

Strengthening Endogenous Development in Africa



A Methodological Guide



CECIK



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0.0 Preface

The Comparing and Supporting Endogenous Development (COMPAS) network has been working since 1996 on facilitating people centred, community-based development in different parts of Africa. Initially, COMPAS' activities focused on programmes aimed at enabling rural communities to increase their agricultural production. Gradually, COMPAS partners gave more attention to environmental issues, health, and the use of local knowledge and resources.

As a relatively new approach, COMPAS sought to enable all partners to be creative in their respective paths about how to support endogenous development. In 2007, the book *Learning Endogenous Development – Building on Bio-cultural Diversity* was produced highlighting case studies from network partners to show how they had implemented endogenous development over a 10 year period. In 2008, the book *Endogenous Development in Africa* was produced in which an evolving framework for endogenous development was presented, including methodological steps taken by the different COMPAS partner organisations in various countries. A generic methodological guide with tools to strengthen and support Endogenous Development at community level was not yet available.

Now COMPAS seeks to consolidate the experience of its network partners into a systematic framework and produce a streamlined methodological guide for its own field workers, and for those of other interested development agencies.

This draft methodological guide draws from existing COMPAS documents. However it was generated primarily from the field experiences of COMPAS Africa partners at the methodology and assessment workshop organised in Wa, Ghana, from 12-21 April 2010. In this workshop, all COMPAS Africa partners shared their methodological approaches. The overall facilitation and preparatory framework for developing strategies, methods and tools, was developed by Peter Gubbels from Groundswell International. This guide therefore integrates compatible methods and experiences from COMPAS partner organisations as well as other organisations, including the Coady International Institute and Groundswell International.

This methodological guide is a “living document”, designed to for further contributions, suggestions, and criticisms by all in the development community who seek to continuously improve their practice in empowering rural communities to determine, initiate, and lead a development process “from within”.

0.1 Why a methodological guide on Endogenous Development?

This document assumes that a methodology for strengthening ED is highly relevant, adds value, and merits being adapted and applied widely in mainstream development practice.

The purpose of this guide is to enable interested field workers and programme managers throughout Africa to answer the following questions:

- How is endogenous development relevant to the work that I am doing?
- What in practical terms do I need to do?
- How can I adapt the methods, strategies and principles of ED to my existing work?
- How will I know if I have succeeded in strengthening endogenous development within communities in the program area?

These are questions likely to be raised by practitioners engaged in development work, when they first hear about the concept of endogenous development.

In this light, the specific objectives of this guide are to:

1. **present a comprehensive understanding of what endogenous development** is and what the implications are for working with communities to improve their well-being
2. **improve coherence and good practice in supporting ED** -provide principles, concepts, methods and strategies that work in almost all contexts to support the planning, implementation, monitoring and evaluation of interventions designed to improve the well-being of rural communities.
3. **facilitate continued learning- based on a common methodological framework** to structure continued sharing of experiences, lessons, challenges and innovations in support of ED across programs, countries and regions in Africa. The guide is not meant to be a static document, but rather a common platform that enables field workers to learn, innovate and strengthen their work.
4. **improve effectiveness, sustainability and impact of rural development interventions** by and sharing good practice and lessons to guidance field workers who support people centred approaches, where communities themselves take initiatives, take collective action to improve their well-being, using primarily local resources

0.2 Who is the methodological guide for?

This guide is designed primarily for field staff, and local leaders working at the community and district level.

Within this guide, they will find a practical framework (or methodology), consisting of principles, strategies, methods, tools, lessons, and what steps to take, to strengthen the capacity of communities to plan and implement their own local initiatives, either in new programmes, or that can be integrated into already existing programmes (i.e., in agriculture, livelihoods, health, natural resource management, climate change adaptation).

0.3 How do I use the guide?

This document serves as a practical resource for learning and adapting strategies and methods proven to have strengthened the capacity of rural communities for Endogenous Development.

This guide cannot replace the learning by doing and discovering. However, it is designed to help field workers engage in analysis and dialogue with communities about endogenous development issues, leading them to undertake initiatives for their own well-being, taking into consideration not just economic, but the environmental, social, cultural, spiritual dimensions of life.

One use of this guide is to help field staff examine their own attitudes in how they work with communities, and take into account the world views, cultural values of the people. The guide contains a variety of methods to work with communities themselves to gather information and inform decision-making. The aim is to help communities deepen their vision of their “well-being” in all its dimensions, and to recover and give value to indigenous knowledge and culture, when designing initiatives to help achieve this vision.

A key use of this guide is to help field workers act in ways with communities that enhance, not unintentionally undermine, the endogenous knowledge, capacity and initiative of communities.

04 How not to use this Guide

This guide is not a blueprint. It is not designed as a manual. It does not contain recipes. There is no one “best way” to support endogenous development in all circumstances. There are a diversity of methods to enhance ED.

Instead this guide presents a framework, a set of inter-lined strategies, and a progressive set of steps. These help the field worker to achieve the long term goal of enabling communities to reach their full potential for a continuous development process that is driven from within, but that also draws from external knowledge and resources.

Based on the practical experience of many field workers, this guide outlines a general pattern of how to support ED in a given program area over time, as communities strengthen their capacity, self-confidence and sense of identity. The guide can be adapted to most field situations, sectoral themes, and institutional settings.

It is not recommended to use this guide unless you are prepared for a possible shift in your personal attitudes, and to perhaps walk a different path as a field worker.

Part One: Understanding Endogenous Development

1.1 What is Endogenous Development?

Endogenous development is already present and active in all communities. It has been for centuries.

Communities in Africa have pursued their process of development and survived, indeed often thrived, since time immemorial, without the advice of outside experts and without depending on major flows of external inputs. Africa's peoples have acquired sophisticated indigenous knowledge that shaped their world views, and created distinct, yet similar, cultural identities. Over the centuries these cultures have been dynamic, subject to continuous change. There is ample evidence that diverse peoples in Africa have led and managed their own community development and can be highly creative and effective problem-solvers and social organizers. Their very cultural survival under in many challenging environments and circumstances in Africa demonstrates enormous capability for endogenous development.

Endogenous Development (ED) can be understood as localized change that is essentially initiated from within communities, mobilizes and harnesses local resources, and retain benefits within the locality. It consists of a set of collective capacities to undertake local initiatives that are determined, led, and controlled by local people and communities, to improve well-being, that draws from both internal and external resources. Endogenous development is based on local peoples' own criteria of development, and takes into account not just the material, but also the social, cultural and spiritual well-being of peoples.

Endogenous development or “development from within” does not mean that local communities are isolated from the outside world and the opportunities that may be available there. ED also entails people drawing knowledge (and resources) from external sources, but only when it supports local knowledge, institutions, initiatives, priorities, cultured and worldviews.

1.2 How do outside interventions relate to Endogenous Development?

Endogenous development, itself, is not a methodology. This is because a methodology consists of strategies, principles, methods and tools used by outsiders working with communities.

Endogenous development is not an approach that outsiders undertake, because ED is based on what communities do for themselves, to improve their well-being, “from within”. It is local people, with their own resources, values, knowledge and organisations who drive endogenous development.

For the purpose of this guide, it is important to distinguish clearly between endogenous development itself, what communities do, and interventions by outsiders to strengthen, support, catalyze or enhance endogenous development. **This methodological guide is about the latter.**

The actions and interventions of external actors, even if designed to support ED, should not themselves be considered as part of ED. Doing so can lead to paternalism, and create dependency. As explained later, an effective intervention strategy to support ED must have a way to “phase out” this support, after communities have gained capacities required to take initiatives by themselves to improve their well-being, including negotiating for outside resources to help them meet their goals.

1.3 Is Endogenous Development the same as participatory development?

No. Endogenous Development is already present and active in all communities. It does not just come into existence when outsiders arrive with a participatory project.

Rural people in Africa, to some degree or another, are already acting to improve their economic, social, cultural and spiritual well-being, “from within”. They live their lives, innovate, test new ideas, seize new opportunities, and solve social and economic problems, without depending on outside experts, or resources, or participatory projects.

In practice, “participation” often has more to do with enticing local communities to join externally driven agenda rather than to strengthen on-going, locally driven processes of change. Participatory development often usurps, rather than catalyzes local initiative. The key issue is “who is participating in whose program”? Even if benefits accrue to the population, the question of ownership and control is not always clear.

Endogenous development begins with local livelihood strategies, values, institutions and resources. Priorities, needs and criteria for development may differ in each community. They may not always be the same as those of a government or NGO field workers, even those using participatory methods.

Over the years, proponents of participatory approaches have increasingly recognized the importance of taking local knowledge into account, especially for baseline data collection and problem identification during the initial project stages. However, when it comes to the design and implementation of activities stage, external interventions still often do not seek to build on local peoples’ knowledges and strategies. Moreover, many participatory approaches continue to have difficulties in overcoming implicit western biases, stemming from the neoliberal economic paradigm, external funding, and the requirements of the project cycle.

However, this methodological guide for strengthening endogenous development does use participatory methods, and community-led approaches. These include methods from Participatory Learning and Action (PLA) and Participatory Technology/Innovation Development (PTD/PID).

However, how these methods are used is distinctive. This methodological guide interrogates the issues of western bias by making local peoples' values, knowledge, institutions, livelihoods, priorities, culture, and locally available resources the starting point for dialogue.

The focus of this methodology for strengthening ED is to help rural people develop their own processes of analysis, initiative, action, and assessment.

1.4 Forces undermining Endogenous Development

To develop an effective methodology to strengthen ED, one must understand how ED has evolved, and what forces are currently undermining it.

The ability and effectiveness of communities to undertake ED, while yet resilient, has been greatly undermined in recent decades. While a capacity for ED is present at some level in all communities, the evidence gathered from many field workers is that the power of initiative and overall local capacity of communities for ED has been in decline over time.

What are the forces undermining ED? First, neoliberal economic policies, but also promotion of technological and scientific change has continually ignored local needs and indigenous knowledge. These changes impose options on communities that undermine endogenous initiative and livelihood strategies that keep benefits within the local area. Neoliberal policies for structural adjustments, although changing now, have resulted in favouring external markets, foreign investments and cash crop production to the detriment of local industry and food security. Under the Green Revolution, the introduction of hybrid seeds and fertilizers has contributed to the loss of indigenous varieties, and low cost ecological practices to maintain fertility and reduce risk.

Western economic mechanisms, values of consumerism, science and technology are increasingly displacing traditional cultures and knowledge systems throughout Africa. Religions, Western and Eastern, are also taking their toll on traditional systems. Converts, who regard traditional forms of spirituality and other belief systems as superstitious and pagan, condemn and reject them. These combined forces work to discredit and displace traditional systems. The traditional systems are often disregarded. Very little is done under Africa's Westernised governments to build on and improve traditional systems for endogenous local development.

The capacity of local cultures for endogenous development is further weakened when the younger generation is attracted by the dominant culture and move away from their cultural heritage. Through formal educational systems, religious influence, modern science and technology, Africa's young are being alienated from their cultural roots, and from endogenous ways of development.

Yet, as noted above, despite the erosion, traditional cultures display a remarkable resilience. Most traditional cultures have found ways to maintain their lifestyles to a certain extent, adapting to outside influences and forces, as they have done for centuries. Though not openly expressed, traditional values, knowledge, concepts and practices, still play an important role in the decision making processes of rural African people. This, of course, includes both the negative and positive aspects of traditional practices.

1.5 Endogenous Development as a rights-based approach

Endogenous development is founded on the principle of self-determination, which is also reflected in international laws such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Convention on Biodiversity (CBD). Endogenous development is already present and active in all indigenous and local communities and reflected in their capacities for self-determination. However, many communities face an undermining of their capacities for endogenous development.

At the same time, communities have substantive rights to the protection of the environment and their ways of life. When government agencies want to implement environmental laws and policies, communities often have procedural rights such as: right to information on proposed activities on their land; withhold their consent to any activities until they are satisfied with the social and environmental integrity of such plans; participate in the development of conservation plans; seek access to justice if their rights are infringed. Often, communities are unaware of their rights, unable to affirm them at the local level and/or unable to hold officials accountable to the standards and procedures enshrined in national and international law.

In this context, constructive engagement with external stakeholders and regulatory frameworks according to communities' locally defined priorities and values is essential. Endogenous development is embedded in their customary laws and enshrined in national and international legal instruments. But communities face many challenges when engaging with the national and international laws. For example, communities' regard natural resource use, culture, spirituality, and traditional knowledge as integrally linked, yet the law addresses them separately.

Communities thus face the choice of either rejecting or engaging with these inherently limited frameworks. While the former is virtually impossible because of the strength of national legal systems, the latter raises questions in the community about how to manage the interface between their holistic ways of life on the one hand, and disparate legal frameworks and their implementing agencies on the other.

Bio-cultural community protocols help communities adopt a rights-based approach to their endogenous development. It is essentially a community statement of rights and commitments as well as intentions to determine its future. It details community knowledge, resources, assets and values, and can be used as a tool for safeguarding locally identified priorities. A bio-cultural community protocol clarifies local procedures as embedded in their customary laws, as well as terms and conditions for engaging with other actors such as government or conservation agencies. This way, communities effectively underscore that they are not merely “stakeholders” whose views may or may not be taken into account, but are in fact rights-holders with entitlements under law that others are obliged to respect. A protocol helps the community articulate its norms and values in its own voices while still being understood by non-community actors.

By developing Bio-cultural Community Protocols, field workers can assist communities to negotiate access to external knowledge and resources, and a fair share of benefits deriving from their knowledge and resources, one of the key capacity areas for Endogenous development.

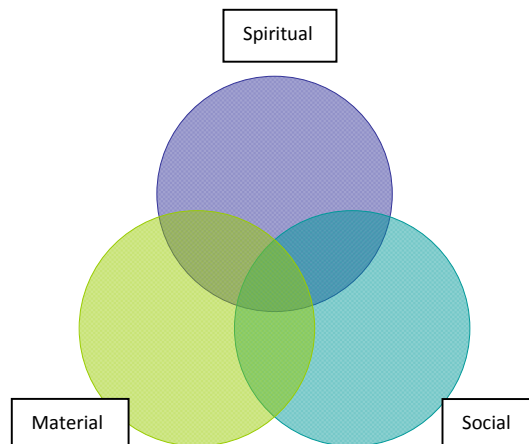
1.6 Key concepts in revitalising Endogenous Development

The methodology for revitalizing endogenous development includes key concepts, principles and methods to overcome the forces that are undermining ED, including the often hidden western biases inherent in participatory approaches.

a) Appreciating People’s Worldviews

The most significant of these is the concept of appreciating rural people’s world views. Support for endogenous development seeks to make people’s worldviews, culture and livelihood strategies as the starting point of the intervention. Through action research, the practitioners of ED have documented that the worldviews of many indigenous cultures perceive effective development as requiring a balance and integration of material (economic), social and spiritual well-being. This balance is visually illustrated in the diagram below:

Appreciating the Holistic Worldview of Rural Peoples



A significant difference of the methodology to strengthen ED and other approaches is its emphasis on respecting people's world view including the cultural and spiritual aspects of the development process, in addition to the ecological, social and economic aspects. Additional concepts within Endogenous development, related to this are:

- taking cultural values seriously
- local control of the development process
- finding a balance between local and external resources

Support for endogenous development often requires careful methods to elicit and revitalise local knowledge, be sensitive to local culture, and help people select and negotiate for external resources that best fits their local conditions.

b) Holistic perspective

Rural people are much more likely, because of their more holistic worldview, to see the inherent connections and overlaps between the various dimensions of well-being. Most outside development agencies tend to be focused on only one sector or dimension, and because of their mandate, and worldview, may not understand how their work affects other key aspects of community well-being.

The methodology for strengthening ED takes a holistic approach that enables people, and communities (and the outsiders who work with them), to consider all dimensions (i.e. the whole system) of community well-being and how local people actually see their lives.

An effective approach to strengthening ED recognises that people have multiple and varied livelihood strategies, and therefore requires thinking in a non-sectoral, or cross-dimensional way (material, social, spiritual).

In a holistic development perspective, one component or dimension of well-being is not addressed in isolation without reference to how it affects and is affected by other components in the system of well-being. For example, in a traditional African family, livelihood activities can have a social or gender dimension, as well as have spiritual significance. Care is given to recognizing, affirming and valuing the multiple purposes of any one development activity. This principle of holism requires the field workers to broaden the lens with which they view people's livelihoods, in order to help communities better understand the issues and linkages that shape those livelihoods, and affect well-being.

In practical terms, this means when visioning and planning with communities, field workers help people identify and use the inherent linkages (or “synergies”) both:

- a) within the material world (i.e. between agriculture, nutrition, livelihoods, health, water, water, HIV-AIDS, family planning and the environment) and
- b) across the spiritual, cultural, social and material worlds

Within ED, field workers learn to help people change one part of the livelihood system only in careful reference to how it affects, and is affected by, the social, cultural (including gender) and spiritual dimensions of community life, as well as by the environment.

A holistic approach also means taking into account the external world. To improve livelihoods, communities will have to seek knowledge, and resources from a wide range of external actors: private sector; government ministries, and non-government organisations.

Taking a ‘holistic’ approach does not mean that a program has to address everything. Instead, it involves taking a broader perspective in the visioning and planning process with communities, and ensures that the multiple dimensions of any “entry” activity, and the linkages between them, are considered. After success with one activity, the situation changes, and the ED process leads to something new that often builds on the first.

The spiritual world in the African worldview

The spiritual world encompasses God the creator, the natural and human worlds as well as spirits. God the creator is supreme in this hierarchy. The spiritual world consists of different ancestral spirits that have different meeting places and specific responsibilities, tasks and

functions. There are, for example, spirits specialized in agricultural activities, technology development, natural resources conservation, rainmaking, security, human health care, dreamers etc. Some of the spirits warn people about the looming diseases, epidemics and problems that may be on the way towards affecting them. The spiritual world is responsible for the provision of blessings, fortunes, peace, harmony, unity, punishment and death. Punishment, misfortunes, epidemics and death are instituted if humans are not responding to the dictates and demands required by the spiritual world or a set of traditional bylaws are transgressed deliberately.

The spiritual world, being the authentic custodian of flora and fauna, does not always communicate directly with humans. Instead, nature and natural resources are used as an intermediary in sending any form of message through organisms such as birds, reptiles, insects, wild animals including vegetation. These specialized organisms are highly inspired and sensitive to perform visible actions that are highly systematic and clear and easily interpreted by the local elders and spirit mediums. The meanings of the interpretations are taken up seriously and put into action procedurally. Also, humans utilize specific natural resources to communicate with the ancestors. The spiritual world therefore inspires a complete “Worldviews Care System” that keeps intact the unique connectivity of the spiritual, human, and material world. According to African culture and belief systems there is no direct communication to God. Effective communication is only done through our ancestors who will receive answers and replies to our concerns from God and dish them down to us.

The spiritual world influences all forms of endogenous Development. African people’s knowledge, worldview and culture are the products of the spiritual world. It is therefore from this perspective that in all development initiatives emanating from the people themselves there are several spiritually guided and inspired natural experts, innovators, traditional medical doctors, rainmakers who all are ready to contribute towards strengthening endogenous development but under the banner of traditional bylaws. These bylaws keep the communities within the realm of traditional values system.

All this wealth of expertise is not coming from any Collage or University but it is oozing from the spiritual world itself for the benefit of all communities.

c) Use of local resources

The holistic perspective also applies in taking a broad view of how many different types of local resources within the community interact to support development. In this light, it is useful to briefly review the characteristics of 9 types of local resources used by people to construct their well-being. The term resource is being used in the broadest sense, to achieve community well-being, including the material, social and spiritual dimensions.

Resources are not just material things people *use* in building livelihoods and well-being: they also encompass people's *capability* to be and to act (both individually and collectively).

- 1 **Physical or produced resources:** human made things such as houses, local buildings, roads, paths, and water wells, schools, modes of transportation, infrastructure, tools, and machinery, livestock, jewellery.
- 2 **Economic and Financial resources:** markets of goods, food, labour, ownership, price relations, access to credit; money and savings owned by individuals, families and the community-at-large, as well as access to credit, reciprocity
- 3 **Human Resources:** comprises education, skills, health, nutrition, experience and knowledge (both external and indigenous) of individuals in the community. It also includes services that give the wider community access to knowledge. It includes the ability to innovate, test and adapt new ideas
- 4 **Social resources:** refers to family systems, clans and kinship groups, leadership, social organisations, local institutions, relationships and networks which facilitate co-ordination and management of livelihoods tasks and which provide critical support in times of crisis. It consists of elements essential to inter-community organization (trust, support, cooperation, information exchange) and recognizes the importance of values and norms for self-help, collective action, and volunteer work for the community.
- 5 **Natural Resources:** include lands, vegetation, seeds, water, animals and natural ecosystem processes including nutrient cycling and fixation, soil formation, biological control of pests, common property.
- 6 **Political Resources** comprises the network of informal and formal political alliances which provide access to resources and confer decision-making authority.
- 7 **Cultural resources:** includes those norms, beliefs, festivals, art, language and values which create a sense of common identity. Culture also assigns roles, confers status and determines entitlements and obligations of different social groups (based on gender, caste, age, ethnicity, etc.)
- 8 **Spiritual resources:** includes spiritual leaders, beliefs, sacred places (such as forests, groves, wetlands, ponds, trees, animals, crops), rituals, reverence, ancestors and values which extends this life beyond the visible into spiritual realities. Spirituality also assigns roles, status, entitlements and obligations to act in accordance with spiritual realities.
- 9 **Coercive Resources** which includes authority to apply social sanctions or use force. It is a means of enforcing social norms and maintaining adherence to community by-laws

Within the holistic perspective of the methodology promoting ED, changes in any one type of local resource often interact in complex ways with other forms of resources, to improve well-being. The field worker helps communities recognise and consider how to mobilise and combine these different local resources, to achieve their vision of well-being.

Part Two: A methodological framework for strengthening Endogenous Development

A methodology is how you are going to achieve something. It is like a “compass” which guides action in how to move forward towards achieving a given vision.

A methodology is a system of organizing principles, based on a collection of strategies, methods, proven practices, and processes, applied in a sequence to achieve the vision.

Methodology is a framework, which describes a repeatable process to achieve a desired set of outcomes (or a vision), and also includes your basic assumptions, and the “theory” of how practical steps will lead to the vision.

2.1 Vision of Success

No methodology can be effective unless the field worker has a clear understanding, or a vision, in very practical terms, of “what success looks like”. Once the vision of success for ED is clear, the field worker can start using various strategies and methods to achieve it, step by step.

Without a vision of success, there is a high risk of “getting stuck”, doing many useful things, but not progressing in strengthening community’s self-reliance and ability to control and sustain their development “from within”.

The vision of success can vary from one context to another. Even if a clear vision is developed with communities, it is likely that as things start to change, and progress is made, that the vision will have to be revised or “stretched”. As people in communities build their self confidence, their capacities, and their sense of their full potential, they will begin to recognise the need to coordinate with other villages to share resources, learn from each other, and increase their negotiating power. Methods for eliciting a vision of effective ED is presented later in this guide.

What follows is a “generic” vision of success for ED, constructed from the practical field experience of COMPAS Africa network members, and other development practitioners, from many years work. All elements of this generic vision are considered important for ED. The specific changes under each element will differ from one programme to the next.

The context of this vision is a geographic locality or “programme area” consisting of 20 to 30 communities sharing similar conditions. The aim of the outside intervention is to use the methodology to strengthen ED, reaching or influencing a majority of villages within the area.

The methodology assumes that the field workers will be able to undertake a “long term” multi-year programme to strengthen ED and that an adequate budget is provided.

Development is about change leading to improved well-being. Change means that communities, or leaders, or groups, or organizations within communities, do something different than before, in terms of new practices or behaviours. Endogenous development is best reflected or “seen” as things that local leaders, organizations, or institutions do differently. ***The most practical way to describe a vision of success is to be specific about all the various changes in practices or behaviours would occur within the locality as a result of strengthened ED*** (at the local organizational, institutional, community or inter-community levels).

Vision of success for strengthened Endogenous Development in a locality

1. Changes in the local management of natural resources

Communities

- create and use a physical map and a natural resource management plan for their land with action plans
- implement long term initiatives to conserve or regenerate their natural resources
- have and apply mechanisms to regularly assess & monitor and diagnose natural resource degradation issues
- have control, manage and take benefit from natural resources in their area
- conserve key natural resources as habitat for spirituality, bio-diversity, or eco-tourism
- have legitimate local institutions that create and apply bylaws for natural resource management
- stop short term community practices like bush fires and tree cutting that deplete natural resources
- have regained their indigenous knowledge systems on natural resource management
- propose, negotiate and access external support for community based natural resource management
- negotiate with NGOs, governments about their appropriate role to protect natural resources, and benefits

2. Changes in the diversity of livelihoods strategies of different groups in the community

Communities

- ensure that an increasing part of livelihood activities depend on locally available resources and generate economic gains that stay within the locality
- have undertaken initiatives to diversify livelihoods for different interest groups
- build linkages for farmer groups for production and marketing
- Increase market access for local products and negotiate improved prices (fair trade)
- revitalizing indigenous food crops
- take initiatives that improve the economic and livelihood security of individuals and households

3. Changes in the local leadership and governance systems

Communities

- have leaders that create a strong common vision of well-being, and priorities for action
- broaden the base of leadership and governance at community level by assigning more roles to women and youth in the development process
- involve traditional institutions, and spiritual leaders to help create common sense of identity and purpose when discussing development initiatives
- have mechanisms for accountability and transparency in use of resources and making decisions
- make decisions are inclusive of different interest groups in the community
- have sensitised traditional leaders on the need for accountability and transparency
- have effective mechanisms in place to deal with inter-community conflicts

- mobilize and motivate volunteers to serve the community
- ensure effective intra-community collaboration between different local groups
- ensure firm respect and recognition of traditional institutions by government and NGOs

4. *Changes in the scope and effectiveness of community processes to undertake local initiatives*

Communities

- make their own development plan or objectives, reflecting agreed priorities
- regularly conceive and undertake initiatives that generate tangible benefits for all members
- do participatory action planning and implementation of development initiatives
- regularly do self-assessment and monitoring of self help activities
- identify and address needs, diagnose problems, seek opportunities
- meet regularly, without depending on outsiders to assess progress in achieving their vision of well-being
- mobilize available local resources, including cultural, social and spiritual, to support initiatives
- create a strong local sense of ownership of its initiatives
- have in place structures responsible for planning, implementation, management, reporting, and assessment of local initiatives
- have capable local volunteer facilitators to lead diagnosis, planning and assessment

5. *Changes in intra-community dialogue and collaboration processes*

Communities

- have improved processes of intra-communication and dialogue resulting in community cohesion
- reduce conflicts by strengthened conflict management processes
- have vibrant and healthy intra-community relationships among genders and generations and education levels
- have formed a strong intra-community structure, representing all major interest groups, to lead and coordinate self-help activities
- convene all major interest groups (women, youth, CBOs, clan leaders) to set priorities and decide on actions
- have traditional institutions that support and engage in initiatives that improve community well-being
- engage groups and CBOs to contribute to community-wide initiatives in addition to activities benefiting their members only
- create a strong sense of identity, community, cohesion and belonging

6. *Changes in processes to identify, make visible, test, and extend improved practices*

Communities

- Identify local innovations and spread them
- learn and adapt new ideas
- test new ideas (experimentation) and share the results to all interested
- have structures in place to systematically extend or spread improved practices to new families
- make effective use of indigenous innovations and expertise
- revitalize and re-construct relevant indigenous practices
- engage in local research, experimentation and technological development
- actively seek outside knowledge and support from technical organizations

7. *Changes in inter-community collaboration and cohesion*

Communities

- provide support to spread proven innovations and processes to neighbouring communities
- have mechanisms exist to link communities and build inter-community dialogue and relationships
- conduct productive dialogue for mutual sharing, learning and inspiration
- participate in platforms for knowledge sharing, advocacy and accountability
- share indigenous knowledge through inter-community dialogue
- meet regularly with other communities within the locality to share experience and coordinate joint action
- support inter-communication capacity building (training and exchange visits)
- engage in inter-community initiatives for local advocacy and negotiation of resources

8. *Changes in cultural practices that foster internal changes in people's attitudes, sense of dignity, self-confidence, and value given to their culture and knowledge).*

Communities

- valorise and revitalize cultural resources
- have traditional institutions that take a lead to mobilize and facilitate community development and collaborate with relevant development partners
- ensure that all outside interventions respect traditional values and bylaws
- create a strong sense of cultural identity, belief in themselves and pride in their identity
- encourage the respect for the local language, culture and its use in primary education
- have vibrant belief systems, values and norms starting at family level
- Promote Inter-generation dialogue and social solidarity
- Sensitize people to appreciate their indigenous knowledge by working with older wisdoms
- Revitalise community social platforms for development e.g. festivals, funerals, community meetings

9. *Changes in spiritual practices that foster internal changes in people's attitudes, sense of dignity, self-confidence, and value given to their spirituality and knowledge).*

Communities

- promote respect for different religious and spiritual beliefs within their village
- valorise and revitalize spiritual resources
- retain and expand community sacred sites and other protected areas
- engage in inter-cultural dialogue between different belief systems that can easily coexist
- engage traditional spiritual institutions (such as spirit mediums and earth priests) to participate in community development
- ensure that all outside interventions respect traditional values, rituals and bylaws
- seek the recognition and respect of spiritual healers by conventional systems

10. *Changes in roles of women in community development based on revisited and revitalized traditional mechanisms for gender equity and in their relationships with men toward greater equity*

Communities

- encourage and support greater diversity of roles for women
- enable increased participation for women in development issues
- empower women to identify and address their needs
- increase social and economic mobilization of women groups increased

- reflect on and discuss controversial issues surrounding negative practices openly and are able to make informed choices to modify, change or even adopt other less negative practices
- improve access of women to productive resources
- enable women to participate in decision-making processes at the community level
- promote and support traditional women's institutions
- identify and revitalize traditional mechanisms for gender balance
- analyse gender dynamics for more equitable development of both genders

11. *Changes in relationships with external sources of knowledge and resources*

Communities

- negotiate with external NGOs and government agencies to ensure development initiatives are demand-driven, locally led and resourced rather than supply driven
- improve their access to external knowledge and resources
- transform the way that external agencies work with communities, to ensure greater local control of development processes and decision
- formulate their customary laws and rights within the framework of national and international laws in community protocols
- negotiate community protocols with external agencies to negotiate access to external knowledge and resources, and a fair share of benefits deriving from their knowledge and resources
- Improve collaboration between local government and traditional councils
- dialogue and engage equitably in a culturally sensitive manner with external agents
- have genuine/equitable partnership with outside agencies
- develop interface between external and indigenous knowledge and approaches for development
- ensure that political parties, development agencies, and outside structures work in a way that does not undermine, but strengthens endogenous development and local initiative
- increase claims of rights and to have a voice in decisions affecting their well-being with local government and external agencies
- regularly seek out new ideas and opportunities from external sources with potential to improve well-being
- coordinate action to negotiate support from local government or technical agencies in support of collectively agrees priorities

12. *Changes in the processes to manage local/external economic resources*

Communities

- become more aware of their resource base and assets that can be used for improving their well-being
- rejuvenate their indigenous seeds, plants and recipes
- make more effective use of their own seed varieties and production methods for food sovereignty
- do not wait for outside help, but better manage their internal resources for development
- Improve their self reliance by better management of their local resources
- Improve mechanisms to management and account for use of local and external resources

13. *Changes in how communities advocate for policy reforms and practices*

Communities

- change the way external agents to work with community
- have effective local institutions to dialogue with external institutions
- are more effective in their lobbying and advocacy skills

- engage with district stakeholders/relevant
- engage in dialogue and advocacy to promote their interest with external institutions
- Sensitizing local people, Traditional authorities and institutions on policies on NRM, health, education

2.2 Capacities that communities need to achieve their full potential for ED

For communities to make changes to improve well-being, and engage in new practices or behaviors, they often have to strengthen existing, or develop new capacities. ***Strengthening community and local capacity lies at the heart of the methodology to strengthen endogenous development.***

One can understand “community capacity” as the characteristics and abilities of communities to identify social, cultural, spiritual, economic and environmental issues affecting individual and collective well-being of their members and to mobilize their resources to take collective action to address these issues. These “issues” can either be related to problems, or to emerging opportunities to improve to well-being.

What are the different local capacities that communities need to have, or strengthen, to achieve this vision of a successful process of endogenous development?

Thirteen major capacity areas can be identified as being necessary for communities to be effective in undertaking ED, in light of the vision of success described above.

Capacities required by communities for effective ED

1. Capacity to manage natural resources
2. Capacity to promote community livelihoods
3. Capacity for effective local leadership and governance systems
4. Capacity to strengthen intra-community collaboration and cohesion
5. Capacity to identify and make visible and extend improved practices
6. Capacity to promote inter-community collaboration and cohesion
7. Capacity to manage, valorise and revitalize cultural resources
8. Capacity to manage, valorize and revitalize spiritual resources
9. Capacity for Promoting Culturally Sensitive Expressions of Gender Equity
10. Capacity to negotiate access to external resources
11. Capacity to manage local/external economic resources
12. Capacity to plan, monitor, access and evaluate local initiatives
13. Capacity to advocate for policy reforms and practices

By strengthening or adding to these local capacities, an external agency can help local communities reach their full potential for ED (i.e., achieve the vision of success) over time. This often takes several years of support.

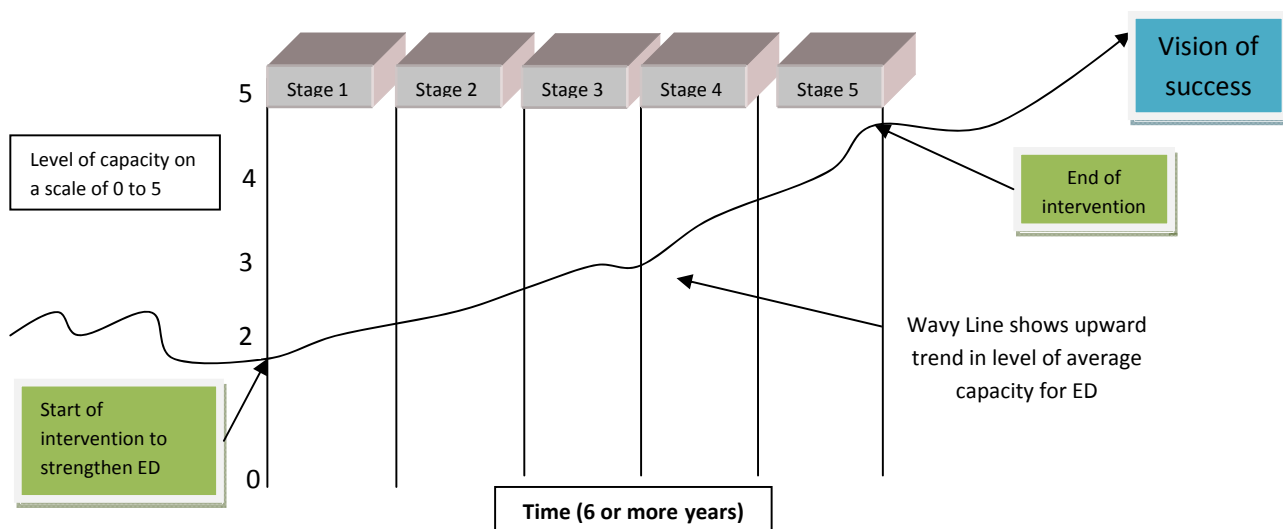
There are different ways to describe or reformulate these capacity areas. Some capacities can be combined. Others can be split apart into several more specific capacities. The list above is best seen as a type of “check list” to consider when you, the field worker, develop your own vision of success. Once you have done this, you ask the question, for each major change in practices or behaviors the communities undertake, “what are the capacities that communities need to make this set of changes?”

2.3 Visualising the methodology for strengthening Endogenous Development

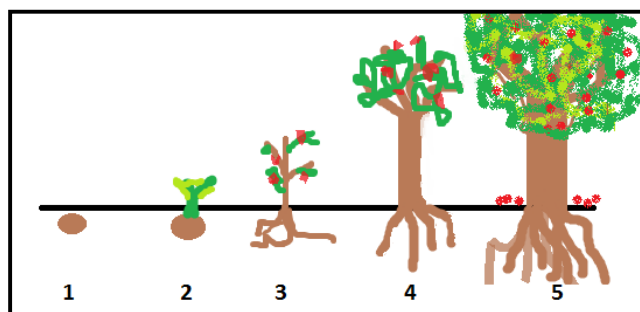
In simple terms, the methodological framework for strengthening ED should now be clear. What the field worker must do is help communities in the programme area strengthen these 13 capacities. The more these capacities are strengthened, the more able the communities will be to undertake an effective process of ED, and improve their well-being.

Below is a graphic that illustrates the process (and stages) of strengthening capacities for ED. The wavy line represents the average level of all the 13 capacity areas listed above. At the start of intervening to help communities strengthen their capacities, remember there is always some level of local capacity for ED. For this reason, the line of average capacity for ED does not start at zero.

Figure 1. Visualising the process and stages of strengthening capacities for ED



The horizontal axis represents time in number of years of the program. The vertical axis represents the level of capacity of ED, using a scale of 0 to 5. Level 5 represents the vision of success, (i.e. the communities having reached their full potential for ED). Later, this guide describes a method for assessing the level of capacity using the analogy of the growth of a tree, as follows. Level 5 of capacity is equated with a fully mature and strong tree.



Capacity scale

- 1 = embryonic, nascent, dormant
- 2 = sprouting, emerging
- 3 = growing, young, some fruit, still needs nourishment
- 4 = well-developed, starts to bear some fruit
- 5 = fully mature, strong, self-reliant, resilient

Strengthening “Community capacity” is complex and takes time because communities are diffuse, nebulous, social and cultural entities, with many diverse dimensions and groups. In general terms, ‘community’ is defined as a group of people adhering to a common identity. Yet, individuals are adhering to multiple identities. The field worker must find a way to promote “intra-community collaboration”. To strengthen ED, and benefit the entire community, he or she must help mobilise many different interest groups, the traditional institutions, and CBOs. Focusing on just one part of the community, for example the youth, or women, will not be sufficient.

Endogenous development is a process that people and communities must lead themselves. The role of an external agency is to catalyze and support ED through strengthening local capacity. While field workers have their own plans and carry out support activities, they cannot

implement development activities for people. They should not “do for people what they can do for themselves.” The effective field worker for ED must always ask:

- How will this process continue when our support and resources have ended?
- How can we strengthen local leadership and capacity to sustain this process?

The rhythm and pace of learning and change must be driven by the communities, not by the field worker and their agency. People in the communities are fully engaged in their lives, and have only limited time to engage in meetings, and take up and manage new initiatives. It will take time, often more than 6 years.

If progress will be slow in each community, it would be wise to engage many communities at once, in an effort to have a broader influence in the larger programme area. Aside from cost effectiveness, working at a larger scale, say 10 communities at once, is good practice. It presents significant opportunities for inter-community learning and sharing. The most dynamic communities will provide examples to inspire and motivate the slower communities, and even share resources in the form of experience and leaders who can offer training. Also clusters of communities working together have more legitimacy and clout in negotiating for outside resources. Yet, the number of communities to work in also depends on the capacities and resources of the organisation.

The methodology for strengthening endogenous development cannot be effective if only a few isolated communities are engaged. A key strategy of the methodology is to quickly engage many communities in learning from each other, sharing resources, working in solidarity and coordinating action.

The assumption is that an external organization will intervene long enough to strengthen local capacity for endogenous development and then transition out of a direct support role, as local capacity for ED grows in many communities.

By the end of a successful intervention, in a given program area, there should be at least 40 to 60% of the communities who have developed a strong capacity for ED, continuously take initiatives and collective action (as circumstances change) to improve livelihoods and community well-being, act together to negotiate their interests with outside agencies and collectively advocate for a voice in shaping policies and decisions affecting their livelihoods.

2.4 Five Stages of a methodological framework to strengthen local capacity for ED

Strengthening community capacities for ED is a complex, long-term endeavour. Focusing on one or two capacity areas will not be sufficient to enable a community to strengthen all their capacities and reach their full potential for ED (material, social, spiritual). An effective

methodology to strengthen ED, therefore, must go through different "phases" or stages. Not all the key capacities can be strengthened at once.

This is visualised in the stages shown in Figure 1 above. As the programme for ED passes through each of the different stages of support, the average level of capacities for ED increases.

Below is a generic guide of what the five stages of program development “may” look like, based on experiences of diverse organizations engaged in ED. It outlines a possible sequence of what community capacities are to be addressed and the nature of external support required, for each stage.

Table 1 Five-stage methodological framework to strengthen community capacities for endogenous development

	Stage 1- Initiation	Stage 2 – Deepening	Stage 3 – Expansion	Stage 4- Consolidation	Stage 5- Transition
<i>Focus</i>	Identify, Test New Techniques	Organization/Leadership	Self-Management	Sustainability/Self-Reliance	Linkages, Negotiation, Advocacy
Summary Objectives & Outcomes	<p><u>Communities are able to:</u></p> <ul style="list-style-type: none"> -identify resources, analyse opportunities, determine priorities; - engage in intra-community dialogue & collaboration; -identify, make visible new ideas, improved practices -mobilise local resources for collective action; - test and assess entry point activities that improve wellbeing - Generate early success and enthusiasm 	<p><u>Communities are able to:</u></p> <ul style="list-style-type: none"> - Build on and expand initial successes with new initiatives - Deepen analysis of their reality; develop their own action plans and well-being indicators for success; revalorize cultural knowledge - Integrate spirituality, gender & other priority activities using ED - Broaden inclusiveness -strengthen, renew governance/ leadership for ED -Spread successful practices to new families/communities - Develop draft community protocols 	<p><u>Communities & CBOs are able to:</u></p> <ul style="list-style-type: none"> - Lead efforts to diversify expand and sustain their ED process - Establish inter-community linkages and coordination - take steps to promote more diverse livelihoods, manage local/external resources, develop bio-enterprises, assess local initiatives, share results with others - Develop their own annual plans and budgets - Strengthen negotiation power 	<p><u>Communities & CBOs are able to:</u></p> <ul style="list-style-type: none"> - Sustain and self-finance core ED initiatives & process, a.o. through CBO-based bio-enterprises and marketing - Achieve 30-40% outreach in the spread of practices - Strengthen inter-community linkages, learning and sharing - Spread successes in local program area through wider networking - Increase self reliance to plan implement, monitor, assess, new initiatives, and access outside knowledge & resources - get benefit sharing arrangements 	<p><u>Communities & CBOs achieve:</u></p> <ul style="list-style-type: none"> - full self-reliance and ownership of a holistic, sustainable ED process - Increased linkages to broader inter-community networks -strong relationships with external agencies & donors -negotiate community interests - advocate for a voice in influencing policies and decisions on priority issues (local or national) affecting livelihoods -Link with and learn from wider movements
Support Roles	<p>Community Entry: Establish trust; learn world view & local protocols</p> <ul style="list-style-type: none"> - Facilitate diagnosis of local context, development history, assets & priority concerns. Include perspectives of women other marginalized groups. - Support seeking, making visible new ideas and local innovations, --identify opportunities and solutions through cross visits. - Initiate action-learning on agreed entry activities; support testing new ideas to generate success. Take into account interests of women and other marginalized groups. - Start enabling Community to assume responsibilities 	<ul style="list-style-type: none"> - Build on enthusiasm of initial success; deepen holistic assessment and inclusion of different groups, including women; raise awareness and mobilisation of resources (spiritual/ cultural, natural) - Discuss customary laws and legal context of ED - Facilitate community protocol formulation - Continue to facilitate learning and innovation. Start integration of new livelihood activities based for different groups. - Begin training of community promoters. - Strengthen & broaden existing leadership, governance and emerging community-based organizations for intra-community dialogue/support - Transfer increasing responsibility to local structures 	<ul style="list-style-type: none"> - Strengthen local capacities such as: management, planning, budgeting, implementation, monitoring and evaluation. Promote equity in participation and leadership, including for women and men. - enable communities to make their own plan and budget. - Support outreach to more communities, and inter-community linkages in local program area. - Continue to facilitate learning and innovation, diversification of livelihoods. - Increase abilities of local structures for management, accountability Do more on gender equity 	<ul style="list-style-type: none"> - Strengthen organizational self-reliance to take new initiatives and spread outreach - Expand outreach to at least 30-40% families in each village -Reach half of communities in the local program area. - Strengthen local capacity to negotiate with external agencies, government and sources of external support. - Initiate transition process to reduce direct support. - Shift nearly all responsibility for the ED process to be led and managed by intra and inter community organisations and leaders. 	<p>Phasing out: End direct funding and support.</p> <ul style="list-style-type: none"> - Maintain strategic contact with inter-community associations for sharing experiences, learning, information sharing -engage interested dynamic communities to serve as a learning site for new program areas; -engage best leaders to provide training services to new sites. -help community and inter-community leaders learn to advocate for having a voice in decisions affecting their interests -promote linkages to wider movements for change, advocacy and learning.
<i>Time</i>	1 year (indicative time)	2 years	1-2 years	1-2 years	1 year

Key characteristics of the methodology of external support for the 5 stage framework

- In stage 1, it is important to understand the local history of development and local organizational structures, and build upon existing experience, knowledge, institutions, leadership capacity and resources
- From the very beginning, the aim of the external agency should be to give as much responsibility for the development process as possible on the communities. Each new livelihood initiative is a way to engage community members in strengthening their capacities, and learning how to assume more responsibilities for effective ED.
- After phasing out of direct support, the aim is that the communities, and local inter-community organizations will have been empowered sustain their endogenous development process on a continuously upward trajectory.
- After transitioning out of direct support, it would be mutually beneficial for the external agency to maintain a relationship at the inter-community level, for learning, sharing ideas, and support for communities to engage in wider networks and advocacy, or action research.

2.5 Well-being indicators and methods for stage 5 of capacity strength for ED: fully mature, strong, self-reliant and resilient communities

Capacity Area	Vision of Stage 5	Methodologies/Tools
Manage Natural Resources (NRM)	<ul style="list-style-type: none"> • Community has a physical map and a land-use/NRM plan with objectives • Communities have capacity to assess & monitor and diagnose key NRM degradation issues • Ability to propose, negotiate and access funds for CBNRM • Ability to negotiate with NGO, governments, EPA and international conventions to be clear who resources need to be protected for • Ability to powerfully share lessons on how community people are implementing global conventions • Community practices that devalue short-term economic value of resources and increase long term socio-cultural security • Communities have mechanisms to assess evolution of their natural resources • Communities take long-term initiatives to regenerate/conservate their natural resource base • Community and inter-community level have legitimate and recognized structures/institutions that can create and enforce bylaws for NRM 	<ul style="list-style-type: none"> ✓ Regular systematic, strategic planning by village communities and traditional institutions ✓ Ability of all generations to discuss the need for natural resource management and its socio-cultural benefits (made part of their lives) ✓ Ability to lobby and influence signatories of global conventions
Promote Community	<ul style="list-style-type: none"> • Within the locality, an increasing part of livelihood activities depend on local resource 	<ul style="list-style-type: none"> ✓ Ability to reflect on past successes and challenges which can be applied to plan own

Livelihoods	<p>markets and generate economic gains that stay within the locality</p> <ul style="list-style-type: none"> • Most communities in the locality have undertaken initiatives to diversify livelihoods for different interest groups • Socio-economic status of individuals, households and communities improved • Communities continuously learning and sharing with others • Ability to use own resources conservatively based on traditional bylaws, government recommendations and global conventions • Ability to mobilize and negotiate for resources and investment 	<p>critical path for livelihood improvement</p> <ul style="list-style-type: none"> ✓ Production without destruction ✓ Emphasis on food crops over cash crops ✓ Focus on local markets and inter-village exchange over global markets ✓ Small grains for socio-cultural security ✓ Income generation for women, men, girls and boys
Strengthen local leadership and governance	<ul style="list-style-type: none"> • Intra-community collaboration between governance institutions • Effective and respectful of different status of protocols • Firm respect and honest recognition of traditional institutions by government at all levels (hard to assess) 	<ul style="list-style-type: none"> ✓ Demonstrate how formal government can benefit from involvement of traditional authorities ✓ Effective use of governance systems that influence holistic nature of policy structuring and implementation ✓ Reduce antagonism of multi-party systems to encourage responsibility of governance for sustainable development at higher levels ✓ Reduce partisanship, divisions, greed and selfishness at community level to revitalize responsible governance systems
Strengthen intra-community collaboration and cohesion	<ul style="list-style-type: none"> • Planning, identifying, managing internal resources together • Internal conflict management • Equitable & inclusive decision-making and benefit sharing • Transparency & accountability 	<ul style="list-style-type: none"> ✓ Sensitization of entire community ✓ Strengthen traditional structures for conflict management ✓ Open decision-making processes & debate on development issues ✓ Involve youth & encourage inter-generation communication ✓ Emphasis on community 'haves'
Identify and make visible and extend practices	<ul style="list-style-type: none"> • Communities serving as examples of best practices & sharing those practices • Continued improvement, innovation & adaptation of practices & social mediums as platforms for development 	<ul style="list-style-type: none"> ✓ Community mapping and research for & to improved resources & practices ✓ Documentation of MSC's ✓ Promote spirit of volunteerism ✓ Changing individual behavior & thinking → education of youth & family
Strengthen inter-community collaboration and cohesion	<ul style="list-style-type: none"> • Interaction & joint-collaboration of planning, action & advocacy • Peer review → learning sharing, assessment • Challenging each other to continue improvements & engage external agents 	<ul style="list-style-type: none"> ✓ Workshops, exhibitions & field trips to show best practices ✓ Youth engagement ✓ Joint social activities ✓ Intercommunity/ regional interest groups
Promote culturally sensitive expressions of gender equity	<ul style="list-style-type: none"> • Women are acknowledged for their diverse roles • Women have a say in decision making • Women are able to identify and address their own needs • Traditional women's institutions are revitalized • Both genders are having equitable roles 	<ul style="list-style-type: none"> ✓ Sensitization of men to learn about gender ✓ Strengthen traditional women's institutions, ✓ Open decision-making processes & debate on gender roles ✓ Involve youth & encourage inter-generation communication about gender ✓ Analyze gender from a cultural perspective without romanticizing

Manage, valorize, revitalize socio-cultural spiritual resources	<ul style="list-style-type: none"> • Culture-based livelihood projects (eg. Eco-cultural tourism, cultural artifacts, traditional healing practices) • Revised community rituals (eg. Rituals for Raim, puberty, calamities) 	<ul style="list-style-type: none"> ✓ resource mapping ✓ documentation in appropriate form ✓ create public awareness of livelihood cultural/spiritual potential ✓ concrete support for livelihood based on socio-cultural potential ✓ collaboration with wider stake holders
Negotiate-access external resources	<ul style="list-style-type: none"> • A vibrant community that engages government agencies and development agencies for equity in distribution of national <i>cake</i> and other development interventions • Community is able to agree on a community protocol for negotiation with external stakeholders to secure their rights to maintain and develop traditional knowledge and genetic resources 	<ul style="list-style-type: none"> ✓ Self preparation of field agents through workshops, meetings, etc. ✓ Community education on rights and responsibilities through workshops (eg. 1% of DCF for bush tree management) ✓ Capacity building workshops on Citizen Government Dialogue (CGD) ✓ Hold radio programmes on processes and success stories ✓ Participatory video documentation on MSCs ✓ Adequate resources for implementing organizations to carry out the above ✓ Train communities to know to how to package messages and present to stake-holders ✓ Invite all stakeholders to all community development activities ✓ Sensitize and facilitate community to establish lobby groups
Manage local/external economic resources	<ul style="list-style-type: none"> • Community projects completed and in use. • Communities sustain and self-finance core ED initiatives, a.o. through CBO-based bio-enterprises and marketing 	<ul style="list-style-type: none"> ✓ Use of traditional platforms for accountability
Plan, monitor, access evaluate local initiative	<ul style="list-style-type: none"> • A strong community ownership of its local initiatives • Most communities have in place structures responsible for & able to organize regular processes of planning, reporting, assessment of local initiatives • Most communities in the locality are undertaking 2 or 3 or more initiatives with local resources that improve well-being (generate tangible benefits) • Most communities in locality have capable local volunteer facilitators to lead diagnosis, planning and assessment • Most communities in locality or programme area have simple community plans/objectives 	<ul style="list-style-type: none"> ✓ Training of communities through workshops on book-keeping, development of Action Plans, etc. ✓ Adequate provisions of resources for organizations to follow up on communities activities ✓ Establishment of community monitoring team(s) ✓ Using inter-community visits (LeSA) to enable measurement of indicators ✓ Using traditional platform for reviewing and planning of development initiatives ✓ Incentive packages for communities that have attained higher level of their development vision (eg. Certificate for performance)
Advocate for policy reform and practice	<ul style="list-style-type: none"> • A vibrant community that can dialogue with policy makers for policies that can address their needs • A vibrant community that has a community protocol agreed upon and negotiates support from external stakeholders 	<ul style="list-style-type: none"> ✓ Workshop for communities to promote citizen, government dialogue ✓ Encourage citizen, government dialogue through traditional platforms (festival, traditional fora etc) ✓ Formation of a vibrant community month piece ✓ Training of communities on policy negotiation techniques

		<ul style="list-style-type: none"> ✓ Field worker support to enable communities to negotiate support for their traditional knowledge and genetic resources ✓ Field worker trained on administrative procedures in the government agencies and import into communities ✓ Awareness creation in community on policies of their concern
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2.6 Challenges in using this 5 stage methodological framework

Any model is a simplification of reality, and has limitations if it is applied mechanically without understanding the vision behind it. Some challenges to be aware of with this particular 5 stage methodological framework are:

- The goal is to have local people and communities lead and manage their revitalized endogenous development process as early as possible in the process- ideally from day one. If there is limited local leadership and capacity to do so, an intermediary step is to engage in a “co-management” process, where every task requires involvement of a community member, who “learns by doing” together with the staff of the external agency. This will require a longer time frame, to adapt to the rhythm and pace of community life. An often repeated error is to “hand over” key task towards the end of a programme, when funding is about to end.
- The external agency should use methods and tools to catalyze this local ownership and leadership very quickly. It may not always be necessary to wait until stage two or three before enabling local institutions and leaders to take responsibility for managing certain activities or resources. As a principle, local leadership and management should be promoted from as early as possible. The stages represented here show a typical progression, since not all capacities can be mastered at once. Contextual factors require flexibility.
- At all times, the external agency staff needs to be vigilant and critical of their own role as an external actor intervening in a local context, and the many ways in which dependency can be created by their support, especially in terms of providing resources.
- The framework assumes that external agencies begin a support process when communities and local organizations have relatively weak capacity (level one), and help them to organize, strengthen their capacity, take local initiatives, and form an inter-community association. But there are many possible variations on this scenario. There may already be established inter-village associations, local NGOs, or district or national networks with their own history and agenda. They may be very strong (level 4 or 5) in some capacity areas (e.g.- seeking funds, advocacy, the vision of the leaders), but very weak (level 1 or 2) in others (e.g.- promoting local innovation to improve agriculture and health, managing savings and credit,

or promoting gender equity). Support for endogenous development may focus on certain priority issues, without losing site of the larger picture of the vision of success.

- The external agency seeking to promote ED may be one of a number of external actors involved with these community or inter-community organizations. It is rare to work in a vacuum. It is important to be aware of other actors with which communities have relationships, and adjust support strategies in relation to this wider context and the complementary role that support of ED can play.
- Support for ED through the 5 stage process requires flexible funding (even in relatively small amounts), especially in the early stages, in order to adapt support strategies to a community-led process. Very restricted types of funding, and those that focus on only one sector or theme, will make this difficult.
- If the communities and local inter-community organizations lead the process, then the planning, monitoring and evaluation processes of the external agencies promoting ED, and their donors, will need to be flexible and responsive to this.

Part Three: Core Strategies

The simplest way to describe the methodological framework is the actions required, stage by stage, to help communities to strengthen the 13 required capacities for effective ED.

What are the different strategies one can use to strengthen each the 13 capacities required by communities for effective ED?

This section of the guide outlines 14 strategies, presented in a rough sequence to help communities in the programme area move from stage 1 to stage 2 and all the way up to stage 5, where they achieve their full potential for ED. The next section provides methods and tools that can be used for implementing these strategies.

A strategy is a general plan, often long term, and the manoeuvring required, to achieve your organisational vision of success.

Strategies for strengthening ED (presented in a rough progressive sequence)

3.1 Field worker self preparation, learning, self discovery and effectiveness

Often, field workers have a technical background and are trained to provide advice and extension to communities. They are used to “do things for communities”. With ED, the role of field workers is very different. Their role is to facilitate steps that help communities do things for themselves, by helping to revitalise, enhance and complement indigenous knowledge and build on local resources. Their role is to listen, learn and appreciate.

To be effective in strengthening ED, the field worker must learn how to acknowledge, and understand local processes, concepts and values and the people’s specific world views. He or she must gain insight into the local ways of reasoning, methods of experimentation, systems of learning and communication on which the world views are based, and finds ways to help communities improve on these.

This is a very different type of role for a field worker whose training and experience is primarily technical. It requires engaging with communities with an open mind, and a willingness to appreciate the spiritual dimensions of well-being (that may differ from his or her own) and working with traditional institutions that play a vital role in local decision making, mobilising and management of resources, and mediation of conflicts.

Before engaging in support of ED, the field worker should go through an intensive period of preparation, to examine their own attitudes and experience in how they have worked with communities. A key question is to learn how to act in ways with communities that enhance, not unintentionally undermine, the endogenous knowledge, capacity and initiative.

As noted earlier, most field workers planning to support ED must be prepared to for a shift in your personal attitudes, and to perhaps walk a different path with communities. If so, this will take time. It can only be learned by practical action in the field, self-discovery, self reflection, and feedback. In summary, the strategy of self preparation, orientation and self-discovery is a core strategy for effective ED. Some tips about how to apply this strategy are:

- Self reflection and self awareness to prepare and mediate community entry
- Pre-entry: self orientation, empathy for the community and world view, respect culture , observe protocol
- Pre-community entry preparation: inform stakeholders, prepare self
- Preparation of self; field agent orientation and training
- Learn how to appreciate world view

3.2 Community Entry: Developing a relationship of trust

The way the field worker undertakes community entry is critically important to get the ED process started on the right path.

Since the vision of success take a geographical “locality” with perhaps 20 or more villages in the programme area as the focus, the first key question the field worker faces is to decide

Which communities are best suited in which to start the programme to strengthen ED?

The strategy required by this methodological guide is to select those communities which are most likely to quickly succeed, and produce early, visible results, in undertaking the ED process. Once these initial, more dynamic communities show the way, it will be much easier to influence the remaining communities, through systematic learning and sharing. In rural areas, no community likes to believe that a neighbouring village is doing better than them. If a community sees significant improvements and changes in well-being occurring close by, most often they will be eager and motivated to learn how to do the same.

The field worker is advised to make inquiries and some initial visits to identify the communities in the locality which offer the best chance of early success. Some criteria to consider are: strong sense of unity and cohesion, record of having already undertaken local initiatives with their own resources; dynamic and visionary leadership; not having an attitude that development has to come from outside; openness to innovate and try out new ideas, lack of internal conflict.

Another important criterion is to select pilot villages that come from every major geographic zone within the locality. If this is done, each pilot community can serve as an example to a “cluster” of neighbouring villages. This will make inter-community learning and sharing easier, less costly, more rapid, and will help achieve a greater involvement in ED in the locality.

How the field worker will enter into each of the selected pilot communities will greatly affect the process of ED. Many communities have experience with outsiders who enter, and immediately jump into discussions, proposing externally developed projects, offering resources, requesting committees be established, without getting to know the community. The field worker for ED must take a very different approach. Key to this will be to establish a relationship of trust, and take time to get to know key opinion leaders, and explain some of the key concepts of ED.

From the very beginning, the field workers must emphasise that they are not bringing things to give to the village. Field workers should seek local proverbs or stories, or present a theatre, which vividly illustrates the concept of self help, “union brings force”, “one finger cannot pick a stone”. Linking these ideas to the wisdom of the ancestors, respect for traditional knowledge, and spiritual traditions of the village is highly recommended for this strategy.

Several methods are presented in the next section to help the field workers explain that their role is not do things for the village, but help the communities learn how to do things for themselves, decide on their priorities, and make use mostly their own resources. This will be a strange concept for communities used to the conventional development approach. Care must be taken to explain the basic concepts of ED in a persuasive and vivid way, so people do not get false expectations. Several tips for community entry follow:

Tips for Community Entry

- Develop a relationship of trust
- Learn about the village history
- Build a relationship with opinion leaders
- Find out about ongoing issues
- Meet with traditional leaders,
- Respect norms and observe protocol
- Sensitise the community about key principles of ED
- Seek acceptance and legitimization by linkage with the spiritual realm and ancestors
- Show basic knowledge of and respect for the culture, language, and greetings
- Identify a credible contact person of high social standing in the community (e.g. a village teacher, an opinion leader) to introduce you to the chiefs and elders, introduce you to the community norms and beliefs, as well as planning of meetings and other practicalities.

Tips for Community Preparation

For a successful community, the community itself needs some prior preparation before the commencement of the process. The practical preparation includes:

- **Initial community visit:** Make an initial visit to the community to introduce yourself and your agenda.
- **Obtain permission before entering a community.** Find out about customs on community entry from a reliable source and stick to these rules
- **Time and place:** Sort out all practicalities for the initial meeting beforehand: When is the best time/season to visit? Who to meet on arrival? Where is the most suitable place for a meeting? What should you bring?
- **Interpretation:** If you don't speak the local language make sure to find an interpreter that fully understands your agenda, so that no misunderstandings will corrupt your work

3.3 Support community learning and making visible existing local capacities and resources

The field worker needs to know enough about the culture and protocols to start developing a relationship of trust. It is not the field worker's role to spend many months getting to know the community.

Instead, as soon as there is initial trust and understanding about ED, the field worker should help the community to learn about its resources, strengths, innovations, identity, capacities, priorities, needs, and opportunities for improving well-being. This is the role for the community. Organising the process, and identifying people to gather the information should be the responsibility of the community. The role of the field worker is to facilitate, catalyse, guide and support community led processes of "action learning".

The term "make visible" has special significance in this core strategy. People in the community are so used to their lives and circumstances that they do not always recognise what they have, or are losing, especially their resources. Almost all communities have people with special knowledge and skills, or interesting innovations, or unique resources, which are either undervalued, or "hidden" particularly to outsiders. The role of the field worker is to help the community gather relevant information about itself. This is similar to helping the community hold up a "mirror" to itself, to see what they had not been seeing before, or had taken for granted. Tips for this strategy are:

- Identify, assess, and if need be, "valorise" local institutions, leaders, and organisations
- Help community map and inventory all of its key resources, including spiritual, cultural, natural, political, social, etc.
- Help community record all examples of local initiatives undertaken in the community in the past 20 years, and analyse how they organised, resourced and sustained
- Identify community long term trends in the evolution of each type of major resource (is it getting better, staying the same, or degrading? Why?)

- Learn about and assess existing level of capacities required for ED
- Identify gaps and opportunities for well-being
- assess gender relations and division of roles and access to assets
- Work with a core team from within the community to coordinate the process

3.4 Support community visioning and action planning

Helping people develop a realistic and practical “vision of community well-being” in all its dimensions (material, social, and spiritual) is an important core strategy to promote ED.

Once a community is able to establish its vision, even if the first version is imperfect, the long term basis and understanding for ED, and the support role of the field worker, will be clear.

The vision of community well-being will enable to community to make action plans, perhaps at first short term, but eventually longer term, of local initiatives to undertake that will improve well-being, enhance livelihoods, and which are feasible without having to depend on external resources alone.

Tips for visioning and action planning:

- Help communities take a holistic perspective when visioning well-being, assessing the spiritual/cultural, natural and social dimensions
- Ensure that the process is inclusive, and gives a voice to women, youth, poorer families, and minority groups
- Help communities learn how to set priorities and be realistic about balancing urgent difficult or costly issues with what can be done quickly
- Help communities identify not just needs but also opportunities
- Use the vision process as a way to train leaders in the community as facilitators to lead communities in future to do self analysis, diagnosis, and questioning
- Assist communities to mobilising internal resources needed, and identify and negotiate the complementary external resources to implement the initiative
- Identify use of resources as a strategy for strengthening of an intra-community cohesion
- Guide access to external resources and help communities learn to avoid dependency on outside, or giving up if external resources are not available

3.5 Validate initiatives, strategies and learning to ensure community ownership

All community members cannot participate in all the processes of visioning and action planning. Once key processes have been completed, it is a vital strategy to communicate and “validate” key findings, learning, results, and decisions to the wider community.

Often, this will require the field worker to help communities find ways to summarise the information, and where possible, visualise key information, in the form of charts, bar graphs, symbols, maps, that people can understand even if they cannot read.

It is important to create “space” for critical dialogue, so that people can freely express doubts or concerns, even in front of the traditional authorities. This will sometimes be difficult to do, but can be managed by encouraging the use of small groups (i.e. by gender, age groups, section in the village) to discuss and represent their common perspectives to the community meeting.

This strategy of communicating and validating key information and decisions is essential to generate a high level of ownership within the community for the initiative. It should be used not just for visioning but for all other major processes of ED over years, until it becomes part of the community “norm”.

Tips

- Undertake regular validation of decisions taken and action plans to ensure ownership
- Promote regular reporting and accountability of implementation to all stakeholders
- Support regular reporting of results to the communities and all stakeholders
- Support Intra-community cultural learning within communities

3.6 Support implementation of local initiatives for quick success

Helping communities make action plans for initiatives is a big step, but often effective implementation is the biggest challenge. The field worker should provide guidance and support to ensure the action plan is realistic, that roles and responsibilities are clearly defined, that there are sufficient resources, and that the community has developed its own mechanisms for supervision, monitoring and reporting.

It is essential that the first set of local initiatives generate tangible, quick success, so that the ED process gains legitimacy, and generates enthusiasm within the community for taking other initiatives. The first local initiatives will often be the most challenging, because the level of self confidence and local capacity of leadership and management will still be quite low.

- Provide regular follow up and support to community implementation of planned activities and initiatives
- Facilitate learning and sharing with other communities that have already succeeded
- Bring together all the communities that are undertaking the same initiative, to share experience in implementation, identify problems, and seek solutions
- Generate early enthusiasm for ED process by success in improving livelihoods
- Assign roles, provide sufficient training and support to volunteers or leaders charged with implementation

- Form responsible committees or mechanisms within the communities to supervise and provide support if those implementing run into difficulties
- Provide intensive support to enable entry communities to generate early, recognizable success of a local initiative,
- Build on early success and enthusiasm by repeating the cycle and undertaking additional initiatives to benefit other groups in the community

3.7 Support Intra-Community level assessment, learning and sharing

To succeed in helping a community reach its full potential for ED, most of the different groups, local organisations, and institutions within the community must contribute their resources, mobilising power of their members, and skills. Community well-being cannot be greatly improved if only a minority of leaders are involved.

The first step in this core strategy of promoting intra-community coordination and cohesion is to ensure that all major groups are involved in, and agree to the community wide visioning and action planning process.

The second step is to explore ways that opinion leaders, representatives of major groups and organisations, and traditional leaders within the community structure this initial working together during the visioning, to form a “coordinating committee” to oversee the ED process and implementation.

A final step is to ensure that the leaders constituting this intra-community informal committee having continuing dialogue, and ensure community wide assessment of results, learning and sharing, to promote a wider sense of ownership and achievement.

Tips

- Foster mechanisms and structure for intra-community dialogue and oversight of ED
- Support community self-monitoring of implementation
- Support community evaluation and reporting of results
- Help communities learn from monitoring and evaluation, and take actions to improve implementation, and management of resources, and better livelihoods
- Help leaders share processes, lessons learned and results within the community

3.8 Dealing with power, inclusiveness, cultural change and controversial issues

This methodological guide starts from the premise of culture as the framework for development and improved well-being. It takes into account the cultural practices and values of communities, based on their worldviews. This guide, however, does not seek to preserve or

romanticize local values and practices, in blind allegiance to tradition. Rather, a core strategy of this methodology is to work with traditional societies and practices towards ***culturally appropriate renewal and social change for community well-being***.

Such renewal does not assume that all culturally informed practices and beliefs are maintained. Rather, the ***methodology entails a critical appreciation of the inadequacies as well as the strengths of cultures***. It works toward the re-negotiation and reform of culturally informed practices that detract from community well-being (addressing controversial issues such as power, inclusiveness, gender, leadership and governance).

One of the most challenging controversial issues is that of power, leadership, and accountability. To be effective in strengthening endogenous development, and catalyse cultural change for improving well-being the field worker must understand and influence the power structure within the community. Community capacity for ED is strongly affected by the distribution and nature of power within the community. In many communities, the development agenda is determined largely by those with disproportionate control over power.

Community power can be defined as the ability to create or resist change that matters to people within the community who share common interests and concerns. Power may be reflected in many forms, including status, authority, legitimacy, material wealth. The exercise of power is often inequitably distributed within a community, limited to those of a certain status, ethnicity/clan, gender, age and income group.

In assessing these types of relationships, the field worker should distinguish two types of power. The first is power "over" others, in the sense of control. The second type is power "with" others, which flow from an ethic of service, and from inherent leadership qualities that inspire, motivate, generate respect, provide accountability, and cooperate with others. This type of power can be conceived as the "**application of social capital**". It tends to be used by leaders who may not have formal authority, (such as opinion leaders) but have an ability to **influence** and mobilize their followers within the community.

Not all power relative to a community's ability to determine and control their local development process "from within" will be located within the community. A considerable degree of power may be held by people or organizations outside the community (i.e. politicians, government, technical agencies, NGOs). It is important to also identify these other external actors, and assess what degree of power and influence they have within the community.

If the power structure in a community exercises its power mostly in terms of "control", the challenge for ED will be to gradually transform this into power "with" members of the community. This can best be done by strengthening the capacity for intra-community dialogue and collaboration (see 3.7 above).

“Power with” requires more inclusive processes of consultation, dialogue and partnership, so that all stakeholder groups have a sense of ownership and benefit from local initiatives that serves a common vision of community well-being.

Culturally sensitive ways to gradually transform power "over" to power "with" is often an essential strategy for helping a community make cultural changes required for a more inclusive and equitable develop agenda, particularly for gender, within the ED process.

If this is an issue within the community, there are several strategies. One is to expose existing community leaders with cross visits, to see examples of new forms of traditional leadership and to influence thinking about their roles. Another is to bring together all the traditional leaders in the locality to a workshop to address leadership issues. Respected traditional leaders from elsewhere, who have already made a shift to the “power with” approach could be invited as guest speakers. They could help lead reflections about the qualities of effective traditional leadership for today, especially the need for women leadership.

A complementary way to help change the leadership pattern is to gradually broaden the leadership base beyond the traditional. In some communities, the leadership and decision-making base is quite narrow. It may be difficult to directly change the attitude and leadership style of existing traditional leaders. A non-confrontational, culturally sensitive way to gradually create a revised “model” of leadership, based on a more inclusive, consultative approach, is to give new responsibilities to young, emerging leaders ready to serve their community.

Broadening the pool of leaders in a community should be driven by new tasks and responsibilities involved in implementing agreed development initiatives. Often these new tasks are not considered suitable for the traditional leaders.

Newly emerging leaders should, if possible, include representatives of those sections of the population not already in the existing power structure (i.e. youth leaders, women, marginalized ethnic groups). As new leaders are recruited, the field worker should provide them with training (depending what responsibilities they have been assigned). This training should be strongly combined with practice sessions in facilitation, planning, management, team building, planning and other aspects of inspirational and service oriented leadership.