

## Building Long-term Relationships

In this model the primary consideration, or central focal point, is the attention that must be paid to the long-term relationships between cultural groups. Every one of the following steps is measured against what it contributes to this relationship and is an aspect that should constitute evaluative measures for use of the model.

### P9: Product

A final product can be seen as any outcome of the deliberation that is agreed upon by both cultural communities as being successful. A major problem for dominant-culture groups in the North American context are expectations that decisions will be made speedily, and with strict decision deadlines. Phases, rather than deadlines, are one possible solution.

### P1: Purpose

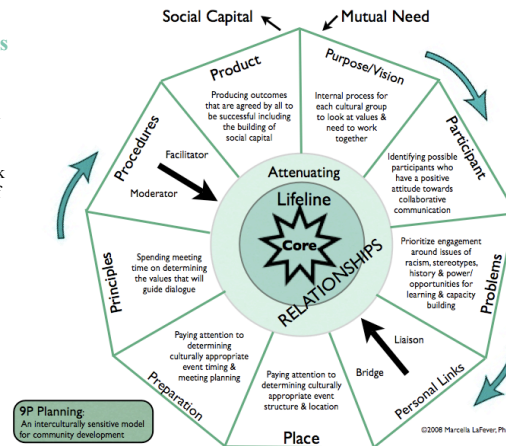
First, there can be no relationship building until both the dominant and non-dominant cultural groups can see benefits to a mutual dialogue process. If the benefits accrue only to the dominant culture group any attempt to create a process will be unsuccessful in gaining the desired increase in participation by non-dominant cultural group members.

### P8: Procedures

Ensuring that procedural rules conform to the communication norms of the marginalized cultural group, and as defined during the preparation step, must be monitored throughout the dialogue process. For example, if a person is allowed to speak as long as they need to, with long pauses of silence. This can often be done through the efforts of either a facilitator or a moderator but must be the focus of that individual's efforts.

### P7: Principles

At the beginning of the dialogue event, decisions about the principles that will guide the dialogue must be discussed. This discussion cannot be rushed and needs to include expectations for how the dominant culture participants will remain engaged in the process of solidarity outside of actual dialogical meetings.



### P2: Participant

Particular qualities are required of participating individuals in order to be successful in the dialogue process. Qualities that must exist in the dominant culture group (or be developed) are the willingness to be re-educated about misconceptions of marginalized cultural groups, and to be willing to step down from positions of privilege during this process.

### P3: Problems

Recognition of conflicts between cultures, based on positions of power, need to be openly dealt with at the very beginning of the dialogue process. This includes ensuring that issues of racism can be discussed publicly and not dismissed as irrelevant. Not being afraid to talk about racism is an essential step in demonstrating trust in the oppressed.

### P6: Preparation

Deciding on, and putting in place key, culturally appropriate communication structures, is a consultation that must take place at the beginning of the actual dialogue event. Structures include such things as who facilitates, turn-taking, varying ways of speaking and having input, etc. The main concern when defining these communication structures must be for ensuring engagement in a praxis that does not allow the dominate to favor their own way of speaking over that of other cultural ways of speaking.

### P4: Personal Links

Often, valuable resources already exist in communities through existing personal relationships of community members. It is necessary to identify and invite individuals who have these existing personal cross-cultural relationships. The process can also be accelerated by identifying community members who show potential for a role in enhancing or creating relationships across cultural boundaries; members who have positive attitudes towards being reeducated and letting go the reins of power.

### P5: Place

Finding either a "neutral place" or the metaphorical "common ground" are not appropriate in 9P Planning. No location is a neutral location and should instead be the "space" of the marginalized group even if that means meeting in homes, or traveling greater distances to get there. The concept of "finding common ground" is also not appropriate because the ground that is "common" is most likely the ground of the dominant group.

## 9P Planning: A culturally responsive model for intercultural public dialogue

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