

Intra-Cultural Development

An Introductory Guide to Theory and Practice



From the Director

While conflict plays a legitimate role in human societies, when it results in attacks on, or the manipulation of, key sources of identity that large numbers of people use to give their lives meaning, "symbolic violence" can be the result. Symbolic violence can raise the stakes of conflict significantly and serves as the precursor and often as a rallying-call to the mobilization of physical force.

Engaging with identities that are responding to symbolic shifts and manipulations is not always considered by development programming as a potential tool for conflict resolution or prevention. This is due to the fact that there are few models or approaches that systematically attempt to intervene before or during phases of symbolic violence to prevent violent conflict, or attempt to resolve or prevent violent conflict by engaging with the key symbolic determinants of social identities.

This document introduces *Intra-Cultural Development*, the theory and practice of engaging identities as a means to achieve social cohesion, peace building and conflict resolution. Intra-Cultural Development tools are the result of extensive interdisciplinary research, innovative identity modeling techniques and inter-professional collaboration. We hope that potential partners and collaborators will find it useful to explore how *Intra-Cultural Development* might add efficiency and effectiveness to their current development programming.

We are keen to stress, however, that these approaches are in development and we are at a *proof-of-concept* stage. Also, due to the potential impact of interventions based on a systematic engagement of sources of identity, the tools described herein should not be utilized without reference to the guidelines-of-practice already established by the Organization for Intra-Cultural Development (OICD).

In the last section of this document, we set out service-scenarios through which agencies and organizations may utilize and implement good Intra-Cultural Development practice into their programming. We would very much welcome any feedback and comments on how these approaches might be tailored to suit particular programming needs.

OICD Director, Dr. Bruce White

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Intra-Cultural Development

A Systematic Approach to Engaging Identities

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The Importance of Engaging Identities

OFFERING INCISIVE UNDERSTANDING

While current academic theory has attempted to create causal connections between conflict and socio-economic factors (e.g. poverty, resource distribution), such efforts have been largely unsuccessful in fully explaining conflict's root causes. Understanding how identities form, develop and are maintained can serve vastly to expand the ability to see them as key variables in the escalation of conflict while allowing them to be utilized for the promotion of peace and cohesion.

BUILDING BLOCKS FOR COHESION

While all cultures contain the conceptual building blocks to create identities that maintain cohesion across social, political and economic spheres of life, most societies do not actively exploit their cohesive potential. Indeed, in particularly troubled regions, active negative manipulation, subjugation or eradication of diverse senses of cultural identity (e.g. history, heritage and tradition) can threaten key internal linkages and bonds, leading to destructive intra- and inter-group conflict. Given the right conditions, however, the cohesive potential of identities can be actively utilized by ensuring that the sources of identity that are available to a given population remain diverse and accessible to all.

BUILDING STABILITY AND EQUALITY

While some forms of conflict can serve to strengthen cohesion within societies, other forms can threaten the social, political and economic bonds that hold societies together. Ultimately, cohesive societies are more resistant to internal and external sources of conflict. In this sense, building social cohesion represents a strategy of conflict prevention. In this way, identities can be viewed as the edifice upon which the allocation of resources and political power is distributed. Engaging with the conceptual frameworks and relationships upon which identities are built thus represents an important means of encouraging a more equitable distribution of power in societies.

RESPONDING TO 21ST CENTURY GLOBAL SOCIETY

The changing nature of conflict over the past several decades has forced a re-examination of the causes of conflict and the modalities of conflict resolution. In an era of increasing plurality – where states and societies are marked by intra-cultural and multicultural diversity - it has become important to develop understanding of how contending identities may produce a clash of cultures. Through de-constructing the cultural linkages within societies, the OICD seeks to find the ties that bind diverse peoples and employ these ties as a means of building bridges and making conflict less probable.

A Systematic Approach to Engaging Identities

GRASS-ROOTS APPROACH

Broad cultural identities that provide their members with a diverse range of choices as to how to define themselves in society are the fundamental building blocks of social, political and economic cohesion. In contrast, prescriptive cultural identities which restrict access to diverse concepts of history or heritage can threaten stability, fuel inequality and ultimately lead to violent conflict. The OICD's approach attempts to increase the access to, and availability of, diverse concepts as a means to ensure a broad and sustainable cultural environment conducive to the creation of relationships and institutions which promote cohesion.

LONG-TERM SUSTAINABLE SOLUTIONS

In attempting to expand the effectiveness and longevity of solutions to conflict it is critical to take a grass-roots approach. So-called containment strategies e.g. the use of military and law enforcement techniques aimed at preventing extremism (and its associated violence) are ultimately short term solutions to conflict as they do not attempt to re-orientate individuals towards sustainable understandings of their own place in their societies or the larger world, nor attempt to build positive identities from their hopes and dreams of achievement.

INTERDISCIPLINARY THEORY AND PRACTICE

The engagement of identities requires a variety of theoretical perspectives and practical tools from various fields. This is because no one field or methodology can deal with the complexity of charting and interpreting the relationships and concepts from which identities are made. Only a deep ethnographic understanding of the emotional and aspirational contexts of a given identity can supply the practitioner with the detail necessary to create effective implementation strategies. Likewise, economic, psychological and sociological indicators help to inform strategy and monitor and evaluate programming impact.

MULTIPLE APPLICATIONS

Intra-Cultural Development is a suite of tools and processes for increasing cohesion in all kinds of contexts and regions. Its applications are thus not limited to conflict resolution or prevention in troubled regions. Intra-Cultural Development can be applied to nation-building, multicultural policy making, and to assist a variety of agencies and organizations to meet specific needs to integrate specific groups within a given population and/or to help provide the conditions for the promotion of cohesion in their programming.

Intra-Cultural Relativity

While the entirety of Intra-Cultural Development Theory owes much to observations from a range of fields including economics, psychology, and sociology, it is primarily built from anthropological understandings of the diversity of ways in which people from the same culture seek to define themselves in different ways.

Intra-Cultural Relativity understands that any cultural environment is made up of thousands of ideas, images, histories, customs and notions of heritage. These all compete for the attention of people from various socio-economic groups who seek to define themselves alongside and against others from within the same cultural setting.

It is these efforts that cultural sub-groups make to distinguish themselves against their neighbors that form their particular view of their own society and, by extension, their images and stereotypes of those from outside their wider society.

Intra-Cultural Relativity thus expresses one

simple and intuitive idea—that the images that people have of who they are *within* a group affect how they act towards members from other groups.

Intra-Cultural Relativity theory therefore sees the causes of, and solutions to, conflict as rooted in the connections that people have made to particular concepts and images provided by their respective cultural contexts.

While the temptation in most conflicts is to see core problems as related to images that groups have of one another (inter-group), *intra*-cultural relativity theory focuses on the *internal* distribution and integrity of local cultural forms of representation (narratives, concepts, symbols etc.).

This focus allows Intra-Cultural Development practice to (1) concentrate on mapping the representation system that people employ to define their identities; and (2) move towards understanding what areas of this representation system need to be regenerated or repaired in order to provide the expanded access necessary to diminish the cycle of inter-group prejudice/violence.

An Example of Intra-Cultural Relativity from an OICD pilot project in the UK:

Roma/gypsy-traveler (RGT) and non-RGT communities' images of one another may spring more from how they see their own history and culture than their real experiences of each other or their genuine cultural differences.

A location-specific OICD pilot project intending to examine the roots of conflict between the two communities suggests that prejudicial attitudes in communities on both sides may come from comparative lack of ability to access diverse cultural historical narratives about their own origin or heritage.

It follows from such observations that instead of “fixing” the stereotypical images or prejudicial behaviors towards the “other” (e.g. through well-meaning educational initiatives), that a focus on expanding access to the internal diversity of “self” cultural contexts would more effectively address the roots of inter-group conflict.

Mapping the Intra-Cultural Landscape

Intra-Cultural Relativity Theory (page 6) illustrates the importance of understanding the distribution of ideas, symbols and narratives on offer *within* particular cultural contexts and across particular sub-groups. Obtaining this kind of information requires a highly specialized set of research methodologies and a systematic analytical process. Together, these tools are grouped under the term “Intra-Cultural Mapping”.

Intra-Cultural Mapping begins with the collection and correlation of a variety of data sets. As well as the important phase of collating existing data, researchers or trained practitioners often work in the field to collect new data, as well as with experts and key actors in verifying and expanding the reach of academic and archival information.

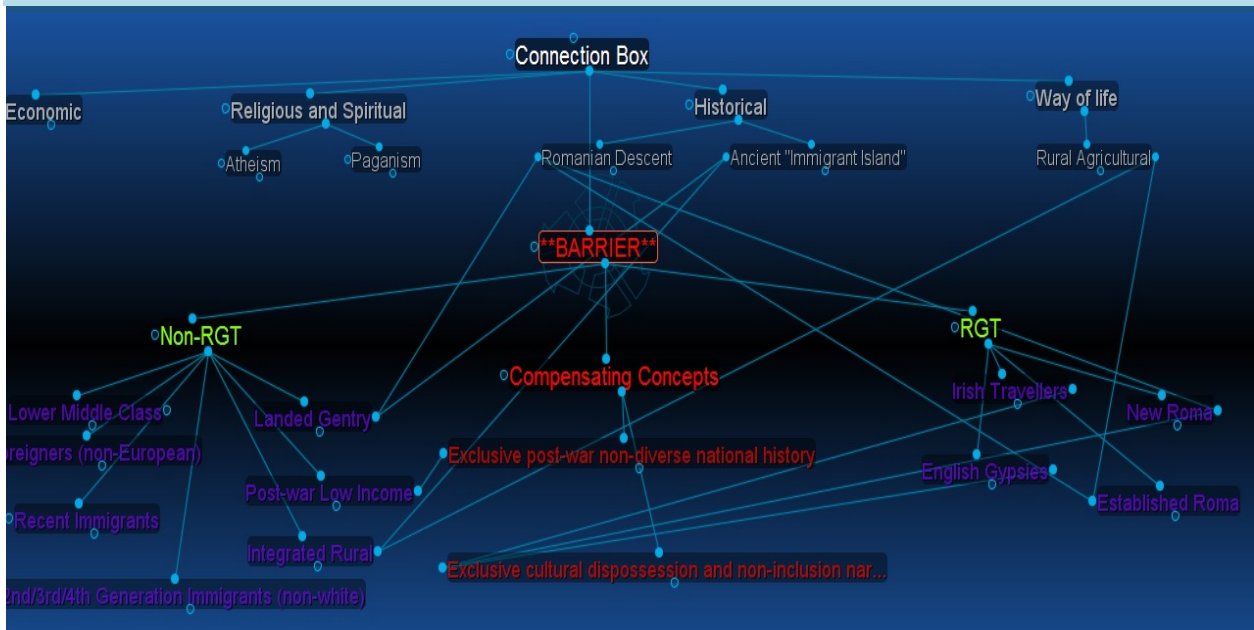
Data-Sets Utilized for Intra-Cultural Mapping:

- Socio-historical academic/archival research
- Key actor interviews & Oral histories
- Ethnographic fieldwork (participant observation studies)
- Social Network Analysis
- Quantitative research (surveys)
- Social Development Indices

Using these data sets, an “Intra-Cultural Map”—a software-driven visualization—of the relationships between sub-groups and their wider cultural images and concepts is drafted, and subsequent data is plotted into the developing map (see below).

As we will see in the following pages, the Intra-Cultural Mapping process attempts to build a comprehensive picture of the way in which sub-groups see themselves as associated (or not) with the significant sources of identity available within their cultural context. This process reveals possible solutions to breaking cycles of inter-group conflict, and becomes the basis for the Intra-Cultural Development Strategy.

Overview of an Intra-Cultural Map from the Roma/gypsy-traveler Project *Example maps used are highly simplified

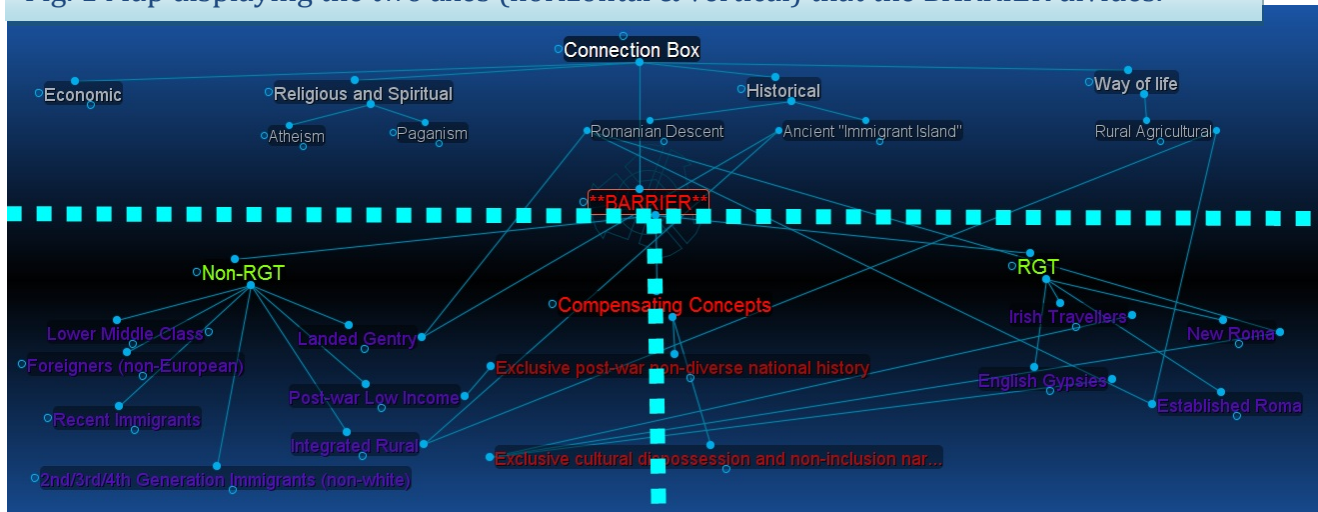


Reading Intra-Cultural Maps




**if you would like to see full size images of the example maps, visit the map gallery at www.oicd.net/oicd/index.php/icmaps/*

We begin with an explanation of how to understand the various components of an Intra-Cultural map, exploring the way in which maps set out to express connections and relationships between groups and concepts. Firstly, in Fig.1 we see that any map is symbolically divided into sections. (For illustration purposes a dotted white line represents these). These sections separate "Concepts" from "Groups" (top/bottom), and groups from one another (bottom left/right).

Fig. 1 Map displaying the two axes (horizontal & vertical) that the BARRIER divides.



Before focusing on the functions and utility of the map and its layout, let's get more familiar with its individual components. We will start in the top section with the labels that sit above that central red BARRIER box:



Above BARRIER Label	Description
	Connection Box: (white) At the very top of an Intra-Cultural map is a Connection Box . This sits above the Concept Categories and Concepts that connect people together within and across the Groups and Sub-Groups of the population.
	Concept Categories: (white) Underneath the Connection Box , Concept Categories help to organize the variety of concepts which are accessible to the population. Here we see four categories: [Economic], [Religious and Spiritual], [Historical] and [Way of Life]. A full map will involve many more such categories.
	Concepts: (white) are tags that relate to specific ideas, images and narratives. Here, under the [Historical] Concept Category we see the Concept [Ancient 'Immigrant Island'] which is a narrative that sees the British Isles as a mongrel nation of people mixing over millennia.

Moving down the map the next label we see is the prominent red BARRIER:



[BARRIER]:(red) The central **[BARRIER]** symbolically divides the **Concepts** (top section) from the **Groups** and **Sub-Groups** (bottom section). It also symbolically separates the **Groups** from one another (bottom section). Directly below the **[BARRIER]**, red labels e.g. **[Compensating Concepts]** represent **BARRIER Concepts**: concepts that work to divide **Groups** (explained further in the next section).

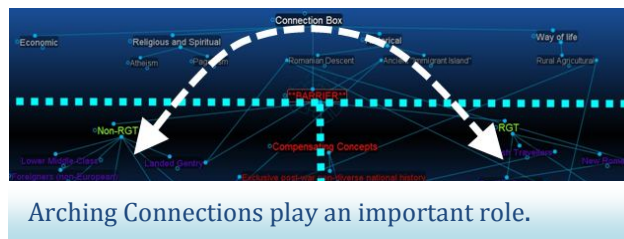
And then in the bottom sections are groups and subgroups of people categorized as follows:

Below BARRIER Label	Description
	Groups: (yellow) are large, often politically represented and divided sectors of the population. Here there are only two such Groups represented—Roma Gypsy Traveler [RGT] and [Non-RGT] communities. The choice and categorization of Groups and Sub-Groups is based on extensive pre-mapping and ongoing research and tailored to each population and programming requirement.
	Sub-Groups: (blue) are communities of people with distinct characteristics that make them unique within the context of their wider Group . [Landed Gentry] is a [Non-RGT] Sub-Group consisting of land-owning, historically established and economically privileged families and individuals.

Intra-Cultural maps are built by practioners from data-sets ([page 7](#)) and constantly evolve throughout a program. A practitioner will begin by defining basic "Groups/Sub-Groups", "Concepts" and "Concept Categories". From here, key connections between "Sub-Groups" and "Concepts" will be plotted. As the program develops, these connections will be verified and new connections made. Likewise, "Groups" and "Sub-Groups" may be added, merged or divided, and new "Concepts" and "Concept Categories" are identified and defined and reorganized in response to emerging research findings.

As a map reaches maturity, we see that many subgroups exhibit a wide variety of connections to the upper half of the map—to the Connection Box and its Concepts. Sub-groups from the same group may access specific concepts unique to their sub-group and not shared by others in the group. Conversely, sub-groups from within the same group or across groups may share certain concepts.

These cross-group shared concepts form “arching” connections—connections which create networks binding different groups together over and across the barrier. These connections play an important role in a subsequent stage of the mapping process where investments in **[BARRIER] Concepts** (explained further in the next section) need to be re-directed towards these neutral or positive arching connections.



Making Sense of the Connections

While an Intra-Cultural Map can in itself serve as the foundation for a whole range of branch-off policy-building applications (see page 19), in order to take full advantage of this mapping phase, practitioners need skillfully to interpret the exposed connections (or lack of them). Equipped with the appropriate models, a practitioner can begin to build a powerful set of approaches towards active engagement with the identities of groups in the field, positioning themselves to practice some of the more powerful tools of Intra-Cultural Development.

The first stage in this deeper interpretation of maps is for trained practitioners to identify “Resource Gaps”—Concepts or groups of Concepts (concept clusters) that are inaccessible for whatever reason to certain communities or sub-groups. Identifying these Resource Gaps is critical to understanding how and where groups are compensating for this lack of access.

In the next sections we will see a demonstration of how Resource Gaps are themselves identified and then used to locate BARRIER Concepts, or concepts which form the underlying symbolic conflict between Groups.

Identifying BARRIER Concepts is critical in promoting effective engagement of conflict-causing identities in the field. This is because, fundamentally, it is these Concepts that drive groups to see themselves in ways that cause inter-group prejudice and symbolic and real violence.

An Intra-Cultural Map begins by representing an evolving working theory of the relationships and concepts that define a given population. With the addition of a layer of effective practitioner interpretation, however, an Intra-Cultural Map becomes an interactive tool for prioritizing efforts and building an engagement Strategy.

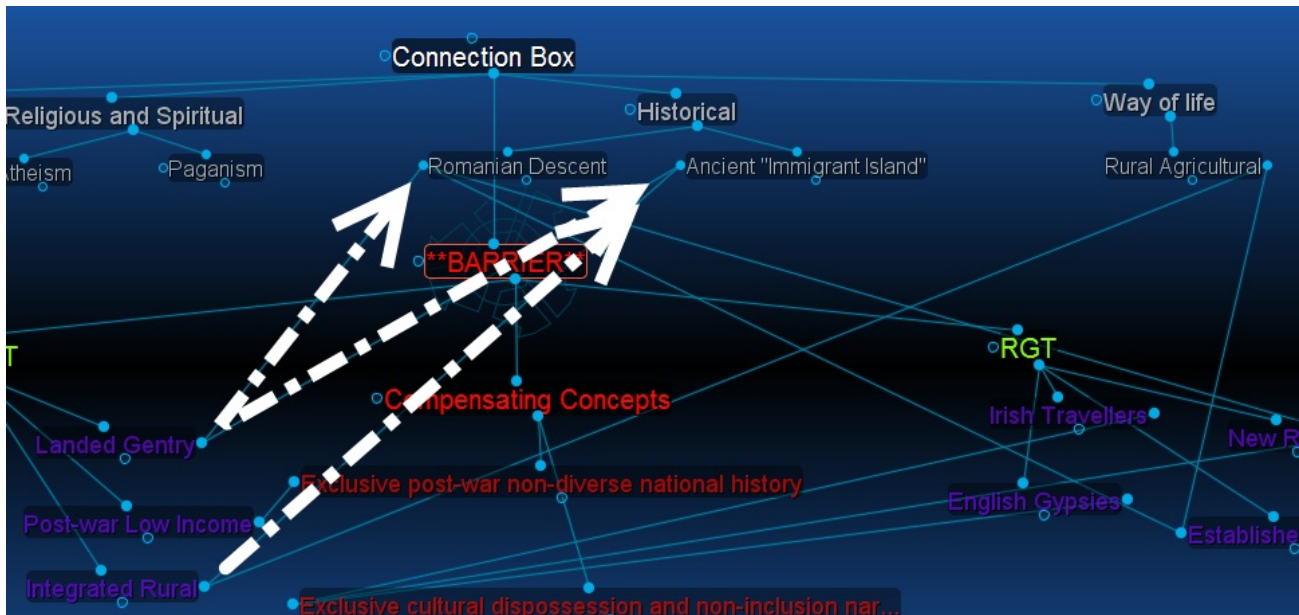
We shall now consider how practitioners can begin to utilize maps in this way, moving on to how such understanding can be used to actively target and engage populations.

Practitioners work to build and expand an Intra-Cultural Map



Interpreting Intra-Cultural Maps

The first challenge in interpreting and utilizing an Intra-Cultural map is to identify “Resource Gaps”, or missing connections to key concepts, groups of concepts (concept clusters) or concept categories. In the example below, for instance, we can see that the sub-groups [Landed Gentry] and [Integrated Rural] (individuals and families who feel established and grounded in rural communities) are both accessing [Historical] Concepts. Indeed, both sub-groups are accessing the [Ancient Immigrant Island] concept, while the [Landed Gentry] sub-group is *additionally* accessing [Romanian Descent] (which is a narrative that links this sub-group by blood to ancient waves of Romanian Immigrants).



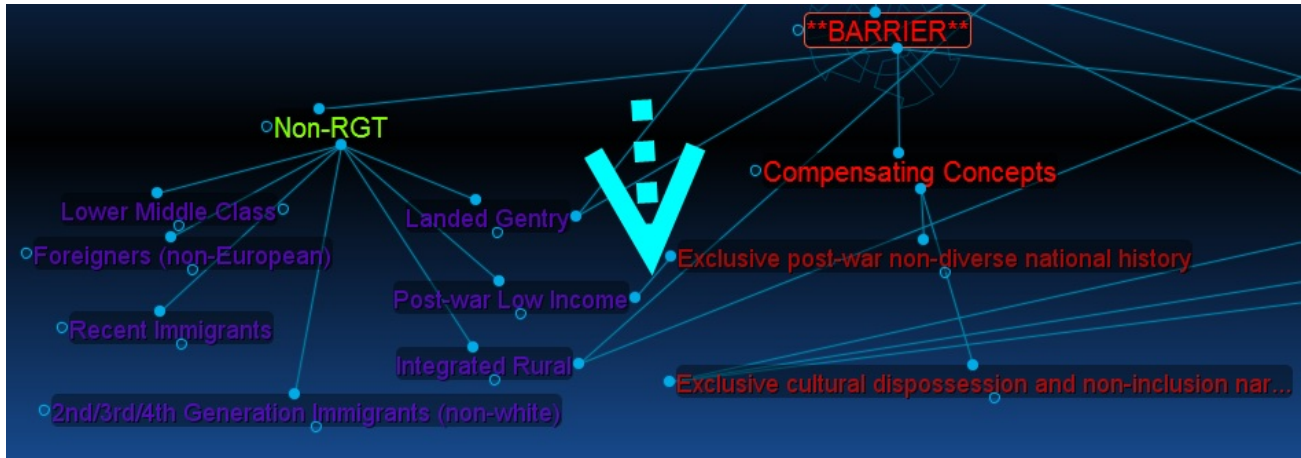
In this same example, then, we see that the [Post-War Low Income] sub-group (a low income community of people that have settled in the region only in the last 60 years) stands out from its neighboring sub-groups in the fact that it does not access any [Historical] Connection Box Concepts.

When sub-groups stand out from their neighbors in this way—in NOT sharing access to collections of concepts (i.e. historical)—it signals the presence of a “Resource Gap”: a missing link or set of links to the conceptual network.

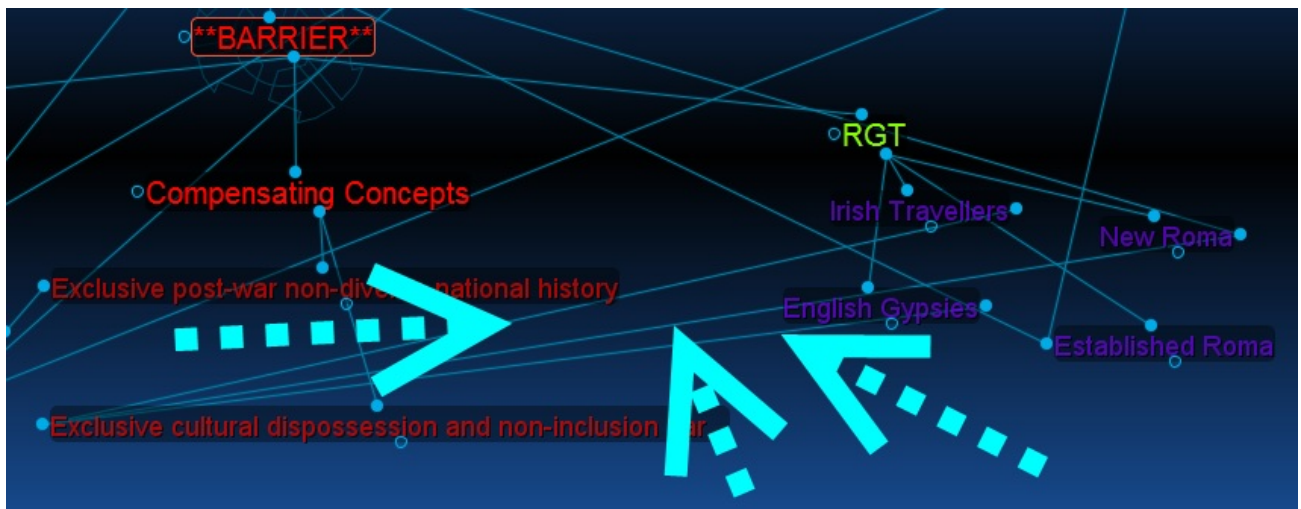
Resource Gaps, in turn, signal the presence of BARRIER Concepts (red). BARRIER Concepts exist to provide the sub-group with an alternative or compensating set of ideas, images and narratives to those accessed by their neighboring sub-groups.

Because BARRIER Concepts work to separate groups from one another they are positioned *between* the groups they separate (in this case under the central [BARRIER]).

In the example below, we see that the [Post War Low Income] sub-group's Resource Gap (its lack of connections to [Historical] Concepts) is compensated for by investment in the BARRIER Concept [Exclusive post-war, non-diverse national identity]. This is a historical narrative that begins with the racial and ethnic distinctions of the Second-World War and defines an “English” identity along exclusive ethnic and cultural lines.



Resource Gaps and the resulting accessing of compensating BARRIER Concepts can be identified within all groups. In the example below we see three [RGT] subgroups accessing the same BARRIER Concept—a cultural narrative that expresses an ethnically led notion of dispossession and non-inclusion from mainstream British society.



As in the first stages of Intra-Cultural Mapping, trained practitioners require ongoing research findings and data-set access in order to hypothesize and verify the connections and Concept/BARRIER Concept locations.

A well researched and carefully built and interpreted map serves as the basis for an Intra-Cultural Development Strategy, the blueprint for effective engagement of identities in the field. The next section turns to introduce this final phase of the mapping process.

The Intra-Cultural Strategy Build

An astute reading of where Resource Gaps and compensating BARRIER Concepts are located in the Intra-Cultural Map, can provide the practitioner with the foundation on which to build a comprehensive Strategy for applied field interventions and campaigns which actively engage the identities of those they target.

In the Intra-Cultural Strategy build phase, a team of practitioners begin the process of overlaying the Intra-Cultural Map with a layer of “regenerated” concept connections.

While this will be explicitly demonstrated in the next section, put simply: BARRIER Concepts that compensate for a lack of access to the concept network are given intelligent connections to other like-concepts and clusters that do have such access.

This is an intensive process and requires a team of practitioners who may assemble hundreds of possible linkage scenarios.

Here, the software actively aids practitioners in the process of selecting those linkages that will most effectively regenerate links from the Resource Gaps to the overall representation system (see fig.2).

This process results in a list of possible re-direction routes: linkages that have the potential to re-direct investments from conflict-causing BARRIER Concepts to non-compensating concepts/clusters/categories.

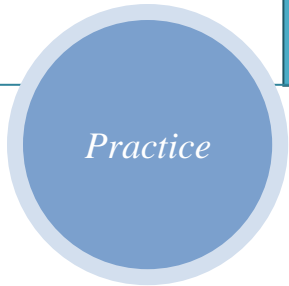
At this point, practitioners may test the validity of some of the key re-direct routes by utilizing existing data-sets or, in the case where no data exists, on the precise linkage, by initiating focus-group or other social research.

Once a number of re-direct routes

expressing statistically pronounced trends in their role as potential "re-directors" are identified, practitioners can begin to rank them in terms of their potential effectiveness. This list, in effect, represents a proposed distribution of themes and images to be used in the applied project and campaign phase. Let's now turn to see how this process begins with reference to the RGT Intra-Cultural Map.



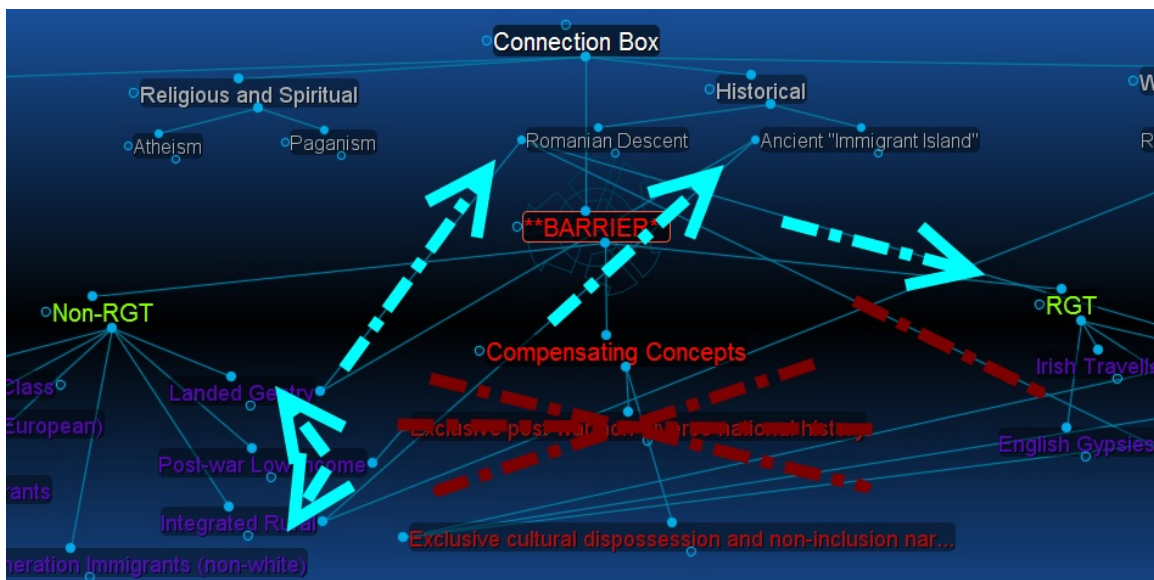
Fig.2 The software keeps track of the number and type of connections that exist between sub-groups and concepts. It can therefore be queried to expose linkages that are most utilized by one or more sub-groups.



Identifying, researching and hypothesizing re-directs

In building an Intra-Cultural Strategy, the challenge is to re-direct the sub-group investment(s) away from BARRIER Concepts towards above-BARRIER Concepts. In order to achieve this, practitioners first identify above-BARRIER Concepts that fill the Resource Gaps of the target group. (These will often mirror the compensating BARRIER Concepts). Having done this, neighboring sub-groups that access these above-BARRIER Concepts are identified and their role as potential “conduits” or re-directors is evaluated.

In the example below, we focus on providing the [Post-war Low-Income] sub-group with above-BARRIER Concepts from the [Historical] concept category to attempt to fill the Resource Gap they exhibit in this area. Using the [Integrated Rural] and [Landed Gentry] as potential “conduits”, we attempt to re-direct investment in the compensating BARRIER Concept [Exclusive post-war non-diverse national history] towards the above-BARRIER [Historical] Concepts.



Practitioners identify potential conduit sub-groups by their connections to the above-BARRIER Concepts desired for the target sub-group. Here, the sub-groups [Landed Gentry] and [Integrated Rural] have clear links to the [Historical] Concepts. We wish to re-direct the [Post-War Low Income] sub-group towards these [Historical] Concepts.

To exploit these neighbor linkages, practitioners must work to find ways to make new connections, or leverage existing connections, between the target and conduit sub-groups. Utilizing existing and engaging in new research, practitioners compile comprehensive profiles of the Intra-Cultural relationships between sub-groups. Where there is evidence that a sub-group has the potential to facilitate a bridging between the target sub-group and the above-BARRIER Concepts, a re-direct route is formed.

For instance, in this case, the [Landed Gentry] are socio-economically better-off than the target sub-group [Post-war Low-Income]. Consequently, a practitioner may suggest the possibility that the aspirational nature of the relationship can be utilized to create the conduit relationship. Indeed, merely to expose the [Landed Gentry]’s connection to the [Historical] Concepts of [Romanian Descent] and [Ancient “Immigrant Island”] may be sufficient to encourage the target population to move towards the use of their conduit’s [Historical] connections.

Practitioners repeat this process of identifying re-direct routes for all sub-groups that exhibit Resource Gaps and BARRIER Concepts. Each re-route will be accompanied by a systematically researched Intra-Cultural context report that details the evidence and strategy through which target sub-groups can be connected to conduit sub-groups.

Such re-directs and re-direct strategies attempt to be effective by providing a competitive environment where conduit sub-groups’ concepts now exist alongside BARRIER Concepts, competing for the attention of the target sub-group members. For instance, following a successful re-direction, the [Post-war Low-Income] sub-group will have three possible interpretations of cultural history to choose from: their own previous BARRIER Concept and their two newly accessible above-BARRIER Concepts, provided courtesy of their neighboring sub-groups.

The map can be manipulated to show the change in pre and post re-direct strategy. Here we see the [Post-war Low-Income] sub-group’s expanded ability to access one vs. three notions of their cultural history before and after successful re-direction.



The re-direction process therefore attempts to provide the conditions where target sub-group members are given choices about which concepts to use in order to define themselves within their cultural context. Due to the psychologically and socially restrictive nature of BARRIER Concepts, merely providing alternatives can serve to channel investment away from BARRIER Concepts to above-BARRIER connections. Ultimately, whether passive or active strategies (or a mix of the two) are employed to provide competition for BARRIER Concepts, re-directs act to exploit the full range of the Intra-Cultural conceptual resources, leveraging their connections in order to mitigate inter-group conflict.

The strategy build phase is based upon identifying, researching and hypothesizing re-routes and the best approaches to re-direction. Practitioners, often with the aid of an OICD Strategy advisor, will work to create a comprehensive compilation of such re-directions and supporting reports. This portfolio becomes the Intra-Cultural Development Strategy. Following the justification phase (see next section), this Strategy informs all subsequent applied work.

Justifying the Integrity of the Intra-Cultural Strategy

Before an Intra-Cultural Strategy Proposal can become the foundation for applied projects, interventions and campaigns, its "symbolic integrity" must be thoroughly tested and verified.

There are two key reasons for this. The first is that the systematic objective nature of the verification process will help to provide a variety of small corrective modifications to the Strategy that can serve to increase the Strategy's effectiveness when applied.

The second reason is to eliminate any possibility that the proposed regenerative linkages do not themselves lead to Resource Gaps: that no part of the Strategy is in danger of creating spaces for the

encouragement of new or existing conflict-causing concept clusters.

The Organization for Intra-Cultural Development (OICD) has built a variety of safeguards and checklists into the verification process which virtually eliminates the chance of such "misconnections".

Under no circumstances should practitioners proceed with Intra-Cultural Strategy Implementation without their Strategy Proposal having been approved by the OICD Strategy Review Committee process.

An approved Intra-Cultural Strategy represents the culmination of a series of systematic theoretical and practical processes. However, the practitioner now needs help turning this Strategy into concrete messages. In the next section, we turn to briefly outline ways in which the key approaches of the Intra-Cultural Strategy can be brought to the target population(s).

How does the Justification Process work?

- Each re-direct within the Intra-Cultural Strategy is verified by independent regional and field experts to verify that the dynamics revealed by the mapping process are accurate to the best of their knowledge and experience.
- All links in the software simulation are manually reviewed and "closed" by a practitioner not working on the project, and the simulation is run to verify the absence of unchecked connections.
- Where untested in the mapping phase, the effects of the new concept linkages are tested in isolation and in combination, using small focus groups. Reactions are compiled for review by the committee.

A panel of experts is assembled by the OICD executive committee to review oral and written reports from the above three phases. Their final report may suggest rejection of all or parts of the strategy; suggest modifications and/or formally approve it for implementation.

Reaching the Target Population

An Intra-Cultural Strategy serves as a ready-made blueprint for building a variety of concrete implementation projects. In particular, an Intra-Cultural Strategy can be easily transformed into storyboard form for use in media campaigns and other educational and information initiatives. The re-routes and supporting information in the Strategy are effectively scripts that employ narrative and symbolic sub-plots to link the sub-groups in question. With the supervision of OICD media adviser/experts, practitioners can easily convert this information into a chronologically ordered set of “episodes” (expressed in storyboard format) which correlate with the larger messages of the Strategy.

The application of such storyboards to development programming can be scaled to suit the available needs and resources. Where large numbers of people need to be reached, increasing marketing or campaign budgets will serve to spread the Intra-Cultural Strategy messages more widely. Where programming requires more precise population targeting, other kinds of information distribution initiatives can be utilized.

Every programming context will present its own implementation challenges, and good Intra-Cultural Development Practice allows for an infinite combination of applied projects and initiatives that utilize its tools. Effective combinations may include: media campaigns for the general population, lectures and workshops for government, industry and media, and a widely accessible information service.

Good Intra-Cultural Development practice across all phases can ensure the highest levels of symbolic accuracy and integrity, making the engagement of identities a key tool for increasing the effectiveness of a variety of development programming efforts. Putting an Intra-Cultural Development Strategy into action through implementation projects and initiatives represents the final stage of a highly systematic approach to engaging identities as a means to improve the efficiency and effectiveness of development efforts.

Practitioners at this stage, however, must continue to exercise caution. Reaching the target population in an effective and sustained way requires local political neutrality, effective Strategy and implementation management, and the provision of a quality information service to allow individuals to process the regenerated identities into political and social action.

Media Campaigns built from Intra-Cultural Strategy storyboards reveal the potential of engaging identities as a means to build peace and cohesion. Here, a pilot TV commercial reflects a Fijian Strategy’s directive to build a sense of confidence (shown here as “pride” in Fiji) amongst the Nationalist Methodist community, as a means to restore their connections to a sense of common, multi-ethnic, national identity. [*click here to download and watch the pilot video](#)



Intra-Cultural Development

The Possibilities and Limitations

While Intra-Cultural Development has a variety of potential benefits, it is important to understand how these are offset by its limitations.

POSSIBILITIES

Intra-Cultural Development represents a unique set of tools to employ a key area of human investment (identity) that is often overlooked, and rarely engaged.

Intra-Cultural Development's systematic building of symbolic links has the potential to engage and out-compete terrorist and other sectarian recruitment efforts.

Intra-Cultural Development targets *the roots* of support for social, political and economic systems. Its approach is to regenerate the identities that define these systems.

LIMITATIONS

Intra-Cultural Development is in a *proof-of-concept* stage where its key tools require comprehensive application and evaluation in a variety of development contexts.

Its dependence on the regeneration of symbolic links and concepts means that Intra-Cultural Development is unlikely to affect extreme or frontline sectarian leaders/groups.

In not directly addressing political or economic realities, Intra-Cultural Development is unlikely to result in an immediate change in everyday circumstances.

Intra-Cultural Development is a commitment to invest in building sustainable identities as a means to raising the social, economic and security standards of societies.

Service Scenarios—Utilizing Intra-Cultural Development

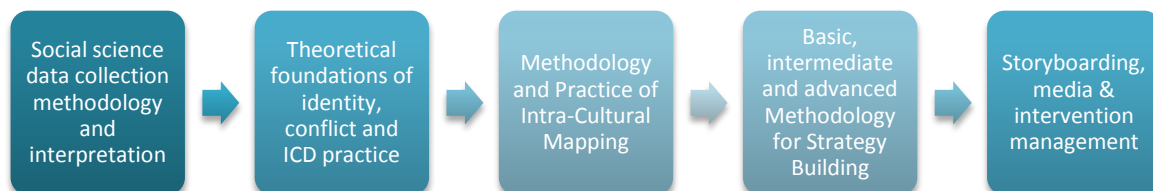
As the developer of Intra-Cultural Development tools and the administrative body for practitioners, the Organization for Intra-Cultural Development (OICD) is currently investigating the most effective ways in which to allow organizations to integrate Intra-Cultural Development into their programming. The following three categories of service outline three ways in which Intra-Cultural Development can be incorporated into current or future programming.

Consultancy Service

The OICD can offer consultancy services to governmental and non-governmental agencies and organizations whose work is independent of specific political party agendas. The OICD can provide consultancy and advisory services on an *ad hoc* basis, providing new theoretical and methodological perspectives to projects already in motion. By incorporating some or all of the tools of Intra-Cultural Development, a consultancy service can be effective in detecting and highlighting new linkages between and across communities and groups. This can serve to elaborate new strategies and possibilities within current programming efforts.

Conferences and Workshops

The OICD can currently offer workshops that help professionals from governmental and non-governmental agencies and organizations to integrate Intra-Cultural Development theory and practice into their programming. Workshops can include some or all available tools and perspectives, and can be tailored to a wide range of human development challenges, aiming to increase efficiency and effectiveness across a diverse range of contexts. The workshop program includes:



The duration and intensity of workshops are tailored to meet the needs of the participants. For organizations and agencies that would benefit from all the above components, the OICD suggests a course of at least three full days. However, for an advanced workshop covering each component in depth, the OICD suggests a full ten day workshop. The OICD is exploring the possibility of issuing practitioner licenses to participants who complete ten day advanced workshops.

Licensed OICD Practitioners would operate under the guidance and support of the OICD, allowing clients/collaborators to add Intra-Cultural Development capacity to existing human resources. Practitioners are invited to take part in annual Conferences on OICD theory and methodology, and are able to access all OICD resources, and to utilize the pre-intervention Strategy Review Committee.

Complete Program

An Intra-Cultural Development Program (ICDP) systematically progresses through all the phases of Intra-Cultural Development, supplying the client with a comprehensive Intra-Cultural Development Strategy and recommendations for its implementation within any given development context. OICD teams can work either independently or alongside existing development staff to build the Strategy, providing optional training during the program to allow client staff become practitioners in the process. Complete programs include:

- Research and data collection/compilation/management
- Intra-Cultural Mapping build and Interpretation
- Strategy Build and key concept-cluster priority listing
- Verification phase management
- Implementation phase: Storyboarding and information service development
- Recommendations for Implementation and/or OICD-led management of Implementation phase and Information Services.
- Optional phase-by-phase training service for client staff

For more information on services or any other aspect of Intra-Cultural Development contact the OICD Director, Dr. Bruce White bwhite@oicd.net

Thank you for your interest in Intra-Cultural Development.

