

Strengthening Endogenous Development



A Methodological Guide



MVIWAMO

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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 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 adaption).

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’ knowledge 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 are being undermined in 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. Many 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. Such protocols are 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. Such protocols help the community articulate its norms and values in its own voice 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.

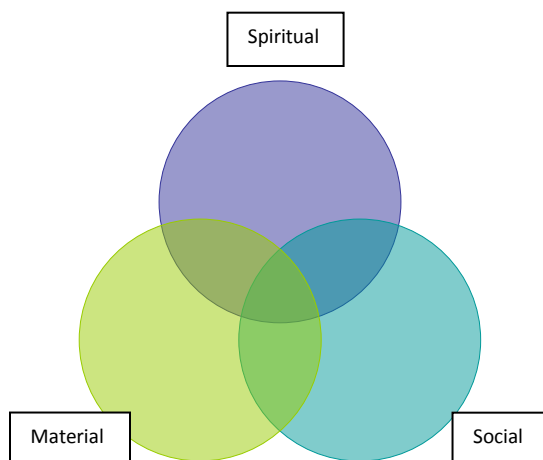
1.6 Key concepts in revitalising Endogenous Development

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, 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.

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 these 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 endogenous 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 agreed 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 work with community
- have effective local institutions to dialogue with external agencies
- are more effective in their lobbying and advocacy skills

- engage with district stakeholders/relevant organisations
- engage in dialogue and advocacy to promote their interest with external institutions
- Sensitize 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 for 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 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.

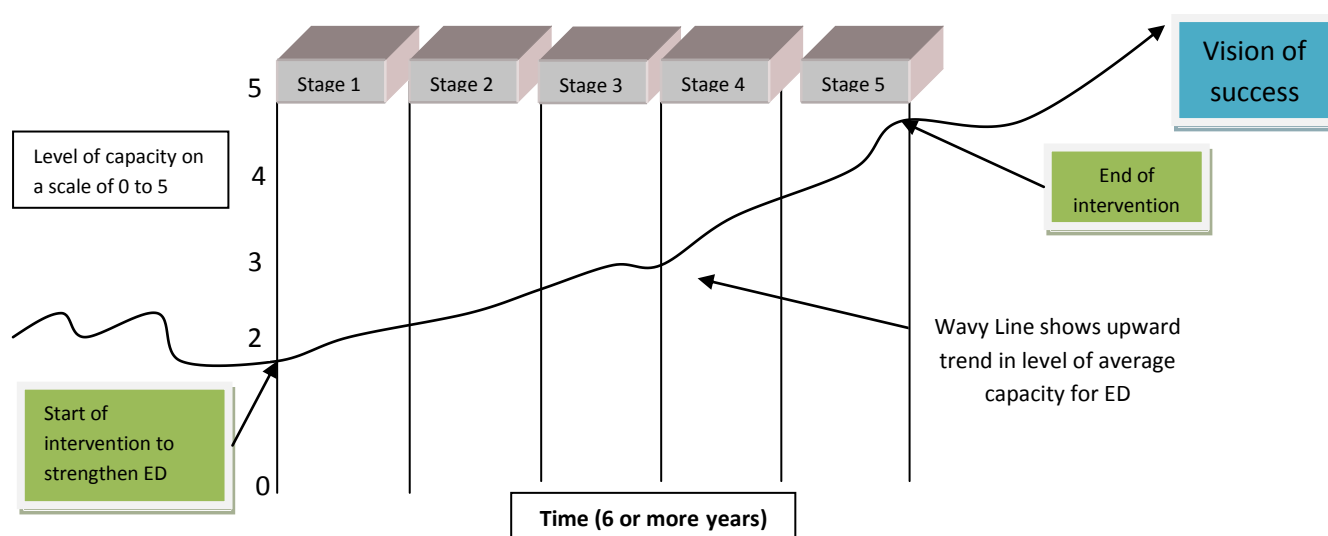
There are different ways to describe or reformulate these capacity areas. Some capacities can be combined. Others can be split apart into several more specific capacities. The list above is best seen as a type of “check list” to consider when you, the field worker, develop your own vision of success. 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

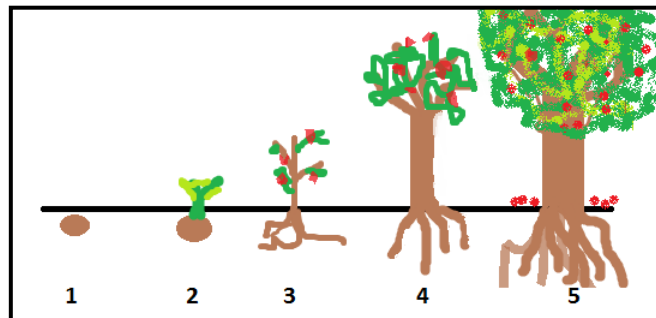
In simple terms, the methodological framework for strengthening ED should now be clear. What the field worker must do is help communities in the programme area strengthen these 13 capacities. The more these capacities are strengthened, the more able the communities will be to undertake an effective process 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	Communities are able to: -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	Communities are able to: - 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	Communities & CBOs are able to: - 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	Communities & CBOs are able to: - 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 agreed benefit sharing	Communities & CBOs achieve: - 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	Community Entry: Establish trust; learn world view & local protocols - 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	- 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	- 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	- 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.	Phasing out: End direct funding and support. - 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.
Time	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 to 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)	• 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	✓ 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 Livelihoods	• Within the locality, an increasing part of livelihood activities depend on local resource markets and generate economic gains that stay within the locality • 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	✓ Ability to reflect on past successes and challenges which can be applied to plan own critical path for livelihood improvement ✓ 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	• 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)	✓ 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	• Planning, identifying, managing internal resources together • Internal conflict management • Equitable & inclusive decision-making and benefit sharing • Transparency & accountability	✓ 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	• Communities serving as examples of best practices & sharing those practices • Continued improvement, innovation & adaptation of practices & social mediums as platforms for development	✓ 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	• Interaction & joint-collaboration of planning, action & advocacy • Peer review → learning sharing, assessment • Challenging each other to continue improvements & engage external agents	✓ Workshops, exhibitions & field trips to show best practices ✓ Youth engagement ✓ Joint social activities ✓ Intercommunity/ regional interest groups

Promote culturally sensitive expressions of gender equity	• 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	✓ 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	• Culture-based livelihood projects (eg. Eco-cultural tourism, cultural artifacts, traditional healing practices) • Revised community rituals (eg. Rituals for Raim, puberty, calamities)	✓ 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	• A vibrant community that engages MMDA's, MDA's, and development agencies for equity in distribution of national <i>cake</i> and other development interventions	✓ 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	• Community projects completed and in use. • Community expectations	✓ Use of traditional platforms for accountability
Plan, monitor, access evaluate local initiative	• 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 (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	✓ 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	• A vibrant community that can dialogue with policy makers for policies that can address their needs	✓ 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 ✓ Field worker trained on Admin 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 sight 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 find 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 for a shift in 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
- Self orientation, empathy for the community and world view, respect culture , observe protocol
- Pre-community entry preparation: inform stakeholders
- 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, request 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 mobilise 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.

For this secondary strategy of broadening the base, it will be essential to secure the support of the traditional leadership. Developing a healthy linkage between newly emerging leaders, and the existing traditional and spiritual leaders is crucial. This can be accomplished if the latter leaders give approval and legitimacy to the responsibilities of the new leaders. Failure to do this may cause traditional leaders to perceive these new leaders as a threat to their authority.

In essence, this strategy entails "grafting" new development oriented leadership roles and responsibilities to the traditional leadership institutions. Like a grafted mango tree, the old tree remains, but the grafted on leadership will produce a greatly improved and better quality production of fruit.

Tips to address power, inclusiveness and other controversial issues of cultural change include:

- strengthening the awareness, qualities and model of traditional leadership
- finding cultural sensitive ways to ensure community processes and decisions are not dominated by the existing power structure
- Ensure higher level of ownership and inclusiveness by facilitating participation of various interest groups in the community (women, youth, minorities) in planning, decision making and implementation
- Broaden the base of leadership in the community by assigning new roles and responsibilities to emerging or potential leaders, including youth and women

3.9 Strengthening local capacities for ED

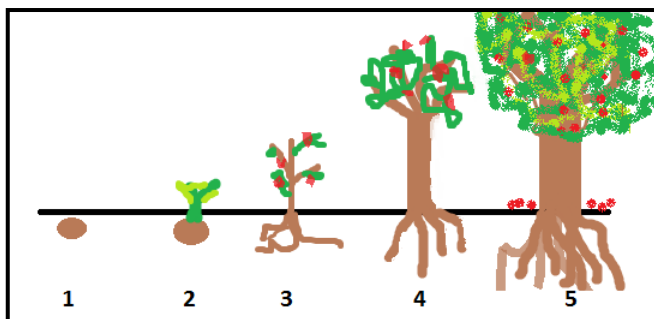
Each time that the community decides on a new local initiative, the field worker can help the communities assess:

- i. what capacities do we need to successfully undertake this initiative?
- ii. which of our capacities need to be strengthened?
- iii. how can we learn and enhance our capabilities to undertake new development tasks?

This should be an essential part of every action plan for implementation

This is a core strategy of the methodology for strengthening ED. Each new local initiative to improve well-being provides the community with new opportunity to improve its capacities, learn new things, acquire or mobilise additional resources. With enough cycles of additional local initiatives undertaken, communities will acquire, deepen and master all the 13 capacities required for effective ED.

The first, essential step to strengthening an identified capacity area is to enable the community to undertake a capacity self assessment. Methods for facilitating this are explained in the next section. The use of a tree analogy can be very useful to help community members assess their existing level of capacity.



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

The process of a community assessing the existing level of capacity, and defining criteria for each of the 5 levels of capacity, including the “mature” level 5, often by itself has a significant impact in strengthening it. Strengthened capacities require specific changes in practice and behaviour. Once these are jointly defined, it is easier to learn and apply them, and seek outside help when necessary.

A second process is to facilitate exchange and sharing with communities who have already achieved a higher level of competency in that capacity area. Bringing experienced community leaders together to discuss and share experiences is the most effective way. Villagers always learn best from other villagers.

The final way to strengthen a community capacity is the very practical “learning by doing” with strong accompaniment and support by the field worker or an experienced outside resource person. At the beginning stage, the field worker and the community leader may undertake “co-management” of the tasks. This means that the field worker will help with implementation, but only if a community counterpart is also involved for every step.

Because strengthened capacities almost always are reflected in applying new practices or behaviours, and because these often apply to some form of community organisation, the field worker should not focus only on support for an individual. If that individual is part of a larger organisational structure, all the stakeholders of that structure will be affected and need to be involved.

Tips

- Strengthen capacities not in isolation but mainly in the context of practical implementation of local initiatives determined by the community
- Always start the process with leading a self assessment of the capacity area, and determining indicators for the different stages

- Use the experience of already successful communities wherever possible to help new communities learn the capacity
- Strengthening capacity almost always occurs in some sort of local organisation, so training and support of individuals is not sufficient. Integrating new practices or behaviours require involving all stakeholders and strengthening the organization
- Accompaniment, co-management and other forms of support are important for “learning by doing.”

3.10 Support Inter-community learning, assessment and sharing

One of the most effective strategies to promote ED is to provide continuous support for inter-community learning and exchange, assessment of results from local initiatives, and sharing.

There are many occasions within the ED process when the field worker could organise systematic learning and sharing across communities.

The first is after the visioning and action planning stage. Invite 3 or more delegates (including a woman and youth leader) from each of the pilot communities to come together in a central, or neutral place for two days. The agenda would be for each community delegation to present their vision of well-being, and action plan. Encourage all the other delegates to ask questions, give feedback and suggestions. The field worker could then facilitate a comparison of action plans across villages, to indicate what themes are common.

The workshop could also be the occasion to deepen understanding of ED, or to invite outside actors working in the locality to learn what local initiatives are taking place, and how to coordinate their programmes. The workshop would also be an opportunity to address controversial issues, such as leadership and governance, or gender. Another theme would be to revalorise, and make visible cultural or spiritual resources.

The second opportunity to hold another workshop, would be after 6 months, this time to

- a) report progress
- b) recognise successes
- c) identify challenges and lessons learned
- d) identify main capacity areas or external support that is required to improve results across all the communities

Some communities will have much stronger record of success than others. The delegates will take pride in reporting their results, and answering many questions. The communities that have far less progress will learn lessons, and leave determined to do better next time. The field worker could arrange for leaders from the strongest, more dynamic villages to provide direct support to the villages having challenges.

If feasible, this process of convening an inter-community workshop for learning and sharing should be repeated every six months. This strategy is a modest investment of support that generates very high impact. In addition to reporting results, sharing challenges and lessons, stimulating new ideas, dialogue on controversial issues, and inviting external actors, this forum is also an excellent way to orient new, often neighbouring communities, to the ED process.

As delegates from different communities get to know each other, and form relationships, new social bonds will be created. Delegates will start looking forward to these events. At this stage, the field worker can encourage delegates from the growing number of communities to consider forming some sort of inter-village coordination committee, or an association, if none already exist.

Tips

- Encourage and foster a pattern of inter-community sharing of experience within the programme area or locality
- Help communities learn from each other by being able to assess impact of interventions on livelihoods, natural resources, community well-being, power differentials, and report results to each other and new villages
- Support expansion of successful initiatives to other communities in the locality (by demand)
- Enable entry or pilot communities within the locality to develop their capacity for “self spreading” of the ED process, innovations and successful local initiatives to reach more households within their villages and in other interested villages (i.e., self- spreading means that communities promote the process and train others without relying on the NGO staff)

3.11 Support culturally sensitive assessment and strengthening of gender equity

Women make up at least half the population, and have vital responsibilities related to the well-being of the community, including food and nutrition, water, healthy children, and use of natural resources. An effective ED process must enable women to improve their own well-being, and become a full partner and participant in decisions.

Women’s income generating projects are often the main activity used to benefit women. While important part of a strategy, and popular, such projects to benefit women are not nearly sufficient to address the deep seated issues affecting gender equity.

Promoting gender equity often involves helping women in communities a stronger voice in decisions affecting their livelihoods and well-being, particularly at the community level. It involves helping women gaining greater access to productive resources and benefiting directly from community initiatives. It means overcoming tradition, and heavy workloads that limit women’s roles as leaders, participating in community meetings, enrolling in school. It must

address preventing violence against women, and help women gain greater access to quality reproductive health services, and being able to have a greater say about spacing of births.

Within ED, the specific agenda for gender equity needs to be determined within the communities by women and men themselves. Actions need to improve the relationships between men and women, achieve closer mutual understanding and support, rather than provoke unnecessary tensions and conflict. It is related to the issue of the power within the community, discussed above. In many cultural contexts, women often have much less power, in relation to men.

While traditions often discriminate against equitable use of resources for women, there are likely cultural mechanisms designed to be supportive of women and their rights. A good first step is to help identify, make visible, and revitalise these cultural mechanisms, which often relate to the role of traditional women leaders.

A second step, soon after the process of ED has started, to help facilitate a deeper assessment of women's well-being. This should be based on criteria developed by women themselves (and also by men separately) in their cultural context, of what women (and men) consider key to women's status and well-being. Once a holistic set of indicators are identified, use them to help the community assess the current state of women's well-being, and also how it has changed over the last 10 years.

Ideally, this should become part of the community visioning and action plan process. However, it may be better to find a later time, after the community has become more used to ED processes to do this, because considerable time and discussion is often needed. Once the assessment is completed, it should be validated by the community, and decisions taken about what actions to take to improve priority aspects of women's well-being. This should become a regular part of community action planning, to have specific initiatives to improve the status and wellbeing of women, which should be monitored and assessed regularly.

However, gender equity should not just be a distinct area for local initiatives. ***It is also a theme that cuts across all processes of ED.*** For all important ED processes, the field worker should ensure that women participate, and have the opportunity to meet separately and give their own perspectives, which should then be considered equally with men's perspectives. The field worker should ensure that women have as much opportunity as men to attend inter-community workshops, and share experiences with other women.

In summary, culturally sensitive ways to improve gender equity often involves some combination of improving women's income and livelihoods, strengthening women's leadership and organisation, access to education and opportunities, and regularly monitoring changes in women's status and well-being using culturally relevant criteria.

Tips

- Address gender equity through inclusionary workshops, where both men and women are represented, and contribute to decision making
- Mainstream gender at all stages of the ED process within and across communities

3.12 Appreciate and support local culture, spirituality and worldview

A core strategy for strengthening ED is to help communities develop in such a way that cultural identity is maintained and enhanced, and that initiatives to improve well-being are planned and implemented in a way that give them deeper meaning, taking into account the spiritual and social dimensions. In many contexts, people have learned to keep the expression of their spirituality and culture hidden from outsiders.

The understanding of spirituality is different across cultures, religions and for individuals. However, one can identify some common themes associated with spirituality:

- searching and moving forward in the direction of meaning, purpose, and direction for your life, beyond the material, and social world.
- is not simply a set of concepts or beliefs. It is both a vision of life and a way of living in accord with that vision. It involves choice and it is action-oriented. Spirituality gives direction not only to our thinking, but also to our decision-making and actions
- Spirituality is personal, but is also culturally rooted in being connected with others and with the world around you
- A process or path of self-discovery, to discover the essence of being, or the “deepest values and meanings by which people live.” Involves learning not only who you are, but who you want to be.
- Is a challenge of reaching beyond your current limits, questioning current beliefs, or trying to better understand others' beliefs.
- a source of inspiration or orientation in life, often including service to others
- a search for or the development of inner peace and the foundations of happiness
- A search to know our true selves, and beyond our outward identity of what we have, or what we do – (i.e. our possessions, our position in the community, how others see us). Behind is a deeper identity, of “being” what is often called the “true self” which is thought of as the essence of consciousness
- in a wide variety of cultural and religious traditions, there is reference to a spiritual path, along which one advances to achieve a given objective, such as a higher state of awareness, and a relationship with God, the sacred, creation or the ancestors

Life for Africans is often an expression of a hierarchy in which God is the ultimate explanation of genesis and sustenance of human beings and all things. Spirits are made up of superhuman beings and spirits of ancestors; the living human beings consist of those alive and those not yet born; animals and plants are the remainders of biological life; and finally there are phenomena and objects without biological life. In addition to these categories, a vital force, power or energy permeates the whole universe. For Africans, every plant, animal and natural phenomenon is a carrier of the divine. God is the source and ultimate controller of these vital forces, and the spirits have access to some of them. Selected human beings, such as spiritual leaders or medicine men and women, priests, rainmakers, have the knowledge and ability to tap,

manipulate and use these forces. Some use it for the good and others for the ill of their communities. In order to appease the gods, people perform rituals and make sacrifices.

Within ED, spirituality as understood above, is considered as an important dimension of community well-being. To the extent that spirituality does include a “vision of life, and a way to live in accord to that vision”, it affects individual and collective decision-making and actions. Culture and spirituality help inspire and motivate, and give deeper meaning to collective initiatives to improve community well-being. They affect indigenous knowledge systems, and local understandings about health, healing, nature, food, soil, water, trees, seeds, animals and agriculture.

Developing a strategy to help communities make visible, consider and act upon the cultural and spiritual dimensions of well-being is perhaps the most challenging task of a field worker supporting ED. ***This cuts across most of the other core strategies for strengthening ED,*** including community entry, visioning and action planning, intra community dialogue, leadership and governance, community learning and making visible local capacities and resources, validation of local initiatives and learning, developing relationships with outside agencies.

A good **first step** for building a good relationship of trust, and integrating the ED process not just into the material but also the cultural and spiritual dimensions of life is for the field worker to appreciate local worldviews, and understand how they play a role in the daily life of communities, and how they influence interactions with the outside. Methods for doing this are presented in the next section.

A **second step** is to identify all indigenous institutions when identifying local resources, and encourage them to participate in the visioning and action planning process. Spirituality and culture are most strongly reflected in local institutions. These often play a major role in regulating community decision-making, managing of natural resources, experimentation with new farming and health practices.

Thirdly, during the visioning and planning process, in a similar way to gender equity, help communities assess the state of their cultural and spiritual dimensions of their well-being. This involves helping the community brainstorm context specific criteria, reviewing how culture and spirituality have changed over the last 10 years according to these criteria, and identifying specific actions to improve or address the issues which emerge. Representatives from different faith traditions should participate in this process, requiring the field worker to sensitively guide or facilitate a process of intra-community dialogue.

Finally, the strategy for appreciating and supporting spirituality, culture and local worldview should not be limited to specific initiatives to revitalise spiritual practices (i.e., to restore or protect sacred groves, or recognize and support traditional healers). Similar to gender, the spiritual/cultural dimension “cuts across” almost all the core processes and capacities for ED.

The strategy of the field worker should be to help the community consider the spiritual/cultural implications of other local initiatives (particularly in agriculture, seeds, health, natural resources, livelihoods).

Tips

- Appreciate and create space for expression of spirituality as a key dimension of ED
- Use festivals, music, dance, drama to initiate intra and inter-community dialogue, sharing of experiences for improving well-being
- Revitalize cultural and spiritual practices
- Facilitate a process of community reflection, in which negative aspects of a cultural practice is discussed and positive aspects are supported.
- Support the community when they agree to modify or change the negatively perceived practice and possibly adopt other practices that are more acceptable to the community and wider society.

3.13 Strengthen community relationships with and access to the resources of external organizations

A core strategy of endogenous development is to strengthen the capacity of communities to negotiate equal partnerships with external organisations, and to participate effectively in multi-stakeholder processes. In many cases, local knowledge and resources have a better potential to generate well-being if combined with external knowledge and resources. However, the field worker must guide communities to make selective use of external resources, and consider the risks involved. Communities may become too dependent on outside resources which they cannot control. Also external organisations may impose too many conditions that reduce community ownership and control.

To enable communities to develop effective partnerships and gain access to resources, including outside knowledge, the first step is to ensure there is a clear set of local priorities and plans relating to the vision of well-being. This provides a basis of dialogue with external actors.

Here the tool of Biocultural Community Protocols becomes interesting. A biocultural Community Protocol, which can be developed by one or more communities, asserts their rights under domestic and international laws related to their identity, land and customary laws and practices. It also illustrates their biological, cultural and spiritual resources and values that contribute to the conservation and sustainable use of biodiversity. Other elements often include community declarations in response to specific issues such as research or extractive commercial companies, and include reference to community-defined requirements regarding free, prior and informed consent, use of traditional knowledge and benefits arising from such agreements.

The process of developing a bio-cultural community protocol will be different for every community, though normally the following overarching questions are discussed:

- What are the community's/communities spiritual, cultural and ecological norms, values and traditional knowledge that ensure conservation and sustainable use of biodiversity?
- How do they share knowledge within and between communities/
- What is the Community's Endogenous Development Action Plan?
- What are local challenges in relation to the use of the various resources in terms of utilisation, ownership and/or usufruct rights?
- How can national laws be used to ensure the protection and promotion of the communities' bio-cultural way of life?
- Which agencies are mandated by law to assist the communities to work towards their endogenous development plans and what are the community's corresponding rights and responsibilities?

The second step is to promote inter-community coordination and collaboration. Single communities have very little clout to negotiate their interests. An association of communities, with a clear sense of direction and action plans, is more likely to access resources, require respect for cultural and spiritual values, and negotiate on the basis of partnership. In terms of community protocols, various communities can share and discuss their protocols and come up with an integrated protocol to be negotiated with external stakeholders.

Finally, facilitating "social learning" can be part of the strategy to ensure partnership relations. Social learning is a way to initiate "inter-cultural" dialogue and interface for joint learning between local and external actors, about specific themes relating to community well-being. It requires two preconditions. The first is to develop a horizontal and equal relationship – or at least the willingness to listen to each other - between the communities and external organisations. The second is that all stakeholders accept knowledge from both cultures is valid, and that western is not superior to indigenous knowledge.

Tips

- Enable communities to relate directly with external organizations in a way that empowers them to negotiate collaboration in support of their own initiatives to improve well-being and livelihoods
- Facilitate "social Learning" and Inter-cultural dialogue
- Use training workshop to initiate linkages with external organizations and access to outside resources
- Enable communities to undertake local level advocacy and networking with other stakeholders
- Link communities within the locality to each other to coordinate plans and collectively negotiate for resources with local government and other outside organisations
- Link communities to wider movements to help create a better enabling environment to promote and sustain ED within communities

3.14 Transition to a new relationship based on equal partnership (phasing out support)

A core strategy for promoting ED is gradually reducing support and accompaniment to the communities in the locality as they strengthen their capacities, and develop equal relationships with other external actors. If the field worker stays too long, the communities can become increasingly dependent on his or her guidance and support, which undermines ED.

An important step in phasing out support is to clearly inform the communities, years in advance, that the field worker will not work with them indefinitely. He or she will eventually start similar work to promote ED elsewhere. A second step is to regularly monitor key capacities required for self reliance, and sustaining the ED process, and address the aspects that most need to be strengthened. A third step is to increase efforts to link the communities to other sources of support and ability to negotiate for external resources.

Tips

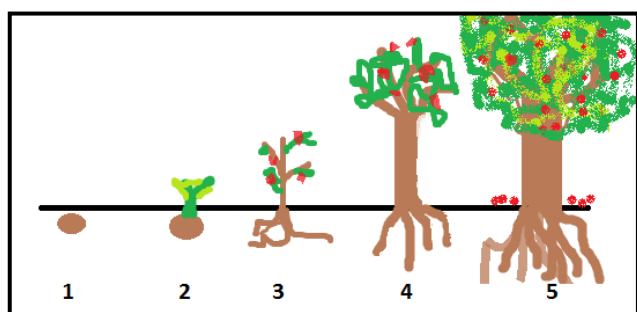
- Help communities develop the organizational, leadership, and resource mobilization capacities to sustain the ED process without depending on continued field worker support
- As communities and inter-community networks strengthen capacities for ED and gain experience, gradually reduce the level of direct support for ED
- Undertake regular assessment of the level of capacities required for self reliance by communities and inter-community associations to sustain the ED process and initiatives; when starting to phase out support in the final stages, focus support on strengthening these key capacity areas
- After ending direct support, maintain collaborative relationships with the communities in a new form of mutually beneficial partnership
- Help bring into being or strengthen existing community based committees or organizations involved in planning, facilitation, visioning, implementation, assessing local initiatives

Part Four: Monitoring and Evaluation of organisations strengthening ED

4.1 Self Assessment of Support Organisations to strengthen ED

In order to test and validate the methodological framework for strengthening ED, based on 13 capacity areas, and further deepen the “vision of success” an organisation determined to work with communities from an endogenous development perspective can make a self assessment of their programmes based on the capacity self assessment method also used at community level (See 4.5.2) and at individual field worker level (see 4.1.1). To introduce the method, the facilitator presents the following visual, based on the analogy of a tree, which starts out as a seed, sprouts, grows and develops into a sturdy mature tree. Similarly, the capacities of the support organisation to undertake ED need to progress through different stages, before reaching their full potential, and bearing many fruits (i.e. vision of success). Each capacity area required for ED, can be assessed on a scale of 1 to 5, using the tree analogy.

Capacity Self Assessment Method. *Capacity Levels* - (Analogy to Tree)



LEVELS/STAGES:

- 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

The tasks given to each individual organization for this organisational self-assessment of a given programme area with several communities are:

- i. For each of the **13 capacities required for ED**, what was capacity level on a scale of 1 to 5, BEFORE you started to work with the communities to strengthen their level of ED
- ii. Describe, in terms of specific behaviours or practices at the local organisational or community level related to each capacity, the situation you started your intervention
- iii. For each of the **13 capacities required for ED**, what is capacity level on a scale of 1 to 5, NOW?
- iv. What changes, in terms of behaviours or new practices, related to each capacity, have occurred?

The facilitator explains that the number of the stage reached within the programme area should reflect not the community with the strongest level of ED, but a general or average score, taking into account all the communities to be reached. Also, what is more important than the score itself, was the description of the “before” and “now” and changes which occurred

reflecting strengthened capacity. Tables summarizing the scores for “before” and “now” for different organizations.

Table 1: Self Assessment Scores of stage of capacity “before intervention” by different organisations

Capacity Area ED	NGO 1 Area 1	NGO 1 Area 2	NGO 2 Area 1	NGO 2 Area 2	NGO 3 Area 1	NGO 3 Area 2	Network Average
1. Manage Natural Resources (NRM)	2	1		3	2	2	2
2. Promote community livelihood	1.5	1.5	1	2	2	2	1.7
3. Strengthen local leadership and governance	2.5	1.5	1	4	2	2	2.2
4. Strengthen intra-community collaboration and cohesion	1.5	1.5	1	4	1	2	1.8
5. Identify and make visible and extend practices	1	2	1	3	-	2	1.8
6. Strengthen inter-community collaboration and cohesion	2	1	1	2	1	2	1.5
7. Promote culturally sensitive expressions of gender equity	2	1	0.5	1	1	1	1.1
8. Valorize, revitalize cultural resources	2	1	1	3	1.5	1	1.6
9. Valorize, revitalize spiritual resources	1	1	1	1	1	1	1
10. Manage local/external economic resources	1	1	0.5	-	1	1	0.9
11. Negotiate-access external resources	1	1	1	1	1	1	1
12. Plan, monitor, assess, evaluate local initiatives	2	1	0	1	1	1	1
13. Advocate for policy reform and practice	1	1	0	1	1	1	0.8
Average per organisation	1.6	1.2	0.7	2	1.2	1.5	

This table indicates that in each programme area, there was already some level of capacity for Endogenous development, but overall, it was very low, between dormant and emerging. The capacity areas that seem to be the lowest before intervention are management of local and external resources advocacy, negotiation with outside agencies, plan and implement local initiatives, and gender equity.

Table 2: Self Assessment Scores of stage of capacity “now”, after intervention by different organizations (the number of years of intervention is indicated in yellow highlight).

Capacity Area ED	NGO 1 Area 1 3 years	NGO 1 Area 2 10 years	NGO 2 Area 1 2 years	NGO2 Area 2 5 years	NGO 3 Area 1 6 years	NGO 3 Area 2 7 years	Network Average
1. Manage Natural Resources (NRM)	2.5	3		4	3.5	2.5	3.1
2. Promote community livelihood	2.5	3.5	2	4	3.5	3	3.1
3. Strengthen local leadership and governance	3	3	3.5	4.5	3	3	3.3
4. Strengthen intra-community collaboration and cohesion	3	3	3	4.5	2.5	2.5	3.1
5. Identify and make visible and extend practices	2.5	3	3	3.5		2.5	2.9
6. Strengthen inter-community collaboration and cohesion	2.5	3	3	3.5	2	3	2.8
7. Promote culturally sensitive expressions of gender equity	3	3	2	3	2	2.5	2.6
8. Valorize, revitalize socio-cultural spiritual resources	3	3	2	2.5	2.5	2	2.6
9. Valorize, revitalize spiritual resources	2	2.5	3	2	2	3.5	2.5
10. Manage local/external economic resources	2	2.5	2		2	2	2.1
11. Negotiate-access external resources	1.5	1	3	2	1.5	2.5	1.9
12. Plan, monitor, assess evaluate local initiatives	2.5	3	3	3	1.5	2	2.5
13. Advocate for policy reform and practice	1.5	1	3	3	1.5	2	2
Average per organisation	2.4	2.7	2.7	3.0	2.0	2.5	

These scores represent still quite a subjective perspective, since participants have not yet established clear indicators for the levels 1 to 5 for each capacity area. Also, because of differences in context, and number of years of program support, it is not feasible to make comparisons across COMPAS partners. However, certain trends can be observed. The first is that in the perception of all COMPAS partners, the level of ED in their program areas still has a long way to go, on average, to reach full potential despite many years of support in some cases. In particular, local advocacy, negotiation, and management of local and external resources are still emerging.

Table 3: Perceived Change in capacity levels for ED achieved by different NGOs

Capacity Area ED	NGO 1 Area 1 3 years	NGO 1 Area 2 10 years	NGO 2 Area 1 2 years	NGO2 Area 2 5 years	NGO 3 Area 1 6 years	NGO 3 Area 2 7 years	Average by capacity
1. Manage Natural Resources (NRM)	0.5	2		1	1.5	0.5	1.1
2. Promote community livelihood	1	2	1	2	1.5	1	1.4
3. Strengthen local leadership and governance	0.5	1.5	2.5	0.5	1	1	1.2
4. Strengthen intra-community collaboration and cohesion	1.5	1.5	2	0.5	1.5	0.5	1.3
5. Identify and make visible and extend practices	1.5	1	2	0.5		0.5	1.1
6. Strengthen inter-community collaboration and cohesion	0.5	2	2	1.5	1	1	1.3
7. Promote culturally sensitive expressions of gender equity	1	2	1.5	2	1	1.5	1.5
8. Valorize, revitalize cultural resources	1	2	1	-0.5	1	1	0.9
9. Valorize, revitalize spiritual resources	1	1.5	2	1	1	2.5	1.5
10. Manage local/external economic resources	1	1.5	1.5		1	1	1.2
11. Negotiate-access external resources	0.5	0	2	1	0.5	1.5	0.9
12. Plan, monitor, access evaluate local initiative	0.5	2	3	2	0.5	1	1.5
13. Advocate for policy reform and practice	0.5	0	3	2	0.5	1	1.2
Average per organisation	0.8	1.5	1.8	1	0.9	1.1	

An analysis comparing before intervention and now shows that the change in capacities required for ED has on average, only increased a little bit more than one level. The organization may seem to get “stuck” in knowing how to help communities move forward into levels 3, 4 and 5.

Questions to help staff of a Support Organisation to review their program self-assessments:

Before ending the session on organizational self-assessment, the facilitator asks the participants the following questions:

- i. Does this scoring fully represent progress made and highlight the gaps or areas most in need of attention to improve impact?
- ii. What capacity levels tend to be least and most developed?
- iii. Where have we seen the greatest improvements? (Where is the largest differences between BEFORE and PRESENT capacity levels).

5.2 Changes stories to highlight well-being changes

When using the qualitative Change Stories as a method of impact assessment, community members explain changes that happened in their lives, due to the interventions of the support organisation. The following steps can be used when documenting Change Stories:

1. Meeting to discuss among field workers and NGO staff about Changes Stories
2. Training of field officers to collect Change Stories
3. Design of the story collection format, including the domains of change
4. Collection of few samples Change Stories – testing
5. Role plays with field staff to learn how to use probing questions
6. Discuss and agree upon the final format for collection of the stories
7. Second round of Collection of Change Stories
8. Group discussion with all field staff
9. Revisit those narrators whose change story may need updating

A simple format with guiding questions can be used:

1. What do you know about this organization?
2. How long have you been associated with the organization?
3. In your opinion what are the most significant changes that took place since then?
4. Why do you say that?
5. What is the influence of the organisation/program for that change?
6. What is the name you would like to use for this story?

In order to assess changes according to gender and generation, stories can be collected as follows (per community): 4 male elders, 4 female elders, 4 male adults, 4 female adults, 4 male youth, 4 female youth.

When interviewing, the following guidelines can be used:

1. The field worker discusses the purpose of the exercise with the narrator.
2. The narrator might have many change stories to be told, but after reflecting on them, field staff and narrator agree to select the most significant one of them.
3. The story is limited to changes that took place due to intervention of the NGO or the community capacity area for ED. Not just any change.
4. The field worker documents the story in writing.
5. If possible, the field worker can also use video to document the story
6. The most important part is the reasons the narrator gives for selecting this particular story as most significant.

Analysis of the stories:

Analysis of the stories is a critical step. Analysis can be done in the following steps:

1. Different stakeholders discuss the stories in a plenary. Selected stories are read, and discussions are facilitated.
2. The worldviews of the communities are discussed. The stories are then related to the worldviews of the particular community.
3. The 'impact' explained by the story teller can be linked to 13 Capacity areas for ED.

APPENDIX

Methods and tools for Strengthening capacity for ED

Applying each core strategy for enhancing ED often involves different types of support including:

- Awareness raising
- Facilitation of ED processes (visioning, self assessment, planning, etc.)
- Helping communities learn how to facilitate ED processes for themselves
- Technical training
- Convening meetings, organizing workshops, exchange visits
- Accompaniment in the implementation of local initiatives
- Logistical, material and financial support for local initiatives
- Linking communities with outside sources of resources and knowledge
- Facilitating inter-cultural dialogue and learning with outside agencies
- Supporting methods of action learning and local capacity building

The purpose of a method (in the context of an endogenous development process) is to generate information and knowledge in relation to a specific action learning objective relevant to the community. At the heart of the methodology to strengthen ED is a continuous learning process of “reflection-action-reflection”. Most methods described below support this process.

What is the difference between a tool and a method?

The concepts of tool and method are often used inter-changeably.

For the purposes of this guide, the concept of “tool” will be assigned a different meaning than method. **Tools are specific ways of eliciting, visualizing, organizing, verifying, validating, analyzing and interpreting information.** Tools can be applied in many different ways, for many different issues, objectives, and purposes. A partial list of tools are:

- listing and brainstorming
- ranking
- mapping
- grouping and categorising
- clustering and synthesizing
- semi-structured interview questions
- Venn Diagrammes
- scoring
- transect walks
- group interviews
- direct observation
- dialogue

- mini-surveys
- interviewing key informants
- community meetings
- festivals
- drama or role plays to spark discussion
- use of proverbs and analogies
- videos
- matrices
- graphs and charts
- use of posters or pictures to stimulate dialogue
- seasonal calendars

All these tools could be used in processes and strategies to strengthen ED. However, these tools could also be used for many other types of development processes. They are not specific to endogenous development. They have multiple uses.

What is a method?

In this guide, methods are designed to achieve specific outcomes related to ED. A method is a collection of steps, procedures, tools and processes to achieve a specific objective, (to elicit, verify or share information or knowledge), related to an ED strategy. The same tools can be used in different combination and ways to create a method.

A well articulated method includes:

- a) What the objective is (what the method will accomplish)
- b) What preparation needs to be done before applying the method (within the community)
- c) Who is best suited to participate in the method (from the community)
- d) Outline of the different tools to be used
- e) Description of each major step in the right sequence to apply the method
- f) How to visualize the findings for validation
- g) Tips in applying the method

Having a “box of tools” is useful, but the challenge is how to combine these tools into specific methods for generating information that will help achieve a core strategy for ED.

There are many, many methods that can be designed to support ED, depending on the context. The field worker needs the skill of learning how to design appropriate methods. The methods below address most of the core strategies, but are presented also as examples of that can be easily re-designed in many different ways for supporting ED in communities.

1. Methods for Field worker self preparation, learning and effectiveness

1.1 A process for continuous learning and improvement as an ED field worker

Groundswell International

Relevance

In Endogenous Development, field workers play the role of “catalysts” and facilitators to support development within the community. However, field workers have often been trained in methods of transferring knowledge, rather than in methods of learning from and with rural people, (such as those included in this methodological guide).

Field workers tend to have learned about technical subjects, rather than social processes or methods of enhancing and building on indigenous knowledge, including the spiritual and cultural dimensions.

Most field workers who are new to endogenous development will need support to change their knowledge, skills and attitudes about how to work with rural people. COMPAS has developed resource materials to assist in this. Development organisations committed to ED will need to offer systematic processes for helping their field workers learn key concepts of ED.

However, no matter how much preparation they do, field workers may still feel uncomfortable or unsure of themselves once they start working in communities. At best, preparation can team a foundation on which to build. For most field workers, learning will be “by doing” in the field, on the job, through self-discovery methods. It will take many months of practice in the field, constant reflection and critical feedback about the process, to become skilled in supporting ED processes within communities. The method outlined below is not designed to replace basic, pre-service orientation and learning about ED. Instead, it is a method for systematic “learning by doing” in the field.

Objectives

- Drawing from field workers existing knowledge as a primary resource, develop a check list of the characteristics, qualities and skills of an effective field worker in ED
- Raise awareness of field workers of what is effective performance in supporting ED
- Enable field workers to self-assess their current knowledge and practice in supporting ED and prepare themselves for ED related activities in communities
- To facilitate participants in developing a personal action plan to gain new attitudes, knowledge and skills in the field, through “learning by doing”
- Develop a systematic process for field worker continuous learning and improvement as a practitioner supporting ED

Participants

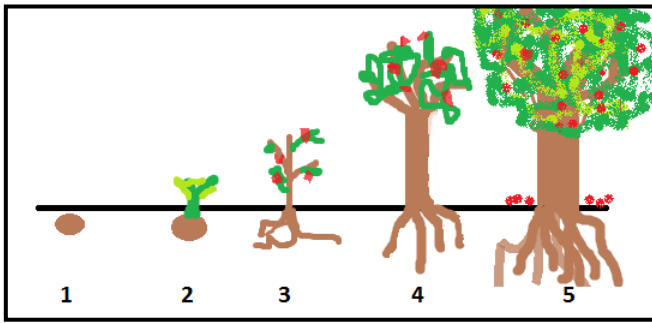
Field workers and community leaders with responsibilities for facilitating ED processes and action learning in the community Note: Learning, including self-discovery is most effective in a group process.

Preparation

- Field workers have already had an in-depth orientation to key concepts, principles, and strategies of ED, have a good understanding of the capacity areas communities require for effective ED, and have read relevant case studies and learning materials on ED
- Prepare in advance a checklist of essential characteristics and skills for field workers to support ED processes in communities

Steps 1-7

1. Divide participants into small groups of 2 or more. Ask each group to brainstorm the essential skills, behaviours, qualities and characteristics of an effective field worker for ED. Write each key idea on one card.
2. Each group present their ideas written on cards to all the participants. Encourage questions, feedback and clarification.
3. Ask the participants to group the cards which express similar ideas into a cluster or column. For each cluster, identify a heading which summarises the theme or basic idea of all the cards
4. Present the cards from the checklist (prepared in advance) of effective characteristics and skills of an ED field worker. Ask participants if they accept the idea, and if so, in what cluster or theme the idea belongs. Create new themes if needed.
5. Take each of the theme headings and place in a vertical column on the wall or floor. Place cards with the names of each participant in a horizontal row. Create a matrix. Ask each participant to assess themselves on a scale of 1 to 5, in terms of their existing characteristic, attitude or skill. Use the analogy of a tree method to explain the scoring system (Note: same system will be used in the community for ED processes)



Key for Self scoring

- 1 = embryonic, nascent, dormant: some awareness only but not yet any practical application in the field
- 2 = sprouting, emerging: initial practice, but at beginning stages of learning
- 3 = growing, young, some fruit: some field practice, much to learn
- 4 = well-developed, starts to bear some fruit: considerable experience and skill but some still to learn
- 5 = fully mature, strong, self-reliant: Full mastery as a practitioner;

6. Ask each participant to place their self assessment scores in the matrix, and give a justification for his or her score for each characteristic. Encourage participants to question the justification, ask for clarifications or make constructive feedback suggestions
7. Ask participants to average the scores for each theme and for each individual.

Semi-Structured Interview: Group Analysis of Information

- ❓ Which characteristics or skills of an effective field worker for ED received the lowest overall score across all categories? Why?
- ❓ Which qualities or characteristics had the highest average score overall? Discuss why?
- ❓ Which characteristics or qualities of an effective ED field worker are those:
 - inherent in the character and basic attitude of the individual
 - can be learned through training or experience

Steps 8-9

8. Ask the participants to break again into small groups. Ask each group to discuss the following question
 - For the skills, characteristics and qualities that we scored the lowest, what are the most practical methods to learn and improve them? Write key ideas on flip chart or cards.
9. Each group presents their ideas to all the participants. Discuss

From Learning to Action Plan

Based on the ideas from participants, ask each participant to develop an action plan of how they will improve their performance and practice as field workers for ED. In addition to the ideas generated by the participants themselves, suggest the following:

- ✓ Each field worker should keep a journal where he or she records the key points of their self reflection of their field practice at the end of every major interaction with the community. The list of essential characteristics or qualities of an effective field worker should serve as a reference point for reflection.
- ✓ When field workers work as a team in the field, at the end of every major interaction with communities, they should take the time not just to assess themselves, but to assess their team member.

A process for doing this is as follows

- Self critique: What I did well, where I improved
- Self critique: What I did not do so well, where I need to improve next time
- Feedback from team members: Once the field worker has critiqued his or her own performance in supporting ED, each other team member provides feedback also on strengths and areas to improve.

Tips

1. Emphasise to field workers that developing attitudes, and effective ways of interacting with communities and improving skills for supporting ED will be a continuous, “learning by doing” process. Learning is most effective by practicing and reflecting on both your successes and mistakes.
2. Learning and improving field worker performance requires the ability to be self-critical and to accept constructive feedback from others. Good field workers in ED welcome new ideas, positive and critical feedback. So field workers should become comfortable with sharing their lessons from self reflection with peers or team members.
3. The practice of supporting ED is a process of self-discovery and best accomplished in a team, or with peers. Similar to the ED process in the village, while helping others to learn, field workers are also learning themselves, improving their skills and knowledge
4. Self assessment and learning to improve their effectiveness as field workers is the same basic process that community members will do in strengthening their capacities for ED. By going through this process, field workers will get to know first-hand what villagers will experience.

Checklist of general Characteristics, Qualities and Skills of an effective field worker in ED

- ✓ Helps communities do and learn for themselves, based on their world view, and endogenous systems, rather than present solutions from outside
- ✓ Is quickly able to develop a relationship of trust;
- ✓ Is respectful of local protocols
- ✓ Skilled in making visible and build on indigenous knowledge, ways of learning, management of local resources and livelihoods
- ✓ Knows how to appreciate worldviews of communities when interacting with communities
- ✓ Able to help communities taken into account the cultural and spiritual dimensions
- ✓ Able to help communities consider and balance the material, social and spiritual dimensions of well-being
- ✓ Has good understanding of key ED concepts, principles and the methodological framework
- ✓ Is familiar with all the key strategies and capacity areas for strengthening ED
- ✓ Is skilled in facilitating processes of visioning, action research, planning, assessment and sharing
- ✓ Committed to fostering gender equity; able to effectively involve women and their issues of well-being during ED processes
- ✓ Is able to sensitively address controversial issues, especially related to power dynamics in the community, and ensuring inclusive participation
- ✓ Able to foster and facilitate intra-community dialogue and collaboration
- ✓ Able to foster inter-cultural dialogue with external actors, and help communities learn how to integrate external knowledge

1.2 Characteristics of an effective facilitator

Source: Groundswell International

Relevance

Many of the qualities and characteristics of an effective field work in ED, noted in 5.1.1 above are general. The same basic method of 4.1.1 of self discovery, self assessment, group analysis, reflection, critical feedback, monitoring and action planning can be applied to many of the general qualities, such as “able to appreciate world views”, “fostering women’s involvement in ED processes for gender equity”

To show how this same method can be applied to many key skill areas, “effective facilitation of ED processes” is taken as an example below. As noted earlier in Endogenous Development, one of the main roles field workers play is that of a facilitator to support development within the community. Skill in facilitating action learning processes will help a field worker become more quickly improve in the other characteristics and qualities for supporting ED

Objectives

- To use participants own experience and knowledge to develop a check list of the characteristics, qualities and skills of effective facilitation of ED processes
- Raise awareness of field workers of what is effective performance in supporting ED
- Develop a systematic process for field worker continuous learning and improvement as a practitioner supporting ED

Participants

Field workers and community leaders with responsibilities for facilitating ED processes and action learning in the community Note: Learning, including self-discovery, is most effective in a group process.

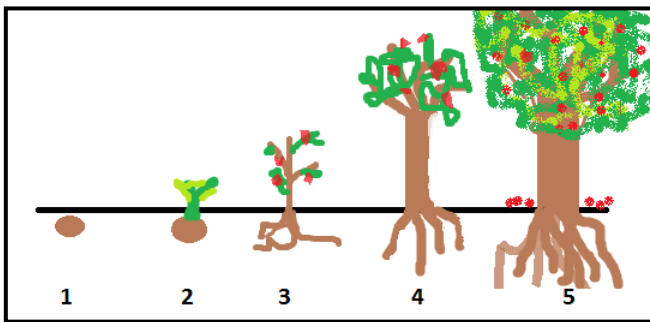
Preparation

- Field workers have already gone through method on “qualities and characteristics of an effective field worker in ED” described in 4.1.1. above
- Prepare in advance a checklist of essential characteristics and skills for effective facilitation of ED processes in communities

Steps 1-7

1. Divide participants into small groups of 2 or more. Ask each group to brainstorm the essential skills, behaviours, qualities and characteristics of an effective field worker for ED. Write each key idea on one card.
2. Each group present their ideas written on cards to all the participants. Encourage questions, feedback and clarification.

3. Ask the participants to group the cards which express similar ideas into a cluster or column. For each cluster, identify a heading which summarises the theme or basic idea of all the cards
4. Present the cards from the checklist (prepared in advance) of effective facilitation of ED processes. Ask participants if they accept the idea, and if so, in what cluster or theme the idea belongs. Create new themes if needed.
5. Take each of the theme headings and place in a vertical column on the wall or floor. Place cards with the names of each participant in a horizontal row. Create a matrix. Ask each participant to assess themselves on a scale of 1 to 5, in terms of their existing characteristic, attitude or skill. Use the analogy of a tree method to explain the scoring system (Note: same system will be used in the community for ED processes and in self-assessment at organisational level, see Part Five)



Key for Self scoring

- 1 = embryonic, nascent, dormant: some awareness only but not yet any practical application in the field
- 2 = sprouting, emerging: initial practice, but at beginning stages of learning
- 3 = growing, young, some fruit: some field practice, much to learn
- 4 = well-developed, starts to bear some fruit: considerable experience and skill but some still to learn
- 5 = fully mature, strong, self-reliant: Full mastery as a practitioner;

6. Ask each participant to place their self assessment scores in the matrix, and give a justification for his or her score for each characteristic. Encourage participants to question the justification, ask for clarifications or make constructive feedback suggestions
7. Ask participants to average the scores for each theme and for each individual.

Semi-Structured Interview: Group Analysis of Information

- ❓ Which characteristics or skills of an effective facilitator of ED processes received the lowest overall score across all categories? Why?
- ❓ Which characteristics or skills had the highest average score overall? Discuss why?
- ❓ Which qualities or skills of an effective facilitator of ED processes are those:
 - inherent in the character and basic attitude of the individual
 - can be learned through training or experience

Steps 8-9

- 8 Ask the participants to break again into small groups. Ask each group to discuss the following question

- For the skills, characteristics and qualities that scored the lowest, what are the most practical methods to learn and improve them? Write key ideas on flip chart or cards.

10 Each group presents their ideas to all the participants. Discuss

From Learning to Action Plan

Ask each participant to develop an action plan of how they will improve their performance and practice in facilitation. Provide suggestions.

Checklist: Characteristics, Qualities and Skills of effective facilitation of ED processes

- ✓ Listens more than talks
- ✓ Encourages self discovery, making visible existing knowledge and practices rather than presenting outside information or techniques
- ✓ Can help participants analyse and interpret information
- ✓ Can ask open ended questions that make community members think for themselves
- ✓ Continuously clarifies understanding by everyone
- ✓ Can quickly summarise long discussions in a few key points and conclusions
- ✓ Can ensure good participation; prevents domination by a few
- ✓ Takes steps to ensure the voice of women, youth & minority groups are heard
- ✓ Is flexible and responsive, rather than controlling
- ✓ Has full mastery of the processes, steps, and the objective of the action method
- ✓ Is good at helping with the synthesis of information
- ✓ Familiar with many participatory tools and techniques (drama, video, mapping, matrices, scoring, categorizing etc.)
- ✓ Makes good use of visuals (cards, charts, maps, diagrams) used with non-literates
- ✓ Uses simple clear language
- ✓ Can quickly establish rapport and trust
- ✓ Can deal with conflict within groups
- ✓ Is humble, respectful, treats community members as equals
- ✓ Speak so that everyone can hear
- ✓ Speaks with self-confidence
- ✓ Makes good use of time to complete the process before people start leaving
- ✓ Is creative and take initiative if things do not go as planned
- ✓ Verifies and validates information often
- ✓ Observes the body language of community members to note hidden disagreement
- ✓ Is analytical; can quickly ask questions to help people analyse information

2. Methods for Community Entry and Making Visible Existing Resources & Capacities

2.1 Learning about Community history of endogenous development

Source: Groundswell International

Relevance

As explained in Part 1, endogenous development is already going on in every community. The experience of communities with ED, and their level of capacity for ED is never zero. However, similar to indigenous knowledge, this experience and existing capacity has to be “made visible”. Once this is done, it can be used to help communities understand ED, and make plans on how to build on this experience.

Objectives:

1. Determine the history of the community local initiatives and the ED processes that created them
2. Compare collective initiatives for the well-being of the community of the past (more than 10 years ago) with more recent initiatives in order to determine whether community capacity for local initiative has strengthened or weakened
3. Analyse specific community initiatives to assess changes in specific capacities for endogenous development (i.e. visioning, mobilising local resources, management, leadership, etc.). Determine the factors that contributed to these changes.

Preparation:

- Identify sentences or words explaining the concept of endogenous or self-development, collective action, and local initiative in the local language.
- Identify 4 to 7 qualified informants (key resource people); men and women within the community

Steps 1-3

1. *List all Community initiatives for well-being*

- a) Explain the purpose of the exercise to the participants
- b) List all the actions, initiatives, and key events of the community history of collective action on cards:
 - community accomplishments and services that result from collective action and local initiative. Example: what are the village public assets? (Wells, mosques, roads, public meeting places, etc.)
 - what are the local initiatives (beyond the extended family) undertaken in the community that address the well-being of the community as a whole? (Encourage people to think of

examples of beyond material, physical assets, (such as wells) such as services, education, health, agriculture, but also cultural and spiritual well-being.

- c) What are the various structures involved in organising and managing the collective activities (grassroots organizations, solidarity groups)?
- d) Write down the responses on the cards.

2 Sort Community Initiatives as either local or external in its origin:

Ask participants to sort the cards into two columns:

Local Initiatives

What are the collective activities and the established structures that resulted from the communities' own initiative?

External Initiatives

What are the collective activities and the established structures that resulted from an external intervention? Tick the corresponding card.

3 Sort Community initiatives by period

Ask participants to sort the cards according to their period of

From now to 10 years ago

More than 10 years ago

Semi-Structured Interview Questions: In-depth description of specific cases:

- ❓ Taking one or two examples on the "over the last 10 years", ask about the processes the community undertook to envision, plan, undertaken and sustain those initiatives:
 - leaders / structures involved?
 - how local resources were mobilized?
 - organizational methods; steps? procedures?
 - level and quality of participation to the various steps?
 - who benefited (men, women, children)?
 - management of the initiative once completed?

- ❓ Do the same for one or two examples from the period "since the last 10 years"

4 Analysis: General Comparison of Periods

❓ How does the first period compare with the second?

GUIDE: organizational methods

Management

Level and quality of participation

Mobilisation of local resources

Number of self-development activities undertaken

Community dynamism

Quality and type of leadership

❓ has the community become stronger and more dynamic as regards endogenous development initiatives? Or weaker? How? Why?

❓ if we compare both periods, what are the greatest differences? Why?

❓ Considering this history of endogenous development, what are:

- the trends or factors which have reinforced the community capacity for self-development?
- the trends or factors which have weakened the community self-development capacity?

Verification and Validation of the information to the entire community

Use the cards or develop other visual aids to present the outcomes of this method to the entire community. Use the process of validation also to deepen awareness and “make visible” the process and history of ED and the existing capacities for ED

2.2 Community Institutions and Resource Mapping (CIRM)

Adapted from Centre for Indigenous Knowledge and Organisational Development

Relevance

CIRM is a participatory approach for community entry and diagnosis. It guides the community through a self-examination process and exposes what structures and resources, human as well as natural that are already at hand in the community. CIRM can be further facilitated, to motivate community visioning on possible self-reliant community initiatives and action plans to achieve the vision with support from external resources.

Objectives

- Help communities to map out the existing institutions, both indigenous and formal, as well as the natural, socio-cultural and spiritual resources in the community and their potentials as starting points for community development.
- Raise community awareness of their assets and increase their motivation to know how to use their resources.

Preparation

Community orientation

The first step of the CIRM process is a community orientation meeting where the idea of the CIRM is introduced to the community members. A cross-section of the community, at an open forum facilitated by a development facilitator, brainstorms and lists the traditional institutions and resources that exist in the community. The resources should include the social, natural and spiritual resources that are of significance to the development of the community. The community jointly come out with a vernacular terminology and checklist of questions to work with and conduct a historical analysis of their institutions and resources to identify their relevance and existence in the past, present and for the future.

Formation and preparation of CIRM Team

The community puts together a team (this should be five or seven people; at least two of whom should be women and at least one should be literate enough to take notes). The team is trained by the development facilitator (usually an external person from a partner development organization) on basic PRA tools for information gathering. Then the team is made to dramatise/role play how they are going to conduct their work. This gives the community members a chance to make comments and agree with the process before the team gets to work.

Steps

1. Field data collection by CIRM Team

The team goes out into the community to collect information from elders, women, youth and spiritual leaders (both traditional, Christian and Moslem) on the formal and informal institutions and resources and their potentials, challenges, location, availability and social significance with respect to social, natural, and spiritual resources. This would include a physical map of the locations of these resources.

2 Verification and Validation

The team brings all this information back to a plenary meeting presided by the Chief and elders, where the information on the various institutions and resources are presented and validated by the community.

3 Clustering and Systematization

When the final maps are arrived at (after the validation) they are clustered according to natural/ social/ and spiritual.

Where necessary, based on the clarity of the outcome of the CIRM, it may be necessary to carry out a formal follow-up study to confirm or fill information gaps that were left from the CIRM and to help to articulate and document the results in writing.

Outputs of CIRM

The outcome of the CIRM is a written report and physical maps that show:

- The existing indigenous institutions (e.g. Traditional councils of elders, asafo companies, hunters groups, clan groups, leadership institutions, traditional mutual support groups, etc.) but also contemporary institutions (e.g. faith-based groups, youth associations, peer groups, women groups, local government institutions like the unit committees, area councils, etc.) and their relevance, potentials and challenges.
- Spiritual institutions and knowledge on the spiritual resources (shrines, sacred sites, sacred trees and water points, churches, mosques, etc.) and their relevance and challenges for the development of the community
- Physical map of the resources available in the community, their relative quantities, availability and development potential.

Tips

Forming the community team: 5-7 people recruited by the community to conduct this; women and men, not all literate; some could be teachers, a type of action research; goes at the pace of the community; they are trained in the CIM process; Selection is done by traditional authorities and opinion leaders

Developing the Questionnaires: was developed by communities; then presented a check list; reconciled by community members

Training of community team members: on how to go back into the community to ask the questions; meet with groups, house to house; Did Role Plays; demonstrate how they will go back to communities; how to report back; gave people notebooks; was not always best; oral reports seemed to work better

Validation process: with communities; what was said, additions, corrections; certification;

Time frame for the CIRM: The timing of the CIRM process is flexible and depends on the purpose for the CIRM and the size of the community. Where the CIRM is for identifying all resources in the community for general community development planning, it will normally take up to one month. Where it is to collect information for the development of a specific development domain, eg seed development, or traditional health development, it will take about one week.

Checklist of what to cover with CIRM

- ✓ Indigenous Institutions (stigma, care, prevention)
- ✓ Indigenous mechanisms/resources for addressing health
- ✓ All assets available in the communities that can help address HIV AIDS
- ✓ Knowledge local organizations, local organizations, associations
- ✓ Perceptions of HIV-AIDS, and other major diseases, who are responsible for addressing health
- ✓ Faith based organisations, youth clubs, CBOs,/NGOs, maps
- ✓ Puberty rights, by laws, festivals, durbars

2.3 Learning about the Community Leadership Structure

Source: Groundswell International

Relevance

This method is used for community entry and diagnosis. It guides the community through process to make visible, and analyse their existing leadership structure, and their role in the history of endogenous development in the community

Objectives:

- Identify all the leaders (or office holders) having significant responsibilities beyond the extended family, (i.e at a group or community level).
- Determine which people are "influential" (i.e. are opinion leaders) in the community, even if they have no direct responsibilities
- Determine which leadership and positions are directly related to each other (i.e. are part of a organisational structure existing in the community)
- Identify which leaders and local structures have existing responsibility for "development" activities to improve the well-being of members or the wider community.
- Determine the social, economic, and gender characteristics of the community leadership.
- Identify major changes occurred within the structures and the quality of community leadership over the last 10 years, and the causes.

Preparation

- It would be helpful to have undertaken the history of community endogenous development before this exercise
- Identify the terminology in local language for the key concepts like leader, opinion leaders, structure etc.

Participants

- Seek key informants from the various sections, or neighborhoods of the community. Identify key informants likely to be familiar with community activities and leadership, but who do not themselves belong to the group of "high ranking" leaders.
- Ensure that women are well represented in order to obtain information about women leadership within the community.

Steps

1 *Identification of the different positions/responsibilities*

- Ask the participants to list all the different positions that have a community or collective character in the village.
- Write the title of the position or the role in big prints on a card (not the person's name).

Semi-structured interview #1

- ❓ For the position or post, ask and record the principal responsibilities and functions

2 Changes in the Leadership structure over time

- Sort all the different position in the village in two categories
 - those created between today and 10 years ago
 - those created more than 10 years ago

Semi-structured interview #2: For each position ask:

- ❓ What the main differences between both periods in terms of leaders' quality, legitimacy, and effectiveness?
- ❓ Is the performance of today's leaders in contributing to community well-being more effective or less effective than 10 years ago? Why?
- ❓ Are there other "positions" that the community used to have but have ceased to exist? Which ones? Why?

3 Determine which positions are part of an organisational structure

- Sort the positions once again between "individual" positions or roles and positions that are intimately linked; or that belong to the same "structure".
- Identify all the structures in the communities and their leaders
- Identify positions and structures that more specifically contribute to the community development or well-being, including spiritual and social well-being.

4 Identify key information about the leaders:

Take each card, state the position, and ask the key informants the following information:

- * name of the position holder
- * the gender of the person
- * approximate age
- * literacy or educational level
- * year when which he/she was appointed to the position.

Write this information on the back of each card

Validate and Verify the Information

Group and tape the cards on flip chart paper in order to make a visual presentation to the full community. Do not give the names, only the positions. Ask for additions, corrections. Ask if any positions have ceased to exist in the community and why. Verify perceptions about whether the communities leadership resources have been becoming stronger or less effective over time.

Checklist for types of leaders or positions in the community

People (men; women) with responsibilities or parts at the village level for:

- ✓ economic, commercial
- ✓ social
- ✓ administrative, political
- ✓ defence / security, conflict resolution
- ✓ religious, spiritual
- ✓ traditional, cultural
- ✓ management of collective properties or resources (land, trees)
- ✓ Solidarity groups per age group / traditional work groups
- ✓ technical/management (agriculture, health, cereal banks etc.)
- ✓ "opinion leaders" people
- ✓ ethnic groups or section or clan heads

2.4 Learning about Community Institutions, Organisations and Groups

(Source: Groundswell International)

Relevance:

This method is used for community entry and diagnosis. It guides the community through process to make visible, and analyse their local institutions, organisations and groups and their role in the endogenous development in the community.

Objectives:

- to identify the role, function, membership and relative importance of all organisational structures in a village
- help the community analyse the evolution of their local institutions and organizations

Preparation

- Identify the terminology in local language for key concepts including "structure", institution, organization and group.

Selection of Participants

- Seek key informants from the various sections, or neighborhoods of the community. Identify key informants likely to be familiar with community institutions and organisations
- Ensure that women are well represented in order to obtain information about women groups and organizations within the community.

Steps

1 *Identification of local Structures or Groups*

- Ask the participants to list all the different local structures, groups or organisations (that have a community, not extended family character) in the village. Write the name of each structure on a card.
- Encourage participants not to limit themselves to local structures working with or set up by the Program. Use the guide below to probe for village structures (or groups) with functions beyond the extended family:

Semi-structured Interview No. 1: For each local structure, ask:

- ? what is the principal role or function of this structure?
- ? when did it come into being?
- ? who is a member, and what is the criteria for membership?
- ? how many people are members?

2 *Categorise institutions and structures according to function*

- Ask participants to sort the different structures according to function or other locally appropriate criteria. Probe participants to consider spiritual, cultural and social as part of their local criteria. Cut pieces of paper of different colors or shapes to represent each category. Paste or tape each card onto the larger papers representing its category.

3 *Analysis of Historical Evolution of Village Structures*

- Ask participants to group the different structures again into 2 categories.
 - those which were created in the last 10 years
 - those which existed for more than 10 years
- Draw a large circle to represent the village boundary. Create a Venn Diagram of all structures that existed in their village 10 years ago.
- Add the new structures created since then in the chronological order they were established

Semi-structured Interview No. 2:

- ❓ Are there other community local structures and institutions that have been disappeared over the past 10 years? Which ones? Why?
- ❓ What are the main differences or changes that occurred between both periods?
- ❓ Is the performance and capacity of today's community institutions and organizations to help ensure community well-being stronger or weaker than 10 years ago? Why?
- ❓ Which local institutions, groups and organizations are self-sustaining (not dependent on outside support) and likely to exist for many more years? How do they sustain themselves?

Verification and Validation

Prepare a visual presentation of this data to the full community. Ask for additions, corrections. Ask if any local institutions and organisations positions have ceased to exist in the community and why? Verify perceptions about whether the community's organisations and institutions have been becoming stronger or less effective over time in contributing to well-being.

Checklist to help participants think of institutions and organisations

- ✓ economic (self-help groups, work groups, revolving credit)
- ✓ social (baptism, marriage, burial societies)
- ✓ administrative, (chief and council)
- ✓ clan, kinship or ethnic groups
- ✓ political
- ✓ education (Koranic school)
- ✓ defence/security, conflict resolution

- ✓ religious
- ✓ traditional, cultural
- ✓ youth groups, women's groups,
- ✓ management of collective properties or resources (land, trees)
- ✓ Solidarity groups per age group / traditional work groups
- ✓ "community development" agriculture, health, cereal banks etc.)

2.5 Participatory community diagnosis for resource inventory

Source: Peasant Farmers Association for Rural Development

Relevance

A participatory community diagnosis is an approach which PFARD uses for community entry. The community Resource Diagnosis is conducted in a holistic way where the resources are assessed against their spiritual, social and cultural relevancy and above all the controversies arising from the use or access to the resources. This is always done through group discussions focusing on the integration of culture and respect of all the diverse spiritual beliefs.

Objectives

1. To create awareness among relevant social actors in the community namely farmers, political leaders, extension staff i.e. environment, agriculture, youth and women, spirit mediums, spiritual healers and traditional birth attendants as well as herbalists, teachers students in higher institutions and community development workers about the importance of indigenous knowledge in management and utilisation of the community resources.
2. To establish the resources within the community categorised in six major groups thus the human, social, economic, natural, produced, and cultural.
3. To establish a link between cultural and spiritual values with other developmental resources.
4. To design a framework for joint learning, implementation, monitoring, and evaluation of endogenous development activities and programmes.
5. To develop an action plan to integrate all the six resources for cultural and economic development.

Preparations

Self preparations

Before entering a community, Pfard staff prepares him or her self on both the logistical and psychological aspects. Pfard is convinced that in working with communities, it is crucial to understand the community, their culture, customs, diverse spiritual and social aspects, line of authority and their way of working. Thus, its self preparation often entails reflecting on ways of forging partnerships that allows it to learn and appreciate the communities and drawing for such understanding towards partnership building.

Follow protocol

For a successful cooperation with the community, following the protocol is of great importance. 'Who to approach first and how' (e.g. elders, cultural or spiritual leaders) is often an important aspect of the protocol bearing in mind that protocols can differ from community to community.

Preparation of the Community

This involves: preparation of the community through informal and formal meetings; identification of issues to be included in the endogenous development actions; and identification of promoters or animators from among the community members who will be the main contact persons between community and development agents. At every stage feedback is important.

Joint Planning

The first step is confidence building among community members through meetings with partners such as cultural practitioners, rural farmers, traditional healers, local government technical staff, students, women, men, youths and policy makers. These first level planning meetings are aimed at getting the community members mobilised about the development initiative and agreeing on the incoming steps to set the process. In these meetings the willing actors are selected and assigned work to be done in a specific period of time. Part of the planning stage is the Community Resource Diagnosis (CRD). Through farmers' experimentation, the capacity of the community for increasing their food production and food security is assessed.

Joint Experimentation

Joint experimentation is used as a learning process whereby the conventional extension workers and university students and traditional farmers conduct non-farm trials in an open sharing environment. Traditional farmers have a lot of knowledge about their environment, soils and climatic changes and what type of crops can be grown at particular periods of the year. It is important to learn the dynamics of working with rural people. It may be the case that rural people do not want to risk trying new ventures where they are not sure of the outcomes especially with regards to enhanced livelihoods through the improved yields, markets, incomes and continued support from government extension workers.

Joint learning and monitoring

Joint learning and monitoring is done at the community level where meetings are organised between Pfard extension staff, farmer animators and local farmers.

Community Festivals

Field days are organised at community level with the aim of celebrating success, learning from experience and involving more and new people both within and outside the community. These field days are punctuated with celebrations in which music dance and drama are part of the community life and play a central role.

Process

Designing a Questionnaire

The first step in identifying the resources of the community is to design a questionnaire to guide the discussions. The questionnaire can be done in a table form separating the different resources. Guiding questions used by PFARD are:

- What resources are available in the community with regard to their benefit, quality, burden, control, spiritual, social and cultural relevance and the controversies arising there from?
- What was the situation like in the past 10 or so years?
- Which resources are endangered?
- How can we deal with the problem as a community and what support do the community need from the development partners like PFARD?

The questionnaire is pre-tested with a small group of people and necessary revisions and /improvements are made.

Selection of Participants and Facilitators

A list of participants is drawn including farmers, political leaders, extension staff i.e. environment, agriculture, youth and women, spirit mediums, spiritual healers and traditional birth attendants as well as herbalists, teachers students in higher institutions and community development workers.

The transect walk

Another method is to conduct a transect walk with community members under the headship of Pfard staff to map the resources in one of the rural areas. The purpose of the walk is to compare the findings during the community diagnosis exercise and what the situation is on the ground. On the transect resources are mapped

The extent of the walk was which Pfard used was about 1.5 kilometres as per the map the next page.

4.000



3. Methods for Community Visioning and Action Planning

3.1 Community Visioning and Action Planning (CVAP)

Adapted from Centre for Indigenous Knowledge and Community Organisation

Relevance

CVAP is a method that supports the core strategy for Community Visioning and Action Planning. CVAP consists of two parts. First there is a visioning-process where the community brings up visions and dreams relating to the resources at its hands. What follows is a programming process where the community prioritizes its development needs, develops concrete action plans and agrees on how best to make use of the local resources identified through the earlier action learning processes.

Objectives

- To have the community become aware of its dreams and vision about the future based on its available resources and sensitise it about possible ways to help make the vision come true
- Help the community generate an initial vision of well-being, identify the development direction it wants to go, and develop an action programme about how to get there in the context of the institutions and resources

Preparation

Action learning exercises and methods for community entry, raising awareness about ED, making visible existing leadership, institutions, and other local resources must be completed before visioning

Selection of Participants

Ask the key leaders and traditional authorities how many community members should participate in a workshop for vision and action planning. Encourage representatives from the different sections and interest groups of the communities, including women, youth, and ethnic minorities. There should also be delegates from most local institutions, community based organisations and groups, including religious/spiritual leaders.

The number of participants should be adequate to ensure high level of involvement from across the community but not so many that it becomes difficult to facilitate the process

Steps 1-6

1 *Present development opportunities, needs and priorities from earlier processes*

If earlier action learning exercises have validated local resources, opportunities and needs, the CVAP workshop begins with a presentation of the development needs/domains in the reports from earlier action learning exercises.

2. *Visioning*

A facilitated discussion is arranged to encourage participants to express their dreams and visions for the community relating to the resources at its hands. At the core of the visioning process is to have community reflect on where it wants to go as a community, and perspective about well-being. Questions to be considered could include:

- ? where was our community 10 years ago?
- ? where is our community now?
- ? where do we want our community to be in 10 years?

3 *Programming/Action Planning*

- Guide the community to prioritize its development needs, develop concrete action plans and agree on how best to make use of the resources identified through the CIRM to achieve the vision of the community. Decisions should center around questions such as:
 - ? how do we use the resources we have identified to make this dream come true?
 - ? What practical activities must we carry out to achieve this dream?
 - ? When do we want to implement these activities?
 - ? Who will do what and how do we ensure that we all carry out our responsibilities (community contract)?
- Help selected community members formulate and write a concrete community action programme reflecting the discussion and providing a time frame to reach each of the objectives in the plan.

4. *Seeking Resources for Implementation*

Facilitate a process for the community to discuss external inputs to support the implementation of their plans and how they will go about getting these. Encourage the chief and elders of the community to invite government officials or development agencies operating in the area to their durbars or festivals at which requests are presented for support.

5 Validation of the Community Vision and Action Plan

Make sure that all participants agree on the programme. Present the main outcomes at a general community meeting to ensure broad based consensus.

6 Develop a contract and a Memorandum of Understanding with the community of external support to help them achieve their goals and action plans

Outputs

- Vision statement/ community dream
- Detailed action plan
- Community contract/MOU

Tips

- ✓ Remember that your role as the facilitator is to support the community in how best they can plan and carry out their own development
- ✓ Remind the community that if it can formulate a concrete development programme or action plan that fits in to the political agenda of the local government, the possibility of obtaining external resources is much higher
- ✓ Be sure to constantly remind the community to consider relating their vision to the local resources in its hands. (Don't dream of an oil-plant if it's gold you have found in your community).

General Principles for working with the community

- ✓ Follow traditional protocol.
- ✓ Work with the whole community.
- ✓ Harness collective action and elicit the support of key players in the community.
- ✓ Use open collective forums, which are inclusive in nature (eg festivals).
- ✓ Use outside mediators to facilitate open forums.
- ✓ Use culturally sensitive approaches (stories, proverbs, songs, drama, images, etc)
- ✓ Go at the pace of the community.

3.2 Community Visioning: People Assessing their Well-being

Adapted from the Coady International Institute tools called PATH and CHIAT

Relevance

This method is adapted from the tools “People Assessing their Health” PATH, and Community Health Impact Assessment (CHIAT). It can be used to support the core strategy for Community Visioning and Action Planning.

Objectives

- To help communities develop a broad vision of community well-being
- To help communities develop a Community Well-being Impact assessment tool to help with planning and assessment of potential development interventions or initiatives

Preparation

Action learning exercises and methods for community entry, raising awareness about ED, making visible existing leadership, institutions, and other local resources must be completed before this exercise

Selection of Participants

- Ask the key leaders and traditional authorities how many community members should participate in a workshop for vision and action planning. Encourage representatives from the different sections and interest groups of the communities, including women, youth, and ethnic minorities. There should also be delegates from most local institutions, community based organisations and groups, including religious/spiritual leaders.
- The number of participants should be adequate to ensure high level of involvement from across the community but not so many that it becomes difficult to facilitate the process

Steps

- 1 **Organise a group discussion and brainstorming on the following question. Note all responses on cards or flip chart**
 - ❓ What is necessary for developed community?
2. **Deepen the reflection about criteria about the vision of community well-being, with a second group exercise**
 - ❓ What does it take to make and keep our community healthy (i.e., have well-being)?

Encourage participants to address health in a **broad sense** (physical, social, cultural, spiritual).
Note: health and well-being is influenced by factors both within and outside the community: income, social status, education, gender, culture.

3 ***Use 'structured dialogue' approach to story-telling, or flash cards to get participants thinking. For each story or flash card***

What: do you see happening in this story (description)

Why: do you think it happened (explanation)

So what: does this mean about the factors that affect health?
(synthesis)

Now what: can we do about it (action)

4 ***Use the responses obtained to develop a “vision of a developed community”***
identify the factors or elements that contribute to the vision

5 ***Identify, sort, prioritise and organise all the factors and indicators into a set of questions. This becomes the “Community Well-being assessment tool”***

6 ***Test and validate the Community Well-being assessment Tool. Make revisions***

7 ***Encourage the communities to use the Community Well-being Assessment Tool to assess any major initiative in the community whether local or external***

Tips and Hallmarks of the PATH and CHIAT process:

- focus on the adult learning cycle and the value of experiential learning
- use of dialogue and story telling to root discussions in peoples lived experiences
- emphasis on networking within and between communities
- it can be either a health promotion, community development process
- increases understanding of the determinants of health, and well-being and how these interact and affect the health of individuals and communities
- allows people to identity the factors or issues that are key for communities
- empowers people by giving them critical analytical skills and a voice in their community development process
- builds the capacity of individuals/groups to engage in health and community well-being planning and decision-making
- requites a balance between the **process** of awareness raising and the **development of the tool**
- the PATH process is transferable to different cultures/contexts because it builds on life experiences and values oral traditions
- on-going support is required for people to participate (facilitation, information gathering, resources including funding)

- community timelines need to be respected
- communities may also need hard data to make informed decisions
- process validates local knowledge
- broader decision makers must value and respect local knowledge

Check list

What is necessary for developed community?

- ✓ education, informal and formal
- ✓ no discrimination
- ✓ recreational centres
- ✓ good infrastructure
- ✓ cultural expressions
- ✓ physical exercise
- ✓ sense of belonging , healthy relationships
- ✓ personal hygiene
- ✓ freedom of association
- ✓ social gatherings
- ✓ equality and equity
- ✓ social safety net
- ✓ psychological and mental health
- ✓ spiritual connectivity
- ✓ health education awareness
- ✓ stable political and social environment
- ✓ peace
- ✓ protecting environment, clean air, good physical
- ✓ good sanitation
- ✓ access to natural resources, clean water
- ✓ good shelter
- ✓ good nutrition
- ✓ sustainable income
- ✓ access to health services
- ✓ relevant knowledge
- ✓ food security
- ✓ hope and sense of ability to change
- ✓ balanced gender

4. Methods to validate local initiatives, strategies and learning to ensure community ownership

4.1 Learning how to visualise, present, verify and validate findings of ED action learning

Groundswell International

Relevance

With endogenous development, action learning processes are undertaken by the community. The code of conduct for field workers supporting ED includes not “extracting” information from communities, and analysing it outside the community. It is vital to ensure a strong sense of community ownership and support for the vision, action plans and assessments undertaken within ED. Learning how to synthesise, visualise, present and validate data, and ensure the entire community has understood and contributed to the outcome, is a skill within ED that is often overlooked. It requires a lot of attention and practice. It is a core strategy of ED

Objectives

- Present to the majority of community members key results and findings obtained from action learning methods in support of Endogenous Development processes
- Verify, deepen and validate the information
- Facilitate additional analysis and interpretation of the findings by the community members
- Help participants identify the major implications, actions and next steps to take in light of the findings

Preparation

- Select the key findings or results from the action learning exercise to present, verify and analyse with the entire community
- Prepare an appropriate way to “visualise” the key findings with matrices, tables, maps, pie charts, bar charts, using colors, pictures and symbols that can easily be understood by people who cannot read. Make them big enough to be seen by all the participants. Use local language to present the title cards for each visual presentation
- Prepare the questions for verification and analysis in advance
- Organise all the materials for the presentation and validation process; Identify a suitable venue for the meeting where it will be possible for everyone to see. If not wall is available, use straw mats or a portable plywood board on which to place visual materials
- Ensure there is someone who will take notes of the main points of discussion

Steps

1. Present each visual aid with the findings in turn. Present only one visual aid at a time. Do not put too much information on one sheet.
2. Briefly explain the method and tools used to collect the information and the identity of the informants, or the source of the data
3. Explain the titles, symbols and format of the visual aid before presenting the actual data
4. Pose “questions of comprehension to the community members, in order to verify that everyone has understood the meaning of the different symbols
5. Present the key summary information and findings. Do not read everything or present the all the data
6. Encourage community members to ask questions of clarification. Be sure that all participants feel free to express their first reactions
7. Verify the findings and conclusions which are reflected in the visual aid
8. Ask probing questions to deepen understanding about important findings
9. Ask questions to help interpret or validate information, particularly relating to findings that seem surprising, or sensitive, is confusing or inconsistent
10. Ask participants to give their perspectives on the implications, actions to take or next steps, based on the findings presented

Tips

- It is often useful to buy large rolls of brown kraft paper which can be cut to different sizes
- In contexts where most community members cannot read, it is still possible, and recommended to use different coloured cards, and tape them to the kraft paper. Each card, or rows of cards can symbolize a key idea, which makes it easier for the community to follow
- Wherever possible, use bar graphs, or simple symbols to represent numerical information. For example, in a village with 80 households, to show how many households are food insecure, draw 80 small huts, grouped by neighbourhood. Colour red the households that are chronically food insecure. This gives a quick visual picture of the pattern of food insecurity.

5. Methods for Intra and Inter-Community Learning and Sharing

5.1 Learning Sharing and Assessing LeSA

(Source: Centre for Indigenous Knowledge and Organisational Development)

Relevance of LeSA

- LeSA is a community peer review mechanism that enables communities with similar development agendas to exchange developmental experiences and knowledge.
- The LeSA methodology has been developed in order to guide communities to learn from each other and share experiences amongst themselves – Learning, Sharing and Assessing (LeSA). The background of LeSA is the fact that most evaluations of development projects leave little or no opportunity for the community itself to actually learn from the knowledge derived. LeSA is one of the most effective ways to inspire, motivate, and strengthen capacity, through community-to-community learning.
- LeSA takes the form of exchange visits between communities or facilitated meetings involving a number of communities to share experiences around issues of common interest. ***It is different from ordinary community visits in that it is a facilitated process structured to enhance maximum learning, assessing and sharing between the community groups.***

Objectives

- To facilitate a community peer review process to enhance natural assessment for the purpose of learning and sharing among communities engaged in similar activities.

Selection of Participants

- The community should decide on the persons who are to go on the LeSA visit. Traditional authorities, leaders of indigenous institutions and other community representatives are the obvious choices. Help the community consider if other groups or individuals could benefit from attending the meeting or wish to contribute in one way or the other to the exercise.
- Often one community is the host, so that delegates from other villages can also make field visits to see the ED initiatives being undertaken.
- The visiting delegation should, for economic and logistical reasons, consist of a maximum of four people. This is also a way to ensure that the number of participants from the two exchange communities is the same.
- Representation should moreover be gender (men and women) and generational (youth and elders) balanced in order to represent the whole community.

Steps

1. LeSA rests on three legs. At the core of the LeSA framework is the **assessment** of the work of other communities. Participants are also expected to **learn** about how other communities identify and address their problems and thirdly they are to **share** their experience and knowledge with others on how they addressed similar problems.
2. During the LeSA visit the visiting community reports on the host community's activities, achievements, challenges and how they addressed the challenges and vice versa.
3. By the end of the LeSA visit the two communities should evaluate their development experiences and hold the process up against the action plan. Have they obtained their goal? If yes – how? If no - why not?
4. After being supported in undertaking the process several times, the communities can carry out the LeSA visits without any supervision – however the field worker might have an interest in observing, or following up on the visits in order to document their contents.
5. The LeSA process is normally made up of two exchange visits. Note that it is important to find a form that suits the needs and capacities of the communities involved.

Outputs of LeSA

- The major outputs are experience and knowledge sharing on possible solutions to the problems communities face. The outputs are usually documented by photos of the meetings and activities. Audio recordings and participatory video clips have also been used. Written reports are sometimes produced but seldom used by communities.
- Audio recordings can be played back to the communities through community radio.
- LeSA is also a means for community delegates to share and gain insights into how to strengthen key capacities for ED, including management, implementation, leadership and governance etc. (LeSA can be used as a tool for Community Institutional Strengthening)

Tips

- ✓ The timeframe of each LeSA visit is one to two days. This does not include travelling time.
- ✓ In order to create ownership and responsibility of the process among the communities involved some degree of cost sharing is advisable, e.g. you as a facilitating institution can pay for transportation, while the host community provides accommodation and food.
- ✓ If possible involve the community radio so that the outcome of the visits can be shared with the whole community.
- ✓ **Improving the LeSA methodology:** If the field worker is involved in several communities that have all participated in a LeSA programme arranging an experience sharing workshop after the LeSA visits have been conducted might be helpful in order to obtain knowledge on

the methodology and improve it. Here participants can narrate and discuss their experience with the LeSA visits.

- ✓ It is important the LeSA is carried out during the implementation of the action plans of the communities, where the goal of the intervention has not necessarily been obtained.

5.2 Inter-Community Learning and Sharing by comparing level of capacities for ED

Groundswell International

Relevance

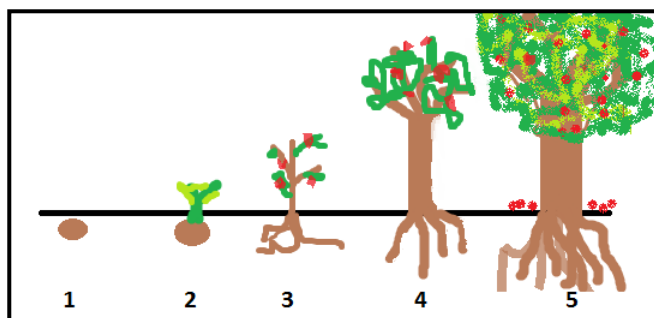
Learning is often enhanced when communities can compare and contrast their experiences with those of other communities undertaking similar ED processes. Strengthening capacities for ED is at the heart of this methodological framework. Identifying which ED capacities are most in need of improvement across many communities can help focus learning, exchange and support.

Objectives:

- To compare communities in the programme area in terms of their capacities for endogenous development.
- Help communities identify which key capacity areas are most in need of strengthening and determine potential actions to make progress
- Better understand the challenges and constraints of communities in strengthening these capacities
- Develop a joint action and support plan across communities to find ways to improve level of capacity required for moving forward with the ED process

Preparation

- Communities should already have an understanding of ED, participated in identifying the key capacities for ED, developed their vision of well-being and action plan.
- Write each community capacity for endogenous development capacity on a card. If necessary use a picture to symbolize the capacity
- Identify suitable terminology in the local language to best convey the meaning of each capacity. Verify the terminology in local language with key informants. Write the local language equivalent on the back of each card for easy reference
- Prepare pictures of the various stages of growth of a tree from seed to mature tree, to help explain the self-assessment process



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

- Write the names of all communities on cards

Participants

This method can be used during a Learning Sharing and Assessment (LeSA) workshop

An alternative would be that the field workers invite 2 or 3 delegates from all the communities reached in the programme area or locality to workshop. Ensure the delegates are familiar with their community's initiatives and processes for ED.

Steps

1. Briefly explain the objectives and steps to the participants. Review the various capacities for ED and ensure participants understand them
2. Explain the symbols of the tree that correspond to each score level. Verify that the participants understand the meaning of each level of capacity. If the participants do not read numbers, use bars to represent 1, 2, 3, 4 and 5 (i.e. 3 = III)
3. Start to create a huge matrix on the floor or the wall. Place the names of each community on the horizontal row at the top
4. Present the first capacity card. Ensure all participants have a common understanding of this capacity. Ask the delegates from each community to come together and assess their current level of capacity in their community. Give each group a small card on which to write their score. In their groups, ask them to prepare a justification for their score.
5. Ask each group in turn to present their score to the full group, and give their explanation. Tape their score in the right place in the matrix.
6. Repeat steps 4 and 5 for each capacity area to be assessed. Complete the matrix

Visualisation of the Data

Matrix to Visualise Comparison of Community Self-Scoring of Results.

Capacity Area	Community 1	Community 2	Community 3	Community 4	Community 5	Community 6	
Diversify Livelihoods	III	II	I	III	II	IIII	
Manage NRM							
Action Planning							
Management							
Mobilise local resources							
Negotiation							
Etc.							

(If most members cannot read, they should each use bar symbols in a horizontal row)

Verification and Validation

Once the matrix is complete, ask participants to note which communities are strongest, and which are the weakest for each capacity. Ask these communities to explain the criteria or indicators for their level of capacity. Write each of these indicators on cards

Seek to “harmonise” the perspectives of the participants for indicators of the relevant levels of each capacity area. Once this is done, ask participants to adjust their scores if need be, to reflect the mutually agreed indicators.

Semi-structured interview questions

- ❓ Which capacity areas for ED are the most in need of improvement across all the communities?
- ❓ What are some of the key challenges and constraints preventing communities from making progress with these capacities?
- ❓ What are some ideas of how communities can learn together how to improve these capacities?
- ❓ What support can the field worker and her development agency provide to help strengthen these priority capacities?

Tips

- ✓ This method can be modified to be used in many different ways including:
- ✓ Use with only one community, to self assess their capacities
- ✓ Before applying with communities, this method could be undertaken by the field workers of the development organisation to assess each community for their capacities for ED. They can become familiar with the method, and then help the communities make their own assessment. It may be very interesting to compare the results, and indicators used by the field workers, and by the communities

6. Methods for dealing with Power, Inclusiveness, Decision-making and controversial issues

6.1 Learning about Decision-making patterns and Power in the Community

Groundswell International

Relevance

To help bring about change to improve community well-being cannot be done without the support and authority of the people within the community who have power and influence on decisions affecting practices, policies, participation, use of resources within the community. The potential for learning, strengthening capacities for ED, technical, social and cultural change is highly dependent on the attitude and openness of the traditional leaders, opinion leaders, and others who have influence within the community.

Objectives

- Using culturally sensitive process, help key people within the community who have power and influence at different levels on decisions affecting local initiatives, mobilisation of local resources, convening meetings, learning, participation etc become more aware of their pattern of decision making.
- To identify the different types of decisions made within the community which affect community well-being
- Determine the processes that lead to the making of these decisions
- Discuss the degree of involvement of interest groups, gender, youth, minority groups, in decision making about initiatives affecting the well-being of the community

Preparation

- This can be a very sensitive exercise which can potentially upset people in the power structure of the community. It will be very important to first develop a relationship of trust with key community leaders, and have their full authority to undertake this exercise
- Undertake the methods of learning about the community leadership structure, and the local institutional and organisational structure beforehand

Selection of Participants

- It will be very important that for the outcomes of this action learning exercise to be “owned” and accepted by the leaders, that they be consulted in identifying the key informants and participants of this exercise
- The key informants are people who have the trust of the community leadership, know the village well, including men, women, youth, and representatives from different sections or neighbourhoods

Steps

1. Identify major decisions taken by the organisation

- Review the institutional/organisational structure and the leadership structure of the community constructed earlier
- Brainstorm to identify the major decisions affecting community well-being, or related to local initiatives made in the past 5 years
- List each major set of decisions on a separate card.

2. Develop categories for different areas of decision-making

- Explain different broad categories of decisions, using the checklist below. Give examples to enhance understanding. Invite participants to add other categories of decision areas if they wish.

Examples of categories of Decisions

- Bylaws
- Taking of development initiatives
- Spiritual or cultural practices or events
- Social
- Natural resource management
- Livelihoods
- Use of local resources etc.

3. Group and rank the decision cards within different categories

- Take all the decision cards and place each into one of these 'decision-categories'
- Ask participants to provide additional examples of decisions for "decision-categories" that have only one or no examples.

4. Analysis of the key decision-makers

- Under each category, identify the primary persons who were involved in making those decisions. Write the names on cards and place below the list of decisions

5 Analysis of decision-making processes

- Identify the decisions in each category that are considered to be "very important" or which had the greatest impact on community well-being. Place these in a vertical column
- Introduce 4 different types of decision-making, with cards to represent each of the following:
 - Consensus
 - Consultation
 - Consent (veto power of one or more persons on decision proposed by others)
 - Small group of people make decision
 - Single person decision

- Create a matrix by placing the cards indicating the different decision-making processes on a horizontal axis, next to the column of very important decisions
- Categorise each very important decision card into the column which best represents the decision-making process involved. Invent new decision-making types if the card does not fit into one of the 4 described above.

Visualisation of the Data

Matrix to Visualise Comparison of Community Self-Scoring of Results.

Type of Decision-making	Consensus	Consultation	Consent	Small group	One person
Important Decisions					
Decision 1				X	
Decision 2				X	
Decision 3				X	
Decision 4					X
Decision 5					X
Decision 6		X			

Semi-structured interview

- ? What category of decision-making is the most common in the community?
- ? How has the pattern of consultation and decision-making changed over the past 5-10 years? Why?
- ? What are the strengths and drawbacks of this current pattern of decision-making affect the overall ability of the community to take effective action to improve well-being?
- ? How could this pattern of decision-making style be improved?

Validation of the outcomes

It will often be very important that the outcomes be presented to the traditional and other leaders in private, not in public, to be validated and discussed.

Ask the leaders what issues arise from this analysis decision-making within your community that should be discussed to improve ED?

Tips

Avoid showing bias or leading questions when dealing with this sensitive issue. Be neutral!

6.2 Community Leadership Self Assessment

Groundswell International

Relevance

The well-being of a community is often greatly influenced by the quality of its leadership, and the openness of its leaders to new ideas and change. An assessment of the leadership is essential to the ED process, but is often a controversial issue. A culturally sensitive approach to helping inspire, motivate and encourage leaders to improve their ability to lead and support ED processes is vital.

Objectives

- To determine the characteristics and qualities of effective leadership, as perceived by members of the community
- To enable leaders within the community, especially those with key responsibilities related to taking initiatives for community well-being, to assess themselves, based on characteristics determined by the wider community
- To enable the leaders to learn about the perception of their community members about their expectations for effective leadership
- Help community leaders decide what aspects of their leadership could be improved upon to strengthen their ability to support and lead the ED process, and how to do it

Preparation

- It will be very important to first develop a relationship of trust with key community leaders, and have their full authority to undertake this exercise. The field worker can indicate that he or she is asking the leaders of other communities to undertake similar exercises, and that a common learning programme with leaders of other communities is envisaged based on the outcomes and willingness of leaders.
- Undertake the methods of learning about the community leadership structure, and the local institutional and organisational structure beforehand

Selection of Participants

- It will be very important that for the outcomes of this action learning exercise to be “owned” and accepted by the leaders, that they identify the key informants that they trust and respect in developing the characteristics and qualities of an effective leader

- The key informants should know the village well, but be diverse cross section of the population, including men, women, youth, and representatives from different interest groups

Steps

1. Identify and categorise the characteristics of an effective leader

- Lead a discussion to arrive at a common understanding of the term "leadership"
- Review and agree on who the key leaders of their community are
- Ask each participant to write the characteristics of an effective leader on cards
- Present the cards to the full group
- Sort and group cards with similarities. Give a title to each group of cards.
- Suggest other characteristics or qualities from the checklist. Add only if the participants agree
- Categorise the main characteristics in order of : most important, important, less important
- Paste the cards to a flip chart in descending order of importance

2. Validate the characteristics of effective leadership

- Undertake this process with each leader individually, in private.
- Present all the characteristics of effective leadership developed by the selected community members, Review and clarify the understanding of each leadership characteristic

Semi-structured Interview

- ❓ Ask the leader if he or she has any questions or clarifications about the community expectations of effective leadership
- ❓ Are there any characteristics he or she would like to include in the self assessment?
- ❓ Are there any characteristics or qualities that are missing, which should be added?

3 Self-assessment of Leaders

- Present and explain the self-assessment system. The usual system of scoring (i.e. on a scale of 1 to 5) may be too sensitive. This needs discussion with the leaders themselves. A less self-critical method of self assessment may be a three level system: 1 = Strong 2 =Average 3=Needs improvement

- Take each characteristic or quality of effective leadership card in turn and ask the leader to give his or her self assessment score. Record the score.

3. Analyse and discuss the results

- Create a table to allow the leader to easily visualize the outcomes

Semi-structured interview questions

- ❓ Of all the leadership characteristics, are there any in particular that you would like to work to improve? Which ones? Why?
- ❓ Would you be willing to participate in a leadership development workshop to share and learn with leaders from other communities?

4. Repeat process for all other important leaders

Tips

- This could be a sensitive exercise, and should be conducted after trust and rapport have been established
- Be sensitive in the use judgmental remarks; be neutral at all times

Check list of qualities and characteristics of an effective leader

- ✓ honesty
- ✓ integrity
- ✓ listens
- ✓ fair and impartial
- ✓ committed to community development
- ✓ open to new ideas
- ✓ traditional knowledge
- ✓ ability to negotiate with outsiders
- ✓ availability
- ✓ wisdom/experience
- ✓ initiative
- ✓ communication skills
- ✓ open to participatory decision-making
- ✓ consultative
- ✓ motivates and inspires
- ✓ has a clear vision for the community
- ✓ literacy

7. Methods for strengthening community capacities for implementation of local initiatives

7.1 Community Organizational Self-Assessment (COSA)

Source: Adapted from Centre for Indigenous Knowledge and Organisation Development (CIKOD)

Relevance

COSA enables communities to perform a self-examination process. It is based on the underlying assumption that communities already have some organisational capacities which they have been and still are using to manage their endogenous development processes. During the COSA, the community will become aware of its current capacities and what capacities it lacks in order to make the vision and community action plan come true.

The focus of COSA is to assess the human resources and various skills that exist also the physical resources and infrastructure.

Objectives

- To guide the community group through a self-examination process in order to identify its organisational capacity potentials and/or gaps
- Deepen awareness of the organisational potentials and gaps will help the community identify and address the organizational challenges of the community.

Participants

COSA can be carried out with the whole community or individual groups that have been specifically tasked with implementing the action plan.

Steps in COSA

1. Facilitate a workshop for the community to reflect on their development plans. The reflection may be guided by the following questions:

- ? How have you carried out previous development projects in the community?
- ? What problems did you face in the implementation?
- ? What did you implement properly and what could you not implement and why?
- ? What problems do you foresee in the implementation of the new development programme?
- ? What will you be able to do properly and for what will you need some support.
- ? What type of support do you need?

❓ Where can you get this support from?

2. Organise discussions through focus group discussions where different categories e.g., women, men, the youth, etc will work in separate groups to ensure participation by all.
3. Based on reports and the observations of the facilitator, the whole group can together analyze and assess the capacity needs of the group. Through this process, the community or group should now become aware of their own capacities as well as the gaps.

Outputs of COSA

The expected outputs of the COSA process are: a stronger motivation of the community to use the organisational capacity potentials already at its disposal; a self-selected list of the organisational capacities and capacity gaps/needs of the community; ideas on how to fill the capacity gaps and where to get support for that.

7.2 Helping Communities identify and assess capacities required for ED

Source: Groundswell International

Relevance

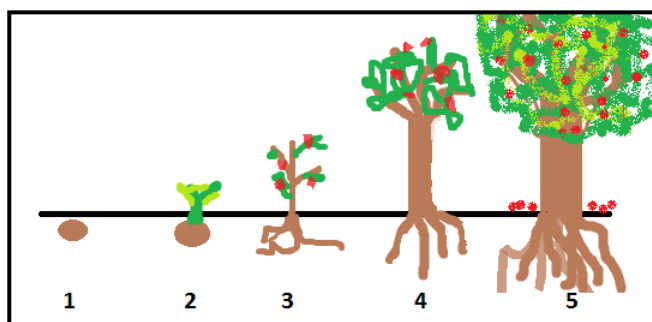
Strengthening capacities for ED is at the heart of this methodological framework. Most communities are not aware of all the capacities required to strengthen their ability for ED. Once they have become aware, communities also need to understand that strengthening their overall capacities for ED is an evolutionary process, which happens in stages, through practice in undertaking various initiatives to improve well-being. No one initiative, or learning experience, can enable a community to full master all capacities for ED. Each new initiative will likely deepen several community capacities, or require acquiring some new capacities. For this reason, the community must have a process for regularly assessing their capacities for ED

Objectives:

- Help communities identify all the key capacities areas required for ED
- Deepen community awareness and understanding of ED
- Help communities learn how to assess their capacities, and identify priority capacity strengthening needs in light of specific local initiatives and action plans

Preparation

- Communities should already have an understanding of ED, achieve through the history of endogenous development exercise and other processes and methods used during the community entry stage
- Communities should have gone through the visioning and action planning process
- Prepare a check list in advance of major capacity areas (see the 13 identified in this guide)
- Identify suitable terminology in the local language to best convey the meaning of each capacity. Verify the terminology in local language with key informants. Write the local language equivalent on the back of each card for easy reference
- Prepare pictures of the various stages of growth of a tree from seed to mature tree, to help explain the self-assessment process



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

Participants

This method should be used in a workshop setting with a diverse representation of community members present. Ensure the delegates are familiar with their community's visioning process, action plan, and initiatives and processes for ED.

Steps

1 Identification of Capacity areas required for effective ED

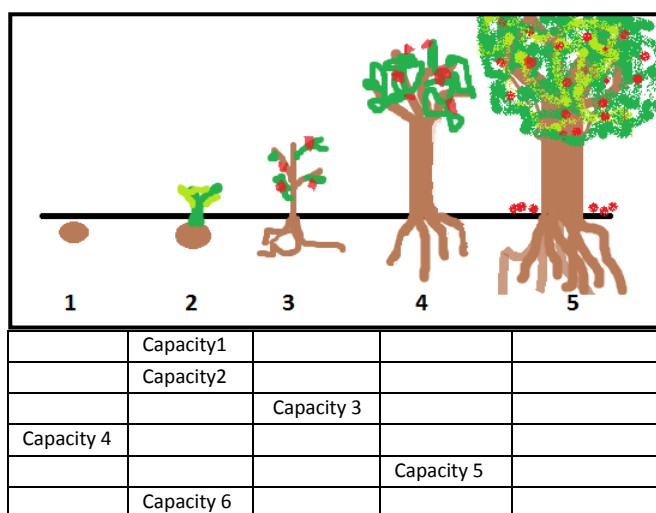
- i. Briefly review the information obtained from the analysis of local initiatives taken by the village during history of community endogenous development exercise early. Recall some of the main processes of leadership, initiative, decision making, planning, implementing, mobilizing resources, etc that were involved
- ii. Briefly review the outcomes of the visioning process, and the action plans to improve community well-being, taking into account the material, social and spiritual dimensions
- iii. Ask the participants to divide into groups. Ensure each group has at least one person who can write.
- iv. Based on the reviews above, ask each group to note on cards all the “abilities” “skills” or “capacities” that a community needs to have to determine and lead their own development, seek opportunities or solve problems, related to well-being. Note one idea for each card.
- v. Each group present and explain all the cards to the assembly. The facilitator should note the ideas that seem similar
- vi. At this stage, the outside facilitator should suggest additional capacities (that have not already been mentioned). Ask the assembly to validate or reject these suggested additions
- vii. During a short break, the facilitator and one representative of each group should cluster the cards into themes, and give each cluster a heading
- viii. When the participants reconvene, present and validate each cluster and heading

2. Community Self Assessment of Capacity areas

- i. Explain to participants that the process of a community strengthening its overall capacity for ED cannot happen at once, and goes through stages like a tree. It takes time to reach full maturity when a tree is strong, resilient, able to withstand shocks, and bears fruits

- ii. Explain that individual communities can be strong in some capacities (i.e. leadership) but have only very limited ability or experience in others (i.e. accessing external resources). To focus support for strengthening ED, each of the capacities for ED need to be assessed
- iii. Explain the scoring system using the visual of the symbols of the tree that correspond to each score level.
- iv. Place the symbols or pictures of the 5 different names of each stage of development of a tree on the horizontal row at the top
- v. Present the first capacity card. Ensure all participants have a common understanding of this capacity. Break the assembly into many groups of 4 to 5 people. Ask each group to discuss the current level of the capacity card just presented, and give a justification
- vi. After 5 minutes, ask each group to orally present their score and their justification.
- vii. **Validation:** After all the each group has presented, note the differences in the justifications and scores across groups, if any. Ask the groups who differ to reach consensus.
- viii. When consensus is reached, place the card under the correct tree symbol.
- ix. Repeat this process with all the capacity cards

Visualisation of the data



3 Analysis of the findings

Once the matrix is complete, ask participants to identify the capacity areas that they feel are most important to strengthen, given their current action plans.

Semi-structured interview questions

- ❓ Which capacity areas for ED are the most in need of improvement in the community?
- ❓ What are some of the key challenges and constraints preventing communities from making progress with these capacities?

4 *Decide on action to improve or strengthen the selected capacity areas*

Ask for their ideas of how each of these capacity areas

- ❓ What are ideas of how the community can learn to improve these capacities?
- ❓ What support can the field worker and her development agency provide to help strengthen these priority capacities?

Tips

- ✓ Once this list of capacities is identified, use it in relation to each new livelihood or other initiative for improving well-being, to determine what needs to be addressed
- ✓ Good facilitation skill is required to help community members who cannot read or write participate fully in the process
- ✓ Do not be concerned if the language or expression of the capacities is not the same as the capacity areas below, or if participants do not accept suggestions of additional capacities. The important thing is that the agreed list reflects their own experience and reflection and there is a sense of ownership. The community may modify the list in future, in light of new experiences, or in exchange with other communities.

Check list of Capacity areas for 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 socio-cultural/spiritual resources
8. Capacity to valorise and revitalize spiritual resources
9. Capacity for Promoting Culturally Sensitive Expressions of Gender Equity
10. Capacity to negotiate access 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

7.3 Community Institutional Strengthening (CIS)

Source: Adapted from Centre for Indigenous Knowledge and Organisational Development

Relevance

Through earlier methods, a wide range of local institutions might be identified. However some of these may not be strong enough to carry out their functions or take on new responsibilities as required by the developmental needs of the community. Therefore the CIS has been developed to address the institutional capacity gaps to enable communities implement their development initiatives. The CIS includes training and exposure visits and a process to help communities determine how to revitalise their existing institutions.

Objectives

- To address the organisational gaps of community groups in order to enhance their capacity to take on new responsibilities related to the development of the community.
- To strengthen the existing groups in to well-organised, strong and visible civil society organisations to provide services and voice to its members and the community in general.
- To revitalise dormant local institutions through organisational development support.
- strengthen the current capacities of local organisations in relation to what the community wishes to achieve. In sum: to enhance the organisational capacity of the community.

Preparation

The exercises of community vision and action planning, Community Institutions and Resource Mapping (CIRM), Learning about the community institutional and organisational structure, are relevant to have completed before the CIS

Participants

Leaders and key members of existing community institutions, organisations or groups

Steps

Organise training workshop. Bring together the participants and engage them with the following questions:

- ❓ What was your group/community like 10 years ago and what activities was it engaged in?
- ❓ What is it like today and what activities is it engaged in?
- ❓ What other roles can it perform today in relation to the development of the community?
- ❓ What capacity support does it need to be able to perform these new roles?

At the workshop, consider training to provide technical skills, inspirational lectures by invited resource persons e.g. politicians, university lecturers etc.

Outputs of CIS

The outputs of CIS include well motivated communities, empowered to address their own development initiatives. This is usually evidenced by the emergence of revitalised local institutions in the community giving voice to the community to engage in community mobilization as well as engaging external development agents, for resources to implement their action plans.

Tips

CIS has also been facilitated through storytelling, where a story (fictional or real) can form the basis of a group discussion.

In addition to capacity strengthening, the support for CIS could also include logistical and financial support for livelihood development, and helping to create linkages with outside agencies such as the Ministry of Health.

After having gone through a CIS process the ten sections of Tanchara, the Upper West Region of Ghana, supported by CIKOD, are now reorganised and revitalised under their sectional heads and hold bi-annual community fora at which governmental development agencies and NGOs are invited for dialogue on the development needs of the village.

7.4 Helping communities to manage their Natural Resources

Source: Groundswell International

Relevance

Management of their natural resources is a vital capacity areas for communities, because their rural livelihoods depend on maintaining, regenerating their natural resource base. It is also important because there is often spiritual significance given to certain natural resources that are essential to the sense of well-being. There are many methods to help raise awareness, and motivation, so that communities revitalise practices and local institutions to conserve their natural resource base. One of the most powerful is to help community analyse the long term trends in the state of evolution of their natural resources.

Objectives

- To explore the community members' perceptions about the state of local natural resources
- To determine the major trends (both positive and negative) affecting the natural resource base
- To determine the speed and extent of both positive and negative changes in the state of the natural resource base as they affect the long-term sustainability of the community's livelihoods
- To identify the principle causes of these identified trends
- To reach agreement on a process to develop a long term community plan to improve management of the major natural resource management issues

Preparation

- This exercise can be done as a stand alone, or could follow and deepen the Community Institutional and Resource Mapping process.
- Prepare a checklist of renewable natural resources to help participants if need be
- Prepare materials for constructing a matrix on the ground or floor (paper, cards, stones, seeds, tape etc.

Selection of participants

- Community elders (men and women) who are knowledgeable about the state of local renewable natural resources
- Spiritual or clan leaders with special responsibilities for management of land or other natural resources

Steps

1. Identify all major natural resources of the community

- Ask the participants to list all the natural resources used by the community to support local livelihoods.
- Suggest resources from a checklist that might be overlooked (this checklist will vary depending on the local context). Write each resource on a card.

2 Analyse the major changes and trends for each natural resource

- Place all the natural resource cards along the vertical axis of a matrix drawn on the wall or on the floor. On the horizontal axis label three columns:
- “Today,” “10 Years Ago” and “20 Years Ago” (or use other agreed upon time periods).
- Use different coloured cards or symbols to represent these three time periods.
- Take the first natural resource on the list and ask the participants to determine during which of the three periods it was healthiest (according to criteria of abundance or quality). Ask the participants to place 10 seeds or stones in the box under that time period.
- Using more seeds or stones, ask participants to score (0-9) the state of this resource during the remaining two time periods, as they compare to the optimal level. For example, if the resource is almost as abundant now as it was 20 years ago (optimal time), they would place 8 or 9 seeds under “Today.” If there is a large difference between now and then, the participants might place only 2 or 3 seeds in the box.
- Repeat this process for the remaining resources on the list.
- Write the scores on the flip chart for future reference.

Visualising the Data (matrix)

Natural Resources	Today	10 years ago	20 years ago
Firewood	XXX	XXXXXXX	XXXXXXXXXX
Seeds			
Rainfall			
Soil fertility			
Sacred Groves			
Pasture land			
Fruit trees			

Semi-structured interview questions

- ❓ For each natural resource, what are the signs of change?

- ❓ Which natural resources have degraded the most? Which have improved? What are the main causes for these positive and negative trends?
- ❓ Why are certain natural resources changing more rapidly than others?
- ❓ To what extent is the speed of change related to the natural resource management practices of households and/or the community?
- ❓ What activities both inside and outside of the community are most responsible for the changes in natural resources? Why?
- ❓ To what extent are the intermediary organization's activities affecting the state of natural resources (both positively and negatively)?

Validation and Moving to Action

- Present the data to the full community
- Agree on a process to develop a long term community plan to improve management of the major natural resource management issues, and the people who will take responsibility

Tips

If you are conducting this exercise with a single-gender group, interview members of the opposite sex in advance to add natural resources to the checklist that might be overlooked.

Checklist of renewable natural resources

- ✓ Seeds of local indigenous food crops
- ✓ Rainfall
- ✓ Medicinal plants
- ✓ Sacred groves
- ✓ Soil Fertility
- ✓ Pasture Land
- ✓ Cattle
- ✓ Fruit Trees
- ✓ Firewood
- ✓ Drinking
- ✓ Water
- ✓ Crop Production
- ✓ Trees for Fencing
- ✓ Grass for Roofing
- ✓ Water for Animals

8 Methods for culturally sensitive assessment and strengthening of gender equity

8.1 Learning about Women's Status and Well-being

Source: Groundswell International

Relevance

- Identifies trends in women's status and well-being in the community
- Helps raise awareness and analysis of gender equity issues
- Information helpful to create holistic vision of community well-being, and design local initiatives to address key issues

Objectives

- identify the major trends (both positive and negative) affecting women's status and well-being over the past 10 years
- analyse the major causes of these trends
- help community develop a framework to monitor and assess changes in women's status

Preparation

- Develop a checklist of major indicators relating to women's well-being
- Prepare cards with major indicators
- Decide on symbols to visualise each type of change (positive, negative, no change)
- Develop on local terms to explain each of the main concepts

Selection of Participants

Women who are knowledgeable of local conditions relating to women and broadly representative

Steps

1. Brainstorm indicators and issues related to women's status and well-being

- Brainstorm indicators of issues related to women well-being. Write each on cards. Add more indicators from the checklist prepared in advance
- Verify understanding of each card
- Set up a reference period (10 years ago, or 5 years ago); use a locally known event to be sure participants are aware of the time period
- Identify important events that brought women to lime light (before, during better life and now)

2. Determine the Direction of Change

- Review each card. Ask participants to decide whether the change has been positive or negative since the reference time period
- Place the card under the symbol indicating the type of change
- Continue the process until all the cards with indicators of well-being are assessed
- For each answer, ask the SIGNS of change

3. Determine the Extent or Degree of Change

- Introduce the scoring scale, using maize seeds to visualise the degree of change
 - 1 seed = minimal
 - 2 seeds = small
 - 3 seeds = medium
 - 4 seeds = large
 - 5 seeds = very large
- Taking each card in the column of positive change in turn, ask participants to judge the extent or degree of change. Place the number of seeds on the card indicating extent of change
- Continue until all the cards with indicators have been assessed
- Undertake the same process with the cards with negative changes in women's well-being
- Write the score (number of seeds) on each card afterwards.

Semi-structured interview questions

- ? What are the root causes or factors which have brought about the positive changes?
- ? What organisations or agencies (if any) have contributed most to promoting these changes?
- ? Why have some conditions of women's well-being have become worse?

4. Rank positive changes in order of importance

- Remove the maize seeds after recording their number on each card
- Rank the cards with positive changes in order of importance (those which have contributed most to improving the well-being of women)
 - very important
 - important
 - less important

Semi-structured interview questions

- ❓ Explain why some positive changes ranked higher in terms of their contributed more to overall improvement of well-being of women than others
- ❓ Considering these most important changes, what contributions (if any) has the NGO/CBO program made?
- ❓ To what extent is the NGO/CBO program addressing the negative changes?
- ❓ What are the priority actions that you would like to promote to improve your well-being

Validation and Action Planning

- Present the main findings to the entire community.
- Ask the community what critical issues arise from the analysis of these trends of women's well-being that should be addressed by the community?

Visualising the Data

Use cards, seeds and a matrix format on a mat to visualise the data

Tips

Make sure the terms of women's well-being are well translated into the local language, and that the participants have a clear understanding of the concepts

This method can be adapted to assess trends for other community development issues including food security, health, income.

Check list of issues or indicators relating to women's well-being

- ✓ Income
- ✓ Expenses
- ✓ Production (farm)
- ✓ Production (non-farm i.e. artisan)
- ✓ Reproductive and Maternal Health
- ✓ Birth spacing
- ✓ Attendance of Girls at school
- ✓ Child health
- ✓ Time for Work load (domestic)
- ✓ Time for income generation or production activities
- ✓ Liberty and access of girls to attend school
- ✓ Force et dynamism of women's organisations
- ✓ Quality and number of women leaders
- ✓ Participation of women in community decisions
- ✓ Participation of women in household decisions
- ✓ Quality of relationships of men and women within the household
- ✓ Mobility of women (to travel, participate in public life, do economic or business activities)
- ✓ Overall status and respect of women

8.2 Analyse gender equity from an endogenous perspective

Source: Gender and endogenous development workshop, November 2008; Check with Agnes Apusigah

Relevance

An organization aiming to support gender equity from an endogenous perspective examines and utilises cultural values (solidarity, cultural bonding, hospitality, integrity, etc). It is important to understand how these values have evolved over time, why a particular cultural value is promoted or still prevailing, who gains from it, what the gender implications are and whether it limits or enhances the liberties of either sex. Is the cultural practice understood as positive or negative by the people who maintain it? What can be an appropriate intervention to make?

Objectives

- To understand gender equity from an endogenous perspective

Preparation

Selection of participants

Steps

1. Identify different practical examples where gender equity and cultural practice need clarification
2. Select one such cultural practice for further reflection
3. How has this practice evolved over time in this community?
4. Besides women, who are involved in this cultural practices? Traditional leaders, priests, girls.
5. How to understand this practice from a worldview perspective where material, social and spiritual dimensions are involved?

Validation and Action Planning

Tips

9. Methods to appreciate and support local culture, spirituality and world views

9.1 Helping Communities assess and improve cultural and spiritual well-being

Source: Groundswell International

Relevance

Within ED, a key principle is that communities develop in such a way that cultural identity is enhanced, and that initiatives to improve well-being are implemented in a way that give them deeper meaning, taking into account the spiritual and social dimensions. However, how this principle is applied depends on each context. It is important to help the community become aware of these issues, and determine their own criteria of spiritual and cultural well-being. To do this, the same basic method of self discovery, self assessment, group analysis, action planning and monitoring used with other capacity areas can be applied.

Objectives

- To use community members own experience and knowledge to develop a check list of the characteristics, and indicators of cultural and spiritual well-being and its relation to ED processes
- Raise awareness in the community of the role, and start the process of revitalising spiritual and cultural resources for ED
- Help communities develop a systematic assessment and improvement of cultural and spiritual well-being, and applying it within other ED processes

Participants

Use the information from the Community Institutional and Resource mapping, and Learning about the community leadership structure to identify the key resource people in the community who have knowledge, skills and responsibilities for cultural or spiritual matters

Preparation

- Prepare in advance a checklist of essential characteristics and skills for effective facilitation of ED processes in communities
- Prepare translation of key concepts related to spirituality and culture in advance. Test these before starting this exercise
- If participants are not literate, ensure there are other members of the community who can read and write to assist

Steps 1-4 Identify the characteristics and indicators of spiritual/cultural well-being

1. Divide participants into small groups of 2 or more. Explain that the ED process is considers the spiritual and cultural dimensions important part of well-being. Ask each

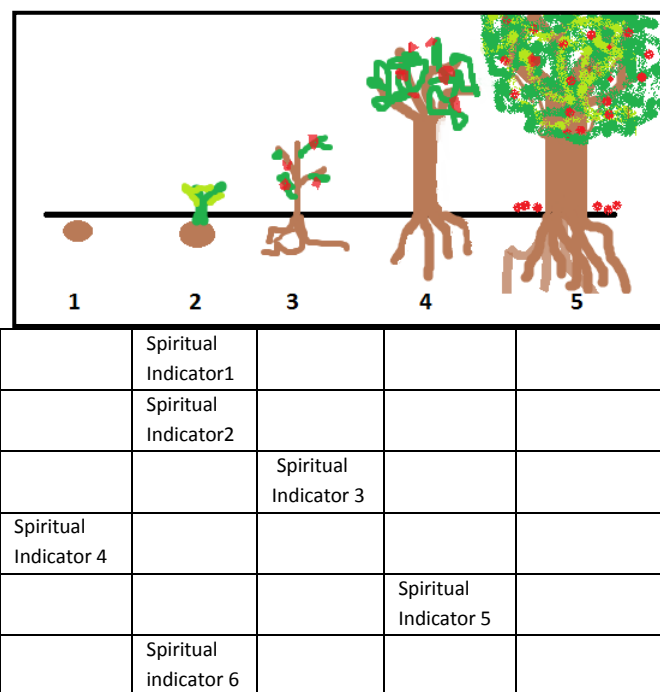
group to brainstorm the essential characteristics of spiritual and cultural well-being. Write each key idea on one card.

2. Each group present their ideas written on cards to all the participants. Encourage questions, feedback and clarification.
3. Ask the participants to group the cards which express similar ideas into a cluster or column. For each cluster, identify a heading which summarises the theme or basic idea of all the cards
4. Present the cards from the checklist (prepared in advance) of indicators of spiritual and cultural well-being. Ask participants if they accept the idea, and if so, in what cluster or theme the idea belongs. Create new themes if needed.

Step 5-11 *Community Self Assessment of Spiritual and Cultural Well-being*

5. Explain the scoring system using the visual of the symbols of the tree that correspond to each score level.
6. Place the symbols or pictures of the 5 different names of each stage of development of a tree on the horizontal row at the top
7. Present the first indicator card of spiritual well-being. Ensure all participants have a common understanding. Break the assembly into many groups of 4 to 5 people. Ask each group to discuss the current level of the indicator of the card just presented, and give a justification.
8. After 5 minutes, ask each group to orally present their score and their justification.
9. **Validation:** After all the each group has presented, note the differences in the justifications and scores across groups, if any. Ask the groups who differ to reach consensus.
10. When consensus is reached, place the card under the correct tree symbol.
11. Repeat this process with all the capacity cards

Visualisation of the data



3 Analysis of the findings

Once the matrix is complete, ask participants to identify the aspects of spiritual and cultural well-being they feel are most important to improve.

Semi-structured interview questions

- ❓ Which spiritual and cultural practices or indicators are most in need of improvement within the communities?
- ❓ What are some of the reasons why these practices are not vibrant and strong?
- ❓ What are the key challenges and constraints to overcome?

4 Decide on action to improve or strengthen the selected capacity areas

Ask for their ideas of how each of these priority indicators of spiritual and cultural well-being can be improved. What are ideas of how the community can improve these practices?

Tips

- ✓ Help the community explore how spiritual and cultural dimensions overlap with the livelihood, and ecological dimensions, and how to address these overlaps.
- ✓ Once this list of spiritual and cultural well-being indicators is identified, it can be used to add to the vision and community action plan
- ✓ Good facilitation skill is required to help community members who cannot read or write participate fully in the process

Checklist:

- ✓ Community makes use of indigenous crops and seeds
- ✓ Sacred groves are protected and enlarged
- ✓ etc.

10 Methods to strengthen community relationships and access to external organisations

10.1 Community Assessment of Relationships with External Organisations

Relevance

This exercise helps communities to identify ways to improve their working relationships with external organizations and groups, and assess which of these relationships have contributed to community well-being

Objectives

- To determine the number and different types of outside agencies with which the community relates.
- To assess the quality, strengths and weaknesses of each relationship.
- To understand how the pattern of relationships has evolved over time.

Preparation

- Prepare check list of criteria for good quality relationship and way of working in the community by an external agency

Selection of participants

- Members in the community that are involved in relationships with outside groups.

Steps (1-4) Identifying and Ranking Existing Relationships with External Organisations

1. Ask participants to identify all the external organizations with whom the community has had a significant working relationships (past and present). Write each on a card.
2. Have the participants rank these relationships in order of importance in relation to the contribution to community well-being. Write the rank numbers on the cards and place these cards in descending order of importance along the vertical axis of a matrix.
3. Place two heading cards on the horizontal axis. One is "Relationship initiated by Community". The second is "Relationship started by outside agency". Ask participants to place in each external organisation card into one or the other column. **Record the results**

Semi-structured interview questions (steps 1-3)

- ❓ What relationships are rated most important? Less important? Why?
- ❓ If certain relationships with outside agencies end, why did this happen?
- ❓ Are most relationships with outside organisations initiated by the community, or by the outside agency?

Assessing Change in number of relationships over time

4 Place the external organisation cards back in a vertical column to the left. Place 2 new heading cards. The first is “relationship started in the last 5 years”. The second is “relationship started more than 5 years ago”. Ask participants to categorise the cards in one column or the other

Semi-structured interview questions (step 4)

In what period did more new relationships start? Explain why?

Did the community initiate most of these new relationships? (recall previous categories)

Steps (5-7) Assessing the quality of the relationship

- 5 Brainstorm with the participants a list of criteria by which the community informally judges the relationship between them and an external agency (see check list)
- 6 Based on this checklist, ask participants to score the quality of the current relationships which each external organisation, on a scale of 1 to 5 (see scoring system)

5 = Excellent, no improvement required

4 = Very good: only a little room for improvement

3 = Satisfactory: some room for improvement

2= Unsatisfactory or Disappointing: major room for improvement

1= Poor: significant room for improvement

- 7 Place each of the scores in a horizontal row. Ask participants to place each card with the name of the external agency in one of the score columns.

Semi-structured interview questions

- ❓ What pattern emerges? Are most relationships good to excellent, or poor to satisfactory?
- ❓ What are the main problems or issues that cause some of the relationships to be less satisfactory?
- ❓ Is there anything the community can do to improve the way of working of external organisations in the community?

Validation and Action Planning

Present the main findings to the entire community

- ❓ Ask whether the current number and quality of relationships with external organisations is all right, or whether it should be changed?
- ❓ Should the community actively seek new relationships with external organisations? Which ones
- ❓ Should the community actively seek to improve the existing relationships with external organisations? Which ones? How?
- ❓ If decisions are made, who in the community will be involved and how will the community organise it?

Tips

- ✓ If you see that the participants are naming a lot of organizations with whom they work (more than 15 or 20), it may be necessary to limit the scope in order to have enough time to finish the exercise.
- ✓ This is one of the few exercises in this guide that does not use the five stages of organizational development for scoring. A traditional assessment scale is more effective in this case

10.2 Festivals as Space for development dialogue and advocacy

Source: Centre for Indigenous Knowledge and Organisational Development

Relevance

In many African countries every community has traditional festivals e.g. harvest festivals. These festivals are events that bring together all community members, even those living outside the community itself. Because of their all-inclusive nature such traditional festivals can provide an embracing platform for a development dialogue to unfold where all categories of people (chiefs, elders, women, children etc.) can voice out their development concerns and needs.

Objective

1. Encourage the use of festivals as an opportune possibility to facilitate a community dialogue on development engaging the whole community and external actors.
2. Make use of festivals as an advocacy platform.

Participants

- The participants are all the people who attend the festival
- Key leaders from the communities need to prepare the agenda and programme in advance, and identify who will participate. Consideration should be given to inviting delegates from outside organisations

Steps

1. Prepare communities to be pro-active and able to articulate their developmental priorities.
2. Soften the ground to cultivate the interest of development agents, and other external actors including officials from the local government, to be willing to and interested in participating.
3. Organise a one-day forum during the festival and facilitate a win-win dialogue between the community and external actors
4. Support the communities to develop follow-up activities to make the external agents responsive to the demands presented.

Tips

- ✓ using Festivals as space for community dialogue will usually take place after the implementation of other ED methods and processes, however it can also be organized as a stand-alone development intervention.