synthesised Expressions Corner insights beginning with defining social integration from multiple young people's perspectives (Section 3.2), through to outlining the barriers and drivers to integration (Section 3.3). The chapter ends with a discussion on segmenting young people based on their different attitudes and behaviours (Section 3.4). These insights are combined, cross-referenced and summarised in Figure 70. We can conclude that Open young people aspired to social integration in the context of ultimate cohesion, Curious young people were seeking active collaboration between groups, and the other segments wanted to limit interaction to co-existence. All barriers affect all segments with the exception of the Open segment, which has clearly overcome these barriers, and the Distant segment, where the impact of barriers remains unclear.

Segments		Distant	Stubborn	Sceptic	Curious	Open
Defining social integration	Co-existence					
	Collaboration					
	Cohesion					
Barriers that segments are likely to overcome in the short term with appropriate intervention	Sect and marriage	N/A				N/A
	Regions and mobility	N/A				N/A
	Politics and friendship	N/A				N/A
	Media and influence	N/A				N/A
	Language and prejudice	N/A				N/A
Recommended persuasion route	Central					N/A
	Peripheral					N/A
Targeting	Influencing audience					
	Primary audience					
	Secondary audience					

Figure 70: This table summarises and extrapolates insights extracted from the definition, barriers and segmentation synthesis methods discussed in this chapter. This summary formed the basis for constructing the co-design briefs that inform the development and piloting of communication design interventions. Dark grey cells highlight insights that are more relevant to segments than others.

In relation to the barriers that each segment is more likely to overcome in the immediate future with appropriate intervention, we can conclude that this would be Sect and Marriage for the Curious, Regions and Mobility and Politics and Friendship for the Sceptic, and Media and Influence and Language and Prejudice for the Stubborn. Based on the 'elaboration likelihood model', a communication design intervention that adopts the central route of persuasion is recommended for the Curious segment due to high willingness to integrate; whereas the peripheral route is recommended for low willingness segments such as the Sceptic and the Stubborn. Finally, in terms of targeting during the Develop stage, the Open and Curious segment may act as positive influencers to inspire the other segments to increase their willingness to integrate. In 1958, psychologist Herbert Kelman confirmed the power of 'social influencers' in affecting the behaviours, opinions and emotions of others around them (Kelman,

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1958, p.51-60). In 1981, Bibb Latané contributed to Kelman's theory by underlining three key factors that increase the likelihood of social influence: the importance of the influencers to the targeted audience, their proximity to that audience, and finally their number (Latané, 1981, p.343-356). The influencers were recruited to form a core part of the co-design team. Accordingly, the primary audiences include young people from the Curious and Sceptic segments, as interventions only need to nudge them in one direction along an axis (willingness OR opportunity) to join the Open segment. They are therefore the segments that are more likely to change. The secondary audiences are young people in the Stubborn and Distant segments, as they need to be nudged in two directions (willingness AND opportunity), and therefore a change in behaviours and attitudes requires additional effort. Merging insights from the three synthesis methods discussed in this chapter helps provide focused co-design briefs that would inform the development of targeted communication design interventions in the following 'Chapters 4 and 5: Develop'.

A final word on transferability is necessary here. All analysis and synthesis methods applied in this chapter may be transferred to analyse similar qualitative data from other social integration research studies. Understanding how people define integration and what the barriers and drivers are is essential in any similar piece of action-based research. Equally, the segment categories may be transferable across research in other countries, although the nuances of each segment would be significantly different where the lines of segregation and the historical, social, political and geographical contexts are different. Overall this chapter demonstrated that this research's key contribution to the field of communication design is how the Define stage of the 7D process may adopt and benefit from social science, psychology and behavioural science analysis and synthesis methods to reframe and focus the design brief, and improve the targeting of designed interventions.

Chapter 4

Develop
Co-design Interventions
(The Framework)

Discover
–
contextual
review
(chapter 1)

Determine Impact
–
evaluation
(chapter 7)

Delve
–
insight
gathering
(chapter 2)

Diverge
–
communication design
for social integration
(transferable guidelines)

Deliver
–
pilot
interventions
(chapter 6)

Define
–
analysis and
findings
(chapter 3)

Develop
–
co-design
interventions
(chapters 4 & 5)
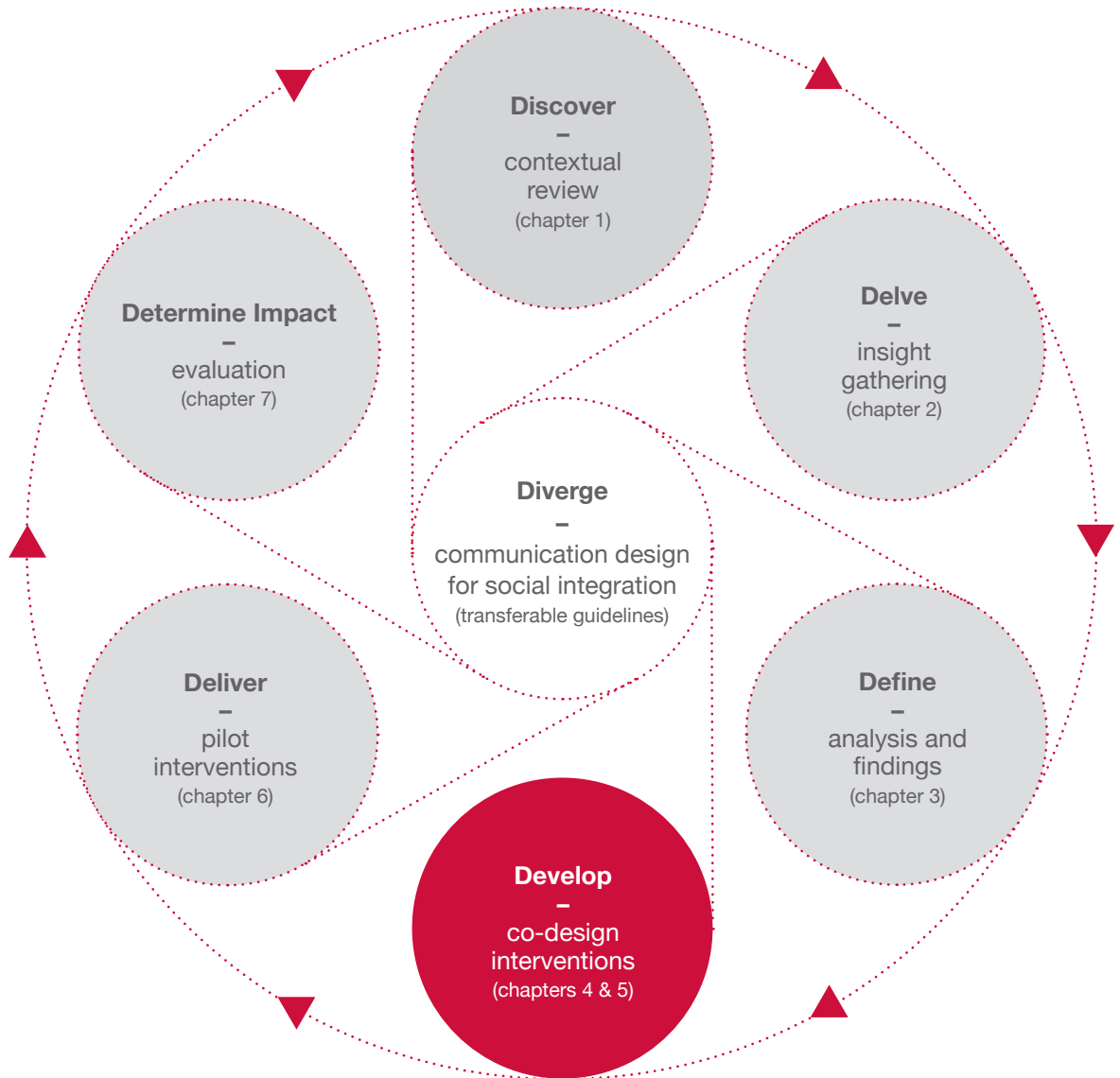
Research Methods

imagination studio

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4.0 Chapter introduction

Chapters 4 and 5 cover the Develop phase of the 7D design process. This is the phase where innovative interventions are generated to tackle the social integration barriers[100] identified in Chapter 3: Define. The UK Design Council defines 'develop' as the phase in the design process where concepts are refined to address problems previously identified in the 'discover' and 'define' stages. At the end of the 'develop' stage, a product, service or output is ready for delivery (Design Council, 2013b). The focus of this chapter is on the formation and positioning of Imagination Studio, a framework for effective and collaborative idea development. With collaboration being a core principle of this research methodology, this chapter explores how the role of stakeholders extends from research participants in the Delve phase, to active contributors in shaping solutions at the Develop phase. According to the International Association for Public Participation's spectrum[101], this 'collaboration' is defined as a partnership with the target audience "in each aspect of the decision including the development of alternatives and the identification of the preferred solutions" (International Association of Public Participation, 2007). 'Collaboration' is considered vital at this phase as it has the potential to achieve a higher level of social impact than the acts of 'informing', 'consulting', or 'involving', which were more prominent during previous research methods such as Explorations and Expressions Corner.

The latter and how it has been achieved through this research case study is discussed in Chapter 6: Deliver. Moving from 'collaboration' in the context of public participation to the context of design, the collaborative process is defined as a continuous engagement with members of the target audience, topic experts, activists, peer designers and entrepreneurs at every stage of the design process (Deasy, 2003, pp.172-175) as their experience equips them with valuable knowledge to inform solutions. The discipline of 'collaborative design' was framed earlier in Chapter 1: Discover (Section 1.1.2 (3)(b)). In this chapter, the case study seeks to demonstrate how this collaborative principle contributes to the co-creation of interventions for social integration among young people in Lebanon. This is where my role as researcher and designer transforms into that of a facilitator and partner, supporting the diverse and multidisciplinary groups of stakeholders – young people, social integration topic experts, designers and entrepreneurs – to develop innovative solutions. Collaboration with these stakeholders aimed to achieve a meaningful, effective, relevant, ethical and empathic practice, where they engage with, share ownership of, and sustain the solutions to which they have contributed.

Mediating this complex mesh of knowledge, contributors, processes and iterations to reach proposed solutions requires more than a one-step method. This is why Imagination Studio, a five-month series of workshops was developed as both a method and a medium, in order to sustain the collaborative journey in the Develop phase. This chapter focuses on the framework that was designed to support Imagination Studio, while Chapter 5 details Imagination Studio's workshop

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[100] The social integration barriers are: Sect and Marriage, Politics and Friendship, Regions and Mobility, Media and Influence, and Language and Prejudice (Section 3.3, Chapter 3).
[101] This spectrum was introduced in Chapter 1: Discover, Section 1.1.1 (4)(b).

series – Ideate, Chit Chat, Develop, Map Assets, and Prototype. Figure 71 illustrates these components and how they relate to the section structure of this and the following chapter.
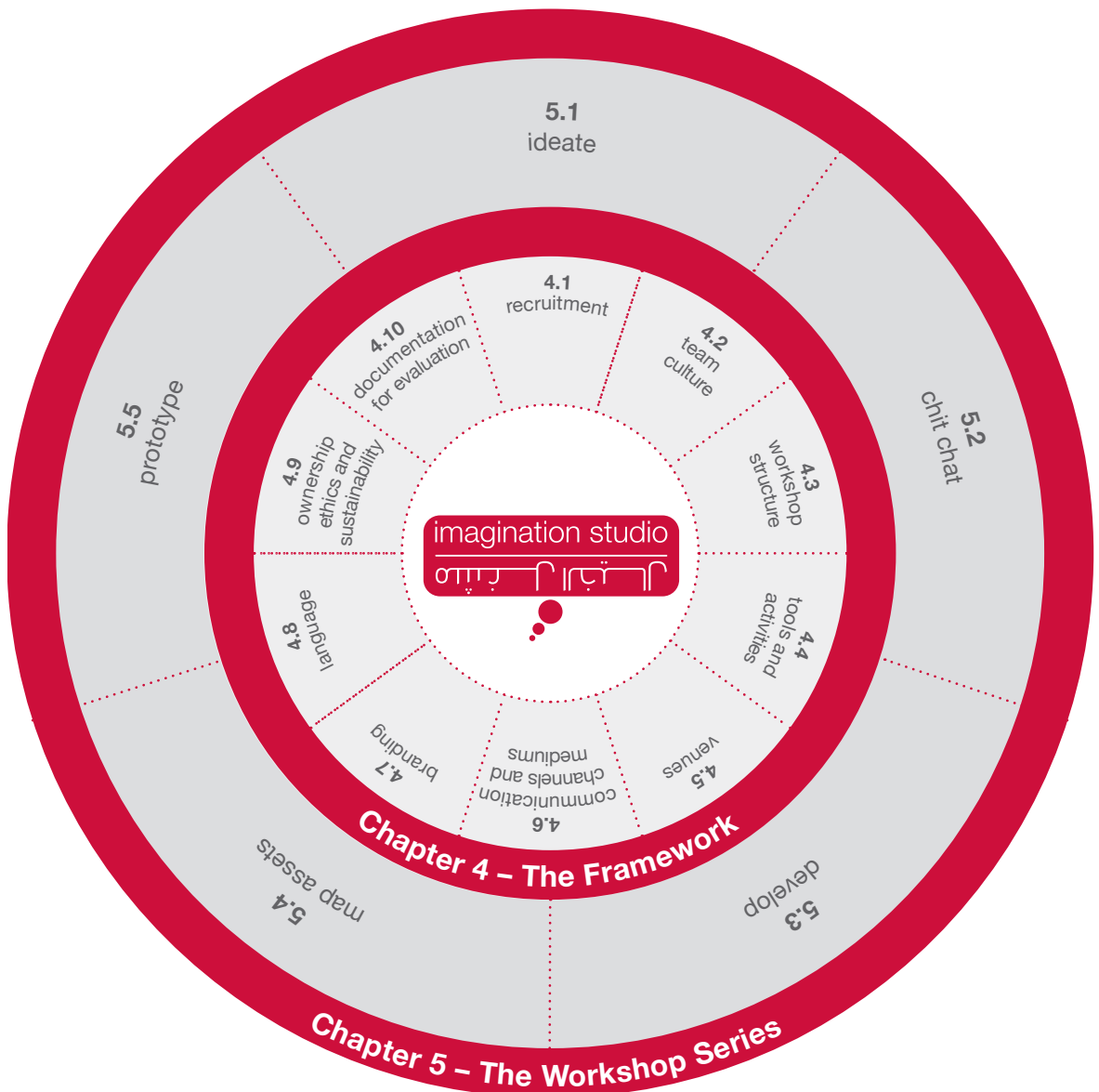
Figure 71: Diagram illustrating the multiple components of Imagination Studio's framework and workshop series. This diagram also provides a visual outline of the sections in Chapters 4 and 5.

This chapter covers various aspects of Imagination Studio's framework; the recruitment of participants (Section 4.1), the team-forming strategy (Section 4.2), the structure of the workshops (Section 4.3), the range of tools applied (Section 4.4), workshop venues and safeguarding (Section 4.5), communication channels utilised to maintain relationships with participants during and between workshops (Section 4.6), the role of branding (Section 4.7), the use of language (Section 4.8), ownership and ethics (Section 4.9), and finally the methods of documentation for progress and evaluation employed in Imagination Studio (Section 4.10). It is these documentation methods that have composed the primary data used for analysis throughout the chapter. To best reflect on Imagination Studio's approach and the qualitative nature of the research process, the same method of analysis applied to analyse Expressions Corner interviews is proposed here; Harry Wolcott's description, analysis and interpretation (1994) (see Chapter 3: Define, Section 3.1). In the case of

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this research, 'description' presents an account of the method development, 'analysis' incorporates the experiences and feedback of Imagination Studio participants during their involvement to establish the successes and shortfalls of the method, and 'interpretation' reflects on the analysis and how it speaks to, contradicts, or contributes to wider theories and practices. 'Description', 'analysis' and 'interpretation' are interlaced within the sections of this chapter. I bring together:

(1) Previous studies and literature in co-design, co-creation, collaboration, team dynamics and other overlapping disciplines

(2) My prolonged practice as a communication designer facilitating collaboration methods at Uscreates, The London College of Communication, and Kingston University

(3) An ongoing dialogue with Imagination Studio participants to ascertain their preferences and views

These participants are referred to as 'Imaginers'[102] in this and the chapters to follow. The term offered participants a sense of inclusion and a commitment to an ambitiously imaginative approach to social integration in Lebanon. This notion is well articulated in an Imaginer's comment:

> *"I have to give you a bonus for coining the term 'Imaginers'. It gives you a great sense of belonging. You feel like you're part of this community of people who think beyond limits. It's exclusive. We like the exclusivity of the term. You're not from the South or North [of Lebanon], Shiite, or Sunni, Orthodox, or Druze, you're an Imaginer and you can be anyone."* (Aisha, Imaginer, 2012)

4.1 Recruitment

Imaginers are the stakeholders of the case study research – i.e. people who have a stake in the issue of social segregation among youth in Lebanon. 35 Imaginers were recruited from three groups coming from different regions and equipped with different experiences and expertise: (1) members of the target audience; (2) topic experts and (3) social entrepreneurs and creative practitioners[103]. Each group was recruited for their unique contribution to the collaborative process, and the common stake they share in the research issue. Despite coming from three different groups, all Imaginers represented the target audience for the research. This is because they were aged between 18 and 30 years old, and fit either the Open or Curious segments. This recruitment approach enabled a people-centered design process (Figure 72).

Recruitment occurred via a telephone conversation explaining the aims of Imagination Studio and answering questions, followed by an email invitation pack covering agenda and logistics (see Appendix 8). The following categories – target audience, topic experts, and entrepreneurs and creative – describe each group of Imaginers, the value they bring to Imagination Studio, and the value they saw in their participation in Imagination Studio.

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[102] From this point of the research onwards, the research participants who are also Imaginers are no longer anonymised. Their quotations and testimonials are often credited with their first name, and sometimes with their full name if needed. This decision is based on two reasons: (a) all Imaginers signed a consent form agreeing for their names to be used in research writings, and (b) Imaginers wished to be credited and acknowledged for their efforts and the contributions they have made to the research. Section 4.9 discusses the matters of Imagination Studio's ethics and ownership in more detail.
[103] See Appendix 7 for a full list of Imaginers' names, professions, recruitment channels and regions.

Figure 72: The diagram visualises the interdisciplinary, collaborative and people-centered approach to recruiting Imagination Studio teams.

(1)   Target audience: Approximately one third of Imaginers (ten in number) were exclusively members of the target audience; i.e. they did not have dual roles as creative, entrepreneurs or topic experts as well. These were diverse[104] young people from the Open and Curious segments[105], as prioritised in Section 3.5 of Chapter 3: Define. The young people had previously participated in Expressions Corner[106] (Section 2.5 of Chapter 2: Delve), and were interested in taking part in future research activities. The contribution of the 'target audience' group in Imagination Studio was to ensure solutions are user-centered, and grounded in the local context, lifestyles and experiences of young people in Lebanon. Their invitation to participate in the development of social integration interventions aligns with the shift in design practice advocated by the Helen Hamlyn Centre for Design (2011), Tim Brown (2009) and John Thackara (2005), among others – from designers designing *for* people to designers designing *with* people and involving them in the process. Additionally, the potential of young people in the Open and Curious segments is amplified when they become Imaginers in Imagination Studio. This potential is achieved by increasing their likelihood to positively influence the Sceptic, Stubborn and Distant segments in their social

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[104]   Demographically, Imaginers from the 'target audience' group represented the social landscape in Lebanon in terms of affiliation to different sects – Shiite, Sunni, Druze, and Christian – and a residence in different regions – Tripoli, Sidon, Tyre, Zahleh, Metn, Jbeil, Bsharreh, Keserwan and Beirut.

[105]   Young people in the Open and Curious segments are either already integrated, or only need to cross one quadrant on the segmentation chart – increase willingness to integrate or increase exposure to other social groups – as opposed to the Sceptic, Stubborn and Distant segments who would need to cross two quadrants to change their integration behaviours (see Figure 64).

[106]   At the end of their Expressions Corner interviews, this group of young people expressed interest in being involved in the research in the future, and consented to being contacted again.

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networks and local areas, as implied in the theory of 'social influencers' discussed in Chapter 3: Define (Section 3.5) (Kelman, 1958, p.51-60). Benjamin Broome, who facilitated similar collaborative workshops in Cyprus, stated that the motivation of participants for driving social change was one of the favourable conditions that led to the effectiveness of the co-design process (Broome, 2002, p.318). Imaginers viewed the benefits of getting involved in Imagination Studio as a way of addressing social segregation issues that were inconveniencing them in their personal lives. For example, one of the Imaginers, Nayla, had a crush on someone who belongs to a different religious group, but when her friends found out, their reaction was negative and disturbing: "I decided I don't want to be like that [her friends], I want to have mixed friends." Roa on the other hand had moved frequently, lived in different regions in Lebanon, and witnessed discrimination. She comments: "I realised that Lebanese like to form groups among themselves based around the five barriers you mentioned, so I really believed in doing something about it." By participating in Imagination Studio, this group of Imaginers was enabled to generate social integration solutions that would directly and positively transform their social relations. Youssef reflects on this motivation as follows:

> *"Everyone is excited about this idea, and they all have it in their heads to do something new, they want to change how people think, and they have links with all the different social groups so this is something really nice." (Youssef, Imaginer, 2012)*

(2)   Topic experts: Approximately one third of Imaginers (ten in number) were topic experts that included academic researchers, social and political scientists, and activists. These experts were mainly identified whilst conducting the practice review of this research, and some were interviewed as part of the research (See Chapter 2, Section 2.2). Referring back to Broome's lessons learnt during his workshop series in Cyprus, he confirmed that participants' past engagement and involvement in conflict-related workshops and activities enhanced their ability to offer valuable contributions (Broome, 2002, p.318). The role of the 'topic experts' group[107] in Imagination Studio is to ground solutions on theory and best practice from social and political fields of study. The value that these experts saw in their participation is the experience of engaging in a novel methodology and process within their field of study. For example, Cedric Choukeir, one of the expert Imaginers who is also a human development consultant, believes that social integration contributes to socio-economic development and is therefore related to his research interests. Another expert Imaginer, Charbel Naim, who is also a communication officer in an activist organisation, agrees that social segregation in Lebanon is an 'old issue' that politicians are failing to proactively address, therefore "finding an innovative and creative way of looking at this issue is much needed." Most importantly, this group of topic experts represents the socially and politically focused researchers, scientists and consultants that this case study research and the resulting guidelines are intended to serve. These are individuals with access to organisations, skills, knowledge, networks, funding and the scope to adopt the proposed methodology of this research, thereby improving the effectiveness and impact of social integration interventions they are developing.

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[107] Imagination Studio topic experts included founder of Youth 4 Tolerance Elie Awad, head of MENA Design Research Centre Doreen Toutikian, peace journalist Vanessa Bassil, social relations researcher Zeina Saab, youth tolerance activist Elie Awad, human development consultant Cedric Choukeir, and communication officer Charbel Naim.

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(3)   Entrepreneurs and creative practitioners: Approximately one third of Imaginers (fifteen in number) were social entrepreneurs or practiced in the creative industries. This group included professionals whose work is centered on collaboration, innovation, communication, journalism, and social change. The group was mainly recruited through the delivery of a TEDxBeirut[108] 2011 talk introducing Imagination Studio prior to the first workshop (TEDxBeirut, 2011a). TEDxBeirut's vision is to bring together "visionaries, innovators, problem solvers, doers, funders, connectors… to expose them to brilliant ideas" (2013). TEDxBeirut's timing at the launch of Imagination Studio offered an ideal opportunity and platform to recruit this particular group of Imaginers, which constitutes a typical TEDx audience. The role of this group is to use their skills in lateral thinking, creativity and innovation to develop original and unanticipated solutions that bravely disrupt the stagnant social structure in Lebanon. Social entrepreneur and innovator Gilbert Doumit believes that "social entrepreneurship is a new paradigm in Lebanon" and it is enabling entrepreneurs "to shift from passively demanding to actively taking initiative and becoming part of the solution" (2012). Imaginer and social entrepreneur Youssef Chaker, who attended TEDxBeirut had confidence in the approach: "I thought it was a good idea. I thought it could be actionable. Most of it talks about things I have experienced, and I had ideas of things I could do, so it made sense for me to join." Imaginers in this group saw the value of participating in Imagination Studio as a networking and skills expansion opportunity. Maryam increased her confidence and met other creatives during the workshops, Raymonda secured job interviews through Imagination Studio contacts, and Hanane acquired skills in project management, idea generation, and communication strategy: "Everything in this experience touched me, I was sleeping a little smarter every day" (Hanane, Imaginer, 2012).

Imaginers were not offered any financial incentives. Their kind contribution was based on the 'social exchange theory', evidencing that successful social relationships are driven by a mutual exchange of non-economic costs and rewards that create a meaningful value proposition for each party. The 'social exchange theory' is a framework rooted in sociology and social psychology with influences from Thibaut (1917-1986), Kelley (1921-2003), Homans (1910-1989) and Blau (1918-2002) (Elsevier, 2006). This PhD research contributes to the 'social exchange theory' through its practical application outside the scope of day-to-day social interactions, and within research methodologies. The contribution demonstrates that a valuable exchange is possible between researcher and participants in a process of collaboration towards a shared social change goal. For example, the researcher may be working with participants to gain insight or develop solutions, in exchange for supporting them to learn a new skill, build their confidence, extend their social network, or advance their career. Based on the 'social exchange theory', and the participation motives of the different groups of Imaginers discussed in parts (1), (2) and (3) above, it is evident that the reasons Imaginers responded positively to the recruitment, and agreed to offer their time and expertise, were underpinned by a value proposition that they desired to gain from Imagination Studio.

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[108] TEDx are independently organised one-day conferences "created in the spirit of TED's 'ideas worth spreading' mission (TED, 2012).

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4.2 Team culture

In the early stages of Imagination Studio, Imaginers self-organised into five core interdisciplinary teams. Each team assumed responsibility for addressing one of the social integration barriers uncovered in Chapter 3: Define. Aptly, the five teams were labelled and branded: Sect and Marriage (S&M), Politics and Friendship (P&F), Regions and Mobility (R&M), Media and Influence (M&I), and Language and Prejudice (L&P)[109] (Figure 73). The following sections discuss (1) the team formation methodology, (2) the level of commitment of teams throughout Imagination Studio's workshop series, and (3) the leadership dynamics within teams.
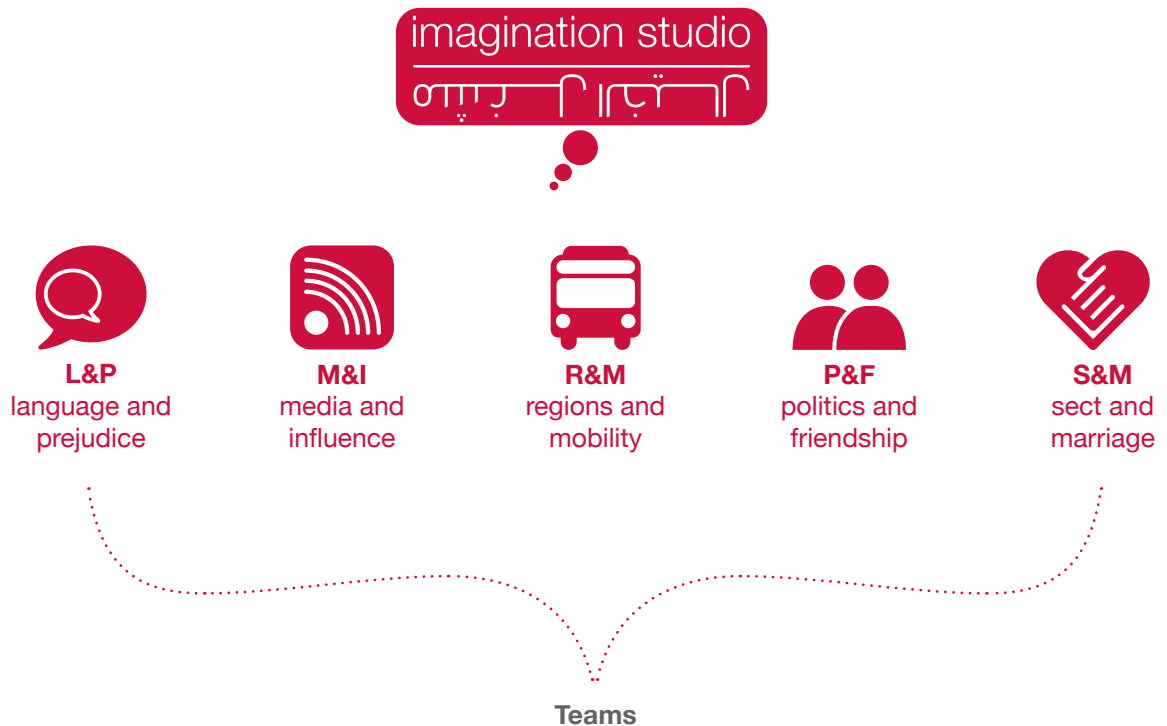
Figure 73: The branding and acronyms of the five Imagination Studio teams that were based on social integration barriers.

(1) Team formation: Methodologically, Imaginers were offered the choice and freedom to join the team with the issue closest to their heart or area of expertise. The only restriction Imaginers were given in the team-forming process was a maximum number of six to seven members per team, and a maximum number of two to three Imaginers in a team from each of the three groups recruited: target audience group, topic experts group, and entrepreneurs and creative practitioners group. This ensured an equal and multidisciplinary distribution of Imaginers across the five teams. Section 5.1 in Chapter 5 (the Ideate workshop) covers the details of the self-organising team-forming activity facilitated during the first workshop. The number of Imaginers allocated per team is informed by studies indicating that the optimal size for successful working is between four and ten members. Larger teams decrease the possibility for interaction and cohesion when members are coming from diverse backgrounds (Sheard & Kakabadse, 2003; Wright & Drewery, 2006, p.44). The Imaginers' choice of team was based on a mixture of reasons such as knowledge, skill-base, and personal experience. Some were relating the team's focus to their area of professional interest.

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[109] Refer to Appendix 7 for the names of Imaginers who joined each team.

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For example, Cedric, who had consulted on policy and educational projects, joined the Politics and Friendship team to expand on his area of practice. Other Imaginers grounded their choice on previous personal experience. For example Roa who had moved frequently throughout her life in Lebanon, experienced geographic discrimination first-hand, and therefore decided to join the Regions and Mobility team to effect change:

> *"It is an issue I had experienced personally because I have moved to different regions and lived in different regions so I have definitely witnessed this." (Roa, Imaginer, 2012)*

This self-organising team-forming methodology aimed to collaboratively facilitate a valuable exchange for Imaginers through the 'social exchange theory' (discussed in Section 4.1), by giving Imaginers the freedom to join the team that they believe would offer them the best social value in return for their efforts.

(2)   Commitment: Throughout five months and five Imagination Studio workshops, the number of Imaginers attending varied. Figure 74 summarises this attendance data. On average, of 35 Imaginers recruited, teams started with five members and dropped to three committed Imaginers by the fourth workshop. These dedicated Imaginers continued Imagination Studio's journey through to the pilot in the Deliver stage (covered in Chapter 5). When asked how the committed Imaginers felt about this attendance, the general consensus was that a smaller, dedicated team is more effective than a larger team with inconsistent attendance.

> *"You can't force people to come. But now by that stage [third workshop], we knew who was really involved. There were a lot of people who just signed up but didn't commit. Now we know who is really committed, and we can work much better together. Now we would call one another to give an update if one of us misses a workshop." (Nayla, Imaginer, 2012)*

Interestingly, Nayla's viewpoint complements studies by Lepine et al. (1997), Barrick et al. (1998) and Taggar et al. (1999) that demonstrate that the 'worst' team members have a detrimental impact on the overall performance on a team, and that each "team member must perform at minimal acceptable levels for the team to succeed" (Taggar et al, 1999). In correlation with these studies, Nayla and other Imaginers' preference for fewer but more committed team members was justifiable.

Imagination Studio workshp series attendance	Ideate workshop	Chit Chat workshop	Develop workshop	Map Assets workshop	Prototype workshop
Total number of Imaginers who attended	29	20	20	18	16
Average number of Imaginers per team	5	4	4	3	3
Total number of Imaginers who participated across workshops	**35**				

Figure 74: Summary table showing Imaginers' attendance numbers at Imagination Studio workshops.

(3)   Leadership: Imagination Studio teams were autonomous and non-hierarchical. Despite the fact that

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Imaginers in teams were diverse and equipped with varied levels of skills, no hierarchical or leadership roles were formally allocated. Most studies emphasise that good leadership[110] is essential to team performance (Sheard & Kakabadse, 2003); however, when individuals delegated to lead the team are not well suited to the role, they affect team performance negatively (Taggar et al, 1999). Taggar et al. identified a number of personality and cognitive attributes[111] that determine good leadership. These are intelligence, determination, decisiveness (Foti et al, 1982; Lord et al, 1986), conscientiousness, (Taggar et al, 1999), and extraversion (Barry & Stewart, 1997). It was therefore recommended that teams start their processes without leaders, and allow for those team members who are equipped with the necessary attributes and abilities to emerge naturally:

> *"The process of role making and role taking may result in the development of an informal hierarchy of relationships. That is, once a person has assumed the team leadership role in an initially leaderless team, that person may function in much the same way as a designated leader. Although the emerged team leader may have no formal authority, he or she may have informal authority granted from the role negotiation process." (Taggar et al, 1999)*

In Imagination Studio, teams began without leaders, but by the third workshop certain Imaginers had assumed a non-official leading role in their teams; namely Sarah for Sect and Marriage, Cedric for Politics and Friendship, Youssef for Regions and Mobility, Aisha for Media and Influence, and Maryam for Language and Prejudice. Therefore, all team members were equally autonomous in shaping their idea direction, but the unofficial leaders supported relationships and facilitated decision-making. This empowered Imaginers with a strong sense of aptitude, influence and energy within their teams. This is illustrated in Maryam and Nayla's thoughts below:

> *"I had never worked in a team before where we all have to come up with ideas. I loved that, I felt like we were continuing each other's contributions and building on each other's ideas." (Maryam, Imaginer, 2012)*

> *"I loved the team spirit, we're all there, trying to make something work. I have been involved in many things, volunteering and events in the past, and there was always too much competition, and some negativity from the attitude of the team leader. [In Imagination Studio] although we never had a team leader, in my head it was always Youssef. I would have never imagined Imagination Studio with an authoritarian hierarchical team. Imagination Studio is different in terms of team spirit; a lot more energy than other teams I know." (Nayla, Imaginer, 2012)*

Despite the value of the emerging 'leadership' theory and its actualisation in Imagination Studio teams, Taggar et al. indicate that leadership attributes and abilities are advantageous but not sufficient. Emerging leaders also need to be supported and empowered with leadership skills such as management, goal setting, synthesis and so on (1999). Consequently, once it became clear which Imaginers were naturally assuming a leading role, they were offered leadership and management training in the pilot phase as part of a funding opportunity that Imagination Studio secured. This training is discussed in more detail in Chapter 6: Deliver under Section 6.1.

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[110] Leadership in this context is defined by Bass, Usoff, Nixon, and Zengar et al. as facilitating processes, initiating goals, encouraging interaction, securing resources, and clarifying and organising thinking (cited in Taggar et al., 1999).
[111] Taggar et al. studied leadership behaviour in 94 leaderless teams over a period of 13 weeks and compared the results with previous studies from that community of practice. They confirmed that there are specific personality attributes and cognitive abilities that determine leadership emergence in teams (Taggar et al., 1999).

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4.3 Workshop structure

As mentioned previously, Imagination Studio consisted of five consecutive workshops. This section covers the structure of the workshops including (1) their frequency, (2) the overall structure of the agendas, and finally (3) the different models of team participation adopted.

(1)   **Workshop frequency:** A total of five Imagination Studio workshops – Ideate, Chit Chat, Develop, Map Assets and Prototype – were delivered every month from January to June 2012 (Figure 75). Facilitator Benjamin Broome confirms that a co-design process that spans over a few months allows participants to develop more meaningful solutions, stronger relationships, and enhanced sustainability (Broome, 2002, p.319). The first workshop; Ideate, served as a taster after which Imaginers could choose to take part in subsequent workshops. Each workshop supported Imaginers to develop their ideas ready for piloting in the Deliver phase (Chapter 6). The process and content of each one of the five workshops is covered in Chapter 5. Workshops were between two and four hours long and took place during the weekends. Imaginers collaboratively agreed on this structure during the first Ideate workshop, based on their availability and the level of commitment they were prepared to offer Imagination Studio.

The commitment of Imaginers was voluntary. Sensibly, the fact that most Imaginers were either active professionals, full-time students, and/or residents in rural areas with limited access to transport, would have rendered a workshop frequency of more than once a month unfeasible. Coincidentally, the monthly workshop structure suited the timetable of the research. This structure was additionally reinforced by Sheard and Kakabadse's team studies, which revealed that performance is improved when objectives are given deadlines in 'months not years' (2003). On reflection post-Imagination Studio, most Imaginers agreed that the frequency of the workshops was suitable and fit around their other life priorities well. However some expressed the necessity for one condition to be met to ensure the monthly structure is effective: for teams to meet at least once between workshops to maintain workflow and keep team members with low attendance updated. This is articulated by Youssef's observation: "Team meetings in between [workshops] would have kept things more alive and fluid… sometimes after a month you kind of forget what happened. But I really loved working on it [the team's idea] monthly, it didn't become overwhelming". Similarly, Nayla states that the monthly structure can be problematic with low team attendance, but it could be tackled with intermediate meetings:

> *"When you miss one workshop, it means you have been disconnected for two months, so you distance yourself. Maybe if teams meet between workshops, then if they didn't attend one workshop at least they are still up to date." (Nayla, Imaginer, 2012)*

Imagination Studio workshp series dates and locations	Ideate workshop	Chit Chat workshop	Develop workshop	Map Assets workshop	Prototype workshop
Date	1/10/2011	12/2/2012	1/4/2012	29/4/2012	16-17/06/2012
Location	nSITE	AltCity	Aie Serve	Beirut DC	nSITE

Figure 75: Imagination Studio workshop dates and locations.

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(2)   Agenda structure: Each workshop had a set agenda that consisted broadly and loosely of an introduction to the day's aims, a review of progress, a series of team activities, team presentations, feedback, and finally action planning. Each workshop's individual aim and content is discussed in more depth in Chapter 5 under the workshop series. The agenda structure was informed by my ongoing 'learning by doing' at Uscreates (Uscreates, 2013), as well as through workshops undertaken at the London College of Communication (Choukeir, 2011a) and Kingston University (Choukeir, 2011b & 2012), where I had designed, facilitated, and assessed scenarios and activities according to the effectiveness of the outputs and outcomes achieved. Knowledge gained from my workshop-agenda design practice – aims, progress, new activities, feedback and action planning – were found to parallel Sheard and Kakabadse's findings following a 12-month study on team productivity:

> *"…goal planning and identification is crucial to the [team] transformation process… ongoing reviews of project timelines also assisted transformation. Feedback motivated individuals and helped the team see clearly what had been achieved and what remained to be done." (Sheard & Kakabadse, 2003)*

From Imaginers' perspectives, the workshops' structured agendas were beneficial for teams performance. For example, Sarah "really liked having an agenda" which clearly outlined "what to do, and how to do it". Hanane and Habib highlighted that having an agenda meant knowing what needed to be achieved and how much time was available, helping to accomplish a great deal in a short space of time. After the workshops, Hanane suggested that an illustrated 'roadmap' of the entire Imagination Studio journey would improve future agenda structures. This would have helped Imaginers locate each workshop within the full process of Imagination Studio more effectively:

> *"Maybe a roadmap of the Imagination Studio journey to know where we are, what we're working on, and where we're going. We can do a recap at the beginning of each workshop linking it to the bigger picture… so you're not lost in the small details, and forget what we're trying to achieve." (Hanane, Imaginer, 2012)*

This suggested road map could resemble an adapted version of Figure 71 presented in the introduction to this chapter, which graphically summarises Imagination Studio's framework and the workshop series process.

(3)   Team participation models: The final structural factor in Imagination studio's workshops is around the types of team participation models adopted. The models ensured that facilitation met the aims of each workshop (Figure 76). The first model is 'en masse', where all teams were invited to participate simultaneously in the workshop. This applied to the Ideate, Chit Chat, and Develop workshops, where it was essential for all teams to co-create within the same space and time. 'En masse' allowed Imaginers to better understand the issues they were addressing, the value that each team member brings, and the ideas they were developing collectively. This model promoted high energy levels from the outset, and a shared vision for the Develop phase. For example, Sarah felt that 'en masse' workshops allowed her "to meet other teams… understand what they were doing… and envisage the bigger picture". The second model was 'one-on-one'. It provided the setting for individual mentoring with each team during a set workshop time slot. This model was effective for the Map Assets workshop as teams' ideas varied greatly and required an individualistic

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input into the required and available assets for implementation. Imaginers Dima, Aisha, Youssef and Raymonda agreed that the 'one-on-one' approach was focused, productive, and time efficient when team ideas became more concrete. The last model; 'pairing', brought two teams together during each workshop slot. This model was adopted at the Prototype workshop to allow one team to prototype their idea while the other team played the role of the audience to offer feedback, and vice versa. Many Imaginers highlighted that swapping, pairing-up and peer reviewing were very useful approaches in the co-creation process. According to Youssef, this allowed the other team to 'verify' the team's idea and offer suggestions. Figure 77 captures photos from the workshop settings for the three different participation models applied in Imagination Studio.

'One-on-one' participation model
Focused time with each team to offer tailored mentoring

'Pairing' participation model
Bringing two teams together to offer feedback and criticism to one another

'En masse' participation model
Bringing all teams together to meet one another and develop a holistic understanding of challenges and ideas that other teams are focusing on
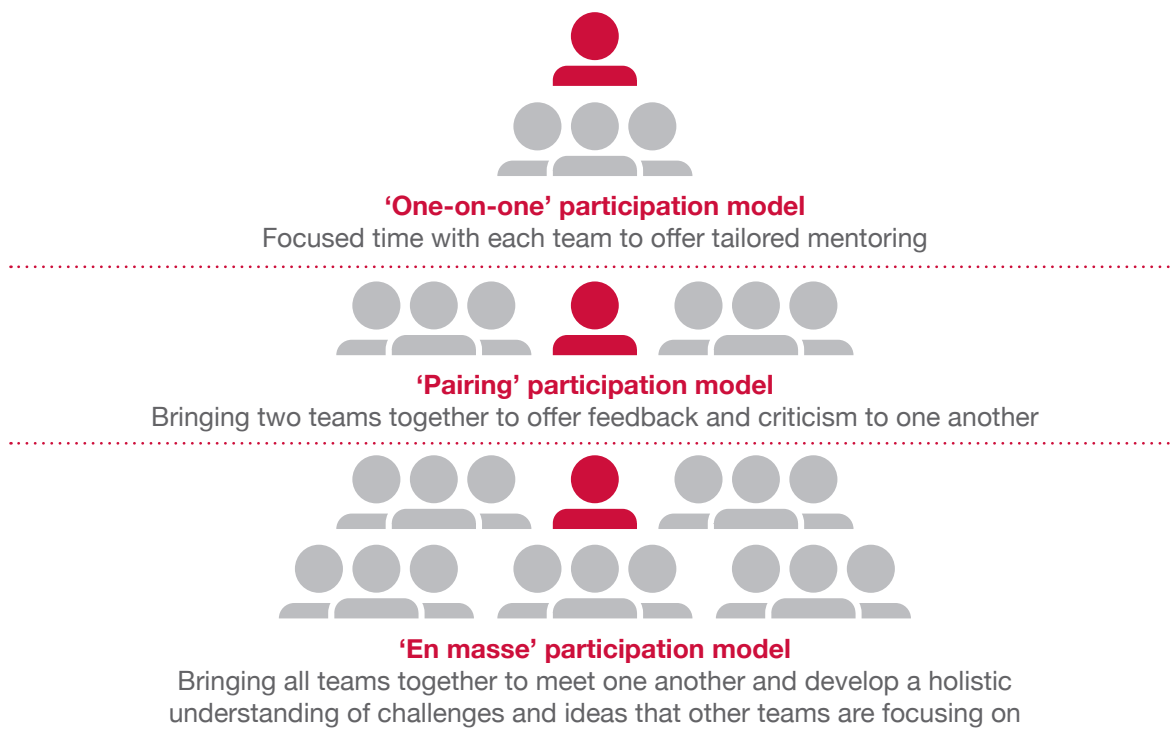
Figure 76: The different models of participation developed and applied to facilitate Imagination Studio workshops.

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Figure 77: The top photo shows the 'one-on-one' participation model used in the Map Assets workshop. The middle photo shows the 'pairing' model which proved useful at the Prototype workshop, and the bottom photo is from the Ideate workshop which applied the 'en masse' participation model.

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4.4 Tools and activities

The decisions made for the suitable tools and activities to adopt, merge, or develop throughout Imagination Studio workshops, are informed by a blend of my own iterative practice as a collaborative designer, as well as knowledge gained from a practice review of collaborative design. Figure 78 shows a selection of tools that were used during the Ideate workshop. Primarily, the tools are influenced by my six-year experience as a communication design practitioner designing, facilitating, and lecturing on collaborative design workshops[112]. Throughout my practice, I work alongside experts from various fields of study, from social marketing and behavioural science, to community development and service design. As a result, Imagination Studio's tools and activities feature an interdisciplinary approach, which adopts techniques from familiar fields of study where a contribution to the solution-oriented Develop phase is identified. This interdisciplinary approach is supported by a number of design experts such as Sharon Helmer Poggenpohl, who stresses, "design is a synthetic enterprise, drawing information and ideas from many disciplines" (2002, p.67). Similarly, Frascara urges designers to work alongside sociologists and social scientists, to develop new tools that do not exist either in sociology or design, but that would contribute to design, sociology and most importantly, society (1997, p.7). Secondly, some Imagination Studio tools and activities are inspired by a review of the work of communities of practice[113] around collaborative design, human-centered design, participatory design and similar fields detailed in Section 1.1.2 (3)(b) of Chapter 1: Discover. For the past decade and a half, communities of practice in design fields have been contributing a range of methods, tools and approaches for engaging stakeholders in a collaborative design process (Triggs et al., 2011, p.3).

Overall, the tools were helpful in supporting Imaginers to navigate the complex layers of insight and ideas, and clarify a path towards promising solutions to social segregation in Lebanon. Raymonda, one of the Imaginers, commented on this aspect by highlighting that "ideas were too chaotic" in her head, and the tools aided her in "going through things strategically, thinking of the target audience, the awareness, the barriers, and so on..." Similarly, Nayla acknowledged that "the tools were really helpful" and that her team would not have been able to consider the issues they need to address and "come up with ideas that are that good" without the tools and the prompts provided. Finally, Dima, an Imaginer and a designer, discussed the effectiveness of the tools in facilitating a collaborative design process towards positive social change:

> *"From a design point of view, it [Imagination Studio] opened up my mind a lot more to how you can use design to get people engaged in the subject, and how design tools can be used… I am now thinking more and more about how great co-creation tools can be used to change something and get people hopeful." (Dima, Imaginer, 2012)*

Chapter 5 details and references the specific tools used within each workshop, as well as reflects on their successes, shortfalls, and contribution to communication design practice within the context of social integration.

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[112] Notably at Uscreates, The London College of Communication and Kingston University among other organisations and institutions.

[113] Communities of practice are "groups of people bound together by shared expertise and a passion for joint enterprise" (Wenger & Snyder, 2000, p.139). These groups of people "share their experiences and knowledge in free-flowing, creative ways that foster new approaches to problems" (p.140).

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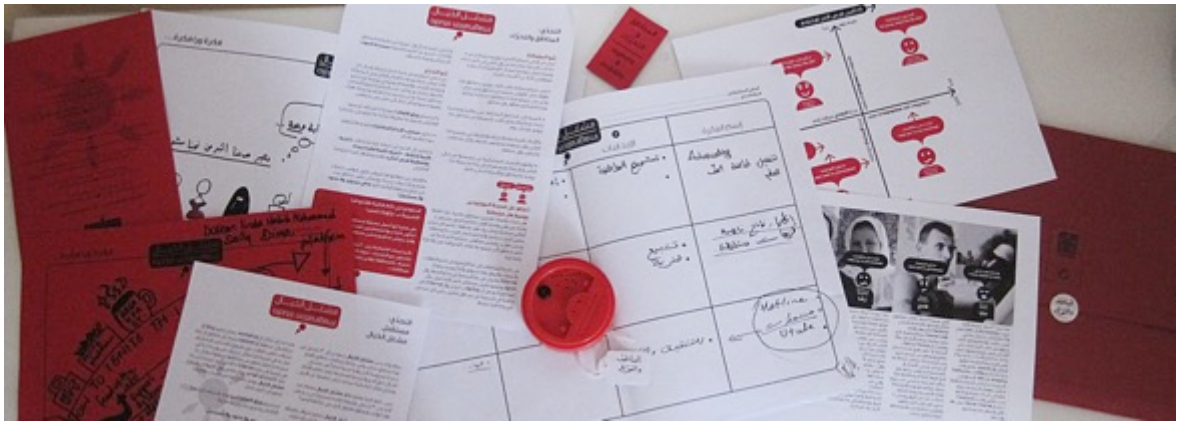
Figure 78: Tools and activities introduced during Imagination Studio's Ideate workshops. These consisted of a brief, persona cards, an audio recorder with relevant sound bites from Expressions Corner participants, idea sheets, co-creation principles, and peer-to-peer feedback capture sheets.

4.5 Venues and safeguarding

Various creative and social organisations donated their workspaces to host Imagination Studio's workshops. The driver for this generosity was their support for Imagination Studio's approach and social integration aims. Most of these organisations were exposed to Imagination Studio through the TEDxBeirut talk, and were approached thereafter for a space in their offices over a weekend. Workshop spaces were kindly offered by n-Community Creativity (2014), Alt City (2013), Aie Serve (2013a), and Beirut DC (2008), all of which are based in Beirut (Figure 79). With some Imaginers coming from the north, east, and south of Lebanon, it was agreed that Beirut would be the most convenient meeting point for the majority:

> *"I feel like Beirut was the midway for everyone, so I understand that it was held there. It would be interesting to have it in different locations, but I know that maybe you would have had less people attending, because the majority would have to commute for hours." (Nayla, Imaginer, 2012)*

Maryam and Saad, who lived the furthest – in Tripoli – approximately an hour and a half from Beirut, appreciated the fact that they had been consulted prior to selecting Beirut as the main meeting point: "It was nice to be asked whether workshops could be out of Beirut, but it would have been too far for everyone" (Maryam, Imaginer, 2012). Despite Imaginers being confined to Beirut for workshops, the develop process eventually led them to pilot the ideas they had developed during Imagination Studio in other areas; the city of Jbeil and the village of Baakline. This promoted geographic mobility among Imaginers and enabled them to engage with non-Beiruti young people who may be affected by geographical segregation. The pilot and the reasoning for choosing Jbeil and Baakline as testing areas are discussed in Chapter 6: Deliver. The fact that the five workshops rotated across various venues rendered it less demanding for organisations to offer their support, and more interesting for Imaginers to change setting. Most Imaginers didn't want to be confined to one thinking space, because new environments create new ideas and stimulate imagination (Aisha, Imaginer, 2012). Sarah explained that new venues helped her get to know more organisations and what they do, as well as expand her network. Charbel also believed it was valuable to vary locations: "It's a good change of energy, especially for those who were not feeling comfortable or creative in one location. Change is healthy." Conversely, a few Imaginers argued that one set space would have been more convenient logistically to avoid the time spent locating a new venue

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(Roa, Imaginer, 2012) in a city with little wayfinding infrastructure (TEDxBeirut, 2011b), and to reduce the hassle of carrying workshop materials from one location to another (Youssef, Imaginer, 2012). However, research on physical environments and their impact on creativity indicates that groups are more innovative when they are away from environments they are already familiar with and where creativity had been limited or inhibited in the past (West, 2002; Magadley & Birdi, 2009). Constantly changing co-creation venues offers a safe environment, a blank canvas, and the notion that anything is possible in this undiscovered space, in order to better stimulate imaginative ideas.

A number of safeguarding measures were taken. Making use of existing office spaces designed with health and safety in mind reduced the risk of accidents and injury during workshops. Workshops were cancelled and rescheduled during any tense political situations, such as the riots in Beirut and Tripoli in May 2012. Finally, Imaginers commuted to venues either in their own cars, via public transport, or through trusted local taxi companies that I supported them to make bookings with.

Figure 79: Logos of organisations who kindly offered access to their space for Imagination Studio workshops.

4.6 Communication channels and mediums

Various communication channels were set up in consultation with Imaginers, in order to support the process and progress of Imagination Studio. These included primary channels used during the workshops as well as secondary channels that kept Imaginers updated and engaged between workshops (Figure 80). The communication channels were an essential contribution to the communication design process for social integration. Frascara frames this development of communication channels as an integral part of the designer's role to sustain relationships between stakeholders:

> *"Communication designers coordinate research, conception and realization, hiring specialists and using information related to the needs of each project. Given that the job of the designers includes interacting with other specialists, they must have an ability to work in interdisciplinary teams and to establish good interpersonal relations… designers are specialists in human communication…" (Frascara, 2004, p.4)*

The following points discuss and reflect on the primary and secondary communication channels utilised throughout Imagination Studio, and how they supported my task as a designer in facilitating collaboration between Imaginers to co-create ideas and solutions for social integration in Lebanon.

Channels		Functionality/benefits
(1) Primary channels	(a) Face to face	Creates social bridges among imaginers and facilitator
		Stimulates spontaneous creativity
		Ideal to facilitate 'en masse' workshops
	(b) Skype	Encourages Imaginers to be independent and self-reliant
		Makes the best use of time for productivity
		Ideal to facilitate 'paired' or 'one-on-one' workshops
(2) Secondary channels	(a) Blog	Raises research profile
		Presents public-facing overview of Imagination Studio
		Provides platform to share updates and progress
	(b) Summary films	Helps Imaginers and their networks understand the research challenges
		Uses storytelling to build empathy
		Communicates purpose and aim of research in an accessible and enticing format
	(c) Google Apps	Enhances communications between Imaginers
		Enables collective contribution to shared planning documents
		Coordinates team activity
	(d) Doodle	Schedules meetings or workshops on collectively suitable dates
	(e) Closed Facebook group	Facilitates immediate micro communication
		Supports multimodal content
		Connects Imaginers and teams
	(f) Mobile texts and calls	Supports instant and urgent feedback information and communication

Figure 80: Summary of communication channels used to facilitate Imagination Studio's co-creation process, and their functionality.

4.6.1 Primary channels: The Ideate and Develop workshops were facilitated face-to-face. The Chit Chat, Map Assets and Prototype workshops were facilitated via Skype[114] conversations where teams met in a pre-arranged venue in Beirut, and I facilitated the workshop through a projected Skype call from London. For the Skype workshops, a trained facilitation assistant was recruited to set up the space, welcome Imaginers and provide a helpful pair of hands. The choice of this combination of face-to-face and Skype communication channels was driven primarily by financial and time constraints that limited the possibility of monthly travel to Lebanon. However, these limitations have equally acted as an opportunity to explore the potential for new and remote digital communication channels made available by Skype's technology. This is especially beneficial in contexts and environments where the social and political landscape restricts geographical mobility. A common example is the Israel-Palestine context, where there are a number of organisations[115] utilising Skype as a communication platform to facilitate social integration. Using Skype as a

[114] Skype is a video, text and voice-messaging service that was first released in 2003 (Skype & Microsoft, 2013) and as of September 2012, reached a record of approximately 560 million registered users (Statistic Brain, 2012).
[115] For example, Israelis for Palestine is a collective of "Israeli organisations, activists and free thinkers dedicated… to oppose the oppression of Palestinians" (Israelis for Palestine, 2013). Due to the unlimited possibilities of new online media, these organisations make use of Skype, flip cameras and podcasts to overcome the geographic barriers between Israel and Palestine and facilitate communication between the two segregated communities.

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channel for workshop facilitation with a large group of participants is under-explored compared to its more popular use for one-on-one meetings and live webcasts. As a matter of fact, two years following Imagination Studio, Skype launched a promotional campaign publicising itself as a collaboration platform, by showcasing exceptional and pioneering projects enabled by the coming together of contributors over Skype (2014). There is, however, the common argument that with the rising use of electronic devices for communication, teamwork suffers (Pentland, 2012). Contrariwise, the experience of Imagination Studio demonstrated that Skype facilitation is very possible and valuable to initiate collaboration within the limitations of time and location. A recent study at MIT's Human Dynamics laboratory found that "the most valuable form of communication is face-to-face" but "conference calls and videoconferencing are the next most effective" medium (Pentland, 2012). This is reinforced by Imaginers' reflections:

> "Face-to-face is always better, but we have the technology to make something work when someone can't be there in person." (Charbel, Imaginer, 2012)

> "Skype was a great facilitator. It was perfectly possible. It is different when you're there [in person], but with what we had we did a great job." (Dima, Imaginer, 2012)

The following reflection comments on the pros and cons of Skype in comparison with face-to-face facilitation. The reflection is informed by an evaluation of Imaginers' feedback. On one hand, face-to-face was better at (a) creating social bridges among Imaginers and facilitator, (b) facilitating 'en masse' to a roomful of Imaginers, and (c) stimulating spontaneous creativity. On the other hand, Skype was better at (a) encouraging Imaginers to be independent and self-reliant, (b) making the best use of time for productivity, and (c) facilitating in 'paired' or 'one-on-one' formats.

The advantages and challenges of face-to-face versus Skype facilitation are explained as follows. Firstly, Imaginers felt that face-to-face workshops flowed more smoothly, and I felt, as a facilitator, that I was capable of making the best use of my physical presence to respond to the energy and enthusiasm in the room, keep time, move across teams, and so on. According to Aisha and Charbel, the face-to-face interaction was lively and helped imaginers create social bridges between one another. These bridges are essential for improved team working. On the down side, some Imaginers such as Raymonda and Nayla felt that the physical presence of the facilitator reduced Imaginers' independence and self-reliance, and placed more authority on the facilitator's role. In contrast, Skype workshops increased Imaginers' sense of independence: "Over Skype, we felt we had more responsibility to be serious and to get things done" (Raymonda, Imaginer, 2012). Secondly, face-to-face and Skype facilitation catered for the different models of participation introduced in Section 4.3. The face-to-face approach was an effective way of facilitating 'en masse' workshops, because I could rotate across teams and offer bespoke facilitation. This quality of facilitation proved difficult with a virtual Skype projection to a room full of participants. This was prominent during the Chit Chat workshop, which adopted an 'en masse' model and was facilitated over Skype. Pentland confirms that videoconferencing loses value with the increasing number of participants included in the communication (2012). Following the Chit Chat experience, it was agreed with Imaginers that Skype workshops would cater for simpler models of participation, such as the 'paired' and 'one-on-one'. This allowed a focused time of two hours with each team or pair of

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teams when they could receive the facilitator's undivided attention. The third and final point argues that face-to-face facilitation is capable of being less structured and more responsive, in order to enhance spontaneous creativity. Steve Jobs, with his lifetime experience in facilitating innovation, insisted that creativity transpires from spontaneous meetings and random discussions rather than from a networked digital platform (quoted in Good Reads, 2013). Imaginer Aisha offers a sensible rationale for this: face-to-face interaction improves teamwork and relationships and therefore equips teams with the ability to generate better ideas (Aisha, Imaginer, 2012). In contrast, Skype facilitation allowed for less spontaneity, but better structure, which achieved swifter productivity. This perception might be driven by the notion of precious online time in Lebanon[116] and a risk of technology failure. This notion eventually led to increased productivity and more focused input from each team. The complementary benefits of Skype versus face-to-face facilitation were best summarised in Aisha's observation: "Skype workshops improved the teams' productivity and time management, while face-to-face workshops improved relationships and creativity" (Aisha, Imaginer, 2012).

4.6.2 Secondary channels: As noted in Section 4.3, the monthly workshop structure worked most effectively when communication among Imaginers was maintained between workshops. Hence, a number of secondary channels were set up at various points during the five-month Imagination Studio process. The choice of secondary channels was based on consultations with Imaginers on their preferred and most frequently used channels, and on channels trending in 2011 and 2012 when Imagination Studio was taking place. Therefore, the secondary channels cited here might not be suitable for other co-creation processes and within different contexts. Consultation with stakeholders is essential to determine the secondary communication channels that are user-friendly and familiar to them. In this research, the secondary channels selected by Imaginers were: (a) a blog (b) summary films (c) Google Apps (d) Doodle (e) a closed Facebook group and (f) mobile text messages and calls. Most of these channels are online digital technologies that confirm that whilst Internet access is costly in Lebanon, Imaginers are tech savvy and still seek the digital as a valuable communication channel[117]. However, due to the fast-paced evolution in the field of online technologies, it is likely that the channels listed above might progress or become obsolete in the near future. A continuous exploration of the opportunities that new online tools can offer to a collaborative process is worthwhile. In fact, a discipline known as 'e-collaboration' or electronic collaboration is emerging to investigate the methods, tools and applications of digital technologies for discourse among teams and communities (Kock, 2009). Youssef, an Imaginer with a background in digital entrepreneurship, highlighted that "in this day and age, online tools are a must to facilitate collaboration, and we need to be using them to our benefit." The following sections discuss each secondary channel used in Imagination Studio, how it contributes to the theoretical framework of online collaboration, and Imaginers' opinions on using it.

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[116] In Lebanon, where internet access is slower and more expensive than the UK, Imaginers wanted to make best use of their connected time lest a disconnection should occur.

[117] This is supported by Digital Life, the largest study on online behaviours, which finds that more than 50% of residents in the Middle East are highly engaged in digital activities. This is higher than the engagement rates in North America and Europe (TNS, 2010).

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(1)   Blog: The main secondary channel was Imagination Studio's blog: www.imaginationstudio.org (Figure 81). Blogs are second-generation web platforms that resemble online journals, but can allow for multiple authors to contribute posts, do not require knowledge of computer languages such as HTML, and generally offer a space for comments (Godwin-Jones, 2003, p.13). According to Dennen and Pashnyak, blogs have been used increasingly "to support e-collaboration, between individuals who know each other prior to blogging and are committed to engaging in a shared task" (2009, p.449). Imagination Studio's blog, which was set up on www.tumblr.com[118], acted as both an informational reference to the background, aims and progress of the workshops, as well as an open interactive platform for team members to contribute their own content and updates. On assessment of how Imaginers used the blog, it was evident that its function as an informational reference exceeded that of an interactive platform. Hanane felt that the blog was helpful because "it put things in perspective": "We know the five teams, who is in them, the issues we're working on..." (Hanane, Imaginer, 2012). Aisha described the blog as "a useful summary of what we're doing" and "a home" for the initiative. An additional purpose that Imaginers felt the blog achieved was to offer an official online presence for Imagination Studio. This raised its profile and authenticity among family, friends, media portals, organisations, researchers, and other communities of practice. All of Youssef, Roa, Raymonda, Nayla, Maryam, Dima, Charbel, Cedric and Aisha found it helpful to have a blog link to share with those who enquired about, and were interested in finding out more about Imagination Studio. In conclusion, although research in 2009 pointed to blogs as effective e-collaboration channels, online platforms are developing so swiftly, that new social media or micro-blogging platforms might be replacing older platforms and altering online collaboration and interaction behaviours. For example, Imaginers preferred Google productivity tools and Facebook groups to the blog, for sharing and discussing new content – such as an inspiring initiative, an article, or a to-do-list. These channels are covered in more depth in the relevant sections below.

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[118] Tumblr is a platform that helps users generate blogs with the possibility of sharing any media such as text, photos, quotes, links, music and video. Blogs are easily customisable and accessible through phone, desktop and email (Tumblr, 2014).

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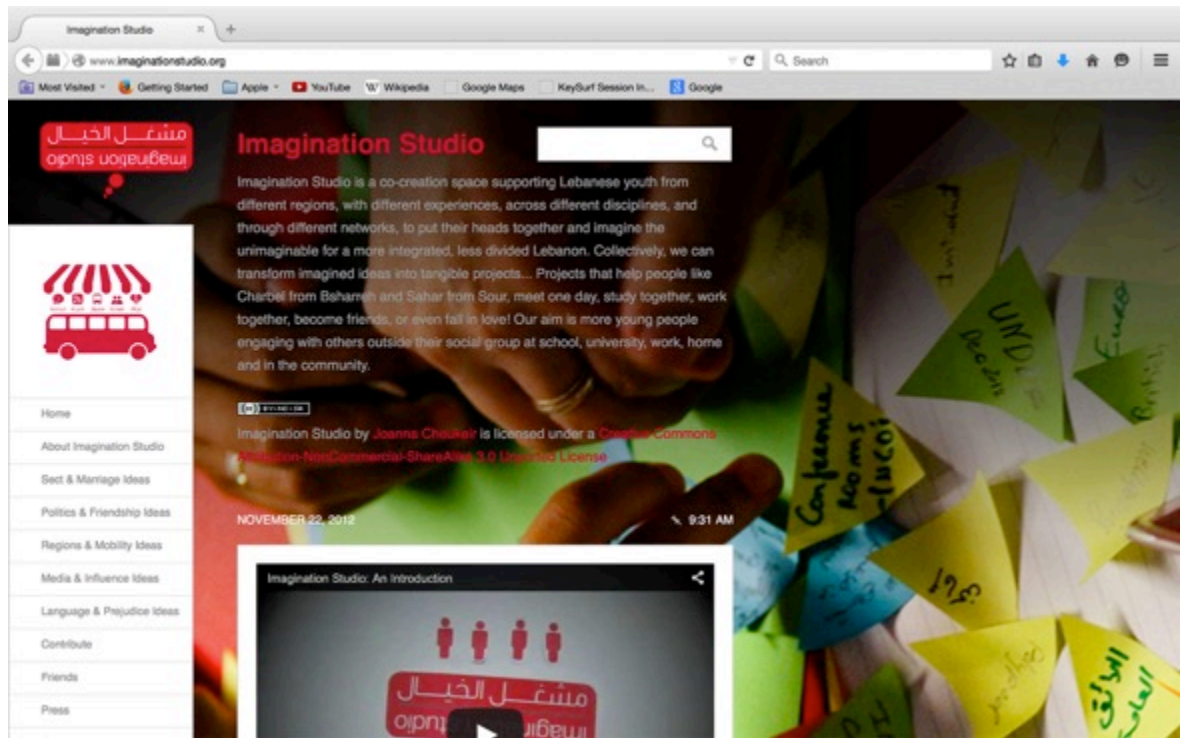
Figure 81: Home screen of Imagination Studio's blog, which was set up on the open-source blogging platform: Tumblr (www.imaginationstudio.org).

(2)   Summary films: Alongside the blog, six short informational summary films were created[119] (Figure 82). One film summarises the aim of Imagination Studio, and communicates in an accessible manner the findings from the Discover, Delve, and Define stages of the research. The five other films each deal with one of the barriers of social integration and present the ideas that each team is working towards. The films helped Imaginers, stakeholders and communities of practice understand the aims and breadth of Imagination Studio. The simple production used cut-out icons, stop-motion photography, and an informal and colloquial narration voice to improve accessibility. This use of iconography as a visual language for communicating complex messages about the research, is defined and reflected on in Section 4.7: Branding. This visual approach encompasses all Imagination Studio visual materials as well as the films. The films were embedded into the blog and team pages to complement the textual content. This communication design approach through film-making is known as 'information motion media', and has the potential to communicate and retain messages in the minds of the target audience to drive them to achieve a certain worthwhile goal[120] (Shelton, 2004). Shelton describes the power of Information Motion Media through the following principles:

> *"Messages are contained in a relevant filmic design fashioned by carefully crafted montage editing. We use words sparingly. We use narration or dialogue only to tell the audience what it needs to know but cannot perceive from the visuals". (Shelton, 2004, pp.4-5)*

A growing number of design thinking and creative organisations, such as Uscreates, Think Public, IDEO and the Royal Society of the Arts are using information motion media to communicate their

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[119] The videos may be viewed via this link: www.youtube.com/user/chjoannalb/videos (Choukeir, 2014).
[120] Shelton declares that with people reading less and exploring the internet more (p.6) we are in the midst of a digital communication revolution where "kinetic photography with sound and its attendant distribution to mass audiences, is the root of our current communication revolution" and "our primary information source" (2004, p.5).

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ideas effectively to the world. To build understanding and empathy, Imagination Studio films introduced the challenges, barriers and possibilities for social integration through the use of personas[121] and storytelling that take viewers through the journeys and experiences of young people in Lebanon. Similar to personas, storytelling has been used widely in user experience design to "ground the work in a real context by connecting design ideas to the people who will use" them (Quesenbery & Brooks, 2010, p.4). Despite their popularity in user experience design, personas and storytelling have not yet been used noticeably in the field of communication design[122] nor in social integration studies. The portrayal of personas and storytelling in films communicating Imagination Studio and the research, helped stakeholders involved in a solution generation process to identify with their target audience, and keep their focus on the reality of their stories, environments, lifestyles, motivations and challenges. This is especially helpful in the context of a socially segregated society, in order to ensure that developed solutions are relevant and targeted rather than assumptive and generic. The personas and stories that were used in Imagination Studio's summary films were those of Sahar; a Shiite living in Tyr, and Charbel; a Maronite living in Bsharreh, and the reasons why these two young people are unlikely to ever meet[123] (Figure 83). Maryam highlighted that the clarity of the messages in Imagination Studio films was enhanced by the fact that problems were posed from the audience's rather than the researcher's perspective – by giving names, sharing intimate stories and featuring quotes from the users themselves. This also mirrors Shelton's principle on effective idea communication:

> *"The audience needs to identify with a personal experience, either vicariously or intellectually, with the people, emotions, places and situations that we're depicting in our show's mise en scène." (Shelton, 2004, p.5)*

Overall, Imaginers thought the films were attractive and intriguing. They helped them to acknowledge that social segregation in Lebanon is problematic, and to recognise the significance of Imagination Studio's potential contribution to the issue. Roa, Youssef and Hanane commented that the films' iconographic cut-out style, and the stop-motion frames helped organise messages and offer a step-by-step rationale. Dima, an Imaginer who is also a moving image designer, explained: "video is much more powerful than text and photo… it is the best communication medium for new ideas". Despite the fact that Imagination Studio summary films demonstrated that Information Motion Media is an effective communication medium, it is noteworthy to mention that the time period within which it will remain effective is unknown – as is the case with other digital technologies – and there is a risk that it will be replaced with upcoming and competing communication channel mediums in the near future. The Imaginer Habib rightly emphasises the

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[121] Personas were introduced by Alan Cooper in 1988 within the field of user experience design (cited in Cooper, 2008) and have since been used in various disciplines including interaction design (Olsen, 2004), user experience design (Garett, 2011), service design (Tassi, 2009; Stickdorn & Schneider et al, 2011, p.178-179; Polaine et al, 2013), and user-centered design (Henry et al, 2003, Design Council, 2013a). Personas are fictitious characters based on the characteristics, attitudes and behaviours of a combination of real participants who took part in Expressions Corner interviews (Chapter 3: Define Section 3.4)

[122] Over the past three years and as part of my teaching role on the BA Design for Graphic Communication course at the London College of Communication, I have been encouraging students to increasingly apply personas and storytelling techniques to refine their projects' selected messages, mediums and formats for communication.

[123] As the analysis of Expressions Corner interviews demonstrated in Chapter 3: Define, many young Lebanese in social groups do not know what 'life is like on the other side', so the stories of Sahar and Charbel helped Imaginers picture these distant social groups. Sarah and Charbel are pseudonyms.

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need to keep changing mediums and channels as people get used to what they have seen before and lose attention and interest.

Figure 82: Still frame of one of the summary films communicating the purpose and process of Imagination Studio. The films were hosted on Imagination Studio's blog and circulated via social media channels.
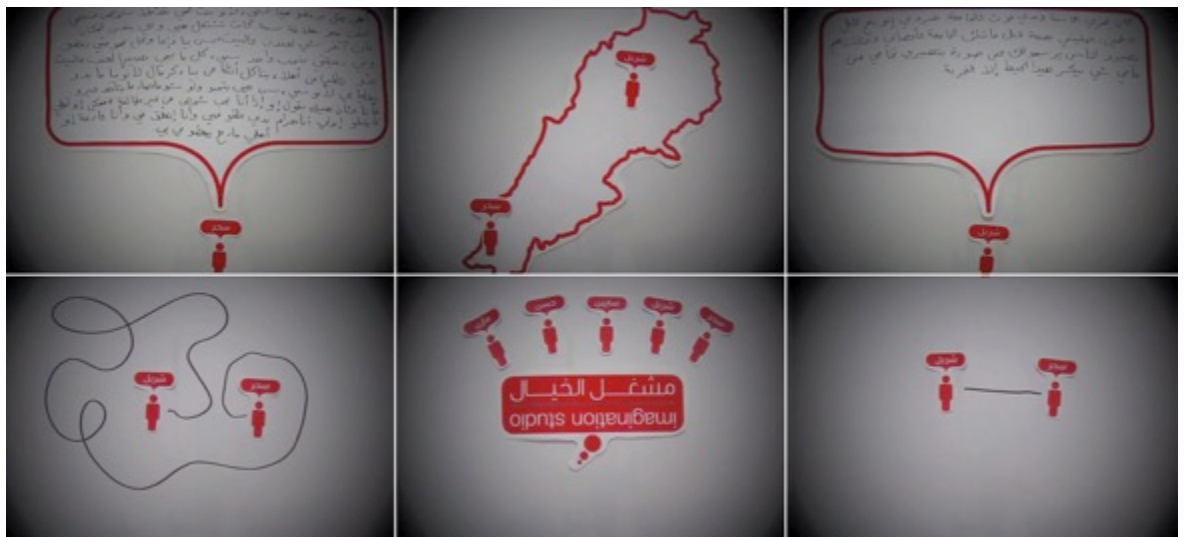
Figure 83: Stills from Imagination Studio's summary film, depicting the stories of Sahar and Charbel, and how Imagination Studio can help bring them together.

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(3)   Google Apps: Google Apps were adopted to support Imaginers in communicating with one another by email, as well as to manage and contribute to shared documents and spreadsheets whilst coordinating Imagination Studio projects. Stern summarises Google Apps' possibilities for online collaboration amongst teams as follows:

> *"The free version of Google Apps (google.com/apps) includes email with lots of free storage, sharable calendars, document editing, and other tools. Free Gmail accounts get more than 7GB of space, and Google often adds storage to the service… Beyond its basic features, the free edition of Google Calendar (google.com/calendar) lets you share or subscribe to other calendars, which is crucial for collaboration. You can sync to many phones or read data through a mobile Web browser… Google Docs (docs.google.com) offers a word processor, a spreadsheet, and a presentation tool – all compatible with Microsoft Office. You can upload current files to share and edit, or start from scratch. You can also set permissions by individual or by group, so others can view or edit files. With Google Sites (google.com/sites), you can create portals for restricted sharing of information or client-side details."* (Stern, 2010, p.29)

Imaginers made use of all the Google Apps features that Stern introduces here. A variety of Gmail email addresses were set up to help Imaginers communicate with me, with their team members, and with other teams[124]. I relied on emails to send updates to teams, set up workshop dates and locations, and send summaries following each workshop. Imaginer Cedric found email updates useful for sharing key information that keeps everyone on the same page. Alongside Gmail, Imaginers relied on Google Docs and Spreadsheets to manage actions, roles, deadlines and summaries for the development of their ideas (Figure 84). Imaginers commented that Google Apps bridged the physical distance between team members, and the time gap between workshops, thus allowing them to maintain communication throughout the process. Youssef found Google Apps essential to keep track of actions, progress and contact details. The contribution of Google Apps to e-collaboration has been discussed widely among information technology and educational experts. For example, Havlíček et al. believe that the basis of collaboration between people is sharing a common space such as a boardroom, chalkboard flipchart, or a shared database. Google Apps creates new possibilities for shared virtual spaces where team members can exchange knowledge and contribute solutions (2010, p. 31).

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[124] One generic hello@imaginationstudio.org email address was set up, as well as an email address for each team that automatically forwarded to all Imaginers' personal addresses in that team: sectmarriage@imaginationstudio.org, politicsfriendship@imaginationstudio.org, regionsmobility@imaginationstudio.org, mediainfluence@imaginationstudio.org and languageprejudice@imaginationstudio.org.

....
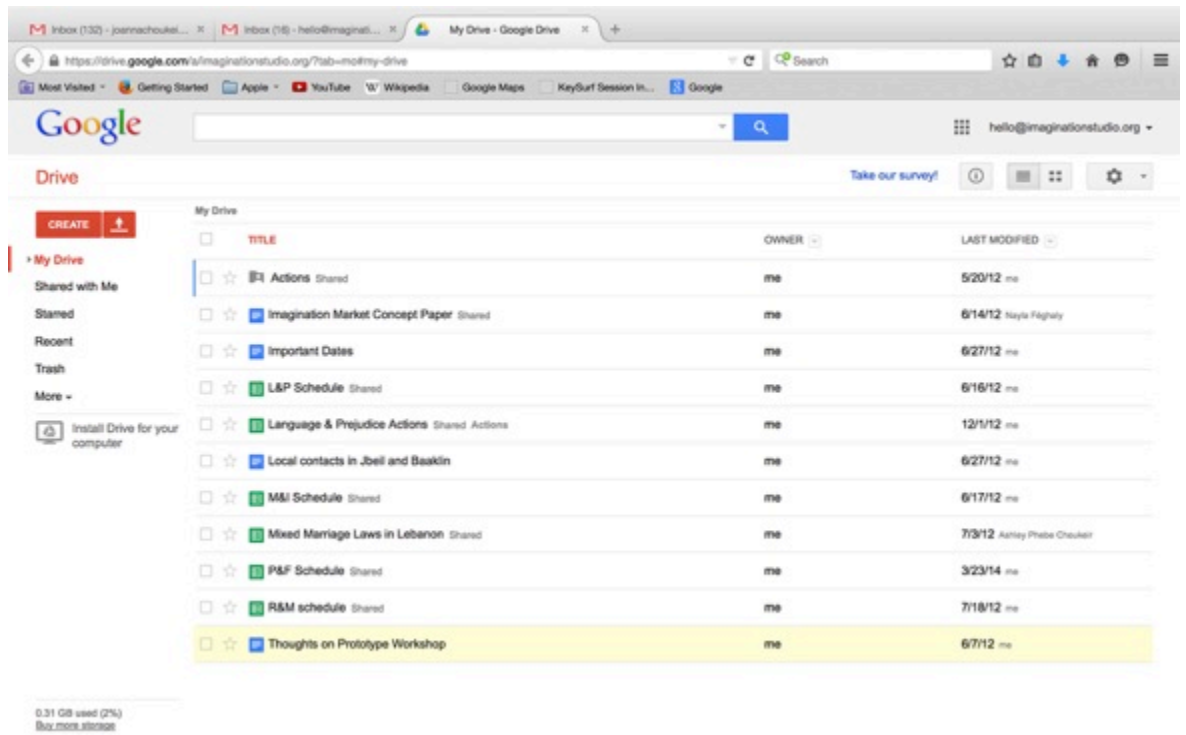
Figure 84: Screenshot of Google Docs, one of the Google Apps features used to share and collectively contribute to planning documents.

(4)   Doodle: Doodle is a website (www.doodle.com) that enables a group of people to systematically identify a collectively suitable date[125] for everyone to meet (Figure 85). Using Doodle to set dates for the monthly Imagination Studio workshops was vital. It simplified the process of liaising with a group of 20-35 Imaginers on an individual basis or through chain emails, and ensured that even the process of scheduling was collaborative to achieve the best turn-out rate on the workshop day. Doodle is another example of how innovative online communication channels are continuously contributing to more effective e-collaboration.

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[125] In Doodle, the meeting host creates a 'Doodle' suggesting a range of different dates and times, and sends this by email to all participants who in turn tick the suggestions that would be convenient for them. Doodle then suggests the time and date that the majority of participants can make (Doodle, 2014).

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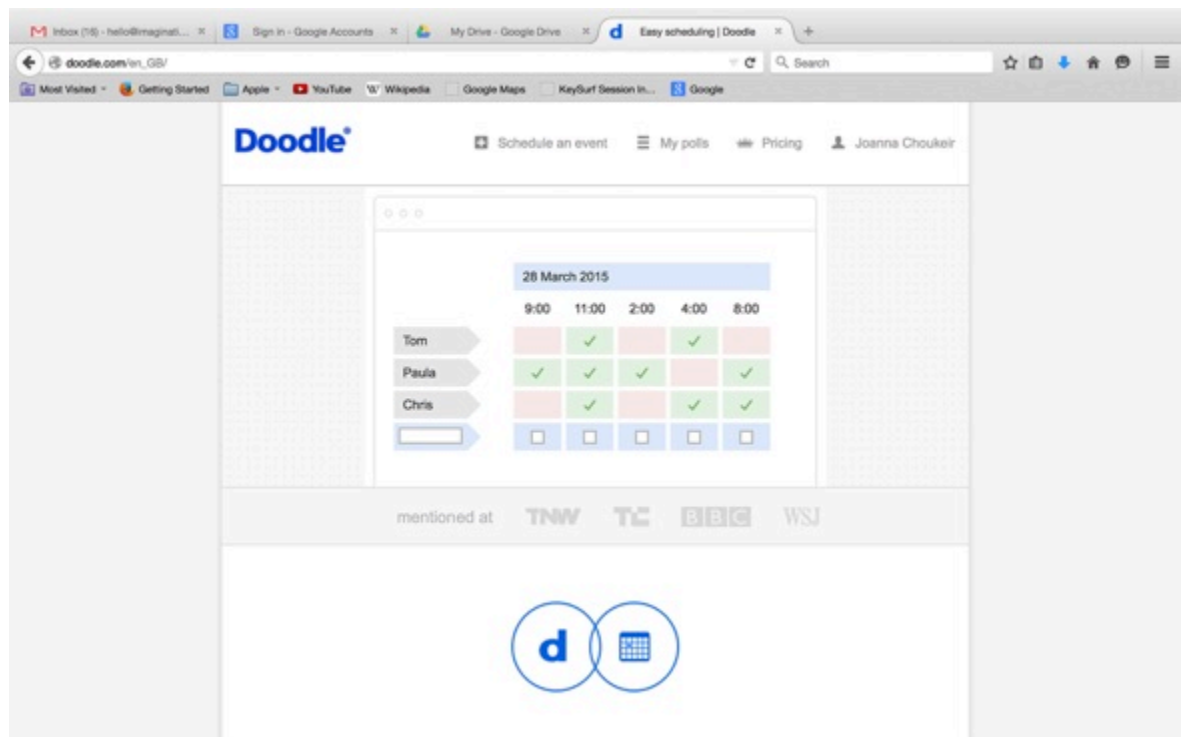
Figure 85: The dashboard of Doodle, a platform that facilitates scheduling between large groups to find the most suitable time and date for all.

(5)   Facebook closed group: As a researcher, I felt sceptical initially about the use of Facebook to connect Imaginers despite their persistent suggestion to do so, and their confidence in its effectiveness for communication between workshops. My concerns were triggered by ethical considerations: firstly protecting Imaginers' personal details, and secondly ensuring they have the choice and freedom to separate their professional involvement in Imagination Studio from the personal matters they disclose on their Facebook profiles. Conveniently however, Facebook had launched a new feature in 2010 that allowed the creation of 'closed groups' (Facebook, 2014). The new 'closed groups'[126] feature enabled the set up of a confidential invitation-only group where an Imaginer could interact with all other Imaginers without having to offer access to his/her personal profile (Figure 86). On reflection, Imaginers considered Imagination Studio's Facebook group a complementary channel to email. Whilst both channels allowed an Imaginer to communicate with the rest of the teams, the Facebook group was often accessed more frequently than email, and was therefore used for more urgent, less in-depth, and sometimes multimodal (for example photos, videos and web-links) communication. This selective use of the Facebook Group was expressed clearly in Roa and Raymonda's comments:

> *"People open Facebook more frequently than email… you can try many mediums like photos, videos, and text. It's very flexible, but it's also private so it didn't intrude with people's personal presence on Facebook." (Roa, Imaginer, 2012)*

> *"It [Facebook Group] gives us a sense of urgency and informality… something needs responding to quickly and now." (Raymonda, Imaginer, 2012)*

Facebook Groups are gaining prominence as vital communication channels with young people to

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[126] The content of Closed Groups cannot be viewed by Facebook users unless they are invited individually by a moderator to join the group. Additionally, members who join the group may interact with one another on the group page without having to add one another as Facebook 'Friends' (Facebook, 2014).

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drive civic, political and social initiatives. Imagination Studio's closed Facebook group was no exception. Park et al. surveyed 1,715 Texas-based college students on their use of Facebook Groups and concluded the following:

> *"Among the diverse applications of Facebook, Facebook Groups is a particularly popular and useful module that allows discussion forums and threads based on common interests and activities. Because of this application's ability to recruit members and spread messages easily through social networking, diverse political, social, and other special-interest (e.g., global issues, health concerns) organizations are creating online groups and utilizing the useful and fun enhancements of Facebook Groups." (Park et al, 2009, p.729)*

Park et al.'s study also revealed that students who use Facebook Groups more actively were more inclined to engage in social and political activities offline (2009, p.733). Although Park et al.'s research is limited to the local context of Texas, Eltahawy, an author on Middle East activism, offers a similar statement. Eltahawy refers to young people in the Middle East as 'generation Facebook':

> *They're using it [Facebook] to create grassroots groups and communities that will eventually translate into a real presence in society, and this bodes well for their ability to influence the futures of their respective countries. Generation Facebook might not be able to change their regimes today, but in building communities and support groups online, they are creating the much needed middle ground that countries like Egypt desperately require." (Eltahawy, 2008, p.77)*

Alongside its practical benefits for sharing ideas, managing tasks and tackling social and political challenges, the Facebook Group also had a vital role in improving relationships between Imaginers. Many Imaginers such as Nayla, Maryam, Hanane, Dima, Roa and Aisha believed that the Facebook group was the most favourable of the secondary communication channels to aid Imaginers in getting to know one another better, in connecting more often, and in understanding how to work better together. The Facebook Group is still active to this date (2015), helping Imaginers share their involvement in social initiatives and volunteering beyond Imagination Studio. Mark Zuckerberg, the founder of Facebook, predicted that "over the next 5 years, most industries are going to get rethought to be social, and designed around people" (2010, min.17:05). He believes that it is this particular principle that led to the revolutionary evolution of Facebook as a collaborative communication platform.

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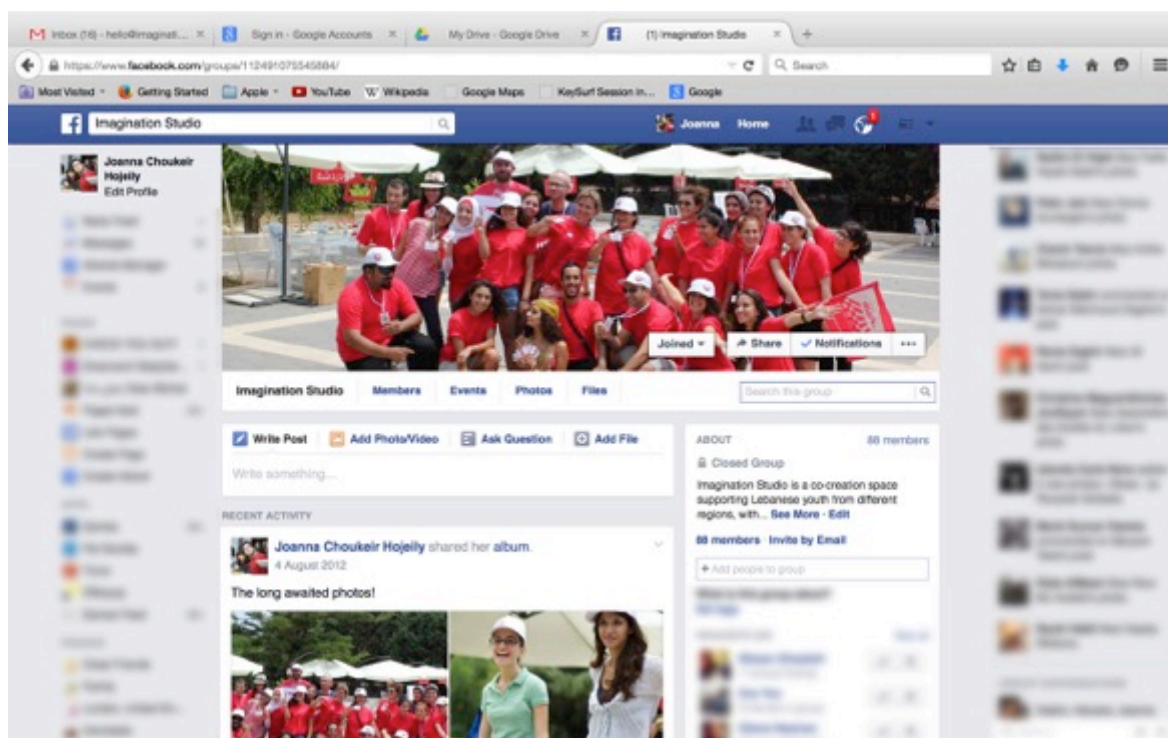
Figure 86: Screenshot of the closed Facebook Group used by Imaginers to stay in touch and connect between workshops. The group is still active to this date helping Imaginers share their involvement in social initiatives beyond Imagination Studio.

(6)   Mobile texts and calls: In a country where the population is just over 4.13 million and where 3.35 million mobile phones are in use (CIA, 2013), it comes as no surprise that Imaginers suggested mobile phone calls and texts as effective communication channels. Every Imaginer had a mobile phone and was asked for permission to share the number with other Imaginers. Those who consented gave their mobile numbers for inclusion in a password protected contact database, which was shared with all Imaginers. Mobile phones were invaluable when instant feedback or information was required, such as when getting directions for a workshop venue, responding to an urgent media or press opportunity for Imagination Studio, or informing others of a sudden change of plans. Mobile phones have exceeded their potential and demonstrated incredible functions[127] within the last decade, to connect communities around social challenges and mutual benefits in the most unusual ways (Hersman, 2013). Although this phenomenon is most revolutionary in Africa – a continent very recently connected on the mobile network – the simplicity of the mobile phone model holds broader potential as a communication channel for social innovation.

To conclude this section on Imagination Studio's communication channels, I recognise that the multiple mediums of the channels may seem complex and confounding to an external observer. However, each channel played a unique and complementary function (as summarised in Figure 80). Furthermore, Imaginers navigated the multitude of channels seamlessly, basing their choice on what they needed to communicate, the information they wanted to access, who they needed to communicate with, and how soon they needed their message to be received and responded to.

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[127] For example, mobile phones were used by The United Nations High Commissioner for Refugees (UNHCR) as a learning and training aid for staff members working on the field across Africa (Parker, 2013), and Pedigree relied on mobile texting to verify medicine and prevent counterfeits in Ghana (Hersman, 2013).

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According to Imaginer Youssef, "in this day and age, it is a must to have to use these sometimes 'free' and widely accessible channels to our benefit." This reflection on Imagination Studio's channels concedes that collaboration to develop social integration solutions is only possible through connecting stakeholders on a regular basis. Moreover, this connection can only be made possible through the primary, secondary, online and offline channels that the diverse groups of stakeholders share and use with confidence at the time of their involvement.

4.7 Branding

Previous research methods such as Explorations and Expressions Corner (Chapter 2: Delve) engaged with participants confidentially on a one-on-one basis and therefore did not necessarily require a strong brand presence. However, with the initiation of Imagination Studio, the public call for participation at TEDxBeirut, and the public piloting of the resulting ideas, the necessity for branding was evident to improve the trust and credibility of the research. According to Clifton et al., "brands are the promise of something" and historically, they have promised quality – "the quality of the product, service or experience" (2009, p.45). The improved brand perception may offer a more effective platform to influence individuals and stakeholders for the better (p.46). However, Schmidt and Ludlow warn against the development of a brand identity as a superficial exercise based on the impressions of the designer alone. They suggest that a successful brand must be "rooted in reality, with real relevance to all stakeholders" (2002, p.6-7). A brand represented through a relevant visual style and brand communications has the potential to achieve an emotional appeal with the audience it is targeting (p.1). Conveniently, previous primary research methods (such as Explorations and Expressions Corner) that benefited from a low profile presence, allowed for the preliminary testing of a brand approach through the methods' supporting visual materials. This testing engaged with the representative sample of participants and took note of initial reactions and feedback. For example, an Explorations participant from Zahleh commented that the visual materials were "clear, simple, very well put, attractive and close to the person" engaging with them (Explorations Participant, 2009), and an Expressions Corner participant from Mina thought the visuals were creative:

> "From one picture [icon], you let a person talk about how he perceives things. I haven't seen this visual approach anywhere else before, especially in Lebanon. I think it works very well." (Explorations Participant 07, 2010)

This positive interest in the branding approach gave me confidence to build on a similar visual language to develop a more integrated brand presence for Imagination Studio. The brand was applied to all communication materials such as the blog, workshop resources and summary films, and was extended to incorporate the signage, promotional materials and props of the pilot platform for Imagination Studio ideas: Imagination Market[128] (Figure 87). Imaginers expressed that Imagination Studio's brand presence added legitimacy and professionalism to the research (Sarah, Imaginer, 2012) and tied all resources and materials together to create a memorable effect (Charbel, Imaginer, 2012). Through its development, the Imagination Studio brand was defined by

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[128] Imagination Market is discussed in Chapter 5: Deliver.

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a number of parameters, such as (1) the values and personality of the research, as well as (2) the visual language adopted to represent it. The following sections reflect on each brand parameter.

Figure 87: Examples of branded research materials: (1) Explorations toolkit, (2) Expressions Corner cards, (3) Imagination Studio briefing pack, (4) Imagination Market lanyards.

(1)   Brand values and personality: The name 'Imagination Studio' resulted from the need to initiate safe spaces to tackle the deadlock of the Lebanese social structure, which was contextualised by the secondary research in Chapter 1: Discover, and then confirmed by the primary research in Chapters 2 and 3: Delve and Define.

The first safe space required for developing innovative ideas for social integration in Lebanon is a space for 'imagination'. Expressions Corner interviews revealed that Lebanese youth sense hopelessness for change or progression towards social integration. The following participant quotes are a brief reminder of this perception:

> "There is a big crisis in Lebanon, and it's hard to solve it even after 100 years… The stubbornness that: 'my political party, my religion, my sect is the right one'… that there is only one group that is correct and everyone else is wrong." (Expressions Corner Participant 08, 2010)

> "Coexistence is difficult because the majority of people are leaning towards sectarianism… There is no moving forward. I know a lot of people around me: 'I have nothing to do with you and you have nothing to do with me." (Expressions Corner Participant 24, 2010)

From these hopeless views, it was evident that a space for 'imagination' outside current constraints – beyond the limitations of the present and towards the possibilities of the future – would be essential. Commonly, 'Imagination' is defined as:

> "The faculty or action of forming new ideas, or images, or concepts of external objects not present to the senses… the ability of the mind to be creative or resourceful." (Oxford Dictionaries, 2013a)

It would be enormously ambitious to expect Imaginers to move from a hopeless space to one where they see their ideas taking shape; therefore, a space for 'imagination' would meet them half

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way, to explore 'imaginary' ideas for change. As ambitious as they may be, these ideas would place Imaginers in a more hopeful space for social integration than that space where they first started their journey in the research. Accordingly, the brand strapline and message, 'nothing is forbidden, limited or impossible' was created. This message formed the closing line of the TEDxBeirut public talk, the ending slide of the summary films, and the workshop wrap-ups. The strapline was also often enunciated by Imaginers to motivate themselves when confronted with an obstacle in their idea development process.

The second space needed for developing social integration ideas, was that of collaboration, where young people from various regions, backgrounds and disciplines could work together toward a joint goal. The term 'studio' is used in the context of a space where creative individuals from varied disciplines work together – such as artists, photographers, media professionals, and designers (Oxford Dictionaries, 2013b). This context coincides with the interdisciplinary principle of the research, and the diverse disciplines, backgrounds and experiences of Imaginers. The term 'studio' conveys the impression of a messy space where new connections are established and ideas explored, projects can be left unfinished, and mistakes made. Therefore, when combined, the terms 'Imagination' and 'Studio' branded the personality of a collaborative and creative space that provides a safety net for Imaginers to dream big, yet steer clear of daunting expectations.

(2)   **Brand visual language:** The visual language of Imagination Studio, and ultimately of the overall research brand, consisted of three key assets: the use of (a) icons, (b) colour and (c) type. The development of each asset is discussed below.

(a)   The use of icons: The language of iconography was adopted to communicate complex messages visually and render an academic research more appealing and exciting to a young audience. Iconography has a strong theoretical foundation in 'semiotics', which was introduced in the theoretical framework of communication design, under Chapter 1: Discover, Section 1.1.2 (2)(c). Edward Boatman showed that iconography is better understood by different cultures than other modes of communication (quoted in Paylus, 2010). In the Lebanese context, the social structure is diversely composed of 18 different social groups, who perceive their identities and cultures very differently; from the languages they choose to communicate in, to the music they listen to and the hobbies they engage with[129]. There is an apparent clash between Arab and Western identities, which is more pronounced among young people. This is bound to influence the visual language that would appeal to these varied social groups. For example, a visual language that adopts the Arabesque aesthetic is likely to lend itself to social groups who strongly associate themselves with an Arab identity, while a western popular culture aesthetic would lend itself to social groups who identify with a Western culture. A modern iconography aesthetic that enables Eastern and Western visual styles to meet halfway seemed to be the most inclusive approach to communicate the research with the widest range of youth groups in Lebanon. As noted previously, the application of

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[129] As discussed in Chapter 3: Define, in the analysis of Expressions Corner interviews.

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this visual style in earlier methods verified the adequacy of this iconographic approach among participants, and was therefore expanded to brand Imagination Studio. Another reason for adopting iconography was its function in communicating intangible concepts. Different visual languages provide different functions, with some representing literal objects and others representing concepts or ideas (Arnheim, 1969). For example, photographs and drawings might represent realistic objects, while icons and signs represent symbolic concepts (Zender, 2006, p.186-187). The function of the visual language used in Imagination Studio's brand is to communicate complex messages, such as the research methods adopted, the behavioural segments of the research target audience, the barriers to social integration in Lebanon, the themes of Imagination Studio workshops, and social integration ideas that would result from the process[130]. Therefore, icons were designed to represent each one of these abstract concepts with a tangible visual reference: a symbol. This symbol functions as a signifier evoking Imaginers' memory of the concept signified.

(b) The use of colour: The research brand needed to be vigilant of its use of colour. A research project I conducted in 2007 analysing contemporary socio-political graphics from Lebanon, revealed that over the last decade, the majority of colour hues have become attributed to a political party in Lebanon[131] (Figure 88) (Choukeir, 2009). As more and more political parties recognise the power of branding, they seek the services of creative agencies to refresh their brands and use colours, graphics and messages consistently in their visual communication with the public (Choukeir, 2009). This research needed to adopt a brand colour that is as inclusive as possible, and that would not be misinterpreted as representing or being initiated by a specific faction. The primary research conducted as part of Explorations and Expressions Corner revealed a united loyalty to a national identity across the sectarian divides. This national loyalty was triggered by the semiotic sign of the Lebanese national flag (Figure 50 in Chapter 2). This observation hinted that a brand colour informed by the colours of the Lebanese flag could relay nationalistic and inclusive values. The colours of the flag are: red that represents the blood of martyrs who contributed to Lebanon's independence, white that stands for the snow on Lebanon's mountain peaks (a unique geographical and climate feature in the Middle East), and green for the cedar tree, the country's emblem. However, a brand that uses the combination of red, white and green could risk being confused with the Lebanese Forces' identity. Therefore, through the process of colour elimination, this research adopted red and white for its colour palette. Imaginers felt that the use of colour was 'attractive' and 'appealing', and it made it difficult to assume which political party (if any) it represented (Raymonda, Imaginer, 2012).

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[130] Refer to the methods icons displayed on the section dividers of each chapter.
[131] For example, yellow is now associated with Hezbollah, the predominantly Shia Muslim political party; blue with the Future Movement which represents Sunni Muslims; blue and red with the Progressive Socialist Party representing the Druze sect; orange with a the Patriotic Movement, a party representing left-wing Christians; red and green with the Lebanese Forces and green with the Phalanges, both representing right-wing Christians; and most recently, violet with secular and independent political parties which do not wish to be associated with a specific sect.

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| Lebanese flag | Free Patriotic Movement | Hezbollah | Amal Movement |

| Lebanese Forces | Lebanese Phalanges | Future Movement | Progressive Socialist |
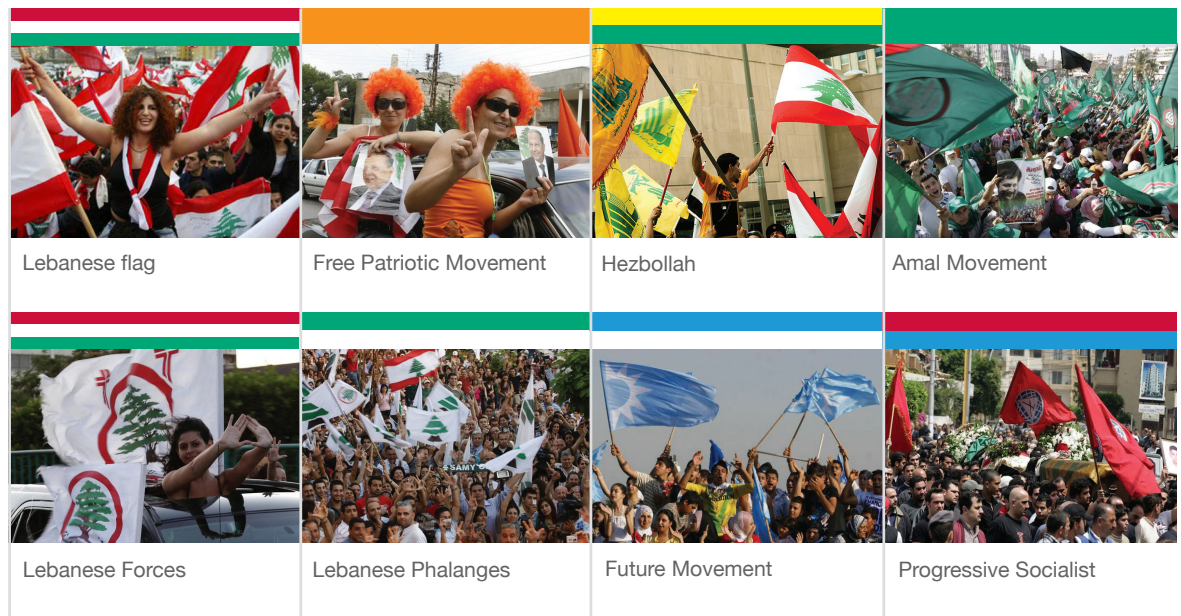
Figure 88: Analysis of the colour palettes adopted by Lebanese political party brands. This analysis demonstrates that the combination of red and white may be used to represent the National identify without conflicting with the Lebanese Forces colour scheme.

(c) The use of type: Similar to the conflict associated with the use of icons and colour, the typefaces the brand adopted needed to mediate between the diverse visual identities and cultures in Lebanon. A typeface style cannot be perceived as too 'Eastern' or too 'Western'. Additionally, brand messages needed to be translated in the popular languages of Lebanon – Arabic, English and French. This requires the use of both Latin and Arabic scripts. For the Latin typeface, Neue Helvetica was selected. Helvetica is "one of the most famous and popular typefaces in the world" and it "lends and air of lucid efficiency to any typographic message with its clean, no-nonsense shapes" (Linotype, 2013). The typeface is designed to be as 'transparent' as possible to place the focus on the meaning of the words typed rather than their aesthetic. To complement Helvetica, GE Dinar One's family was adopted for the Arabic script[132]. GE Dinar One was designed by Mourad and Arlette Boutros, and was based on the geometrical style of modern typefaces, whilst respecting Arabic calligraphy and cultural rules. GE Dinar One was designed with added linked straight lines[133] to match the aesthetics of the Latin baseline level and achieve harmony in multi-lingual typographic layouts (Figure 89). Boutros and Boutros recommended GE Dinar One's compatibility with sans serif and geometrical Latin fonts including Helvetica, Futura and Frutiger (2013), and their recommendation was adopted for Imagination Studio's brand.

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[132] Recently, a growing collection of typefaces known as Helvetica World are being introduced, offering a matching script to the Latin Neue Helvetica typeface in other world languages. Neue Helvetica Arabic was introduced in December 2009 (Schirmer, 2009), and this would have been the ideal typeface to accompany Neue Helvetica in the research branding. However, as this research started in late 2008, this was not an option at the time.
[133] This feature in the GE Dinar family is rare with Arabic typefaces as their calligraphic rules are significantly different from those of Latin typefaces, their x-height is often lower, their stroke weights alternate between thin and thick, and their connected characters render them challenging to use alongside Latin typography. Therefore, an Arabic typeface has to be meticulously designed with the intention of working harmoniously with Latin typography, or vice versa; Latin fonts need to be altered to work with Arabic typography.

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مشغـــــل الخيـــال
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قبل شرح هدف مشغل الخيال، أريد أن أشكرك
شكر خاص لمشاركتك في 'زاوية تعبير'.
مساهمتك ساعدتني أن أفهم بدقّة ووضوح نمط
حياة الشباب، تصرّفاتهم، ونظرتهم تجاه الإختلاط
في لبنان. بعد التحدّث مع أكثر من ١٠٠ شاب وشابة،
بدا واضحاً أن مسافة التواصل الجغرافية، والطائفية،
والسياسية، والإجتماعية بعيدة جداً بين معظم
الشباب في لبنان، وأن تأمين فرص الإختلاط لتقريب
هذه المسافة، يتطلّب جهداً كبيراً ومثابرة.
لذا وجدت من الضرورة المباشرة بمشروع مشغل
الخيال، الذي سيجمع بين مشتركين سابقين
في هذة الدراسة، بالإضافة إلى ناشطين إجتماعيين،
وأُخصائيّين في العلوم السياسية والإجتماعية،
ومتطوّعين، ومصمّمين في مختلف المجالات.
يستمر مشغل الخيال لنهار واحد يملؤه الإبداع،
بهدف التوصّل إلى أفكار لتقريب المسافات
بين الشباب في لبنان.

Before covering the aim of Imagination Studio,
I would like thank you very much for
participating in 'Expressions Corner'.
Your contribution helped me to clearly and
accurately understand the lifestyle of youth,
their behaviours, and perceptions towards
integration in Lebanon. After speaking to over
100 young people, it became clear that the
geographic, sectarian, political, and social
integration distances are very wide between
most young people in Lebanon, and that
providing integration opportunities to narrow
these distances require a lot of effort and
perseverance. Therefore, I found it essential
to initiate the Imagination Studio workshop,
which will bring together past participants in
the research, in addition to social activists,

Figure 89: The use of bilingual type in Imagination Studio's brand identity is represented in this section of a workshop invitation. The typographic layout shows how typefaces GE Dinar One and Neue Helvetica work harmoniously together.

In conclusion, the assessment of Imagination Studio's brand through revisiting the values and visual language (icons, colours, and type) applied in the earlier research methods, supported the refining of a holistic, strategic, consistent and unified branding approach. This brand was then adopted and adapted to support the research methods, and communicate the research process, thesis and ongoing outputs.

4.8 Language

The term 'language' relates to a broad range of multimodal applications, from verbal to non-verbal (Kress, 2009). This section is only concerned with the verbal languages – both spoken and written – that were used in Imagination Studio. It is important to restate here that the Lebanese educational system is trilingual (Arabic, English and French), and most Lebanese people use between two and three languages with varied degrees of fluency, when communicating. This section first discusses (1) Imaginers' preferences in regard to languages, and second relates how (2) the multimodality of Imagination Studio communication channels affected the choice of linguistic style.

(1)   Imaginers' language preference: Initially, audience-facing methods in the research provided resources that are translated into the three languages (Arabic, English and French), and participants could choose their preferred language(s). Despite participants coming from different backgrounds and regions, very few chose to communicate in French – whether in spoken or written form – although they did scatter some French words in mostly Arabic or English sentences. The low popularity of French was unexpected in a country where French is the second official language. According to Fadi Yarak, the General Director of the Ministry of Education in Lebanon, the majority of private and public schools are still teaching French as the first foreign language (cited in Dhumieres, 2011). Nevertheless, on reviewing recent research on Lebanon's use of languages for

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communication, a shift may be observed away from French in favour of English[134]. Due to the dominant use of English in youth popular culture[135], this language has "advanced from being the third spoken language in Lebanon to a more commonly spoken language that is now considered more important than French in many social, commercial and even academic societies" (El Doaihi, 2013, p.200). In 2000, 49% of Lebanese expressed that the English language is essential to learn, compared to 30% for French (Shaaban, 2000), and these figures are likely to be more polarised now, a decade later. This observation was further reinforced while recruiting Imagination Studio participants, as they preferred Arabic and English communications, and were indifferent to French. As a consequence of all the points above, it was agreed that Imagination Studio resources would be translated into Arabic and English only, and would omit French. The choice of whether English and Arabic would be used in combination or separately was defined by the mode of communication applied. This is discussed in the following section on multimodality.

(2)   Language and multimodality: An unexpected variation in the use of language in Imagination Studio, was the mode of the communication channel adopted. Gunter Kress states that "from the perspective of multimodality, profound questions around language pose themselves where there were none before" (2009). The rise of digital forms of communication has a significant impact on language and linguistic styles used. Section 4.6 of this chapter listed the various communication channels that Imagination Studio adopted. For the sake of linguistic analysis, these were segmented across a quadrant with two axes, one for spoken versus written and the other for offline versus online (Figure 90). This yielded four linguistic modes of communication: (a) the spoken offline, (b) the written offline, (c) the spoken online, and (d) the written online.

(a)   The written offline: This mode consisted of physical workshop resources and collateral such as idea sheets, briefs, agendas, and so on. These resources were made available in both Arabic and English. There is a significant difference in the vocabulary and sentence structure between spoken colloquial Lebanese Arabic and formal Arabic, which is more popularly referred to as Modern Standard Arabic and used in writing and official speech. Thonhauser, a linguist who researched the languages of modern Lebanon, confirmed that colloquial Lebanese Arabic in oral discourse contrasts with the use of a variety of languages such as English, French and Modern Standard Arabic in the written domain. He concludes that this contrast is due to, and shaped by diglossia (two varieties of Arabic used under different conditions within the same community) and multiliteracy (knowledge of Arabic, English and French) (Thonhauser, 2003, p.93). To render Imagination Studio communications simpler to understand and closer to the language spoken by young people, written communications adopted the colloquial Arabic used in oral discourse, rather than the more formal and less popular Modern Standard Arabic.

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[134] It is important to note that there are different types of 'English' worldwide. English in Lebanon, whilst strongly informed by Standard American English, is different in style and accent due to the influences of culture and other popular languages in the country. Many English literacy scholars are recognising "the need to take account of multiple Englishes and their enactments in spoken and written media" (Leung and Street, 2012).
[135] For example, there is only one French advertising billboard for every 19 English billboards (Hamoui, 2011), 7% of television programmes are in French compared to 37% in English (Shaaban, 2000), cinema films are almost exclusively being imported from Hollywood and are therefore in English (Shaaban, 2000).
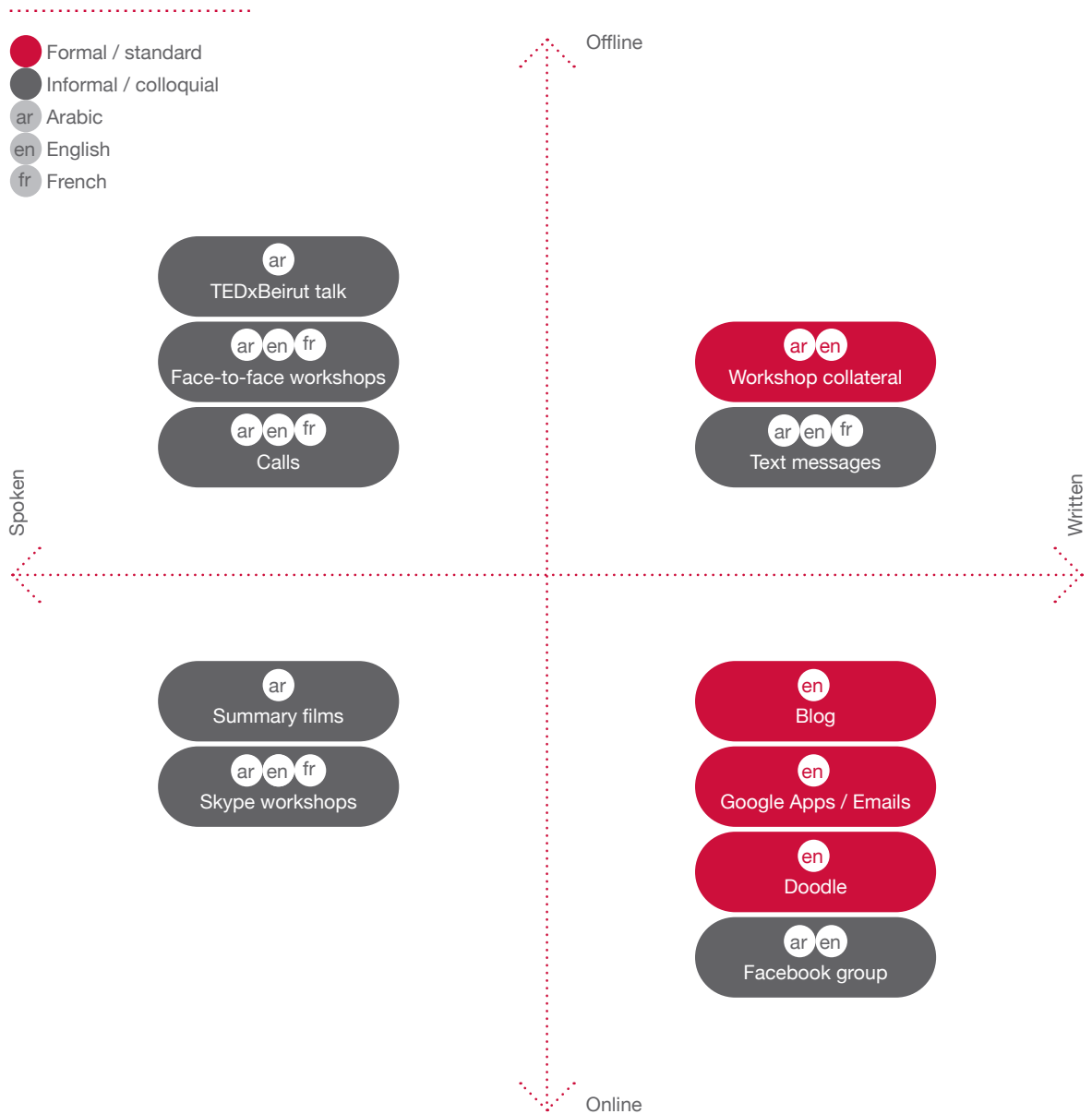
Figure 90: Matrix analysing the use of language in Imagination Studio's workshops series. The choice and style of language used alternated depending on the medium, format or channels of communication; whether online, offline, spoken or written.

(b)   The spoken online: This mode included Imagination Studio's Skype-facilitated workshops, telephone calls, as well as the voice-over recording in the summary films. Interestingly, in respect to spoken languages, whether the mode of the communication channel was online or offline had little effect on the choice of language or linguistic style adopted. Imaginers conversed over Skype or over the phone as they would face-to-face. Similarly, when recording the voice-over of the summary films, I selected the colloquial Lebanese Arabic to communicate the research and challenges in a style that authentically represents the language of Lebanon's social integration issues in society.

(c)   The written online: This mode included Imagination Studio's Facebook Group, Google Apps (emails, shared documents and spreadsheets, etc.), Doodle, and the blog. English was the main language of communication for all of these. It is evident that the English language is growing in popularity on digital and online written platforms. Linguistics professor Naomi Baron states that

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English is the language of the digital age, and it has now become a common language for online users worldwide (cited in O'Brien, 2012). Additionally, non-native English speakers are not worried about using their English online, as less attention is paid to grammar, spelling or accent (O'Brien, 2012). However, the style of English used by Imaginers varied between different online platforms. On the blog and Google Apps, the English language style used was formal. One cause for this formality could be my moderation of blog content to ensure high-quality public-facing communication about the research. This input could have driven Imaginers to use a similar tone of voice when contributing blog posts. As to the use of language in Google Apps, Imaginers regarded shared documents with a level of seriousness and responsibility that could have influenced their formal style of writing (Figure 91 (1)). In contrast, the Facebook Group attracted an informal use of the English language alongside a Latinised variation of Arabic known as Arabish:

> *"As the languages of the world came under pressure to meet the urgent demands presented by rapid, English dominated technological advancements, an apparent trend began to develop: the Latinisation of the characters of many non-Latin script languages (Danet & Herring, 2007)." (cited in Abo-Elezz, 2009, p.2)*

Therefore, Latin characters representing Arabic words were commonly used on Imagination Studio's Facebook Group as an alternative to typing in an Arabic script, which could be time and technologically restricting (Figure 91 (2)).

Figure 91: Two mediums that demonstrate how Imaginers' choice and style of language varied in online written communications; (1) a formal mainly English language was used on Google Apps while (2) an informal mixture of English and 'Arabish' was used on the Facebook group.

To conclude, Imaginers' use of language influenced how I developed my choice of language throughout Imagination Studio workshops. It became evident that the choice of language among young people in Lebanon is complex and is largely affected by their social group as well as the mode of communication. The more I familiarised myself, as a researcher, with each Imaginer, the more appropriate were the choices I made in regard to language. This evidences the need for

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researchers to adopt, adapt and tailor research approaches as their knowledge and understanding of project participants increases. Linguistic analysis in this section offered another contribution to the practice of communication design for social integration. The contribution recognises the significant value that language brings to a collaboration process, and the need to use the language that participants in the process are most familiar with, and that best aligns with the mode of communication utilised. The linguistic quadrant analysis method – which considers the spoken, written, online, offline, formal and informal modes of communication – hopes to offer a transferable approach that helps researchers assess the use of language in a collaborative process.

4.9 Ownership, ethics and sustainability

The three concepts of ownership, ethics and sustainability are interlinked in Imagination Studio.

(1)   Ownership: This refers to the theory of 'psychological ownership', defined as a state of mind in which the individual feels as though the target of ownership, whether material or immaterial, is theirs (Pierce et al, 1991). Thus the target becomes part of their psychological identify (Pierce et al, 2001, p.299). Many philosophers and psychologists[136] have shown that investing energy into something that we create results in an increasing sense of psychological ownership of it:

> *"The investment of the self comes in many forms, including investment of one's time; ideas; skills; and physical, psychological, and intellectual energies. As a result, the individual may begin to feel that the target of ownership flows from the self. The more individuals invest themselves into a target, the stronger their psychological ownership for that target will be."* (Pierce et al, 2001, p.302)

Therefore, the theory of 'psychological ownership' suggests that as Imaginers offer more input, time and energy into workshops, their sense of ownership of ideas and solutions they are developing increases. In addition, it is anticipated that the interdisciplinary team structure within Imagination Studio takes the sense of ownership from the individual to the collective – multiple Imaginers in each team tackling a shared challenge and investing together towards solutions. Congruently, Tim Brown explains that "in an interdisciplinary team there is collective ownership of ideas and everybody takes responsibility for them" (2009, p.28).

(2)   Ethics: Moving forward to the relationship between ownership and ethics, if Imaginers establish a strong sense of psychological ownership over their contributions, it is only ethical from a researcher's perspective to acknowledge and recognise that ownership rather than dispute or prohibit it. As a researcher performing the role of facilitator in Imagination Studio's development process, my investment in terms of time, energy, knowledge and resources offers me a sense of psychological ownership that is more attached to the methodological framework than to the co-created ideas Imaginers worked on. Therefore, the former (the methodological framework) was embodied in this thesis that I am authoring and owning, while the latter (the co-created ideas) were placed under a Creative Commons Attribution Non-Commercial Share-Alike Unported License, giving anyone in the world with the will and initiative to pursue ideas further non-commercially, the

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[136]   Including Locke (1960), Sartre (1969), Marks (1976), Czikszentmihalyi, Rochberg-Halton (1981), and Pierce (2001, p.302).

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freedom to do so, with attribution to the researcher[137]. Creative Commons is a non-profit organisation that enables the sharing and use of creativity and knowledge through free legal tools:

> *"Creative Commons develops, supports, and stewards legal and technical infrastructure that maximizes digital creativity, sharing, and innovation […] Our vision is nothing less than realizing the full potential of the internet – universal access to research and education, full participation in culture – to drive a new era of development, growth, and productivity." (Creative Commons, 2014a)*

Imaginers were asked to sign a consent form explaining that all ideas generated through Imagination Studio's process would be licensed under Creative Commons, and that they would have the right – but not the obligation – to build on or implement them beyond the workshops and pilot, or share them with anyone who has the motivation, capacity and capability to do so. This is the extract from the consent form:

> *"The ideas that result from Imagination Studio will be placed under a Creative Commons license, which supports the sharing of knowledge and creativity among all, and provides everyone the right and opportunity to draw on the ideas generated, and to develop and implement them with the aim of improving the social integration in Lebanon. Following Imagination Studio, we will curate together a selection of ideas to implement on the ground on a small scale and evaluate their success. All participants are invited to volunteer to help implement the ideas, but this is not compulsory." (Appendix 9, Imagination Studio consent form, 2011)*

(3)   Sustainability: finally, it is also essential to examine the relationship between ownership and sustainability. Sustainability is defined in this context as:

> *"The infrastructure that remains in a community after a research project ends. Sustainability includes consideration of interventions that are maintained, organizations that modify their actions as a result of participating in research, and individuals who, through the research process, gain knowledge and skills that are used in other life domains." (Altman, 1995, p.527)*

Since the 1990s, a vast array of literature from researchers working on health interventions in communities has identified the challenges of transferring interventions from the researcher's experimental context, to delivery by communities themselves, and the value and drivers of sustaining long-term social change[138]. One of these sustainability drivers – among others – according to David Altman, is managing ownership and control between researchers and the community to ensure sustained interventions. By encouraging the community to participate in the research, they develop a stronger sense of ownership of the interventions as well as the knowledge and skills required to sustain them (Altman, 1995, p.528). Despite the fact that literature on ownership and sustainability has been informed by empirical research on health interventions, I believe the same notion is transferable across social integration interventions. During the Discover phase (Chapter 1), I, as a researcher, had strong control over the research methods and their

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[137] The Creative Commons Attribution Non-Commercial Share-Alike Unported License offers anyone the freedom to share, copy and redistribute ideas in any medium or format, as well as adapt, remix, transform and build on the ideas. However, the user must attribute Imagination Studio by Joanna Choukeir on any shared or adapted ideas, the ideas cannot be used for commercial purposes, and any ideas shared or adapted must be distributed under this same license (Creative Commons, 2014b). The full legal code of this license is available at this Creative Commons link: http://www.creativecommons.org/licenses/by-nc-sa/3.0/legalcode

[138] Researchers include Altman (1995, pp.526-536), O'Loughlin et al. (1998, pp.702-712), Shediac-Rizkallah & Bone (1998, pp.87-108), Pluye et al. (2004, pp.121-133), Swerissen & Crisp (2004, pp.123-130), and Johnson et al. (2004, pp.135-149).

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application to ensure an adequate evidence-base was gathered and a clear understanding of the social integration context and challenges was developed. However, as the research progressed over the following years, members of my target community became more involved, initially as participants sharing their attitudes and experiences (Chapter 2: Delve; Chapter 3: Define) and later as Imaginers developing and testing social integration interventions (Chapters 4 & 5: Develop; Chapter 6: Deliver). As I released my sense of control of the research, Imaginers' ownership of the research outputs increased, thus providing the adequate driver for sustainable interventions beyond the end of the research. This process enhanced Imaginers' trust in my abilities and direction as a facilitator, as confirmed by Benjamin Broome in a similar study he conducted in Cyprus (2002, pp.318-319). I note a particularly memorable observation by Imaginer Aisha, when on an occasion and due to illness, I was unable to attend one of the last preparation meetings prior to piloting ideas:

> *"I think the fact that you weren't there changed something: the people who attended that meeting, it just made them that much more involved and independent. They realised how important this was for you and for their teams individually. I told them, at this point, each individual person has to tell me what they had to do before the final rehearsal in a few of days. They didn't say 'Joanna will do this'… they realised that they were responsible for things they had to do within their pilot booth. Ownership, authority, responsibilities, really changed that day." (Aisha, Imaginer, 2012)*

This reflective observation through Imagination Studio's experience helped me formulate the 'sustainability theory' illustrated in Figure 92. The relationship between researcher control and community ownership is inversely proportional. To warrant evidence-based yet sustainable interventions, it is essential that the research starts with high levels of researcher control and incrementally release control to build community ownership. Thorpe and Gamman refer to the role of the designer in this context as 'the good-enough designer', where a designer does not try to 'do it all' for the other actors, but try to enable other actors in the co-design process to develop their own capacity and to draw on their own assets (Thorpe & Gamman, 2011, pp. 220-221). Chapter 7: Determine Impact (Section 7.2.1 (6)) evaluates the research outputs and analyses how the increased sense of ownership among Imaginers paved the way towards sustainability beyond the pilot.
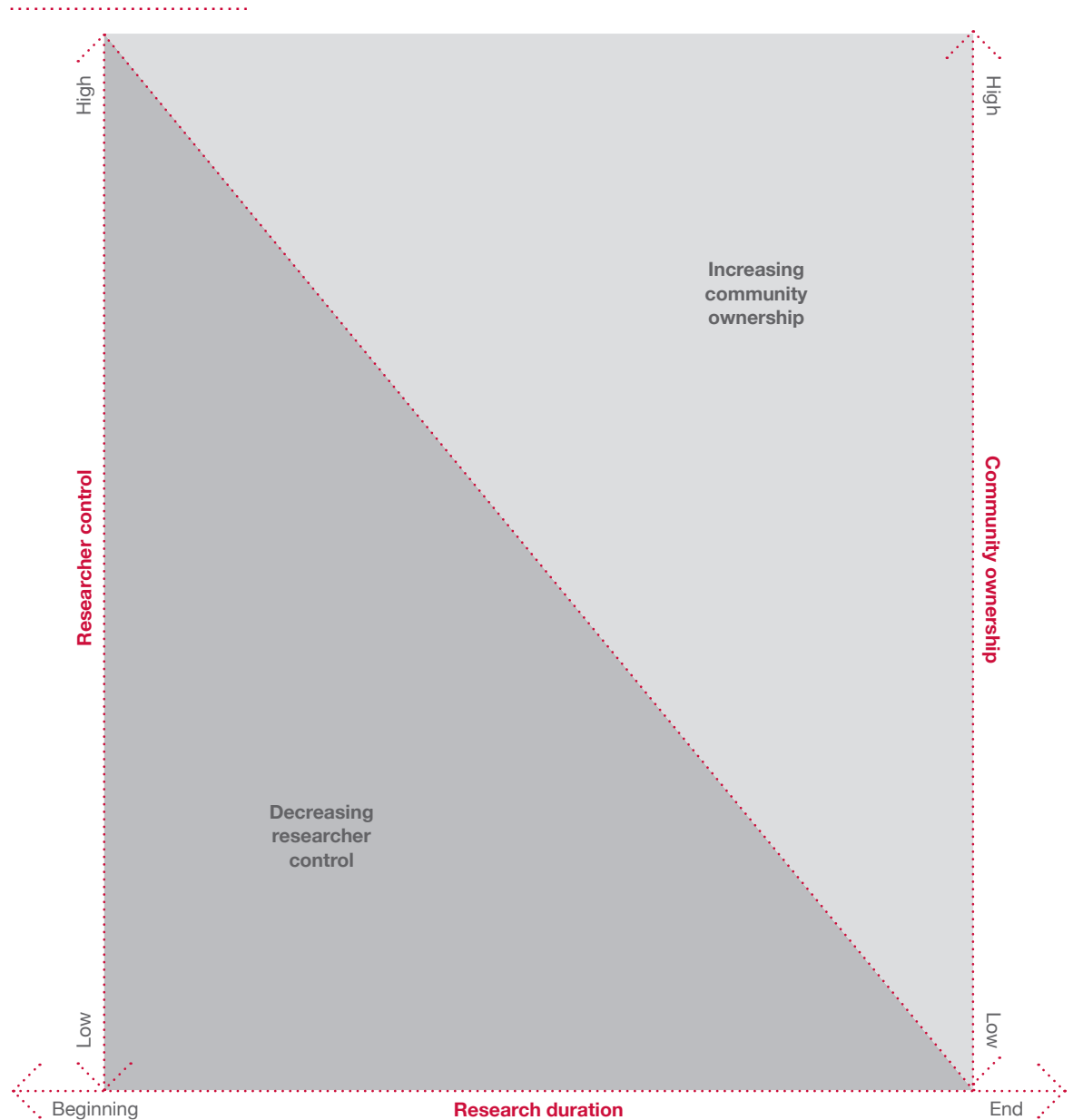
Figure 92: The diagram illustrated the 'sustainability theory' informed by this research. The theory explains that for interventions to be both evidence-based and socially sustainable, the research needs to start with high levels of researcher control in the beginning to provide the evidence base, and end with high levels of community ownership towards the end as the researcher releases control and empowers the community to sustain interventions.

4.10 Documentation for progress and evaluation

Imagination Studio workshops were occurring over a period of five consecutive months, with approximately a month between workshops. Therefore, documentation was deemed essential, firstly to capture conversations and progress, secondly for feedback and evaluation, and thirdly to communicate and promote the research. Documentation enabled teams to efficiently remind themselves at the beginning of a workshop of the idea progress they achieved at the previous workshop and to plan what the next steps would be. Documentation also allowed Imaginers who missed workshops to be updated by their team members. Secondly, documentation in the form of feedback was necessary to reflect on and evaluate the methodological process of Imagination Studio. Thirdly, documentation captured the workshops to facilitate the communication and promotion of the research to communities of practice who may be interested in replicating or adapting the process. Workshops were documented using one or more of the following tools.

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(1)   Data-capture sheets: Teams used these sheets to record their ideas and developments, either through writing, drawing or physical prototypes. As Joan Lipson Davidson evidences in a 1996 study, drawing used in conjunction with writing contributes to the design thinking process. Writing and drawing portray different aspects of an idea and work together to communicate complementarily (Davidson, 1996). The templates for data-capture sheets were designed for Imaginers to use depending on workshop activity, and the ideal format and layout for capturing the activity outputs. Data-capture sheets varied from blank canvases and storyboards to more structured tables and timelines (Figure 93). Chapter 5 discusses the content of the workshops, including data-capture sheets designed to accompany each workshop activity where required.

Figure 93: An example of a data capture sheet used by each team during the Develop workshop to document how their idea supports a change in attitudes and behaviours in their target audience.

(2)   Audio recording and filming: These tools were used to record team presentations that often occurred toward the end of a workshop, when teams shared progress they had made on their ideas.

(3)   Photography: All workshops were photographed to gather visual documentation of the setting and process. Imaginers offered their consent for photographs to be taken and used to communicate the research in presentations, publications, on Imagination Studio's blog, via the researcher's website

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(www.joannachoukeir.com), and other relevant social media streams (see consent form in Appendix 9).

(4)   Feedback forms or emails: These forms were distributed at the end of workshops or emailed to Imaginers following a workshop to gather feedback on positives, negatives and suggested improvements of each workshop (Figure 94).
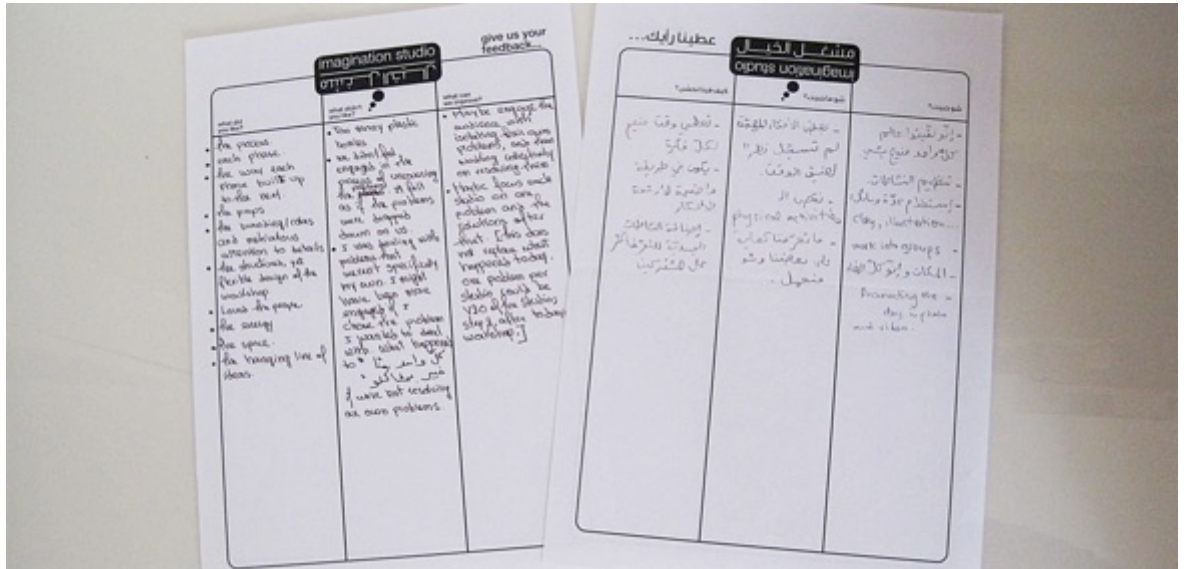
Figure 94: Examples of feedback forms used to evaluate the Ideate workshop.

(5)   Skype interviews: These were conducted when feedback forms were deemed unsuitable; for example, when in-depth feedback and reflection was required. The interviews prompted Imaginers to answer open-ended questions about their perceptions and experiences during workshops. At the end of the entire Imagination Studio workshop series, in-depth interviews were conducted with each Imaginer, inviting them to feedback on their overall experience using past workshop agendas, photos and question slides[139] as prompts to trigger memories of content and context.

Following each workshop, the documentation collected was redesigned or restructured in a format that communicated the workshop outputs to the Imaginers clearly and concisely. The format was chosen according to the type of content and how it would best be communicated, considering the model of delivery of the following workshop. In some instances, this was a bulleted list, a summary, a short film (Figure 95), a visual storyboard, or a presentation. Documentation was shared with Imaginers on Imagination Studio's blog, Facebook group, by email and during workshops. This approach helped communicate a consistent flow of progress and ensured that all Imaginers were on the same page.

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[139] See Appendix 11 for thumbnail versions of the slides used to gather feedback from Imaginers at the end of Imagination Studio's process.

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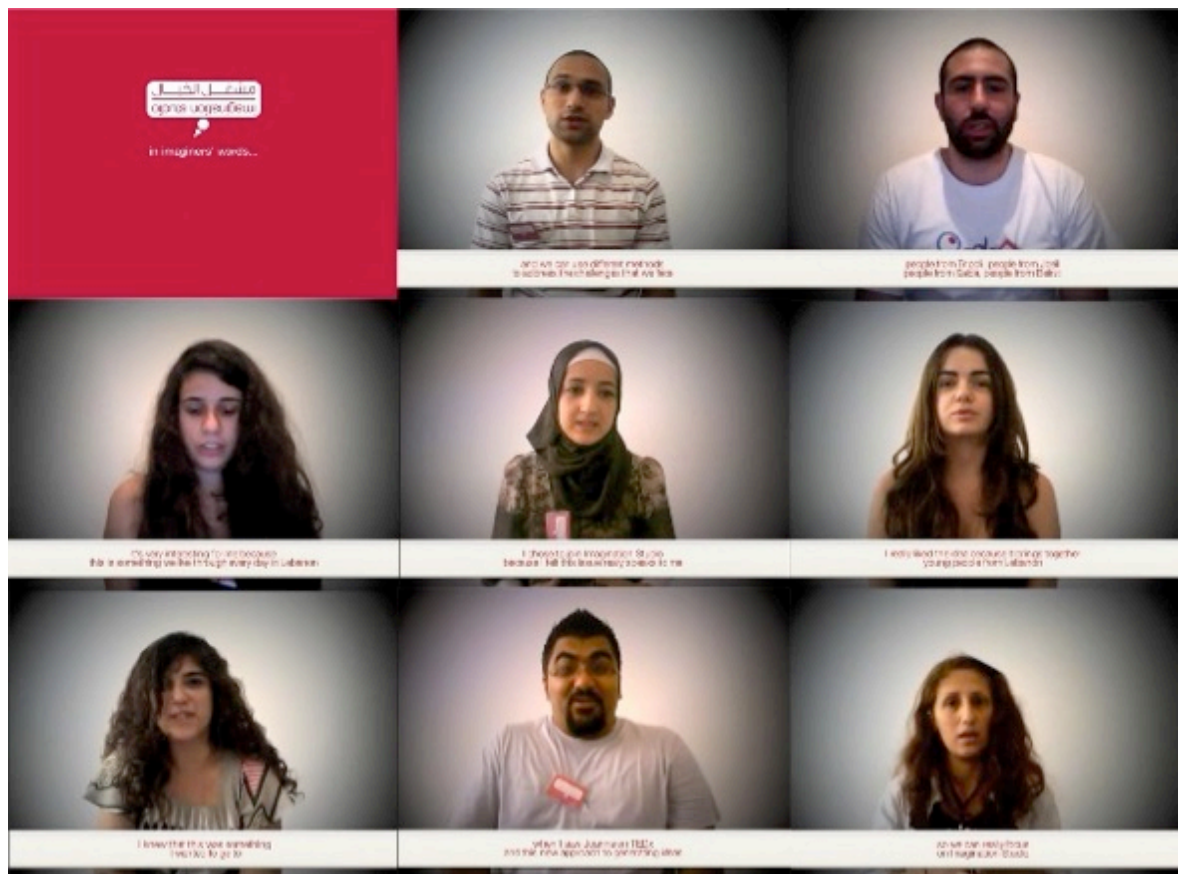
Figure 95: Stills from video interviews conducted with Imaginers documenting their reflections on why they joined Imagination Studio, what they have gained from the process, and what they would improve. The videos were shared back with Imaginers, but were also analysed for the purpose of this research, and used in presentations to communicate the research to communities of practice. The full-length video is available via this link: www.vimeo.com/44418749.

All the above documentation tools were invaluable to review and reflect on the methodological framework of Imagination Studio. The description, analysis and interpretation process adopted in this chapter is, as a matter of fact, based on the analysis of data gathered using these documentation tools. This rigorous documentation process provided an evidence-base for Imagination Studio's framework, and facilitated reflection on how practice meets and builds on theory as observed throughout this chapter.

4.11 Chapter conclusion

This chapter presented the methodological framework for Imagination Studio. The development of the framework was informed by my collaborative design experience as a practitioner, an interdisciplinary review of practices and theories that overlap with different elements of the framework, and a process of description, analysis and interpretation (Wolcott, 1994) of Imaginers' experience. Through Imagination Studio's case study application, this practice-led research contributes a number of findings that support designers, researchers and organisations to embark on collaborative workshops with diverse stakeholders, in order to develop solutions for tackling social segregation. These findings are summarised below.

(1)   Recruitment: An effective collaboration process ensures that participants represent the different stakeholder groups affected by the lines of social segregation as well as groups equipped with

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relevant experiences, knowledge and skills. These stakeholders include members of the target audience from the Open and Curious social integration segments, topic experts, entrepreneurs and designers. Recruitment is best founded on the 'social exchange theory' (Elsevier, 2006), with clarity from both the researcher and participants regarding what the valuable non-financial social exchange would be between parties, what participants hope to gain from their involvement, and how the researcher would design an experience that is of value to participants.

(2)   Team culture: Each team is assigned a particular social integration barrier to address, in order to render participants' mission focused and achievable. As participants are diverse, it is recommended that smaller teams of up to five members self-organise based on their interest in or knowledge of a defined barrier, in order to ensure that meaningful interaction and cohesion is achieved. Often, not all the recruited participants will be committed throughout the process. However, it is healthier for teams to retain active participants and to lower their expectations of those who are less committed. Autonomous and non-hierarchical teams with naturally emerging leaders (Taggar et al, 1999) empower team members with a sense of aptitude, influence and confidence in their roles.

(3)   Workshop structure: The frequency of workshops needs to strike a balance between respecting the time participants are willing to invest in the process, and ensuring a dynamic momentum is maintained between workshops. Flexible agendas that clearly outline the scope of each workshop according to aims, progress, activities, and action planning, ensure the time participants invest during workshops is productive and beneficial for all parties. Different workshop participation models are a significant factor for productivity as well, with 'en masse' facilitation improving participants' sense of belonging to a shared vision, 'paired' facilitation leveraging peer-to-peer feedback, and 'one-on-one' facilitation offering bespoke support.

(4)   Tools and activities: The development of social integration interventions benefits from the value of interdisciplinarity when identifying workshop tools and activities that support participants to progress through the design process. Disciplines with relevant tools and activities to contribute include but are not limited to behavioural science, community development, social marketing, service design, and human-centered design. However, the value of using these tools lies in their potential when used alongside other interdisciplinary tools, or when adapted and merged to suit workshop aims.

(5)   Communication channels: Channels that connect participants during and between workshops are essential to maintain the dynamics of collaboration. The choice of channels needs to be based on an understanding of what participants already use most and best, as requiring participants to get acquainted with a new channel is likely to hinder communication. Rapid advances in technology offer vast opportunities for efficient communication among young people, especially with the abundance of social media platforms and Skype. These bridge distances and facilitate collaboration in contexts where the social segregation is affected by geographic immobility.

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(6)   **Branding:** A brand is pivotal for building trust and credibility in the process, improving the exposure of the research among communities of practice, offering participants a sense of belonging to a shared set of values, and maximising the influence of the interventions developed. Within the context of social integration however, it is important to note that segregated social groups are often represented through well-established yet often informal political or religious branding elements. It is therefore crucial that the researcher understands the visual language of existing social group brands, in order to develop an impartial brand that is perceived by participants as inclusive of all social groups involved.

(7)   **Language:** To ensure seamless communication and comprehension between the researcher and participants, it imperative that the language(s) used in the workshops is/are founded on participants' preferences. Additionally, it is vital to understand how the multimodality (Kress, 2009) of communication channels may affect the choice and style of language. For example, different languages and linguistic styles may need to be adopted for each of the following modes: the spoken offline, the written offline, the spoken online and the written online.

(8)   **Ownership, ethics and sustainability:** The 'theory of psychological ownership' (Pierce et al, 2001, p.299) evidences that the more input (time, energy, skills) participants invest in workshops, the higher their sense of ownership of the ideas they are developing. With a stronger sense of ownership from participants and reduced researcher control, the ideas are more likely to be sustained and progressed by participants beyond the end of the research. Therefore, good ethical practice requires that consent forms articulate that participants are granted ownership of the developed ideas, whilst the researcher owns the workshop process. Placing ideas developed under a Creative Commons license may be a viable option to consider (Creative Commons, 2014a).

(9)   **Documentation:** Thorough documentation of the workshops is essential to capture the development process of ideas and ensure all participants are on the same page. Furthermore, documentation is required to communicate and promote the research, and to capture feedback from participants to evaluate the workshops' impact and process. The choice of documentation tools is dependent on the format and content of workshop activities and the preference of participants, but they may include data capture sheets, audio recording, photography, feedback forms and interviews, and follow-up calls and emails.

A common denominator across the findings listed above is that the framework was designed in collaboration and consultation with the specific cohort of Imaginers, who comprise Lebanese young people, designers, entrepreneurs and social experts. Imagination Studio contributes a meta-framework which demonstrates that co-designing the development process of interventions with participants is as important as co-designing the social integration interventions themselves. This is because the framework creates the logistics, environment and foundations that support the collaborative idea generation process. Ultimately, participants need to feel comfortable and empowered with the different aspects of the framework to offer their best contribution to the

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development process. As a result, it is important to be mindful of the limitations of the framework for transferability. Whilst the overall findings from Imagination Studio's framework provide useful guidance for communities of practice designing and facilitating collaborative workshops to design social integration interventions, the framework cannot be prescriptive about the channels, languages, workshop frequency, and other specifics, as these would need to be collaboratively agreed on with the cohort of workshop participants in any new context, prior to the initiation of the workshop series. Chapter 5 discusses the tools, content, and outcomes of each workshop in Imagination Studio's workshop series.

Chapter 5

Develop
Co-design Interventions
(The Workshop Series)

Discover
–
contextual review
(chapter 1)

Determine Impact
–
evaluation
(chapter 7)

Delve
–
insight gathering
(chapter 2)

Diverge
–
communication design
for social integration
(transferable guidelines)

Deliver
–
pilot interventions
(chapter 6)

Define
–
analysis and findings
(chapter 3)

Develop
–
co-design interventions
(chapters 4 & 5)

Research Methods

imagination studio

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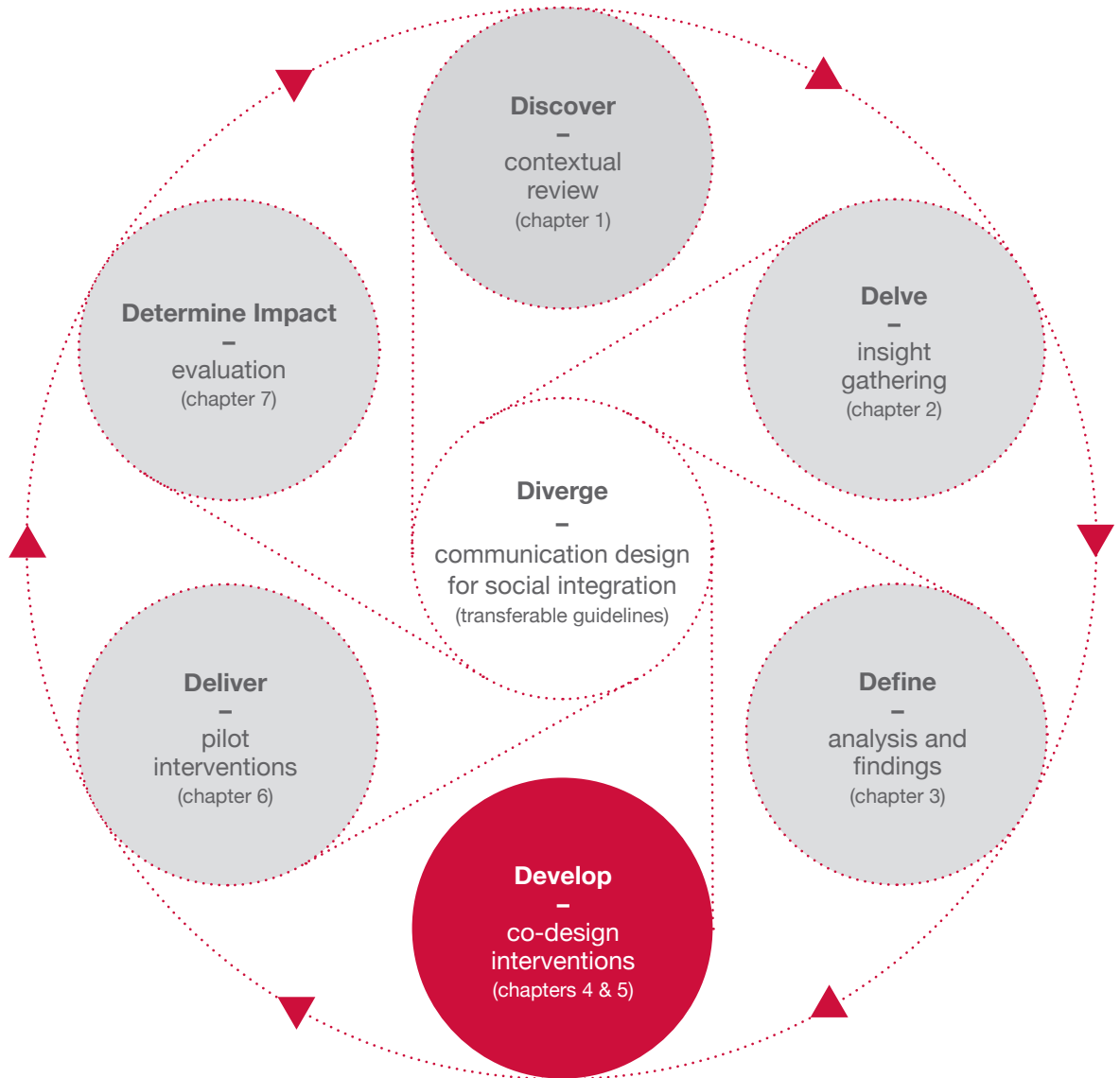
5.0 Chapter introduction

This chapter introduces Imagination Studio's five consecutive workshops: Ideate, Chit Chat, Develop, Map Assets, and Prototype. The workshop series guided Imaginers through the solution development process from understanding their team's individual social integration brief, to generating and prototyping ideas for interventions to respond to it. The workshop series was based on my practical experience in designing and facilitating collaborative design workshops to address social challenges[140]. The following sections present the content and range of activities explored during each workshop, reference influences from various communities of practice where appropriate, and interpret feedback from Imaginers. The workshops' adoption and adaptation of activities, methods, tools and techniques from various disciplines reinforces the value of interdisciplinarity in this and similar socially focused practice-led research. The ideas generated as outputs of the workshop series are often used in this chapter to exemplify activities in the workshop series. However, a thorough description of each intervention idea is presented in Section 6.3 of Chapter 6: Deliver.

5.1 Ideate workshop

The very first workshop took place in September 2011 at nSITE, which is a space in Beirut offered by n-Community Creativity – "a community learning space for collective creativity" (n-Community Creativity, 2013). The Ideate workshop offered a taster for Imaginers to explore whether they would be interested in becoming involved in Imagination Studio and attending the subsequent workshops. As a result, the workshop consisted of a comprehensive but condensed 'develop' process that would be elaborated further through the workshops to follow. As established in the introduction of this chapter, the Develop stage is concerned with generating ideas and solutions to address a problem. For that reason, the Ideate workshop aimed to firstly introduce Imaginers to the problem – portrayed as social integration barriers in Chapter 3: Define (Section 3.3) – and secondly facilitate the generation of a broad range of ideas to overcome these barriers. The ideas could then be refocused and developed in more detail during subsequent workshops. The Ideate workshop adopted the 'en masse' participation model (discussed in Section 4.3: Structure), which brought together 30 Imaginers in the same workshop space (Figure 96). The content of the Ideate workshop is founded on Edward De Bono's 'lateral thinking' tools, which were deemed a fitting approach to generate solutions that creatively disrupt Lebanon's stagnant and perpetual social segregation issue, as introduced in Chapter 1: Discover, Section 1.1.1 (3).

> *"Lateral thinking is concerned with breaking out of the concept prisons of old ideas. This leads to changes in attitude and approach; to looking in a different way at things, which have always been looked at in the same way. Liberation from old ideas and the simulation of new ones are twin aspects of lateral thinking." (De Bono, 2009, p.8)*

The four-hour workshop agenda consisted of a range of activities enabling idea generation (see the agenda in Figure 97). The activities included speed meeting, team formation, an introduction to the research, co-defining social integration, co-mapping local assets, a lateral thinking challenge, co-

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[140] This experience was gained while working at Uscreates, and facilitating workshops at the London College of Communication and Kingston University.

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designing ideas in teams, cross-team feedback on pros and cons, and finally shaping the framework of Imagination Studio workshops to follow. Each activity is discussed individually as follows.

Figure 96: Imagination Studio's Ideate workshop, held on the 1st of October 2011 at nSITE, and attended by 29 Imaginers. The workshop facilitation mode was 'en masse'.

Ideate
Agenda

1:45 – 2:00	Arrivals and registration
2:00 – 2:10	Welcome
2:10 – 2:30	Speed meeting
2:30 – 2:45	Research overview and agenda
2:45 – 3:15	Co-defining 'integration' and a 'good idea'
3:15 – 3:30	Co-mapping our assets
3:30 – 3:50	Break
3:50 – 4:00	Creative thinking challenge
4:00 – 4:40	Co-designing ideas in teams
4:40 – 5:00	Pros and cons team feedback
5:00 – 5:15	Co-developing ideas in teams
5:15 – 6:00	Team presentations
6:00 – 6:20	Break
6:20 – 6:50	Future Imagination Studio brief
6:50 – 7:30	Team presentations
7:30 – 8:00	Conclusions and feedback

Figure 97: The agenda for Imagination Studio's Ideate workshop.

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(1)   Speed meeting and team formation: On arrival, Imaginers were paired up in two lines facing one another, and were given engaging cultural topics for discussion, such as sharing their favourite meal, place, dance steps or song. With each new topic, one line moved one person across, thus creating new pairing combinations. This setup enabled Imaginers to meet most people in the room in only a few minutes (Figure 98). Following the speed meeting exercise, Imaginers were asked to self-organise according to the social integration barrier[141] (as identified in Section 3.3 of Chapter 3: Define) they were most interested in or equipped with skills or knowledge to tackle. The barriers were clearly labelled on tables (Figure 99), and Imaginers' name tags were colour-coded to reflect the three segments of participants recruited to take part: (a) target audience, (b) topic experts, and (c) entrepreneurs and creatives (as defined in Section 4.1: Recruitment). The colour-coded nametags allowed Imaginers to self-organise into teams ensuring an equal representation of the three colours; thus forming a multidisciplinary experience, knowledge, and skill base in each team.

Figure 98: Speed meeting activity.
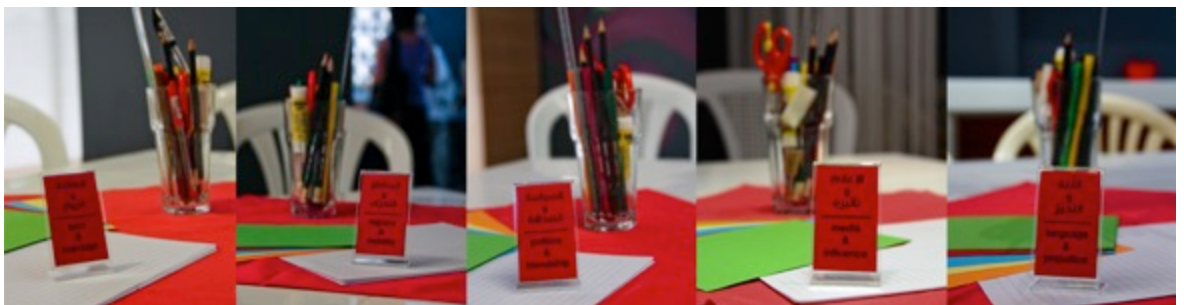
Figure 99: Each table was labelled with one of the five barriers to social integration, and Imaginers were invited to join a table of their choice to generate ideas to overcome this barrier.

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[141]   The social integration barriers that formed team challenges were: Sect and Marriage, Regions and Mobility, Politics and Friendship, Language and Prejudice, and Media and Influence (Chapter 3: Define, Section 3.3).

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(2)   **Introduction and research overview:** A co-creation etiquette was introduced in order to set the scene for the workshop's atmosphere and expectations. Throughout my and my colleagues' experiences of facilitating co-creation workshops at Uscreates, we have been observing the energy and input of participants, and collating etiquette points that we feel encourage participants to be less apprehensive and resistant, and more creative and dynamic (Uscreates, 2013a). This observational practice yielded ten motivational points that I shared with Imaginers at the Ideate workshop:

(a)   Lots of rough ideas are better than one glossy idea

(b)   No idea is a bad idea and there is no right or wrong

(c)   Everyone here is an expert in something so listen to their ideas carefully

(d)   Two heads (or thirty) are better than one

(e)   Focus on possibilities, not limitations

(f)   Document everything, don't keep it in your head

(g)   Make and draw, express your ideas visually

(h)   You may opt out of any activity you're not happy with

(i)   Our time together is precious, use it wisely

(j)   Have fun

Once expectations had been set, it was crucial to provide an accessible and concise overview of the research to date, in order to get all Imaginers on the same page. The research overview included findings from the Discover, Delve and Define stages, as well as the aims of the Develop stage and Imagination Studio workshops. This overview was edited into a ten-minute stop-motion summary film screened during the workshop. Section 4.6.2 (2) in Chapter 4 discussed the aesthetics and communication approach used in this film[142]. Imaginers were then given the opportunity to ask questions and request clarifications.

(3)   **Co-define 'social integration':** An inconsistent definition for the term 'social integration' can create conflict in a collaborative process, as Imaginers could misunderstand or disagree on the ultimate aim of the ideas they are generating. As identified in Section 1.1.1 (3) of Chapter 1: Discover, the term 'social integration' – the ultimate outcome of Imagination Studio ideas – consists of a broad spectrum of relationships varying from co-existence, to collaboration, to cohesion (Donelan & O'Hagan, cited in UNDESA, 2005, p.22-25). This broad definition was further emphasised by Lebanese youth during their Expressions Corner interviews (Section 3.2 of Chapter 3: Define). Despite the absence of a shared definition for social integration among young Lebanese, it is important to acknowledge that the segments[143] identified in Section 3.4 of Chapter 3: Define, suggested that young people may be at different stages in their personal social integration journey. Therefore, to establish buy-in and commitment to solution-making, it is fundamental that each Imaginer develops ideas that aim to achieve the stage of the social integration spectrum that they

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[142] The film may be viewed via this link: http://www.imaginationstudio.org
[143] The different young people segments analysed in Chapter 3: Define (Section 3.4) were: Open, Curious, Sceptic, Stubborn and Distant.

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agree with or aspire to reach. To manage this process, the four definitions offered above by Expressions Corner participants were placed on a physical axis during the workshop, visualising the various stages of social integration, from co-existence, to collaboration, to cohesion, to secularism (Figure 100). Imaginers were then asked to stand near or between definitions they most agreed with. This demonstrated the disparity between their attitudes towards social integration, and offered me the opportunity to articulate that an agreement is not essential, and that each Imaginer is only expected to develop ideas that accomplish social integration at the stage they find convincing.
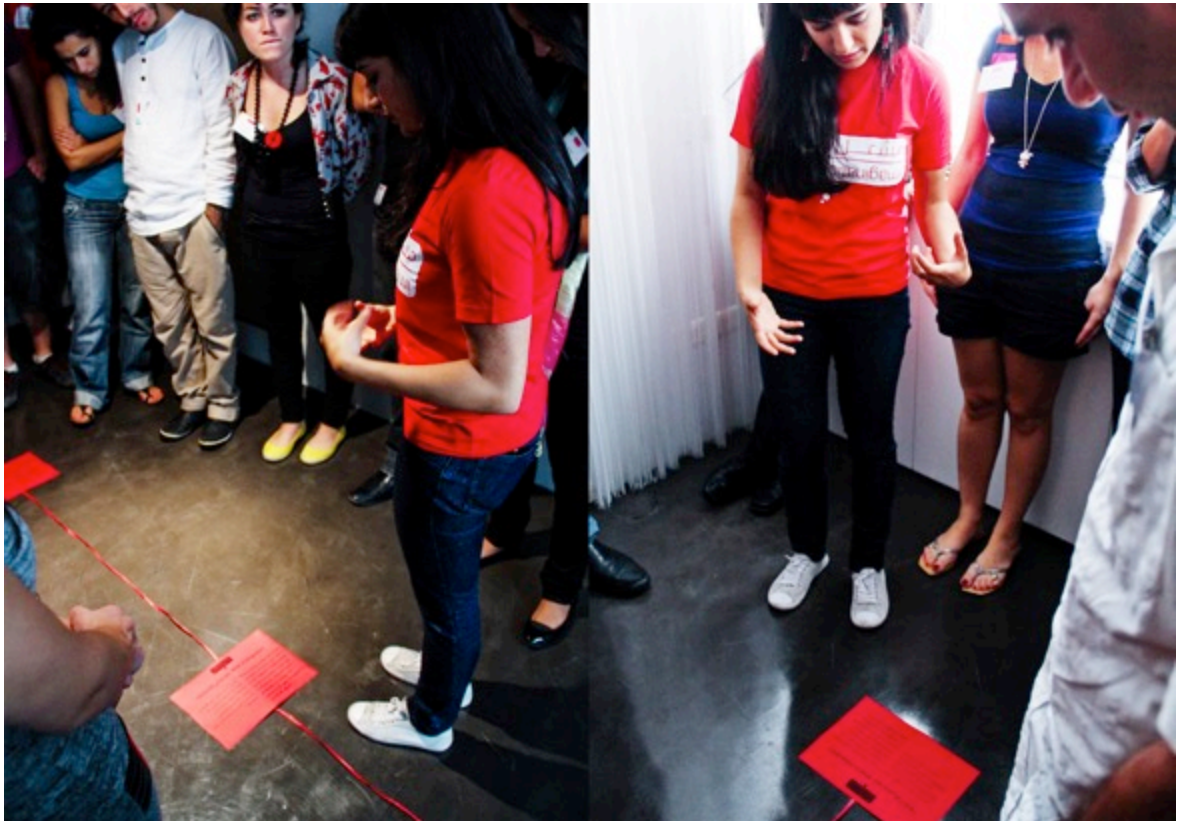
Figure 100: A physical spectrum of definitions for social integration was created at the Ideate workshop, and Imaginers were asked to stand next to the definition they felt most comfortable.

(4)   Co-map local assets: Imaginers were invited to map local assets they were aware of, and collectively build a knowledge base of community resources and strengths they could use as building blocks to support the social integration ideas they would be generating in the following activity. Imaginers were asked to map four categories of local assets and display them on a geographic map of Lebanon. The categories were (a) venues that could potentially host their ideas, (b) funding that could support their ideas, (c) connections with influencers that could cultivate a stronger buy-in and support for the ideas, and (d) existing social integration initiatives they could learn from or build on. The outcome of this activity on Imaginers' optimism was evident; the visual image of the Lebanese map (Figure 101) congested with assets that Imaginers identified collectively, moved morale from the sense of despair associated with the Lebanese social segregation challenge, towards a sense of hope that together, Imaginers have access to what may be needed to get ideas 'off the ground':

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> *"I was surprised at how many connections we all have, and how many things we all know with the asset mapping activity." (Habib, Imaginer, 2012)*

Figure 101: Imaginers populating the map of Lebanon with assets they could potentially draw on among themselves to develop and produce their ideas.

(5)   Lateral thinking challenge: Before beginning the process of idea generation, a lateral thinking warm-up exercise was introduced, to help move Imaginers' thinking processes from linear to lateral, and to enhance creativity and innovation in addressing Lebanon's tenacious social segregation challenge. The difference between lateral and vertical or linear thinking is best expressed by Edward De Bono, in the following metaphor:

> *"You cannot dig a hole in a different place by digging the same hole deeper. Vertical thinking is used to dig the same hole deeper. Lateral thinking is used to dig a hole in a different place." (De Bono, 2009, p.8)*

Therefore, innovative ideas are generated from lateral thinking, but linear thinking is useful in the stages of selection and development (De Bono, 2009, p.9). To demonstrate the difference between both thinking spaces, Imaginers were given a challenge to generate as many ideas as possible on how to merge two pieces of wood together (Figure 102). Linear ideas revolved around the use of adhesives and other common adhering techniques. Imaginers were then encouraged to generate lateral ideas by considering unassociated concepts of adherence, such as joining pieces of wood together in 'holy matrimony'. Once Imaginers warmed up to the lateral thinking process, they were encouraged to apply it when generating ideas for their teams' social integration challenges.

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Figure 102: Imaginers modelling with plasticine and pens different ways to join two pieces of wood together, to stimulate their lateral creativity.

(6)   Co-design ideas in teams: The five barriers[144] to social integration in Lebanon were transformed into challenge briefs that teams were invited to respond to during the Ideate workshop. Briefs were written in colloquial rather than Modern Standard Arabic[145], in order to simplify the challenges and help Imaginers relate to the social reality of the problem in its spoken language. Each briefing pack included the following (Figure 103):

(a)   A summary of the problem based on Delve insights

(b)   A description of youth segments affected by this problem

(c)   A voice recorder holding anonymous and relevant quotes from Expressions Corner participants (Figure 104)

(d)   A challenge brief defining what social integration ideas should aim to achieve to address the challenge

(e)   Inspirational ideas that youth offered regarding this challenge during their Expressions Corner interviews

(f)   Idea capture sheets

In essence, Imagination Studio briefs[146] reframed the barriers and segments analysed in Chapter 3: Define, as opportunities for intervention towards a more integrated society[147]. The insight that the briefs offered on social integration challenges allowed teams to accept and immerse themselves in the problem, and commence the solution-making process immediately; rather than debate the problem interminably as is common in post-conflict negotiations. Edward de Bono stresses that "insight is the only effective way of changing ideas in a myth situation – when information cannot be evaluated objectively… an insight rearrangement of information leads to huge leaps forward"

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[144] The social integration barriers were: Sect and Marriage, Regions and Mobility, Politics and Friendship, Language and Prejudice, and Media and Influence (Chapter 3: Define, Section 3.3).
[145] As rationalised in Chapter 4 under Section 4.8 (2)(b): Language.
[146] An English translated version of the challenge briefs is available in Appendix 10.
[147] The role of the designer in framing and reframing problems has been discussed by Schön (1893), Hekkert & Van Dijk (2011), and Dorst (2015).

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(2009, p.6). The briefs invited Imaginers to generate as many ideas as possible in the space of 40 minutes, while recalling Imagination Studio's motivating strapline: "Nothing is impossible, limited or forbidden!"[148]. In a creative thinking process, this is known as divergent thinking, which aims to create a multiplicity of solutions, place them in competition against one another, and improve the likelihood of the most compelling, creative, and bold solution to be selected (Brown, 2009, p.67). As twice Nobel Prize winner Linus Pauling states: "to have a good idea, you must first have lots of ideas" (cited in Brown & Wyatt, 2010). The collaborative process in this Imagination Studio activity generally started with Imaginers considering the simple, inspirational ideas suggested in the brief, and then building on them, improving them, and often transforming them into a set of completely different ideas, through their individual as well as collective experiences, knowledge and skills.

Figure 103: The Politics and Friendship team opening and reviewing the contents of their briefing pack.

Figure 104: Voice recorders included within each briefing pack relayed sound bites of relevant Expressions Corner participants, in order to bring the brief to life, and build empathy and understanding with the target audience.

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[148] As introduced in Chapter 4, under Section 4.7: Branding.

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(7)   Pros and cons team feedback: Once the five Imagination Studio teams had generated a substantial range of ideas, one representative from each team was asked to visit another team, and share the brief and ideas with them to gather feedback. This cross-team activity aimed to stimulate critical thinking, by inviting criticism on the effectiveness of ideas from Imaginers who had not been involved in generating the ideas, and who are therefore not biased with a sense of loyalty to or ownership of these ideas. Critical thinking is an ancient concept, and is considered to be the most elevated quality of thinking, moving our thoughts away from biased, distorted, partial, uninformed, or prejudiced levels and towards rational, systematic, reasonable and empathic levels (Foundation for Critical Thinking, 2013). The process of critical thinking is best achieved when an external yet relevant audience[149] is invited to apply critical thinking to assess a process, decision, output or outcome. Imagination Studio teams receiving the ideas of other teams were invited to feedback on the pros and cons of dominant ideas, and to suggest improvements to strengthen the pros and address the cons. A pros and cons data capture sheet was provided for easy documentation of conversations (Figure 105). Following this activity, team representatives re-joined their teams, used the feedback to refine and shortlist their ideas, and presented[150] them to all the teams (Figure 106). Each team generated between three and six unique ideas to tackle their individual social integration challenge. The ideas are summarised in Figure 107. They ranged from audience-generated web TV programmes to address the challenge of Media and Influence, to positive mixed marriage testimonials for the Sect and Marriage challenge. It is interesting to note that most ideas are significantly different to the existing social integration interventions in Lebanon, which were introduced in the practice review in Section 1.3 of Chapter 1: Discover. This observation could indicate that the tools and activities adopted during the Ideate workshop stimulated a creative process that generates "ideas and concepts that have not existed before", as per Tim Brown's definition (2009, p.41).

Figure 105: Example of the pros and cons feedback sheet. The sheet helped teams critique each others' ideas by highlighting positives, negatives and areas for improvement.

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[149]   Critical thinking is popularly realised in the form of peer review panels, criminal juries, external examination panels, and so on.

[150]   Presentations were recorded to document the ideas for Imagination Studio workshops to follow.

Figure 106: Imaginers presenting their ideas at the end of the Ideate workshop.

Sect and marriage team ideas	Regions and mobility team ideas	Politics and friendship team ideas	Media and influence team ideas	Language and prejudice team ideas
Database of mixed marriage couple willing to offer positive advice based on their experiences	Common purpose trips to encourage geographic mobility (e.g. during harvest season)	Political and educational plays and sketches	Web TV broadcasting user-generated content	Translated lyrics karaoke contest
Public information on mixed marriage laws	Touristic documentaries in public buses	Political educational board game	Social media campaign with a focus on positive news content	Mutli-lingual workshops
Free support hotline for couples in mixed relationships	Touristic documentaries YouTube channel	Integration of politics and friendship principles in civic education at school	News triangulation (audience, journalist, story subject)	Puzzles and games that require knowledge of three languages to solve
Testimonial films of positive experiences	Day-in-a-region TV programme		Ethical and peace journalism training to student journalists	
Lobbying campaign to implement civil marriage for 'sect 19'	Exchange weekend where people host each others in their local regions			

Figure 107: Social integration ideas generated at the Ideate workshop to address each of the five barriers to integration in Lebanon.

(8)   The future of Imagination Studio brief: In view of the Ideate workshop being a taster for Imaginers, the day concluded with an invitation to offer suggestions for the framework of future Imagination Studio workshops. The brief[151] encouraged Imaginers to consider improving reach, increasing accessibility, enhancing support systems, strengthening social connections, identifying preferred communication channels, and reducing costs. As a result, Imagination Studio's framework which was presented in Chapter 4 – from the structure of the workshops, to the communication channels developed – was significantly influenced by Imaginers' response to the Future of Imagination Studio brief. For example, Imaginers suggested the structure of monthly workshops, a blog that would act as a hub for Imaginers, and a strong reliance on social media and word-of-mouth for

[151] An English translated version of The Future of Imagination Studio brief is available in Appendix 10.

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promotion and access to resources and networks. This final activity expands the role of co-creation as an approach that not only generates ideas, but also collaboratively designs the framework and setting within which participants are co-creating. Imaginers may not have the skills or know-how to design the content, tools and activities of the co-creation workshops – as this is the expertise that I, as a design researcher contribute to the process – however, they certainly have the ability to render the setting and setup more accessible, meaningful and engaging to them.

(9)   Ideate workshop evaluation: The aims of the Ideate workshop were to offer Imaginers a taster of the development process, to establish their interest for future involvement, to generate the seedling of ideas, and to inform how Imagination Studio would be delivered throughout the rest of the Develop phase. All of these aims were achieved, as articulated by Imaginer Hanane:

> *"We were productive, although we were so many, we didn't know one another, we didn't know the issues and the background. It means the [Ideate] workshop helped us do all of this successfully in only a few hours."* (Hanane, Imaginer, 2012)

Interpreting feedback from Imaginers, it was evident that the successes for adopting this workshop approach were firstly the positive energy and enthusiasm in the room:

> *"The six hours that we spent together were positive, everyone wanted to create!"* (Dima, Imaginer, 2012)

> *"The participants were all very committed and professional so there was hardly any time wasted, and we were quite focused."* (Anonymous, Imaginer, 2011)

The second success was Imaginers' admiration of the researcher's input, both in terms of my own enthusiasm as a facilitator – which some Imaginers described as 'addictive' – and in the quality of planning, branding, tools, and communication materials:

> *"The venue was great, the colours, the props, the setup… even the small details, the post-it notes, the plasticine, the branding… very well organised and very well planned. From the first workshop, I didn't think twice, I wanted to be involved in the rest."* (Charbel, Imaginer, 2012)

> *"The process, each phase, the way each phase built up to the next, the props, the branding, colours and meticulous attention to details. The structured yet flexible design of the workshop."* (Anonymous, Imaginer, 2011)

The third success that Imaginers expressed was the positive impact of the activities on their personal creative thinking process:

> *"The activities were very interesting, they really push you to think about things in new ways. People were fresh, they had new ideas."* (Dima, Imaginer, 2012)

> *"I felt like we were going back to our childhood to unleash our creativity."* (Anonymous, Imaginer, 2011)

> *"From the invitation to the ice breaker, to the activities, everything was stimulating. The six hours flew by! I thought great ideas were generated."* (Anonymous, Imaginer, 2011)

> *"I enjoyed the process, each activity, the way each phase built up to the next."* (Anonymous, Imaginer, 2011)

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The fourth success shared was the value of diversity among Imaginers, both in terms of skills and backgrounds:

> *"I liked the diversity, each person came from a different region, and with a different background. I was very happy to meet all these people at the same time in the workshop." (Dima, Imaginer, 2012)*

> *"The collaborative participatory perspective was great, the diversity in fields, opinions, and characters." (Anonymous, Imaginer, 2011)*

> *"The interaction between different participants is enriching." (Anonymous, Imaginer, 2011)*

Considering workshop shortfalls, the most common aspect that Imaginers commented on was their desire to swap teams more often to meet more people in the room. They felt that the fact that they remained in the same team throughout the workshop resulted in a missed opportunity:

> *"If we had changed tables more than once during the workshop, it would have allowed us to meet more people." (Anonymous, Imaginer, 2011)*

> *"I felt at some point that I would have liked to change my group." (Anonymous, Imaginer, 2011)*

Habib, one of the Imaginers, commented on the vital link between group synergy and enthusiasm:

> *"The group synergy is very important, and if it's not right it really holds back enthusiasm." (Habib, Imaginer, 2012)*

Therefore, to address this shortfall in the following workshops, Imaginers were given the freedom to reform different teams based on ideas they were interested in pursuing or team members they enjoyed working with. Additionally, future workshops encouraged more interaction between teams.

As the Ideate workshop was a taster workshop, naturally some Imaginers did not wish to be involved in the following workshops due to other commitments. Since the number of Imaginers dropped from 30 to 15, and those who chose to continue required specialist skills to develop their ideas further, it was agreed that an open call would invite anyone with an interest in the ideas and with the needed skills to join the teams of Imaginers. The callout was promoted through short stop-motion films[152], and a sign up form, both publicised through social media channels, my PhD website, and word-of-mouth among Imaginers' networks (Figure 108). For accessibility and to generate interest, the short films visualised each team's challenge, as well as the relevant ideas generated at the ideate workshop, using Imaginers' own words. The visual language adopted in the production of the summary films was discussed in depth in Section 4.6.2 (2) alongside Imagination Studio's secondary communication channels. As a result of the callout, 20 additional young people registered their interest to join Imagination Studio. The Chit Chat workshop that followed focused solely on introducing past and new Imaginers to one another, and on strengthening their relationships to establish the team synergy required for an effective development process.

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[152] Links to the callout films that introduced each team challenge and the range of ideas that could be developed if more Imaginers joined the existing teams:
Sect and Marriage – http://sectmarriage.imaginationstudio.org
Politics and Friendship – http://politicsfriendship.imaginationstudio.org
Regions and Mobility – http://regionsmobility.imaginationstudio.org
Language and Prejudice – http://languageprejudice.imaginationstudio.org
Media and Influence – http://mediasinfluence.imaginationstudio.org

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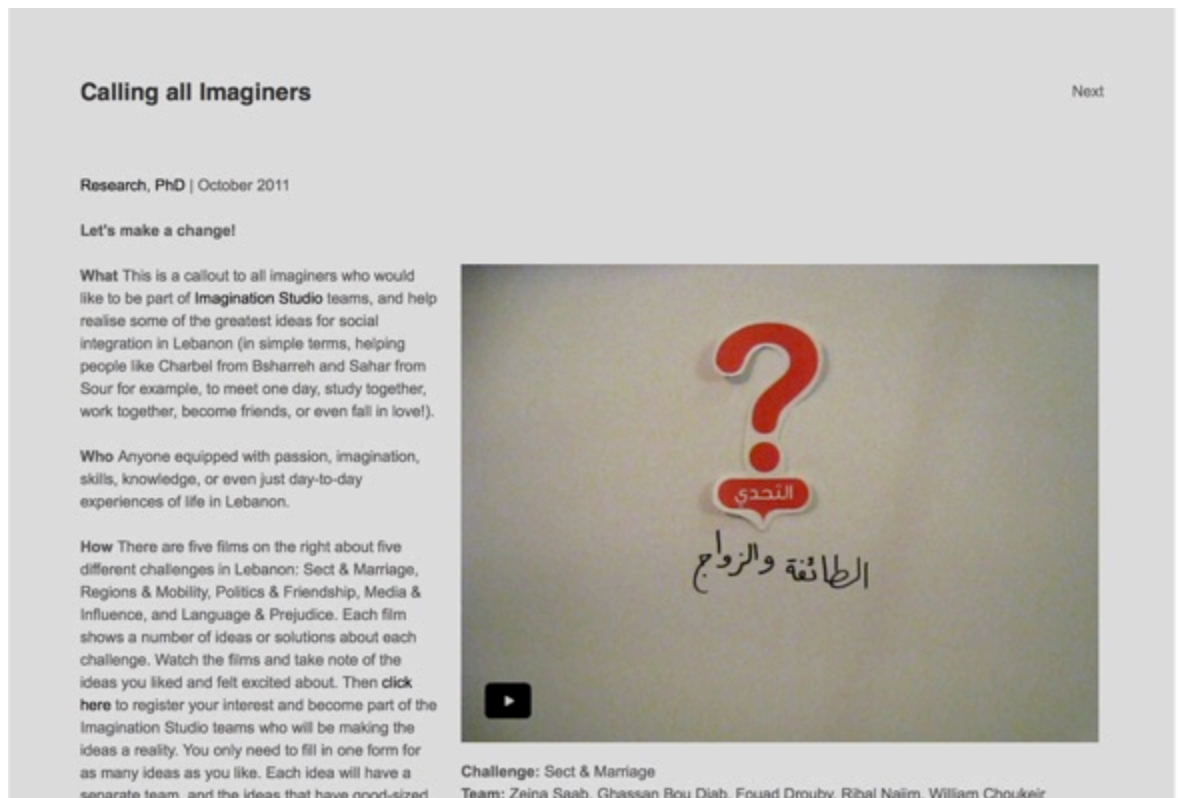
Figure 108: Post on my PhD website sharing ideas generated at the Ideate workshop via short animations, and making an open call for young people in Lebanon to participate Imagination Studio's remaining four workshops (www.joannachoukeir.com/calling-all-imaginers).

5.2 Chit Chat workshop

The Chit Chat workshop took place in February 2012 and was hosted at Alt City, a space that provides the facilities, support and resources to encourage high impact entrepreneurship in Lebanon (AltCity, 2013). Similarly to the Ideate workshop, the Chit Chat workshop adopted the 'en masse' participation model, but it also presented the opportunity to trial Skype facilitation because of my inability to travel to Lebanon at the time (Figure 109). Hanane Kai, a designer, facilitator and Imaginer provided the logistical support required to set up the space, prepare resources, troubleshoot technical issues, and act as a physical link between the Imaginers and me.

Chit Chat allowed Imaginers to get to know one another better, form multidisciplinary teams based on interest and skills, and prioritise the ideas they would like to develop further during the workshops to follow. We should be reminded that Imaginers are coming from considerably different backgrounds, and some have not experienced close relationships with others outside their social group, despite their curiosity to participate in Imagination Studio. In group working studies and theories, diversity is perceived to be a double-sided sword "increasing the opportunity for creativity as well as the likelihood that group members… will fail to identify with the group" (Milliken & Martins, 1996, p.403) and "may experience higher levels of conflict" (Jehn et al., 1997) and lower levels of cohesiveness (Jackson et al., 1991). This is because when diverse teams from various social, cultural and cognitive backgrounds (as is the case with Imaginers) come together, "their members tend to note surface level characteristics of race, ethnicity, gender, and so forth"; however, further interaction "allows members to move beyond these initial impressions and towards

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recognition of that which is similar and, even, a valuing of dissimilarities", which then leads to greater cohesion within the team (Wright & Drewery, 2006, p.44). Many researchers agree[153] that if interaction and relationship building is nurtured during the early stages of team working; collaboration among diverse team members may promote more creative and innovative outcomes (Milliken et al, 2003, p.33). Wright and Drewery reflect on the impact of diverse teams on the quality of ideas as follows:

> *"Diverse teams may give rise to more and better ideas (Adler, 2002; Bantel and Jackson, 1989) and their chosen solutions may also have implementation advantages due to their increased recognition of the local context (Adler, 1991). Such group diversity, however, also increases the complexity of team development, especially in communication, making it difficult for the team to become a cohesive unit and to achieve the performance gains typically associated with increased cohesion (Earley & Mosakowski, 2000; McGrath, 1984)."* *(Wright & Drewery, 2006, p.43)*

Maryam's experience at the Chit Chat workshop illustrates the impact of relationship building on her motivation to work with her team members despite their diversity:

> *"First of all, when I came in, I was really shy, especially because I was the only one with a head cover. But when people started talking about themselves, I realised that everyone was different, and that in the setting of Imagination Studio, being different is a positive thing. Everyone was so friendly to me and so welcoming. I left the workshop feeling so motivated not just about Imagination Studio, but about getting more involved in these things. I even started questioning things like: "yes why did I think that we can't integrate with others?"* *(Maryam, Imaginer, 2012)*

To facilitate the process of relationship building and team forming, the Chit Chat workshop took Imaginers through an agenda of activities: a welcome and ice breaker, Chit Chat presentations, a presentation on Imagination Studio's past and future, logistics, and finally co-creating shared principles for collaboration (Figure 110). The following sections describe each activity in detail.

Figure 109: Imagination Studio's Chit Chat workshop, held on the 12th of February 2012 at AltCity, and attended by 20 Imaginers. The workshop facilitation mode was 'en masse'.

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153 These researchers include: Wright and Drewery (2006, p.43); Milliken, Bartel and Kurtzberg (2003, p.33); Austin (1997); McLeod, Lobel and Cox (1996).

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imagination studio

Chit Chat

Agenda

4:00 – 4:15	Consent forms and Imagination Studio packs
4:15 – 4:30	Welcome and agenda
4:30 – 4:45	Team ice-breaker
4:45 – 5:45	Chit Chat presentations
5:45 – 6:00	Tea and coffee break
6:00 – 6:30	Imagination Studio past and future presentation
6:30 – 6:45	Set up logistics
6:45 – 7:00	Co-create Imagination Studio principles
7:00 – 7:30	Co-research ideas in teams
7:30 – 7:45	Idea pitching role play
7:45 – 8:00	Conclusion and feedback

Figure 110: The agenda for Imagination Studio's Chit Chat workshop.

(1)   **Welcome and ice breaker:** new and returning Imaginers were welcomed with a brief ice-breaker activity asking them to firstly sit with the teams they wished to join, and then share with other team members their favourite, least favourite, most delicious and most trendy things. The questions acted as opportunities to start a conversation with strangers, to find some common ground, and to become better acquainted.

(2)   **Chit Chat presentations:** the term 'Chit Chat' is the literal translation of the popular 'Pecha Kucha'[154], a presentation format developed by Astrid Klein and Mark Dytham of Klein Dytham architecture, in which 20 slides are shown for 20 seconds each (Pecha Kucha, 2013). Chit Chat provided a concise and fast-paced format for each Imaginer to share their experiences, knowledge, skills and interests with others (Figure 111). Chit Chat presentations also offered Imaginers the space and voice to present their individuality, and create a lasting first impression on fellow Imaginers.

> *"I really liked the presentations each person did on their own. It helped understand where each person was coming from, and why they cared about this issue. If we hadn't done this presentation in the beginning it would have been much harder to bond." (Roa, Imaginer, 2012)*

> *"I liked it when each person talked about themselves. People were comfortable because they had the freedom to share anything they wanted, show anything they wanted, that really helped us find out more about one another." (Maryam, Imaginer, 2012)*

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[154] Pecha Kucha started in Tokyo and has now become viral with creatives from over 700 cities adopting it as a presentation format (Pecha Kucha, 2013).

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Interestingly, six months later, Imaginers were asked to reflect back on the Chit Chat workshop during evaluation interviews, and many stated that they still related the identity of other Imaginers to the stories they remember hearing during the Chit Chat presentations.

Figure 111: Imaginers Raymonda, Aisha, Youssef and Maryam using the Chit Chat format to introduce themselves, their skills and interests to the group.

(3)   Imagination past and future presentation: A number of studies reveal that goal setting is as crucial as relationship building for successful team formation (Harrison, Price & Bell cited in Wright & Drewery, 2006). Therefore, the short research summary film and a slides giving an overview of Imagination Studio's process were presented to ensure that previous and joining Imaginers were all on the same page regarding the context and goals of the workshops. Below Imaginers reflect on the value of understanding the context of the research and how it affected their motivation to participate in their teams:

> "What I learned [at this workshop] was all the basic background of what Imagination Studio is about, what it means to you [the researcher] and what it should mean to us. I found out about all the research behind it, that it's complex, that it's not just based on assumptions, it's all evidenced." (Aisha, Imaginer, 2012)

> "I liked how you told us about Imagination Studio from the very beginning. The presentation was great because you told us about the history of the research, so that we can all start on the same page." (Maryam, Imaginer, 2012)

(4)   Set up logistics: to ensure seamless communication among Imaginers and between workshops, a number of logistics were discussed. Firstly, Imagination Studio's blog[155] was set up, and access and contribution instructions were shared. Every team was equipped with a micro-blog[156] under

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[155] Link to Imagination Studio's blog: http://imaginationstudio.org
[156] Links to the team micro-blogs:

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Imagination Studio's umbrella blog, which could be used to publish news and updates through Tumblr's Email Publishing feature[157]. Secondly, Imaginers were asked whether they were happy for their contact details to be shared with other Imaginers. Accordingly, a password-protected contact spreadsheet was published on the blog to help team members connect with one another during their involvement in Imagination Studio. Finally, each team was given a designated Imagination Studio email address. These communication channels[158] were based on Imaginers' suggestions during the Ideate workshop.

(5)   Co-create Imagination Studio principles: A co-creation approach is as important to the development of ideas and solutions, as it is to shaping the principles on which the development process is based. This notion was discussed in the introduction of Chapter 4, which explained that the design of Imagination Studio's framework was influenced by my practical experience as a designer and facilitator, by communities of multidisciplinary practice, and most notably, by the contribution of Imaginers through their feedback and suggestions. One such contribution occurred at the end of the Chit Chat workshop, when Imaginers were invited to collaboratively set out the principles that will underpin the ethos of their involvement for the coming months. Together, Imaginers drafted and agreed on the following principles, and referred to them for inspiration and motivation over the following workshops (Figure 112):

> *"Together, we can accomplish a lot more than each one alone."*
> *"An imaginer is a person who can imagine a better society and who can make it happen."*
> *"Dream and believe"*
> *"Have an open mind"*
> *"Pay it forward – branch out the ideas."*
> *"Be realistic but in an optimistic way."*
> *"Learn, explore and have fun."*
> *"If you can think it, you can do it."*
> *"Gravity out [freedom from the push and pull of social norms/pressures]."*
> *(Imagination Studio Principles, Imaginers, 2012)*

Sect and Marriage – http://sectmarriage.imaginationstudio.org
Politics and Friendship – http://politicsfriendship.imaginationstudio.org
Regions and Mobility – http://regionsmobility.imaginationstudio.org
Language and Prejudice – http://languageprejudice.imaginationstudio.org
Media and Influence – http://mediasinfluence.imaginationstudio.org

[157]   The Email Publishing feature on Tumblr allows an email to be sent to a designated address, which instantly publishes the email content to the micro-blog. Email Publishing supports multi-modal content, from text and quotes to photographs and films (Tumbler, 2013).

[158]   Imagination Studio's communication channels are discussed in more depth in Chapter 4 under Section 4.6: Communication channels and mediums.

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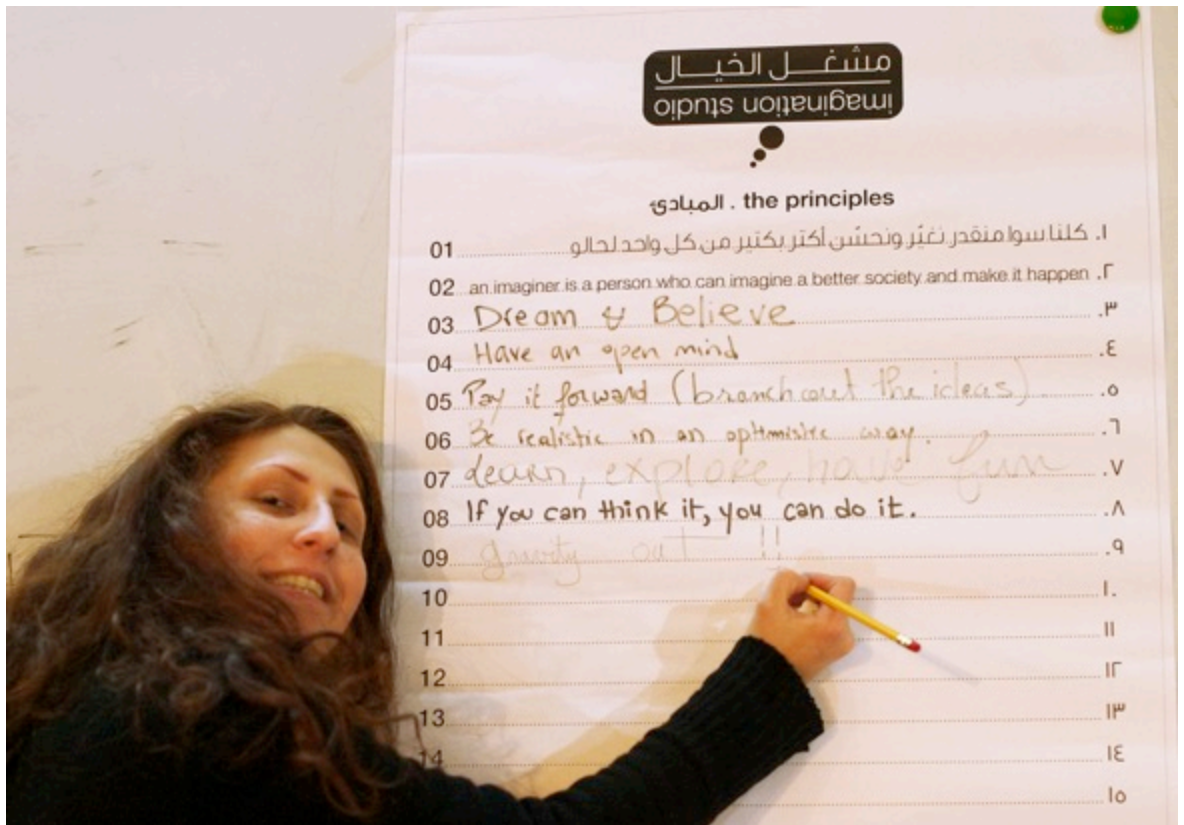
Figure 112: Imaginer Raymonda capturing suggestions on principles of working together at Imagination Studio's Chit Chat workshop.

(6)   Chit Chat workshop evaluation: Feedback from Imaginers demonstrated that in a short space of time, the Chit Chat workshop and its activities succeeded in instigating relationships between diverse groups of Imaginers, for the purpose of achieving a transformation from groups of strangers to teams ready and willing to work towards a shared goal. This transformation is expressed in Aisha and Hanane's reflections:

> *"We started forming relationships with each other at this workshop. At the end of the workshop we felt like we have known one another for four days instead of just a couple of hours." (Aisha, Imaginer, 2012)*

> *"I think the majority of people chose to continue with Imagination Studio because of this workshop. The energy was amazing, and people left at the end thinking: 'we can't wait to meet up again'." (Hanane, Imaginer, 2012)*

On another note, key learning emerged from this workshop on the virtues and limitations of communication technology. The Chit Chat workshop was the first occasion I was aware of at the time, where Skype was trialed as a channel for workshop facilitation. Imaginers Aisha and Dima commented on the revolutionary nature of this remote facilitation approach:

> *"That [Skype facilitation] was really cool, it felt like the future, it felt like we can connect wherever we are." (Aisha, Imaginer, 2012)*

> *"To pull something like this together, over Skype, was hard to believe. But then it worked – although there were things out of our control. It was organised well, but there are things like a big space, so more echo, unreliable internet…" (Dima, Imaginer, 2012)*

Skype proved successful to a certain extent. Technical difficulties with internet connectivity aside, I found it challenging as a facilitator to sense the reaction and dynamic of Imaginers, and to improve

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the content and delivery accordingly. My experience as a facilitator of co-creation workshops helped me recognise the value of adjusting the workshop content in situation according to the response and energy received from participants. Ultimately, the goal that the workshop is hoping to achieve (such as building relationships during Chit Chat) is more important than completing every single activity on the agenda. Activities are a means to achieving the goal, and if they are not proving effective, then it is the facilitator's role and responsibility to make the best use of participants' time together, and to spontaneously iterate and adjust the activities to meet the workshop goal. Regrettably with Skype facilitation, I was trapped behind a projected Skype screen instead of having the freedom to wander between teams and engage in conversation. Therefore, it was difficult to have an awareness of the effectiveness of the activities on a vast number of participants scattered amidst a large workshop space. Following this workshop and consultation with Imaginers, it was agreed that in-person facilitation was necessary for the 'en masse' 35-Imaginer strong workshop models, whilst Skype facilitation might be more suitable for the 'paired' and 'one-on-one' workshop models. The latter models allow me to virtually – through the laptop onto which the Skype call is made – sit at the team's table and engage in targeted conversations with the few Imaginers in the team. This learning was incorporated into the subsequent workshops.

5.3 Develop workshop

The Develop workshop occurred in March 2012 at Aie Serve, a non-governmental organisation that empowers and builds the capacity of youth to serve their communities (Aie Serve, 2013a). The workshop aimed to support teams to render their ideas more strategic in achieving a change in behaviour towards more integration. As this workshop was central to the maturing of ideas, it was decided that an 'en masse' facilitation model with my physical presence would be essential (Figure 113). The 'en masse' setting allows teams to draw on each other's expertise, as well as be aware of the direction that other teams' ideas are taking during this transformational stage of the process. The Develop workshop agenda consisted of an introduction, a catch up on progress, a stepping stone activity, a change journey mapping exercise, team swapping to exchange feedback, and the creation of action plans (Figure 114). Each activity is covered in detail as follows.

Figure 113: Imagination Studio's Develop workshop, held on the 1ˢᵗ of April 2012 at Aie Serve, and attended by 20 Imaginers. The workshop facilitation mode was 'en masse'.

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Develop
Agenda

1:45 – 2:00	Welcome, photos, consent forms
2:00 – 2:10	Introduction, agenda, roles and hats
2:10 – 2:25	Team catch up and stepping stone idea detailing
2:25 – 2:35	Change journey introduction
3:00 – 3:25	Change journey: participate/active change
3:25 – 3:50	Change journey: aware/pre-contemplation
3:50 – 4:15	Change journey: incentivise/contemplation
4:15 – 4:40	Change journey: maintenance/continuation
4:40 – 5:00	Teams swap and develop
5:00 – 5:30	Change journey presentations
5:30 – 6:00	Action planning
6:00 – 6:15	Conclusion, pack up, dinner

Figure 114: The agenda for Imagination Studio's Develop workshop.

(1)   Introduction and catch up: The aim and agenda of the day were introduced, and teams were given some time to revisit their challenge briefs (Appendix 10) and the ideas they would be building on during the workshop. Instead of sitting around a table, each team had a designated section of wall-space to document their process and progress throughout the day. This change in setting aimed to steer Imaginers away from the familiar setup of passive conversations, and toward dynamic creation whilst 'on their feet' (Figure 115). To enable each team member with a fundamental role regardless of whether they were vocal or reserved, Imaginers were asked to select a Role Hat that best represents their personality in a team setting. Imaginers wore their Role Hat and acted on it for the remainder of the workshop (Figure 116). The roles were:

(a)   Scribe – writes or draws everything, doesn't miss a thing

(b)   Doer – transforms conceptual ideas into achievable actions

(c)   Critic – finds weak points and suggests improvements

(d)   Listener – listens to everyone to see the bigger picture and find opportunities or gaps

The aim of Role Hats was to ensure that roles were balanced and effective within each team's dynamics. A team without a scribe could risk decisions being forgotten following a workshop. A team without a doer halts ideas at the conception stage. The absence of a critic could yield sub-standard or ineffective ideas. The absence of a listener could leave Imaginers with an isolated and inconsistent interpretation of the idea rather than one that is collective. Imaginers found in the Role Hats a freedom "to critique ideas and to give honest feedback" (Maryam, Imaginer, 2012), a clarity

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to avoid conflict knowing that "your role is only one" (Roa, Imaginer, 2012), and an important tool for time management, which is often hindered when there are too many critics in a team (Aisha, Imaginer, 2012).

Figure 115: Energising teams at the Develop workshop by inviting them to use wall space instead of a roundtable setting for idea generation and development.

Figure 116: Role hats that ensured balanced contributions from different team members.

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(2)   **Stepping Stone:** The Stepping Stone is a 'thinking tool' developed by Edward de Bono for his Cognitive Research Trust (CoRT) Programme. Stepping Stone helps people "use ideas, not for their own sake, but because of other ideas they might lead to" (De Bono, 2013). Teams were given the freedom to start with the initial ideas that were created at the Ideate workshop, and then build on them in order to improve their impact on social segregation in Lebanon. This activity invited critical thinking from teams to question the effectiveness of ideas that had been generated within only a few hours at the first workshop; to improve on these ideas and develop a stronger sense of ownership over them, particularly for new Imaginers who were not present at the Ideate workshop. Imaginer Roa reflects on the relationship between the application of critical thinking and how it improved her sense of understanding and ownership of ideas:

> *"This was the gist of Imagination, we let our imagination run wild, this is where we really thought beyond limits, we came up with ideas, we got to know one another more, we really understood and felt an ownership of our idea." (Roa, Imaginer, 2012)*

(3)   **Map the Change Journey:** Once Imaginers felt more confident about their ideas, they were introduced to a method that can enable them to develop and map how their ideas contribute to the 'change journey' a young person makes from being Stubborn or Sceptic, to becoming more Curious or Open to social integration. To translate the Change Journey Map into action, I merged two existing tools: customer journey mapping from the service design field, and the Transtheoretical Model of Behaviour Change (TTM) from the behavioural science field (Prochaska et al., 1994). "A customer journey map provides a high-level overview of the factors influencing user experience, constructed from the user's perspective" (Stickdorn & Schneider, 2011, p.159). In a customer journey map, the vertical axis indicates the touchpoints that a user approaches when interacting with a service (such as social media, advertising, a call centre, a physical space, a website, etc.). The horizontal axis on the other hand outlines the various stages that a user experiences when interacting with the service (such as becoming aware of the service, joining it, using it, and then continuing or exiting the journey).

This tool is easily transferable from the design of services to the design of communication interventions for social integration, as both design practices accompany users on an experiential journey that relies on a number of touchpoints to achieve an engaging and impactful encounter. Customer Journey Mapping is effective in deconstructing the various constituents of an idea to identify any logistical gaps in the user journey and to outline the touchpoints necessary for implementation. However, it fails to map how the journey will achieve a change in the user's behaviour, which is the ultimate aim of ideas developed within Imagination Studio. The TTM method was adjoined to the Customer Journey Map to plug that gap. TTM was developed by James Prochaska in the 1980s to guide individuals through a process of change towards healthier behaviours (Prochaska et al., 1994). Despite its popular application to health behaviours, this research explored its transferability across social behaviours, and specifically social integration behaviours. Figure 117 visualises TTM's stages mapped alongside the Customer Journey Map stages, demonstrating how both can be used in combination to design communication interventions that encourage social integration behaviours.

● رحلة التغيير • The Change Journey

الوعي aware	الحوافز للتشجيع incentivise	التسجيل sign-up	المشاركة use	الإستمراريّة continue
Not aware and not considered changing behaviour. This stage mainly relates to the Distant segment	Have considered or are considering whether or not to change behaviours by weighing up the pros and cons. This stage mainly relates to the Stubborn and Sceptic segments.	Decided to change behaviours and are preparing to take action, for example by planning a trip to an unfamiliar region in Lebanon. This stage mainly relates to the Curious segment.	Actively taking steps to change behaviour. This stage relates to both the Curious and the Open segments.	Adopted and maintained new behaviours for longer than six months and might be inspiring others to do the same. This stage relates to the Open segment.
قبل التأمل pre-contemplation	التأمل contemplation	التحضير preparation	التغيير الفعّال action	الصيانة maintenance

Figure 117: The Change Journey Map diagram, which brings together customer journey mapping and the Transtheoretical Model for Behaviour Change to help Imaginers develop interventions that fully support and nudge young people to positively change their attitudes and behaviours towards social integration.

The resulting Change Journey Map demonstrates yet another contribution from this research, enabled by an interdisciplinary combination of tools to yield an adaptation that is more appropriate to the process of designing interventions for social integration. Imaginers were given two hours to complete the Change Journey Map, and transform their ideas from concept to a set of communication channels and triggers that take the target audience through an experiential behaviour change journey towards social integration (Figure 118). I was available to offer support and answer questions throughout this process. Imaginers found the activity complex initially, but invaluable once they grasped the function of each axis on the map and its role in documenting details and improving the strategic quality of their ideas:

> *"I have to say that the way we had to add the details of the idea was confusing. It was a little hard to understand at first, but once I got it, it was smoother. I took the paper back home to understand it better and moved post-it notes around to improve it." (Aisha, Imaginer, 2012)*

> *"It was the first time we put the idea down and worked through the details of what we're trying to do. We obviously needed that and couldn't have done anything in the future without that day. We laid out the plan and the expectations during this activity." (Youssef, Imaginer, 2012)*

> *"I benefited from your process because now I have a pragmatic way of going through my ideas. The ideas were too chaotic in my head, and it helped me really go through things strategically, thinking of the target audience, then thinking of the awareness, the barriers, etc…" (Raymonda, Imaginer, 2012)*

> *"The map was great. It was a skeleton, it was a base to build our idea into." (Habib, Imaginer, 2012)*

> *"We couldn't have thought of the things we needed to address if we didn't have this tool and its prompts." (Nayla, Imaginer, 2012)*

As an example, Figure 119 shows the completed Change Journey Map[159] for the Regions and Mobility team's Road Trip idea. Road Trip leverages common interests in order to match young people to local hosts who can help them explore new towns and villages in Lebanon.

[159] Summaries of the final Change Journey Maps are presented in Chapter 6: Deliver, within each idea section.

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Figure 118: The Regions and Mobility team working on their Change Journey Map at the Develop workshop.

Figure 119: An example of the completed Change Journey Map following the workings of the Regions and Mobility team at the Develop workshop.

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(4)   Swap teams: After completing the Change Journey Maps, a team representative was asked to stay with their map to gather feedback, while the remaining members visit teams to review other maps and offer critical advice for improvement. As expressed by Imaginers Youssef and Maryam, this process leveraged skills by giving Imaginers the opportunity to improve an aspect of an idea that is relevant to their individual expertise and experience:

> *"The team swap at that point was a good idea, because other teams could pitch ideas to us about what we could do, or check our idea and whether they thought it would work."* (Youssef, Imaginer, 2012)

> *"Each person has their expertise, and it's good to make the best use of that expertise. I loved that, I felt like we were continuing each other's contributions and building on each other's ideas."* (Maryam, Imaginer, 2012)

(7)   Create action plan: The workshop ended with each team presenting their ideas within the context of the Change Journey Map, and drafting an action plan. The action plan consisted of:

(a)   Tasks and milestones that need to be accomplished in order for the idea to take shape

(b)   A distribution of roles and responsibilities among team members

(c)   Deadlines for each task

(8)   Develop workshop evaluation: Imaginers' feedback suggested that leaving a workshop with something as simple as an action plan improved their sense of belonging to a team, their sense of personal responsibility to the team, and their reassurance of knowing the next steps to take following the workshop. This is represented in Aisha, Roa and Raymonda's reflections:

> *"The highlights were that this is the first time we teamed up, we belonged to our teams, we really thought about what we wanted to do and had a plan to make it happen."* (Aisha, Imaginer, 2012)

> *"Organisation of ideas, with a timeline, roles and an action list really helped me on a personal level, thinking through the journey, documenting everything on post-its… I have worked with other NGOs and it wasn't that organized so ideas get lost and nothing gets done."* (Roa, Imaginer, 2012)

> *"From this workshop, I felt like I have a sense of responsibility and you can't play and joke, there is commitment."* (Raymonda, Imaginer, 2012)

To conclude, the journey that Imaginers crossed during the Develop workshop improved their confidence in their ideas and in their roles within the team. Additionally, the decision to facilitate this workshop in person due to its complexity was well received:

> *"You being there was so vital to run this workshop, to coordinate, to explain the strategies. I like that we developed an identity there, I liked that all teams were there, we weren't separated into time slots, the communication was great."* (Aisha, Imaginer, 2012)

Finally, it was at the end of this workshop that team leaders started to emerge unofficially[160] through a silent consensus from other team members. The personality attributes common amongst naturally appointed leaders were discussed in Section 4.2 (3) and include: intelligence, determination, decisiveness, conscientiousness and extraversion.

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[160] Section 4.2 (3) in Chapter 4 covered the benefits of informal leadership that emerges naturally in a team as opposed to formally assigned leadership.

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5.4 Map Assets workshop

The fourth workshop took place in May 2012 at Beirut DC, an organisation which supports and promotes Arab independent filmmakers (Beirut DC, 2008). The aims of the workshop were to simplify ideas to a pilot scale, and identify access to necessary assets – tools, information, venues, connections, skills, time and budget – for implementing the pilot. This workshop draws on the Asset-Based Community Development (ABCD) methodology developed by John McKnight and Jody Kretzmann in the late 1990s and now practiced largely in the field of community development. ABCD identifies existing community skills, strengths, networks and resources and adopts them as primary building blocks to develop community development activities that are more effective and sustainable (Kretzmann & McKnight, 1996). To offer teams the facilitation support and asset knowledge required for their individual ideas, this workshop adopted a 'one-on-one' facilitation model, where each team was given a time slot on a set day. The workshop sessions were facilitated over Skype, because the platform is suitable for managing conversations with a small team of up to five Imaginers at once (Figure 120). Documentation was made possible using the Share Screen feature on Skype, where Imaginers could view my computer screen (Skype, 2013). I used the screen to document, visualise and share conversations in real time. The following sections discuss the facilitated activities that were designed to meet the workshop aims (Figure 121). Activities included a review and progress session, developing a brand name for each idea, simplifying ideas to pilot scale, mapping needs and assets, and updating the action plan.

Figure 120: Imagination Studio's Map Assets workshop, held on the 29th of April 2012 at Beirut DC, and attended by 18 Imaginers. The workshop facilitation mode was 'one-on-one'.

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Map assets
Agenda

5 mins	Review change journey and progress
15 mins	Brainstorm a public facing brandname for the idea
5 mins	Discuss the pilot platform in July (8-7) and the studio week (6 - 2)
20 mins	Simplify change journey for piloting
15 mins	Map ideas needs: resources, people, skills, budget, information needed to run the pilot
10 mins	Map assets based on idea needs and connections
15 mins	Make an action list and responsibilities
5 mins	Discuss Aie Power support and funding

Figure 121: The agenda for Imagination Studio's Map Assets workshop.

(1)   Review change journey and progress: The workshop started with a review of the teams' change journeys that were created at the Develop workshop, as well as an update on actions that Imaginers had completed in the time leading up to the Map Assets workshop.

(2)   Brainstorm brand name: Now that ideas for interventions were more developed, it was agreed that a brand name would be essential. This is because ideas would need to be branded to appeal to young people in Lebanon, as they are the audience who holds the decision to engage or to not engage in an intervention. Finally, for consistency, the brand names need to align with Imagination Studio's brand values presented in Section 4.7: creativity, collaboration, safety, dreaming big, and the absence of daunting expectations, all expressed in this simple strapline – 'nothing is forbidden, limited or impossible'. During individual sessions with each team, the overall consensus was for the brand name to be affiliated to the team names – as they are clearly underpinned by the barriers to social integration that the Delve research revealed – but to omit any words that may have a negative connotation among the target audience. This process of brand name development for each idea is summarised in Figure 122. Imagination Studio's iconographic style[161] was then adopted to create logos based on semiotic signs that signify the idea brand names (Figure 123). The logos were then tested with other teams with and without the relevant brand name, in order to ensure that a shared understanding of the chosen semiotic sign is achieved.

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[161]   The decision to use icons in Imagination Studio's branding direction, as well as the foundation of iconography in semiotics were discussed methodically in Chapter 4 under Section 4.7(2)(a)

Team name and acronym (named after social integration barrier)	Term with potential negative connotation in Lebanon	Term with potential positive connotation in Lebanon	Suggested terms that relate to the positive connotation	Agreed idea brand name
Sect and marriage الطائفة والزواج (S&M)	Sect الطائفة	Marriage الزواج	Couple Love Emotion زوجان حب غرام عاطفة	In Love غرام
Politics and friendship السياسة والصداقة (P&F)	Politics السياسة	Friendship الصداقة	Friends Best friends Buddies Mates صحبة صداقة أصدقاء	Friendship صحبة
Regions and mobility المناطق والتحرّك (R&M)	Regions المناطق	Mobility التحرّك	Trip Tour Road Trip Holiday Vacation Visit مشوار رحلة نزهة سفرة زيارة	Road Trip مشوار
Media and influence الإعلام وتأثيره (M&I)	Influence التأثير	Media الإعلام	Channel Article News Story قناة مقالة أخبار خبر خبريّة	The Story خبريّة
Language and prejudice اللّغة والتحيّز (L&P)	Prejudice التحيّز	Language اللّغة	Chat Chatter Chit Chat Conversation ثرثرة حديث دردشة حكي	Chatter دردشة

Figure 122: Table summarising the process of generating a brand name for each team's idea, based on the challenge and barrier that team is addressing.

chatter دردشة   stories خبرية   road trip مشوار   friends صحبة   love غرام

Figure 123: Icons created to represent the brand of each team idea.

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(3)   **Simplify change journey to pilot scale:** During the Develop workshop, Imaginers had developed their ideas into fully-fledged, national scale interventions. The purpose of scaling down these conceptual ideas to a pilot scale is threefold: (a) to enable testing with the audience and refining before more time and resources are invested; (b) to evaluate the impact of the pilot interventions and make the case to potential funders for large scale implementation; and (c) to befit the scope of this PhD research in terms of timescale (a three-month period) and resources (seed funding that could be secured for the purpose of the pilot). This activity started with an exploration of a suitable pilot platform that would expose a diverse group of young people from the target audience to the interventions to test ideas, gather feedback and identify opportunities for improvement. The dominant platform discussed among Imaginers, was the metaphor of a market, where different interventions are packaged up as 'tasters' offered at 'market booths' to young passersby. This pilot platform was branded 'Imagination Market'. Simplifying an intervention idea into a taster can be challenging as strategic decisions need to be made regarding which aspects to dismiss and which to retain as fundamental to testing. Section 6.3 of Chapter 6: Deliver discusses in detail the principles that informed the simplification of interventions into small-scale tasters, and how Imagination Market was developed as a pilot platform for these tasters.

(4)   **Map needs and assets:** Once interventions had been simplified for the pilot, the teams felt prepared to explore resources they needed for implementing their tasters, and map their collective assets to access these resources. The assets were categorised under tools, information, venues, connections, skills, time, and budget. In the case where access to particular resources was unattainable, Imaginers in other teams were asked whether they had the knowledge or connections to facilitate access. With the help of 35 Imaginers, and Lebanon's networking and favour-exchange culture, it was not long before links to assets were identified. As an example, Figure 124 presents a summary of the assets that the Regions and Mobility team mapped for their Road Trip pilot.

**R&M asset mapping
(25 mins)**

tools	information	venue	connections	skills	time	budget
health insurance Nayla (yes) Youssef (yes) Roa (no) Research into group insurance	areas near Jbeil and Zahleh that experience low geographical mobility	2 regions mixed urban/rural community centres	hosts	team (at least 2)	1 day prototyping	$500 donated by David
bus Nayla knows bus drivers		5 days studio venue	guests	role plays to test out all scenarios	5 days studio	Bake sale in Souk Tayeb
5 market tents			local organisations who can speak to municipality (scouts?)	need three teams: 1 at stall 2 going on bus out of souk 3 going with guests within Jbeil	2 days to visit host locations prior to souk	Aie Serve Funding $4000
			stick to social media rather than traditional media	2 or 3 minimum per team		
				Nayla Roa Youssef Habib?		

Figure 124: Assets mapped by the Regions and Mobility team for their Road Trip pilot.

(5)   **Update action plan:** At the end of the workshop, Imaginers updated their action plans based on the assets that each person was best positioned to procure. Examples of actions included approaching personal status lawyers connected to Imaginers for information on mixed marriage policies,

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contacting local municipalities for permissions to set up a pop-up market in a public venue, translating song lyrics for the Chatter language karaoke taster into English, French and Arabic, and so on.

(6)   Map Assets workshop evaluation: When analysing the feedback received from Imaginers, the following conclusions can be made about the effectiveness of the Map Assets workshop in identifying and seeking assets required for the pilot. Firstly, the 'one-on-one' workshop model that specified a time slot for each team was perceived by Imaginers to be more 'productive' and 'actionable', yet less 'creative' than previous workshops. However, Imaginers Roa and Youssef expressed that the aim of the workshop required practical rather than creative input at this stage:

> "This is where we put steps forward. This was where things became a lot clearer. The workshop was short, but very actionable. We divided roles to find the assets that we needed. It was essential but not very creative." (Roa, Imaginer, 2012)

> "The workshop was straight forward. It was laying down the ground for the work to be done. It was good, productive and to the point. Each team on its own worked well, it was focused, we got a lot done faster." (Youssef, Imaginer, 2012)

Secondly, the workshop offered many Imaginers as well as me as a researcher, more clarity on the outputs of the collaborative process. A co-creation approach requires confidence in process. Whilst the rigorous development process is known and well-defined, the social integration interventions to be piloted were, at best, sketchy concepts, and at worst, unknown in the initial stages. The Map Assets workshop was the first point in Imagination Studio's process where teams could visualise the shape, form, and structure of the pilot interventions that stemmed from Imagination Studio's extensive process. Sarah and Raymonda describe this pivotal moment during the Map Assets workshop as follows:

> "It was a bit more tangible. We felt like the idea was becoming better grounded. We really needed that because before that our ideas were a bit up in the air. I thought this was a very fruitful and motivating workshop." (Sarah, Imaginer, 2012)

> "I felt like after the workshop, we started making the ideas happen, it's not just talk. I left the workshop with a sense of responsibility, we are getting serious about things, I have things to do now, I can't let the team down." (Raymonda, Imaginer, 2012)

To conclude, the Map Assets workshop offered Imaginers the vision and motivation to actualise the ideas they had invested much thinking into. This motivation prepared them for the Prototype workshop that followed.

5.5 Prototype workshop

The Prototype workshop was the final workshop that Imaginers participated in prior to piloting their interventions in the Deliver phase (Chapter 6). The workshop took place in June 2012 at nSITE[162] (Figure 125). Nesta and Think Public define prototyping as "an approach to developing, testing, and improving ideas at an early stage before large-scale resources are committed to implementation" (2013, p.4). Prototyping is not an alternative to piloting. Rather, "it helps build a

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[162] nSITE is the same space where the very first Imagination Studio, Ideate, was hosted.

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better specification for what a pilot might be" and foresee whether an idea is likely to work, in order to save time cost on a pilot (Nesta & Think Public, 2013, p.4). Prototyping techniques vary from role-play conversations mimicking real-life situations, to models and mock-ups involving user participation (Stickfdorn & Schneider, 2011, p.5). Prototyping has evolved from the disciplines of product, interface and software design in the 1990s, and Elizabeth Sanders predicted in 2005 that "the next step in the evolution of prototyping will be the embodiment of ideas and dreams by the people we serve through design" rather than by the designers themselves (Sander, 2005, p.5). This progressive contribution to the context within which prototyping is used is manifested at Imagination Studio's Prototype workshop, where I, as a designer and facilitator, empowered Imaginers, who are concurrently the target users, with the skills and knowledge to independently shape their own taster ideas into prototypes. To offer each team enough support to prototype their idea, yet still provide the value of peer-to-peer feedback, I opted for the 'paired' facilitation model as a mid-way alternative. The model enabled both paired teams to prototype their ideas at the same time, then feed back utilising the role play method, where one team takes on their position at the market booth whilst the other team impersonates young market visitors, and vice versa. The following sections discuss the workshop activities that accompanied Imaginers through their prototyping journey: introduction and update on progress, rehearsing one-minute market booth pitches, prototyping market booth interventions, and action planning (Figure 126).

Figure 125: Imagination Studio's Prototype workshop, held on the 16th and 17th of June 2012 at nSITE, and attended by 16 Imaginers. The workshop facilitation mode was 'paired'.

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Prototype
Agenda

09:45–09.30	Introduce workshop aims and agenda
10:00–09:45	Update from team on progress and actions
10:15–10:00	Rehearse -1minute Imagination pitch
11:30–10:15	Prototype market booth activities and roles
12:00–11:30	Role play and rehearse market booth activities
12:15–12:00	Break
12:30–12:15	Outline team availability during prep and market
01:00–12:30	Create detailed prep-week schedule and roles
01:30–01:00	Imagination Studio film testimonials

Figure 126: The agenda for Imagination Studio's Prototype workshop.

(1)   **Introduction and update on progress**: I introduced prototyping and its aims, and Imaginers offered an update on the progress of tasks resulting from the Map Assets workshop action planning.

(2)   **Rehearse one-minute pitch**: Imaginers were aware that they would be present at Imagination Market, and that they would approach or be approached by young people and other passersby to introduce the background and aims of the market. In preparation for this, Imaginers worked together to prototype a one-minute pitch that introduced, in concise and accessible language: Imagination Market (20 seconds); how it resulted from Imagination Studio's process (20 seconds); and an invitation to get involved in the team's market booth taster (20 seconds). Each Imaginer had the freedom to articulate their one-minute pitch in their own words, with the only restriction being that teams were communicating consistent messages. This allowed the ownership, individuality and passion of each Imaginer to be displayed, as opposed to robotically regurgitating a dictated pitch. Moreover, developing the eloquence to talk about their involvement increased Imaginers' confidence to represent Imagination Studio and Market in national press and media interviews they participated in subsequently during the delivery of the pilot (Chapter 6). This is an example of the one-minute pitch that Maryam, from the Language and Prejudice team, prepared:

> *"I'm Maryam and I have been volunteering with Imagination Studio for the past few months to create new ways that can help young people in Lebanon meet and interact with others from different regions and backgrounds. My team has come up with an idea called Chatter, and we're testing it today at Imagination Market, with people such as yourself. Chatter is a set of games and riddles that Lebanese play together, and the more you collaborate with people who speak a different language, the better you do in the games. Would you like to give our Karaoke game a try? [If there is some hesitation] You don't have to sing well to try it and I can sing with you if you like. You win one of these beautiful illustrated lyrics postcards if you get through the whole song." (Mayram, Imaginer, 2012)*

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Although some Imaginers found preparing a one-minute pitch tedious, they felt that the process provided them with assertive words to describe the project, and a flexible conversation starter that may be interrupted with questions or intercepted with details when needed:

> *"We really struggled with the one-min pitch, but this was very important for us all to get used to talking about the initiative in the same way." (Nayla, Imaginer, 2012)*

Once Imaginers felt comfortable introducing their taster intervention, they were prepared to start prototyping its content.

(3) Prototype market booth intervention: This activity invited each team to prototype their idea within a public market booth setting. Imaginers discussed, mocked-up, rehearsed and iterated various versions of their market booth prototype (Figure 127). The prototype needed to include a number of elements:

(a) Call-out lines to bring visitors' attention to the market booth

(b) Taster design to align with the scope and aim of the pilot

(c) Props and materials needed to run the taster

(d) Logistics and practicalities, such as access to the internet and electricity, and ethical considerations[163]; particularly for the Media and Influence who would be capturing photographs, videos and stories from visitors

(e) Team roles and responsibilities at the market booth

(f) Timing and synchronisation so visitors felt engaged within the first few minutes and could drop in and out of a taster at any point, without queuing or feeling trapped in an activity

(g) Troubleshooting and worst case scenarios, such as visits from people outside the target age group of 18 to 30

(h) Tools to gather visitor feedback and evaluate the impact of the taster on social integration attitudes

Reflecting on my Uscreates and Imagination Studio experience alongside reviewing best practice (Nesta & Think Public, 2013) helped me appreciate the numerous benefits of prototyping. These benefits are set out below and illustrated with Imaginers' observations vis-à-vis how they benefited from the prototyping process.

(a) Cheap: Prototyping exposes errors cheaply, early and reduces avoidable and expensive errors once an idea is implemented on a larger scale. Imaginer Maryam appreciated this benefit. She became confident that without the process of prototyping, her team's idea would not have been effective.

> *"Without the prototyping workshop, I think the idea would have definitely failed! I would now never implement an idea without prototyping. It was the most important step." (Maryam, Imaginer, 2012)*

(b) Real: Prototyping renders ideas tangible and understandable to stakeholders in order for them to experience them and offer valuable feedback. Through prototyping, Maryam for example

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[163] The Media and Influence team received guidance based on the research's ethical considerations to ensure best ethical practice for the media coverage of Imagination Market, as well as for crowd-sourcing articles and content for The Story channel. The ethical guidance is available in Appendix 12.

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understood the complexity of her team's idea better, and appreciated the need for simplification to better engage young market booth visitors:

> *"It [prototyping] helped us understand that all our ideas are great but they're too confusing… When you do prototyping, you realise that people are not as excited about ideas as you are, so you really have to make your idea amazing and exciting to work with whichever reactions you get." (Maryam, Imaginer, 2012)*

(c)   Iterative: Prototyping facilitates decision-making, particularly during situations when various options seem viable. Trialing different alternatives and allowing stakeholders to experience them ensures that an informed choice is made. This iterative process was valued by both Aisha and Youssef:

> *"It was the workshop that shaped the market booth the most. At this point we took out all the vague things, we were so focused. We filtered out lots of iterations and took forward what we felt was most impactful." (Aisha, Imaginer, 2012)*

> *"When you start prototyping, everything changes… It's the most important time because that's when you find out what matters and what doesn't." (Youssef, Imaginer, 2012)*

(d)   Dirty: In comparison with polished outputs, quick and dirty prototypes feel less 'finished' and therefore encourage more honest feedback from the user, and a stronger willingness to make improvements from the idea owner. For example, Maryam, commented that before prototyping, her and her team members were confident that their idea was infallible. However, whilst testing it with others, they were able to identify the numerous opportunities for improvement:

> *"Before the prototyping you just think, oh of course it's going to work, it's great. You can create your lyrics and printouts perfectly, but it doesn't prepare you to speak to people to find out what doesn't work. Prototyping does." (Maryam, Imaginer, 2012)*

This benefit was the most memorable and most articulated following the prototyping activity: conceptual ideas seemed optimistically flawless until and unless they were prototyped. The process revealed imperfections and contradictions that could be refined through a 'quick and dirty' iterative process.

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Figure 127: The Language and Prejudice (top) and Regions and Mobility (R&M) teams creating 'quick and dirty' prototypes of their Chatter and Road Trip ideas.

(4)   Role-play and rehearse intervention: Once Imaginers had reached a prototype iteration for their market booth taster that they felt confident with, teams took turns rehearsing their market booth activity, while other teams played the role of young market visitors (Figure 128). I discreetly briefed each Imaginer pretending to be a visitor to mimic one of the social integration behavioural segments: Open, Curious, Sceptic, Stubborn and Distant. This method prepared the team rehearsing their taster to the different types of reactions they might get from an unpredictable variety of visitors to Imagination Market. Role-play is a tool adapted from service and interaction design practice, where it is often used to improve the experience of a service design proposition

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(Buchenau & Suri, 2000; Simsarian, 2003; Svanaes & Seland, 2004; Arvola & Artman, 2006). Following rehearsals, Imaginers were asked to reflect back on their observations using a tool from Edward de Bono's CoRT programme; 'Plus, Minus, Interesting', or PMI. PMI examines "an idea for good (Plus), bad (Minus) or interesting possibilities", and "eliminates the immediate acceptance or rejection of a new idea" (De Bono, 2013). For example, PMI helped the Language and Prejudice team realise that they needed to simplify their intervention taster. The team had designed a number of Chatter games based on language challenges. These included multi-lingual karaoke, a treasure hunt with multi-lingual clues, and multi-lingual cooking recipe contests. However, following role-play and rehearsals, some 'minus' observations were made: (a) there were not enough team members to staff the three different activities at the market booth; and (b) mock visitors arrived with no context of the pilot and therefore felt overwhelmed with the task of understanding the concept and rules of a handful of language games that they needed to choose from. This 'minus' observation led the Language and Prejudice team to reduce their Chatter taster to the karaoke game only, and therefore simplify the engagement process for visitors. After role-play and rehearsals, there was a sense of elation in the workshop space. Despite Imaginers diagnosing that their activity prototypes required more work and improvement prior to Imagination Market, they felt that the ideas they had worked relentlessly to shape had now materialised, and that they could now start picturing the taster scenarios in all their details. This is reflected in Imaginers' views as follows:

> *"I think that day we were drained out of our creative juices… It was good to do the role play. I think this is where it became real for me. It's not theoretical anymore, we have actually put things together."* (Youssef, Imaginer, 2012)

> *"The fact that you had to prototype your activity there and then, and you had to rehearse it, meant that you then had to make it. It forces you to progress with the idea. That's so important. Something doesn't need to be perfect, but if you start working on the imperfect you get closer to the perfect with many rehearsals."* (Habib, Imaginer, 2012)

> *"Role play prepared us the most to know and feel confident about what we're actually doing at Imagination Market."* (Cedric, Imaginer, 2012)

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Figure 128: The Language and Prejudice (top) and Regions and Mobility (bottom) teams taking turns using their prototypes to role play how their ideas would be piloted.

(5)   Create action plan for Imagination Market prep-week: Once Imaginers had shaped the details of their taster activities, they outlined their final action plan to prepare for the pilot at Imagination Market. Most actions were scheduled to take place during 'prep-week'; a week-long preparation phase leading up to the pilot in July. The 'prep-week' is discussed in more detail in Chapter 6: Deliver.

(6)   Prototype workshop evalutation: The prototyping workshop supported yet another research contribution towards design for social integration. First, it empowered users to prototype the interventions they had co-created themselves, as opposed to the designer producing the prototypes, as is common in design disciplines. Second, the application of prototyping techniques

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contributed to the development of innovative social integration interventions. As the practice review in Chapter 1: Discover (Section 1.3) indicated, interventions are often informed by and replicated from best practice to reduce the social and financial risks associated with an unsuccessful intervention. By introducing agile small-scale prototyping methods to this practice, social integration interventions have an opportunity to move beyond replicating best practice, and towards innovating original approaches with minimal social and financial risk.

5.6 Chapter conclusion

This chapter was concerned with the aims, content and outcomes of each workshop in the series. Five workshops were designed and delivered to accompany Imaginers through a rigorous process to develop ideas for evidence-based interventions that would encourage young people in Lebanon to overcome social integration barriers. The case study implementation of Imagination Studio's workshop series and the interpretation of Imaginers' reflections on their effectiveness yielded a range of transferable insights that are summarised below.

(1)   Ideate workshop: The first workshop may act as a taster to the workshop series, by condensing the Develop process into a succinct single session. The taster would assist participants in making an informed decision about whether they would like to be involved in subsequent workshops. The ideate workshop aims to support participants to generate creative ideas for interventions that are both embedded in research evidence and draw on their personal experiences and knowledge of the social context. To facilitate this idea generation process, it is the responsibility of the researcher to communicate up-to-date social integration research findings to participants in an accessible language and format (in Imagination Studio's case this was a short film), in order to inform their development process. Social segregation is often a complex, stagnant and tenacious issue that requires innovative intervention at multiple levels. Therefore, it is important that the Ideate workshop challenges participants with lateral thinking tools (De Bono, 2009) to move their thinking from what has been tried and tested in the past, towards unexplored opportunities and territories.

(2)   Chit Chat workshop: Whilst this practice-led case study research is making the case for collaboration among diverse social groups to improve the quality and impact of social integration intervention ideas, it is also important to recognise and tackle the challenges that affect diverse teams in social segregated communities (Wright & Drewery, 2006). The Chit Chat workshop aims to introduce participants to one another and build relationships so team members are able to progress beyond noting their surface level differences, and towards leveraging their differences, in order to generate more and better ideas together. Through team development activities, the Chit Chat process helps transform a 'group' of diverse individuals into a 'team' working together to achieve a shared goal.

(3)   Develop workshop: The aim of the develop workshop is to help participants further develop their ideas into interventions that support and drive their audience through every stage of the journey to changing behaviours and attitudes towards social integration. This research contributes the

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Change Journey Map activity, which merges the Transtheoretical Model of Behaviour Change from Behavioural Sciences (Prochaska et al, 1994) and the Customer Journey Map from Service Design (Stickdorn & Schneider, 2011, p.159). The Change Journey Map ensures that interventions are equipped with touchpoints that address the following stages of behaviour change: pre-contemplation through awareness raising, contemplation through incentivising, preparation through simple 'sign-up' procedures, action through user-friendly experiences, and maintenance through elements that facilitate long-term engagement.

(4)   Map Assets workshop: The Map Assets workshop combines the collective, assets, knowledge and influence of participants to map and gain access to resources necessary for implementing the ideas developed in the develop workshop. These resources may be tools, information, venues, connections, skills, time or budget. The Map Assets workshop builds on the Asset-Based Community Development (ABCD) methodology (Kretzmann & McKnight, 1996), to demonstrate yet another added value for a collaborative design process towards social integration. The Map Assets workshop is most effective in communities where favour exchange among close social networks is a cultural norm. Initially, assets need not encompass a large-scale implementation of the ideas. A more resourceful approach would involve scaling down ideas to pilot scale and mapping the assets required for the pilot. In the future, the success of a pilot can make a stronger case for more assets to be pooled.

(5)   Prototype workshop: The workshop trains participants in prototyping techniques to model, mock up, or rehearse their ideas and get first hand insight on what is working well and what requires improvement. The benefits of prototyping are multi-fold. They include offering a cost-effective tool to identify mistakes early on; rendering conceptual ideas tangible to understand how their interaction might work in reality; facilitating an agile and iterative process that can contribute to significant yet rapid idea improvement; and finally, inviting more honest feedback when ideas are still rough and unfinished.

To conclude, this chapter contributes a substantiated workshop process complemented with effective tools and activities that enhance a collaborative design process for social integration. Findings and learning from Imagination Studio's workshop series hope to inform and inspire communities of practice engaging in comparable research problems. The limitations of the workshop series lay in recognising that the design of the content and activities were not completed on an individual occasion or prior to the initiation of the workshops. The design of the workshop series was the result of an ongoing reflexive and reflective process of evaluation from one workshop to the next. This process constantly embraced and responded to feedback from Imaginers, as well as assessed the promise that ideas in progress hold against the evidence-base gathered during the Discover and Delve phases of the research. Consequently, researchers transferring Imagination Studio's workshop series approach to different contexts are encouraged to apply a similar process of reflectivity and reflexivity to adapt content, tools and activities to their participants' needs.

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Imagination Studio's framework makes a significant contribution to the mainstream practice of developing social integration interventions. The discourse in Develop Chapters 4 and 5 demonstrates that the application of a co-design development process is capable of creating a shift from replicating best social integration practice with high levels of researcher control, to generating innovative social integration ideas that are evidence-based, build on the collective experience of stakeholders involved in the process, are embedded in the local context, have potential for success, have high levels of ownership among stakeholders for sustainability, yet are low-risk due to a rigorous prototyping and piloting plan. The aptitude of this co-design process rests on the recruitment and engagement of a well-considered and representative group of stakeholders, and the openness to explore, adopt and adapt theories, tools, and activities that other disciplines have to offer. Indeed, the current evaluation of Imagination Studio's approach was based on a single case study, although attempts were made to incorporate references to other practices. This poses some limitations in terms of generalising from the method's findings to wider contexts. However, Imagination Studio still hopes to arouse interest in a novel methodology in social integration practice.

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Chapter 6
Deliver
Pilot interventions

Discover
–
contextual
review
(chapter 1)

Delve
–
insight
gathering
(chapter 2)

Determine Impact
–
evaluation
(chapter 7)

Diverge
–
communication design
for social integration
(transferable guidelines)

Deliver
–
pilot
interventions
(chapter 6)

Define
–
analysis and
findings
(chapter 3)

Develop
–
co-design
interventions
(chapters 4 & 5)

Research Methods

imagination market

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6.0 Chapter introduction

This chapter discussed the Deliver phase of the 7D process. The Deliver phase is where the social integration interventions designed in the Develop phase through Imagination Studio's workshop series (Chapter 5) are piloted. The aims of the pilot are to (1) assess the effectiveness of interventions in engaging with young people, and in changing their awareness, attitudes and behaviours towards social integration, (2) identify opportunities for improvement and iteration, and (3) inform larger scale implementation. Piloting is a method that is widely practiced in the field of project management, although limited literature has been produced to discuss or frame it (Turner, 2005). In the context of this research, a pilot is defined as:

> "An element of work of a larger project or programme, undertaken to gather data to reduce risk of uncertainty in the project or programme… The uncertainty in a project or programme will usually lie in the definition of the product to be produced or in the method of producing that product. A pilot study can be used to gather data about either or both to facilitate project choices." (Turner, 2005)

Outside the field of project management, pilot methods have also been practiced in community health improvement (Strong et al, 2009), an.d more recently in social innovation processes (Mulgan, 2006, p.152). When we revisit the practice review of social integration interventions (Chapter 1 Discover, Section 1.3), it is evident that most of these interventions originated as pilots. There is reason to believe that this manifestation is highly affected by the nature of funding released by public or non-governmental organisations, who require a demonstration of success prior to the release of further funds (Mulgan, 2006, p.160). The reason for piloting may also be driven by the fact that often, those involved in the development of the interventions have a background in project management, are highly motivated, are impatient, and would therefore like to see their ideas take shape quickly (p.152). A third reason for piloting may lie in the power of persuasion in ideas that have been exemplified – as Geoff Mulgan explains below:

> "Few plans survive their first encounter with reality. It is through action that they evolve and improve. Social innovations may be helped by formal market research or desk analysis, but progress is often achieved more quickly through turning the idea into a prototype or pilot and then galvanizing enthusiasm for it… The experience of trying to make them work speeds up their evolution, and the power of example then turns out to be persuasive as written argument or advocacy… Some ideas that seemed good on paper fall at this stage… but even failed ideas often point the way to related ideas that will succeed. As Samuel Beckett put it: 'Try again. Fail again. Fail better.'" (Mulgan, 2006, p.152)

When looking at communication design practice however, there is insufficient literature evidencing that piloting is adopted as a prevalent method to test interventions. Although a thorough research process informs the development of communications, the testing phase often applies limited feedback methods, such as focus groups. A focus group offers less benefit than a pilot, as the latter entails producing the communication intervention on a smaller scale, and placing it in a real-life situation to assess its effectiveness prior to production on a larger scale. In this particular Deliver phase of the research, communication design practice would benefit from social integration practice by incorporating a rigorous pilot process, in order to assess feasibility, identify ways to enhance effectiveness, and inform the future implementation of the interventions (Strong et al, 2009).

This chapter demonstrates how a pilot approach may be applied to the delivery of communication

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design interventions for social integration. Section 6.1 introduces the concept of Imagination Market – the platform and method for piloting Imaginers' five social integration ideas: In Love (Sect and Marriage team), Road Trip (Regions and Mobility team), Friendship (Politics and Friendship team), Chatter (Language and Prejudice team), and The Story (Media and Influence team). Section 6.2 describes the preparation process and the crucial considerations that led to the delivery of Imagination Market. Section 6.3 shares the large-scale interventions that Imaginers developed through Imagination Studio workshops in response to their team's social challenges, and how these were scaled down for piloting within Imagination Market. Finally, Section 6.4 reflects on the effectiveness of Imagination Market as a piloting method for social integration interventions. The following chapter, Determine Impact (Chapter 7), concludes this thesis by reflecting on and assessing the outputs, outcomes and wider impact of the piloted social integration ideas on the case study audience – young people from segregated social groups in Lebanon.

6.1 Imagination Market: the method for piloting interventions

This section discusses Imagination Market, the method that provided a platform for Imaginers to pilot their five ideas: In Love, Road Trip, Friendship, Chatter and The Story (Figure 129). Section 6.3 of this chapter introduces these intervention ideas and their pilot versions in more detail. Throughout Imagination Studio's Develop, Map Assets and Prototype workshops, whilst Imaginers were shaping their ideas and ultimately their pilot approach, a number of requirements were emerging across teams, for shaping the pilot setting. These include:

(1)   Public-facing engagement: All teams developed pilot interventions that require face-to-face interaction with young people. Imaginers justifiably believed this to be the most immediate and effective method to generate feedback as well as assess interest and influence.

(2)   Brief intervention time: All teams designed pilot tasters that engaged with young people briefly and efficiently, in under an hour – from a fortune-telling session for In Love, to a flash-mob theatre performance for Friendship (refer to Section 6.3 for more detail).

(3)   Hyperlocal: Most pilot concepts required hyper-local engagement with young people in order to recognise the diversity of identities and opinions in Lebanon. The hyper-local context is particularly relevant for the Road Trip and The Story interventions, which invited young people to share local insights.

(4)   Participation: Instead of a passive communication of messages, all interventions invited the young people's active participation in a game, experience or journey. This aimed to raise awareness and drive behaviour change towards social integration.

(5)   Simple prototype setup: Intervention tasters needed little physical space, and simple props and materials to prototype.

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(6)   High footfall of young people: Imaginers envisaged piloting with a significant number of young people to test the validity of their intervention. This necessitated a pilot location with a high population of young people.

From a methodological perspective, my research preference was to pilot all five interventions within the same environment, and with the same sample of young people, in order to provide a controlled environment, fewer variables, and therefore a more robust reflection and analysis process (offered in Chapter 7: Determine Impact). The teams' pilot requirements listed above, alongside my preference for testing all ideas within the same setting, informed the development of Imagination Market as a pilot platform. Imagination Market adopted the metaphor of a market, where interventions are offered at 'market booths' to young people passing by. The setting of a market for testing proved popular among Imaginers because it (a) enabled all the ideas to be brought together for evaluation in a controlled setting, but (b) still offered each team the flexibility to create their unique taster experience within a designated booth or stall (Figure 130). Furthermore, the concept of street markets resonates with the Lebanese cultural vernacular. Popular street markets include Byblos, Tripoli, Sidon, Beirut Souks, Souk el Tayyeb, and Souk el Ahad. Similarly, exposition spaces are a popular setting where innovative trades and entrepreneurial ideas are introduced and tested with their prospective audiences. Biel, Forum de Beirut, Beirut Hall, and Futuroscope are a few exposition spaces in Lebanon created with this purpose in mind.

The scope of Imagination Market was influenced by the extent of funding that I could secure for the research. Geoff Mulgan, CEO of the National Endowment for Science, Technology and the Arts (NESTA) and previously CEO of the Young Foundation, advises that socially orientated seeding ideas seek 'innovation accelerator' funds. These combine understanding of policy contexts, with understanding of business design, growth and management (Mulgan, 2006, p.160). A timely opportunity to apply for innovation accelerator funding and support, through Aie Serve's Aie Power programme[164], arose during the conception stage of Imagination Market. The application was successful, and Aie Serve provided each Imagination Studio team leader with training in project management, as well as funding to cover materials and resources (Figure 131). Section 4.2 (3) of Chapter 4 discussed how in addition to the personality and cognitive attributes[165] that naturally emerging leaders share, they need to be empowered with particular learned skills, such as goal setting and management, to best perform their leadership role (Taggar et al, 1999). Time management, budgeting and resource allocation training sessions offered by Aie Power's programme empowered Imaginers with the pragmatic skills, organisation, delegation and independence needed to take their teams' ideas from concept to production (Figure 132). A cost analysis with team leaders identified that the financial support from Aie Power's programme could cover two Imagination Market pilot days.

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[164]   The Aie Power programme empowers young people in Lebanon with training, coaching and financial support to achieve their aspirations. The programme covers projects that offer a social benefit, that do not discriminate according to political or religious factions, that can be implemented within a three to four month period, and where participants and beneficiaries are aged between 18 and 30 years old. Accordingly, Aie Power's objectives and requirements aligned well with Imagination Market, and this encouraged Imaginers and myself to apply for the grant (Aie Serve, 2013b).

[165]   Such as intelligence, determination, decisiveness (Foti et al., 1982; Lord et al., 1986), conscientiousness, (Taggar et al., 1999), and extraversion (Barry & Stewart, 1997).

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To test the validity of the interventions across diverse youth populations, it was agreed that two demographically differing locations would be selected. Setting up a market in a public space requires permission from local municipalities. Therefore, the Map Assets workshop (Section 5.4) prioritised potential locations based on existing connections that Imaginers had with municipality members through past projects or initiatives. Connections were followed up on, and the two municipalities that offered permission to host Imagination Market in their public squares were Byblos and Baakleen (Figure 133). Byblos is a coastal city in the District of Byblos, with a mixed population of 20,000 diverse residents mostly belonging to either Christian Maronite or Muslim Shia sects (Figure 134). Byblos is a well-preserved historic and touristic city with remnants of medieval, Byzantine, Phoenician, Roman, and Ottoman morphologies (Nahas, 2007, pp.174-175). In contrast, Baakleen is a small mountainous village in the Shouf District. Although Shouf is a diverse district with Maronite, Greek Catholic, Sunni and Druze parliamentary seat representations (Figure 134), the residential village of Baakleen itself has a homogeneous population of 17,000 Druze residents (Baakleenies, 2011). The contrast in Imagination Market's locations – from a diverse, slightly cosmopolitan coastal city to a homogeneous, residential mountain village – enabled social integration interventions to be piloted in two completely different context and with two very different demographic groups. This process ensured a confident assessment of the potential effectiveness of the interventions that was representative of geographic and demographic variations. Imagination Market took place on the weekend of the 7th (in Byblos) and 8th (in Baakleen) of July 2012. The following section (6.2) discusses the preparation process that preceded the market. This is followed by Chapter 7: Determine Impact which offers an analysis of and reflection on the impact of Imagination Market and the interventions piloted therein.

imagination market

chatter   stories   road trip   friends   love

Figure 129: Imagination Market, the pilot platform for five social integration interventions that Imaginers developed during Imagination Studio's workshop series.

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Figure 130: Imaginers piloting their five social integration interventions – In Love, Road Trip, Friendship, Chatter and The Story – at five separate booths within Imagination Market's metaphorical street market setting.

Figure 131: Imagination Studio team leaders attending Aie Power project management training sessions as part of the funding they received from Aie Serve to pilot their ideas. From left to right: Jana (P&F), Raymonda (M&I), Joanna, Ashley (S&M), Zeina (L&P), Youssef (R&M) and Aisha (M&I). Front centre: Afif Tabsh, co-founder of Aie Serve.

Figure 132: A Gantt Chart that the project management training from Aie Power supported Imagination Studio team leaders to create. The Gantt Chart is a matrix that aligns milestones to deliver a project, with roles (who is responsible, accountable, consulted, and informed), and deadlines. The Gantt Chart above shows the Politics and Friendship team's plan for delivering their Friendship pilot from early June to Imagination Market's weekend on the 7th and 8th of July.

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Figure 133: The public squares that the municipalities of Byblos and Baakleen offered Imaginers for Imagination Market. Left: the market square opposite the Wax Museum in Byblos' Old Souks. Right: The public square near BBAC Bank in Baakline Souks. The top and bottom photos show the vacant squares and the squares on Imagination Market days respectively.

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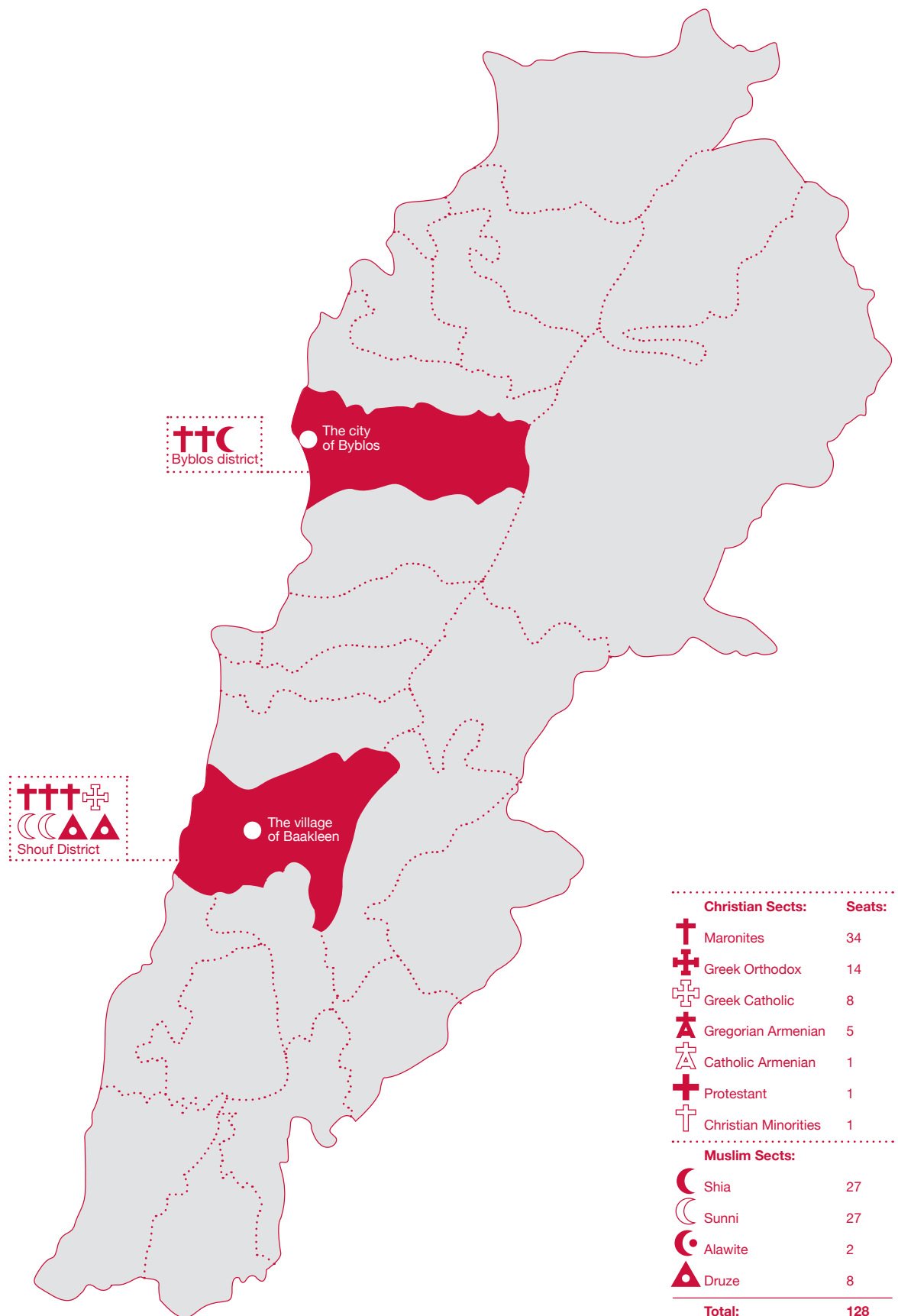
Figure 134: A map of Lebanon showing Imagination Market pilot locations in the city of Byblos and the village of Baakleen within their wider districts. The icons represent the number and sect affiliation of members of parliament representing the districts. This reflects to a certain extent the make-up of the districts' populations. Although Shouf District has diverse seats represented in parliament, Baakleen as a village has a homogeneous Druze population.

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6.2 Preparing the pilot

A preparation week (the 2nd to the 6th July 2012) was scheduled prior to the weekend when Imagination Market took place (the 7th and 8th July 2012). Aie Serve provided their office space during the week, as a meeting and working hub for Imaginers (Figure 135). Imaginers had access to the space any time of the day, which offered them the flexibility to fit their intervention preparation time around their busy day-to-day schedules. A shared calendar enabled Imaginers to identify when they might overlap with other Imaginers they needed to work with.

The preparation period launched with a planning meeting. Unfortunately, due to illness, I excused myself as soon as it started. This unexpected turn of events led to an unplanned examination of the level of ownership and independence that Imaginers had developed towards their ideas. The planning meeting was taking place following a six-month period of involvement in the research, through five Imagination Studio workshops, and my sudden withdrawal left little opportunity to handover facilitation responsibility or brief Imaginers on agenda items. Nevertheless, rather than cancelling the meeting, Imaginers decided to proceed with the support of Aisha (M&I team leader) who stepped up to facilitate in my absence. When questioned later about her decision, it became evident that she believed this was unquestionably her responsibility, and that her past public speaking experience provided her with the confidence needed:

> "I loved the fact that I had to cover for you. It was not stressful, I am a public speaker, and a people person, but it was a big responsibility." (Aisha, Imaginer, 2012)

With Aisha's support, Imaginers reviewed the set of actions each team needed to complete over the week, assigned roles, and set schedules. It later became evident that Aisha also discouraged Imaginers from assigning any actions to me:

> "Aisha… tried her best. She said: 'Can you please take the load off Joanna. Don't leave things to Joanna.' This helped us think that no, we need to do things, we need to get things done ourselves." (Raymonda, Imaginer, 2012)

This unexpected shift in the delivery of the methodology had a significant impact on Imaginers' sense of ownership and responsibility, which is a key factor in ensuring that collaboratively developed interventions are sustained beyond the end of the research period (as Section 4.9 (3) in Chapter 4: Develop, has evidenced). It is my belief that the triggers that increased ownership are a combination of my absence from the meeting, Imaginers' awareness of my inability to support due to my illness, Aisha's brave and firm intervention, and most importantly, Imaginers' confidence in their ideas following a six-month working process. This meant that they were equipped with the knowledge and capability to take action without the need for further direction from the researcher. According to Aisha:

> "[Imaginers] didn't say: 'Joanna will do this' during the planning meeting. They realized that they were responsible for things they had to do within their pilot booth. Ownership authority, responsibilities, really changed that day." (Aisha, Imaginer, 2012)

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Following the planning meeting, the preparation week focused on achieving a focused set of priorities that formed the structure and content of this section: engaging with local authorities and community groups (Section 6.2.1), promotion and marketing (Section 6.2.2), designing the communication materials and resources needed for the delivery of market booth interventions (Section 6.2.3), rehearsing (Section 6.2.4), ethical and risk assessment (Section 6.2.5), and creating documentation tools to capture data for evaluating the pilot (Section 6.2.6). Analysis of Imaginers' views of the preparation week's format is provided throughout.

Figure 135: Aie Serve offered Imaginers access to their offices during preparation week.

6.2.1 Engaging with local authorities and community groups

Permission for hosting Imagination Market in a public venue was sought from the municipalities of Byblos and Baakline a few weeks prior to the pilot weekend. Following an official application, we were invited to meet with members of the municipal boards[166] to discuss the aims of Imagination Market and support the municipalities could offer. The following support was secured: (1) an endorsement to maximise the credibility of the pilot and generate trust among local residents; (2) local knowledge, wide reaching connections to local community groups, and access to local promotional channels; and (3) logistical support, such as access to basic materials and utilities[167] needed for Imagination Market. Points (1) and (2) also helped to publicise the pilot, generate interest in it and drive visitors to it. To Imaginers, the benefits to municipalities and local community groups of engaging with Imagination Market were evident. However, my experience of working with a wide range of public and third sector organisations at Uscreates has taught me that effective engagement is often founded on the identification of a shared interest and a reciprocal exchange. This learning is also supported by literature on community-based participatory research pilots (CBPR) (Strong et al, 2009). Therefore, alongside how municipalities could support the delivery of Imagination Market, the engagement process aimed to identify how Imagination Market could contribute to the municipalities' local priorities. Municipality members from Byblos and Baakleen were very supportive of Imagination Market. They saw value in (1) the rigorous and evidence-based doctoral research process; (2) the social integration communication message, which aligns

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166 Namely vice president Ayoub Bark and member Najwa Bassil from the Municipality of Byblos, and member Omar Abi Shahla from the Municipality of Baakleen.
167   Such as market tents or umbrellas municipalities use for market days and street events, tables, chairs, electricity and internet.

with the authorities' community cohesion agendas; (3) the engagement of young people outside of term-time, when there is a lack of activities to preoccupy them; and finally, (4) the innovative market approach, which offers a pioneering cultural offer in the local area. Figure 136 visualises the reciprocal social exchange, which provided the foundations for engagement between Imaginers and members of the municipalities of Byblos and Baakleen. This figure contributes a transferable framework that helps establish a vested interest among multiple organisations or groups, for the co-delivery of social integration interventions.
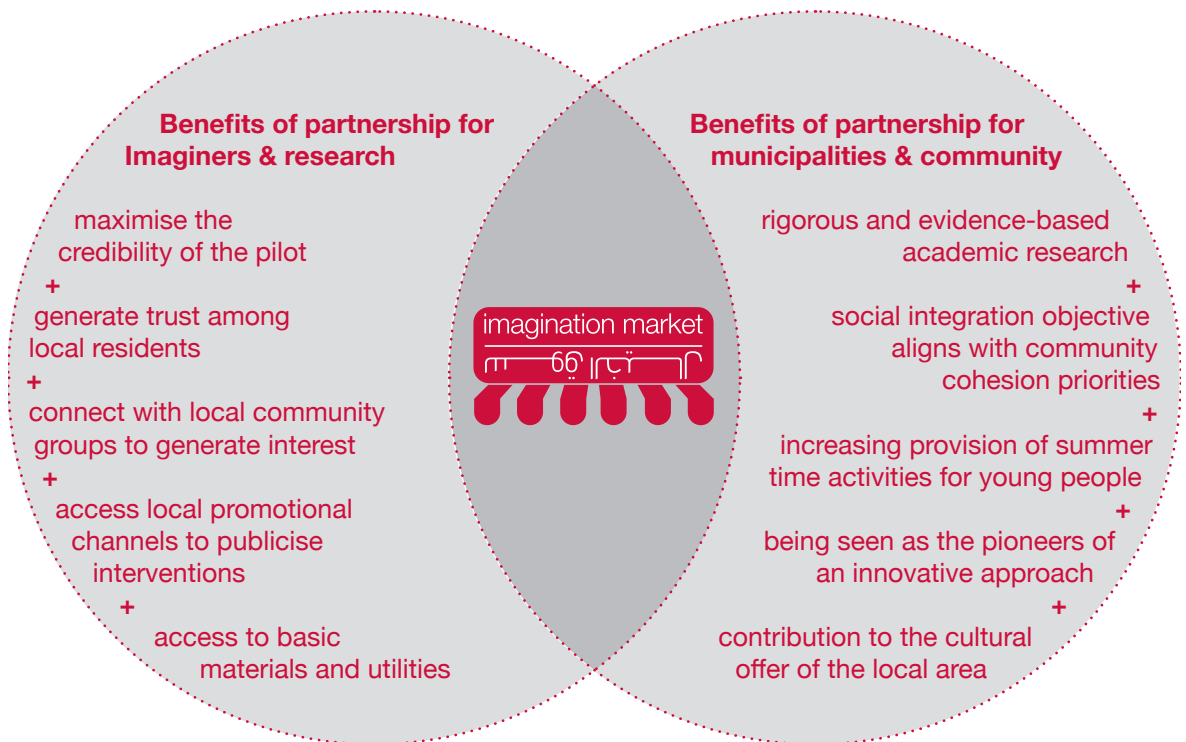
Figure 136: The social exchange framework between Imaginers and municipalities. The framework summarises the benefits that each party identified during the engagement process, in order to deliver Imagination Market's pilot platform jointly.

6.2.2 Promotion and marketing

A series of bi-lingual posters (Figure 137), flyers, and e-flyers (Figure 138) were designed to support the promotion of Imagination Market. The messaging on promotional materials was simple and both (1) motivational and (2) informational. The (1) motivational message invited all young people aged 18 to 30 to "five imaginative, free and fun activities". These were described by their intervention names: In Love, Friendship, Road Trip, Chatter and The Story. Imaginers selected these names for their positivity and relevance to young people's lifestyles and interests[168]. A number of theories on personality and motivation stress the importance of the motivational aspects of mass communication and advertising messages, to drive people from simply understanding the message (thinking), to making a decision to take action (feeling), and to finally take action (behaving) (Werder, 2009, pp.18-22). Messages were also (2) informational, specifying time, location, the age group that would be welcome to attend, and an endorsement from the municipality to generate credibility. However, it is essential to stress that messages alone are not sufficient, and

[168] The process was described in the Map Assets Imagination Studio workshop under section 5.4 (2).

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that the posters, flyers and e-flyers were simply objects of communication that needed to be supported with a strategic placement and dissemination plan, in order to ensure the messages reached young people in the right place at the right time. Marshall McLuhan communicates this best: "The medium is the message" (1964, p.17). A media strategy aimed at young people residing in Byblos and Baakleen was developed in collaboration with Imaginers (who have an understanding of the target group), Aie Serve (who have access to promotional channels they use to promote projects they fund), and municipalities (who own channels to disseminate information to their local residents and community groups). This collaborative process to develop a media strategy further demonstrates the value of engaging local stakeholders (as the previous section indicated) when delivering social integration interventions. The value is clarified when we explore the strategy from the typology of 'owned', 'bought' and 'earned' media. This typology was developed by Nokia to manage their media communications (Goodall, 2009) and has since been adopted internationally by communication and advertising companies and teams. 'Owned' media refers to channels we would own, as the Imagination Studio team, e.g. the Imagination Studio blog and our social media accounts and network. 'Bought' media is where we would buy advertising space in a newspaper, magazine, or on billboards. Finally, 'earned' media corresponds to media that belongs to other groups and organisations that would support and be motivated by Imagination Studio's work and would like to promote it through their own channels. According to Daniel Goodall, ex-marketing planner at Nokia, media gets 'earned' when "you have done something so cool or interesting that people want to use their own media to tell others about it, and hence you earn media" (2009). Whilst 'earning' media may seem more affordable than 'buying' media, it is more time-consuming as it requires engagement with stakeholders who own the media channels of interest (as discussed in Section 6.2.1 above). Nevertheless, the vital benefit of 'earned' media is that often, target audiences will trust 'earned' channels more than they would 'bought' channels (Goodall, 2009). For example, a young person residing in Byblos may be more likely to visit Imagination Market if he found out about it through his basketball team coach, as opposed to a billboard on the street. Figure 139 clearly outlines how, through engagement with stakeholders – such as municipalities, community groups and Aie Serve – Imaginers and I were able to earn trustworthy online and offline channels to promote Imagination Market to young people in Byblos and Baakleen. We therefore did not need to resort to less effective 'bought' media. A brief introduction to the 'owned' and 'earned' promotional channels adopted to drive young visitors to Imagination Market on the 7th and 8th of July 2012 is given below.

(1)   Imagination Studio website (owned online): The website featured Imagination Market's e-flyer on the home page.

(2)   Imaginers' social media networks (owned, online): Imaginers disseminated the e-flyer via Facebook and Twitter posts on their walls, tagging young people they knew who live in Byblos or Baakleen. They also released a social media invite to all their networks inviting them to promote the event on their pages or profiles (Appendix 13).

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(3)   **Aie Serve's social media network (earned, online):** Aie Serve have access to a community of young people across the country who have volunteered on their projects, or attended training and workshops. Aie Serve contacted young people from Byblos and Baakleen, via their mailing list, as well as their Facebook Page and Twitter account.

(4)   **Municipalities' social media networks (earned, online):** The municipalities in both Baakline and Byblos used the e-flyer to promote Imagination Market on their Facebook Pages.

(5)   **Municipalities' mailing lists (earned, online):** The municipalities of Baakline and Byblos emailed the e-flyer to young volunteers and community groups who work with young people in the local community.

(6)   **Press release for TV channels and interviews (earned, online and offline):** A press release (Appendix 13) was sent to the key television channels and newspapers in Lebanon, inviting them to host Imaginers for an interview on a show, to attend Imagination Market and create a news report, or to write an article promoting the market. The endorsement from Aie Serve and Byblos and Baakleen municipalities raised the profile of Imagination Market, and generated media and press interest. As a result, the market was featured in the evening news on the Lebanese Broadcasting Corporation (Figure 140), Imaginers were interviewed on live TV shows on both Télé Liban and Orange TV, and articles were published in seven newspapers and online news portals[169] (Figure 141). Section 7.2.2 in Chapter 7: Determine Impact evaluates the reach of this media coverage.

(7)   **Posters and flyers in local shops (earned, offline):** A group of five Imaginers and I visited local shops on the high streets and in the souks of Byblos and Baakleen. There, we explained Imagination Market to shopkeepers left flyers for clerks to spread the word to young shoppers, and displayed posters in their shop windows. Once again, endorsement from the municipality generated buy-in and trust from local shops.

(8)   **Municipalities' newsletters (earned, offline):** Municipalities promoted Imagination Market in the periodical newsletters they distribute to all their residents.

(9)   **Community groups' word-of-mouth (earned, offline):** Municipalities introduced us to leads from community groups, such as leisure centres, youth champions, scouts, youth centres and drama clubs. We met them, and offered a stock of posters and flyers to help them spread the word among young people they work with.

Within short timescales, and limited resources and capacity, we leveraged promotional opportunities amongst stakeholders who owned the most trusted, targeted, efficient and effective channels, in order to communicate Imagination Market's message to local youth. The following chapter evaluates the impact of this promotional strategy on turnout (Section 7.2.2).

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[169]   Refer to Appendix 14 for a reference list of Imagination Market's press and media coverage.

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Figure 137: Bi-lingual Imagination Market posters displayed at shop windows in Baakline and Byblos high streets.

Figure 138: E-flyer designed to spread the word about Imagination Market via email, online newsletters, and social media channels.
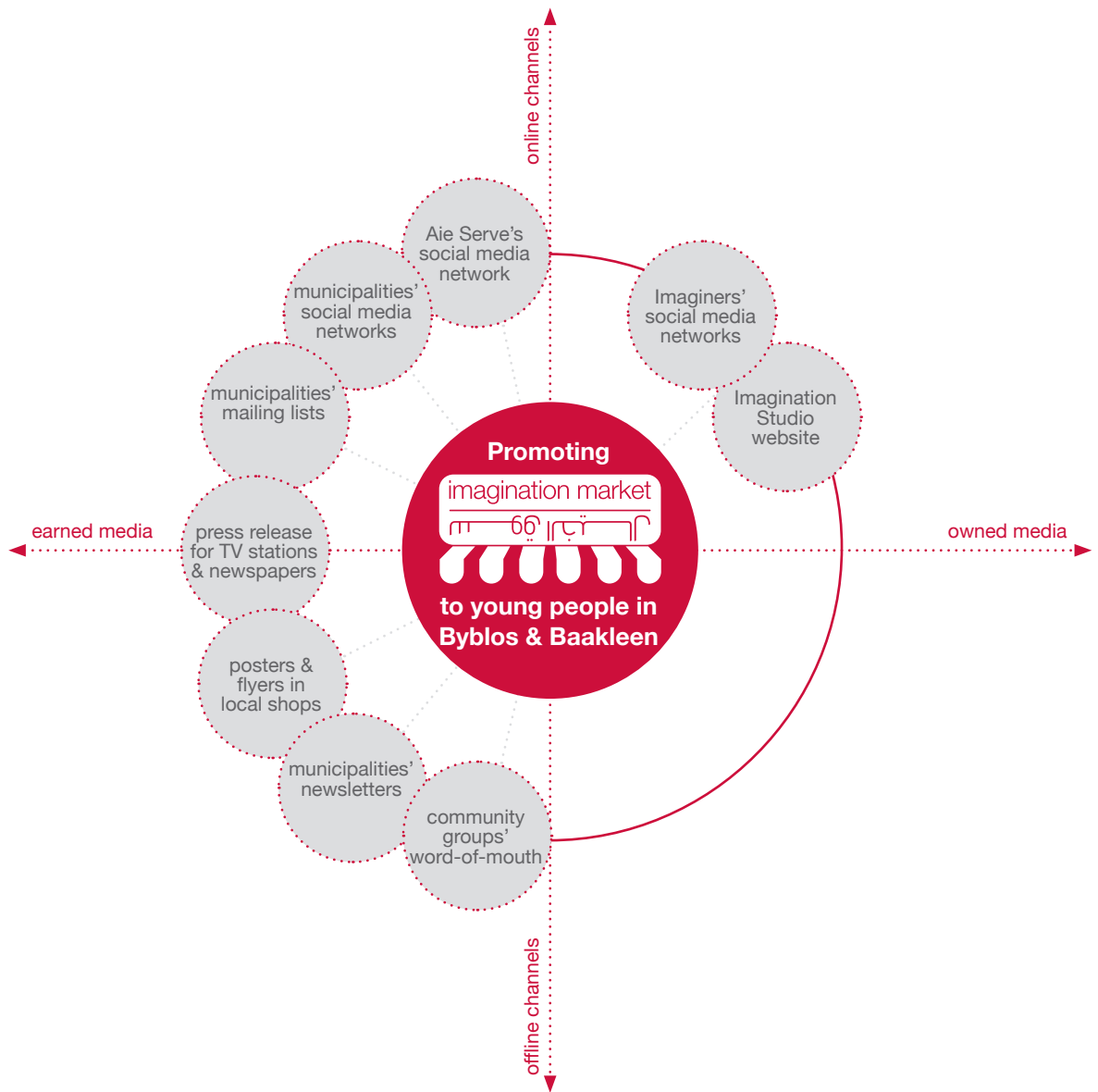
Figure 139: Diagram outlining the 'owned' and 'earned' online and offline media channels adopted to promote Imagination Market to young people in Byblos and Baakleen. The diagram demonstrates how Imagination Market was primarily promoted through stakeholders' earned media channels, following an engagement process that earned their buy-in and support for the research.

Figure 140: Beirut.com (left) and the Lebanese Broadcasting Corporation (right) preparing a report on Imagination Market. Refer to Appendix 14 for a reference list of all press appearances.

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Figure 141: As Safir (left) and L'Orient Le Jour (right) articles promoting Imagination Market. Refer to Appendix 14 for a reference list of all press appearances.

6.2.3 Designing the communication materials and resources for interventions

Alongside the design of promotional materials, Imagination Market's pilot required the design of supporting communication materials, such as signage material for the market and booths, flags, and Imaginers' t-shirts (Figure 142). Additionally, individual teams required design support for their specific intervention resources, such as the fortune-telling deck of cards for In Love, the lyrics strips for Chatter's karaoke, and the location riddle cards for Road Map[170] (Figure 143). As mentioned in Section 4.1 (3) of Chapter 4: Develop, one of the gourps of Imaginers that was recruited for Imagination Studio, was entrepreneurs and creative practitioners. Therefore, a number of Imaginers had graphic design and visual communication expertise. Together, we formed a design team[171] that designed all the communication materials and resources required for Imagination Market during preparation week. Imaginers had been involved in Imagination Studio for over six months prior to preparation week, and therefore had a clear understanding of the research brand. This facilitated their application of the brand across a range of different outputs. The aim of creating a cohesive and high-quality visual presence for Imagination Market was to improve the credibility and quality of the interventions, and therefore attract more passersby on the market days. Section 6.4 of this chapter reflects on how the brand and resources were received by market visitors and the press.

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[170] Refer to Section 6.3 of this chapter for a detailed description of the In Love, Chatter, Friendship, The Story, and Road Trip pilot interventions, and a contextualisation of the role that the designed interventions played in facilitating the communication process of these interventions.

[171] Imaginers who comprised the design team included Ashley (computer animator), Dima (moving image designer), Gwen (branding designer) and Hanane, Maryam and Saad (graphic designers, illustrators and photographers).

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Figure 142: Communication materials designed to improve Imagination Market's signage and brand presence. From left to right, top to bottom: (1) flags, (2) banner, (3) Imaginers' t-shirts, (4) signage for each market booth intervention, (5) neck lanyards to distinguish imagination studio teams, and (6) caps for sun protection.

Figure 143: Resources designed to support the delivery of each team's pilot intervention at Imagination Market. From left to right, top to bottom: (1) The Story blog, (2) Friendship political party flags, (3) Chatter karaoke lyric strips and TV face-in-hole, (4) Road Trip pin-the-town map, (5) Road Trip bus sandwich board, (6) In Love fortune-telling deck of cards. Refer to Section 6.3 for a detailed description of each intervention and its supporting resources.

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6.2.4 Rehearsals

Two rehearsals took place at Aie Serve's offices during preparation week, to help imaginers refine details and increase their confidence in facilitating their market booth interventions (Figure 144). The first rehearsal was conducted in the presence of Afif Tabsh, the founder of Aie Serve and the director of Aie Power's funding programme. Afif's role at the rehearsal was that of the 'devil's advocate', inviting dialectical discussion. There is a substantial body of empirical research (reviewed by Schweinger et al, 1986) suggesting that the application of 'devil's advocacy' and/or 'dialectical inquiry', increases the quality of recommendations for improvements:

> "The dialectical inquiry method [and devil's advocate method are] … above all… learning process whereby through heated, and intense debate between and among interested parties (not naïve subjects) the parties came to discover and to invent entirely new alternatives as well as elaborate on old ones." (Mitroff, 1982, p.222)

Although both approaches employ [constructive] conflict as their primary structural mechanism, there are inherent differences between them (Schweinger et al, 1986, p.53). Dialectical inquiry reviews two sets of recommendations or possibilities and pits them against one another, whilst devil's advocacy critiques one set of recommendations (p.53). Afif Tabsh observed each team rehearsing their intervention individually, and adopted both approaches to offer them recommendations for improvement. Through dialectical inquiry, Afif considered that a young visitor to the market booth (1) might or might not wish to participate, and if they did, then they (2) might or might not understand the message that the intervention is aiming to communicate. Afif then adopted the devil's advocacy approach to help teams explore the different possibilities as to why young visitors (1) might not wish to participate, and (2) might not understand the message behind the activity. Therefrom, teams adapted their market booth facilitation approach to be more inviting and to offer more clarity on their key social integration message. A number of Imaginers recognised the value of this format for providing critical feedback:

> "We… learned to expect different reactions and approaches from people and deal with them. Also sometimes the idea is so perfect in your head, but when you try it out on the ground, so many glitches happen so it helped us expect anything and expect to problem solve on the spot." (Roa, Imaginer, 2012)

> "Afif (Devils' Advocate) was really helpful. He asked questions that we hadn't thought about." (Nayla, Imaginer, 2012)

The second and final rehearsal adopted a peer-to-peer role-play approach. Popular in service and interaction design practice (Tassi, 2009), it was introduced in more depth in Imagination Studio's Prototype workshop (Chapter 5, Section 5.5). During the rehearsal, two of the five teams delivered their market booth intervention, whilst the remaining three teams would play the role of either enthusiastic or hesitant young visitors. The teams then swapped turns, thus giving every Imaginer the opportunity to rehearse their market interventions as well as experience the interventions at other booths. Imaginers believed that the rehearsals were crucial for helping their teams feel prepared and confident when the market went:

> "The rehearsals were essentials. I have to admit that there was no way we could have gone through the market without having done the rehearsals and without knowing how we were going to speak to people and what we were doing. That's required. I think the more we can have of these, the better." (Youssef, Imaginer, 2012)

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> *"The rehearsals really helped. I think otherwise we would have been really nervous on the day, and confused. They helped me learn how important details are in ensuring an idea works perfectly, from the resources that we needed, to expecting negative attitudes, to people not wanting to take part, etc."* (Roa, Imaginer, 2012)

> *"It's good that we had a number of different times to meet throughout the week, otherwise I don't think we would have been ready for Saturday."* (Dima, Imaginer, 2012)

> *"It [the final rehearsal] was good because we had an opportunity to tour other booths and give our opinions to other teams."* (Cedric, Imaginer, 2012)

Figure 144: Imaginers using a peer-to-peer role-play approach, to rehearse the facilitation of their market booth interventions at Imagination Market.

6.2.5 Ethical and risk management

To ensure that the delivery of Imagination Market took ethics into consideration, and provided a safe environment for both Imaginers and visitors, a number of deliberations were made with Imaginers, municipalities, community groups, Aie Serve and the University of the Arts London. The following measures were agreed.

(1)   Consent: Imaginers signed a consent form to participate in the delivery of Imagination Market.

(2)   Insurance: Part of Aie Power's funding was invested in purchasing public liability insurance from AXA Insurance, covering Imaginers' and visitors' health on the market days, as well as on the journeys to and from the market. Additionally, the insurance covered any hired or borrowed equipment.

(3)   Transport: A licensed Scouts bus driver was hired to transport Imaginers from Aie Serve's office (meeting point) to the market destinations in Byblos and Baakleen, and back. The driver also transported market visitors to Chez Maggie in Batroun and back, as part of Road Trip's intervention in Byblos. Private taxis were booked for Imaginers who could not drive or share a ride to and from Aie Serve's office.

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(4)   **Sun safety and hydration:** The month of July in Lebanon sees temperatures rising to 30 degrees. Imaginers were equipped with caps and sunscreen. Drinking water and food were provided throughout the day, and the municipalities provided market tents and parasols for shade.

(5)   **Political instability:** Byblos and Baakleen are two calm and safe regions that have not witnessed any clashes, riots, or demonstrations since the end of the civil war in 1990.

(6)   **Risk of provocation:** All market booth activities applied humour, gaming, fun and interactivity with a focus on intergroup similarities rather than differences. They were unlikely to provoke young market visitors.

(7)   **Managing exposure to minors:** Imagination Market promotional material clearly advertised that the activities were open exclusively to young people aged 18 to 30. Imaginers were briefed to explain this apologetically to any visitors outside this age bracket.

(8)   **Public spaces:** The municipalities of Byblos and Baakleen provided written permission for the use of the town squares where Imagination Market was hosted. The municipalities also staffed the locations on the market days and provided Imaginers with logistical support.

(9)   **Gatekeeping:** Municipalities and the local community groups engaged acted as gatekeepers between Imaginers and local residents.

(10)   **Personal information:** No personal data collection occurred during Imagination Market. Evaluation data was anonymous and testimonials only captured first names (refer to Section 6.4: Documentation for evaluation). Imaginers responsible for photographing and filming the pilot were briefed to avoid capturing identifiable visitors' faces. Visual documentation was limited to Imaginers' faces, backs of visitors' heads, close-ups of hands, and distant shots.

(11)   **Heavy duty equipment:** All heavy duty equipment such as electric generators and market tents were set up by municipality staff prior to Imaginers' arrival, and packed up following our departure.

(12)   **Experience:** A number of Imaginers are activists or social workers, such as Charbel, Cedric, Ashley, Aisha and Jana. Each team comprised at least one Imaginer with experience of public engagement and outreach.

6.2.6 Documentation for evaluation

A number of documentation methods were designed during preparation week to capture qualitative and quantitative data before, during and after Imagination Market. The data aimed to evaluate the effectiveness of the communication design interventions – that Imaginers developed through a collaborative and interdisciplinary process – in improving social integration among youth in Lebanon. To achieve this aim, a number of subsidiary evaluation objectives were outlined for Imagination Market. These are: (1) to evaluate the effectiveness of piloted interventions in

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engaging with young people, (2) in raising their awareness, (3) in changing their attitudes and intended behaviours towards social integration, (4) to identify opportunities for improvement and iteration, and (5) to inform larger scale implementation in the future. A number of documentation methods were designed within Imagination Market to evaluate the performance of the pilot under these five objectives. These are detailed below, and summarised in Figure 145.

(1)   Market booth tally: The tally tool was used to evaluate how effective the five intervention tasters were in drawing young people to participate in and engage with the interventions. Interventions were designed to be enticing and motivating enough to nudge young people from the pre-contemplation stage (through awareness) to the contemplation stage (through uptake) on the Change Journey Map (as outlined in Chapter 5, Section 5.3 (3)). The level of engagement may be measured by capturing the total number of visitors of Imagination Market, and comparing that to the number of visitors who participated in each market booth activity. The smaller the difference between the two numbers, the higher the probability that most young people who visited the market chose to participate in the market booth activity that was being analysed. An Imaginer at the market entrance captured the former number, and an Imaginer at each market booth captured the latter. The results of the tally are discussed in Chapter 7: Determine Impact (Section 7.2.2).

(2)   Exit mini-interviews: Mini-interviews were conducted with young people leaving Imagination Market, and were captured on a voice recorder for analysis. The interviews asked visitors one simple question: "What are you taking away from Imagination Market today?" The question aimed to qualitatively document the messages that Imagination Market communicated to young people, and therefore understand how it influenced their awareness of social integration barriers in Lebanon.

(3)   Exit survey: The survey aimed to evaluate the impact of Imagination Market's pilot interventions on the attitudes and intended behaviours of young visitors. The survey adopted the behavioural segments identified in Chapter 3: Define (Section 3.4), and used them as a consistent measurement framework to situate the segments that visitors associated themselves with on entry to and exit from the market. The five behavioural segments are: Open, Curious, Sceptic, Stubborn and Distant. At the end of their visits, young people were simply handed a survey asking them to circle the segment that best represented them when they first arrived at Imagination Market, and the segment that best represents their intended attitude and behaviour[172] after having experienced the market booth interventions (Figure 146). The results of the survey are discussed in Chapter 7: Determine Impact (Section 7.2.2).

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[172] Admittedly, the limitations of this evaluation objective are two-fold. Firstly, a brief intervention is unlikely to change long-term behaviours. Behavioural science suggests that a new behaviour must be actioned for at least 18 and up to 254 consecutive days before it transforms into a habit (Lally et al., 2010). Secondly, the survey method only measures young people's intended attitudes and behaviours on exiting the market. It does not evaluate long-term behaviour change and whether visitors had in fact acted upon their intended behaviours a day, a week, a month, or many months following Imagination Market. Nevertheless, within the scope and feasibility of Imagination Market, the survey evaluation method hoped to modestly discern whether the piloted idea tasters were giving young people the intention to migrate towards a behavioural segment that is more willing to integrate, and more engrossed in the issue. This insight would then hope to make a case for the delivery of a longer-term pilot, and a more comprehensive evaluation framework.

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(4)   Exit blackboards and reflection interviews: In order to identify opportunities for improving interventions, two feedback methods were developed: blackboards at the exit of the market (Figure 147), and reflection interviews following each market day. The former aimed to gather feedback from market visitors, and the latter from Imaginers. A blackboard was dedicated for each market booth activity, inviting visitors leaving the market to continue the following two sentences:

> "Love/Friends/Chatter/Road Trip/The Story was great because…"
> "Love/Friends/Chatter/Road Trip/The Story could be better if…"

The two sentences aimed to capture both the positives and areas for improvement from the target audience's perspective. The blackboard method is based on Project Better, an innovative community engagement tool which uses a public blackboard as a space to "start a conversation about how to make something better… whatever that something is" (Maktabi, 2012). Alongside blackboards, Imaginers were interviewed individually at the end of Imagination Market to capture the successes and shortfalls from their perspective. The four open-ended questions Imaginers answered were:

> "What were Imagination Market's successes and what could we have done differently and better?
> "Based on the interactions you have had with visitors, what would you say was the impact of the intervention you facilitated on visitors' awareness, attitudes and intended behaviour towards social integration?"
> "What worked well with your market booth intervention and what could be improved?"
> "Following everything you have learned about your intervention idea at the market, where do you see it going in the future?"

Imaginers' responses were recorded and analysed. The interpretation of both blackboard and interview responses is discussed in Chapter 7: Determine Impact, Section 7.2.2, where each intervention idea is evaluated individually.

(5)   Continue workshop with Imaginers: In November 2012, a few months following Imagination Market, a Continue workshop brought Imaginers together again. The aim of the workshop was to discuss opportunities for larger scale implementation of one or more of the intervention ideas, as well as to evaluate the sustainability of Imaginers' involvement beyond Imagination Studio. The workshop was intentionally scheduled a few months after the exhilaration period of Imagination Market, in order to offer Imaginers the reflection time necessary to assess ideas more objectively, and to consider their sustainable involvement in the future. The workshop agenda started with an update on Imaginers' activities since Imagination Market. This was followed by an evaluation exercise inviting Imaginers to list pros and cons for scaling each intervention idea in the future. This exercise allowed Imaginers to prioritise ideas and apply learning from Imagination Market's pilot to iterate their Change Journey Maps. Imaginers then adopted Kipling's Six Honest Men (Hewitt-Gleeson, 2008) method to examine their motivations for championing and implementing their ideas beyond Imagination Studio. The method prompted each Imaginer to reflect on the set of questions below:

> "Why do you want to continue?"
> "How would you like to be involved?"
> "Who else would need to be involved and why?"
> "When are you available and how many hours a week can you spare?"
> "Where would you like to work and meet?"
> "What skills would you like to contribute?"
> "What skills would you like to gain?"

Workshop outputs helped inform a future vision for continuing Imagination Studio's collaborative process and implementing some of the social integration intervention ideas that resulted from it. This vision is discussed in the following chapter (Section 7.2.1 (6)).

	Evaluation objective	Documentation method	Description
1	Evaluate effectiveness of interventions in **engaging** with young people	**Market booth tally**	Imaginers create a tally to count the number of young people who visit each booth and experience the full intervention taster on offer.
2	Evaluate effectiveness of interventions in **raising awareness** of young people on social integration	**Exit mini-interviews**	Brief audio-recorded interviews conducted with the majority of young people leaving the market, asking them one simple question: "What are you taking away from Imagination Market today?"
3	Evalute effectiveness of interventions in **changing the attitudes and intended behaviours** of young people towards social integration	**Exit survey**	A survey that asks young people to circle 'before' and 'after' customer segments that represent their past (before entering the market) and intended (after leaving the market) attitudes and behaviours towards social integration.
4	Identify opportunities for **improvement** and **iteration**	**Exit blackboards**	One blackboard per intervention inviting visitors' feedback on what worked well and what could be improved.
		Reflection interviews	One-on-one audio-recorded interviews with Imaginers at the end of Imagination Market days. The questions invited Imaginers' reflections on Imagination Market, the five intervention tasters, and their vision for scalability in the future.
5	Inform larger scale **implementation**	**Continue workshop**	A workshop with Imaginers four months following Imagination Market. The workshop aimed to share the analysis of evaluation data with Imaginers, prioritise and plan interventions for scalability, and explore Imaginers' interest in continuing their involvement beyond the scope of the research.

Figure 145: Table outlining the objectives of Imagination Market, and the documentation methods adopted to evaluate how the market delivered on its objectives.

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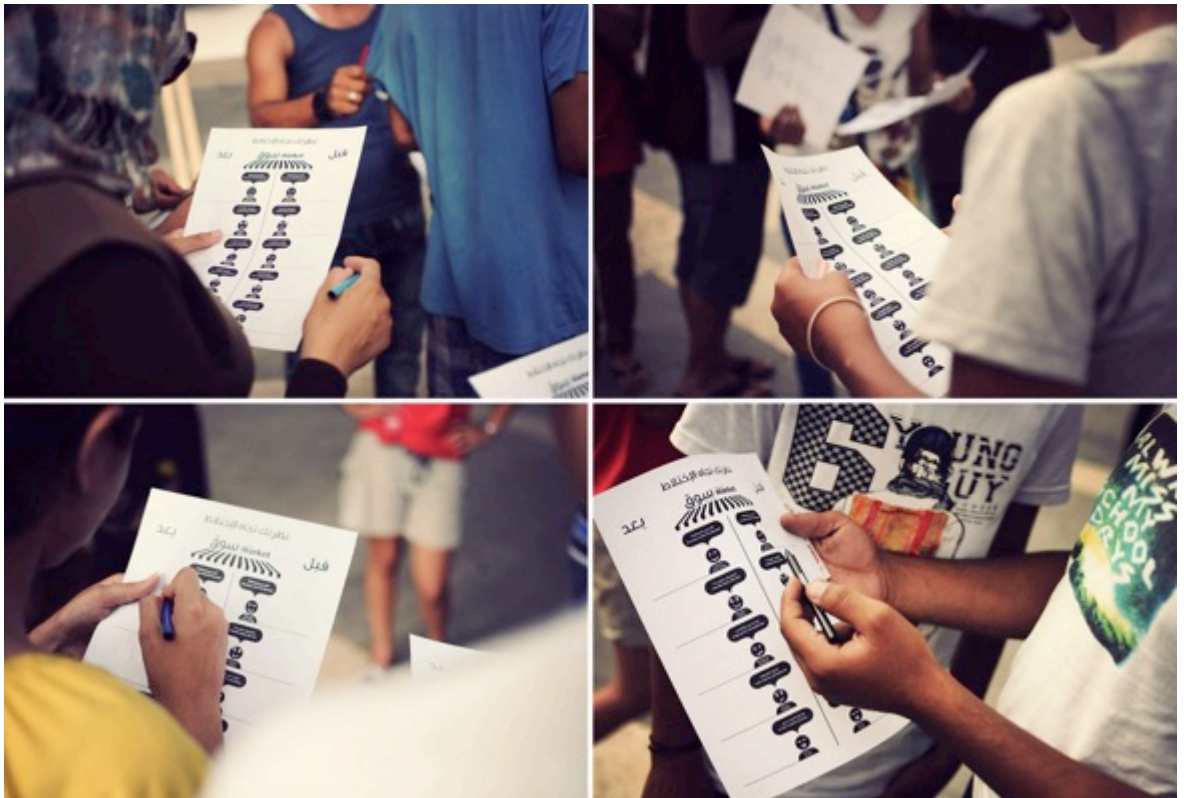
Figure 146: Exit surveys evaluating young people's attitudes and behaviours towards social integration before and after experiencing Imagination Market's interventions.

Figure 147: Blackboards for each Imagination Market booth, inviting visitors to leave feedback about what they enjoyed and what could be improved.

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To conclude, this section described the procedures that took place during Preparation Week to provide the groundwork for Imagination Market's implementation and evaluation. Overall, Imaginers agreed that the preparation week offered them: (1) an immediate yet achievable deadline to action their ideas (Roa & Aisha, Imaginers, 2012); (2) a sense of readiness and preparedness (Sarah & Charbel, Imaginers, 2012), (3) a focus on the social integration messaging that required piloting (Aisha & Cedric, Imaginers, 2012); and (4) an understanding of Imagination Market's holistic approach to piloting a set of communication design interventions that tackle social segregation, one barrier at a time.

> "It [preparation week] helped me clarify the idea and how things are going to work. It helped fill the gaps of any missing information and I felt ready for the day." (Charbel, Imaginer, 2012)

> "The energy [of preparation week] was a lot more pronounced than other workshops because we had a deadline that was creeping up soon." (Roa, Imaginer, 2012)

> "The Preparation Week was solid. It was so important to meet many times that week. It made it clearer that we were hitting our targets. The workshops are so scattered, so the concentrated time during Preparation Week helped us focus on impacts. We also not only understood our individual roles, but how everyone's roles interlink." (Aisha, Imaginer, 2012)

The following section introduces each ambitious intervention idea resulting from Imagination Studio's collaborative process, and how it was transformed into a small-scale pilot, and delivered as a taster activity at Imagination Market.

6.3 From large-scale ideas to small-scale pilots

Through the on-going practice of piloting social interventions at Uscreates, I have been gathering learning on successful piloting principles. I coupled that learning with a review of the limited literature available on piloting methods[173], and drew three key pilot design principles. These principles were then shared with Imaginers to inform the simplification of their ideas into pilot tasters during the Map Assets workshop, Prototype workshop and Preparation Week.

(1) **Experience not information**: to gather beneficial feedback, the target audience needs to 'experience' the piloted intervention rather than be 'informed' about it. A team needs to design a pilot that offers the choice, freedom and possibly for the target audience to 'experience' every stage of the idea's Change Journey Map[174]. This experiential and interactive piloting format yields in-depth and real-time insight into the flaws and successes of each detail of the intervention's journey, when compared to a setting where the target audience is given a passive 'presentation' or 'showcase' of the intervention ideas and asked to feed back.

(2) **Objectives-focused**: the pilot design needs to focus on the key objectives of the intervention and how these might be achieved through the piloting process. The key objectives of the interventions

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[173] Strong, Israel, Schulz, Reyes, Rowe, Weir and Poe (2009); Mulgan (2006); Turner (2005).
[174] Teams created their ideas' Change Journey Maps during Imagination Studio's Develop workshop, which was discussed in Section 5.3 of Chapter 5: Develop. The different behavioural stages that the intervention journey needs to help the target audience cross are: Pre-contemplation through awareness, Contemplation through incentivising, Preparation through a sign-up process, Action through a user-friendly format, and Maintenance through a process of continued engagement and recommendation.

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developed in this research are to promote social integration, and to influence youth to change their attitudes and behaviours so they may accept and engage in relationships with others outside their social group. Therefore, the pilot needed to move beyond whether young people 'liked' and 'enjoyed' an intervention, and towards whether the message received and activity experienced had an impact on their attitudes and behaviours.

(3)   **Innovative content**: the pilot should focus more on the most innovative aspects, and less on the least innovative aspects of an intervention. Accordingly, if an idea is based on an existing approach with an evidence-base or a review of best practice demonstrating that similar approaches have been successful with the target group, then the pilot only needs to concentrate its energy on the novel aspects of the idea.

The following sections describe the final intervention concepts that each Imagination Studio team developed during the workshop series: In Love (Section 6.3.1), Road Trip (Section 6.3.2), Friendship (Section 6.3.3), Chatter (Section 6.3.4), and Story (Section 6.3.5). The sections below also provide the teams' rationales for simplifying their concepts into pilot tasters that were delivered at Imagination Market, in line with the three piloting principles discussed above.

6.3.1 In Love: the Sect and Marriage team's intervention

The Sect and Marriage (S&M) team developed the concept of 'In Love', a website and app that empowers young people with information on the legal pathways that apply to all the different mixed marriage possibilities. It is important to restate here that there are 18 different religious sects with an official parliamentary representation in the Lebanese government (Chapter 1 Discover, Section 1.2.1). Only religious authorities are able to conduct marriage rituals and issue and implement personal status laws. Additionally, civil marriage is not permissible unless administered abroad. A mixed marriage process is complicated, and the laws differ in every case depending on age, gender, and sect affiliation. Hypothetically, if we consider that every male and female has the option to marry a member of any of the 18 different religious sects, we reach 324 (18x18) mixed marriage possibilities. Each possibility is affected by a unique set of laws that dictate which religious authority can perform the marriage rites, the minimum age of marriage without parental consent, whether the bride or groom must convert to their partner's religion, the mandatory religious affiliation of the offspring, as well as the legislation pertaining to divorce, custody and inheritance. An example of the complexity of one of these possibilities is illustrated in the footnote below[175]. There is no centralised information portal communicating mixed marriage legislation because naturally, it is not in the interest of religious authorities to promote this information. Mixed couples need to place an enquiry on an individual basis with the local parish priest or sheikh to access information.

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[175] For example, a Christian Maronite man may marry a woman of any religious sect in church without her needing to convert to Christianity, on the condition that the couple makes an oath to baptise the children as Maronite Christians. However, a Shia or Sunni Muslim woman may only marry a man if he converts to Islam. Therefore, a Christian Maronite man may marry a Muslim woman in church with full consent from Christian authorities, but their marriage will not be considered lawful by the Muslim authorities who govern the woman's personal status. This poses a set of complications for custody and inheritance laws, and would ultimately force a member of the couple to convert their religion. This is only one example of the 324 mixed marriage possibilities, illustrating the complexity and limitations of legislation.

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Equipped with this knowledge, the S&M team designed the In Love intervention to create a 'one-stop-shop' for information, in order to: (1) enable mixed couples to make informed decisions and plans for their future; (2) raise awareness regarding marriage inequalities in Lebanon; and (3) become more engaged in the ongoing debate for shared civil marriage laws. Imaginers were aware that access to information was not the only obstacle for couples in mixed relationships. Other obstacles that the research revealed in the Discover and Delve stages included social stigma, which renders it difficult for couples to reach out to family and friends for advice and support; and the absence of a set of population-wide civil status laws that do not differentiate citizens' rights based on sect. On one hand, the S&M team decided to address the first obstacle by collecting and sharing testimonials from mixed marriage couples via the website and app. The testimonials would aspire to normalise mixed marriages, and objectively relay the challenging as well as the pleasurable moments that other mixed couples experienced. On the other hand, the S&M team perceived the second obstacle to be a long-term goal that requires a change at policy level, and that outgrows the scope and timescales of this PhD research. Additionally, a number of Lebanese non-governmental organisations[176] are already advocating for a change in personal status laws legalising civil marriage (Armstrong, 2012), which would render Imaginers' efforts towards this obstacle redundant.

Based on the above rationale, the S&M team shaped their In Love website and app concept to allow users to input the sect, gender and age of each person in the relationship, and receive information on relevant legislation, as well as testimonials from couples who are in similar relationships. The mascot behind the In Love website and app would be a fortune-teller. Imaginers' reasoning for this was two-fold: firstly, fortune-tellers are a popular point of call for contextual and cultural advice on relationships, and secondly, the sensitive and highly political topic of mixed marriages would benefit from a light-hearted communication approach to reduce the likelihood of an antagonistic reaction from those who oppose it. Finally, the S&M team recognised the limitations of reach and access for an online intervention. As Expressions Corner interviews revealed in Section 2.5 of Chapter 2: Delve, residents of deprived and remote areas do not have regular internet access in their own homes. Accordingly, the In Love intervention would include an offline touchpoint in the form of public outreach fortune-telling readings, where the information on mixed marriage legislation would translate onto a physical deck of cards instead – the visual metaphor of tarot cards. The fortune-telling readings would also help promote the In Love website and app. Figure 148 illustrates a summary of the Change Journey Map for In Love, demonstrating how the intervention accompanies young people through their social integration journey.

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[176] CHAML, an NGO representing 'non-sectarian non-violent youth Lebanese citizens', formed a coalition with 14 other Lebanese NGOs, and submitted a draft law on civil marriage to parliament on the 18th of March 2011 (Armstrong, 2012). The proposal has yet to be debated in parliament, however the activists are pursuing their advocacy.

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رحلة التغيير ● The Change Journey   الطائفة والزواج ● Sect & Marriage   غرام ● In Love

الوعي aware	الحوافز للتشجيع incentivise	التسجيل sign-up	المشاركة use	الإستمراريّة continue
find out about the In Love website and app through outreach fortuneteller readings and word-of-mouth	fortuneteller reading offers a taster of the valuable and myth-busting information available for access through the website and app	visit app or website if in a (or interested in a) mixed relationship to access relevant information and testimonials	use the information on the website to have a conversation with boyfriend/partner about the mixed marriage options for the relationship, and the difficulties and opportunities of each option	get involved in advocacy campaigns promoting civil marriage and civil personal status laws / share own mixed marriage testimonial on website / refer friends in a mixed relationship to In Love app or website
قبل التأمل pre-contemplation	التأمل contemplation	التحضير preparation	التغيير الفعّال action	الصيانة maintenance

Figure 148: The Change Journey Map for the In Love intervention. It shows how it helps young people in mixed relationships move from the pre-contemplation to the maintenance stage of their behaviour change journey towards mixed marriage.

To deliver the small-scale pilot for their In Love intervention, the S&M team focused on the seven most popular religious sects[177], which narrowed down the mixed marriage possibilities from 324 to 49, and made it more manageable for the team members and me to approach seven religious authorities for information on the legislation that relates to these possibilities. For simplicity, the team also decided to focus on the legislation for marriage and children's religion, and suspend divorce, custody and inheritance legislation for a larger scale implementation in the future. The S&M team chose to pilot the face-to-face fortune-telling readings as opposed to the website and app. Imaginers made this decision because firstly, it is more cost and time effective than building a website and app with a complex algorithm, without having tested first whether the audience would find it useful and meaningful. Secondly, fortune-telling would achieve the same objectives as the website and app, and thirdly the face-to-face element enabled Imaginers to explore reactions and gather feedback from the pilot as opposed to an online touchpoint that is accessed remotely. I used my communication design skills to help the team design a deck of cards containing King and Queen cards in seven suits, each representing one religious sect, and then adopted infographics (Figure 149) to communicate the marriage legislation for each possibility onto a single card. Information design has a long-standing role in communicating complex information and facilitating understanding (Tufte, 1997), and the discipline was fitting for effectively simplifying the content presented on the deck of cards. To facilitate the fortune-teller's navigation of this information-rich deck of cards, each King and Queen card was also given a unique one-digit number to create two-digit combinations for the legislation cards. For example, a Greek Catholic King card was numbered '3' and a Muslim Alawite Queen card was numbered '6', so the fortune-teller would need the pick up the legislation card numbered '36' to 'read the couple's fortune' (Figure 150). Figure 149 shows the deck of cards presented in a table format to clarify how the mixed marriage combinations were constructed. Figure 151 shows the deck of cards in use in the context of public fortune-telling readings at Imagination Market. Young people passing by chose one King and one Queen card from the suite of seven. The fortune-teller then shared with them the marriage rights for

[177] The seven most popular sects in Lebanon are: Christian Maronite, Christian Orthodox (including Armenian Orthodox), Christian Catholic (Including Armenian Catholic), Muslim Sunni, Muslim Shia, Muslim Alewites and Druzes.

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that particular combination, and invited them to select any other King and Queen combination they would like to find out more about. The S&M team selected Imaginer Ashley to enact the character of a fortune-teller and adopt vernacular words from the cultural practice. Finally, the S&M team planned to capture testimonials from mixed marriage couples that the fortune-teller may present to visitors on a tablet. Locating mixed couples from Imaginers' social networks was simple. However, none were willing to share their story on film. This might demonstrate a lack of readiness from the public to tackle the issue of social stigma, and therefore, in this case, Imaginers had to limit their In Love intervention at Imagination Market to providing information on mixed marriage laws. This hypothesis cannot be verified, as the timescales of the pilot preparation may not have given Imaginers enough time to recruit couples for the testimonials:

> *"I think screening testimonials from mixed couples would be great, but it was really hard to get couples to consent to sharing their stories on such a short notice." (Vanessa, Imaginer, S&M Team, 2012)*

The following chapter (Chapter 7, Section 7.2.2) discusses the successes, and the opportunities for improvement identified by piloting the In Love intervention at Imagination Market.

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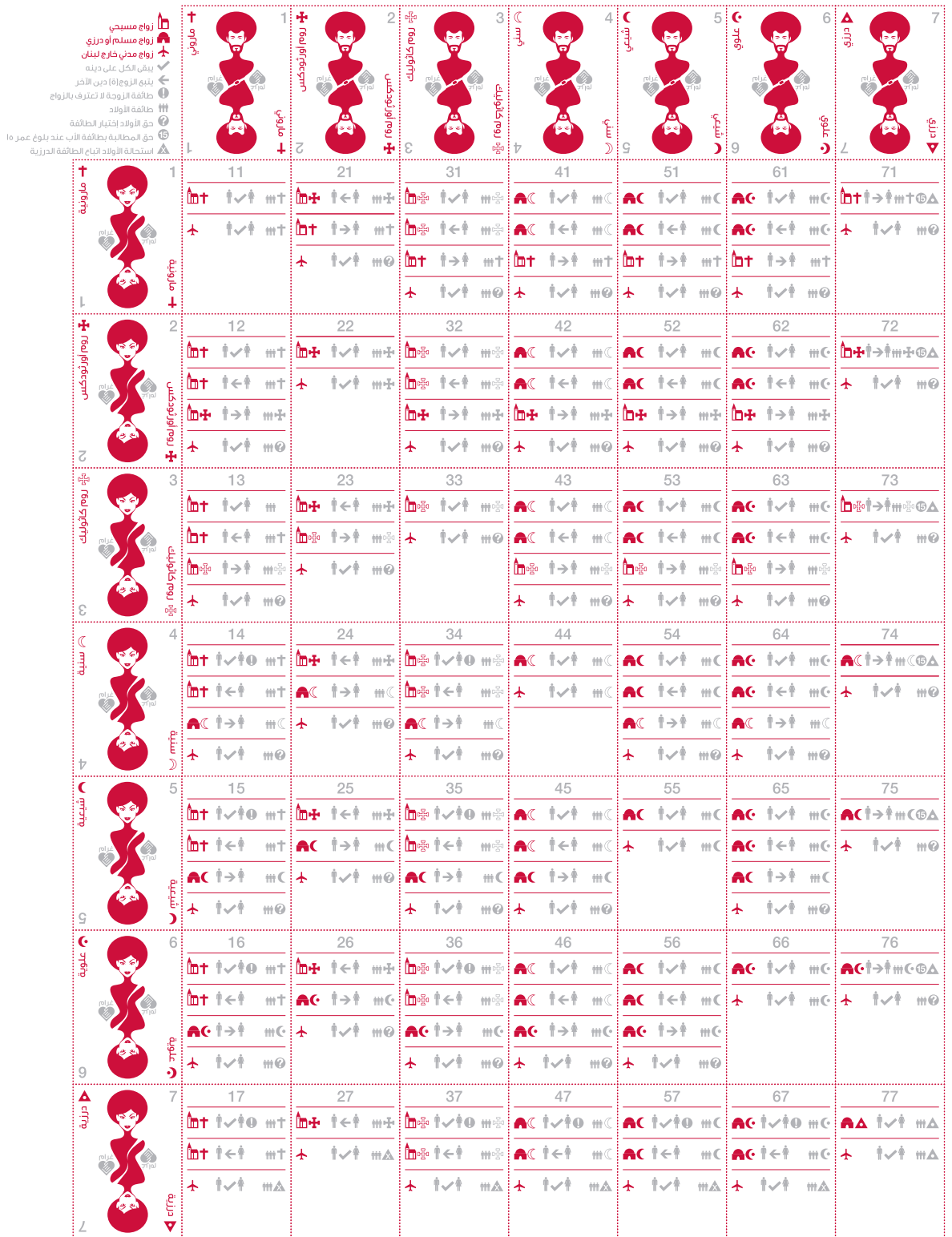
Figure 149: Table showing the deck of cards developed for the In Love fortune-telling pilot. The horizontal axis shows Kings in seven suits, each representing the religious sect of the male partner in the mixed marriage. The vertical axis represents the religious sects of the female partner, and the cards in the centre use infographics to explain the marriage legislation for each combination.

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زواج مسيحي

زواج مسلم أو درزي

زواج مدني خارج لبنان

يبقى الكل على دينه

يتبع الزوج(ة) دين الآخر

طائفة الزوجة لا تعترف بالزواج

طائفة الأولاد

حق الأولاد إختيار الطائفة

حق المطالبة بطائفة الأب عند بلوغ عمر ١٥

استحالة الأولاد اتباع الطائفة الدرزية

Figure 150: Close-up of the legend and a legislation card from the table in Figure 149. From top to bottom, the icons in the legend are translated as follows: (1) Christian marriage, (2) Muslim or Druze marriage, (3) civil marriage outside Lebanon, (4) couples retain their pre-marriage religious, (5) the wife or husband needs to convert to her/his partner's religion (depending on the direction of the arrow), (6) the wife's religious authorities will not validate this marriage, (7) the compulsory religious sect of the children, (8) the children have the freedom to choose their religious sect, (9) children may choose to convert to the father's religion at age 15, (10) children will not be able to follow the Druze sect. Card number 36 on the right shows the legislation options that apply to the marriage between a Catholic man and a Muslim Alawite woman: (1) The first option is for each to retain their religion and to get married in a Catholic church, however the Alawite authorities do not consider the marriage to be lawful, and the children will need to be brought up in the Catholic faith. (2) The second option is for the woman to convert to Catholicism, get married in a Catholic church, and the children would be brought up as Catholics. (3) The third option is for the man to convert to Alawite, to get married in a Alawite Mosque, and the children would be brought up as Alawites. (4) Finally, the couple may choose to travel abroad, have a civil marriage, and the children may choose to follow whichever religion they wish to.

Figure 151: The In Love deck of cards being used in context by a fortune-teller. In this case the fortune-teller is reading the marriage options for a Christian Orthodox man and a Druze woman.

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6.3.2 Road Trip: the Regions and Mobility team's intervention

Imaginers in the Regions and Mobility (R&M) team developed the Road Trip concept, which adopts a peer-to-peer approach to encourage young Lebanese to visit unexplored regions in Lebanon. Road Trip is an online website that matches local residents interested in becoming hosts in their city, town or village, with visitors from other regions looking for day trips that align with their areas of interest, such as hiking, wine tasting, fresh water fishing, or visiting historical landmarks. Road Trip rides the 21st century's collaborative consumption wave with the likes of CouchSurfing[178], Airbnb[179], FreeCycle[180] and SkillShare[181]. Botsman and Roo Rogers, who champion the global collaborative consumption movement describe it as follows:

> *"The collaboration at the heart of Collaborative Consumption may be local and face-to-face, or it may use the Internet to connect, combine, form groups, and find something or someone to create 'many to many' peer-to-peer interactions. Simply put, people are sharing again with their community… but the sharing and collaboration are happening in ways and at a scale never before possible, creating a culture and economy of 'what's mine is yours'. Every day people are using Collaborative Consumption – traditional sharing, bartering, lending, trading, renting, gifting and swapping, redefined through technology and peer communities. Collaborative Consumption is enabling people to realize the enormous benefits of access to products and services over ownership, and at the same time save money, space and time; make new friends; and become active citizens once again." (Bootsman & Rogers, 2011, p.xv-xvi)*

While developing their Road Trip concept, Youssef, an Imaginer from the R&M team believed that a collaborative consumption approach to the geographic immobility challenge in Lebanon would be effective. Youssef is a digital entrepreneur who has developed Jagabo, an online platform that helps young people organise football teams and games. Equipped with his experience, Youssef and the R&M team proposed collaborative consumption for Road Trip for reasons discussed below.

(1)   Focus on similarities not differences: The contextual review (Chapter 1: Discover, Section 1.2.2) had identified that one of the features in Lebanon's social structure that contributes to social segregation is the emphasis on differences rather than similarities (Saadeh, 1992, p.81-84). Additionally, the theoretical review recognised finding common ground as an effective method for social integration (Section 1.2.1 (4)(c)). Expressions Corner interviews confirmed this by revealing that young people associate regions with the sect and political affiliation of their residents. Nonetheless, Expressions Corner interviews also revealed that young people across the country share similar interests such as swimming, hiking, dining, skiing, and visiting tourist sites. Taking this insight as a starting point, and for the purpose of reversing the social structure dynamics towards social integration, the R&M team decided to design an intervention that focuses on similarities in interests between residents in different regions, rather than their sect and political differences. Therefore, instead of searching the website for Road Trip destinations by geographical location, visitors would search keywords that relate to their hobbies.

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[178]   CouchSurfing is an online platform that helps members find hosts around the World who have a 'couch' available for them to sleep on while traveling (CouchSurfing, 2014).
[179]   Airbnb is a website that helps people rent out accommodation, such as a room, flat, house or villa, from other people all over the World (Airbnb, 2014).
[180]   FreeCycle creates hyperlocal networks of people who want to give away things they own and get things they need from others for free (FreeCycle, 2014).
[181]   SkillShare matches people interested in learning design skills with people interested in teaching these skills (SkillShare, 2014).

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(2)   **Create opportunities to meet local residents:** Expressions Corner interviews identified that when young people visit other regions in Lebanon, they rarely meet or interact with the local residents (Section 3.3.2, Chapter 3: Define). This is because their destinations are often limited to tourist sites and catering and accommodation services such as restaurants and hotels. The R&M team was aware that Road Trip could enhance social integration by creating opportunities for interaction between hosts and guests from different social groups. Therefore, the website invites local residents to be the hosts, to develop and cost the day's programme themselves, to show guests what life is like in their region through their eyes, and finally to build relationships that may lead to friendships following the Road Trip experience. To build trust between communities initially, Imaginers suggested that hosts offer Road Trip experiences to established groups, such as Scouts, colleges, universities and clubs. Once positive reviews and ratings are ascertained, individuals and friends may be more willing to sign up to an experience.

(3)   **Reduce geographic stigma:** As mentioned earlier in this section, regions are often attached to political and sect labels. This issue would hinder the purpose of Road Trip, as guests might be more likely to choose an activity in a destination that is within their comfort zone – such as a region that mirrors the social group identity of their own region. This behaviour was confirmed in the mapping analysis of Expressions Corner interviews in Section 3.3.2 of Chapter 3: Define. Therefore, Imaginers agreed that hosts can reveal as many details about their proposed activity in the website listing, but they may not reveal the geographical location. Location is only revealed to guests who make an individual enquiry to the host through the 'personal messages' feature. This condition means that guests need to engage in communication with hosts first, which would reduce the likelihood of an activity being dismissed merely on the grounds of geographic location. Furthermore, the condition adds playfulness, anticipation and mystery to Road Trip's offer. Similar travel services that have used mystery destinations successfully to improve the appeal of their offers include Last Minute's Top Secret Hotels (Last Minute, 2014) and Secret Escapes (Secret Escapes, 2014). By reducing geographic stigma, the R&M team hoped to change people's perception of regions such as Tyre, from "a Hezbollah den" or "no-go area" to "a sea-turtle conservation beach" (Habib, Imaginer, R&M Team, 2012).

(4)   **Leverage community knowledge and shed light on uncharted regions:** The Ministry of Tourism in Lebanon works hard to promote local tourism. However, the regions promoted are often where the popular tourist sites are based, and ultimately where tourist services such as guides, restaurants and hotels cater for visitors rather than local residents. Members of the R&M team believed and had amassed a wealth of knowledge that local residents had passed down from generation to generation about hidden gems in their local area:

> *"You know, people in government don't do a good enough job advertising Lebanon for Lebanese as much as they would for foreign tourists. A place like Baakline for example, which has a lot of history isn't on the map for the Lebanese Ministry of Tourism." (Youssef, Imaginer, R&M Team, 2012)*

Therefore, the final motive supporting the R&M team's Road Trip concept lies in its opportunity to leverage community knowledge to shed the light on uncharted geographical assets in Lebanon.

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Overall, the Road Trip intervention aimed to help young people make the first step to explore regions outside their comfort zone. This would lead them to start connecting and building trust with people they meet in these regions. In the longer term, they may start considering these new regions as places to visit more often, study, work or even settle down in. These efforts would eventually reduce Lebanon's geographical segregation. In line with the above rationale, Figure 152 illustrates the R&M team's Change Journey Map for their Road Trip concept.

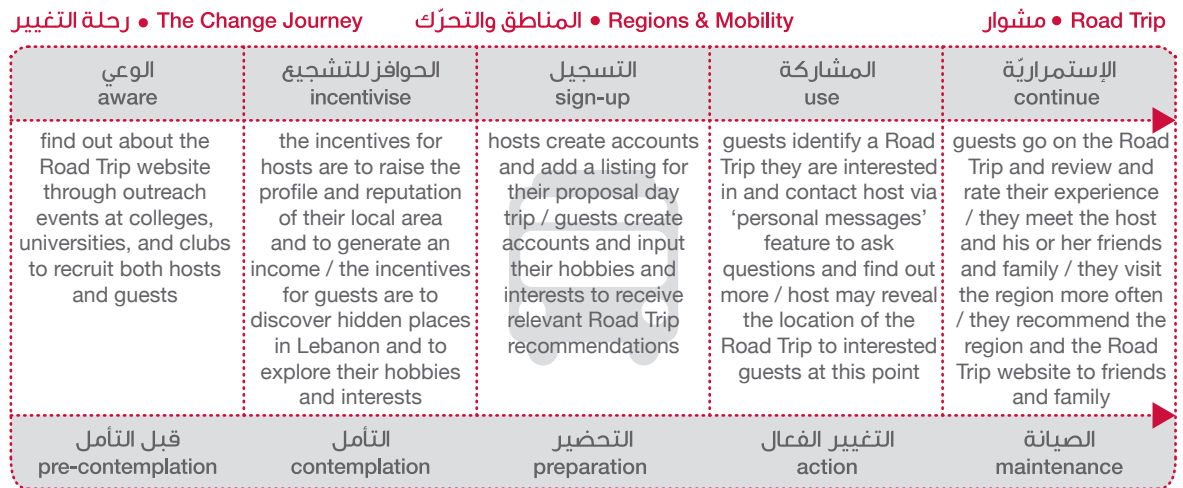| رحلة التغيير ● The Change Journey	المناطق والتحرّك ● Regions & Mobility			مشوار ● Road Trip
الوعي aware	الحوافز للتشجيع incentivise	التسجيل sign-up	المشاركة use	الإستمرارية continue
find out about the Road Trip website through outreach events at colleges, universities, and clubs to recruit both hosts and guests	the incentives for hosts are to raise the profile and reputation of their local area and to generate an income / the incentives for guests are to discover hidden places in Lebanon and to explore their hobbies and interests	hosts create accounts and add a listing for their proposal day trip / guests create accounts and input their hobbies and interests to receive relevant Road Trip recommendations	guests identify a Road Trip they are interested in and contact host via 'personal messages' feature to ask questions and find out more / host may reveal the location of the Road Trip to interested guests at this point	guests go on the Road Trip and review and rate their experience / they meet the host and his or her friends and family / they visit the region more often / they recommend the region and the Road Trip website to friends and family
قبل التأمل pre-contemplation	التأمل contemplation	التحضير preparation	التغير الفعال action	الصيانة maintenance

Figure 152: The Change Journey Map for the Road Trip intervention showing how it helps young people move from the pre-contemplation to the maintenance stage of their behaviour change journey towards geographic mobility.

To scale down their concept to an achievable and meaningful pilot, the R&M team decided to test the website in physical form. The cost and time invested in building a website without concept testing in real-life would prove too risky at this stage. The pilot was delivered through a face-to-face public intervention at Imagination Marketing, by offering young passersby two choices: (1) act as a host and take the R&M team on a short journey to show them around the local area, or (2) act as a guest and accompany the R&M team to visit a mystery location. The mystery location was described in riddle format without revealing the name of the place. For example, Figure 153 demonstrates how the Road Trip to a hidden church in the village of Baakleen was promoted to guests through a riddle. For the practicality of on-street testing, the R&M team decided to limit the Road Trip tasters to an hour maximum, and a commuting distance of 15 minutes by foot or bus. Therefore, the Road Trip destinations needed to be considered carefully, as despite being in close proximity, they should still take the guests out of their 'comfort zone' and be unfamiliar, exciting and surprising. The hidden church in Baakleen was ideal as it was situated within a ten-minute walk of the market square. In Byblos, Chez Maggie was selected. It is a hidden seaside restaurant a 15-minute bus-ride away in the nearby village of Batroun. Chez Maggie was founded by a widow who fishes and prepares her fresh catch at the restaurant to support her family. Chez Maggie is well known amongst foreign tourists and has featured in the likes of The Guardian (Seal, 2010) and Time Out (2012). However, despite its unique and humble concept, it is little known to Lebanese youth residing outside of the village of Batroun. All in all, the Road Trip pilot aimed to – in the simplest format possible – generate insight on (1) whether young people would be willing to become hosts and show off their local area, and (2) whether they would trust a host they do not know if the Road Trip proposal looks intriguing enough and aligns with their interests (Figure 154).

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The R&M team also developed a 'waiting time' activity for guests waiting to leave for the road trip together. The waiting time activity challenged guests to pin down scattered town and village labels onto a blank map of Lebanon (Figure 155). Imaginers hoped that the activity would act as an intervention in itself to raise young people's awareness of how little they have explored in Lebanon. This activity concept is informed by the surprising effect that Expressions Corner regions cards had on participants – feeling that they knew little about their country's regions (Chapter 2: Delve, Section 3.3.2).

Figure 153: Riddles written for the Road Trip pilot, to invite young people to take Imaginers on a tour of the local area, or coming along with Imaginers to discover a mystery location. The riddles translate as follows: (Left) "Take us on a Road Trip. There are many awesome places in Lebanon. We often think they're far when they're only a stone's throw away. Take us on a Road Trip today, and show us Baakline your way, the way you see it, the way you know it. Where is the nicest place? Where do you have precious memories? We're sure to discover something new, and to love Baakline even more. Half an hour and our Road Trip will come to an end." (Right) "Come along with us on a Road Trip. There are many awesome places in Lebanon. We often think they're far when they're only a stone's throw away. Come along on a Road Trip with us today. Ten minutes and we'll end up in a mysterious place, humble, small, and without a minaret. You wouldn't recognise it if it weren't for its door. Lonely, it's only visited by candles. It carries old stories, stone over stone over stone. The Bek knows its value. Half an hour and our Road Trip will come to an end." The second riddle hints at a hidden and deserted old church in the town of Baakline.

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Figure 154: Imaginers Youssef (top) and Roa (bottom) from the R&M team piloting their Road Trip idea face-to-face by asking young people to take them on a Road Trip of their local area, or come along with them on a Road Trip to a mystery destination nearby.

Figure 155: A mapping activity that the R&M team developed to keep young people engaged while waiting for the bus to fill up and leave on the Road Trip. The activity encourages young people to pin towns and villages in their correct location on the map. The experience helps them reflect on how little they know about Lebanon's geography, and triggers their curiosity for discovery.

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6.3.3 Friendship: the Politics and Friendship team's intervention

The Politics and Friendship (P&F) team developed their intervention to foster friendships between young people who support diverse political loyalties, and to maintain their resilience in the face of frequently changing coalitions and opposition between Lebanese political parties. To recap, Chapter 3: Define (Section 3.3.3) identified that a key barrier to social integration is conflict between friends, cousins or even siblings that occurs when political party alliances change. Therefore, relationships between political parties at governmental level are often mirrored by their supporters at community level. This implies that political loyalties may overpower friendship and family loyalties, therefore increasing the risk for the escalation of conflict into civil war. To address this barrier, the Friendship intervention was based on a popular technique known as 'theatre-based peer education', which was developed by the United Nations Population Fund (Berlin & Hornbeck, 2005). The technique relies on training peers to create theatre interventions that can educate youth on various issues – predominantly health issues, with a focus on sexual health. Cydelle Berlin and Ken Hornbeck state that 'theatre-based peer education' has proved successful in changing young people's attitudes, perceptions and sometimes behaviours:

> *"There is a growing body of evidence on the utility of theatre in education… Increasingly, it is seen as a powerful tool for social change. Theatre can strengthen the emotional and psychological appeal of messages and provide a believable and interesting way to explore sensitive issues, particularly with young people. Watching a carefully designed educational show can change the way a person thinks and possibly the way she or he acts. Using theatre as a creative educational tool provides an opportunity to debunk myths, present a balanced view, and influence behaviour. If used effectively, it is an excellent way to present sensitive topics not usually discussed in public, particularly in educational settings. Theatre allows audiences to receive these messages in an entertaining and exciting way. Under the best circumstances and conditions, live theatre can change how people act: It can play a role in leading youth away from risky, dangerous behaviour towards safer, healthier lifestyles." (Berlin & Hornbeck, 2005, p. 8)*

The United Nations Population Fund has already successfully piloted the 'theatre-based peer education' technique in Lebanon in 2011, to raise sexual health awareness amongst secondary school students (UNFPA Lebanon, 2011). P&F team members Cedric and Charbel had been involved in the UNFPA pilot and therefore brought their knowledge and experience of the technique to Imagination Studio. A wide range of empirical studies[182] offer an evidence-base for the effectiveness of 'theatre-based peer education' in educating young people on sexual health. Imaginers in the P&F team believed that this technique would be adaptable beyond the scope of sexual health, to educate young people on resilient friendships in the face of political conflict. The P&F team's rationale for this innovative transferability is framed alongside Berlin and Hornbeck's theoretical framework for developing successful theatre-based peer education interventions (2005, pp.9-14).

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[182] The evidence-base is offered in the following studies on theatre-based peer education (list not conclusive): theatre-based approaches to sexual behaviour prevention among young adolescents (Lieberman et al., 2012, p.730-753), theatre-based approaches to sexual health communicaiton in South Africa (Low, 2010, pp.111-126), theatre-based nutrition and physical activity intervention among African American adolescents (Jackson, Mullis & Hughes, 2010), the social impact of theatre-based aids education in South Africa (Dalrymple, 2007, pp.201-218), the need for theatre-based sex education for teenagers in the UK (Evans & Tripp, 2006, pp.95-99), a training manual on theatre-based peer education (Berling & Hornbeck, 2005), the impact of youth theatre on social and personal development (Hughes & Wilson, 2004, pp.57-72)

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(1)   **Delivering messages that can be acted on:** For theatre-based interventions to change behaviour, they need to be embedded in educational and behavioural theory (Berlin & Hornbeck, 2005, p.9). Cedric, Charbel and Patricia, who have experience of youth theatre, were confident that the rigorous research findings to date, as well as the well-defined social integration segments, were substantial material to inform a theatre scene and script embedded in behavioural theory. The roles acted out during the performance would represent young people from the Sceptic and Stubborn segments having a heated political conversation. The plot follows their transformational journey as they become more aware of the value of their friendship, and start taking action to rate it higher than their political alliances.

(2)   **Learning how to behave by watching other people:** The 'theory of social learning' evidences that a scene embedded in behavioural theory is capable of impacting the future behaviour of the audience watching it. The theory was developed by psychologist Albert Bandura, who states that "most of the behaviours that people display are learned, either deliberately or inadvertently" through watching others model them (1971, p.5). Bandura believes that when "novel of forms of behaviour can be conveyed only by social cues" – as is the case with social intergration behaviours – modeling becomes an indispensable aspect of learning, and is therefore "a much better teacher than the consequences of unguided actions" (p.5).

(3)   **Transitional behavioural model from risky to safe:** In line with the previous principle, Bandura confirms that people develop new modes of response when they observe how errors or mistakes that others have made lead to dangerous circumstances (1971, p.5). Accordingly, Berlin and Hornbeck state that in theatre-based peer education, the scene performed must follow a transitional behavioural model from risky to safe (2005, p.9). In the case of Politics and Friendship, Imaginers designed a scene where a political conversation between two friends escalates to near violence, before they decide to assume more sensible behaviours that salvage their long-standing friendship.

(4)   **Audience participation:** Through active participation, theatre-based peer education further embeds the message and improves how it influences future behaviour change. Audience participation is often invited at a point during the performance when the scene is at the pinnacle of risk, danger or conflict. The scene freezes, and a facilitator invites the audience to reflect on what they have just seen, and offers suggestions for how the actors should behave, if they were to avoid the conflict and reinstate their friendship, for example. Following this participative engagement, actors would adopt the advice of the audience to create a turning point in the performance. The P&F team actors would do this by modeling positive behaviours of tolerance and acceptance towards one another, which ultimately lead them to prioritising their friendship higher than any political alliance.

(5)   **Young people adopt behaviours of role models:** Performers delivering the theatre intervention need to be perceived as role models whose behaviours the audience would aspire to emulate (Berlin & Hornbeck, 2005, p.9). The P&F team envisaged that their Friendship intervention would be

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disseminated in colleges and universities where performing arts or drama students – often perceived to be highly talented, confident and aspirational by their peers – would be trained to perform the scene in front of other students during pre-planned events or as spontaneous flash mobs at the educational institutions' grounds. It would also be possible to recruit and train community youth leaders through youth centres across the country.

(6)   Cultural appropriateness: Performers and performances need to be culturally appropriate, in order for audiences to easily relate the scene they are watching to their lifestyles and circumstances, and to understand and act on the messages communicated. As Berlin and Hornbeck affirm, young people "will not be moved by theatre designed for older people" for example, and "urban youth may require a different vocabulary than youth in rural settings in order for the messages to be powerful and effective" (2005, p.10). Since the Friendship intervention would recruit and train young people from within the colleges, universities and youth centres where they would be performing, they would be likely to belong to the social groups of the communities where they study or live. Therefore, the language they would use, their dialect, the choice of vocabulary, and even their choice of clothing and style would be widely accepted by their peers in the audience. The P&F team did, however, acknowledge a challenge with their intervention in regards to political appropriateness. In most contexts, young people in the audience would support a diverse range of political parties. Therefore, it would be impossible for performers to select roles that have an alliance to particular political parties without alienating members in the audience who may support parties outside the script, or without risk of offending those who do support the parties in the script. Cunningly, the P&F team decided to create two fictional political parties that represent the current cultural polarity of party coalitions in Lebanese government. The fictional parties would be called Hummus (representing coalitions with Eastern allies[183], such as Hezbollah and the Free Patriotic Movement), and Sushi (representing coalitions with Western allies[184], such as the Future Movement, and The Lebanese Forces). Throughout their roles, the performers would express their loyalties to either the Hummus or Sushi party (Figure 157) and defend their fictional ideologies, to engage the audience in an emblematic scenario that is non-offensive yet representational.

(7)   Great storytelling: The final principle for effective theater-based interventions is delivering a great story. An engaging story involves (a) characters who have complex, realistic and relevant relationships, (b) a conflict which engages the audience, (c) a believable plot, and (c) entertaining humour to achieve a memorable experience (Berlin & Hornbeck, 2005, p.10). The P&F team's performance plot was timed following a recent shift in political alliance, which placed the Hummus and Sushi parties in opposition. The script revolves around a young person convincing a friend to attend another close friend's birthday party. After some uncertainty as to why their friend is refusing to attend the party, it becomes evident that the reason is pronounced political differences following the changing governmental alliances. A debate about different political ideologies quickly escalates into an argument about which political party is 'right' or 'wrong'. The conflict ends with each friend's

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[183] Namely Iran and Syria.
[184] Namely the United States and its alliance with Saudi Arabia.

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conviction that they are no longer able to interact with one another and with other friends in their group who support opposing political ideologies. This is the moment in time when the facilitator would freeze the scene, and invite the audience to reflect on what they have just seen, and suggest alternative scripts that would have prevented the escalation of the debate into a conflict that jeopardised the friendship. Following the audience's participation, performers would improvise alternative constructive scenes based on the suggestions they received.

رحلة التغيير ● The Change Journey   السياسة والصحبة ● Politics & Friendship   صحبة ● Friendship

الوعي aware	الحوافز للتشجيع incentivise	التسجيل sign-up	المشاركة use	الإستمرارية continue
theatre-based peer education experts train young people in educational and community institutions to prepare and perform scenes around politics and friendship	performances are publicised to students and young people in the community by educational and community institutions, they are free to attend and are delivered in high-footfall locations	young people are either surprised with impromptu flash mob performances, or are invited by their institutions to attend pre-planned performance sessions or events within the institution's grounds for a captive audience	young people watch a debate between two friends that escalates towards political conflict, the scene freezes and the facilitator invites the audience to offer suggestions for a positive turning point in the scene	performers enact the positive suggestions to reinforce the message, members in the audience are asked to volunteer to train in theatre-based peer education to sustain future interventions

Figure 156: The Change Journey Map designed by the P&F team is showing how the Friendship intervention adopts theatre-based peer education to accompany young people through a behavioural transformation journey.

The principles above described how the design of the Friendship intervention was informed by an empirical framework for effective theatre-based peer education. Figure 156 shows the Change Journey Map that the P&F team designed for this intervention. In line with the principles of piloting set out in the introduction of this chapter, the P&F team agreed that the aim of the pilot would be to test the most innovative aspects of their idea (in line with one of the piloting principles listed in Section 5.1 (3)). Therefore, the scope of the pilot was not to test whether the 'theatre-based peer education' technique is effective, since there is a substantial evidence-base supporting it, as discussed above. Similarly, the pilot did not aim to guage whether educational and social institutions would be interested in training their community members and students, because Imaginers Charbel and Cedric had successfully engaged institutions through the United Nations' sexual health intervention. Accordingly, the most innovative aspect that required piloting was whether the topic area was transferable from sexual health to politicised friendships, and whether the audience would respond positively to the script the P&F team had written. For the sake of piloting on a small scale at Imagination Market, the P&F team nominated Patricia and Charbel from their team, who are both trained performers with experience in theatre-based peer interventions. To ensure culture appropriateness, Charbel and Patricia altered their choice of language, dialect and clothing to portray characters from the social group where the theatre-based pilot was implemented: Byblos and Baakleen. The P&F team designed their pilot as a public performance (Figure 158) with a board communicating the hourly show times of the performance (Figure 159). The pilot hoped to test whether the intervention would encourage young people to distinguish between their friends' political and personal attributes, and drive determination to maintain resilient friendships that can withstand changing political polarities. Chapter 7, Section 7.2.2 discusses to what extent the pilot was successful in achieving this on the short term.

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Figure 157: The signs that P&F performers used during their performance to express their loyalty to the fictional Hummus (left) and Sushi (right) political parties.

Figure 158: The Friendship theatre-based peer education technique being piloted in front of an audience of young people at Imagination Market.

Figure 159: Board promoting the next show time of the day for the Friendship performance.

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6.3.4 Chatter: the Language and Prejudice team's intervention

The Language and Prejudice (L&P) team designed Chatter – a range of collaborative language games that encourage young people fluent in different languages to work together and accomplish a challenge. Explorations and Expressions Corner research had identified that young people in Lebanon, although commonly exposed to Arabic, English and French throughout their education, choose to focus on a dominant language to communicate on a day-to-day basis due to that language's popularity among their social group or network (Chapter 3: Define, Section 3.3.4). These young people also attach prejudices[185] to others who choose a different dominant language than their own. Conveniently, Imaginers Maryam, Saad and Hanane from the L&P team are all communication designers. They were attracted to the Language and Prejudice challenge because they perceived it to be equally a communication challenge, and therefore a relevant application of their specialist skills. Additionally, as members of the communication design community of practice, they were inspired by Imagination Studio's co-creation approach, and were interested in trialing the same principle on a smaller scale for their team challenge. The Chatter games were therefore designed to encourage young people with different language preferences to communicate with one another, and realise that collaboration is the only route to resolve their shared game challenge. In accordance with Imagination Studio's process the L&P team hoped that interaction between diverse young people would eventually allow them to reduce their prejudices and start valuing their differences (Wright & Drewery, 2006, p.44). Figure 160 visualises Chatter's Change Journey Map.

Chatter • دردشة	use • المشاركة	sign-up • التسجيل	incentivise • الحوافز للتشجيع	The Change Journey • رحلة التغيير
الإستمراريّة continue	المشاركة use	التسجيل sign-up	الحوافز للتشجيع incentivise	الوعي aware
through a collaborative and playful experience, players get to know one another better and become more accustomed to interacting with people who have different linguistic styles, thus reducing prejudices and stigma	players participate in linguistic collaborative games that leverage teams' linguistic skills – a trilingual karaoke session, a treasure hunt with clues in different languages, and cooking challenges with trilingual recipes	players self-organise into teams or ask to be organised into a team ensuring an equal representation of linguistic expertise (English, Arabic and French) within each team	incentivise teams by offering attractive trilingual typographic prints to winning teams	find out about the Chatter games through college, university, youth club, of company away day
الصيانة maintenance	التغيير الفعال action	التحضير preparation	التأمل contemplation	قبل التأمل pre-contemplation

Figure 160: The Change Journey Map that the L&P team created for their Chatter idea, demonstrating how collaborative language games can help reduce linguistic prejudices.

The L&P team designed three Chatter games, all of which adopted the principle of linguistic collaboration and adapted it across popular young people's games in Lebanon: karaoke, a treasure hunt, and cooking recipes.

(1)   Chatter Karaoke: This game invites three players to sing a popular song, where alternating lines in

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[185] As Chapter 3: Define (Section 3.3.4) uncovered, prejudices associated with Lebanese youth who choose to communicate in Arabic include low socio-economic class, lack of literacy, or loyalty to pan-Arab movements. Prejudices associated with Lebanese youth who choose to communicate in English or French include high socio-economic class, high educational attainment, arrogance, snobbishness, a shame of one's own culture, and relinquishing one's identity to Western influences.

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the lyrics are translated into English, Arabic, and French. Together, players are challenged to perform a trio, where each person selects one language, and only sings the lines that have been translated in that language. Figure 161 shows how alternating lines of the popular song 'Imagine', by John Lennon, were translated into three languages.

(2)   Chatter Treasure Hunt: Players compete in teams to find a hidden treasure. Each clue or riddle is written in a different language, and needs to be deciphered by the team member who is most proficient in the language, in order to move one step closer to finding the treasure.

(3)   Chatter Cooking Recipes: Players compete in teams to prepare a dish based on a given recipe. The ingredients list and preparation instructions are written in a mixture of languages and require team members to quickly apply their collective language skills to decipher the recipe's instructions.

To pilot their Chatter games concept at Imagination Market, the L&P team decided to focus initially on Chatter Karaoke, as it is flexible enough to be piloted in different locations without requiring tailoring to the particular pilot space (Figure 162). In contrast, the Chatter Treasure Hunt and Cooking Recipes would require designing bespoke games where clues could be hidden in set locations, and creating recipes from ingredients that could be sourced from the pilot areas. As a starting point, the Chatter Karaoke pilot aimed to gather enough insight on how players responded to being placed in teams with people who have different linguistic styles. The L&P team believed that if this approach proves successful through the karaoke sessions, then it may be transferred across a whole range of other collaborative games. Three songs from three different languages were selected and translated due to their popularity in Lebanon – 'Imagine' by John Lennon (English), 'Ne me Quitte Pas' by Jacques Brel (French), and 'Batwannis Bik' by Warda (Arabic). Players were placed in teams of three, where each could master a different language, regardless of whether they knew one another or not. The teams selected which of the three songs they wished to sing together. If teams were able to sing the entire song flawlessly, they won attractive illustrated lyrics postcards from Draw Me A Song by renowned designer Nour Tohmé (Tohmé, 2014) (Figure 163). Offering an incentive promoted a sense of friendly competition and encouraged more young people to participate in the game. The following chapter (Section 7.2.2) discusses the results of the Chatter pilot.

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Imagine (John Lennon)
Chatter Karaoke
Trilingual Lyrics

(En) Imagine there's no heaven

(Ar) هيني اذا بتجرب

(Fr) Aucun enfer en dessous de nous

(En) Above us only sky

(Ar) تخيل كل الناس

(Fr) Vivant le présent...

(En) Imagine there's no countries

(Ar) منّو شي كتير صعب

(Fr) Aucune cause pour laquelle tuer ou mourir

(En) And no religion too

(Ar) تخيل كل الناس

(Fr) Vivant leurs vies dans la paix...

(En) You... You may say I'm a dreamer

(Ar) بس أنا مش الوحيد

(Fr) J'espère qu'un jour vous nous rejoindrez

(En) And the world will be as one

Figure 161: To promote linguistic collaboration through the Chatter Karaoke game, John Lennon's 'Imagine' lyrics were translated so lines alternate between English, Arabic and French. Three players are challenged to sing a karaoke trio where each person is responsible for singing lines in a particular language.

Figure 162: The L&P team piloting their Chatter Karaoke intervention at Imagination Market.

Figure 163: Illustrated postcards of song lyrics from Draw Me A Song, a project by designer Nour Tohmé (Tohmé, 2014). The postcards acted as prize incentives to encourage young people to play the Chatter Karaoke pilot game. From left to right: 'Ne Me Quitte Pas' by Jacques Brel (French), 'Batwannis Bik' by Warda (Arabic), and 'Imagine' by John Lennon (English).

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6.3.5 The Story: the Media and Influence team's intervention

Finally, the Media and Influence (M&I) team developed The Story, a crowd-sourced online Lebanese channel that publishes stories contributed by young members of the public. The aim of The Story is to offer a democratic alternative to existing politically motivated and segregating channels, by giving young people a common platform to voice their views and opinions, as well as read other young people's stories. When analysing the media and influence social integration barrier, Chapter 3: Define (Section 3.3) identified that young people in Lebanon view mainstream media's role as advocating particular political parties' ideologies. According to Michael Schudson's typology, this genre of journalism would fit neatly under the Advocacy model, where journalism intentionally and transparently adopts a non-objective viewpoint to achieve a political purpose (1998, 135). Advocacy journalism has essentially become extinct in the United States (Schudson, 1998, p.135), as well as most parts of Europe due to its non-objectivity and the rising social pressure to depoliticise, secularise and liberalise journalism (Paulussen et al, 2007, p.134). However, as this research has identified both through secondary (Chapter 1: Discover, Section 1.1.1 (40(f)) and primary (Chapter 3: Define, Section 3.3.5) research, advocacy journalism is strongly evident in Lebanese media. Christian et al. argue that the role of journalism is central to the formation of a democratic society and as a result, should be armed with a mission, values and objectives to facilitate this democracy (2009, p.vii).

Some Imaginers in the M&I team – such as Aisha Habli and Vanessa Bassil – have a background or experience in journalism and media. In order to counter Lebanon's 'advocacy journalism' model, they adopted the radical theoretical framework of 'citizen journalism' for underpinning The Story's concept. Citizen journalism is defined as "the act of citizens playing an active role in the process of collecting, reporting, analyzing and disseminating news and information" (Bowman & Willis, 2003, p.9). Steve Paulussen et al. argue that the top-down approach to "professional journalism is in need of a redefinition of its democratic role in a changing society" and that "journalism should try to enhance citizens' engagement with both the making and the use of news" (2007, p. 137). In a sense, advocacy and citizen journalism may be seem as polar opposites due to their contrasting approaches to authority and participation, as Paulussen et al. explain:

> *"It is no longer the journalist who should be considered as the central authority in the news making process, but rather the citizens themselves. Journalists should not only open up the news process, turn journalism from a lecture into a conversation with citizens and encourage citizens to participate in the different stages of the editorial news-making process. Above all, they should learn to acknowledge that they can no longer claim control over the gatekeeping process, but have to share this control with the public." (Paulussen et al., 2007, p.137)*

A key enabler for the rise in citizen journalism is Web 2.0[186] technologies since 2004, which facilitated user-generated online content and introduced social media. Dan Gillmor, author of renowned book *We the Media*, emphasises the role the internet has played in transforming consumers of media into grassroots producers (2004). Equipped with laptops, smartphones, cameras, blogs, Facebook and Twitter, citizens are now capable of democratising politics. Citizen

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[186] Web 2.0 is "the second stage of development of the Internet, characterized especially by the change from static web pages to dynamic or user-generated content and the growth of social media" (Oxford Dictionaries, 2014).

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journalism empowers citizens with a new voice, which had been unheard with advocacy journalism (Gillmor, 2004). This is precisely the rationale that informed the M&I team's development of The Story channel. Imaginers hoped that The Story would offer young people a voice to express their day-to-day interests, concerns and opinions, away from the political party agendas being reinforced through mainstream media. A concise version of the Change Journey that the M&I team designed for The Story is outlined in Figure 164. In summary, The Story consists of a Tumblr blog (www.khabrieh.imaginationstudio.org) (Figure 165) that invites user-generated stories about life in Lebanon. The blog supports the submission of stories in multimodal formats: articles, photographs, films, quotes and podcasts that young people have authored, as well as links to interesting content available elsewhere on the web. A user-friendly set of guidelines and a submission form (Figure 166) allows any young person accessing the blog to contribute content. Submitted content is then moderated[187] by the M&I team and approved for publication. The Story channel would operate online with the aim of using viral social media and outreach journalism to build a critical mass of young contributors – or citizen journalists.

رحلة التغيير ● The Change Journey	الإعلام وتأثيره ● Media & Influence			خبريّة ● The Story
الوعي aware	الحوافز للتشجيع incentivise	التسجيل sign-up	المشاركة use	الإستمرارية continue
find out about The Story through online social media network and on-street outreach citizen reporters and journalists	freedom of expression for young people to voice a concern, share an opinion or express an interest, without political pressure or biased moderation	visit The Story blog and submit a story in the form of an article, photographs, a video, a quote, a podcast, or a link, submission is moderated by M&I team and published	browse through other contributors' stories on the blog and share interesting content with own social media network by email, Twitter, Facebook or other grassroots blogs	become a regular contributor of content, promote The Story to social media network, and volunteer to be an on-street outreach reporter or journalist looking for new stories in local area
قبل التأمل pre-contemplation	التأمل contemplation	التحضير preparation	التغيير الفعال action	الصيانة maintenance

Figure 164: The Change Journey Map that the M&I team outlined for The Story channel, which aims to promote freedom of expression and opinion among young people through citizen journalism.

To pilot The Story, the M&I team decided to launch the channel for 48 hours during Imagination Market's weekend, in order to assess interest, uptake and content quality. Imaginers invited contributions both online and offline. Online, the channel was promoted amongst peer-to-peer networks through social media. Offline, M&I Imaginers used their journalism and reporting skills to approach young people at Imagination Market in search for compelling stories (Figure 167). Some open-ended questions they asked young people to prompt stories included:

> *"What's the first thing that comes to your mind when you think of Lebanon?*
> *What makes you feel happy/proud in Lebanon?*
> *What frustrates/angers you about Lebanon?*
> *Share any issues/opinions you would like to draw fellow Lebanese's attention to"*

Section 7.2.2 in the following chapter (Chapter 7: Determine Impact), discusses the results of The Story pilot following its testing for 48 hours during Imagination Market.

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[187] Moderators from the M&I team offered contributors complete freedom of opinion and expression. Their involvement simply ensured grammatical and spelling errors were omitted prior to publication, to ensure good quality content.
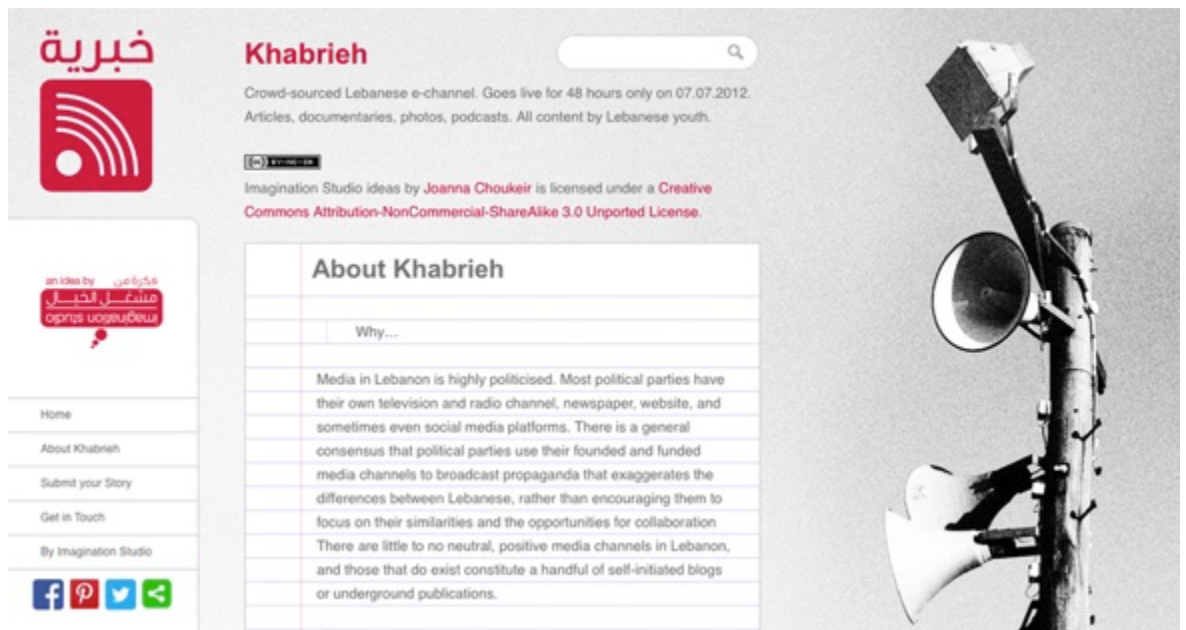
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Figure 165: The Story channel set up as blog that supports multimodal content (www.khabrieh.imaginationstudio.org) and social media sharing.
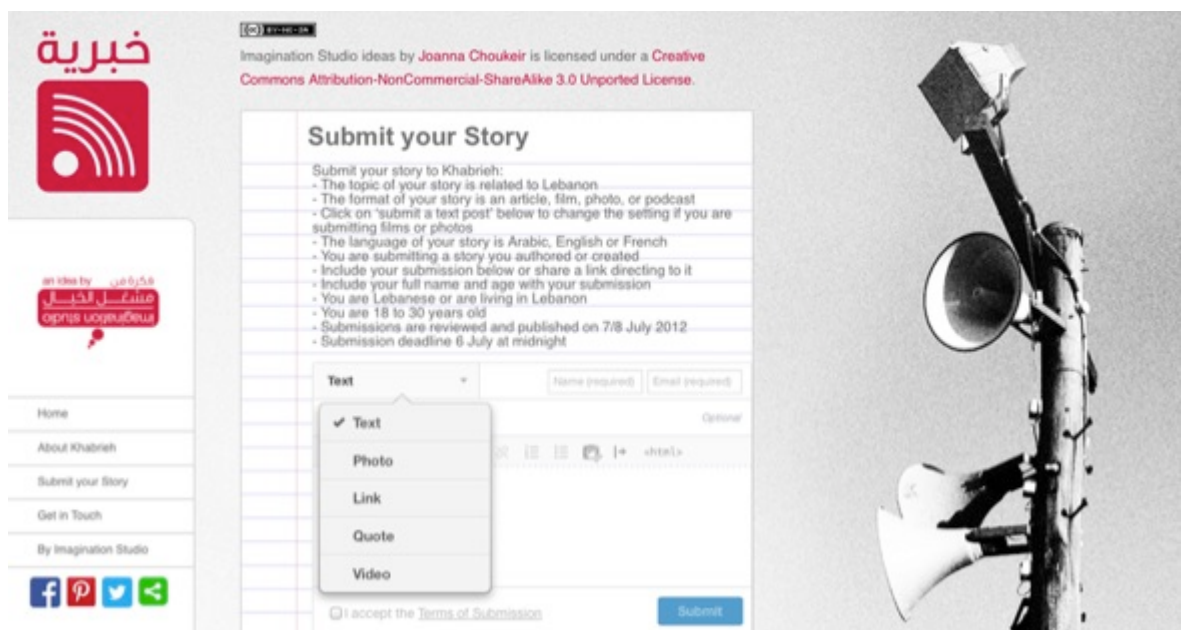

Figure 166: The Story channel offers a user-friendly form and guidelines for submitting user-generated content.

Figure 167: M&I team piloting The Story at Imagination Market in the summer of 2012. Left: Imaginer Sarah conducting on-street journalism to gather stories from young people. Right: M&I journalism team uploading collected stories onto the blog in real time, and disseminating stories via social media.

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In conclusion, the nature of the interventions that Imaginers developed through Imagination Studio and piloted at Imagination Market, reveals at least three palpable values for the interdisciplinary, user-centered, and collaborative principles that defined the research process. Firstly, the intervention concepts were clearly influenced by the interdisciplinary and diverse knowledge-base, skillset, and assets of Imaginers and wider partners. Secondly, the user-centered approach ensured that Imaginers developed interventions that drew both on their own experiences as members of the target audience, as well as the secondary and primary research findings summarised in Chapter 3: Define. Finally, the collaborative idea development process yielded interventions that can interactively, proactively and innovatively relay key social integration messages to young people, in ways that expand the scope of formats, mediums and channels mainstreamed in the traditional communication design field of practice. The format of Imaginers' communication design responses included theatre-based peer education, experiential design, gamification, and citizen journalism. It is opportune here to revisit Jorge Frascara on the need to explore new and meaningful communication means in order to change people's attitudes and behaviours:

> "Complex social problems do not get solved by just doing things; things have to be done well. This requires effort, intelligence, cultural and ethical sensitivity, resources and institutional support. The design response to a social problem cannot be conceived as the production of a few posters and fliers that tell people what to do and what not to do." (Frascara, 1997, p.22)

The following section reflects on the effectiveness of Imagination Market as a method for piloting communication design interventions for social integration.

6.4 Reflecting on Imagination Market as a pilot method

Overall, Imagination Market provides an innovative and transferable platform for piloting a number of social integration interventions simultaneously, in order to identify whether they successfully engage with the target audience, communicate the intended message, and trigger an intention to change behaviour. The following ten themes reflect on the opportunities and limitations of Imagination Market as a pilot platform. These themes are the result of an analysis of in-depth interviews[188] conducted with Imaginers following Imagination Market, as well as my personal reflections as a researcher.

(1)   Controlled environment for testing: Imagination Market provided a controlled environment for testing a number of different communication design interventions within the same physical setting and with the same members of the target audience to compare levels of engagement and message retention.

(2)   Brief intervention time: The format of Imagination Market enables complex ideas to be transformed into simple market booth tasters for 'quick and dirty' piloting with a large number of potential users, and within a short space of time.

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(3)   **Interactive and experiential communication:** Imagination Market is suitable for testing innovative, interactive and experiential communication design mediums to understand their ability to engage with users, and carry them through an experiential journey, to deliver a social integration message.

(4)   **Instant feedback mechanisms:** Imagination Market relies on face-to-face engagement with members of the target audience to test intervention ideas. According to Aisha, it was essential for Imaginers to assess how their "ideas were working when taken out in public" (Imaginer, 2012). This public engagement facilitated the collection of instant and spontaneous feedback from visitors, through a number of simple documentation tools as discussed in Section 6.2.6: Documentation for evaluation.

(5)   **Iteration in situation:** Instant feedback mechanisms, coupled with the simple setup of communication design tasters at market booths, offer the flexibility to iterate in real time based on the successes and challenges identified from visitors. Raymonda for example explained that the "negatives only started to emerge when ideas were tested on the ground [at Imagination Market]" (Imaginer, 2012). Nayla, Cedric and Roa agreed that instant iteration meant that ideas had improved drastically between the first Imagination Market day at Byblos, and the second day at Baakleen. The engagement approach was improved to motivate participation, and the intervention tasters were simplified to improve the efficiency of message communication:

> *"I felt like we improved 60% of the first day in the second day. Everything that wasn't working, we got rid of. The market booth setup was so much better, the activities simpler. The way we approached people was so much better. For example, it's so much better to speak to people face-to-face, one-to-one rather than calling out messages through megaphones. It makes the invite so much more personal and less intimidating. (Roa, Imaginer, 2012)*

(6)   **Collective ownership and determination:** Despite the physical format of the market which enables active participation, invites instant feedback, and facilitates spontaneous iteration, the ultimate success of Imagination Market as a pilot platform was due to Imaginers' dedication to refine their ideas to become the best they can be. This determination was driven by Imaginers' sense of collective ownership, which was cultivated through the long-term collaborative development process of Imagination Studio (Figure 168). This sense of collective ownership and dedication is illustrated in the following poignant statements from Imaginers:

> *"The energy was wonderful, everyone was happy, positive, no one was negative or nagged when something didn't work well. They just worked with others to make it better." (Raymonda, Imaginer, 2012)*

> *"Imagination Market was really, really, really nice. On a personal level, what I enjoyed was the interaction between all the volunteers in Imagination Studio, the positive vibes between us, we were all here for one another, helping each other out, this was great." (Nayla, Imaginer, 2012)*

> *"Honestly if I was walking in Byblos or Baakleen, and came across this, it would have made my day and my week. I was so proud of the work that we have done."(Hanane, Imaginer, 2012)*

> *"I liked the teamwork and how each person was working on what they were able to contribute. The weekend was amazing. First of all you're intimidated to approach people, you feel low when something is not working as planned, but when all other*

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> *imaginers are doing such a great job, you get encouraged to keep trying."* *(Maryam, Imaginer, 2012)*

My hypothesis was that iterative piloting would be less constructive and productive if it were performed by a group of individuals who lacked a sense of ownership of the ideas under scrutiny, and a commitment to improving them.

Figure 168: A photograph of Imaginers during Imagination Market, capturing the energy and sense of ownership, belonging, commitment and dedication of the group.

(7)   Focusing on the aims of the pilot: The details of the ideas being piloted, the public nature of the market, as well as the unexpected interest received from visitors risked distracting Imaginers from the ultimate aims of the pilot. This risk was clearly expressed by Roa and Hanane.

> *"In Byblos we were more focused on the fun of it, and making a scene, but less focused on really wanting to influence and engage with people. In Baakleen our focus changed towards the people. I felt like every single person who interacted got the message. We were calmer, we worked better cohesively. On both days there was a lot of positive energy, the first day was more fun, the second day was more focused."* *(Roa, Imaginer, 2012)*

> *"We had to continuously remind ourselves of the holistic aim of what we're trying to do. So we don't think of it as a field trip where we can just have fun."* *(Hanane, Imaginer, 2012)*

Imagination Market is undoubtedly a fun and exciting method. However, a focus on assessing the effectiveness of engagement and message delivery at the market booths is essential, to ensure the pilot was achieving its intended aims.

(8)   The power of branding: Fundamentally, Imagination Market is a public engagement method, and therefore naturally, branding has a significant role to play in creating an appealing and inviting image for the activities on offer. Branding was vital during the early promotion phase of Imagination Market as well as on the market days. For example, Rima Rantisi, a reporter from Beirut.com described her first perception of Imagination Market as follows: "The moment I walked up to the 'market'… I was met with red excitement" (2012). According to Imaginer Charbel, a consistent branding approach made communication materials more alluring and messages more memorable (Imaginer, 2012). Additionally, Raymonda believed that the professional approach to branding and

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promoting the pilot raised the profile of the market and led to the increased interest from press and media portals (Imaginer, 2012). It is essential to note here that a brand does not only consist of a visual identity, such as striking red icons, and modern bi-lingual typography. A brand represents a personality, and in Imagination Market's case, the personality was summed up in the social integration strapline: "We Imagine Lebanon, together" (Figure 169). This brand personality materialised in the diversity of Imaginers working together to deliver Imagination Market's taster activities. Therefore, as Nayla explains below, Imaginers were modeling the brand personality they wanted market visitors to aspire for:

> "Imagination Market's brand really reflected how we can all be living together in Lebanon, without asking one another 'what is your sect?' or 'which region do you come from?' or 'which political party do you support?' all these questions that create barriers between people, and create distances for meaningless reasons. No one cared about these things, we were all living together, enjoying activities together, going on trips together, regardless of who we are or who others think we are. We were actually representing the messages and behaviours we wanted visitors to understand and do."
> (Nayla, Imaginer, 2012)

Figure 169: A collection of badges distributed to visitors to communicate Imagination Market's strapline and brand personality.

(9)   Reaching the intended audience: Alongside the numerous benefits listed above, Imagination Market's public platform also posed a key challenge; namely, ensuring that the market visitors were the intended target audience for the piloted interventions. This required clear communication of the audience bracket, both on early promotional materials and through verbal discussion at the market. Despite this communication, and a well-targeted promotion and marketing strategy (as discussed in Section 6.2.2), the placement of Imagination Market was not the most effective to reach the intended audience, due to the multiplicity of groups using public spaces. A number of Imaginers suggested relocating Imagination Market to a setting that is solely populated by young people within the age bracket of 18 to 30. Their suggestions included colleges, universities, and youth centres (Habib, Roa, Sarah, Cedric, Maryam and Aisha, Imaginers, 2012).

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(10)   Limitations of the pilot method: Previous themes demonstrate the opportunities of Imagination Market as a transferable pilot method. However, the method does have a limitation in regard to the scope of what it can pilot. The brief intervention format of market booth activities can test the effectiveness of a communicated message, and whether the activity motivated a young person's intention to change behaviour and overcome a social integration barrier in his or her life. However, the method does not test the effect of a long-term intervention on long-term behaviours. Therefore, Imagination Market is suitable for evaluating levels of interest, awareness, and intended change in short-term behaviour and attitudinal change. The results should inform the elaboration of an idea into a more confident longer-term pilot, in order to evaluate actual long-term changes in behaviour and attitudes. This limitation is expressed by Raymonda and Cedric:

> *"In general, Imagination Market in Byblos and Baakleen was successful because it generated young people's curiosity towards the issues." (Raymonda, Imaginer, 2012)*

> *"I do think that… as a one-day thing it [Imagination Market] has the potential to only raise awareness, while a term-long intervention in a school or university [for example] would have longer term behaviour change outcomes. In terms of Imagination Market, I don't think we are able to measure the long-term behaviour change impacts of our activity." (Cedric, Imaginer, 2012)*

The ten points above summarised opportunities and limitations for Imagination Market's transferability as a pilot platform for communication design interventions for social integration. Finally, as well as a pilot platform, Imagination Market may also prove to be an effective promotional platform once ideas have been robustly implemented. This opportunity was coincidentally underpinned by Imaginer Vanessa:

> *"It [Imagination Market] can be a sort of annual thing, where each year we get more and more publicity and gather more and more users of our social integration interventions. We can reach a larger scale and have a bigger impact." (Vanessa, Imaginer, 2012)*

6.5 Chapter Conclusion

This chapter discussed the innovative social integration interventions that Imaginers developed and how these were delivered as a pilot within Imagination Market. The chapter also reflected on how the collaborative, interdisciplinary and user-centered Imagination Studio process yielded interventions that deliver social integration messages in unconventional ways, and push the boundaries of communication design practice. Additionally, the chapter demonstrated the potential for Imagination Market's transferability as a versatile pilot platform for social integration interventions. Within the scope of this case study research, the deliver stage ends with the pilot phase. However, further research is required for scaling and large-scale implementation of the piloted interventions. It is likely that this would involve feasibility studies, long-term implementation partnerships and business modeling, all of which would be the subject of further research beyond this PhD. Geoff Mulgan describes the prerequisites for large-scale implementation of innovative ideas as follows:

> *"The third stage of the social innovation process comes when an idea proves itself in practice and can then be grown, replicated, adapted, or franchised. Taking a good idea to scale requires skilful strategy and coherent vision, combined with the ability to marshal resources and support and identify the key points of leverage, the weak chinks in opponents' walls. Often the innovative and creative 'bees' (social*
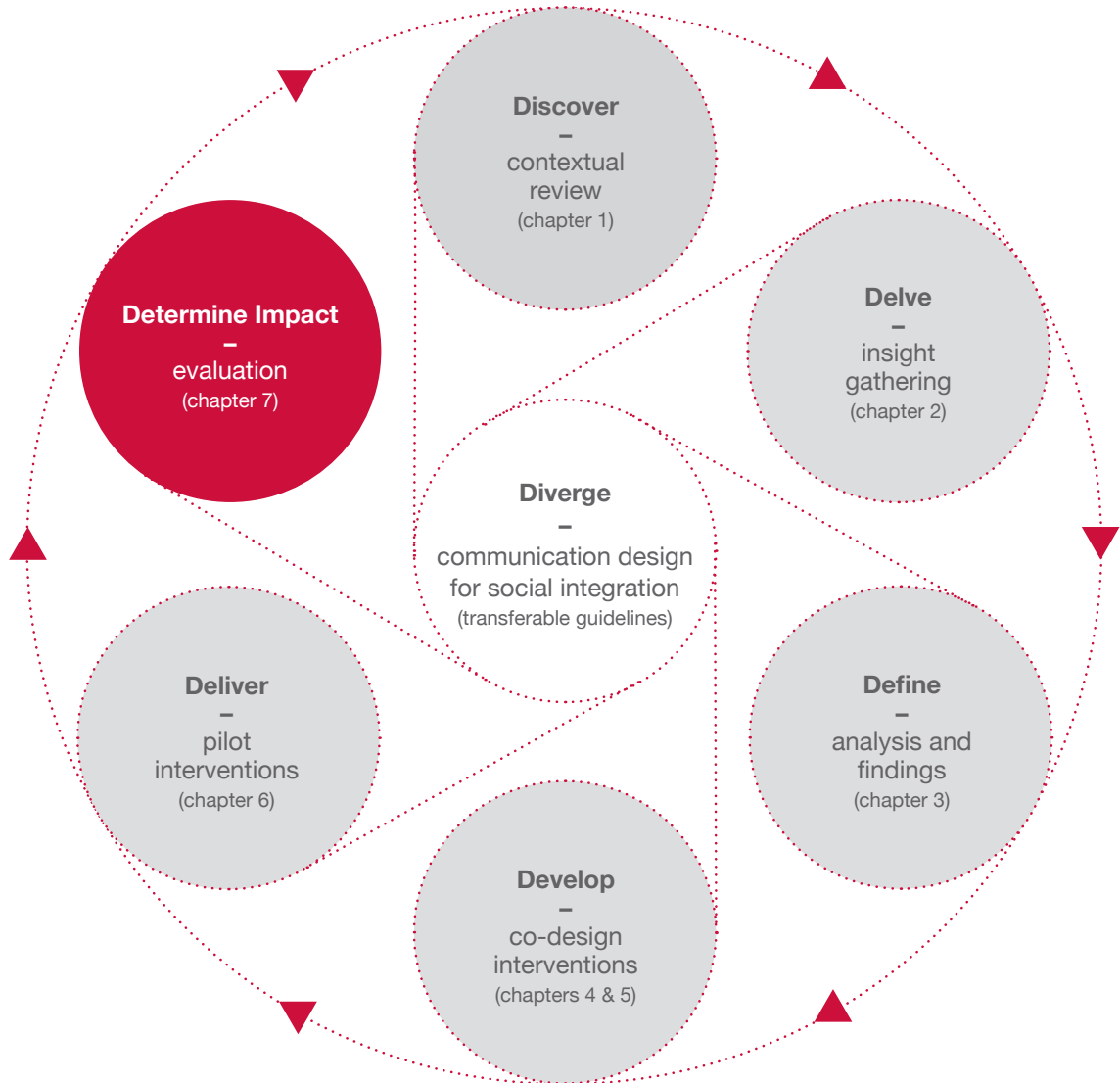
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entrepreneurs or inventors) need to find supportive 'trees' (big organizations with the machineries to make things happen on a big scale). That in turn may demand formal methods to persuade potential backers, including investment appraisals, impact assessments, and newer devices to judge success, such as 'social returns on investment' or 'blended value.'" *(Mulgan, 2006, p.153)*

The following and final chapter of this thesis evaluates the impact that the research methodology and resulting interventions had on improving social integration, which is the ultimate aim of the research case study. This measured impact underpins the rationale for diverting from the case study results towards transferable applications across research principles, processes and methods on wider social segregation challenges.

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Evaluation

Discover
–
contextual
review
(chapter 1)

Delve
–
insight
gathering
(chapter 2)

Determine Impact
–
evaluation
(chapter 7)

Diverge
–
communication design
for social integration
(transferable guidelines)

Define
–
analysis and
findings
(chapter 3)

Deliver
–
pilot
interventions
(chapter 6)

Develop
–
co-design
interventions
(chapters 4 & 5)

Research Methods

social impact

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7.0 Chapter introduction

This chapter evaluates the social impact this research has achieved to date – and is projected to achieve in the future – on its target audiences and towards its objectives[189]. Evaluation has numerous definitions amongst different fields of practice. In communication design practice, Thomas Valente and Patchareeya Kwan reviewed a vast array of evaluation literature to provide the following definition:

> *"Evaluation is the systematic application of research procedures to understand the conceptualization, design, implementation, and utility of interventions (here, communication campaigns). Evaluation research determines whether a program was effective, how it did or did not achieve its goals, and the efficiency with which it achieved them (Boruch, 1996; Mohr, 1992; Rossi, Freeman, & Lispsey, 1999; Shadish, Cook & Leviton, 1991; see also chapters in this volume by Atkin & Freimuth; Rice & Foote; Salmon & Murray-Johnson; and Snyder & LaCroix). Evaluation contributes to the knowledge base of how programs reach and influence their intended audiences so that researchers can learn lessons from these experiences and implement more effective programs in the future." (2013, p.83)*

Accordingly, Valente and Kwan identify two distinct types of evaluation: 'summative' and 'process'. 'Summative evaluation' investigates the effectiveness and impact of the research outputs for improvements to be made in the future, whereas 'process evaluation' is concerned with reviewing the methods, tools and processes (i.e. the research inputs) that led to the development of the interventions (Valente & Kwan, 2013, p.84). A 'process evaluation' of each research method has already been discussed systematically in the previous chapters of this thesis[190]. Therefore, this chapter focuses solely on the 'summative evaluation' of the research outputs – namely, exploring the impact of Imagination Studio's workshop series, the piloted social integration interventions at Imagination Market, and the knowledge-sharing research publications and presentations generated to date.

In the communication design field of practice, the 'summative' evaluation of communication design outputs was often limited to two common indicators: (1) the number of impressions that a communication design intervention had on the target audience (e.g. number of website page views) (Parvanta et al., 2011, p.284); and (2) the qualitative feedback from the target audience on its presentability (p.283) (e.g. the aesthetic and message appeal of a poster). However, over the past ten years, the need for campaigns that communicate (predominantly) health messages to the public raised the expectations for communication design evaluation methods to measure the actual change in health behaviour or awareness. As a result, evaluators needed to adopt more rigorous evaluation methodologies from other disciplines, in order to capture indicators that move beyond inputs and outputs, and monitor how communication campaigns are directly impacting the health outcomes of the population (The NSMC, 2011, p.88; Parvanta et al., 2011, p.273; Valente & Kwan, 2013, p.95). For example, The National Social Marketing Centre states that the evaluation should

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[189] As set out in the thesis introduction, and restated in this chapter under Section 7.1.
[190] Chapter 2: Delve – process evaluation of Road Trip, Expert Advice, Connections, Explorations and Expressions Corner;
Chapter 3: Define – process evaluation of IPA Analysis, Definitions, Segmentation and Barriers and Drivers analysis;
Chapter 4 & 5: Develop – process evaluation of Imagination Studio;
Chapter 6: Deliver – process evaluation of Imagination Market.

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aim to determine if a communication intervention is making a difference, and to measure the return on investment (2011, p.88). Parvanta et al. advocate that newer evaluation methods need to go beyond number of impressions – the old mass media evaluation indicator – to the number of people reached and changed (2011, p.284). Additionally, Valente and Kwan stress that "without evaluation, the utility of implementing public communication campaigns is subject to debate, criticism, and even ridicule" (2013, p.95). Finally, Jorge Frascara states that the evaluation phase of a project clearly forms part of the designer's responsibility:

> *"The designer is responsible for the development of a communicational strategy, for the construction of visual instruments to implement it, and for contributing to the identification and creation of supporting measures aimed at reinforcing the likelihood of achieving the intended objectives. … Evaluation must form part of the design strategy and serves to adjust and improve the effects of the campaign." (Frascara, 1997, p.5)*

This recent interest in rigorous evaluation methodologies that assess the impact of communication design outputs on awareness, attitudes and behaviour, emphasises a gap in practice. This chapter hopes to address this gap, through the case study of social integration communication interventions in Lebanon. Valente and Kwan articulate the need for contribution in this area of practice as follows:

> *"Public communication campaign evaluation represents an exciting intellectual opportunity to bridge behavioral theory with important practice. … The challenge for communication campaign evaluators is to implement rigorous evaluations that advance the science of communication and simultaneously provide relevant information to the practice of communication." (2013, p.95)*

The 'summative' evaluation method proposed and adopted in this research is the Social Impact Framework. This method was developed by Uscreates to assess, monitor and measure the impact that the company's projects achieve on society, the economy, and the environment (Uscreates, 2013b). The method draws on the 'logic model', which was initiated in 1972 by Carol Weiss (p.60), and then developed by other evaluators over the years. The model identifies a set of major events that comprise the intervention, and then explores the effects and consequences of each event. "These are sequentially and causally related to one another so that if one event fails to occur, then all of those succeeding it in the causal chain also fail to occur" (Mayeske & Lambur, 2001). Drawing on the 'logic model', the Social Impact Framework classifies and visualises these groups of events into the following sequence of 'ripple effects' (Uscreates, 2013b) (Figure 170).

(1) Input: Resources and activities used to develop and deliver the research and/or intervention.

(2) Output: Designed interventions and other research deliverables.

(3) Outcome: Changes that occurred as a direct result of each output.

(4) Impact: Long-term effects of each outcome on society and on the field of study.

(5) Value: The value of the impact on stakeholders and beneficiaries but in financial terms, including a measurement of the social return on investment (SROI) for every £1 (for example) spent on the delivery of the interventions.

In order to evaluate this research, the Social Impact Framework method was implemented through a step-by-step process as follows. Each input in the sequence above was linked back to the set research objectives (Valente & Kwan, 2013, p.84). Additionally, each output was monitored through

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one or more sources of evidence that can demonstrate its outcomes. These sources of evidence are referred to as indicators (Mayeske & Lambur, 2001). Finally, qualitative and quantitative evaluation tools that complement one another were designed to measure the indicators at each stage of the ripple effect (Guba & Lincoln, 1981). An evidence base from secondary sources was obtained where the implementation of evaluation tools was not feasible within the scope and timescales of this research. This step-by-step evaluation process – from objective to input, to indicator and evaluation tool – is visualised in Figure 171.

The structure of this chapter is based on the Social Impact Framework, where one section focuses on each of the following research activities and effects: inputs (Section 7.1), outputs and their outcomes (Section 7.2), projected impact[191] (Section 7.3), and projected value[192] (Section 7.4). A summary of the evaluation data obtained from the application of the Social Impact Framework is outlined in Figure 172 and discussed in detail in the subsequent sections.
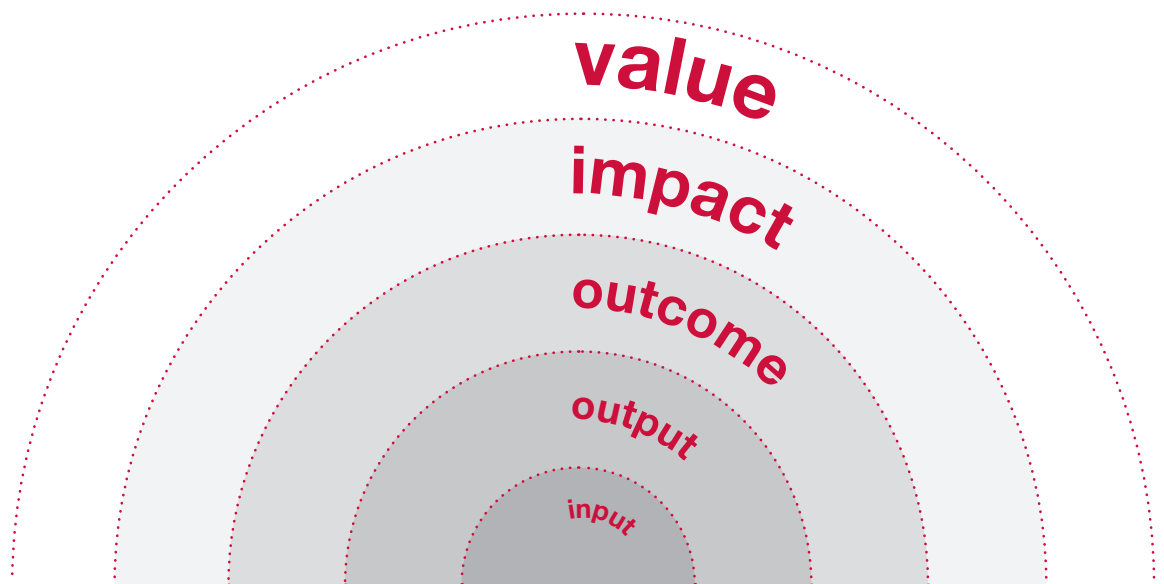
Figure 170: Visualisation of the Social Impact Framework applied to evaluate the impact of the research inputs.
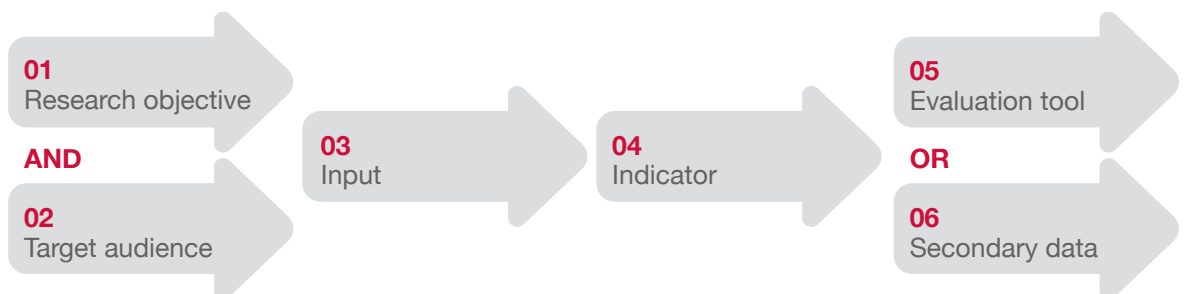
Figure 171: The process for implementing the Social Impact Framework to measure and assess the impact of the research inputs.

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[191] Because the research resulted in a small-scale pilot, it was not possible to collect log-term ipact and value data. Therefore, this evaluation chapter draws on existing studies to estimate the anecdotal projected impact and value of the proposed interventions should they be implemented on a larger-scale in the future.

[192] Refer to footnote 191.

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| Input
Research activities | Output
Tangible research deliverables | Outcome
The change that occurred or is projected to occur as a result of each output | Impact
The projected effect of each outcome on society and the field of study | Value
The value of the social impact in financial terms |
|---|---|---|---|---|
| **Imagination Studio**

Objective
Develop innovative social integration interventions informed, championed, owned and sustained by the relevant stakeholders (Imaginers)

Audience
Influencers from the Open and Curious segments, social and political experts, entrepreneurs, designers and creatives | 5 co-design workshops delivered | Framework for co-design workshops contributed to the field of study | | |
	35 Imaginers involved over a year and 5 Imaginers received Aie Power project management training	Building Imaginers' capabilities, confidence, motivation, social capital and their willingness to integrate with people outside their social group		
		Evaluation interviews in 2012 revealed that Imaginers felt their work inspired at least 5 people in their personal networks, indicating an overall positive influence on approximately 175 people		
	Partnerships with 4 socially-focused organisations who provided support and resources: n-Community Creativity, Beirut DC, AltCity and Aie Serve	Buy-in and support for large scale implementation		
	TEDxBeirut and Beirut Design Week talks promoting Imagination Studio's methodology	Social integration methodology and messages reached an estimated live audience of 650 and an online audience of 4,162 via YouTube (to date: 26 April 2014)		
	Imagination Studio blog sharing the methodology and process	Social integration methodology and messages reached 5,973 visitors (to date: 26 April 2014)		
	Continue workshop with Imaginers	10 Imaginers interested in pursuing their involvement in achieving social integration		
Imagination Market

Objective
Pilot social integration interventions to determine impact on awareness, attitudes and behaviour (short-term)

Audience
Young Lebanese from the Curious, Sceptic, Stubborn and Distant segments | 5 piloted social integration interventions | Clear identification of the areas for improvement of each intervention | Projected improvement in the quality of life of post-conflict communities through... | Projected reduction in public sector expenditure to tackle conflict, crime and violence |
		Demonstration of effectiveness of interventions to attract further funding and support for implementation at scale		
	150 visitors to Imagination Market (100 in Byblos and 50 in Baakleen)	92% of visitors chose to interact with all 5 interventions in a single visit, suggesting an enthusiasm for the activities on offer	Projected increase in the social capital of the population	Projected improvement in the local economy by maximising inter-group business and real-estate transactions
		Evaluation revealed that visitors gained a clear understanding of social integration messages, suggesting an increase in awareness	Projected contribution to political stability	Projected improvement in the local economy by retaining skilled workers and enticing skilled Lebanese expats to return to their country
		Evaluation revealed that 70.45% of visitors reported a positive change when selecting the social integration segment that best represented them before and after their Imagination Market experience, suggesting a positive effect on attitudes and intended behaviour	Projected reduction in crime, violence and anti-social behaviour	
	Partnerships established with Byblos and Baakleen municipalities	Buy-in and support for large scale implementation locally		Projected increase in income-related social mobility among the least mobile social groups, by widening their access to inter-group education and employment opportunities
	3 articles published in mainstream Lebanese newspapers: The Daily Star, L'Orient Le Jour and Shabab Assafir	Communicated key social integration messages to an estimated readership of approximately 48,000	Projected improvement in the physical and mental health outcomes of the population	
	6 articles published on online Lebanese news portals: Assafir.com, Tayyar.org, Beirut.com, DailyStar.com.lb and LorientLeJour.com	Communicated key social integration messages to an estimated online readership of approximately 227,852		
	2 interviews and 1 news report broadcast on Lebanese television channels: LBC, Télé Liban, and OTV	Communicated key social integration messages to an estimated viewership of approximately 2,901,000	Projected improvement in the access to inter-group education and employment opportunities	
Research methodology

Objective
Transfer knowledge to researchers and practitioners tackling similar social integration challenges

Audience
Researchers and practioners in social and political science, community development, communication design and social innovation | Actionable barriers to social integration among young people in Lebanon | Contribution to researchers' understanding of contemporary social dynamics of young people in Lebanon | | |
	Segmentation model for social integration attitutes and behaviours in young people in Lebanon			
	Social integration behaviour change approach for young people in Lebanon	Accessible evidence-base to inform future social integration interventions		
	151 stakeholders involved in the research as experts, gatekeepers or participants	Building a community of interest to share the research through word-of-mouth and facilitate large scale implementation		
	Research website (joannachoukeir.com/filter/research) attracted 19,168 visitors (to date: 26 April 2014)			
	Accessible short-films sharing research process and insights – 843 total YouTube views (to date: 6 July 2014)			
	2 articles published in Kazamaza periodical sharing Expressions Corner findings	Sharing research and contribution to knowledge with a wide community of practice locally and internationally estimated to total over 20,700 researchers and practitioners to date		
	Book section sharing research case study to be published in The Graphic Design Reader (expected: 2015)			
	Imagination Studio article published on the London College of Communication blog			
	8 talks at conferences and seminars in London, Beirut, Barcelona, Ulm, and Vorarlberg, to an approximate total audience of 750 researchers (to date: 23 May 2014)			
	Diverge: transferable guidelines for interdisciplinary and collaborative communication design methods for social integration	[Work-in-progress]		

Figure 172: Summary table of the research evaluation and impact assessment data using the Social Impact Framework.

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7.1 The research inputs

I have undertaken a number of activities (referred to in this section as inputs) within this PhD research in order to meet the objectives set out in the introduction of this thesis and restated below. The inputs were introduced in previous chapters, and are restated below in correlation with the objectives and intended target audiences of this research.

(1)   **Imagination Studio workshop series:** The objective of Imagination Studio was to co-design social integration interventions that are informed, championed, owned and sustained by the relevant stakeholders (i.e. Imaginers), in line with the interdisciplinary and collaborative principles underpinning the research methodology. This objective is likely to have an immediate impact on the Imaginers who have engaged in the co-design process. These include social and political experts, designers, creatives, entrepreneurs and young Lebanese influencers from the Open and Curious segments[193].

(2)   **Imagination Market pilot platform:** The objective was to pilot social integration interventions on a small scale, in order to determine their short-term impact on the social integration awareness, attitudes and behaviours of young Lebanese from the Curious, Sceptic, Stubborn and Distant segments[194].

(3)   **Research methodology:** The aim of the methodology was to transfer knowledge, learning, and methods from this research to researchers and practioners in social and political science, communication design, community development, social entreprenurs, and academic, governmental and non-governmental organisations tackling similar social integration challenges in different contexts.

The 'summative' evaluation in this chapter aims to evaluate the outputs, outcomes, impacts and value achieved as a result of each one of the above inputs. The next section deals specifically with the outputs and the outcomes they helped achieve.

7.2 The research outputs and outcomes

This section evaluates the outputs and outcomes achieved as a result of the research inputs: Imagination Studio, Imagination Market and the overall research methodology. Each of these inputs is allocated a separate section below. Figure 172 may be referred to for a quick overview of the outputs and their respective outcomes.

7.2.1 The outputs and outcomes of Imagination Studio

Imagination Studio achieved the following outputs: (1) a workshop series consisting of five co-design workshops; (2) 35 Imaginers participating in the workshops over a one year period and five Imaginers receiving project management training through the Aie Power funding programme; (3)

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[193] As introduced in Section 4.1 of Chapter 4: Develop, when discussing the recruitment approach for Imagination Studio.
[194] As the targeting was prioritised in Section 3.5 of Chapter 3: Define.

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partnerships established with four socially-focused organisations who provided support and resources to deliver the workshop series; (4) TEDxBeirut and Beirut Design Week talks delivered to recruit Imaginers and raise the profile of the research; (5) an Imagination Studio blog sharing the process and outputs of the workshops; and (6) a Continue workshop exploring Imaginers' ownership and motivation for scaling and implementing the social integration interventions (Figure 172). Each of these outputs effected a change or outcome among Imaginers, which positively contributed to the research objective: adopt collaborative and interdisciplinary methods to develop social integration interventions informed, championed, owned and sustained by the relevant stakeholders. These outcomes are detailed below, and are supported with the qualitative and quantitative tools and indicators adopted for their evaluation.

(1)   The design, delivery and 'process' evaluation of five Imagination Studio workshops generated a body of empirical findings, which helped develop Imagination Studio's framework as discussed in Chapter 4. The framework includes guidance on recruitment, team forming, workshop structure, tools and activities, communication channels, branding, use of language, ownership and ethics and methods of documentation. A thorough 'process' evaluation of Imagination Studio's workshop series helped shape the framework by building on successes and addressing shortfalls. This 'process' evaluation was discussed systematically throughout Chapter 4: Develop, and adopted evaluation tools that were mostly qualitative[195] – feedback forms and emails following workshops, and in-depth interviews with Imaginers to gather their perceptions and experiences of workshop content, structure and legacy. Therefore, Imaginers' input had a significant influence in shaping the development of the workshop series framework. This approach is known as 'participatory evaluation', and it "involves beneficiaries setting the indicators, forms and methods of evaluating", in order to create a "mechanism for self-strengthening and self-improvement in a group where the process is more important than the product" (Habito-Cadiz, 2006, p.427). Imagination Studio's co-design framework offers a contribution to the fields of communication design and social integration practice specifically, as well as design for social innovation generally. The framework may be replicated or adapted by researchers working in these fields both locally and globally. The framework is incorporated within the 'Diverge: Transferable Guidelines', which are currently being developed.

(2)   The participation of 35 Imaginers in Imagination Studio, and the provision of project management training to the five team leaders (through Aie Power's programme) helped build Imaginers' capabilities, confidence, motivation and social capital, and increased their (and their social networks') willingness to integrate with people outside their social group. The following excerpts from Imaginers' follow-up interviews offer a good indicator of capabilities built through Imagination Studio:

> *"The things I learned during the workshops were amazing, the processes, if I had my own project I know how to start it, how to promote conversations, how to break down a project to get the maximum out of everybody, even the technical tools, … project design*

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[195]   Refer to Chapter 4, Section 4.10 for a detailed description of the tools and methods adopted to evaluate Imagination Studio.

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and project management, background research, PR, and so on." (Aisha, Imaginer, 2012)

"I benefited from your process because now I have a pragmatic way of going through my ideas. … It helped me really go through things strategically, thinking of the target audience, then think of the awareness, the barriers, etc. " (Raymonda, Imaginer, 2012)

"Everything you learned from Imagination Studio I learned too. From how to plan meetings, how productive they were and effective, to the activities that we did to understand the issues better and organise our ideas, to finding the most effective communication channel for the team. … I was sleeping a little bit smarter every day! I can't even start to count how many ways this initiative has benefited me, because some are small, some I will only know when I need specific skills, but they are definitely things that have changed me for life." (Hanane, Imaginer, 2012)

"From a design point of view, it opened my mind a lot more, to how you can use design to get people engaged in the subject. … I am now thinking more and more about how great co-creation is, if not the greatest! Before Imagination Studio, I never thought that design can be used to change something in society, and get people hopeful." (Dima, Imaginer, 2012)

Additionally, the problem-solving, solution-making and collaborative approach of Imagination Studio provided Imaginers with collective optimism, which fuelled each individual's motivation and confidence to address social challenges in the future. This optimism was expressed by Imaginers Maryam, Roa, Youssef, Habib and Charbel among others:

"It is an experience I'm proud to share. When they asked me in a job interview what is something you're proud of having achieved, I mentioned Imagination Studio as the first thing. Secondly, it really improved my personality. I am much more confident now." (Maryam, Imaginer, 2012)

"I learned that when I have a positive attitude, positive things come my way. … I will continue adopting this positive attitude all my life, at work and elsewhere. Now I am more convinced that me as Roa I can change something, in two days of my life, me as Roa changed the mindset of at least 30 people [referring to Imagination Market]." (Roa, Imaginer, 2012)

"Everyone is getting together and we can see that everyone is excited about this idea, and they all have it in their heads to do something new, they want to change how people think." (Youssef, Imaginer, 2012)

"I think just realizing that you have your own community, that there are many people like you, you are more likely to inspire others. It's really hard to work alone." (Habib, Imaginer, 2012)

"First you feel like you're alone and you can't do anything on your own, but when there are so many people doing this, it's encouraging and motivating. Less desperation and more empowerment and energy. You feel like they push you forward, they pump this hope that something can change. Now I want to show people that there is another way." (Charbel, Imaginer, 2012)

This motivation to address social challenges had a long-term impact on Imaginers. For example, two years following her participation in Imagination Studio, Aisha wrote a blog on Beyond the Bombs, describing how Imagination Studio inspired her to become a peace activist, and volunteer with TEDxBeirut, The Nawaya Network, and the Media Association for Peace among others. This is how Aisha describes what fuelled her motivation:

"I wanted to get to know the people of my country in person, rather than rely on the media outlets and adopt the prejudices around me. I sought out communities where people of various Lebanese backgrounds engaged in dialogue, exchanged ideas, and

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> *pursued reform and innovation. The people I met were hopeful and inspiring. Soon enough, I became a social and peace activist, eager to improve my community through projects that encourage dialogue and break down social barriers." (Habli, 2014)*

Naturally, the connectedness that Aisha describes enriched the social capital of the individual Imaginers, particularly by linking them to a diverse network of young people outside their own social group – a network to which some would have had limited exposure in a typical context[196]. This diversification in social capital maximises work, volunteering, friendship, and other relationship opportunities that would not have been accessible otherwise. This is evidenced in an ethnographic study by Bourdieu, who defined social capital as the "resources that individuals have access to as a result of their membership or connections to particular groups" (1986, p.241). Bourdieu concludes that social capital is a fungible resource for individual social mobility. This is further emphasised within the local Lebanese context by Safia Saadeh (1992, pp.91-94), who endorsed the need for social mobility within the Lebanese social structure, in order to increase social integration (as detailed in Chapter 1: Discover, Section 1.2.2). Imaginers recognised that Imagination Studio has maximised their social capital, a development they articulated using everyday language and scenarios:

> *"The most exciting thing about Imagination Studio is that we're meeting people from different regions. People from Tripoli, people from Jbeil, people from Saida, people from Beirut, everyone is getting together… and they all have links with all the different social groups so this is something really really really nice." (Youssef, Imaginer, 2012)*

> *"If I worked for 30 years I wouldn't have gained as many important connections. From Imagination Studio, I made amazing contacts and even got job opportunities. I have taken part in many initiatives before, nothing was… as inclusive as Imagination Studio. It is a family but on a national level. This is a family who have lived together for a year, and they worked together without a problem! This is just a small sample of how Lebanon can work. It's so simple, and on the ground, no illusions." (Raymonda, Imaginer, 2012)*

> *"I gained new friendships, that I am very proud of. It's such a joyful thing to meet these people and influence our and their social networks." (Charbel, Imaginer, 2012)*

As a result of Imaginers meeting and working with young people from different social groups, their attitudes and behaviours for social integration changed. Despite most Imaginers starting their journey through Imagination Studio as either Open or Curious[197], their experience increased their level of openness. This was expressed by Sarah, Maryam, Dima, and Aisha:

> *"I am a bit more open, a bit more accepting. … It [Imagination Studio] opened my eyes more to true behaviours between different social groups." (Sarah, Imaginer, 2012)*
> *"I live in a closed environment that doesn't open opportunities for you to meet others outside your social group. So this really helped me meet many people I never imagined meeting. I now see for myself that it is possible to become friends and work together." (Maryam, Imaginer, 2012)*

> *"Before I used to think, I'm very open. But over the past year, I started asking myself: 'Am I really that open? Maybe I should be more open? For example, do I really know people from all the regions in Lebanon?' I started looking at my friends. Maybe I would*

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[196] This point is referring back to the barriers to social integration in Lebanon, which were analysed in Chapter 3: Define, and which outline the reasons for limited opportunities for young people to meet and interact with others outside their social groups.

[197] To recapitulate, the recruitment process for Imagination Studio detailed in Section 4.1 of Chapter 4: Develop, targeted young people from the Open and Curious segments, as positive influencers of the Sceptic, Stubborn and Distant segments who would be more challenging to affect.

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be, but I'm not creating the opportunities." (Dima, Imaginer, 2012)

"I was open-minded before, but now I am even more open-minded. I had this mentality that I am open, but everyone hates one another, but I didn't know that there are more people like me in different parts of Lebanon, who are looking for a change." (Aisha, Imaginer, 2012)

Finally, Imagination Studio not only impacted the social integration behaviours and attitudes of the 35 Imaginers, but also those of people in their social networks. Follow-up interviews revealed that each Imaginer felt their participation had positive outcomes on at least five of their friends, colleagues or family members. This adds up to a total of at least 175 people positively and indirectly influenced through Imaginers. The aim of recruiting from the Open and Curious segments was to empower Imaginers to become influencers for the Sceptic, Stubborn and Distant segments around them. This aim was informed by Herbert Kelman's 'social influencers' theory (1958; cited in Latané, 1981, p.343-356) and aptly translated into outcomes articulated by Imaginers. Charbel and Sarah, for example, commented that despite always having been open, the difference that Imagination Studio made was increasing their proactivity to help others be more open (Charbel and Sarah, Imaginers, 2012). Sarah explained that finding out about her involvement changed her friends' perception of her. They became more aware and understanding of her social integration opinions. Initially, these friends believed that her participation was 'pointless' and 'useless', but when they saw her achievements following workshops, it altered their attitude: "they looked up to me and saw that change was possible" (Sarah, Imaginer, 2012). The media coverage that Imagination Studio and Imaginers received raised the profile of the social integration, and eventually support from Sceptics and Stubborns, as expressed by the Imaginers who featured in interviews and TV shows:

"I felt like when other people around me found out about Imagination Studio, when they saw me on TV, they couldn't argue with me because I was very pragmatic." (Charbel, Imaginer, 2012)

"Even my conservative older aunts and uncles were saying 'well done, she's so right with what she's saying' when they heard me talking about Imagination Studio on TV! My friends who first found out about Imagination Studio, and who were so so conservative, got so excited! They wanted to come take part, to find out more, they started saying things like: "Of course we shouldn't have a problem with a Muslim." I feel like a positive energy is spreading among the social circle around me." (Raymonda, Imaginer, 2012)

"First of all people said that there's no point it's useless, but then when they saw me talking on TV it changed their attitude, they looked up to me and saw that change was possible. My parents' feedback was so positive although I wasn't expecting it!" (Maryam, Imaginer, 2012)

Roa and Aisha conclude that in a country as small as Lebanon, with such tightly knit social circles, influences spread virally (Roa, Imaginer, 2012). Therefore, targeting Open and Curious segments through Imagination Studio's collaborative approach, has the opportunity to influence the Sceptic, Stubborn and Distant quickly and effectively, as articulated by Aisha:

"This [positive influencers] is the approach that we should embrace and scale. If in every little town and village, as conservative as it might be, there are a few open people like us, we can work together to make a change among those most conservative around us." (Aisha, Imaginer, 2012)

(3)   The third output to be discussed is the group of partnerships established with socially-focused organisations in Lebanon, and the outcomes of these relationships. n-Community Creativity (2014), Beirut DC (2008), Alt City (2013), and Aie Serve (2013a) all offered their space to host Imagination Studio's workshop series. Additionally, Aie Serve provided funding and training to pilot the proposed ideas at Imagination Market. These organisations believed in Imagination Studio's mission and expressed willingness to support (by offering a venue, mentoring, or access to contacts) the implementation of any future interventions.

(4)   The TEDxBeirut (2011a) talk[198], delivered in late 2011, helped share the collaborative and interdisciplinary approach of Imagination Studio to a live audience of approximately 600 people in the auditorium, and an online audience of 4,162[199] on YouTube. The talk was also beneficial for recruiting ten Imaginers to join Imagination Studio in early 2012. For example, Roa explained that the TEDxBeirut talk caught her attention. She was always interested in working on social integration, but never knew there were initiatives in Lebanon she could participate in (Roa, Imaginer, 2012). Similarly, Beirut Design Week (MENA Design Research Centre, 2014) was a valuable platform for sharing Imagination Studio's approach to an audience of 50 Lebanese designers in June 2012.

(5)   The blog (www.imaginationstudio.org) was an additional output for sharing Imagination Studio's approach among peers, researchers and young people in Lebanon. Imaginer Aisha who is also an academic researcher, felt a blog format holds great and often unexplored potential for sharing PhD research with communities of practice (Aisha, Imaginer, 2012). The blog attracted 5,973 visitors to date[200], and was fundamental for Imaginers to establish credibility and share the approach with people they were influencing in their social networks – thus achieving more impact[201]. The blog and its role in enhancing positive influence is explained by Roa and Raymonda:

> *"The blog was very important for when people asked me about what I was part of. I can just send them the link, they can read a post on the blog, or watch the film, and get it instantly." (Roa, Imaginer, 2012)*

> *"It's like a useful summary of what we're doing. … I gave the link to everyone who wanted to find out more, and it was enough for them to understand the initiative." (Raymonda, Imaginer, 2012)*

(6)   The final output from Imagination Studio to be evaluated is the Continue workshop[202]; delivered to explore ownership and sustainability among Imaginers. Section 4.9 in Chapter 4: Develop outlined that the framework of Imagination Studio's workshop series hoped to garner a sense of ownership among Imaginers, and ultimately sustain involvement beyond the workshops. Ten Imaginers – Raymonda, Jana, Roa, Maryam, Saad, Youssef, Sarah, Nayla, Charbel, and Cedric – attended the Continue workshop and expressed interest and motivation to implement the social integration

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[198] Link to view the talk: http://www.youtube.com/watch?v=YfgrZ6YIiq4 (TEDx Talks, 2014)
[199] YouTube reach figures last reviewed on the 26th of April 2014.
[200] Blog reach figures last reviewed on the 26th of April 2014 using Google Analytics measurement tools (Google, 2014).
[201] The blog also had a vital role in enhancing the collaborative process among Imaginers through the workshop series, however, as this role is considered a 'process' rather than 'summative' evaluation, it was discussed in Chapter 4: Develop, Section 4.6.2 (1), when reflecting on the communication channels that supported Imagination Studio.
[202] Section 6.6 (5) in Chapter 6: Deliver introduced the activities and questions explored with Imaginers during the Continue workshop.

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interventions following the completion of this PhD research in 2014. A key outcome from the Continue workshop was a confirmation that interdisciplinary and collaborative design processes indeed harvest a strong sense of collective ownership (as opposed to individual ownership), where everyone feels a shared responsibility of the research outputs (Brown, 2009, p.28). One indicator of this outcome is that none of the Imaginers who expressed an interest in continuing their involvement wished to claim an intervention idea as their own, and seek sole responsibility for implementing it. On the contrary, all continuing Imaginers wished to sustain the involvement collectively, and as part of a long-term Imagination Studio framework. This viewpoint is articulated by Imaginers below:

> "I don't want you to continue without me! I am willing to help if we all work together, but not on my own." (Sarah, Imaginer, 2012)

> "I see Imagination Studio in 2014 as a registered charity, full of busy bees, each team solving one problem, a very active and organic community." (Raymonda, Imaginer, 2012)

> "I am interested in seeing the idea [Road Trip] grow but as part of Imagination Studio. Imagination Studio would work as a great incubator that ideas can grow under." (Youssef, Imaginer, 2012)

> "In 2014, I see Imagination Studio more institutionalised, with a clear vision, but maintaining the co-creation aspect. You can collect evidence-based social issues, and invite people to come together to address them in a creative and inclusive manner." (Cedric, Imaginer, 2012)

The two interventions prioritised by continuing Imaginers for their feasibility and immediate impact were The Story (addressing the Media and Influence barrier) and Road Trip (addressing the Regions and Mobility barrier). However, discussions during the Continue workshop highlighted financial sustainability as a key driver for the implementation of interventions. Accordingly, a business strategy and model for The Story and Road Trip must be developed as a first priority following the PhD research. This focus on finance and resourcing is in line with Altman's analysis of the challenges to sustaining community interventions:

> "Communities must be equipped, organizationally, politically, and financially to handle ownership and control of interventions. In some instances, communities may not be interested in or have adequate resources (staff or financial) to assume responsibility. In the absence of a community structure or commitment to assume ownership, interventions are unlikely to be sustained." (Altman, 1995, p.528)

To conclude, the outcomes achieved through Imagination Studio include a contribution to co-design practice, capabilities and motivation built among Imaginers, Imaginers continuing on to be positive influencers in their social networks, multi-organisational support to progress work beyond the PhD, a raised profile of the research through TEDxBeirut and the research blog, and ten Imaginers continuing their involvement beyond the research. My intention for the sustainability of Imagination Studio's outcomes would be the setup of Imagination Studio as an on-going co-creation and incubation-style platform to develop and deliver evidence-based social integration interventions; starting with Road Trip and The Story and supported by the continuing Imaginers and interested partners. The following section progresses to discuss the outputs and outcomes of Imagination Market.

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7.2.2 The outputs and outcomes of Imagination Market

The objective of Imagination Market was to assess – on a small scale – the effectiveness of social integration interventions on awareness, attitudes and behaviours of young people from the Sceptic, Stubborn and Distant segments. Imagination Market helped deliver these outputs: (1) five social integration interventions were piloted and improved; (2) the interventions were tested with 150 young Lebanese within 48 hours; (3) partnerships were forged with Byblos and Baakleen municipalities; and (4) three articles on Imagination Market were published in print in Lebanese newspapers, six were published on Lebanese news websites, and three interviews and news reports were broadcast on Lebanese television (Figure 172). These outputs produced outcomes that relate to the social integration dynamics of young people in Lebanon. However, due to the small scope of the 48-hour pilot, Imagination Market interventions only claim to demonstrate short-term outcomes on social integration awareness, attitudes and behaviours of young Lebanese, contacted either directly or indirectly via media coverage. The evaluation of these short-term outcomes hopes to make the case for a larger-scale pilot to determine the long-term impact of the interventions. The short-term outcomes are evaluated below, alongside a description of the relevant qualitative and quantitative evaluation tools adopted in the process.

(1)   Piloting the social integration interventions at Imagination Market placed them in the spotlight, for a diverse group of young people to experience and critique, and for Imaginers to iterate and improve. Feedback gathered from young market visitors[203] and Imaginers[204] informed the evaluation and identification of improvement of each intervention. These are summarised below.

(a)   In Love[205]: Imaginers and visitors agreed that this fortune-telling intervention communicated information on marriage rights effectively yet creatively: "I did not even know that the laws change so much depending on age, gender and sect. I now found out that there are a lot more options for me to marry than I was aware of" (Imagination Market Visitor, Byblos, 2012). Suggestions for improvement included broadening the depth of the information to incorporate inheritance, custody and divorce policies in mixed marriages, complementing the face-to-face intervention with an online fortune-telling website to expand access and efficiency of information, and to include testimonials from mixed marriage couples who can share their experiences for normalisation, reassurance and support (Vanessa & Sarah, Imaginers, 2012).

(b)   Road Trip[206]: this intervention was very well received, and effectively communicated how geographic segregation is affected by perceived social (rather than physical) distances. The impact of the intervention's message was conveyed by one Road Trip visitor, after having discovered a hidden church in the heart of the Druze town of Baakleen where she has lived for many years: "I know Baakleen so well, but a church in the middle of Baakleen? How could I have never known about that? You really shocked me. I now realise there are places near me that I don't see or don't

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203   Gathered through exit blackboards, exit mini-interviews described in Chapter 6: Deliver, Section 6.2.6, under the documentation tools adopted to evaluate Imagination Market.
204   Gathered through reflection interviews at the end of Imagination Market (Chapter 6: Deliver, Section 6.2.6)
205   Revisit Chapter 6: Deliver, Section 6.3.1 for a description of the In Love intervention.
206   Revisit Chapter 6: Deliver, Section 6.3.2 for a description of the Road Trip intervention.

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want to see" (Imagination Market Visitor, Baakleen, 2012). The next steps for Road Trip would be setting up an online platform (website and app) and engaging with young people to generate a community of hosts and visitors who can post and sign up to Road Trips (Youssef, Roa & Nayla, Imaginers, 2012). Roa was certain that if a Road Trip online platform existed at the time of Imagination Market, most visitors would have signed up to it. One young visitor warned against Road Trip transforming into a mainstream tourism platform: "It's important that the Road Trips are organised by local residents, not tourism companies. We need to meet the residents in the town, and take our time to explore the place as if we're residents ourselves" (Imagination Market Visitor, Byblos, 2012).

(c)   Friendship[207]: visitors associated well with the performers. Imaginer Charbel – who was also one of the performers – noted that young people were interacting with the political roles the two performers were playing, and this facilitated the transmission of the message on political conflict and its impact on friendships:

> "They [visitors] believed them [performers]. You could see the affirmation in their eyes, like 'yes, yes, you're right to fight, to be angry'. But then you see how their facial expression changes when they realise that they are seeing the mirror image of themselves. I felt like this experience changed them and the way they think about their own relationships." (Charbel, Imaginer, 2012)

The Friendship intervention can be improved by better targeting performances to captive audiences; through collaborations with colleges, universities and youth centres.

(d)   Chatter[208]: although the activity witnessed high levels of participation and excitement from visitors, the message of linguistic collaboration may have sometimes not reached its audience. Engaging visitors in conversation before and after the intervention about the value and challenge of singing in a duo or trio to compensate for language gaps would have enhanced the reception of the message. Imaginers saw potential for the Chatter concept to be produced as a published guide of collaborative language games (Karaoke, Treasure Hunt, Cooking, etc.), which may be adopted by organisations, colleges and universities during events and workshops with young people (Maryam & Saad, Imaginers, 2012).

(e)   The Story[209]: the strength of The Story intervention was its reach beyond the physical space of Imagination Market, through the online channel and social media links (Aisha, Imaginer, 2012). The Story e-channel (www.khabrieh.imaginationstudio.org) attracted 12 submissions of news content in the form of articles, videos, photographs and podcasts within a week of Imagination Market. This demonstrates an overall interest in participatory journalism from young people. During Imagination Market, Imaginers generated additional news stories through engagement with visitors. However, The Story's aspiration of giving young people a voice was not evident to all visitors. Suggested improvements from Imaginers Aisha and Sarah were to set up a pop-up studio-like space to capture news stories from young people, focusing on key conversational themes to

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[207] Revisit Chapter 6: Deliver, Section 6.3.3 for a description of the Friendship intervention.
[208] Revisit Chapter 6: Deliver, Section 6.3.4 for a description of the Chatter intervention.
[209] Revisit Chapter 6: Deliver, Section 6.4.5 for a description of The Story intervention.

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prompt stories, and projecting the blog in order for visitors to see their stories being published in real time. Imaginers envisaged The Story collaborating with the Media Association for Peace (MAP), a Lebanese NGO focusing on peace and participatory journalism, thus providing a publication platform for the amateur journalists trained and supported by MAP (Bassil, 2013).

(2)   150 young people – 100 in Byblos and 50 in Baakleen – visited Imagination Market and experienced the interventions. Therefore, as well as the iteration and improvement of interventions, Imagination Market provided an opportunity to evaluate how the interventions were affecting the visitors' social integration awareness, attitudes and behaviours. Firstly, a tally at each market booth (as introduced in 'Chapter 6: Deliver', Section 6.2.6 (1)) measured the number of visitors who visited each market booth, and compared it to the overall number of visitors of Imagination Market. This evaluation tool revealed that 92% (or 138 visitors) interacted with all five market booths during their individual visit. An immediate interpretation of this high figure suggests that visitors found the nature of the activities inviting and exciting. A long-term projection indicates that if interventions were implemented on a national scale and sustained, levels of uptake would be high. I believe this is mainly due to interventions being co-designed with diverse groups of young people (the Imaginers), for diverse groups of young people (the visitors), thus intuitively aligning message to medium and format for optimum communication and engagement. Secondly, mini exit-interviews with visitors elucidated that, apart from The Story, all interventions communicated their messages well. The following excerpts from market visitors and Imaginers demonstrate how interventions raised awareness of the five key social integration barriers and the actions that might help overcome them.

> Sect and Marriage: *"One person might be in love with someone from another religion, but they are scared of this feeling because they don't know what it means for their future together. This activity shows them that it is possible. You can use the information you gained from the fortune-teller in your current or future relationships."* *(Anonymous, Imagination Market Visitor, Byblos, 2012)*

> Regions and Mobility: *"The idea that you can visit and experience a new and interesting place which is only a few minutes away is really cool. It [Road Trip] lets you recognise the imaginary boundaries one sets for himself. It makes me feel like Lebanon is bigger than what I thought."* *(Anonymous, Imagination Market Visitor, Byblos, 2012)*

> Politics and Friendship: *"We should accept our friends' differences, and not try to change their points of view, and never follow the politicians of our country blindly since this will lead to more conflict. It [Friendship] made me realise that I should never let politics divide me and my friends."* *(Anonymous, Imagination Market Visitor, Baakleen, 2012)*

> Language and Prejudice: *"I enjoyed the singing. I'm not great in English, so I was glad that someone was singing the English lines for me, while I sang the French and Arabic lines. It's like a duo!"* *(Anonymous, Imagination Market Visitor, 2012)*

Thirdly, to assess the impact of interventions on visitors' attitudes and behaviours, the exit survey (described in 'Chapter 6: Deliver', Section 6.2.6 (3)) was deployed. 70% (or 105 visitors) reported a positive change when selecting the social integration segment[210] that best represented their

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[210] Refer back to Chapter 3: Define for the definitions of the five social integration segments identified in this research: Open, Curious, Sceptic, Stubborn and Distant.

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attitudes and behaviours before and after their experience at Imagination Market (Figure 173). 47 Imaginers who defined themselves as Distant before they entered the market, left feeling more Curious or Open; three entered as Stubborn and left as Curious; 19 entered feeling sceptical and left either Curious or Open; and 28 entered feeling Curious and left feeling more open. The large majority of those who entered feeling Open, left unchanged. This research does not claim that a half hour experience of social integration interventions, regardless of how effective, can lead to long-term behaviour and attitudinal change. The pilot only hoped to demonstrate that the interventions affected young people's 'intentions' of changing their behaviours in the future, and are therefore commendable for large-scale implementation. Cedric, who facilitated Friendship, shares similar reflections on the difference between intended and exhibited behaviours and attitudes, specifically in regards to his team's theatre-based peer education intervention:

> *"The positives were how everyone interacted with the play, and everyone agreed that it was an issue in Lebanon. A lot of young people related the play to personal experiences they have had. The question is: will they actually behave when they leave, the way they said they should during the discussions. They know how they should behave now, we reminded them, whether that's what they will do when they go away, we don't know."* *(Cedric, Imaginer, 2012)*

Therefore, it is important to recognise the limitations of a pilot, and ensure that a fully implemented intervention sustains interaction and influence on a longer-term basis; such as young people going on Road Trips regularly, or visiting and contributing to The Story as their day-to-day news portal.
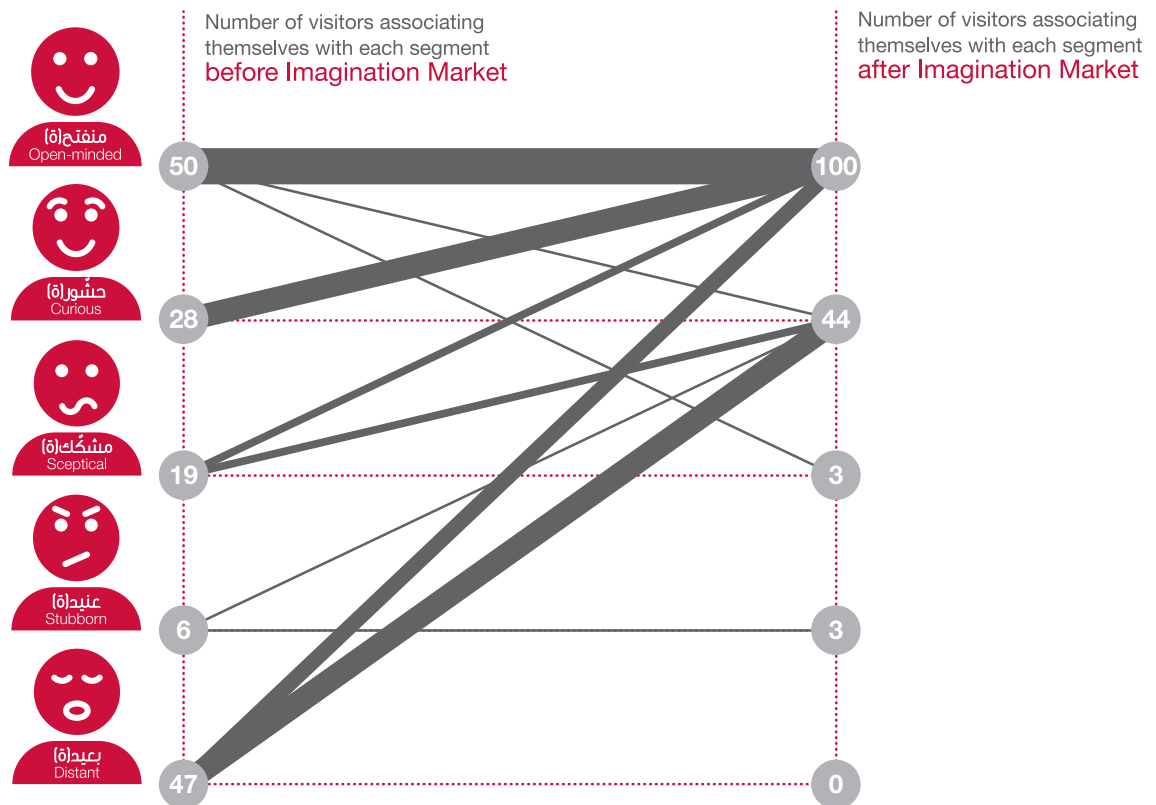
Figure 173: Analysis of the exit surveys, visualising visitors' self-assessment of segments that best represent their social integration attitudes and behaviours before and after their Imagination Market experience.

(3) The third output of Imagination Market is the relationship developed with Byblos and Baakleen municipalities, who hosted the market in their town centres. These hyperlocal partnerships should

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prove indispensable in the future for generating buy-in from other local authorities, and ultimately for large-scale implementation, which maximises existing local assets.

(4)   The final output of Imagination Market is the media coverage it received despite running for only 48 hours. The Media and Influence team sent a press release to mainstream media portals in order to expand the reach of the social integration message and interventions beyond market visitors. The unusual nature of the pilot – compared to existing and past social integration initiatives[211] – as well as endorsement from Byblos and Baakleen municipalities and Aie Serve, generated unexpected interest from Lebanese media[212]. For example, Assafir journalist Joudy El Asmar commented in her article on the surprising interdisciplinary and design skills that conjoined to deliver Imagination Market:

> *"I was surprised to see that many among the group of young people who are behind Imagination Market are graphic designers, artists, performers and writers. You wouldn't expect this sort of initiative from people who have this professional background… but it is definitely different from anything we have seen before that tackles social segregation [translated]." (El Asmar, 2012)*

The fact that Imagination Market's message did not favour one political party over another enabled politicised and often polar media portals to feature the project simultaneously. As a result of this media attention, Imagination Market articles were published in three Lebanese newspapers: 'The Daily Star' (in English), 'L'Orient Le Jour' (in French) and 'Shabab Assafir' (in Arabic), reaching an estimated readership of 48,000 people[213]. Online news websites also published pages on Imagination Market. These websites included Tayyar.org (in English and Arabic), Beirut.com (in English), Assafir.com (in English and Arabic), DailyStar.com.lb (in English), and LorientLeJour.com (in French), and collectively received a total of 227,852[214] unique visitors per day in 2012. Each newspaper and website is published in a different language, rendering the messaging accessible to young people with diverse language preferences. Additionally, the Lebanese Broadcasting Corporation (LBC) covered Imagination Market in Byblos, and transmitted a report on its 'Nightly News Bulletin', the most-watched news programme in Lebanon (Melki et al., 2012, p.27), reaching approximately 1,546,372[215] viewers every day. Finally, Orange Television (OTV) and Télé Liban also hosted Imaginers for interviews on their talk shows, reaching a total of approximately 957,278[216] and 121,498[217] viewers respectively. Hence, media coverage exposed Imagination

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[211] Refer back to Section 1.3, Chapter 1: Discover for a review of concurrent social integration activities
[212] Refer to Appendix 14 for a reference list of Imagination Market's press and media coverage.
[213] The Daily Star has a distribution of 15,000 (European Journalism Centre, 2008-2009), L'Orient Le Jour has a distribution of 18,000 (Press Media Tamam sal, 2005a), and Shabab Assafir has a distribution of 15,000 (Press Media sal, 2005b), all of which total 48,000 readers. Additionally, there is a lack of information on the demographic distribution of Lebanese newspapers' readership. Therefore, it is presently not possible to estimate how many of the 48,000 readers belong to the target age group of 18 to 30.
[214] Tayyar.org receives 98,000 visitors per day (Tayyar, 2014), Beirut.com 10,000 (Beirut, 2014), Assafir.com 56,727 (Website Statistics, 2014c), DailyStar.com.lb 33,971 (Website Statistics, 2014a), and LorientLeJour.com 29,154 (Website Statistics, 2014b). This adds up to an estimated total of 227,852 visitors per day.
[215] The calculation of reach is based on the following statistical evidence: 98% percent of households in Lebanon own a TV (Melki et al., 2012, p.14). There are a total of 879,855 households in Lebanon and the average household size is 4.27 (PDS, 2004, p.27). 42% of households watch LBC's evening news (Melki et al., 2012, p.23). This totals an approximate sum of 1,546,372 viewers every day.
[216] 26% of households in Lebanon watch OTV talk shows (Melki et al., 2012, p.24). This totals an approximate sum of 957,278 viewers every day if we adopt the same calculation methodology in footnote 215.
[217] 3.3% of households in Lebanon watch Télé Liban talk shows (Melki et al., 2012, p.32). This totals an approximate sum of 121,498 viewers every day if we adopt the same calculation methodology in footnote 215.

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Market's social integration messages to an extensive audience of approximately 2.9 million in a country with a population of just over four million residents (Quandl, 2012). However, it is important to note that these viewers and readers may not be unique, as the same person may have accessed more than one media portal on the same day. Therefore, it would be more accurate to refer to the total sum as the number of impressions Imagination Market achieved through the media, rather than the number of unique visitors or readers reached. Additional soft outcomes of media coverage included building Imaginers' confidence in discussing their mission and ideas, as well as their credibility to influence young people in their social networks. These benefits are expressed by Imaginer Raymonda as follows:

> "I loved the fact that LBC came and that the media were interested. So many people saw me on LBC, and they are still asking me now [three months following Imagination Market]: 'what is this project, tell me more'". (Raymonda, Imaginer, 2012)

This brings us to the end of the evaluation of Imagination Market's outputs and outcomes. To summarise, the market enabled the iteration of Imaginers' social integration interventions to maximise impact; improved intended integration attitudes and behaviours of 70% of young visitors; established relationships with municipalities to endorse wider implementation; and registered over 2.9 million social integration impressions through mass media. The following section shares the outputs and outcomes of the final research input: the overall research methodology.

7.2.3 The outputs and outcomes of the research methodology

The aim of the methodology was to transfer knowledge, learning and methods from this research to other communities of practice tackling similar challenges. The research methodology contributed a range of outputs; from the research insights gained and research methods developed, to the conferences, publications, and website applied to share the research. All of these outputs aim to transfer knowledge, learning and methods to other researchers and practitioners who may be interested in adopting and adapting the methodology to tackle similar social integration challenges within various contexts. These researchers and practitioners may have a background in social science, design, and/or may work in socially-focused governmental and non-governmental organisations. The following paragraphs describe the outputs of the research methodology and their outcomes to date, towards this diverse community of practice. The methodology outputs are divided into three sections and evaluated in the discussion below: (1) the insights from the research; (2) the stakeholders involved in this research to date; (3) and the communication channels adopted to share the research with communities of practice (Figure 172).

(1) This research resulted in in-depth and evidenced insights, which contribute to local (Lebanon) researchers' and practitioners' understanding of the present-day social dynamics of young people in Lebanon. These insights include recognition of the barriers to social integration and interaction among young people (Politics and Friendship, Regions and Mobility, Sect and Marriage, Media and Influence and Language and Prejudice). An understanding of these barriers supports researchers and organisations to develop interventions that address the roots of the social segregation challenge. Other outputs include the segmentation model for social integration attitudes and

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behaviours (Open, Curious, Sceptic, Stubborn and Distant) and the change journey across these segments to attain social cohesion. This insight enables communities of practice in Lebanon to improve their audience targeting, and define more realistic aims and objectives when developing and implementing their social integration interventions. The following section dwells on how this insight was shared with communities of practice. However, early indicators of the value this insight is achieving may be captured from peer feedback received to date. For example, Georges Sassine, a Harvard University alumnus and public policy consultant, is developing policies to improve the Lebanese economy and create more jobs (Sassine, 2014). He drew on my research insights to date, because he believes that if social groups in Lebanon are not integrated, then similarly their industries "do not communicate or share with each other across religious groups or regions. This then limits the industrial potential of Lebanon… It [social integration] would be a fresh look at reshaping industrial policy in Lebanon[218]".

(2)   The second research output to be discussed here is the number of stakeholders who were involved to date. Experts interviewed, gatekeepers involved in the recruitment, and Imaginers total 151 stakeholders. The outcome of multiple stakeholders' involvement is the building of a community of interest, which can support the sustainability of the co-created social integration interventions, and share and promote the research through word-of-mouth amongst their social networks. The strength of this community is manifested in the ease with which research venues, resources and funding were secured when implementing Imagination Studio and Imagination Market.

(3)   The third output of the research methodology is the range of communication channels applied to share the research with the relevant communities of practice. These channels include the publication of updates of the empirical research on my research website (www.joannachoukeir.com/filter/research) (Figure 174). This channel has reached 19,168 visitors by 26 April 2014 (Figure 175). Additionally, short animated summary films were created and published on YouTube to share the research insights, barriers, and segmentation model[219]. By the 6th of July 2014, the films were seen by a total of 843 people on Youtube[220]. The research was also presented at eight conferences and seminars[221], reaching a total audience of 750 researchers (Appendix 15). Finally, writings on the research have featured on the London College of Communication blog (LCC, 2012), in issues 0+ and 1 of the Lebanese periodical magazine 'Kazamaza' (Kazamaza 2011), in a United Nations report on best practice in intercultural dialogue (Choukeir, C., 2014), and in the upcoming book 'The Graphic Design Reader'[222] (Appendix 15). There is no circulation data available for these publication streams; however, data from website analytics, YouTube views and conference attendance above suggests that this research reached at least 20,700 researchers and practitioners by the 26th of April 2014, both locally and internationally.

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[218]   Quoted from email correspondence between Georges Sassine and I, dated 24 April 2012.
[219]   These summary films were discussed in Chapter 4: Develop, Section 4.6.2 (2), and were created to introduce Imaginers to the research insights from the Discover, Delve, and Define stages for the research.
[220]   The number of views per film were captured from my YouTube research channel accessible via this link: https://www.youtube.com/user/chjoannalb/videos (Choukeir, 2014).
[221]   Including: RNUAL 2009 and 2011 in London (UAL, 2014), Beirut Design Week 2012 in Lebanon (MENA Design Research Centre, 2014), Design Activism and Social Change in Barcelona in 2011 (Design History Society, 2011), Arab Spring Designing Politics in Ulm in 2011 (HfG Ulm, 2011), and the 2014 Design Symposium in Vorarlberg (FH Vorarlberg, 2014).
[222]   Edited by Teal Triggs and Leslie Atzmon and published by Bloomsbury publishers. Expected publication in 2015.

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This reach demonstrates the potential of both formal academic and informal visual social media channels in rendering a practice-led and practice-targeted PhD research more accessible to its communities of practice. To better facilitate knowledge sharing at the Diverge stage of the 7D process, the research methodology is being synthesised into a set of transferable guidelines. The guidelines will support researchers and organisations with accessible, clear and concise interdisciplinary and collaborative communication design tools and methods that may be applied across social integration challenges they are addressing[223].
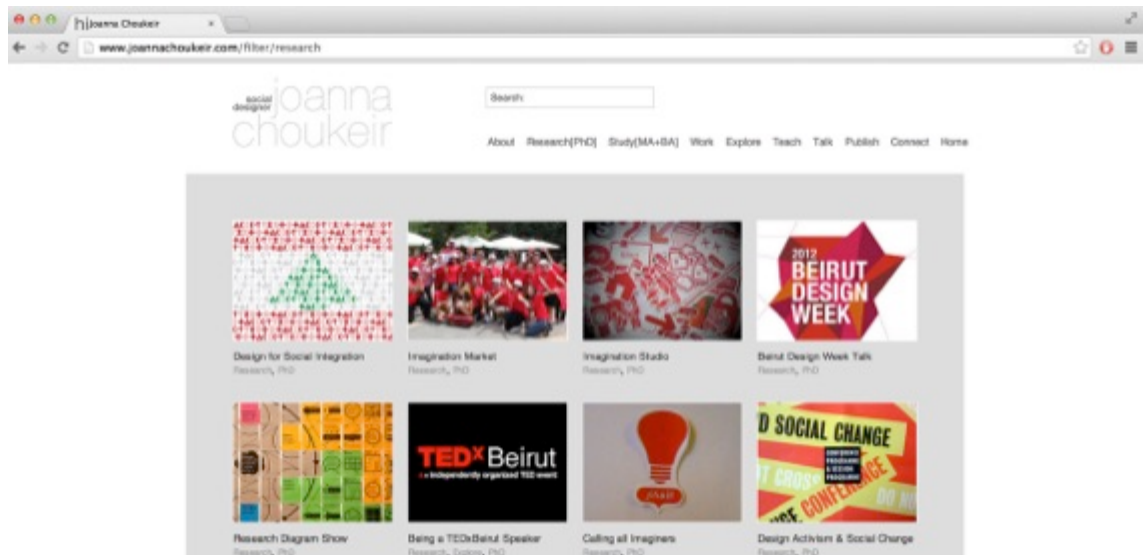
Figure 174: Website section set up to communicate research updates and insights to communities of practice.
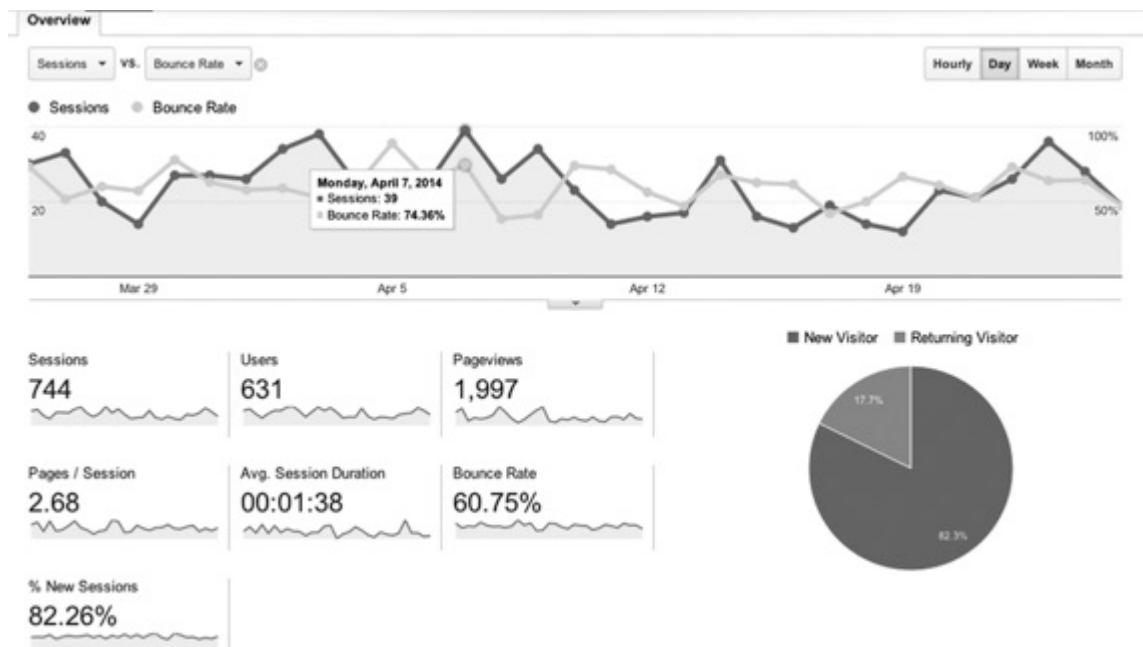
Figure 175: The research website reach was measured through Google Analytics tools pictured above (Google, 2014). The latest date analytics were reviewed was 26th of April 2014.

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[223] The Diverge: Transferable Guidelines are currently being developed in consultation with researchers and NGOs

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To conclude, the research outputs – as well as demonstrating positive outcomes on young people locally in Lebanon (the targeted groups for the case study pilot) – reached out to researchers, designers, and organisations to share valuable insights and methods and therefore indirectly contribute to social integration on a global context.

This brings us to the end of Section 7.2 and the discussion and evaluation of research 'outputs' and 'outcomes' in the Social Impact Framework. The following sections discuss the projected and wider and longer-term impact (Section 7.3) and value (Section 7.4) that Imagination Studio, Imagination Market, and the research methodology outcomes are likely to achieve. In other words, what do all the outcomes evaluated above – from improving social integration awareness, attitudes and behaviour, to knowledge sharing – mean for broader society and the field of study of communication design for social integration? What change can this research and similar research really bring?

7.3 The projected research impact

The next ripple on the Social Impact Framework (as presented in this chapter's introduction) discussed in this chapter is Social Impact. In the context of this evaluation, social impact is defined as the long-term net effect of the research inputs, outputs and outcomes on society as a whole. However, as the scope of this PhD is limited to a short-term pilot of social integration interventions, it is not possible to measure the social impact of the research prior to larger-scale implementation. Hence, this section of the evaluation conducts a 'social impact assessment' (Vanclay, 2012) (generally carried out prior to delivery and implementation) as opposed to a 'social impact measurement' (Investing for Good, 2012) (generally carried during and following implementation) of the research inputs, outputs and outcomes. The International Association for Impact Assessment defines social impact assessment as:

> *"The processes of analysing, monitoring and managing the intended and unintended social consequences, both positive and negative, of planned interventions (policies, programs, plans projects) and any social change processes invoked by those interventions." (Vanclay, 2012, p.5)*

Therefore, to assess the consequences of this research, the social impact assessment in this section draws on secondary research – through a review of evidence from worldwide empirical research studies that have measured the social impact of social integration interventions. The reasoning for drawing on secondary research is as follows. The aim of this research is to develop an effective methodology that increases social integration – both directly through the beneficiaries of the case study pilot (young people in Lebanon), and indirectly by sharing the methodology with researchers and practitioners, who can apply it to social integration in their local contexts. The previous Section 7.2 evidenced that the interventions piloted at Imagination Market increased young people's awareness of the need for social integration, and their intention to change their attitudes and behaviours to integrate with others outside their social group (as analysed in Section 7.2.2 (2)). The previous section also demonstrated the ripple effect that the experience of Imagination Studio had on Imaginers and their social networks – inspiring them to impulsively act as ambassadors and advocates for social integration among family, friends and colleagues. Finally,

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the Diverge phase of the research, leading to the development of transferable guidelines, hopes to support more researchers and practitioners with tools and methods to achieve similar positive social integration outcomes. Consequently, this evaluation has demonstrated that so far, the research has improved social integration at a pilot scale through the use of communication design methods and an interdisciplinary and collaborative approach. Therefore, it holds promising potential for scalability and transferability. Accordingly, the starting point for the process of social impact assessment here is to make a confident statement that this research approach has and can improve social integration. Therefrom, what social impact can improved social integration have on the affected communities? To answer this question, we would need to review existing empirical research that has analysed, monitored and measured the relationship and causality between social integration and other social domains such as safety, education, health, and so on. The social impact of social cohesion has also been the subject of empirical research, as it constitutes the final stage of social integration according to Donelan and O'Hagan's social integration framework (cited in UNDESA, 2005, pp.22-25) (as discussed in Section 1.1.1 (3) of Chapter 1: Discover). Past research has also evidenced that social integration adds social value and provides economic benefits; however, these will be defined and discussed in the following Section 7.4. This section presents evidence for the social impact of integration on the quality of life of the individuals it affects. There are numerous and often-controversial determinants and definitions for quality of life. However, this section focuses solely on quality of life domains that have been correlated with social integration or cohesion in past empirical research (Berger-Schmitt, 2000, p.7). Namely, these are social capital (Section 7.3.1) political stability (Section 7.3.2), crime, violence and antisocial behaviour (Section 7.3.3), physical and mental health (Section 7.3.4), and education and employment (Section 7.3.5).

7.3.1 Impact on social capital

The previous Section 7.2.1 (2) evidenced that one of Imagination Studio's numerous outcomes was an increase in Imaginers' social capital; defined here as the "resources that individuals have access to as a result of their membership or connections to particular groups" (Bourdieu, 1986, p.241). This is not the first research that validates that social cohesion or integration increases social capital and vice versa (Forrest & Kearns, 2001; Putnam, 1993 & 2003; Leigh & Putnam, 2002; Woolcock & Narayan, 2000; Woolcock, 1998 & 2003; Jacob & Tillie, 2004). Cheong et al. identify two types of social capital: bonding social capital, which refers to social ties that people build around homogeneity; and bridging social capital, which bonds people across different homogeneous groups (2007, p.29). Bridging social capital – the type of social capital that Imagination Studio promotes – is considered more valuable for social cohesion (p.29). Bridging social capital contributes to wider impacts from reducing crime and violence to improving education and employment, as evidenced below.

7.3.2 Impact on political stability

Politicians generally view social cohesion as a condition of political stability and security. This is because inequality and divisions in a society increase the risk of political disruption and the

breakdown of the political system (Berger-Schmitt, 2001, p.404). Tangible examples of contexts where political instability has occurred as a result of a lack of social cohesion include Northern Ireland's Troubles, and the former Soviet Union (p.404). In Lebanon, researcher Simon Haddad surveyed 1,073 respondents between 1999 and 2000, and came to the following conclusion:

> "They [Lebanese] must show more ability to tolerate and work together and manifest more attachment to democracy and national unity. True, it may be difficult to dissolve the deeply-rooted cleavages and differences among the different sub-cultures [referred to in this research as social groups] and form a unified culture. But it is not impossible to bridge the gap among the various communities." (Haddad, 2002, p.304)

The interventions piloted in this PhD research demonstrated positive outcomes on social integration awareness, attitudes and behaviours, and accordingly have the potential to positively transform inter-group relations and promote political stability.

7.3.3 Impact on crime, violence and antisocial behaviour

A number of controlled empirical studies conducted worldwide (Freudenburg, 1986; Hirschfield & Bowers, 1997; Bellair, 1997 & 2000; Brissette et al., 2000, p.69; Gibson et al., 2002, p.538) have evidenced over the years that better social cohesion demonstrates better crime and safety outcomes. In the Lebanese context, anthropologist Laurie King-Irani warns that the damage of the long war on Lebanon's physical infrastructure was scant compared to the deep feelings of bitterness, anger, frustration and despair that affected social groups developed against one another (2000, p.129). Therefore, a social cohesion process that encourages the new generations to confront and overcome these inherited negative feelings, is likely to reduce acts of crime or violence between members of opposing social groups. Chris Gibson et al. explain this causality as follows: "integrative relational networks tend to increase the probability that residents will use informal means to control disruptive social activity within neighbourhoods" (2002, p.538). Therefore, residents working together despite their differences can result "in less crime and increased feelings of public safety" (p.538). The relationship between social cohesion and crime has recently become evident to Lebanese security forces and recent president Michel Suleiman, who saw the levels of crime – including burglary, theft and kidnappings – rise with the recent increased political tension between social groups, caused by the Syrian conflict (Hajj, 2013). This demonstrates the urgent need for a social integration approach and interventions – as proposed in this research – to provide preventative measures for positively impacting on crime, violence and antisocial behaviour rates.

7.3.4 Impact on physical and mental health

Studies over the years have revealed that societies that exhibit higher levels of social integration have better physical and mental health outcomes, as outlined in a review by Ian Brissette, Sheldon Cohen and Teresa Seeman:

> "Studies conducted across a variety of populations indicate that people who are more socially integrated live longer (reviewed by Berkman, 1995), are more likely to survive myocardial infarction (reviewed by Berkman, 1995; Seeman, 1996), are less likely to report being depressed (reviewed by Cohen, & Wills, 1985), are less likely to suffer a recurrence of cancer (reviewed by Helgeson, Cohen, & Fritz, 1998), and are less susceptible to infectious illness (Cohen, Doyle, Skoner, Rabin, & Gwaltney, 1997) than their less integrated counterparts." (Brissette et al., 2000, p.54)

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A study by Berkman et al. seeks to understand the complexity of the causal process that affects the impact of social integration on health outcomes. The researchers concluded that social integration strengthens individuals' social capital and widens their social networks (as argued in Section 7.4.1). As a result, individuals experience more (1) social support and (2) influence, are more (3) socially engaged with and attached to their communities, and (4) have better access to resources and material goods (Berkman et al., 2000). This means that individuals can then draw on these gained assets to improve their living and health conditions. On the other side of the spectrum, social segregation, polarisation and conflict have been linked to negative mental and physical health outcomes:

> "Interpersonal conflict is associated with increased negative affect (Bolger, DeLongis, Kessler, & Schilling, 1989) and decreased emotional well-being (Abbey, Abramis, & Caplan, 1985) and has been linked to depression and social withdrawal (Evans, Palasano, Lepore & Martin, 1989) and susceptibility to infectious disease (Cohen et al., 1998)." (Brissette et al., 2000, p.64)

Within Lebanon's social context, research by Leila Farhood (1999) – covering a randomised sample of 438 families who have lived through the civil war from 1975 to 1991 – confirmed that the families who benefited from a more diverse social capital developed better coping mechanism to deal with physical and psychological health issues (such as stress and depression) as well as interpersonal and interactional issues. A more recent study conducted in 2013 revealed similar results and associated conflict and segregation with psychiatric health conditions (Farhood et al., 2013). The study by Farhood, Dimassi and Strauss investigated the impact of conflict on the mental health of affected civilians a year after the 2006 war in South Lebanon. Therefore, to conclude, there is a significant evidence-base to date to confidently assess that the social integration interventions that this research supports can impact positively on mental and physical health.

7.3.5 Impact on education and employment

Social integration and cohesion has been shown to impact positively on educational and employment outcomes (Hannan, 1998; Green et al., 2003; Berger-Schmitt, 2002, pp.404-405; El Khoury & Panizza, 2006). Students are exposed to a wider choice of colleges and universities through their diverse networks than they would be within homogeneous social networks. The analysis of Expressions Corner interviews (in Chapter 3: Define, Section 3.4) confirmed that young people base their choice of educational institution on recommendations from members of their social networks. With more choices, young people in socially integrated communities have the opportunity to access better educational institutions, align their motivations and skills with courses and subjects, and ultimately improve their educational outcomes (Green et al., 2003). The case for the impact of social integration on employment is similar. Both Carmel Hannan's (1998, p.3) and Regina Berger-Schmitt's (2002, p.404-405) studies confirm that low levels of social cohesion lead to weak social ties, which result in social exclusion from particular sectors of the labour market, and thus in reduced employment opportunities (2002, p.404-405). This is particularly the case in Lebanon, where employment opportunities are commonly identified and secured through a personal recommendation (known as wasta) from a social group member (religious or political) who

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is well connected to the employer (El Khoury & Panizza, 2006, p.135). Therefore, the more diverse the young person's social network, the better their access to employment opportunities provided by the diverse social groups.

To conclude, this PhD research was only implemented on a pilot scale, thus does not permit long-term impact measurement. However, the social impact assessment discussed in this section drew on an evidence-base of past empirical research, demonstrating that improved social integration and cohesion may achieve a positive impact on quality of life; including social capital, political stability, a sense of safety, health and wellbeing, and education and employment. The following section assesses the social value of these positive impacts.

7.4 The projected research value

The final ripple of the Social Impact Framework assessed in this chapter is social value, defined by the London Business School as the manifestation of the value of the social impact that has been created (and discussed in Section 7.3) but in financial terms. This then makes it possible to weigh social benefit against the cost of investment, otherwise known as 'social return on investment' or SROI (2004, p.4.1). Demos, a UK-based think tank, highlights the numerous benefits of social value measurement: (1) "focus efforts on what really makes a difference"; (2) "make the case for investment": and (3) "stimulate continuous improvement" (Wood & Leighton, 2010, p.9). Conducting a social return on investment (SROI) is not possible at this early stage of the research, as the costs of running and evaluating a pilot study are generally much higher than the costs of implementing on a larger-scale, once reflection and iteration have been carried out. Additionally, this has been a self-funded research distorted by the cost of tuition fees, which render an investment estimate outside of a PhD framework – and within an organisational setting – speculative at best. Nevertheless, I envision the next steps beyond the research to involve an analysis of the costs of scaling and implementing of one or more of the social integration interventions developed, a study of seed funding and market opportunities, a development of a business model that ensures each intervention can become financially sustainable beyond the depletion of the seed fund, and finally an assessment of the costs against the social and economic benefits presented in this chapter (Sections 7.3: Impact & 7.4: Value). Considering that the outputs and outcomes of this PhD research were conducted and evaluated on a pilot scale, this section only aims to assess the 'potential' social value of social integration methods and interventions that this research endorses, if they were to be implemented at scale. Social value assessment in this case is limited to a review of secondary research to hypothesise the potential value of social integration to particular groups of stakeholders, beneficiaries or investors. Accordingly, the sections below draw on past empirical research to present a case of how an increase in social integration brings value to: governmental institutions, through a reduction in public sector expenditure (Section 7.4.1); businesses and the economy, through an increase in inter-group business transactions (7.4.2); retention of skilled workers, including the encouragement of skilled Lebanese expatriates to return (Section 7.4.3); and employees, through an increase in income-related social mobility (Section 7.4.4).

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7.4.1 Value to governmental institutions by reducing public sector expenditure

It comes as no surprise that war, conflict, and violence – all of which are catalysed in less cohesive communities – are costly to governmental institutions, both directly and indirectly. Directly, Trabulsi estimates the cost of a single day during the Lebanese Civil War to span from $150,000 up to $500,000 across all political armies and militias active in the conflict. Picard puts the cost of the war at about $150 million to $1.5 billion a year, averaging just under $13 billion during the whole war period (1975-2000) (cited in Makdisi & Sadaka, 2003, p.9). Indirectly, violence and conflict also impose costs on the local economy. Although the economic consequences of violence have not been well researched or documented, Lebanon provided the ideal social laboratory for Atif Kubursi, an economist who analysed the economic mechanisms and processes spawned by violence during the Lebanese Civil War (1999, p.72). His analysis demonstrated that the Lebanese per capita income slipped from a high of $1800 in 1974 (just before the war began), to below $500 in 1989 (just before the war ended), knocking Lebanon from the ranks of middle income countries, to those of the least developed countries at the time (Kubursi, 1999, p.78). Therefore, violence leads to poverty, anti-social behaviour, crime, and destruction, and this pressures the public sector to fund services, projects and programmes to address these issues. This economic evidence implies that violence creates financial burdens on public sector and political institutions that are either funding the conflict or dealing with its side effects. Finally, recent evidence suggests that in countries where the public sector is composed of hierarchical and religious institutions – as is the case in Lebanon – public sector spending is inefficient due to low levels of trust and development and poor bureaucratic quality (El Khoury & Panizza, 2006, p.134). In line with the evidence and causality analysis presented above, it is anticipated that the social integration interventions and research approach proposed here would ultimately add value to governmental institutions, by reducing the likelihood of violence and conflict (as discussed in Section 7.3.3 under the research impact), leading to cost savings and more efficient public sector spending.

7.4.2 Value to businesses by increasing inter-group business transactions

Results of empirical research often highlight the links between a country's social cohesion and its economic performance (Berger-Schmitt, 2002, p.405). The evidence presents three reasons for this. The first is the increase in inter-group business transactions, therefore expanding market opportunities; the second is the retention and attraction of skilled workers (including returning migrants), who improve the performance of businesses; and the third is the encouragement of social mobility, which in turn improves workers' socio-economic situation. This section will discuss the evidence behind the first reason, and Sections 7.4.3 and 7.4.4 will deal with the latter two. Social segregation causes social exclusion in the market. This is manifested when businesses resort to supply chains, recruit labour, and serve clientele solely within their social group (Berger-Schmitt, 2002, p.404-405). Atif Kubursi explains this phenomenon in Lebanon as follows:

> *"[Following the war] markets were segmented, and an already small economy was fragmented into yet smaller 'enclave' economies with even smaller goods and labor markets. … This fragmentation increased the transactions cost of exchange and production and reduced measurably the productivity of the economy as goods and labor were not allocated efficiently to their best uses and the efficient economic size of producing firms was further compromised." (Kubursi, 1999, p.74)*

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Therefore, following the improvement in social integration and ultimately social cohesion caused by this research approach, businesses may seek more competitive supply chains from wider social groups (religious, regional or political). They may also have more choice when recruiting labour to better match skills, roles and salary budgets, and can expand their markets to reach clients with more demand or affordability. All of the above factors can lead to economic development.

7.4.3 Value to businesses by retaining and attracting skilled workers

With social cohesion enhancing political stability (as evidenced in Section 7.3.2), a country such as Lebanon is more likely to retain its skilled workers, attract foreign skilled workers, and even encourage Lebanese expatriates to return and work in their country. This would bring social value to local businesses by equipping them with a competitive workforce. Atif Kubursi's research on the economic effects of the Lebanese Civil war concludes that the long-lasting damage on the economy was the profuse brain drain triggered by the war:

> *"Professionals and skilled workers with international transfer skills (i.e., with skills that are easily transferable in the international market) emigrated, leaving semi-skilled or unskilled workers behind to fend for themselves. Losses in productivity were experienced in most sectors and real incomes of the unskilled plunged sharply, exacerbating an already ubiquitous and skewed income distribution system [...] This out-migration of talent and skills could have been partially compensated for by fresh crops from the educational system. But the Lebanese educational system suffered, too, as good and experienced teachers left the system and school days were cut short by frequent and incessant fighting. A growing and dynamic population that was heavily investing in its education and training was replaced by a declining population with fewer years of schooling and little or no on-the-job training. More than one third of the Lebanese emigrated between 1975 and 1989; fewer than a third of them returned between 1990 and 1997." (Kubursi, 1999, p.73)*

Conservative estimates suggest that 740,000 people left Lebanon between 1975 and 1988 (Labaki, 1989). Another 240,000 emigrated in the first eight months of 1989, with a similar figure again in 1990 (Kubursi, 1999, p.73). Since the 1990s, the economic slowdown and high unemployment rates contributed to approximately 100,000 Lebanese migrants per year (UN, 2004). The majority of migrants are aged 20 to 29 years old, and 47% of them are professional or skilled workers (UN, 2004). These figures make Lebanon one of the most emigration-prone countries in the world, with a diaspora size that exceeds that of its local population (Abdul-Karim, 1992). Prominent emigration destinations include Paris, New York and Montreal (Abdelhady, 2008, p.55), and the prominent emigration reason is the pursuit of economic opportunities abroad (62%), followed by education (21%) (UN, 2004). However, this brain drain can be very costly for a country that invests in the education and training of its citizens without benefiting from their skills (Al Ariss & Syed, 2011, p.287). Therefore, promoting social cohesion, developing the economic landscape, and providing political stability may motivate Lebanese expatriates to return and invest their skills and financial assets in their home country. However, ethnographer Dalia Abdelhady[224] warns that the longer the time migrants stay abroad, the weaker their desire to return. Nevertheless, they do still feel

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[224] Dalia Abdelhady conducted an ethnographic study with 77 first-generation Lebanese migrants in New York, Paris and Montreal, in order to understand the Lebanese diaspora's notions of home and return (2008).

connected to, proud of and interested in promoting and contributing to their homeland (Abdelhady, 2008, p.68).

7.4.4 Value to employees by increasing income-related social mobility

Finally, the social integration outcomes evidenced in this research's Social Impact Framework may add social value to employees by improving their income-related social mobility. Section 7.3.5 evidenced how social integration has a positive impact on education and employment opportunities through providing individuals with a diverse social network that can facilitate their entry into employment within an institution led by a different social group. El Khoury and Panizza (2006, pp.133-135) and Makdisi and Sadaka's (2003, p.9) research results conclude that low social mobility is the main cause of income inequality in Lebanon:

> *"The paper… finds that, even after controlling for income, there are large differences in social mobility across religious groups and that the Christian Maronite and Muslim Shiite are the most socially mobile groups in Lebanon, and that the Muslim Sunni is the group with the lowest level of social mobility."* (El Khoury & Panizza, 2006, p.133)

This is further supported by Kubursi's research (1999, p.71), which identifies some social groups as the 'blocked minorities' (such as Orthodox, Protestant and Armenian Christians, and Druze Muslims) who are disenfranchised from successful bureaucratic jobs and trading monopolies mostly run by Maronite Christians and Sunni Muslims. Therefore, by improving social cohesion and diversifying young employees' social networks, they can broaden their access to employment opportunities, and improve their community's social mobility.

To conclude, the social value ripple of the Social Impact Framework presented in this chapter, provided evidence, which suggests that increasing social integration and cohesion adds value to public sector institutions, businesses and employees. This value is imparted in the form of cost savings, improved business performance and efficiency, increased employment opportunities and social mobility, and better economic outcomes overall.

7.5 Chapter conclusion

This chapter adopted Uscreates' Social Impact Framework (Uscreates, 2013b) to determine the potential impact of the research on its target audiences and towards its objectives: (1) apply interdisciplinary and collaborative principles to develop social integration interventions that are championed, owned and sustained by Imaginers; (2) demonstrate positive outcomes on social integration behaviours, awareness and attitudes; and (3) share research learning, principles, tools and methods with communities of practice to support them to achieve similar outcomes. The evaluation revisited the inputs applied to conduct the research – namely Imagination Studio, Imagination Market, and the overall research methodology. The evaluation then drew mostly on quantitative measurement tools to measure the outputs of these research inputs. These included 35 Imaginers engaged, five social integration interventions piloted, 150 young people participating in the pilot, and a number of conferences, talks and publications sharing the research. The Social Impact Framework then drew on both primary quantitative, qualitative measurement tools as well as secondary research to evaluate the outcomes that occurred as a result of the research outputs.

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These outcomes included capacity building and motivation to sustain activities among Imaginers, a 70.45% shift in intended behaviour change among young people exposed to Imagination Market's social integration interventions, social integration messages reaching a Lebanese audience of 2.9 million through mass media, and the research methodology reaching 20,700 researchers, practitioners and academics. The limitations in the scope of delivery of the research outputs rendered it necessary to rely on existing empirical research to assess the projected wider social impact and value of the research outcomes at scale. This assessment evidenced that effective social integration interventions can deliver positive impact on quality of life, social capital, political stability, community safety, health and wellbeing, education and employment. Additionally, these positive impacts bring economic value to the communities they engage.

Evaluation frameworks and methodologies are abundant. This chapter does not claim to have covered all the indicators and benefits or shortfalls of this PhD research. However, the Social Impact Framework, as applied in this chapter, provides a significant contribution to communication design for social integration research, by offering a practical approach for communities of practice to both assess the potential impact of their proposal (valuable for securing stakeholder buy-in and funding), and to measure the actual social impact achieved following implementation (valuable for demonstrating effectiveness, refining, evidencing, and attracting further funding for scaling).

Conclusion

This conclusion reminds us of the research aim, principles and methodology. It also summarises the key methods and findings and presents their theoretical and empirical implications on communication design and social integration research and practice. The conclusion ends with recommendations for transferability while highlighting the limitations of this study.

8.1 Overview of research aim, principles and methodology

Prior to this research, the potential for the communication design field of practice to contribute towards social integration was under-explored. Through a case study that focused on young people in post-conflict Lebanon, this practice-led research set out to investigate how communication design methods and processes can inform and shape interventions that improve the quality and quantity of relationships between different social groups who currently experience sectarian, political, geographic, linguistic and cultural divides. The key principles of the case study methodology were interdisciplinarity and collaborative design. The methodology was applied through a seven-stage process: Discover existing theory and practice, Delve into the issues that affect inter-group relations among Lebanese youth, Define the key challenges and segments that needs to be involved and targeted, Develop solutions through a co-design approach, Deliver a pilot to assess the effectiveness of these solutions, and finally Determine the impact of the research process and outcomes. The practices developed from this case study process are being developed into 'Diverge: Transferable Guidelines' to be prototyped with communities of practice concerned with similar social integration challenges.

8.2 Overview of methods and findings

The key methods developed and the findings from these methods were summarised within the respective Chapters 1 to 7. This section synthesises these to demonstrate the value of a communication design approach to social integration.

(1) Discover: a theoretical, historical, contextual and practice review of communication design and social integration identified five key knowledge gaps that this research worked to address.

(a) The research identified a disconnect between the theory and practice of social integration and communication design interventions both as separate and overlapping fields of practice.

(b) Collaborative, people-centered and interdisciplinary principles are more common to service design, social design and design thinking processes than those of communication design.

(c) A disconnect was identified between communication design and social integration theory, with no clarity on how theories in one field may affect or complement the other.

(d) Youth-led social integration interventions are often short-lived projects rather than sustainable solutions that affect long-term change.

(e) A lack of contemporary empirical research on the nature of inter-group relationships in Lebanon and young people's motivation, barriers and attitudes towards these.

(2)   Delve: transferable empirical research methods grounded in ethnographic, design and social research were developed to facilitate in-depth understanding of social group dynamics in post-conflict settings. These are some of these methods and their benefits.

(a)   Road Trip is an autoethnographic journey that helps researchers immerse themselves within the research context and prepare themselves for the study.

(b)   Explorations is a cultural probes-inspired toolkit to lightly scope out the relevance of existing hypotheses or studies, and design better-informed methods and questions for in-depth qualitative research. Explorations helped verify that Safia Saadeh's dated text on social dynamics in Lebanon is still relevant to a certain extent today. Explorations provide an interactive and engaging insight-gathering process for participants with little researcher interference.

(c)   Expressions Corner is a highly confidential yet personalised interview method within a diary room-style setting. The method helps uncover sensitive and complex insights about participants' day-to-day experiences and thoughts, and provides them with control, confidence and a safe space for reflection.

(3)   Define: interdisciplinary analysis and synthesis methods were adopted and adapted to draw actionable findings from in-depth Expressions Corner interviews. These methods and some of the findings are transferable and further demonstrate the value of interdisciplinary communication design research.

(a)   Interpretative Phenomenological Analysis (IPA) was adopted from psychology to identify nuances between what participants say, think and do. Information design was adopted to visualise factual data. Together, these methods helped organise interview data into themes and diagrams for synthesis.

(b)   Reviewing participants' own definitions of social integration and related terminology highlighted that young people's understanding of these terms varied on the social integration spectrum (from co-existence to collaboration and cohesion) as did their attitude towards these terms. This means that interventions need to meet young people at the level of integration they are prepared to explore, and nudge them from there along the spectrum.

(c)   Based on behavioural science, a division of insights into barriers and drivers helped identify the following themes that either stand in the way or support Lebanese youth to integrate: Sect and Marriage, Regions and Mobility, Politics and Friendship, Language and Prejudice and Media and Influence. Other post-conflict contexts may draw parallels with these themes depending on the lines of segregation that affect their social structure.

(d)   Based on behavioural science and social marketing, a segmentation of participants extrapolated their levels of opportunity and willingness to integrate to yield five types of individuals: the Open, the Curious, the Sceptic, the Stubborn and the Distant. These segments are likely to be present in any segregated society in varying proportions. This segmentation informs intervention targeting. The Open and Curious are influencers who, if involved in intervention delivery, can increase opportunity and build motivation for integration among their social networks. The

Curious and Sceptic are ideal targets for interventions that increase opportunities for the former group, and build motivation for the latter group.

(4) Develop: a collaborative approach bringing together the target group and relevant topic experts helps ensure solutions are evidence-based, people-centered and sustainable. Imagination Studio offers a framework for such an approach, and demonstrates that co-designing the process of solution-making is as important as co-designing the solutions themselves.

(a) The following aspects of a co-design framework need to be shaped by researcher, peers, topic experts and target groups alike to ensure a fair social exchange: the recruitment process, team formation and culture, workshop structure, development tools and activities, communication channels, branding, language, ownership, ethics, sustainability, and documentation for reflection and evaluation. This framework creates the environment and foundations to support a collaborative idea generation process.

(b) Solutions need to transition through these different stages to reach a minimum viable product ready for testing: team building, ideation, development and detailing, asset mapping for production, and prototyping. The stages create a shift from replicating best practice to innovating solutions that are still evidence-based and low-risk due to the rigorous iterative process.

(5) Deliver: a versatile and transferable pilot platform was developed to effectively and efficiently assess the potential impact of social integration ideas. Imagination Market provided a pop-up space where the working group could gather instant feedback and received immediate results on their ideas, and help them shape and scale. The piloted solutions pushed the boundaries of both communication design and social integration practice.

(a) In Love: a website and an app that empowers young people with information on the legal pathways for different mixed marriage scenarios.

(b) Road Trip: an online website that matches local residents interested in becoming hosts in their area, with visitors from other regions looking for day trips that align with their hobbies and interests.

(c) Friendship: a 'theatre-based peer education' public intervention that helps young people consider resilient friendships after watching and reflecting on a theatrical sketch that leads to the collapse of a friendship as a result of conflicting political ideologies.

(d) Chatter: a series of language games that require collaboration between individuals who speak complementing languages, in order to win the challenges.

(e) The Story: a citizen journalism platform that trains and offers young people a voice on current affairs, and reduces media bias.

(6) Determine impact: the Social Impact Framework was applied to measure the impact of this study. The framework reviewed the outputs, their outcomes, the wider impact, and the value of the research.

(a)   35 young people participated in the co-design process, developed skills, sustained their involvement in socially-focused initiatives, and positively influenced approximately 175 young people around them.

(b)   Five solutions were piloted with 150 young people, and achieved a 70.45% shift in intended positive behaviour change towards social integration.

(c)   Social integration messages reached a Lebanese audience of 2.9 million through various media channels.

(d)   The research was shared through conferences and publications reaching 20,700 researchers, practitioners and academics.

(e)   The above outcomes combined with evidence from existing causal and associative studies suggest that this approach to enhancing social integration has the potential to improve education, employment, quality of life, social capital, political stability, community safety, health and wellbeing and the local economy.

8.3 Theoretical and empirical implications

Social integration as a goal has popularly been attempted through peacebuilding, dialogue and community development practices. This case study hopes to demonstrate the potential for communication design practice to contribute to social integration in post-conflict countries. This contribution has become more evident in 2014, when a UNESCO report featured Imagination Studio as an example of best practice in 'intercultural dialogue' (Choukeir, C., 2014). The communication design discipline complements existing practice with its focus on process rather than outputs, its attention to altering knowledge, attitudes and behaviours through targeted messaging, channels and positioning, and its tendency to iteratively innovate and build on interventions rather than replicate best practice. However the application of communication design practice alone does not suffice to address complex social challenges. Communication design methods need to shape and be shaped by other fields of practice that have a track record of understanding and influencing society. These include but are not limited to psychological, political, social, and behavioural science. There is a vast opportunity – as the novel methods developed in this case study research illustrate – for communication design methods to intersect with research methods from these sciences to achieve truly interdisciplinary methodologies that are more effective than each single discipline alone. On the other hand, communication design has a history of being a designer-commissioner focused practice. Similarly, social integration research and practice tends to view members of the public or target audience as reactive 'participants' or 'beneficiaries'. The testimonials and reflections offered by Imaginers and topic experts throughout this thesis provide confirmation that an alteration in key roles and power-relations in the social integration design process is necessary. The soundness and sustainability of solutions rests on great collaboration; involving and empowering a well-considered and representative group of topic experts and citizens, as proactive shapers of the research process, outputs and outcomes. Finally, in regards to the implications on the local context of Lebanon, the in-depth qualitative research on the attitudes, behaviours and dynamics of young Lebanese provides novel and contemporary insights that

contribute to existing either dated or predominantly quantitative studies. These findings offer an evidence-base to inform decision-making in social integration intervention development.

8.4 Transferability and limitations

The research methodology is ambitious in its mission to diverge and draw on the most relevant disciplines and expertise. I do not claim to have encompassed all theories and practices that overlap with the areas of communication design and social integration. I simply hope to offer tangible evidence of the possibilities that exist when the boundaries between disciplines are pushed to explore intersections and synergies. As such, the methodology will and should be a constant work in progress, as boundaries grow and disciplines evolve. Furthermore, this study involved a relatively small number of young people in Lebanon and was mainly qualitative during both the research and development phases. Despite my efforts to diversify recruitment, I cannot warrant that the findings are representative of all young people in Lebanon. I simply relied on these findings to achieve better focus and targeting, based on insights and patterns I know are 'real', as per young people's accounts and lived experiences. Needless to say, the 24-hour pilot is insufficient to demonstrate long-term impact. However due to budget limitations, it was deemed the most suitable method and platform for an immediate 'proof of concept'.

Overall, despite the limited scope of this study, it still offers a number of transferable aspects. The secondary research in Chapter 1 covered both local and international contexts, and may therefore provide a valuable theoretical and practical foundation for other social integration studies – considering it is constantly complemented with current references. Road Trip, Explorations and Expressions Corner may be adapted in both format and content to conduct research on social group dynamics. If the quality and format of research data is similar to that gathered from Expressions Corner interviews, then IPA, barriers and drivers and the segmentation, are equally transferable as analysis and synthesis methods for grouping and viewing themes through various lenses. Additionally, the segmentation model is based on a robust theoretical framework that positions citizens based on the quality and quantity of their inter-group relationships, and the level of opportunity and motivation they have to interact. The structure of this segmentation may serve any social integration study although the detailed insights around each segment would naturally vary. In terms of development and testing, the platforms Imagination Studio and Imagination Market are both transferable. The framework of Imagination Studio requires tailoring to the needs of the co-design group, but workshop activities and tools are applicable to wide contexts. Although ideas, location and access would be different, Imagination Market may still provide a cost-effective space and measurable tools for gauging instant feedback. Finally, the Social Impact Framework offers a simple guide for conducting a process and summative evaluation of a social integration study. It facilitates the documentation, analysis and interpretation of evaluation data to demonstrate effectiveness, refine solutions and attract funding for scaling or replicating.

8.5 Next steps

The next steps beyond this PhD involve rendering knowledge gained accessible to communication design and social integration communities of practice. As a first step, the transferable aspects of the research described above are being developed into a set of guidelines on the topic of communication design for social integration. The guidelines would be publicly accessible via my research website, distributed among my network of funders, donors, designers, NGOs, and researchers, and open to continuous feedback and iteration. My vision is that through sharing and engaging with these communities of practice, I contribute to (1) embedding communication design methods in the commissioning recommendations of social integration initiatives, and (2) encouraging and motivating communication designers to get involved in shaping these initiatives. Alongside the publication of the transferable guidelines, I will also be disseminating the research through publications that already have a captive readership among the communities of practice I am targeting. As mentioned, I have published findings from this research in 'The Graphic Designer Reader' book and in the UNESCO 2014 best practice report. I also hope to publish sections of the research as papers in a number of relevant communication design[225], social science[226], political science[227], international development[228], and Middle East[229] related journals. I have presented the research at a number of international conferences and seminars in the past (see Appendix 15), and hope to continue doing so in the future. These formats have proved extremely successful in bringing my research content to life and engaging audiences. Finally, I hope to continue working with interested Imaginers to explore the possibilities for scaling some of the social integration interventions developed in this study.

8.6 Impact of research on own practice

Personally and as a communication designer, I have gained an immense amount of knowledge and experience through embarking on this PhD research. It has expanded my understanding of the various disciplines that the research touches upon, and the bigger picture of how these overlap and complement one another. It has given me the confidence to explore the unknown from within and outside my own field of practice, while looking for methods and solutions to communication challenges. It has taught me the importance of managing design authority and inviting facilitated collaboration. It has helped me develop a multifaceted understanding of the Lebanese people and society, thus further motivating me to use my communication design skills to address other day-to-day challenges in that country where I spent so many years of my life yet knew so little about. This research has also offered me in-depth insight on what it is like to be a communication design practioner, researcher, and educator. I hope to continue wearing these three hats in the future, to ensure that my contributions reach social design industry,

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[225] Communication Research, Journal of Communication, International Journal of Design, Design Studies, Journal of Design Research, International Journal of Design Creativity and Innovation, Public Communication Campaigns, etc.

[226] Journal of Politics and Society, Social Research, American Journal of Sociology, British Journal of Sociology, Cultural Dynamics, International Journal of Social Research Methodology, Social Problems, etc.

[227] Journal of conflict resolution, Journal of Politics and Society, Political Geography, American Journal of Political Science, Peace Conflict and Development, etc.

[228] Journal of International Development, World Development, Oxford Development Studies, etc.

[229] Internatonal Journal of Middle East Studies, The Middle East Journal, British Journal of Middle Eastern Studies,

academic research, and future designer generations. Most importantly, this research has transformed me from a Curious to an Open individual and diversified the quality and quantity of my friendships in Lebanon.

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Appendices

Appendix 1 – Road Trip blogs
This is a selection of blogs documenting some of my Road Trip autoethnographic journeys.

International Work and Study Camp (July 2009)
Since 2005, the Forum for Development Culture and Dialogue has been holding, in partnership with other organisations, a yearly summer camp that brings together 23 to 33 year-old participants from different religions, backgrounds and countries across the world. I participated in this year's camp, which took place in Syria (Saydnaya) and Lebanon (Dhour Choueir) from 3 to 13 July.

This initiative is grounded on the organisation's conviction that interaction transforms relationships and facilitates dialogue, understanding, peace building, and prevention and transformation of conflict. The interactive methods in the camp range from sessions, lectures and workshops, to field visits, games, and culture nights.

"Living together for several days in an isolated location and sharing three meals a day plays a large part in the transformation that occurs in these camps, and is a model for One living. Participants experiment with positive and peaceful alternatives and ways of dealing with their problems and with others, celebrating differences, thus becoming a starting point of transformed and transforming relations." (IWSC brochure, 2009)

This year, the camp brought together around 40 Christian and Muslim participants from Lebanon, Syria, Palestine, Egypt, Saudi Arabia, Mianmar, Denmark, Norway and the US.

Every day, participants attended one or more sessions on dialogue, and each session was followed by exercises that exemplified and demonstrated the theories discussed. These covered the different types of dialoue, the four listening skills, intercultural sensitivity, the process of integration, leadership and empowerment.

The camp invited influential guest speakers such as Fr. Paolo Dell'Oglio, Ms. Aude Lise Norheim, Sheikh Hani Fahs, Judge Abbas el Halabi and Sarah Adams to share their expertise on dialogue and integration.

But it was not only work at the camp. The programme included some engaging and stimulating games, workshops, music improvisations, forest cleaning, and culture nights and field visits in Syria and Lebanon.

To conclude, I found the camp to be very impactful on me in many ways. On the one hand, the learning experience from people, places and cultures was fascinating, and on another hand, the theories and knowledge acquired from workshops, sessions and lectures contributed to my PhD research. But to add to these – and I think this ranks as the highest benefit – I was placed in a safe environment where I could interact and meet with wonderful people I would have never met or interacted with otherwise because of social barriers. So in simple terms, I was able to practice social integration at its best, and place myself empathetically in the shoes of my target audience.

Lebanon Road Trip (September 2010)
Finally after four years with Youhanna, we decided to tie the knot and held two spontaneous and simple weddings, one in Lebanon and one in London a month later.

When considering honeymoon ideas, we thought that since we spend more time outside Lebanon than inside it (and although Lebanon spends more time inside my head than I spend in it), it was legitimate to have a honeymoon in Lebanon rather than abroad.

So where in Lebanon? Everywhere! And this is how our honeymoon ties into my PhD research. One of Safia Saadeh's barriers to social integration is geographical immobility. The Civil War restructured an unofficial physical geographical segregation in such a way that every major social group now dominates at least one area: The Druze in the Shouf, the Shiites in the Bekaa and South Lebanon, the Sunnis in Tripoli and Sidon and parts of North Lebanon, and the

Maronites in Metn, Keserwan and parts of North Lebanon. Three decades of geographical segregation led to the growth of young individuals isolated from their counterparts in other social groups (Saadeh, 1992, pp. 79-81).

Through the Explorations and Expressions Corner research methods I carried out as part of this PhD, I was able to identify that very few participants across Lebanon have traveled around Lebanon, and know more than the area that they are living in or were brought up in. This denotes that the barrier that Safia Saadeh wrote about in 1992 on a theoretical level, is still applicable today on a practical level.

This gave me the perfect opportunity to move myself outside and place myself in the shoes of my target audience, by visiting foreign regions in Lebanon. The rules were:
We have one week
We can't plan in advance
We can't visit a place we have been to before

We visited the Ministry of Tourism in Hamra, and explained our plan. The staff were very helpful, and gave us a bag full of leaflets, brochures, booklets and interactive CDs showing the multitude of touristic destinations around Lebanon – but no road maps. So we borrowed a Satellite Navigation device from a friend, hired a car, and hit the road! The Sat Nav backed up with lots of stops to ask very friendly residents for directions worked magically. We arrived at every destination with no trouble at all, and realised that lack of knowledge around roads and regions was definitely not a barrier to discover new places in Lebanon.

The map shows the routes we took and the regions we visited. Because the journey was unplanned, our itinerary doesn't look very intuitive: From Faqra down to Mtein and further down to Maasser El Shouf, and then back up to Taanayel and back down again to Jezzine. It actually looks pretty stupid! But it was fun. And although it meant driving more than four hours every day, that was the best part; going past roads we've never been on and seeing beautiful scenes and villages we never knew existed in Lebanon.

We spent only one day in every place, and stayed overnight in places we found out about through a brochure we had from the Dhiafee Programme. This is a programme that compiles a database of low-cost temporary accommodation around the country; from guest houses, bed and breakfasts and convents to eco-villages, charities and family homes that have an extra room to rent out. The Dhiafee Programme was an ingenious service and all the information and contact details were up to date.

Below are highlights of what we found out from this road trip:

The residents we came across from wherever in the country, were equally and genuinely nice and helpful. Of course we didn't expect people to be hostile, but we did think they might not be very welcoming, as we did look quite foreign in most places we visited. The first questions were always: 'Which region are you from?' and this question of course helped them locate the social group we belong to. But apart from that, and surprisingly, most people were very happy and proud that we were interested in their region, and were wonderful at pointing out all the pleasurable things we could do and see to enjoy our stay to the fullest. We shared meals, drinks and stories with them, and promised to visit again.

Lebanon is tiny in surface area but enormous in diversity. We traveled short distances, 15-20 minutes sometimes between two villages to find that they are completely different in different ways and that they signpost that difference quite clearly: More churches or mosques suddenly, people dressed differently, different dialects, different photos and flags of political leaders and parties... The shift was so sudden that sometimes in one hour we would have driven through villages denoting at least four different social groups.

Some regions obviously receive more attention than others from governmental and non-governmental organisations. This was evident either in terms of regeneration, development, education or environmental and cultural preservation and restoration. We felt this was a real shame as it reflects non-equal opportunities controlled by varying influences that political leaders from different regions have.

All in all this was a wonderful learning experience that I will repeat in the future. There are a lot more places to discover especially in the north and south east regions. I would definitely

recommend it to others, and I'm happy to share the leaflets and brochures I have from The Ministry of Tourism!

Appendix 2 – Expert advice list

A list of all the people who offered expert advice on the research. The list includes roles at the point of contact as well as the methods or areas of the research where they offered input.

Name	Role (at time of contact)	Organisation (at time of contact)	Date contact made	Advice in relation to
AbdulRahman Annous	Member	El Mina Municipality	Jul 2009	Practice review Explorations Expressions Corner Lebanese context
Ayoub Bark	Vice President	Byblos Municipality	Jul 2012	Practice review Lebanese context Imagination Market
Najwa Bassil	Member	Byblos Municipality	Jul 2012	Practice review Lebanese context Imagination Market
Omar Abi Shahla	Member	Baakleen Municipality	Jul 2012	Lebanese context Practice review Imagination Market
Cedric Choukeir	Human Development Consultant		Jul 2009 Jul 2010 Oct 2011 Jul 2012 Oct 2014	Lebanese context Practice review Imagination Studio Imagination Market Social Impact Framework
Georges Sassine	Public Policy Consultant	Harvard University	Nov 2011 Mar 2012 Apr 2014	Lebanese context Practice review Imagination Studio Social Impact Framework
Doreen Toutikian	Design Researcher and Founder	Köln Institute and MENA Design Research Centre	Nov 2011	Practice review Imagination Studio
Rima Majed	Sociology Researcher	Oxford University	Oct 2011	Lebanese context
Maha Shuayb	Sociology Researcher	Cambridge University	May 2011	Lebanese context Practice review
Vanessa Bassil	Peace Journalist	Media Association for Peace	Oct 2011	Imagination Studio
Zeina Saab	Urban Planning and Social Relations Researcher and Founder	MIT and Nawaya Network	Sep 2011	Lebanese context Practice review Imagination Studio
Elie Awad	Founder	Youth 4 Tolerance	Jul 2009 May 2011	Explorations Expressions Corner
Jessica Dheere	Founder and Executive Director	Social Media Exchange (SMEX)	Jul 2009	Lebanese context Practice review Explorations Imagination studio
Mohamed Najem	Advocacy Director	Social Media Exchange (SMEX)	Jul 2009	Lebanese context Practice review Explorations Imagination studio
Tonnie Choueiri	Program Coordinator	Forum for Development, Culture and Dialogue	Jul 2009	Practice review Expressions Corner
Afif Tabsh	Founder	Aie Serve	Apr 2012	Imagination Studio Imagination Market Social Impact Framework
Imad Atalla	Board Member	Nahwa Al Muwatiniyah	Jul 2009	Expressions Corner
Claire McAndrew	Qualitative Researcher	London College of Communication – Research Unit for Information Environments	May 2010	Expressions Corner IPA qualitative analysis
Joseph Harrington	Designer and Ethnographer	Engine Group	Oct 2009	Expressions Corner

Appendix 3 – Explorations introduction letter and consent forms

introduction:
de et sur
'explorations'.

introduction:
from and about
'explorations'.

مقدمة:
من وعن
«استكشافات».

استكشافات
explorations

عزيزي/عزيزتي المشارك/ة،

Dear participant _____,

Thank you for agreeing to complete 'explorations'. You are 1 of 20 participants from different regions in Lebanon who will be working on 'explorations' simultaneously. 'explorations' is part of my PhD research project at the London College of Communication. The research is looking at using communication methods for integrating youth (21 to 30 years old) in Lebanon. The aim of 'explorations' is to help me get an understanding of the lifestyles, interests and dynamics of youth living in Lebanon, so I can progress with the research. 'explorations' consists of a collection of questionnaire style forms and cultural probes. These probes are a new research tool combining a range of tasks that are more open, fun and engaging than traditional questionnaires. 'photos', 'incident' and 'glimpse' are examples of cultural probes in this envelope.

To make sure that my understanding of young adults in Lebanon is accurate, I would be grateful if you could complete 'explorations' gradually over a week, and with as much truthfulness and spontaneity as possible. Your responses will remain anonymous and will only be used for the purpose of this research. They will be referred to through a unique number on the bottom of this page, and they will not be used in any manner which allows your identification. Any materials which contain identifiable information about you will not be shared with a third party, they will be locked safely, and digital files will be password protected.

Because this research approach is new, please feel free to get in touch with me on the contact details below, if you have any problems understanding the tasks, or operating the disposable camera and voice recorder. I will also be sending you an SMS from time to time to make sure that everything is going well with 'explorations'. If you prefer not to reply to the SMS, you can simply send me 1 missed call if everything is OK, and 2 missed calls if there is any problem.

As agreed, I will meet you briefly on .... to collect the completed 'explorations', make sure that I understand your responses, and discuss some of them in more depth. Your contribution to this research is highly appreciated.

Many thanks,

Joanna Choukeir

Cher / Chère participant(e),

Merci d'avoir accepté de compléter 'explorations'. Tu es 1 de 20 participants et participantes de plusieurs régions au Liban, qui complètent 'explorations' en même temps. 'explorations' est une partie de mon sujet de recherche en doctorat à London College of Communication. La recherche explore l'emploi des méthodes de communication pour l'intégration des jeunes (21 à 30 ans) au Liban. L'objectif d'explorations' est de m'aider à comprendre la mode de vie, les intérêts et la dynamique des jeunes au liban, pour progresser dans ma recherche. 'explorations' est une collection de formulaires qui ressemblent à des questionnaires, et quelques enquêtes culturelles. Ces enquêtes constituent une nouvelle technique de recherche qui joint plusieurs activités plus libres, amusantes, et engageantes que les questionnaires traditionels. 'photos', 'incident', et 'coup d'œil' sont de bons exemples d'enquêtes culturelles dans cette enveloppe.

Pour comprendre avec précision les jeunes au Liban, je te demande de compléter 'explorations' avec toute honnêteté et spontanéité, et graduellement pendant une semaine. Tes réponses resteront anonymes et serviront cette recherche uniquement. Le chiffre unique au bas de cette page sera la seule référence, et tes réponses ne seront pas utilisées en manière qui pourra t'identifier. Toutes les matières qui pourront t'identifier ne seront pas partagées avec une troisième partie, ils seront enfermées en toute sécurité, et les fichiers electroniques seront protégés par un nom de passe.

Puisque cette méthode de recherche est nouvelle, n'hésite pas de me contacter sur les détails en bas de cette page, si tu as de questions a propos des tâches ou du fonctionnement de la camera jetable et de l'enregistreur vocal. En plus, je t'enverrai des SMS de temps en temps pour me renseigner si tout passe bien avec tes 'explorations'. Si tu préfères ne pas reponde à l'SMS, tu peux m'envoyer 1 missed call si tout va bien, et 2 missed calls s'il y a un problème.

Comme convenu, je te rencontrerai brièvement le .... pour collecter l'"explorations' complètes, comprendre tes réponses, et discuter quelques unes en détail. Ta contribution à cette recherche est très appréciée.

Merci beaucoup,

Joanna Choukeir

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01

Appendix 4– Expressions Corner consent forms

'expressions corner' Informed Consent Form

Dear participant number _____,

You are being invited to take part in 'expressions corner'. 'expressions corner' is part of my PhD research project at the London College of Communication. The research is looking at using communication methods for integrating young adults in Lebanon. The aim of 'expressions corner' is to help me get an understanding of the lifestyles, interests and dynamics of young adults living in Lebanon, so I can progress with the research.

'expressions corner' is a new research tool that is more open, fun and engaging than traditional interviews. It consists of 2 sets of word and image cards that you are encouraged to interact with and talk about, with myself, Joanna Choukeir, but virtually over a headset device. To make sure that my understanding of young adults in Lebanon is accurate, I would be grateful if you could respond as truthfully as possible to the 'expressions corner' cards. Your responses will be recorded and transcribed in written text to protect against the identification of your voice. Your responses will remain anonymous and will only be used for the purpose of this research. They will be referred to through the unique number on the top of this letter, and they will not be used in any manner which allows your identification. Any materials which contain identifiable information about you will not be shared with a third party, they will be locked safely, and digital files will be password protected. At the end of the research in July 2014, all identifiable information will be destroyed.

Please complete the bottom of this form for consent, and do not hesitate to refer to the 'expressions corner' facilitator or myself, if you have any additional questions. Your contribution to this research is highly valuable and highly appreciated.

Many thanks,
Joanna Choukeir

'expressions corner' activity consent:
1. I understand that I have given my consent to participate in 'expressions corner'.
2. I understand and have had explained to me that participating in 'expressions corner' will not pose any risks on my health and safety.

'expressions corner' data consent:
1. I understand that I have given approval for my opinions to be analysed for the research.
2. I understand that my answers in the 'expressions corner' will remain strictly confidential. My personal details will be anonymised by code number. Only the researcher involved in the study and the witness at the time of signature of this form, will have access to my personal details.
3. It has been explained to me that my personal data will be stored safely and destroyed by end of July 2014.

Statements of understanding:
1. I have read the information about this research project, which I have been asked to take part in and have been given a copy of this information to keep.
2. What is going to happen and why it is being done has been explained to me, and I have had the opportunity to discuss the details and ask questions.

Right of withdrawal:
Having given this consent, I understand that I have the right to withdraw from the research at any time without disadvantage to myself and without having to give any reason.

Statement of Consent:
I hereby fully and freely consent to participating in 'expressions corner', which has been fully explained to me.

Signatures and details:

1. Participant's name _____ Participant's date of birth _____

   Participant's email _____ Participant's mobile number _____

   Participant's signature _____ Date _____

2. Researcher's name _____ Researcher's signature ___ JOANNA CHOUKEIR ___ Date _____

3. Witness' name _____ Witness' signature _____ Date _____

Contacts:
Address: Research Support Office, 65 Davies Street, London W1K 5DA, United Kingdom
Telephone: 00 44 20 7514 6263, Email: research@arts.ac.uk

coin d'expressions

'coin d'expressions' Formulaire de Consentement Informée

Cher/Chère participant(e) numéro _____,

Tu es invité(e) à prendre part dans 'coin d'expressions' qui fait partie de mon sujet de recherche en doctorat à London College of Communication. La recherche explore l'emploi des méthodes de communication pour l'intégration des jeunes adultes au Liban. L'objectif de 'coin d'expressions' est de m'aider à comprendre la mode de vie, les intérêts et la dynamique des jeunes adultes au Liban, pour progresser dans ma recherche.

'coin d'expressions' constitue une nouvelle technique de recherche qui est plus libre, amusante, et engageante que les interviews traditionnelles. Cela consiste 2 séries de cartes de mots et d'images. Tu es encouragé(e) à interagir avec ces cartes et à les discuter avec moi, Joanna Choukeir, mais d'une façon virtuelle à l'aide d'écouteurs. Pour comprendre avec précision les jeunes adultes au Liban, je te demande de discuter les cartes de 'coin d'expressions' avec honnêteté et spontanéité. Tes réponses seront enregistrées sous forme de texte écrit pour empêcher l'identification de ta voix. Tes réponses resteront anonymes et serviront cette recherche exclusivement. Le chiffre unique en haut de cette lettre sera la seule référence, et tes réponses ne seront pas utilisées d'une manière qui pourra t'identifier. Toutes les informations qui pourront t'identifier ne seront pas partagées avec une troisième partie, elles seront enfermées en toute sécurité, et les fichiers électroniques seront protégés par un nom de passe. À la fin de cette recherche en Juillet 2014, toutes les informations identifiables seront détruites.

Prière de compléter le bas de ce formulaire pour le consentement, et n'hésite pas à demander l'aide de l'assistant(e) de 'coin d'expressions' ou bien la mienne, si tu as des questions supplémentaires. Ta contribution à cette recherche est très précieuse et appréciée.

Merci beaucoup,
Joanna Choukeir

'coin d'expressions' consentement d'activités:
1. Je comprends que j'ai donné mon consentement à participer dans 'coin d'expressions'.
2. Je comprends et on m'a expliqué que ma participation dans 'coin d'expressions' ne posera aucun risque sur ma santé et sécurité.

'coin d'expressions' consentement d'informations:
1. Je comprends que j'ai donné mon consentement pour que mes opinions soient analysées dans cette recherche.
2. Je comprends que mes réponses dans 'coins d'expressions' seront strictement confidentielles. Mes données personnelles seront anonymisées par numéro de code. Seul la chercheuse associée dans cette étude et le témoin à la signature auront accès à mes données personnelles.
3. On m'a expliqué que mes données personnelles seront conservées en toute sécurité et détruites en fin Juillet 2014.

Déclarations de compréhension:
1. J'ai lu l'information du projet de recherche à lequel on m'a demandé de participer, et on m'a donné une copie de cette information à garder.
2. On m'a expliqué ce qui va se passer et pourquoi cela a été fait, et j'ai eu l'occasion de le discuter et poser des questions.

Droit de retrait:
Avoir donné ce consentement, je comprends que j'ai le droit de me retirer de la recherche après avoir consenti, à tout moment sans aucun inconvénient pour moi-même et sans donner aucune raison.

Déclaration de consentement:
Je, le/la soussigné(e), consens totalement et librement à participer dans 'coin d'expressions' qu'on m'a expliqué.

Signatures et détails:

1. Nom du/de la participant(e) _____ Date de naissance du/de la participant(e) _____

   Email du/de la participant(e) _____ N° portable du/de la participant(e) _____

   Signature du/de la participant(e) _____ Date _____

2. Nom de la chercheuse _____ Signature de la chercheuse ___*JOANNA CHOUKEIR*___ Date _____

3. Nom du témoin _____ Signature du témoin _____ Date _____

Coordonnées:
Adresse: Research Support Office, 65 Davies Street, London W1K 5DA, United Kingdom
Téléphone: 00 44 20 7514 6263, Email: research@arts.ac.uk

قسيمة موافقة مطّلعة على «زاوية تعبير»

عزيزي/عزيزتي المشارك(ة) رقم _____،

أنت مدعوة) للمشاركة في «زاوية تعبير». وهي جزء من موضوع دراستي للدكتوراه في جامعة London College of Communication. تتناول هذه الدراسة البحث لإبتكار أفضل وسائل التواصل والإنسجام بين الشباب في لبنان. الهدف من «زاوية تعبير» هو مساعدتي على فهم نمط حياة الشباب في لبنان، اهتماماتهم، ونشاطاتهم، لأتمكّن من متابعة مراحل بحثي.

«زاوية تعبير» هي وسيلة بحث جديدة أكثر إنفتاحاً، تشويقاً، وفعاليّةً من المقابلات التقليديّة. إنها تتألّف من مجموعتين من البطاقات، والمطلوب التعليق والتحدّث عن الكلمات والصور المطبوعة عليهما. ولكن سيتم الحديث معي (جوانا شقير) مباشرةً عبر سمّاعات. لمصداقيّة هذا البحث، يرجى التعليق عن بطاقات «زاوية تعبير» بصراحة وعفويّة تامّة. أجوبتك ستسجّل وتدوّن بشكل نص مكتوب لمنع التعرّف على صوتك. إسمك سيبقى طي الكتمان، وستستعمل أجوبتك فقط لهذا البحث. المرجع الوحيد سيكون الرقم الخاص الظاهر في أعلى الرسالة. ولن تستعمل الأجوبة بطريقة تمكّن التعريف عن هويّتك. المعلومات التي تخصّ هويّتك لن تعطى إلى أي فريق ثالث، بل ستحفظ في مكانٍ آمن. والملفات الإلكترونيّة ستكون محميّة برمزٍ سرّي. ستتلف المعلومات التي تخصّ هويّتك عند إنتهاء هذا البحث في تمّوز ٢٠١٤.

الرجاء إملاء القسيمة في الأسفل للتعبير عن موافقتك، ولا تتردّد(ي) بتوجيه أي أسئلة لديك إليّ أو إلى مساعدة «زاوية تعبير». مساهمتك في هذا البحث لها كل القيمة والتقدير.

شكراً جزيلاً،
جوانا شقير

الموافقة على نشاطات«زاوية تعبير»:
١. أقرُّ أنني منحت موافقتي للمشاركة في «زاوية تعبير».
٢. أفهم وقد شُرِحَ لي أنّ مشاركتي في «زاوية تعبير» لن تعرّضني لأي خطر.

الموافقة على حفظ المعلومات ضمن «زاوية تعبير»:
١. أقرُّ أنني منحت موافقتي على تحليل أجوبتي لهذا البحث.
٢. أفهم أنّ أجوبتي ستعامل بسريّة تامّة. معلوماتي الشخصيّة ستكون مجهولة الإسم، ومعرّفة برقم خاص. الشخصين الوحيدين اللذان يمكنهما الوصول إلى معلوماتي الشخصيّة هما الباحثة، والشاهد(ة) على الإمضاء.
٣. شُرِحَ لي أنّ معلوماتي الشخصيّة ستحفظ بأمانة وستتلف في أواخر تمّوز ٢٠١٤.

بيانات تفاهم:
١. لقد قرأت المعلومات المتعلّقة بالبحث الذي طلب منّي المشاركة فيه، وأُعطيت نسخة عن هذه المعلومات للاحتفاظ بها.
٢. لقد شُرِحَ لي ما سيحصل ولماذا أشارك، وأُعطيت الفرصة لمناقشة الموضوع وطرح الأسئلة.

حق الإنسحاب:
بالرغم من أنّني قدّمت هذه الموافقة، يحقّ لي الانسحاب من هذا البحث في أيّ وقت، من غير أي ضرر لنفسي، ومن غير مبرّر.

بيان الموافقة:
بموجب هذا البيان، أوافق بشكل كامل وحرّ على المشاركة في «زاوية تعبير»، التي قد شُرِحَت لي.

التواقيع والتفاصيل:

١. اسم المشارك(ة) _____ تاريخ ولادة المشارك(ة) _____

البريد الإلكتروني للمشارك(ة) _____ الرقم الخليوي للمشارك(ة) _____

توقيع المشارك(ة) _____ التاريخ _____

٢. اسم الباحثة _____ توقيع الباحثة _JOANNA CHOUKEIR_ التاريخ _____

٣. اسم الشاهد(ة) _____ توقيع الشاهد(ة) _____ التاريخ _____

تفاصيل الإتّصال:
العنوان: Research Support Office, 65 Davies Street, London W1K 5DA, United Kingdom
الهاتف: 6263 7514 20 44 00، البريد الإلكتروني: research@arts.ac.uk

Appendix 5 – Expressions Corner prompt cards

درزي(ة) druze	مسيحي(ة) christian chrétien(ne)	مسلم(ة) muslim muslman(e)	جبيل jbeil	البترون batroun	الكورة koura
المنية، الضنية minieh, dinnieh	عكّار akkar	طرابلس tripoli	المتن metn	كسروان keserwan	بعلبك baalbeck
بشرّي bsharri	زغرتا، الزاوية zgharta, zawiya	الهرمل hermel	زحلة zahleh	بعبدا baabda	بيروت beirut
البقاع الغربي west beqaa	الشوف shouf	عاليه aley	عربي arabic arabe	بنت جبيل bint jbeil	مرجعيون marjiyoun
حاصبيّا hasbaya	راشيا rashaya	جزّين jizzin		فرنسي french français	إنكليزي english anglais
صور tyr	النبطيّة nabatieh	صيدا، الزهراني sidon, zahrani			

			علمانية secularism laïcisme	طائفية sectarianism	موقع إنترنت website site web
عِلم education éducation	ضهرات outings sorties		تجارب experiences expériences	زواج مختلط mixed marriage mariage mixte	تعايش coexistence
قناة تلفزيون tv channel canal de télé	فنان(ة) artist artiste	هواية hobby passe-temps			أفكار ideas idées

Appendix 6 – Expressions Corner discussion guide cards

01
- What is your view on Muslims in Lebanon?
- How does this view vary for different Muslim sects?
- How can you know if a person is Muslim without asking?
- Do you have Muslim friends or acquaintances? (If not, why is that in your opinion?)
- How did you meet them?
- How does the fact that they are Muslim affect your relationship?
- Have you ever been in an emotional relationship with a Muslim person? (If not, would you accept such a scenario?)

02
- What is your view on Christians in Lebanon?
- How does this view vary for different Christian sects?
- How can you know a person is Christian without asking?
- Do you have Christian friends or acquaintances? (If not, why is that in your opinion?)
- How did you meet them?
- How does the fact that they are Christian affect your relationship?
- Have you ever been in an emotional relationship with a Christian person? (If not, would you accept such a scenario?)

03
- What is your view on Druze in Lebanon?
- How does this view vary for different Druze sects?
- Do you have Druze friends or acquaintances? (If not, why is that in your opinion?)
- How did you meet them?
- How does the fact that they are Druze affect your relationship?
- Have you ever been in an emotional relationship with a Druze person? (If not, would you accept such a scenario?)

04
- Have you ever visited Tripoli?
- What do you know about Tripoli? Do you know anyone from
- Tripoli? What is your view on people
- from Tripoli? How can you know that
- someone is from Tripoli without asking?

05
- Have you ever visited Akkar?
- What do you know about Akkar? Do you know anyone from
- Akkar? What is your view on people
- from Akkar? How can you know that
- someone is from Akkar without asking?

06
- Have you ever visited Minieh?
- What do you know about Minieh?
- Do you know anyone from Minieh?
- What is your view on people from Minieh?
- How can you know that someone is from Minieh without asking?

07
- Have you ever visited Hermel?
- What do you know about Hermel?
- Do you know anyone from Hermel?
- What is your view on people from Hermel?
- How can you know that someone is from Hermel without asking?

08
- Have you ever visited Zgharta?
- What do you know about Zgharta?
- Do you know anyone from Zgharta?
- What is your view on people from Zgharta?
- How can you know that someone is from Zgharta without asking?

09
- Have you ever visited Bsharri?
- What do you know about Bsharri?
- Do you know anyone from Bsharri?
- What is your view on people from Bsharri?
- How can you know that someone is from Bsharri without asking?

10

- Have you ever visited Koura?
- What do you know about Koura? Do you know anyone from
- Koura? What is your view on people
- from Koura? How can you know that
- someone is from Koura without asking?

11

- Have you ever visited Batroun?
- What do you know about Batroun?
- Do you know anyone from Batroun?
- What is your view on people from Batroun?
- How can you know that someone is from Batroun without asking?

12

- Have you ever visited Jbeil?
- What do you know about Jbeil? Do you know anyone from
- Jbeil? What is your view on people
- from Jbeil? How can you know that
- someone is from Jbeil without asking?

13

- Have you ever visited Beqaa?
- What do you know about Beqaa?
- Do you know anyone from Beqaa?
- What is your view on people from Beqaa?
- How can you know that someone is from Beqaa without asking?

14

- Have you ever visited Keserwan?
- What do you know about Keserwan?
- Do you know anyone from Keserwan?
- What is your view on people from Keserwan?
- How can you know that someone is from Keserwan without asking?

15

- Have you ever visited Metn?
- What do you know about Metn? Do you know anyone from
- Metn? What is your view on people
- from Metn? How can you know that
- someone is from Metn without asking?

16

- How often do you visit Beirut?
- Where in Beirut do you go the most?
- If you would like to describe Beirut to someone who knows nothing about Beirut, how would you describe it?
- Do you know anyone from Beirut?
- What is your view on people from Beirut?
- How can you know that someone is from Beirut without asking?

17

- Have you ever visited Baabda?
- What do you know about Baabda?
- Do you know anyone from Baabda?
- What is your view on people from Baabda?
- How can you know that someone is from Baabda without asking?

18

- Have you ever visited Zahleh?
- What do you know about Zahleh?
- Do you know anyone from Zahleh?
- What is your view on people from Zahleh?
- How can you know that someone is from Zahleh without asking?

19

- Have you ever visited Aley?
- What do you know about Aley?
- Do you know anyone from Aley?
  What is your view on people
- from Aley?
  How can you know that
- someone is from Aley without asking?

20

- Have you ever visited Shouf?
- What do you know about Shouf?
  Do you know anyone from
- Shouf?
  What is your view on people
- from Shouf?
  How can you know that
- someone is from Shouf without asking?

21

- Have you ever visited West Beqaa?
- What do you know about West Beqaa?
- Do you know anyone from West Beqaa?
- What is your view on people from West Beqaa?
- How can you know that someone is from West Beqaa without asking?

22

- Have you ever visited Jizzin?
- What do you know about Jizzin?
  Do you know anyone from
- Jizzin?
  What is your view on people
- from Jizzin?
  How can you know that
- someone is from Jizzin without asking?

23

- Have you ever visited Rashaya?
  What do you know about
- Rashaya?
  Do you know anyone from
- Rashaya?
  What is your view on people
- from Rashaya?
  How can you know that
- someone is from Rashaya without asking?

24

- Have you ever visited Hasbaya?
  What do you know about
- Hasbaya?
  Do you know anyone from
- Hasbaya?
  What is your view on people
- from Hasbaya?
  How can you know that
- someone is from Hasbaya without asking?

25

- Have you ever visited Sidon?
- What do you know about Sidon?
  Do you know anyone from
- Sidon?
  What is your view on people
- from Sidon?
  How can you know that
- someone is from Sidon without asking?

26

- Have you ever visited Nabatiyeh?
- What do you know about Nabatiyeh?
- Do you know anyone from Nabatiyeh?
- What is your view on people from Nabatiyeh?
- How can you know that someone is from Nabatiyeh without asking?

27

- Have you ever visited Tyr?
- What do you know about Tyr?
- Do you know anyone from Tyr?
- What is your view on people from Tyr?
- How can you know that someone is from Tyr without asking?

28

- Have you ever visited Marjiyoun?
- What do you know about Marjiyoun?
- Do you know anyone from Marjiyoun?
- What is your view on people from Marjiyoun?
- How can you know that someone is from Marjiyoun without asking?

29

- Have you ever visited Bint Jbeil? What do you know about Bint
- Jbeil? Do you know anyone from Bint
- Jbeil? What is your view on people
- from Bint Jbeil? How can you know that
- someone is from Bint Jbeil without asking?

30

- Do you use Arabic often to communicate on a daily basis?
- How much do you use Arabic for speaking? Reading? Writing? What is your view on people who
- use Arabic often? What is your view on people who
- do not use Arabic as often?

31

- Do you use English to communicate on a daily basis?
- How much do you use English for speaking? Reading? Writing?
- What is your view on people who use English often?
- What is your view on people who do not use English?

32

- Do you use French to communicate on a daily basis?
- How much do you use French for speaking? Reading? Writing? What is your view on people who
- use French often? What is your view on people who
- do not use French?

33

- What is your view on people who support The Future Movement? Do you have friends or
- acquaintances with The Future Movement? (If not, why is this in your opinion? Would you accept such a thing?) Do you discuss with them their
- alliance? Does their support for The
- Future Movement affect your relationship in any way?

34

- What is your view on people who support Hezbollah?
- Do you have friends or acquaintances with Hezbollah? (If not, why is this in your opinion? Would you accept such a thing?)
- Do you discuss with them their alliance?
- Does their support for Hezbollah affect your relationship in any way?

35

- What is your view on people who support Amal Movement?
- Do you have friends or acquaintances with Amal Movement? (If not, why is this in your opinion? Would you accept such a thing?)
- Do you discuss with them their alliance?
- Does their support for Amal Movement affect your relationship in any way?

36

- What is your view on people who support The Free Patriotic Movement?
- Do you have friends or acquaintances with The Free Patriotic Movement? (If not, why is this in your opinion? Would you accept such a thing?) Do you discuss with them their
- alliance? Does their support for The Free
- Patriotic Movement affect your relationship in any way?

37

- What is your view on people who support The Lebanese Phalanges?
- Do you have friends or acquaintances with The Lebanese Phalanges? (If not, why is this in your opinion? Would you accept such a thing?) Do you discuss with them their
- alliance? Does their support for The
- Lebanese Phalanges affect your relationship in any way?

38

- What is your view on people who support The Lebanese Forces? Do you have friends or
- acquaintances with The Lebanese Forces? (If not, why is this in your opinion? Would you accept such a thing?) Do you discuss with them their
- alliance? Does their support for The
- Lebanese Forces affect your relationship in any way?

39

- What is your view on people who support The Progressive Socialist Party?
- Do you have friends or acquaintances with The Progressive Socialist Party? (If not, why is this in your opinion? Would you accept such a thing?) Do you discuss with them their
- alliance? Does their support for The
- Progressive Socialist Party affect your relationship in any way?

40

- What is in your opinion the best thing about Lebanese?
- What is in your opinion the worst thing about Lebanese
- In your opinion, how are Lebanese people different from one another?
- What is your view on your identity as Lebanese?
- Is there any other identity that reflects you better or means more to you than your Lebanese identity?

41

- Describe your outings…
- Where?
- With whom?
- How often?

42

- What school did you attend or are currently attending?
- What university or college did you attend or are currently attending?
- Why did you choose this university or college?
- To what extent did you feel integrated with the rest of the students at school? University or college?

43

- What are your hobbies or activities?
- Where do you practice them?
- With whom?
- How often?

44

- Which artists do you like most? Why?
- They could be singers, actors, painters, directors, musicians…

45

- Which television channels do you watch most? Why?
- Which programmes do you follow?

46

- Which websites do you visit most? Why?
- How often?
  Which computer do you access them from?

47

- What does the word 'sectarianism' mean?
- What is your opinion on sectarianism?
- What is your view on people who oppose/support sectarianism? Do you have friends who
- oppose/support sectarianism?

48

- What does the word 'secularism' mean?
- What is your opinion on secularism?
- What is your view on people who oppose/support secularism? Do you have friends who
- oppose/support secularism?

49

- What does the word 'coexistence' mean?
- What is your opinion on coexistence?
  What is your view on people who oppose/support coexistence? Do you have friends who oppose/support coexistence?

50

- What does the word 'mixed marriage' mean?
- What is your opinion on mixed marriage?
- Do you know any friends or acquaintances who had a mixed marriage?
- Would you accept having a mixed marriage? (If not, why is that in your opinion?)

51

- Tell me about your personal experiences with coexistence...
- What negatively impacts on coexistence in your surrounding environment?
- What encourages coexistence in your surrounding environment?

52

- Imagine that nothing is impossible or forbidden, and you don't have any time or budget limits...
- What ideas can you come up with to encourage coexistence in Lebanon?
- The ideas may be on a neighbourhood, district or national level... You decide.
- The ideas may be new laws, projects, services, organisations, campaigns, advertising, programmes... Whatever you want.

Appendix 7 – List of Imaginers

The list includes Imaginers' names and professions, how they were recruited, the regions they were from, and the Imagination Studio teams they joined.

Name	Profession	Recruitment channel	Region	Team
Roland Abou Younes	Project management, activism	TEDxBeirut	Beirut	S&M
Roa Abou Zeid	Marketing	TEDxBeirut	Beirut	R&M
Raymonda Adib	Art/activism	TEDxBeirut	Beirut	M&I
Mohamad Al Chamas	Student	TEDxBeirut	Beirut	M&I
Maymana Azzam	Activist	Expressions Corner	Sidon	P&F
Vanessa Bassil	Journalism	TEDxBeirut	Keserwan	M&I
Ghassan Boudiab	Political analysis/journalism	Explorations	Shouf	S&M
Gwen Bou Jaoudeh	Branding	Personal network	Metn	M&I
Dima Boulad	Graphic design/animation/activism	TEDxBeirut	Beirut	M&I
Jana Bou Reslan	Education	TEDxBeirut	Shouf	P&F
Rana Bou Rjeily	Visual communication	Personal network	Keserwan	L&P
Youssef Chaker	Digital entrepreneurship/activism	TEDxBeirut	Beirut	R&M
Sabine Choucair	Social therapy practitioner	Personal network	Aley	P&F
Jessica Dheere	Social media empowerment	Expert advice interview	Beirut	M&I
Nadim Elias	Activism	TEDxBeirut	Beirut	S&M
Nayla Feghaly	Engineering	Recommendation from Expressions Corner participant	Keserwan	R&M
Charbel Gemayel	Business management	Expressions Corner	Metn	P&F
David Habchy	Illustration/animation	Personal network	Byblos	R&M
Aisha Habli	Events and community management/activism	TEDxBeirut	Sidon	M&I
Sarah Habli	Graphic design/activism	TEDxBeirut	Sidon	M&I
Maryam Harb	Graphic design/photography	TEDxBeirut	Tripoli	L&P
Joanna Jurdi	Architecture/design/activism	TEDxBeirut	Beirut	S&M
Hanane Kai	Design/illustration	Personal network	Keserwan	L&P
Sadika Kebbi	Education	Recommendation from Imaginer	Sidon	L&P
Joseph Maalouf	Visual communication	TEDxBeirut	Metn	M&I
Vanessa Mghames	Film making	TEDxBeirut	Metn	S&M
Charbel Naim	Communications and marketing	Expressions Corner	Beirut	P&F
Mohamed Najem	Social media empowerment	Expert advice interview	Beirut	M&I
Habib Rahmeh	Art/engineering/activism	Personal network	Behsarreh	R&M
Saad Reslan	Illustration	TEDxBeirut	Tripoli	L&P
Alexandre Roumi	Architecture	Expressions Corner	Tripoli	P&F
Zeina Saab	Urban planning and social relations research	Expert advice interview	Beirut	P&F
Assaad Thebian	Social media/activism	TEDxBeirut	Beirut	M&I
Doreen Toutikian	Design research	Personal network	Metn	R&M
Sarah Zbeidy	Medicine/student	Expressions Corner	Zahleh	S&M

Team acronyms
S&M: Sect and Marriage
R&M: Regions and Mobility
P&F: Politics and Friendship
M&I: Media and Influence
L&P: Language and Prejudice

Appendix 8 – Imagination Studio invitation pack

Pages 1 and 2

مشـــغـــــل الخيـــــال
imagination studio

عزيزي ألكسندر،
أنت من بين ٢٥ شخص يدعى للمشاركة في
مشغل خلّاق وفريد من نوعه: **مشغل الخيال**،
لتوليد أفكار تساعد على التواصل والإختلاط بين
مختلف فئات الشباب اللبناني.

Dear Alexandre,
You are one of 25 people invited to participate
in an innovative and unique workshop:
Imagination Studio, to generate ideas that
contribute to communication and integration
between different Lebanese youth groups.

المضمون		Contents	
ص٢ ...... متى وأين		p2 ...... when & where	
ص٣ ...... ماذا		p3 ...... what	
ص٤ ...... لماذا		p4 ...... why	
ص٥ ...... كيف		p5 ...... how	
ص٦ ...... برنامج		p6 ...... agenda	
ص٧ ...... تأكيد		p7 ...... rsvp	
ص٨ ...... من		p8 ...... who	

1

مشـــغـــــل الخيـــــال
imagination studio

السبت ١ تشرين الأوّل ٢٠١١
من الساعة ٢:٠٠ بعد الظهر حتى ٨:٠٠ مساءً
(الرجاء الحضور قبل ١٠ دقائق من الوقت المحدَّد)

Saturday 1st October 2011
From 2:00 pm to 8:00 pm
(please arrive 10 minutes ahead of time)

nSite
شارع مايكل أنج، الروشة، بيروت
(راجعي الخريطة المرفقة)

nSite
Michael Ange Street, Raoucheh, Beirut
(refer to the attached map)

متى . أين . when . where

2

Pages 3 and 4

مشغـــــل الخيـــال
imagination studio

what . ماذا

قبل شـرح هدف مشـغل الخـيال، أريد أن أشـكرك شـكر خاص لمشـاركتك في 'زاوية تـعبير'. مساهمتك ساعدتني أن أفـهم بدقّة ووضوح نمط حياة الشـباب، تصرّفاتهم، ونظرتهم تجاه الإخـتلاط في لبنان. بعد التحدّث مع أكثر من ١.. شاب وشابة، بدا واضحاً أن مسـافة التـواصل الجـغرافية، والطائُفية، والسياسية، والإجتـماعية بعيدة جداً بين مـعظم الشـباب في لبنان، وأن تأمين فرص الإخـتلاط لتقريب هـذه المسـافة، يتطلّب جهـداً كبيراً ومثـابرة. لذا وجدت من الضرورة المباشـرة بمشـروع مشغل الخيال، الذي سيجمع بين مشـتركين سابقين في هـذة الدراسـة، بالإضافة إلى ناشـطين إجتماعيُين، وأخصائُيين في العلوم السـياسية والإجتـماعية، ومتطوّعين، ومصمّمين في مختلف المجـالات. يستمر مشـغل الخيال لنهار واحد يملؤه الإبداع، بهدف التوصّل إلى أفـكار لتقرُيب الُمسـافات بين الشـباب في لبنان.

Before covering the aim of Imagination Studio, I would like thank you very much for participating in 'Expressions Corner'. Your contribution helped me to clearly and accurately understand the lifestyle of youth, their behaviours, and perceptions towards integration in Lebanon. After speaking to over 100 young people, it became clear that the geographic, sectarian, political, and social integration distances are very wide between most young people in Lebanon, and that providing integration opportunities to narrow these distances require a lot of effort and perseverance. Therefore, I found it essential to initiate the Imagination Studio workshop, which will bring together past participants in the research, in addition to social activists, social and political experts, volunteers, and designers from different disciplines. Imagination Studio will cover a day full of innovation, aiming to generate ideas to reduce the distances between youth in Lebanon.

3

مشغـــــل الخيـــال
imagination studio

why . لماذا

لماذا هذه المجـموعة المؤلَّفة من ٢٥ شخص في مشغل الخيال؟ الجواب هو للإبداع المشـترك، أو co-creation. هذا يعني أن كل واحد منا يجلب ميزة خاصة وفريدة لتطوير حلول حول هذا الموضوع. فالتواصل في ما بيننا بما نملك من معرفة، وخبرة، ومهارة، سيثـمر مجـموعة أوسع من الأفكار، أكثر من أي عملٍ منفردٍ.

Why bring together this group of 25 people as part of Imagination Studio? The answer is for co-creation. This means that each one of us is bringing an individual expertise to develop solutions around this issue. Collectively, our knowledge, experience and skills, will result in a broader range of ideas than any individual work.

4

Pages 5 and 6

مشغــــل الخيــــال
imagination studio

إن **مشغـل الخيـال** يتضمّن نشاطات متنوّعة تسهّل علينا تكوين أفكار تعالج عوائق الإختلاط في لبنان. قد تشمل هذه الأفكار تطوير قوانين جديدة، مشاريع، خدمات، حملات، ندوات، إلخ. لا ممنوع، لا حدود، ولا مستحيل.

أفكاركم لن تبقى بالضرورة مجرّد خيال. بعد **مشغـل الخيـال**، سنثابر معاً لوضع مجموعة مختارة من الأفكار موضع التنفيذ، ودراسة نسبة نجاحها وسبل تحسينها.

how . كيف

Imagination Studio includes a variety of activities to facilitate the generation of ideas that address the barriers of integration in Lebanon. The ideas may result in developing new laws, projects, services, campaigns, seminars, etc. Nothing is forbidden, limited nor impossible.

Your ideas won't necessarily remain an imagination. Following **Imagination Studio**, we will collaborate together to implement a selected number of ideas, and to evaluate their success and how they can be improved.

5
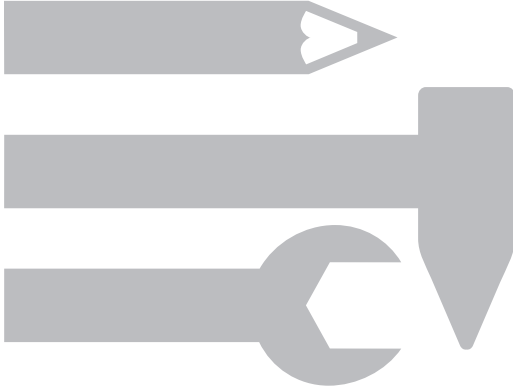
مشغــــل الخيــــال
imagination studio

2:00 – 1:45 ب.ظ ...... وصول وتسجيل	
2:15 – 2:00 ب.ظ ...... الإستقبال والبرنامج	
2:30 – 2:15 ب.ظ ...... تعارف سريع	
2:45 – 2:30 ب.ظ ...... مختصر عن الدراسة	
3:15 – 2:45 ب.ظ ...... تعريف مشترك لكلمة 'إختلاط' وكلمة 'فكرة جيدة'	
3:30 – 3:15 ب.ظ ...... تخطيط مشترك للأصول في لبنان	
3:50 – 3:30 ب.ظ ...... استراحة	
4:00 – 3:50 ب.ظ ...... تحدي التفكير المبدع	
4:30 – 4:00 ب.ظ ...... تصميم مشترك للأفكار في فِرَق	
5:00 – 4:30 ب.ظ ...... ملاحظات إيجابيّة وسلبيّة من الفِرَق	
5:15 – 5:00 ب.ظ ...... تطوير مشترك للأفكار في فِرَق	
6:00 – 5:15 ب.ظ ...... تقديمات الفِرَق	
6:20 – 6:00 ب.ظ ...... استراحة	
6:50 – 6:20 ب.ظ ...... مهمّة مستقبل مشغـل الخيال	
7:30 – 6:50 ب.ظ ...... تقديمات الفِرَق	
8:00 – 7:30 ب.ظ ...... إختتام وملاحظات	

agenda . برنامج

1:45 – 2:00 p.m ...... arrivals & registration
2:00 – 2:15 p.m ...... welcome & agenda
2:15 – 2:30 p.m ...... speed meeting
2:30 – 2:45 p.m ...... research overview
2:45 – 3:15 p.m ...... co-defining 'integration' and 'a good idea'
3:15 – 3:30 p.m ...... co-mapping our assets
3:30 – 3:50 p.m ...... break
3:50 – 4:00 p.m ...... creative thinking challenge
4:00 – 4:30 p.m ...... co-designing ideas in teams
4:30 – 5:00 p.m ...... pros & cons team feedback
5:00 – 5:15 p.m ...... co-developing ideas in teams
5:15 – 6:00 p.m ...... team presentations
6:00 – 6:20 p.m ...... break
6:20 – 6:50 p.m ...... future imagination studio brief
6:50 – 7:30 p.m ...... team presentations
7:30 – 8:00 p.m ...... conclusion & feedback

6

Pages 7 and 8

## مشغــــــل الخيـــال
imagination studio

أكّد .rsvp

هذه الدعوة وجّهت لك لأنني واثقةٌ من قيمة مشاركتك في مشغل الخيال. أتمنّى حضورك، والرجاء تأكيد هذا الحضور أو الإعتذار قبل تاريخ 15 أيلول 2011. بإرسال email على j.choukeir1@lcc.arts.ac.uk أو SMS على 03 707722 مع إستعدادي لمعالجة أي عقبة قد تحول دون حضورك.

يتخلّل المشغل تقديم الوجبات الخفيفة مع المرطبات والكثير من النشاطات الترفيهيّة للحفاظ على جوٍّ من التفاعل والإبداع.

This invitation has been sent to you because I am confident of the value that your participation brings to Imagination Studio. I hope you are able to make it. Pease confirm your attendance or non-attendance before the 15th of September 2011, by sending an email to j.choukeir1@lcc.arts.ac.uk or an SMS to 03 707722. I am happy to address any issue that might prevent you from attending.

Snacks, refreshments and many fun activities will be offered during the workshop to ensure an innovative and interactive environment.

7

مشغــــــل الخيـــال
imagination studio
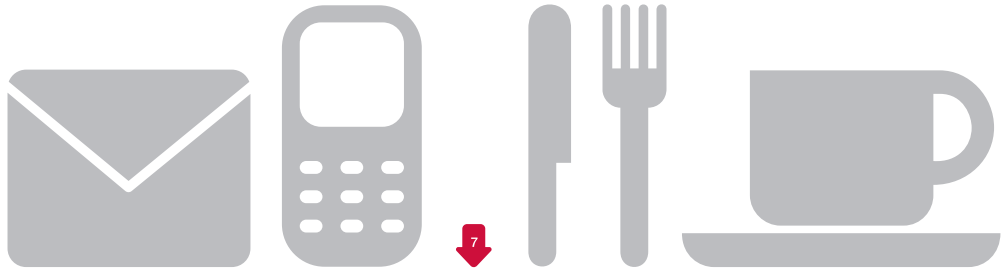
مَن .who

جوانا شقير

مشغل الخيال هو جزءٌ من دراستي للدكتوراه في London College of Communication، حول إبتكار وسائل التواصل والإختلاط بين مختلف فئات الشباب اللبناني. بدأت الدراسة عام 2008 وستنتهي عام 2014.

Research Support Office, 65 Davies Street, London W1K 5DA
0044 207 514 6263, research@arts.ac.uk

Joanna Choukeir

Imagination Studio is part of my PhD research at the London College of Communication, around developing communication design methods for the integration of different Lebanese youth groups. This research began in 2008 and will conclude in 2014.

Research Support Office, 65 Davies Street, London W1K 5DA
0044 207 514 6263, research@arts.ac.uk

nSite

مشغل الخيال مستضاف بالتعاون مع nSite، وهي مساحة تعلّم النمو والتطوّر من خلال التصميم المشترك، وتيسير الحوار. وقد تم تأسيس nSite و nCommunityCreativity من قبل هلا مكارك عام 2007.

nxchange.blogspot.com

nSite

Imagination Studio is hosted in collaboration with nSite, a community learning space for community growth and development through integrative design and dialogue facilitation. nSite and nCommunityCreativity were founded by Hala Makarem in 2007.

nxchange.blogspot.com

University of the
Arts London
London College
of Communication

8
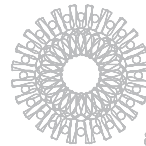
Appendix 9 – Imagination Studio consent forms

imagination studio

Informed Consent Form

Dear participant,

You are being invited to take part in 'imagination studio' on Saturday the 1st of October 2011, at nSITE, Raoucheh, Lebanon. 'imagination studio' is part of my PhD research project at the London College of Communication. The research is looking at using communication methods for integrating young adults in Lebanon. 'imagination studio' is a new research method that is more open, fun and engaging than traditional workshops. It is based on the concept of co-creation, which brings together various individuals knowledgeable in the topic area of integration in Lebanon; including experts in social and political science, volunteers, activists, designers, innovators, and young adults from different regions around Lebanon, because they are equipped with the experience of living in their particular environments. Activities in 'imagination studio' include understanding the problem of integration more accurately, co-defining the words 'integration' and 'a good idea', discovering opportunities available in Lebanon such as funding, projects, connections, and places to enable us to build ideas upon, and finally working together in groups to generate ideas in response to two briefs. The first is related to a social barrier to integration in Lebanon, and the second is related to the continuation of the 'imagination studio' initiative.

The ideas that result from 'imagination studio' will be placed under a Creative Commons license, which supports the sharing of knowledge and creativity among all, and provides everyone the right and opportunity to draw on the ideas, develop and implement them, with the aim of improving the world. Following 'imagination studio', we will curate together a selection of the ideas to implement them on the ground on a small scale, evaluate their success, and improve them. All participants are invited to volunteer to help implement the ideas, but this is not compulsory.

'imagination studio' will be photographed and filmed. The photographs and films might be used to progress the research, and to publish it in conferences, printed matter, websites, or other media platforms. However these photographs and films will not be used outside the scope of this research, and will not be used in any way that harms the participants in 'imagination studio' or their ideas. If you prefer for your face not to appear in any photographs or films please inform the photographer before 'imagination studio' begins.

Please complete the bottom of this form for consent, and do not hesitate to refer to the 'expressions corner' facilitator or myself, if you have any additional questions. Your contribution to this research is highly valuable and highly appreciated.

Many thanks,
Joanna Choukeir

'imagination studio' activity consent:
1. I understand that I have given my consent to participate in 'imagination studio'.
2. I understand and have had explained to me that participating in 'imagination studio' will not pose any risks on my health and safety.

'imagination studio' data consent:
1. I understand that I have given approval for my ideas to be placed under a Creative Commons license.
2. I understand and have had explained to me how the photographs and films from 'imagination studio' will be used, and how I can withdraw from appearing in the photographs and films.

Statements of understanding:
1. I have read the information about this research project, which I have been asked to take part in and have been given a copy of this information to keep.
2. What is going to happen and why it is being done has been explained to me, and I have had the opportunity to discuss the details and ask questions.

Right of withdrawal:
Having given this consent, I understand that I have the right to withdraw from the research at any time without disadvantage to myself and without having to give any reason.

Statement of Consent:
I hereby fully and freely consent to participating in 'imagination studio', which has been fully explained to me.

Signatures and details:

1. Participant's name _____   Participant's date of birth _____

   Participant's email _____   Participant's mobile number _____

   Participant's signature _____   Date _____

2. Researcher's name _____ Researcher's signature _____ Date _____

3. Witness' name _____ Witness' signature _____ Date _____

Contacts:
Address: Research Support Office, 272 High Holborn, London WC1V 7EY, United Kingdom
Telephone: 00 44 20 7514 6263, Email: research@arts.ac.uk

مشغـــــل الخيـــال
imagination studio

قسيمة موافقة مطّلعة

عزيزي/عزيزتي المشارك/ة،

أنت مدعو/ة للمشاركة في «مشغل الخيال»، نهار السبت تشرين الأول ١١-٢ في nSITE الروشة، لبنان. «مشغل الخيال» هو جزء من موضوع دراستي للدكتوراه في جامعة London College of Communication. تتناول هذه الدراسة البحث لإبتكار أفضل وسائل التواصل والإختلاط بين الشباب في لبنان. «مشغل الخيال» هي وسيلة بحث جديدة أكثر إنفتاحاً تشويقاً وفعالية من ورشات العمل التقليديّة. إنها تركّز على مبدأ الـ co-creation أو الإبداع المشترك. فتجمع العديد من الأشخاص المتمكّنين بموضوع الإختلاط في لبنان: من بينهم أخصائيين بالعلم السياسي والإجتماعي، متطوعين، ناشطين، مبدعين، مبتكرين، بالإضافة إلى شباب وشبابات من مناطق لبنانية مختلفة لأنهم يحملون خبرة عيشهم في بيئتهم الخاصة. النشاطات في «مشغل الخيال» تتضمن: فهم مشكلة الإختلاط بطريقة أدق، تعريف مشترك لكلمتا «الإختلاط» و «فكرة جيدة»، التعرّف على الفرص المتوفرة في لبنان من تمويل، مشاريع، أشخاص، وأماكن، يمكننا أن نبني منها أفكار، وأخيراً العمل في مجموعات لتوليد أفكار ترد على تحديين. الأول يتعلق بعائق إجتماعي للإختلاط في لبنان والثاني يتعلق بإستمراريّة مشروع «مشغل الخيال».

الأفكار الناتجة من «مشغل الخيال» ستوضع تحت رخصة Creative Commons التي تشجّع على مشاركة المعرفة والإبداع بين الجميع وتعطي الجميع الحق والفرصة بتناول الأفكار، تطويرها وتحقيقها، بهدف تحسين العالم. بعد «مشغل الخيال»، سنختار معاً عدداً من الأفكار لتطبيقها في الواقع بشكل مصغّر، دراسة مدى نجاحها وكيفيّة تحسينها. جميع المشتركين مدعوّين للتطوّع لتطبيق الأفكار، ولكن هذا الدور غير إلزامي.

سوف يتم تصوير «مشغل الخيال»، بالصوت والصورة. الصور والأفلام قد تستخدم للتطوير هذا البحث ولنشره في مؤتمرات، مطبوعات، مواقع Internet أو وسائل إعلام أخرى، ولكن هذه الصور والأفلام لن تستخدم خارج نطاق هذا البحث ولن تستعمل بطريقة تسيء للمشتركين في «مشغل الخيال»، أو لأفكارهم. إذا كنت تفضل عدم ظهور وجهك في الصور أو الفيلم أو إعلام المصوّر قبل بدأ «مشغل الخيال».

الرجاء إملاء القسيمة في الأسفل للتعبير عن موافقتك ولا تتردّد/ي بتوجيه أي أسئلة لديك إليّ أو إلى مساعدة «مشغل الخيال». مساهمتك في هذا البحث لها كل القيمة والتقدير.

شكراً جزيلاً
جوانا شقير

الموافقة على نشاطات «مشغل الخيال»:

١. أقرّ أني منحت موافقتي للمشاركة في «مشغل الخيال».
٢. أفهم وقد شرح لي أن مشاركتي في «مشغل الخيال» لن تعرّضني لأي خطر.

الموافقة على المعلومات الناتجة من «مشغل الخيال»:

١. أقرّ أني منحت موافقتي على وضع أفكاري تحت رخصة Creative Commons
٢. أفهم وقد شرح لي كيف ستستخدم الصور والأفلام الناتجة من «مشغل الخيال»، وكيفيّة إنسحابي من الصور والأفلام.

بيانات تفاهم:

١. لقد قرأت المعلومات المتعلّقة بالبحث الذي طلب منّي المشاركة فيه وأعطيت نسخة عن هذه المعلومات للاحتفاظ بها.
٢. لقد شرح لي ما سيحصل ولماذا أشارك وأعطيت الفرصة لمناقشة الموضوع وطرح الأسئلة.

حق الإنسحاب:

بالرغم من أني قدّمت هذه الموافقة يحقّ لي الانسحاب من هذا البحث في أيّ وقت، من غير أي ضرر لنفسي، ومن غير مبرّر.

بيان الموافقة:

بموجب هذا البيان، أوافق بشكل كامل وحرّ على المشاركة في «مشغل الخيال» التي قد شُرحت لي.

التواقيع والتفاصيل:

١. اسم المشارك/ة _____ تاريخ ولادة المشارك/ة _____

البريد الإلكتروني للمشارك/ة _____ الرقم الخليوي للمشارك/ة _____

توقيع المشارك/ة _____ التاريخ _____

٢. اسم الباحثة _____ توقيع الباحثة _____ التاريخ _____

٣. اسم الشاهد/ة _____ توقيع الشاهد/ة _____ التاريخ _____

تفاصيل الإتّصال:

العنوان: Research Support Office, 272 High Holborn, London WC1V 7EY, United Kingdom
الهاتف: 6263 7514 20 44 00 البريد الإلكتروني: research@arts.ac.uk

Appendix 10 – Imagination Studio challenge briefs (also in Arabic)

Sect and Marriage

The problem:
It is expected to have young people with and others against mixed marriages from different sects. This is not the problem because each person is entitled to their opinion. The problem is that young people who are tolerant to the notion of having an emotional relationship and getting married to someone from another sect, often hesitate or end the relationship against their will or conviction, due to their families' and society's objection.
These young people perceive themselves as a minority, and lack the support and power needed to pursue a relationship they feel confident about, or to try and seek acceptance rather than rejection from society. This often leads them to succumb to societal pressure.
Additionally, they don't know the rights and possibilities associated with mixed marriage. They hear from their social networks that it is forbidden, impossible, difficult, or a shame. They don't know for example that each individual may be able to hold on to their sect and not convert to get married, or that children may be able to choose the sect they believe in, or choose not to belong to a sect altogether. Meaning, a mixed marriage does not necessarily have to affect the sect's competitiveness for numbers in Lebanon.

The target segments:
The Curious – they have lived all their lives with their parents, in a regions, town or neighbourhood where all residents follow the same sect. These young people have then met others from different sects through college, work, hobbies and activities. Most of these young people have either experienced in the past or are currently experiencing an emotional relationship with someone from a different sect, but at the same feel that these sorts of relationships lead nowhere because of their sectarian differences. These young people are very attached to their families, and they place their parents' consent first and foremost.

In regards to interests, there are young people who enjoy walks, weekend getaways, Sunday lunches and relaxation; they don't drive and barely use the Internet. There are also young people who enjoy nightlife, sports, and driving around in their cars; they're often in front of their laptops and browsing the Internet. And of course there are young people who sit between these two extremes. Every young person is unique and we can't overgeneralise.
If you want to listen to these youth sharing their opinions on the Sect and Marriage challenge, play the voice recorder found in your red briefing envelope.

The challenge:
Together, make good use of the expertise, potential, knowledge and imagination of each one of you, to come up with as many ideas as you can to tackle the problem, and help young people affected by it to love, live with, and get married to the person they love without a doubt.
- Use the idea capture sheets in the red briefing envelope to draw your ideas and express them visually. Don't keep any ideas under your hat!
- Remember the Co-creation Etiquette when you're working together to generate ideas.
- Remember everything we covered in the 'Defining Integration', 'Defining a Good Idea', 'Mapping Assets' exercises, and use them as building blocks for your ideas.
- The ideas you come up with can be about new policies, services, programmes, or campaigns. They can also be at the level of the level of a household, street, neighbourhood, town or the entire country. Nothing is forbidden, limited, or impossible!

Inspiration:
Get some inspiration from some ideas that Expressions Corner participants offered:
"If they don't want to introduce optional civil marriage in Lebanon, and if they want to keep it restricted to Cyprus, let them introduce it at the Cypriot Embassy in Lebanon. I they did it at the Cypriot Embassy, this solution might suit everyone."
"I can't tell anyone that my boyfriend is Druze because many would mock me or say that it's better for me to die than marry a Druze guy. You are the first person I share this with. If I meet more people who think the way you do, it might make me, and others like me more brave."

مشغــــل الخيــــال
imagination studio

التحدّي:
الطائفة والزواج

شو المشكلة

طبيعي يكون في شبيبة مع وشبيبة ضد الزواج المختلط بين الطوايف. مش هون هو المشكلة لأنو كل شخص حرّ برأيو. المشكلة إنو الشباب والصبايا يلّي بيتقبّلو يعيشو علاقة عاطفيّة ويتزوّجو شخص من غير طايفة كتير أوقات بيتردّدو أو بيتراجعو عن العلاقة مش من ورا إقتناعاتن الشخصيّة بس من ورا رفض وضغوط الأهل، العيلة، والمجتمع لهيدا الشي.

هل شباب والصبايا، بحسّو حالن الأقليّة وما عندن الدعم والقوّة الكافية تيستمرو بعلاقة مقتنعين فيا، وتيخلّو المجتمع يفهمن بدل ما يصدّن. وهل الشي عادة بوصّلن للإستسلام.

هني كمان ما كتير بيعرفو الحقوق والإمكانيات المتعلّقة بالزواج المختلط. بيسمعو من محيطن إنو ممنوع، أو مستحيل، أو صعب، أو خسارة. ما بيعرفو مثلاً إنو كل شخص في يحافظ على طايفتو بلا ما بغيّر، وإنو الولاد فين يختارو الطايفة يلي بحبوا، أو ما يلحقو طايفة بالمرّا. يعني هل الزواج مش بالضرورة يأثّر عتنافس الأعداد بين الطوايف بلبنان.

تعرّفو عل شبيبة الموجودين بوسط هل مشكلة

هل شباب وصبايا عاشو كل حياتن مع أهلن، بمنطقة، ضيعة أو حي كل الناس فين من طايفة وحدة. هل شبيبة تعرّفو أشخاص من غير طايفة من ورا خبرات عاشوها بالجامعة، بالشغل، أو من ورا نشاطات إجتماعيّة. أغلبيّة هل شبيبة، أو اختبرو بحياتن، أو هنّا عايشين علاقة عاطفيّة مع شخص من غير طايفة. بس بنفس الوقت، حاسين إنو هل العلاقة مش رح توصل لمحل بسبب الفروقات الطائفيّة. هل شباب وصبايا كتير معلّقين بعيلتن، وبهمّن رضا أهلن قبل كل شي.

من ناحية النشاطات، في عنا الشبيبة يلي بحبو النزهات والغدوات والرواق، وما بسوقو وأنجاً بيستعملوال Internet، وكمان في عنا الشبيبة يلّي بحبّو السهر وال sport. وبقضوا دايرين بسياراتن، وبضل ال laptop ب جرجن وال Internet داير. وطبعاً في الشبيبة يلي بين هل المثلين، يعني كل شخص شي. وما فينا نعمّم.

شو التحدّي

بين بعض، استفيدو من خبرة، قدرة، معرفة، وخيال كل واحد منكن، تتطلعو بقد ما فيكن أفكار بتحل المشكلة، وبتساعد الشباب والصبايا الموجودين بوسطا إنو يحبو، يعيشو مع، أو يتزوجو الحبيب المقتنعين في.

• استعملو **وراق الأفكار** الموجودة بالمغلّف تترسمو أفكاركن وتعبرو عنا بطريقة مرئية. ما تتركو شي براسكن!

• تذكرو **«مبادىء الإبداع المشترك»** إنتو وعم تتعاونو سوا تتطلعو بأفكار.

• تذكرو كل الإشيا يلي تعرفنا عليا بنشاطات **«تعريف كلمة إختلاط»، «تعريف كلمة فكرة جيدة»، «وتخطيط فرص لبنان»**، واستعملو هل إشيا تتبنو منا أفكاركن.

• الأفكار يلي بتطلعو فيا ممكن تكون قوانين، خدمات، مشاريع أو حملات جديدة. وممكن تكون ع نطاق بيت، حيّ، شارع، منطقة أو البلد كلّو. **ما في ممنوع، ولا حدود، ولا مستحيل!**

إذا حابين تسمعو رأي هل شبيبة عن مشكلة الطائفة والزواج كبسو عل الكبسة السودا الموجودة **بمسجلة الصوت** الحمرا الموجودة بالمغلّف.

استوحو من كم فكرة طلعو فيا الشبيبة ب «زاوية تعبير»

«إذا ما بدن يعملو الزواج المدني إختياري بلبنان، وإذا بدن يخلو محصور بقبرص، يعملو بالسفارة القبرصيّة بلبنان، بحس إنو إذا بيعملو بالسفارة القبرصيّة هيدا حل يمكن بناسب الكل.»

«ما فيني قول لحدا إنو حبيبي درزي لأنو في كتير بيتمصخرو أو بقولو إنو أشرفلي موت من إنو آخذ واحد درزي. إنت أول شخص بخبرو هل الشي. إذا بتعرّف ع أكثر أشخاص بيفكرو متلك، يمكن بتشجّع أكتر، والأشخاص اللي متلي بيتشجّعو أكتر كمان.»

Regions and Mobility

The problem:
Travelling from North to South Lebanon takes five hours by car. Despite its small geographic size, there are many young Lebanese who reach the age of 30 and would have barely visited two to three regions. Why? There are many reasons:

- When they go on trips inside the country,
- In their opinion, areas that are too different from their own in terms of political and sect representation are perceived as 'far', although sometimes they are closer in distance than other areas they visit on a day to day basis.
- Political posters and billboards, and they way that people dress in each region makes them feel fearful and conscious of their differences as visiting strangers.
- They are content with negative stories they hear about regions through word-of-mouth and the media. They believe the stories, and rarely attempt to visit and experience the regions in person to find out whether the st ories are accurate.

The targeted segments:
The Curious and the Sceptic – these young people are living in regions populated by a homogeneous sect. Since childhood, their parents rarely took them on trips and visits outside their region. They lived all their lives in the same place, studied and worked in the same region as well, and are still living there with their parents. They know a lot about other regions because they studied them in geography books at school, but they never visited them.

In regards to interests, there are young people who enjoy walks, weekend getaways, Sunday lunches and relaxation; they don't drive and barely use the Internet. There are also young people who enjoy nightlife, sports, and driving around in their cars; they're often in front of their laptops and browsing the Internet. And of course there are young people who sit between these two extremes. Every young person is unique and we can't overgeneralise.
If you want to listen to these youth sharing their opinions on the Regions and Mobility challenge, play the voice recorder found in your red briefing envelope.

The challenge:
Together, make good use of the expertise, potential, knowledge and imagination of each one of you, to come up with as many ideas as you can to tackle the problem, and help young people affected by it to overcome their fears, and find the courage and curiosity to visit people living in different regions, and even study, work and live in these regions. This will help them realise that all of Lebanon is their country, not only their region.

- Use the idea capture sheets in the red briefing envelope to draw your ideas and express them visually. Don't keep any ideas under your hat!
- Remember the Co-creation Etiquette when you're working together to generate ideas.
- Remember everything we covered in the 'Defining Integration', 'Defining a Good Idea', 'Mapping Assets' exercises, and use them as building blocks for your ideas.
- The ideas you come up with can be about new policies, services, programmes, or campaigns. They can also be at the level of the level of a household, street, neighbourhood, town or the entire country. Nothing is forbidden, limited, or impossible!

Inspiration:
Get some inspiration from some ideas that Expressions Corner participants offered:
"I have an idea to create an organisation and call it 'Lebanon the Village' so we can all collaborate to improve Lebanon, rather than each person living alone and improving only his/her region."
"Youth camps between 20 people from two different regions in collaboration with their municipalities. We can visit a region and live with young residents to get to know their region. They can then come and visit us and get to know ours."

التحدّي:
المناطق والتحرّك

شو المشكلة

لبنان من أقصى شمالو لأقصى جنوبو ما بدّو أكتر من ٥ ساعات بالسيارة. وبالرغم من هل الشي، في كتير شباب وصبايا بلبنان بيوصلو لعمر ال ٣٠ وبكونو أنجأ برمو ع منطقتين تلاتة. لي؟ الأسباب كتيرة:

• بس يعملو سياحة بقلب البلد، برودحو ع مناطق فيا طوايف متل طايفتن. بحشّو غير مناطق مش لبنان. وحتى بس يعملو سياحة بمناطق جديدة ما بيحكو وبيتعاملو كتير مع أهل هل مناطق.

• بالنسبة لإلن المناطق المختلفة عنن طائفياً وسياسياً بعيدة، مع إنا إيام بتكون أقرب بالمسافة من مناطق عم برودحو عليا كل يوم.

• الآرمات السياسيّة والحزبيّة، والطريقة يلي بيلبسو فيا الناس بكل منطقة بتحسّسن بالخوف وبأن مختلفين وغربين بهل منطقة.

• بيكتفو بالخبريات المتشائمة يلي بيسمعوا من حكي الناس أو الإعلام. فيصدقو الحكي، وما بجربو ولا مرّة يروحو عالمناطق ليتأكدو إذا الحكي دقيق.

مشكك(ة)   عنيد(ة)

تعرّفو عل شبيبة الموجودين
بوسط هل مشكلة

هل شباب وصبايا عايشين بمناطق طاغية عليا طايفة وحدة. من هني وصغار، أهلن ما كتير أخدون مشاوير ع أماكن سياحيّة بلبنان برات هل منطقة. عاشو كل حياتن بنفس البيت. تعلّمو واشتغلو كمان قريب ع المنطقة وبعدن لهلّء عايشين مع أهلن. بيعرفو كتير إشيا عن كتير مناطق لأنّن درسو عنا بكتاب الجغرافيا. بس ولا مرّة راحو عليا.

من ناحية النشاطات، في عنا الشبيبة يلي بحبو النزهات، والغدوات والرواق، وما بسوقو وأنجأ بيستعملو ال Internet. وكمان في عنا الشبيبة يلّي بحبّو السهر وال sport. وبقضوا دايرين بسياراتن أبس أكيد مش بكل المناطق! وبضل ال laptop ب حرجن وال Internet داير. وطبعاً في الشبيبة يلي بين هل مثلين، يعني كل شخص شي، وما فينا نعَمّم.

مشغل الخيال
imagination studio

إذا حابين تسمعو رأي هل شبيبة عن مشكلة المناطق والتحرّك، كبسو عل الكبسة السودا بمسجلة الصوت الحمرا الموجودة بالمغلّف.

شو التحدّي

بين بعض، استفيدو من خبرة قدرة معرفة وخيال كل واحد منكن. تتطلعو بقد ما فيكن أفكار بتحل المشكلة، وبتساعد الشباب والصبايا الموجودين بوسطا إنو يتغلّبو عالخوف، بتشجّعو وتكبر عندن الحشريّة تيزورو أشخاص بمناطق جديدة، وحتى يدرسو بشتغلو ويعيشو فيا. هيك بصيرو يحسو إنو كل لبنان إلن، مش بس منطقتن.

• استعملو وراق الأفكار الموجودة بالمغلّف تترسمو أفكاركن وتعبرو عنا بطريقة مرئية. ما تتركو شي براسكن!

• تذكرو «مبادىء الإبداع المشترك» إنتو وعم تتعاونو سوا تتطلعو بأفكار.

• تذكرو كل الإشيا يلي تعرفنا عليا بنشاطات «تعريف كلمة إختلاط»، «تعريف كلمة فكرة جيدة»، «وتخطيط فرص لبنان»، واستعملو هل إشيا تتبنو منا أفكاركن.

• الأفكار يلي بتطلعو فيا ممكن تكون قوانين، خدمات، مشاريع، أو حملات جديدة. وممكن تكون ع نطاق بيت، حيّ، شارع، منطقة، أو البلد كلّو. ما في ممنوع، ولا حدود، ولا مستحيل!

استوحو من كم فكرة طلعو فيا الشبيبة ب «زاوية تعبير»

«في فكرة إنو أعمل جمعيّة سميها لبنان الضيعة، تنكون كلّنا سوا متضامنين تنحسّن لبنان، مش تكل واحد يعيش لحالو ويحسّن منطقتو.»

«المخيمات الشبابية بين ٢٠ سخص من منطقتين بالتعاون مع البلديات. نروح نقعد عندن جمعتين نتعرّف عالمنطقة، وهني يجو لعنا يتعرّفو ع منطقتنا.»

Politics and Friendship

The problem:
Friendships between young people often imitate political alliances and oppositions. This means that if two political parties create an alliance, relationships between young people supporting them improve. Similarly, if these same political parties clash, this weakens friendships between supporters, despite the fact that none of the friends in the relationship committed any wrongdoings or had any involvement in the political conflict that occurred.
These friendships are most vulnerable during events such as wars, protests, assassinations, strikes, or elections.

The targeted segments:
The Curious and the Sceptic – these young people are living in regions with high levels of political competitiveness between parties. They support a political party strongly, and everyone in their family has supported that party for years. They follow closely any news about their political party through politicised media portals on TV and online. These young people are either living around others who support opposing political parties, or if other political parties are not popular in their area, they would have built negative misconceptions about opposing supporters even before meeting them.

In regards to interests, there are young people who enjoy walks, weekend getaways, Sunday lunches and relaxation; they don't drive and barely use the Internet. There are also young people who enjoy nightlife, sports, and driving around in their cars; they're often in front of their laptops and browsing the Internet. And of course there are young people who sit between these two extremes. Every young person is unique and we can't overgeneralise.
If you want to listen to these youth sharing their opinions on the Politics and Friendship challenge, play the voice recorder found in your red briefing envelope.

The challenge:
Together, make good use of the expertise, potential, knowledge and imagination of each one of you, to come up with as many ideas as you can to tackle the problem, and help young people affected by it to recognise how they can separate between politics and friendship, avoid placing the blame on their friends during political conflict, and refrain from building hasty and inaccurate stereotypes about people based on their political affiliation alone.
- Use the idea capture sheets in the red briefing envelope to draw your ideas and express them visually. Don't keep any ideas under your hat!
- Remember the Co-creation Etiquette when you're working together to generate ideas.
- Remember everything we covered in the 'Defining Integration', 'Defining a Good Idea', 'Mapping Assets' exercises, and use them as building blocks for your ideas.
- The ideas you come up with can be about new policies, services, programmes, or campaigns. They can also be at the level of the level of a household, street, neighbourhood, town or the entire country. Nothing is forbidden, limited, or impossible!

Inspiration:
Get some inspiration from some ideas that Expressions Corner participants offered:
"There is a library in the municipality that very few people use. It can be converted to an intellectual café that young people visit to watch films and start discussions. Or it could be a place to play cards… so to have a place for education and debate. Initiatives like this reduce disagreements and conflicts between youth."
"I wish that when there are protests, I wish to organise a protest myself with people who think the way that I do, to say to protesters: Please you really have to become more aware. All this 'with our spirit, with our blood' will not get us anywhere. We saw what happened, brothers and cousins killing one another only for politicians to agree again."

مشغـــل الخيــال
imagination studio

التحدّي:
السياسة والصداقة

شو المشكلة

الصداقات بين الشبيبة كتير عم بتقلّد التحالفات أو المعارضات السياسية. يعني إذا حزبين سياسيّة تحالفو، بتتحسّن العلاقات أو الصداقات بين الشباب والصبايا يلّي بشجعو هالأحزاب عل الأرض. وإذا اختلفو الحزبين، بتضعف الصداقات مع إنو ولا صديق بالعلاقة غلط شخصيا مع التاني، أو كان إلو أي علاقة بالحدث السياسي يلي صار.

هل صداقات أكتر شي بتتأثر بس بكون في حوادث متل حروب، تظاهرات، اغتيالات، اعتصامات، أو انتخابات.

مشكك(ة)   عنيد(ة)

تعرّفو عل شبيبة الموجودين
بوسط هل مشكلة

هل شباب وصبايا عايشين بمناطق فيا كتير منافسة بين حزبين سياسيّين أو أكتر. هنّي كتير عندن حماس وتشجيع لحزب معيّن، والأغلبية بالبيت بشجعو نفس الحزب من زمان. كتير بتابعو أخبار الحزب من ورا الأخبار والبرامج السياسة عالتلفزيون، أو عل website تبع الحزب online. هل شبيبة أو عندن كتير أصحاب بشجعوا أحزاب سياسية منافسة لأنو عايشين معن بنفس المنطقة. أو إذا ما عندن غير أحزاب بالمنطقة، بيبنو عنّن فكرة مش منيحة حتى قبل ما يتعرّفو عا أشخاص مع هل أحزاب.

من ناحية النشاطات، في عنا الشبيبة يلي بحبو النزهات، والغدوات والرواق، وما بسوقو وأنجا بيستعملوا ال Internet. وكمان في عنا الشبيبة يلّي بحبّو السهر وال sport. ونقضوا دايرين بسياراتن، وصل ال laptop ب حرجن وال Internet داير. وطبعاً في الشبيبة يلي بين هل مثلين. يعني كل شخص شي، وما فينا نعمّم.

إذا حابين تسمعو رأي هل شبيبة عن مشكلة السياسة والصداقة، كبسو عل الكبسة السودا بمسجلة الصوت الحمرا الموجودة بالمغلّف.

شو التحدّي

بين بعض، استفيدو من خبرة قدرة معرفة وخيال كل واحد منكن، تتطلعو بقد ما فيكن أفكار بتحل المشكلة، وبتساعد الشباب والصبايا الموجودين بوسطا إنو يقدرو يفصلو بين السياسة والصداقة، ما يحمّلو أصحاب ذنب السياسيّة، وما يبنو أفكار متسرّعة وخاطئة عن أشخاص حسب سياستن بس.

• استعملو **وراق الأفكار** الموجودة بالمغلّف تترسمو أفكاركن وتعبرو عنا بطريقة مرئية. ما تتركو شي براسكن!

• تذكرو «**مبادىء الإبداع المشترك**» إنتو وعم تتعاونو سوا تتطلعو بأفكار.

• تذكرو كل الإشيا يلي تعرفنا عليا بنشاطات «**تعريف كلمة إختلاط**»، «**تعريف كلمة فكرة جيدة**»، «**وتخطيط فرص لبنان**»، واستعملو هل إشيا تتبنو منا أفكاركن.

• الأفكار يلي بتطلعو فيا ممكن تكون قوانين، خدمات، مشاريع، أو حملات جديدة. وممكن تكون ع نطاق بيت، حيّ، شارع، منطقة، أو البلد كلّو. **ما في ممنوع، ولا حدود، ولا مستحيل!**

استوحو من كم فكرة طلعو فيا الشبيبة ب «زاوية تعبير»

«في مكتبة بالبلدية بس قلال كتير يلي بيستعملوا. فيا تتحوّل لمقهى فكري، بيجو علي الشباب بيحضرو فيلم وبعدان بيصير في مناقشة حولو. أو مثلاً للعب الورق... يعني يكون في محل للعلم وللمناقشة. هي هل إشيا يلي بتخفف الإختلافات والإحتكاكات بين الشباب.»

«أنا بس كنت بتمنى إنو بس يصير في هيك مظاهرات، بتمنى إنو هيك أطلع بمظاهرة أنا وناس بتفكر متلي، قلن: please إنو عن جد فوقو ع حالكن، هيدي ال بالروح بالدم ما بتفيدنا، ما بتنفعنا. شفنا شو صار، دبحو بعض الإخوة، دبحو بعض ولاد العم، ورجعو السياسية تصالحو!»

Language and Prejudice

The problem:
It's great that Lebanese speak three languages, but most Lebanese can't speak three languages. And those who can and can't speak in three languages don't feel comfortable having conversations together.

The targeted segments:
The Curious, the Sceptic and the Stubborn – Despite the fact that most young people learn three languages in school, some only use Arabic to communicate in their day-to-day life because this is their National language, so they tend to forget other languages they have been taught. When they meet another Lebanese person conversing with them in French or English, they consider the behaviour to be arrogant, and a demonstration of a superior social class. Nevertheless they would have preferred to be more eloquent in English and French because knowing these languages is very useful for travelling abroad, expanding their career horizons, or feeling more confident accessing the dominantly English internet. But most importantly, their motivation to improve their language skills is not driven by vanity. And the opposite is also true. So there are those who do use English and French heavily because they can't express their thoughts fluently in Arabic. They feel sorry for those who only can only speak in Arabic, and perceive them as naïve or illiterate.

In regards to interests, there are young people who enjoy walks, weekend getaways, Sunday lunches and relaxation; they don't drive and barely use the internet. There are also young people who enjoy nightlife, sports, and driving around in their cars; they're often in front of their laptops and browsing the internet. And of course there are young people who sit between these two extremes. Every young person is unique and we can't overgeneralise.
If you want to listen to these youth sharing their opinions on the Language and Prejudice challenge, play the voice recorder found in your red briefing envelope.

The challenge:
Together, make good use of the expertise, potential, knowledge and imagination of each one of you, to come up with as many ideas as you can to tackle the problem, and help young people affected by it to be more accepting of one another's linguistic styles, to make an effort and have the flexibility to use the language that they have most in common with the other in a conversation, and to expand their knowledge and curiosity for languages.
- Use the idea capture sheets in the red briefing envelope to draw your ideas and express them visually. Don't keep any ideas under your hat!
- Remember the Co-creation Etiquette when you're working together to generate ideas.
- Remember everything we covered in the 'Defining Integration', 'Defining a Good Idea', 'Mapping Assets' exercises, and use them as building blocks for your ideas.
- The ideas you come up with can be about new policies, services, programmes, or campaigns. They can also be at the level of the level of a household, street, neighbourhood, town or the entire country. Nothing is forbidden, limited, or impossible!

Inspiration:
Get some inspiration from some ideas that Expressions Corner participants offered:
"I am saddened that there are people who feel ashamed of the fact that they can only speak in Arabic. They should feel the opposite, this is our language so why should we use feel bad for using it? I think we should start an awareness campaign that encourages people to feel pride and acceptance for their language rather than shame."

التحدّي:
اللّغة والتحيّز

مشغــــل الخيــــال
imagination studio

شو المشكلة

كتير حلو إنو اللبنانية بيحكو تلات لغات، بس مش كل اللبنانية بيحكو تلات لغات، واللبنانيّة يلّي بيحكو وما بيحكو تلات لغات، ما كتير بيرتاحو مع بعض.

حشورة(ة)   عنيدة(ة)

تعرّفو عل شبيبة الموجودين بوسط هل مشكلة

في شبيبة لبنانيّة مع إن تعلّمو اللغات بالمدرسة، ما بيستعملو غير العربي بحياتن اليوميّة، فنسيو كل شي تعلّمو. بس يلتقو بشخص لبناني متلو متلن، عايش حد بين، وبصير يحكين بالفرنسي أو الإنكليزي، بحسو إنو عم بشوف حالو علين، وإنو هوي cool أو class. بس هني بيتمنو لو كانت اللغة الإنكليزية أو الفرنسية عندن أقوى، لأنو بحسو إنو كتير مهم واحد يعرف هاللغات ليسافر أكتر، يصير عندو مجالات شغل أوسع، أو تيفوت عل Internet بكل بساطة... بس أكيد مش تيفشخ ع خيو اللبناني.

والعكس صحيح. يعني في شبيبة لبنانيّة بيستعملو الإنكليزي والفرنسي كتير لأنو ما بيقدرو يعبرو كتير بالعربي. بحسّو إنو يلي ما بيعرف غير العربي شوي حرام، بسيط، أو جاهل.

من ناحية النشاطات، في عنا الشبيبة يلي بحبو النزهات، والغدوات والرواق، وما بسوقو، وأنجأ بيستعملو ال Internet. وكمان في عنا الشبيبة يلّي بحبّو السهر وال sport، ويقضوا دايرين بسياراتن، ويضل ال laptop ب حرجن وال Internet داير. وطبعاً في الشبيبة يلي بين هل مثلين، يعني كل شخص شي، وما فينا نعمّم.

إذا حابين تسمعو رأي هل شبيبة عن مشكلة اللّغة والتحيّز، كبسو عل الكبسة السودا **بمسجلة الصوت** الحمرا الموجودة بالمغلّف.

شو التحدّي

بين بعض، استفيدو من خبرة، قدرة معرفة، وخيال كل واحد منكن، تتطلعو وبقد ما فيكن أفكار بتحل المشكلة، وتساعد الشباب والصبايا الموجودين بوسطا إنو يتقبلو أكتر الطريقة يلي كل شخص بيحكي فيا، إنو يجربو وقد ما فين بيستعملو اللغة يلي بتجمعن مع الآخر وبلي تنيانن بيفهموا، وإنو يوسعو معرفتن باللغات يلي بيحكو.

• استعملو **وراق الأفكار** الموجودة بالمغلّف تترسمو أفكاركن وتعبرو عنا بطريقة مرئية، ما تتركو شي براسكن!

• تذكرو **«مبادىء الإبداع المشترك»** إنتو وعم تتعاونو سوا تتطلعو بأفكار.

• تذكرو كل الإشيا يلي تعرفنا عليا بنشاطات **«تعريف كلمة إختلاط»، «تعريف كلمة فكرة جيدة»**، **«وتخطيط فرص لبنان»**، واستعملو هل إشيا تتبنو منا أفكاركن.

• الأفكار يلي بتطلعو فيا ممكن تكون قوانين، خدمات، مشاريع أو حملات جديدة. وممكن تكون ع نطاق بيت، حيّ شارع، منطقة أو البلد كلّو. **ما في ممنوع، ولا حدود، ولا مستحيل!**

استوحو من كم فكرة طلعو فيا الشبيبة ب «زاوية تعبير»

«بزعل إنو في ناس بيستحو إنو يحكو بس بالعربي. بالعكس، هي لغتنا، لي بدنا نستعمل لغة غيرنا. بحس لازم نعمل توعية وحملة بتشجعنا نفتخر بلغتنا ونتقنا بدل ما نستحي فيا.»

Media and Influence

The problem:
Media in Lebanon is politicised. Every political party has their own television channel, radio channel, newspapers, website, Facebook page, and Twitter account. Through their own media portals, political parties broadcast messages on a day-to-day basis that remind us how we are different, rather than helping us identify what we have in common, and how we may work together better.

The targeted segments:
The Curious, the Sceptic and the Stubborn – there are these who follow media story by story, and everything they know about the country and its residents is based on what they watch or read in the news, rather than their own experiences.
The Sceptic – there are also those who have given up on Lebanon's media situation, and decided to convert their attention to International rather than local media channels. They disconnected from national news and now know more about news from the United States and France than Lebanon.

In regards to interests, there are young people who enjoy walks, weekend getaways, Sunday lunches and relaxation; they don't drive and barely use the internet. There are also young people who enjoy nightlife, sports, and driving around in their cars; they're often in front of their laptops and browsing the internet. And of course there are young people who sit between these two extremes. Every young person is unique and we can't overgeneralise.
If you want to listen to these youth sharing their opinions on the Media and Influence challenge, play the voice recorder found in your red briefing envelope.

The positive segments:
The Curious and Open – there are young people who dug up a handful of underground non-biased media portals such as a DIY youth magazine, a blog about Lebanon written by an every day young person, and Facebook and Twitter pages and accounts that connect Lebanese youth with similar interests. If they want to watch TV, they found a few programmes here and there that they find entertaining or that help them learn new things. This last group of youth, although small, is findings ways to use media to help bring them together, rather than pull them apart.

The challenge:
Together, make good use of the expertise, potential, knowledge and imagination of each one of you, to come up with as many ideas as you can to tackle the problem, and help young people affected by it to improve their awareness of the influence of politicised media, find out about more about Lebanon's rare but unbiased media portals (especially social media) and get involved in creating new media portals that help bring youth together, and not pull them apart.
- Use the idea capture sheets in the red briefing envelope to draw your ideas and express them visually. Don't keep any ideas under your hat!
- Remember the Co-creation Etiquette when you're working together to generate ideas.
- Remember everything we covered in the 'Defining Integration', 'Defining a Good Idea', 'Mapping Assets' exercises, and use them as building blocks for your ideas.
- The ideas you come up with can be about new policies, services, programmes, or campaigns. They can also be at the level of the level of a household, street, neighbourhood, town or the entire country. Nothing is forbidden, limited, or impossible!

Inspiration:
Get some inspiration from some ideas that Expressions Corner participants offered:
"I would like for there to be a channel dedicated to youth and any ideas they want to share. I think this is omething that is really important and that can help."
"I have an idea for a project which is library, but not any library. It would be a library that includes books and articles about all topics and in many languages. The aim of the library is for people to spend time there, organise reading groups, such as someone reading out loud about a controversial topic and everyone having conversations about it."

مشغــل الخيـــال
imagination studio

التحدّي:
الإعلام وتأثيره

شو التحدّي

بين بعض، استفيدو من خبرة قدرة معرفة وخيال كل واحد منكن، تتطلعو بعد ما فيكن أفكار بتحل المشكلة، وتساعد الشباب والصبايا الموجودين بوسطا إنو يوعو لتأثير الإعلام المسيّس، يتعرّفو أكتر عوسائل الإعلام القليلة بس المحايدة بلبنان (وخصوصاً الـ social media)، ويشاركو بخلق وسائل إعلام جديدة للشباب تتجمع وما تفرّق.

• استعملو **وراق الأفكار** الموجودة بالمغلّف تترسمو أفكاركن وتعبرو عنا بطريقة مرئية. ما تتركو شي براسكن!

• تذكرو «**مبادئ الإبداع المشترك**» إنتو وعم تتعاونو سوا تتطلعو بأفكار.

• تذكرو كل الإشيا يلي تعرفنا عليا بنشاطات «**تعريف كلمة إختلاط**»، «**تعريف كلمة فكرة جيدة**»، «**وتخطيط فرص لبنان**»، واستعملو هل إشيا تتبنو منا أفكاركن.

• «الأفكار يلي بتطلعو فيا ممكن تكون قوانين، خدمات، مشاريع أو حملات جديدة. وممكن تكون ع نطاق بيت، حيّ، شارع، منطقة، أو البلد كلّو. **ما في ممنوع، ولا حدود، ولا مستحيل!**

استوحو من كم فكرة طلعو فيا الشبيبة بـ «زاوية تعبير»

«بحب مثلاً إنو يكون في إزاعة لكل الشباب، شو ما عندن أفكار. هل الشي كتير مهم وبساعد يعني.»

«في عندي مشروع هوي مكتبة، بس مش مكتبة عادية. هيي مكتبة بتضم كتب ومقالات عن كل المواضيع بكل اللغات. بس هيدي المكتبة هدفا إنو يجو الناس يبقو فيا، ويعملو ساعات قراءة فيا، يعني حدا بيقريلن عن مواضيع إجتماعية وبيرجع بيصير في حديث عنا.»

شو المشكلة

الإعلام بلبنان مُسيّس، يعني كل حزب سياسي عندو محطة تلفزيون، إزاعة راديو، جريدة، website، Facebook، وحتى twitter لإلوا من خلال الإعلام الخاص فيا، هل أحزاب السياسية بتبث كل يوم خبريات بتذكرنا لي نحنا مختلفين، بدل ما تساعدنا نشوف كيف نحنا منشبه بعض وكيف منقدر نتعاون مع بعض.

مشكك(ة)   عنيد(ة)

تعرّفو عل شبيبة الموجودين بوسط هل مشكلة

في الشبيبة يلي بتابعو الإعلام خبرية، خبرية، وكل شي بيعرفو عن البلد أو الناس العايشين بهل البلد، مبني ع شو سمعو أو قريو بالأخبار، بس مش شو شافو أو اختبرو عالأرض.

وفي كمان الشبيبة يلي استسلمو من وضع الإعلام بلبنان، وقرّرو يتابعو الإعلام العالمي مش المحلي، فصلو حالن عن أخبار البلد، وصارو بيعرفو أكتر عن أميركا أو فرنسا من لبنان.

وفي الشبيبة يلّي لقيو كم وسيلة إعلام محايدة من تحت الأرض، متل شي مجلّة شبابيّة بيعملا حدا بيبتو أو blogs عن لبنان من شباب لبنانيّة عاديّة أو Facebook و Twitter accounts فين يتعرّفو من خلالن ع غير لبنانيّة في عندن نفس الإهتمامات، وإذا بدّن يحضرو تلفزيون، نّقو كم برنامج من هون ومن هون بسلّين أو بعلّمن شي جديد. هول الأشخاص، مع إن كتير قلال، عم يعرفو بيستعملو الإعلام تيجمعن مش تيفرّقن.

من ناحية النشاطات، في عنا الشبيبة يلي بحبو النزهات، والغدوات والرواق وما بسوقو وأنجاً بيستعملو الـ Internet. وكمان في عنا الشبيبة يلّي بحبّو السهر والـ sport، وبقضوا دايرين بسياراتن، وبضل الـ laptop ب حرجن والـ Internet دابر. وطبعاً في الشبيبة يلي بين هل مثلين، يعني كل شخص شي، وما فينا نعُمّم.

إذا حابين تسمعو رأي هل شبيبة عن مشكلة الإعلام وتأثيره، كبسو عل الكبسة السودا **بمسجلة الصوت** الحمرا الموجودة بالمغلّف.

…………………………

The Future of Imagination Studio

In only one day, Imagination Studio brought together 30 people from different regions in Lebanon, and from different areas of expertise, so we can generate new ideas that are better considered and have a higher potential to succeed. Imagination Studio created the appropriate environment and community to generate these ideas and consider how we might be able to work together to implement them on the ground.

But… how can we expand the reach of Imagination Studio beyond the 30 Imaginers, to continue beyond this one day, and to achieve a bigger and better impact for little cost.
In other words, what can we change about Imagination Studio, so it becomes more accessible to each young person, expert, activist, and innovator in Lebanon, and to provide them with the connections, skills, and potential to generate more ideas for social integration in Lebanon, to seek the support needed to realise these ideas, and to support other people's ideas?

We can challenge the format of Imagination Studio. It may become a blog, or a movement in each region, or a touring caravan, or a number of these things at the same time. Whatever Imagination Studio becomes, we have to take into consideration that despite the fact that there are young people who can commute to Beirut from any region, there are others who find it difficult to venture out of their regions. Similarly, you have young people who have access to the internet 24/7, and others who don't even have a bank account. Despite these differences, it is essential that Imagination Studio reaches the broadest range of young people so we can affect change in Lebanon.

Use the idea capture sheets to draw your ideas and express them visually.
Nothing is forbidden, limited, or impossible!

مشغـــــل الخيــــال
imagination studio

التحدّي:
مستقبل
مشغل الخيال

بنهار واحد بس، **مشغل الخيال** جمع بين ال ٣٠ شخص من عدّة مناطق بلبنان، ومن عدّة إختصاصات، تنطلع بأفكار جديدة مدروسة أكتر، وفيا نسبة نجاح أعلى. مشغل الخيال خلق الجو والجمعة المناسبة تنقدر نطلع بأفكار، ونبلش نفكر كيف فينا نساعد بعض بتطبيقا عل الأرض.

بس... كيف فينا نوسّع نطاق **مشغل الخيال** تيضم عدد أكبر من ٣٠ شخص، وتيدوم لفترة مستمرّة من بعد هل نهار الواحد، وتيحقّق مفعول أكبر بس بتكلفة أصغر؟

يعني، شو فينا نغيّر **بمشغل الخيال**، تيصير متوفّر بطريقة فعّالة أكتر، لكل شب وصبيّة وخبير، وناشط، ومبدع بلبنان؟ وتيأمنلن المعارف، الخبرات، والقدرات، تيطلعو بأفكار للإختلاط بلبنان، يطلبو المساعدة تيحقّقو أفكارن، ويساهمو بتحقيق أفكار غيرن؟

فينا نتحدّى شكل ال workshop. يمكن يصير blog، أو حركة بكل منطقة أو caravan بتبرم عل مناطق، أو عدّة شغلات بنفس الوقت. بس ضروري ناخد بعين الإعتبار إنو متل ما في شبيبة فيا تتنقّل ع بيروت من وين ما بدا في شبيبة ما بتقدر تضهر من مناطقها بسهولة. ومتل ما في شبيبة في عندا Internet ٧/٢٤، في غير شبيبة حتى ما عندا email account. وبالرغم من هل الفروقات، ضروري **مشغل الخيال** يوصل لأكبر عدد من الشباب والصبايا، تيصير في تغيير بلبنان.

استعملو **وراق الأفكار** الموجودة بالمغلّف تترسمو أفكاركن وتعبرو عنا بطريقة مرئية.

ما في ممنوع، ولا حدود، ولا مستحيل!

Appendix 11 – Interview slides used to prompt Imaginers to evaluate their experience

مشغـــل الخيـــال
imagination studio

Evaluation Interview

مشغـــل الخيـــال
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How did you find out
about Imagination Studio?

مشغـــل الخيـــال
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Why did you decide
to get involved?

Feedback in response to visual prompts

+
As many positives as you can think of

—
As many negatives as you can think of

*
As many things your learned as you can think of

>
As many improvements as you can think of

+ — * > + — * >

workshop 1
Ideate
October 2011

:45 – 2:00 p.m ..... arrivile & registration
:00 – 2:10 p.m ..... welcome
:10 – 2:30 p.m ..... speed meeting
:30 – 2:45 p.m ..... research overview & agenda
:45 – 3:15 p.m ..... co-defining 'integration'
and 'a good idea'
:15 – 3:30 p.m ..... co-mapping our assets
:30 – 3:50 p.m ..... break
:50 – 4:00 p.m ..... creative thinking challenge
:00 – 4:40 p.m ..... co-designing ideas in teams
:40 – 5:00 p.m ..... pros & cons team feedback
:00 – 5:15 p.m ..... co-developing ideas in teams
:15 – 6:00 p.m ..... team presentations
:00 – 6:20 p.m ..... break
:20 – 6:50 p.m ..... future imagination studio brief
:50 – 7:30 p.m ..... team presentations
:30 – 8:00 p.m ..... conclusion & feedback

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workshop 2
Chit Chat
February 2012

Chit Chat
Agenda
4:00 – 4:15 Consent forms and Imagination Studio packs
4:15 – 4:30 Welcome and agenda
4:30 – 4:45 Team ice-breaker
4:45 – 5:45 Chit Chat presentations
5:45 – 6:00 Tea and coffee break
6:00 – 6:30 Imagination Studio past and future presentation
6:30 – 6:45 Set up logistics
6:45 – 7:00 Co-create Imagination Studio principles
7:00 – 7:30 Co-research ideas in teams
7:30 – 7:45 Idea pitching role play
7:45 – 8:00 Conclusion and feedback

workshop 3
Develop
April 2012

Develop
Agenda
1:45 – 2:00 Welcome, photos, consent forms, refreshments
2:00 – 2:10 Introduction, agenda, roles & hats
2:10 – 2:25 Team catch up and stepping stone idea detailing
2:25 – 2:35 Change journey introduction
2:35 – 3:00 Change journey: participating/active change
3:00 – 3:25 Change journey: awareness/pre-contemplation
3:25 – 3:50 Change journey: incentivising/contemplation
3:50 – 4:15 Change journey: signing-up/preparation
4:15 – 4:40 Change journey: maintenance/continuation
4:40 – 5:00 Teams swap and develop
5:00 – 5:30 Change journey presentations
5:30 – 6:00 Action plan
6:00 – 6:15 Conclusion, pack up, head to pub/café

workshop 4
Asset Mapping
May 2012

Asset Mapping
Agenda

5 mins	Review change journey and progress
15 mins	Brainstorm a public facing brandname for the idea
5 mins	Discuss the pilot platform 'bus el khayal' in July (7-8) and the studio week (2 – 6)
20 mins	Simplify change journey for piloting
15 mins	Map ideas needs: resources, people, skills, budget, information needed to run the pilot
10 mins	Map assets based on idea needs and connections
15 mins	Make an action list and responsibilities
5 mins	Discuss Aie Power support and funding

workshop 5
Prototype
June 2012

Prototyping
Agenda

10:30–10:45	Introduce workshop aims and agenda
10:45–11:00	Update from team on progress and actions
11:00–11:15	Rehearse 1-minute Imagination pitch
11:15–12:30	Prototype market booth activities and roles
12:30–01:00	Role play and rehearse market booth activities
01:00–01:15	Break
01:15–01:30	Outline team availability during prep and market
01:30–02:00	Create detailed prep-week schedule and roles
02:00–02:30	Imagination Studio film testimonials

workshop 6
Prep Pilot
July 2012

imagination سوق
market

غرام   صحبة   مشوار   حرية   دردشة

love   friends   road trip   stories   chit chat

خمس نشاطات خيالية ترفيهية مجانية
يجمع لا يسكتشات سناتوار مخطط أعلام جزاير...
للشباب من عمر ٦ – ٣٠

السبت ٧ تموز ٢٠١٢ من الساعة ٢ بعد الظهر حتى ٨ مساءً
ساحة السوق العتيق في جبيل مقابل متحف الشمع

الأحد ٨ تموز ٢٠١٢ من الساعة ٢ بعد الظهر حتى ٨ مساءً
ساحة سوق بعلبين قرب بنك بيروت والبلاد العربية

Five imaginative, fun and free activities
Fortunetelling, sketches, trips, e-channel riddles...
For youth aged 18 to 30

Saturday 7 July 2012, from 2 – 8 pm
Byblos Old Souks, the square opposite the Wax Museum
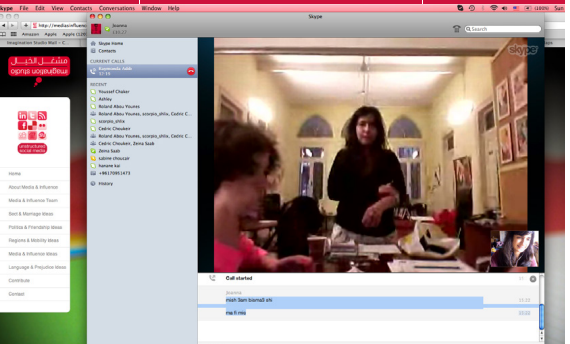
Sunday 8 July 2012, from 2 – 8 pm
Baalbine Souks, the square near BBAC bank

For more information
71 901 589 – hello@imaginationstudio.org

لمزيد من المعلومات الرجاء التواصل
٧١ ٩٠١ ٥٨٩ – hello@imaginationstudio.org

برعاية
بلدية جبيل بلدية بعلبين بالإضافة إلى

Supported by
Byblos Municipality, Baalbine Municipality and

+   −   *   >   +   −   *   >

مشغــل الخيــال
imagination studio

before   after

مشغــل الخيــال
imagination studio

مشغــل الخيــال
imagination studio

very much

Level of willingness to integrate

غبالي جزب. ليش لأ؟
I feel like trying, why not?

أكيد، وين المشكلة؟
Of course, what's the big deal?

حشري
Curious

منفتح
Open-minded

never ← Level of interaction with integration → a lot

ولا مرة خطرت ببالي..
It never crossed my mind..

مابدي أنا هيك!
I don't want to, just because!

جربت بس ماقتنعت.
I tried, but I'm not convinced.
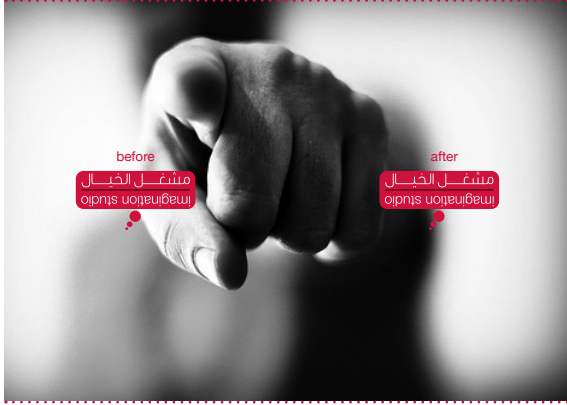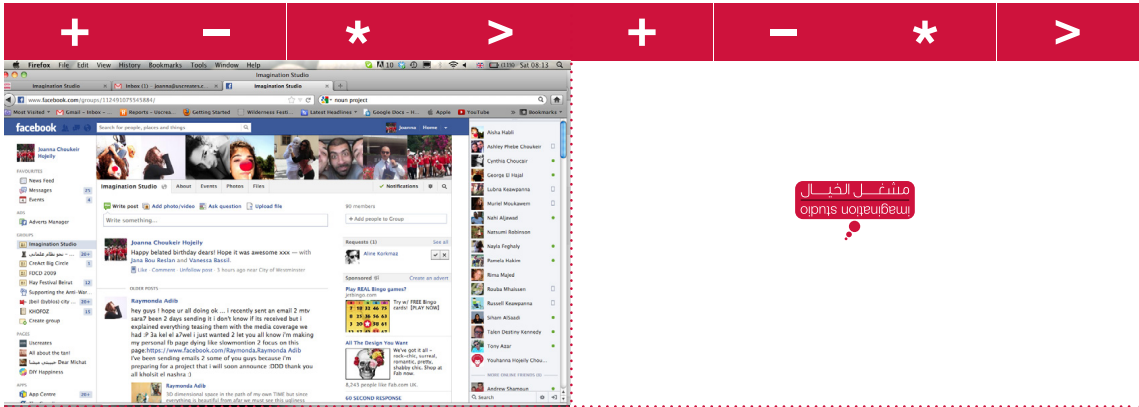
بعيد
Distant

عنيد
Stubborn

مشككك
Sceptical

not at all

Your future with Imagination Studio

a
"I want to develop my team's idea as an ongoing project with Aie Power"

b
"I want to set up my team's idea as an NGO with Aie Consult"

c
"I want to be involved in the team running Imagination Market
in different locations around Lebanon"

d
"It was an interesting experience for me, but now I want to
move on to something else"

e
"I am an Imaginer and have an idea for continuing which doesn't fit
within your a, b, c, d"

مشغــل الخيــال
imagination studio

How did Imagination Studio
affect those around you
(friends, family, colleagues)?

مشغــل الخيــال
imagination studio

Imagine Imagination Studio
in 2014.
What is it like?

مشغــل الخيــال
imagination studio

Do you want to be part of
Imagination Studio 2014?

Appendix 12 – Ethical guidance for Media and Influence team at Imagination Market

The Media and Influence team received guidance based on the research's Ethical Considerations to ensure best ethical practice for media coverage of Imagination Market as well as crowd-sourcing articles and content for The Story channel. The guidance stated the following:

- When capturing photos and videos: No portrait shots or close-ups of that identify visitors' faces. Back of heads and crowd photographs are ok. Photos of Imaginers are ok as they have already signed consent forms.

- When writing articles and editing documents: Credit the author, photographer, director and producer using their full names.

- Quotes and testimonials: Only use the first name of visitors who leave testimonials or are interviewed, unless they wish to be credited.

- Details: Do not capture or store any contact details or other personal information from visitors.

- Under 18: Do not engage with visitors under 18 years old, explain that Imagination Market activities are designed for over young people over 18.

Appendix 13 – Imagination Market press and social media release

Press Invitation

Date: July 7-8
Time: 2 PM to 8 PM
Where: July 7: Jbeil Old Souks (the square opposite the Wax Museum)
　　　July 8: Baakline Souks (the square near BBAC bank)

Imagination Market is a 2-day pop-up market that targets the Lebanese youth (ages 18-30) and aims to tackle 5 barriers Lebanese youth face when interacting with one another. After conducting 4-years of academic research, the following five barriers to social integration were identified:
1. Sect & Marriage
2. Politics & Friendship
3. Regions & Mobility
4. Media & Influence
5. Language & Prejudice

We are a group of 20 Imaginers volunteering to create 5 booths in our Imagination Market, each attempting to moderate one of the barriers that make it difficult for Lebanese youth to interact with one another across religious, political and geographic divides. We would like to invite you to our market that will include fun activities for youth like *karaoke, professional performances, a mystical fortuneteller, Do-It-Yourself journalism, and touring buses to neighboring areas for the youth to discover 'the other side' of their home towns.* This entire event is **free** of charge.
You can join our festival here on Facebook to get more updates on Imagination Market.
Imagination Market is a product of Imagination Studio, a co-creation space supporting Lebanese youth from different regions, with different experiences, across different disciplines, and through different networks, to put their heads together and imagine the unimaginable for a more integrated, less divided Lebanon. Check out our website here. Contact us on hello@imaginationsutdio.org or 70877214 for more information.

To see how it all started and understand the mission of Imagination Studio, please see the video link here. Our head director, Joanna Choukeir shared her vision of Imagination Studio last year at TEDxBeirut:
http://www.youtube.com/watch?v=YfgrZ6YIiq4

We would like to thank Aie Serve and the municipalities of Jbeil and Baakline for helping us make Imagination Market a reality.

Email: hello@imaginationstudio.org
Tel: +961 (7)0 877 214
Facebook: Imagination Market
Website: http://imaginationstudio.org

Social Media Invitation

Date: July 7-8
Time: 2 PM to 8 PM
Where: July 7: Jbeil Old Souks (the square opposite the Wax Museum)
    July 8: Baakline Souks (the square near BBAC bank)

Imagination Market is a 2-day pop-up market that targets the Lebanese youth (ages 18-30) and aims to tackle 5 barriers Lebanese youth face when interacting with one another. After conducting 4-years of academic research, the following five barriers to social integration were identified:
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Oh, and people of social media and blogging, we would like it if you tweet, retweet, share on Facebook, post on Instagram, and blog about Imagination Market for us. We will be tweeting under the hashtags: #ImaginationMarket mostly from these accounts: @HyperchickAisha, @afiftabsh, @joannachoukeir, @dimaboulad and @ychaker. You can join our festival here on Facebook to get more updates on and share Imagination Market.

Imagination Market is a product of Imagination Studio, a co-creation space supporting Lebanese youth from different regions, with different experiences, across different disciplines, and through different networks, to put their heads together and imagine the unimaginable for a more integrated, less divided Lebanon. Check out our website here. Contact us on hello@imaginationsutdio.org or 70877214 for more information.

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Appendix 14 – Imagination Studio and Market press coverage

• 22 July 2012, Cross-Eyed Revolutions: Imagining new sectual relations

• 17 July 2012, Beirut.com: Imagine a less divided Lebanon

• 15 July 2012, OTV Jawm Jdeed Interview with Charbel Naim and Vanessa Mghames

• 11 July 2012, The Daily Star: Crowd-sourced blog tries to cut through sectarian media

• 10 July 2012, Shabab Assafir: Imaginers kidnap Lebanese from their sects [Arabic]

• 10 July 2012, L'Orient Le Jour: Appel de la jeunesse libanaise – le marché de l'imagination, une initiative citoyenne porteuse?

• 7 July 2012, Lebanese Broadcasting Corporation (LBC): The challenges of Lebanese youth at Imagination Market [Arabic]

• 3 July 2012, Tayyar.org: Imagination Studio for a non-sectarian Lebanon in Jbeil and Baakline Souks

• April 2012, Tayyar.org: Imagination Studio – A space to imagine and achieve a less divided Lebanon

• 24 September 2011, TEDxBeirut: Imagination Studio – Co-creation for social integration

Note: some Arabic titles are translated into English

Appendix 15 – Presentations and publications that shared aspects of the thesis

Publications

Choukeir, J. (tbc) 'Social design: the context of post-conflict Lebanon', in Triggs, T. & Atzmon, L. (eds.) *The Graphic Design Reader,* Amsterdam: Bloomberry.

Choukeir, J. (2014) 'Imagination Studio', in Choukeir, C. (ed.) *Intercultural Dialogue for Respect, Inclusion and Peace: An Advocacy and Capacity Building Project*, Beirut: UNESCO.

Choukeir, J. (2010) Social group dynamics in Lebanon. *Al Mashriq*, vol.9, no.33. Beirut: American University of Beirut.

Choukeir, J. (2010) Expressions Corner participants talk about power and authority. *Kazamaza*, April, no.1. Beirut.

Choukeir, J. (2010) Expressions Corner visits Tyr. *Kazamaza*, March, no.0+. Beirut.

Presentations

Choukeir, J. (2014) 'The emerging practice of social design'. *Alles Kritik Alles Design Symposium,* 23-24 May. Vorarlberg: FH Vorarlberg.

Choukeir, J. (2014) 'Interdisciplinary social design practice'. *Creating Futures MA Design Symposium,* 28 January. London: Kingston University, ICA.

Choukeir, J. (2012) 'Imagination Studio'. *Beirut Design Week*, 29 June. Beirut: MENA Design Research Centre.

Choukeir, J. (2011) 'Imagination Studio: a space for co-creation'. *TEDxBeirut*, 24 September. Beirut: Saint Joseph University.

Choukeir, J. (2011) 'Interdisciplinary and collaborative design methods. *Design Activism and Social Change*, 7-10 September. Barcelona: Fundació História del Disseny.

Choukeir, J. (2011) 'Expressions Corner'. *Research Network*, 15 February. London: University of the Arts London.

Choukeir, J. (2009) 'Explorations'. *Research Network*, 30 June. London: University of the Arts London.