

TRAINING MATERIALS

This document accompanies the Training of Trainers Compendium of tools designed during the ABCD Training of Trainers offered by the Gordon Institute of Business Science and the Coady International Institute in November 2012. This document contains all of the handouts you will need to facilitate your own training.

*Asset-Based
Community-Driven
Development
(ABCD): A Training
of Trainers Guide*

Contents

Community1, Community 2 Exercise	1
Community Summaries Example 2.....	3
Variation of Community 1 and 2: “Community A and B”	5
I Can’t Do/ Don’t have	6
Ladder of Inference	7
Ladder of Inference	7
Needs Map versus Assets Maps	8
The Story of Sipho	10
Development Field/Industry	11
Power Walk	12
Types of Power	13
Levels of Engagement.....	14
Variation on Levels of Engagement: Levels of Participation.....	15
Active Social Capital.....	16
Nobody has Nothing.....	18
Case Studies	20
Story-telling.....	30
Defining Active Citizenship: The “Presidential speech”	31
Quotations, Proverbs, Videos and Photographs	33
Photographs: What’s right with this picture?.....	41
Field Visits and Learning Exchanges	44
ABCD Principles:	45
Ten Key Community Development Beliefs.....	47
Entry Points	48
Appreciative Interviewing	49
Mapping skills of the Hand, Heart, and Head	50
Mapping Associations.....	51
Some Principles for Mobilizing Associations.....	51
Mix and Match	53
Examples of Community Maps.....	54

Some Principles for Mobilizing Associations.....	55
Transect Walk.....	57
A case study that can be used in the course to draw a Leaky Bucket: Wikwemikong First Nation, Canada	59
The Actual Leaky Bucket of Wikwemikong First Nation, Canada	61
Example of a Leaky Bucket in Mathopestat, South Africa	62
The Leaky Bucket as a Monitoring and Evaluation Tool: Self-Employed Women’s Association (SEWA), India.....	63
Mapping Institutions.....	64
How to support ABCD action plans: Service Delivery and Responsive Investment	65
Community Leverage Fund (CLF).....	66
Final assignment.....	68
Tips Moving Forward for Facilitators.....	70
Tips Moving Forward for NGOs, Donors and Government Offices wanting to support an ABCD approach	73
Expert or Facilitator?	77

Community1, Community 2 Exercise

(Adapted from Sheehan, 2008)

Community Summaries Example 1

Community 1:

This is a community that was forcibly removed from its land to make room for the growing industries of the nearby city. Despite being located only 3km from the city, the community has been largely ignored. On top of losing their ancestral land, this neglect has left deep psychological scars. There are no large employers (95% unemployment) so the population is in decline as more and more people have moved away to find work. This has left few formally educated people residing in the community and full economic dependency on the government. Fiscally, there is a large deficit and a limited operating budget, which is at a near-crisis point. There is no school, library, youth recreation program or community centre in the area and illiteracy rates are high. Health problems are also rampant and adequate housing is not being provided.

The Assignment: You are a team of community members that have been asked to make recommendations to local funders that want to support your work. Use the facts given in your community summaries. What would make a difference in your community? Where and what should funders invest in to improve family and community life in your community? Please discuss. As a team, identify your top three recommendations and be specific in your recommendations.

Community 2:

This is a community that is considered poor because unemployment rates are high. There are employment opportunities in farming and fisheries, but most families are economically dependent on the government. However, although a number of people who were educated in the adjacent city universities have left the community to find work elsewhere (law, financial institutions, construction etc.), they still consider this community their home and come back often. Indigenous forms of knowledge, inclusive governance, and principles of consensus, fairness and sustainability are widespread and very much promoted by the local Chief. There are many people in the community who are trying to maintain and revive their culture. They have started drumming and basket-weaving associations and engaged in activities to preserve the traditional language. The chief is viewed as a credible and visionary leader from both those within the community and those who have left. The proximity of the nearby city means that this community is becoming a popular tourist attraction and meeting place, and has a potential market for business enterprise.

The Assignment: You are a team of community members that have been asked to make recommendations to local funders that want to support your work. Use the facts given in your community summaries. What would make a difference in your community? Where and what should funders invest in to improve family and community life in your community? Please discuss. As a team, identify your top three recommendations and be specific in your recommendations.

Community Summaries Example 2

Community 1

This is a slum neighborhood in a capital city. The area is historically rural and was annexed to the city less than 10 years ago. The dwellings are overcrowded and many do not provide adequate shelter against the weather. There is little infrastructure and very few city services are available. For example, streets are dirt roads with no street lighting or sidewalks. Most homes are not hooked up to electricity or water. When it rains, which it does often, the streets flood and there is no sewer system to empty the water and keep roads open. There are no large employers and only one small market area with several small vendors.

The neighborhood has one of the highest crime rates in the entire city. In particular, teenagers commit a large number of crimes. There are some social services but they can't keep up with demand. There is neither health centre, nor school, nor recreation program or community center in the area. There are a large number of squatters, so neighborhood transience is high. Illiteracy is very high among adults (about 80%). Close to one quarter of families are headed by a single parent (mostly female). Unemployment is a key issue with most households dependent on the informal sector.

The Assignment: You are a team of neighbors that have been asked to make recommendations to local funders that want to support your work. Use the facts given in this summary. What would make a difference in your community? As a team, identify your top three recommendations.

Community 2:

This is a neighborhood that has been identified as “poor”. Unemployment is high and many families depend on the informal sector to survive. A recent local government initiative has provided squatters with tenure for their land in exchange for forming committees responsible for managing their neighbourhood. These committees have taken on responsibility for upgrading the neighbourhood. For example, they have cleaned up many streets and repaired roads and some buildings. The local government has provided very small grants for materials to those committees that have shown that they will undertake upgrading tasks. Since this initiative was launched, residents note significant improvements. It turns out the committees have also organized “block clubs” to address teen crime in the neighborhoods. The committees work closely with police and have begun to organize youth in the area to clean up after there has been vandalism. The police note that already there is reduced theft and property damage because youth are monitoring and protecting cleaned-up space themselves. Police-youth relations are greatly improved.

Unemployment has been a major issue so a number of individuals have come forward, volunteering to teach their skills to interested neighbors. Examples of the skills being taught are small engine repair, carpentry, tailoring, and screen-printing. There is a great deal of entrepreneurial experience in the neighborhood. Roughly 1/3 of residents have operated a business out of their homes. With confidence in these talents and experiences, a group of women has organized a neighborhood self-help group. This group organizes all training for residents. A local church has donated space and equipment for use in the training classes, and the group recently negotiated with a local NGO to deliver 7 training sessions there. As a result, three small businesses have already been started. More residents have been coming forward each session.

The Assignment: You are a team of neighbors that have been asked to make recommendations to local funders that want to support your work. Use the facts given in this community summary. What would make a difference in your community? As a team, identify your top three recommendations.

Variation of Community 1 and 2: “Community A and B”

(Adapted from Sheehan 2008 by Ninnette Eliasov)

Description A: You have visited the community and noticed a lot of people standing around with nothing to do. Most people have little or no formal schooling and lack skills. Adults are unemployed and depend on welfare grants. Children have no recreational facilities and there is no pre-school. There are few community leaders and there is little capacity to manage large scale programs.

Description B: You have visited the community and notice it is vibrant and full of life. People are friendly and there is a strong sense of togetherness. People have taught themselves a range of skills like building, sewing, brick making, beadwork, leatherwork, weaving, candle-making, catering, carpentry, welding and mechanic work. Schooling is mostly informal and families and friends exchange their knowledge and skills. The community is located in a beautiful area surrounded by mountains and children spend most of their time outdoors. Some parents home school children. Community leaders are proactive and respected. There have been many successful initiatives.

Activity Title: I CAN'T DO/DON'T HAVE

(Source: Janine Ward, 2012)

Session Objectives: Sensitivity to the feelings awoken in communities when using the needs-based approach

Duration of Session: 15 minutes (depending on group size)

Resources needed: Pieces of paper

1. Introduction

This tool is an optional introductory tool to the Assets Audit (head, heart, hands) and must be used with sensitivity. The aim is to allow participants to feel uncomfortable with their own shortcomings, and to feel what it is like when outsiders enter a community and only focus on needs, problems and what a community is lacking.

2. Instructions

First ask the group for permission to do an exercise that will make them initially feel uncomfortable, explaining that it will demonstrate an important lesson.

With their approval, ask the participants to write down on a loose piece of paper all the things that **they personally cannot do or do not have**. Once they have done this, they must hold up their piece of paper over their face so that you can read what they have written.

Walk around the room and read out aloud one of the things from each participant's paper, saying, "oh dear, poor John, he can't drive a car!" or "poor Jane, she doesn't have her own house!"

Once you have read something from each person's paper, get the participants to share their thoughts on the following questions.

- How are they are feeling after this exercise?
- What were they feeling as you read out their need?
- What was the significance of putting the paper in front of their face? (*when we identify communities by their need only, we are ignoring their strengths and so not seeing their real and full identity*)
- Is this what we do when we go into communities and identify their needs?
- Is this need a true reflection of the whole person, or the whole community?

In closing, make sure that all participants are now comfortable with the lesson, and not still feeling embarrassed. It is important to move quickly on to the assets audit tool, which will counter the negative effects of this tool.

Ladder of Inference

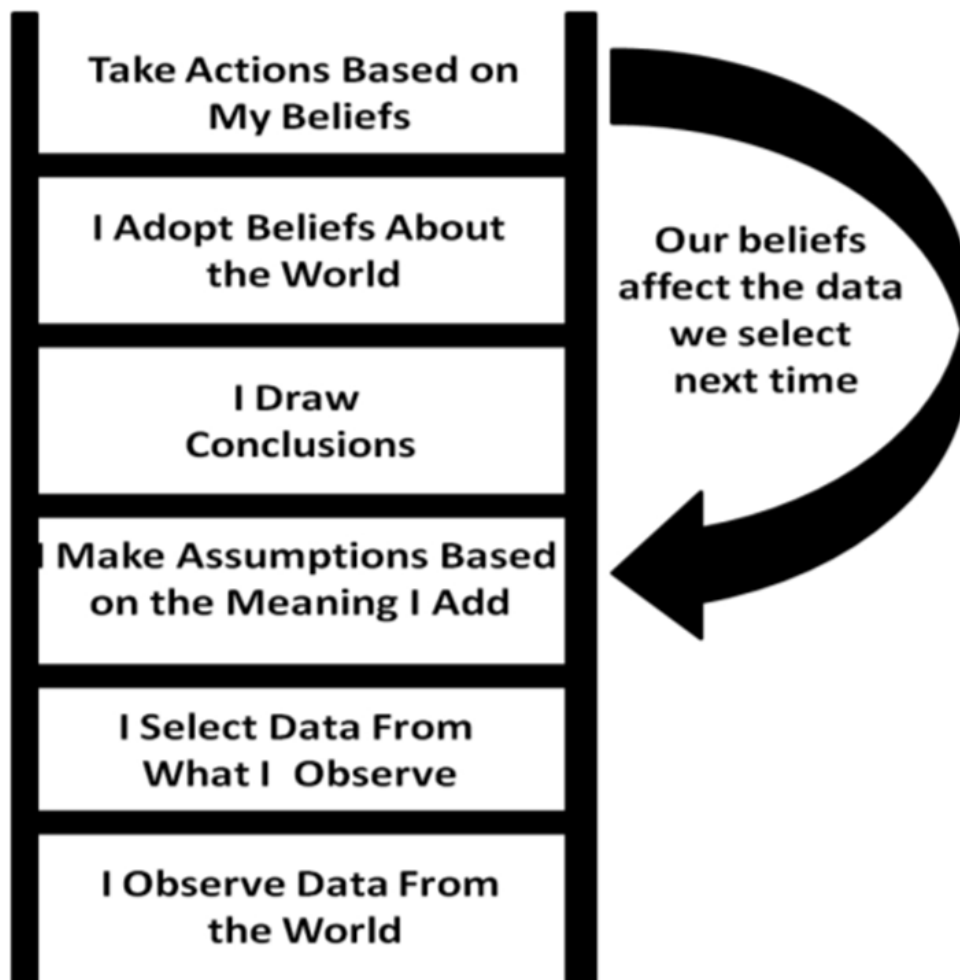
(Source: Adapted by N. Eliasov from Peter Senge, 1992)

Activity 1: Nokwanda goes for an interview

Nokwanda is going for a job interview as an administrator for an NGO. When their manager phones her to set up an appointment, she hears a lot of noise in the background from many children and Nokwanda seems distracted. They agree that the interview will take place Friday 2pm. Nokwanda arrives 15 minutes late. Her CV shows she is qualified for the job. But she has dirty finger nails and smells of cigarette smoke.

Ladder of Inference

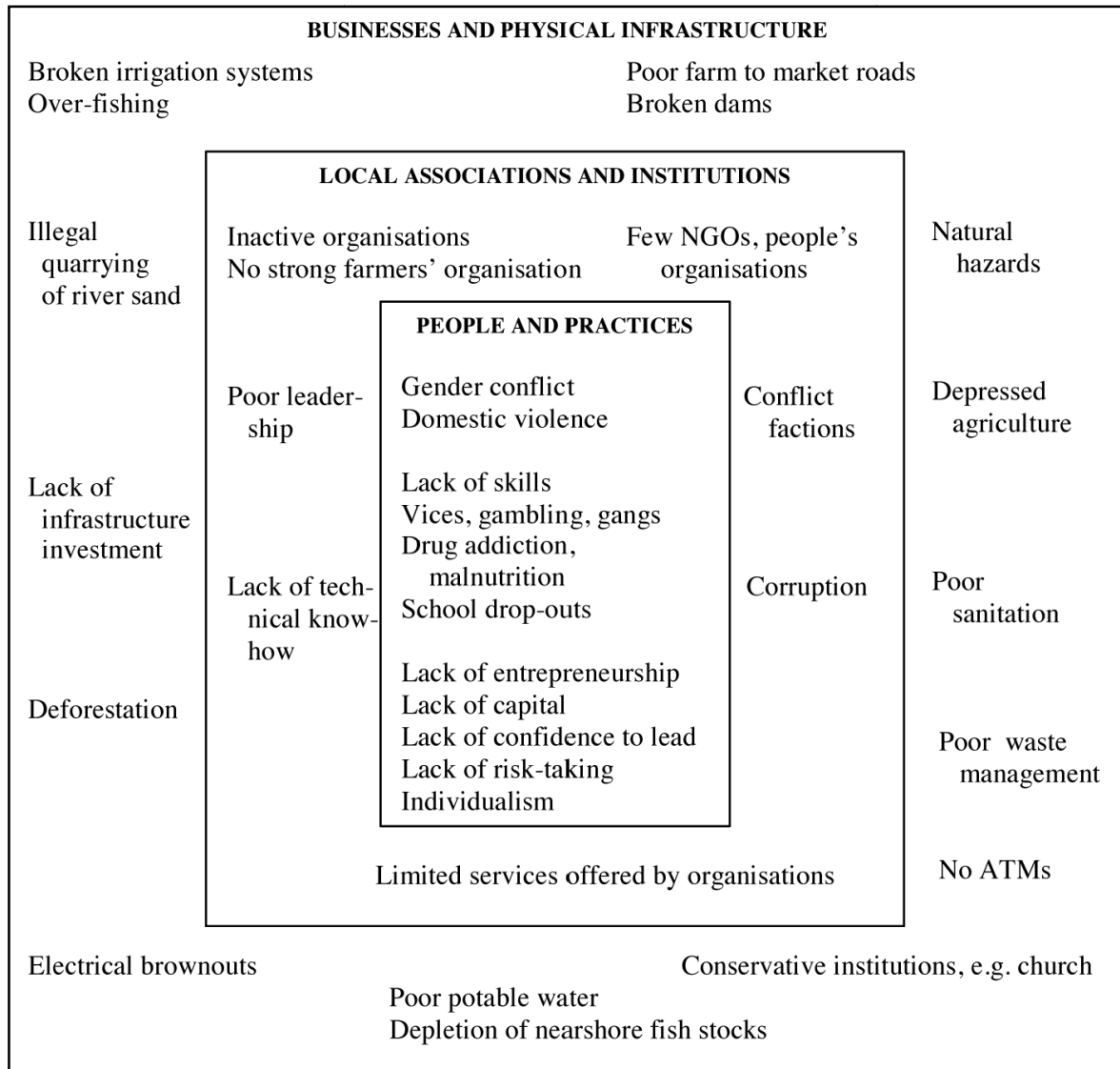
(Adapted from Peter Senge, 1992)



Needs Map versus Assets Maps

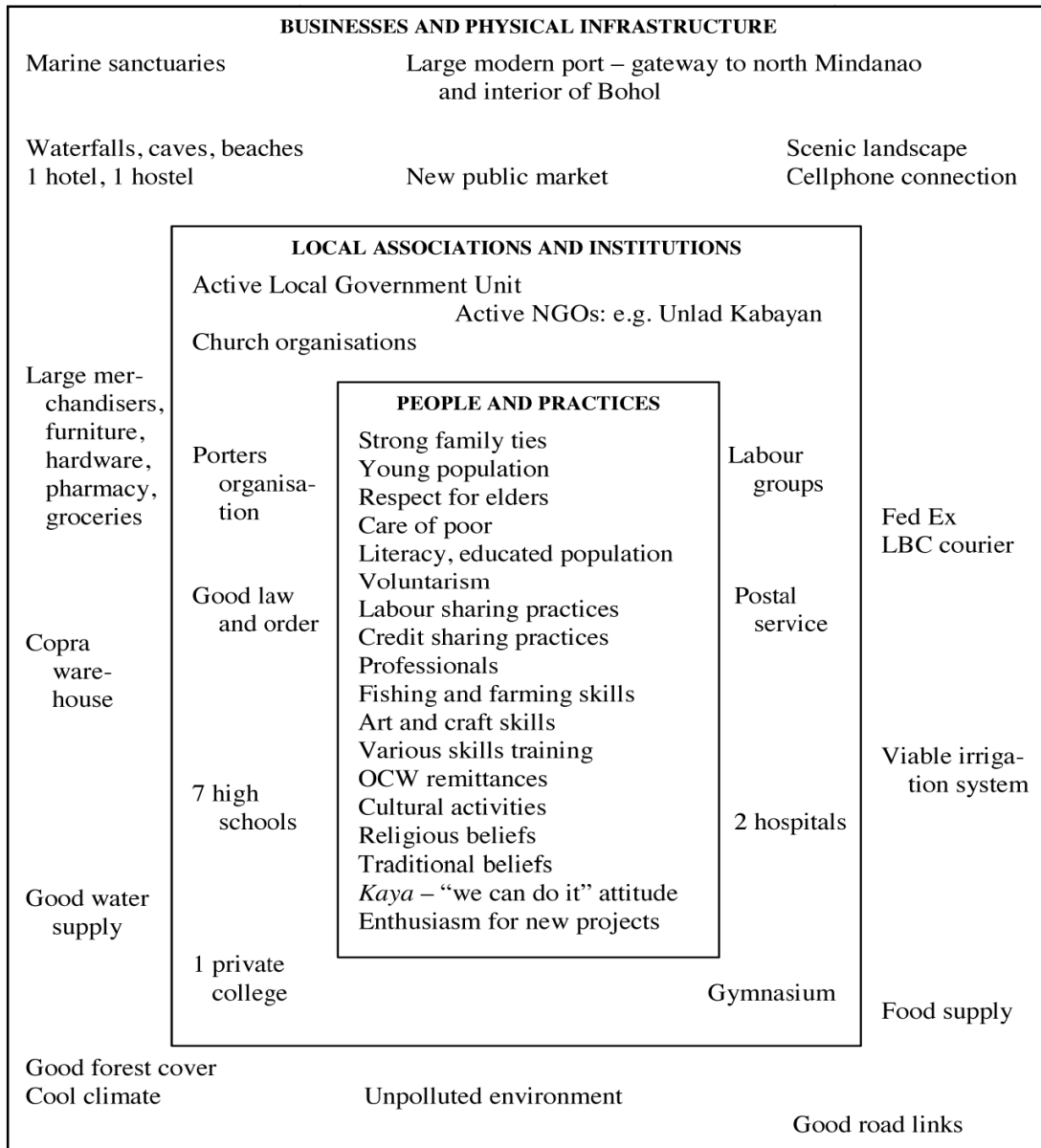
A needs map for the village of Jagna, Philippines

(Source: Gibson-Graham, J.K. Surplus possibilities: Post development and community economies. *Singapore Journal of Tropical Geography*, 26 (1), 2005, 4-26)



An assets map for the village of Jagna, Philippines

(Source: Gibson-Graham, J.K. Surplus possibilities: Post development and community economies. *Singapore Journal of Tropical Geography*, 26 (1), 2005, 4-26)



The Story of Siph

(Source: Ninnette Eliasov)

The Story of Siph

Siph is a community worker who has been in the field for over 30 years. He lives in Umtata in Eastern Cape and is the Secretary of his organization. They have heard that the European Union is giving funding for community development and holding a meeting in East London the next day. The group stays up late writing down their activities on a proposal and tasks Siph to go and take the letter to the funder in East London and get funding for them.

He wakes up early, gets smartly dressed and feels good about the day. At breakfast he must ask his wife for some taxi fare as he is a voluntary worker. She tell him that he is useless – always up and down at meetings and never earning anything (tear off newsprint). He feels upset, but is hopeful about the day. As he heads for the taxi rank, he meets a member of the organization who says that he must come back with good news for they are all relying on him (tear off newsprint). Unfortunately, he has just missed a full taxi and must wait for another to fill up. It is past 8h00 and the meeting starts at 10h00. He is starting to stress and sweat (tear off newsprint). The taxi leaves only at 9h00 and by now he is panicking.

Eventually he gets to East London and wanders around town very lost asking for directions – most people are ignoring him and some laugh (tear off newsprint). He gets to the meeting after 11h00 looking very disheveled. He feels embarrassed (tear off newsprint). He cannot understand the language being used and wants to ask a question but is too shy (tear off newsprint). At the end of the meeting he waits in line to speak to the funder. He sees someone from an NGO partner who reprimands him for not having submitted a report that they are waiting for (tear newsprint). Eventually he speaks to the funder who is very short with him and says they do not accept hand written proposals – he will need to e-mail her office in Pretoria for the form (tear newsprint). He gets home late to an angry wife and a disappointed committee waiting for him (tear remaining bits).

Development Field/Industry

(Source: Community Connections)

Example of role players in the development industry:

Role Player level	Examples	Some roles in Development
International	G8/ G20 World Bank European Union	Historically, the most economically powerful countries making decisions about world policy. Gives conditional loans / country financing with interest Economic and political union of European countries sharing common currency (Euro) and economic interests
Government	National, provincial and local government	All have legislative and executive authority in their own spheres
Business	Mining companies Banks	Draw labour from communities, profit making, reinvestment in development through corporate social responsibility (CSI) programs
Institutions	Universities Churches	Curriculum development, training, research Implementation of welfare/ development programs
Non-governmental organisations (NGOs)	Child Welfare Society Rape Crisis Centre	Traditionally initiated by 'professionals' from outside communities, raise funds for research, policy, and program implementations/ partnerships
Community based organisations (CBOs)	Soccer clubs Youth groups Burial societies	Traditionally initiated by community residents to respond to a pressing need/ issue. Usually start with implementation – governance and funding may come later (though this is changing with NGO and government initiated CBOs)
Community	Adults, youth, children	Initiate, contribute, benefit from development programs

Power Walk

(adapted from UNICEF)

Power Walk Characters:

1. People's Council Member (male)
2. Village Leader (male)
3. Shopkeeper (male)
4. Village Health Worker (male)
5. Traditional Birth Attendant (female)
6. School teacher (female)
7. Ward Agricultural Officer (male)
8. Leader of Youth Group (male)
9. Orphaned Boy, aged 13
10. Orphaned Girl, aged 13
11. Grandmother, caretaker of orphans
12. Uncle, caretaker of orphans
13. Primary School Student (male), aged 12
14. Primary School Student (female), aged 12
15. Married Girl, ethnic minority, aged 16
16. Widow, husband died of AIDS, aged 30
17. Unemployed Youth (male), aged 17
18. Girl, looking after her sick mother and younger siblings, aged 17
19. Village Elder, ethnic minority (male)
20. Village Elder (female)
21. Petty Trader, ethnic minority (male)
22. Handicraft Seller, ethnic minority (female)
23. Unemployed Labourer (male)
24. Money Lender (male)
25. Smallholder (male)
26. Labourer (female)
27. Wife of local businessman
28. Smallholder (female)
29. Petty Trader (female)

Power Walk Statements:

- (i) I can influence decisions made at the ward level
- (ii) I get to meet visiting government officials
- (iii) I get new clothes on religious holidays
- (iv) I can read newspapers regularly
- (v) I have time and access to listen to the radio
- (vi) I would never have to queue at the dispensary
- (vii) I have access to micro-credit
- (viii) I can speak in extended family meetings
- (ix) I can afford to boil drinking water
- (x) I can buy condoms

- (xi) I can negotiate condom use with my partner
- (xii) I went to secondary school or I expect to go to secondary school
- (xiii) I will be consulted on issues affecting young people in my community
- (xiv) I can pay for treatment at a private hospital if necessary
- (xv) I can speak at a village meeting
- (xvi) I eat at least two full meals a day
- (xvii) I sometimes attend workshops and seminars
- (xviii) I have access to plenty of information about HIV
- (xix) I am not in danger of being sexually harassed or abused
- (xx) I own a small business
- (xxi) I can question expenditure of community funds

Discussion questions:

- Who are those that have come to the front? Why are they at the front? (These are the people that we normally meet when we go to the community).
- Who are the people that were left behind? Why are they at the back? How did you feel as you watched all the others moving forward?
- What does the outcome of this activity teach us about how we work with communities?
- How can we make sure that the voices of all community members are included in the community-driven development? Why is this important?
- What is the importance of considering the power structures and relationships within a community when attempting to use an asset-based approach to community development?
- How might you help those in the back move to the front?
- What kinds of assets and capacities to those standing at the back have?

Types of Power

Types of power	
Power within	This type of power is our sense of self-confidence and self-worth. This is often influenced by how others treat us. We internalize feelings of power or powerlessness.
Power to	This is our capacity or capability to make things happen. It may include talents, skills and strengths which are used voluntarily for action.
Power with	This is the power that results from collaborating with others.
Power over ¹	This is the power that is used to dominate others, to make others do their will, or to deny others their rights.

Levels of Engagement

(Source: Ninnette Eliasov)

Inform	Communication of information to communities of development programmes designed outside. Key decisions have already been made. Community is being told about what will take place.
Consult	Stakeholders are interested in community views on what they have come to share. It is within their discretion to consider these views or not. Decisions ultimately still rest with them.
Participate	Community members are invited to share in decision- making around particular aspects of a development programme. Executive decisions are still made by lead partners (eg. around budget). Operational decisions are likely to be made together.
Partner	All aspects of the development programme are fully discussed amongst partners and decisions are jointly made (eg. programme design, budget, plans, roles and communications). There are balanced power relations.
Own	Community members initiate, conceptualise, plan and drive the entire process and all decisions rest with their group. Other stakeholders may be consulted and partnerships forged out of this initiative.

Variation on Levels of Engagement: Levels of Participation

(Adapted from Amit, E. (1996) Course Manual, Coady International Institute and Pretty, J. (1994). Alternate systems of inquiry for sustainable agriculture. *IDS Bulletin*, 25(2), 37-49.

A typology of participation: How people participate in development programs and projects	
Passive participation	People participate by being told what is going to happen or has already happened. They receive benefits (they are “beneficiaries”). They participate only as long as benefits are available. Project management does not consult them. Information-sharing only takes place among development professionals.
Participation as contributors	People participate by contributing information, resources, or their labour to the project. The people have little role, if any, in designing the project.
Participation as consultants	People are consulted about problems and opportunities in the area, and about the project design. Development professionals make the decisions about the design.
Participation in implementation	People participate by forming groups to carry out the activities of the project or program. They are not involved in overall decision-making. The groups tend to be dependent on development professionals to initiate them or facilitate them; they are not self-sustaining in the long-term.
Participation in decision-making	People are actively participating in analysis and planning along with development professionals. They are involved in local decision-making. New institutions are formed, or existing ones are strengthened. People have a stake in maintaining these structures and practices.
Self-mobilization	People participate by undertaking initiatives independent of external institutions. They may enlist the assistance of development professionals, but they remain in control of the process.

Active Social Capital

Scene 1: NUMA Village

Members of Peter's family in the Numa village community

1. Sarah, petty trader, married to Peter, member of local women's association with savings and credit service.
2. Peter, smallholder, married to Sarah, member of a producer cooperative
3. Bella, elderly mother of Peter.
4. Albert, landless farmer, brother of Peter.
5. Freddy, child of Albert, suffering from tuberculosis.

Because of the drought, this farming community is at risk. The most vulnerable in this extended family are Bella (Peter's elderly mother), Albert who has little left over after paying rent to the local landowner, and Freddy (Albert's son).

Show how bonding social capital helps Albert, Bella, and Freddy to survive

Scene 2: NUMA village and MAKA town

6. Gloria, member of local women's association, based in Numa village.
7. Tom, local entrepreneur, based in Maka town.
8. Bill, information officer, NGO commodity exchange service, based in Maka town.
9. Salma, local teacher in Maka town, previously in Numa village.

Gloria is a member of the local women's association in Numa. This association runs a successful savings and credit service for local members. Through this service, Gloria purchased a mobile phone which she rents out to people in the local community. .

Tom is a local entrepreneur in the nearby town, Maka town. Knowing prices for grain are high because of the shortage in Maka, he has purchased grain from a neighboring region and trucked it in. He is now able to take advantage of the high prices for grain. He has had a business relationship with several traders in the region, including Sarah. He is a member of the Chamber of Commerce.

Bill works for an NGO commodity exchange service. He is responsible for providing information to farmers and traders about prices in different markets.

Salma is a local teacher, married to Tom. When she was younger, she taught at the Numa village primary school when Peter went to school there. Together with parents and students there she helped build a garden to supply nutritious foods to children. She is her local urban women's association's representative at the provincial level (in Kipse).

Show how Peter's family and the larger community in which he lives could make use of bridging social capital to "get ahead"

Scene 3 KIPSE town, the provincial capital

10. Patrick, absentee landlord, based in Kipse
11. Jonas, Sarah's brother, works as an agricultural extension officer, Kipse
12. Kate, manager, Public Works Department, Kipse.
13. Bob, managing director, Pipes International, based in Kipse.

Patrick is an absentee landlord. His land is taxed by the acre if his land is under cash crop production. Albert rents land from him. He is an elected representative in the Kipse provincial government.

Jonas, Sarah's brother, works as an agricultural extension officer in Kipse, providing support to the cash crop sector. He is a member of the union of public servants.

Kate is a manager role in the Public Works Department of the Kipse Provincial Government. It purchases plastic piping from Pipes International for its public works program. Kate attends the local church and is a member of the local women's association. All women's associations are federated into regional and national bodies. She is also a member of the Rotary Club.

A large corporation, Pipes International, manufactures plastic piping for export. Its managing director, Bob, serves as a member of the Chamber of Commerce. Bob is also in the local Rotary Club. He is also an active member of the same local church as Kate, where he sings in the local choir.

Show how social capital operating in this group might serve to strengthen this already privileged group, and their social capital linkages

Show how Peter's family could use some of their social linkages and social capital to break down some of the barriers to participating in the local economy so that they have a better chance of a sustainable livelihood.

Nobody has Nothing

(Source: Coady International Institute)

Scenario 1:

Plastic Rubbish Pickers in New Delhi

- 250,000 +, mainly women
- Pick from garbage, roadsides
- Know where to go and to sell
- Low value, mixed varieties and colours
- Some recyclable materials
- Harassed by 'official' services, police
- Provide a valuable service
- Visible, shameful to 'image'

Can you link these assets with potential income-generating activities? If so, which ones

Scenario 2: Street Kids in Khartoum

- Organised in gangs
- Ruthlessly harassed; tough and determined
- Energetic, strong, young
- Know the city, in spite of no maps or street names or numbers
- Keen to learn

Can you link these assets with potential income-generating activities? If so, which ones?

Scenario 3: Ex-Prostitutes in Los Bagnos

- Out of work; American base closed
- Young, attractive
- Good at selling
- Know how to deal with authorities
- Know the streets

Can you link these assets with potential income-generating activities? If so, which ones?

Scenario 4: Crazy bikers in London

- Passionate about motor-bikes
- Own and cherish fast machines
- Deal in drugs and stolen goods to 'feed' their passion
- Used to coping with the police
- Know the fastest route to everywhere
- Compete fiercely, but strong camaraderie

Can you link these assets with potential income-generating activities? If so, which ones?

Nobody has Nothing: Answer Guide

Scenario 1: These women organized into a cooperative to sort, clean and colour code the plastic bags. With some help with marketing and design, they produced fashion hand bags that are now so popular that they are sold online. See website (if you have access to internet): www.conserveindia.org.



<http://www.conserveindia.org>

Scenario 2: They organized into a tour guide association.

Scenario 3: Door to door cosmetic sales

Scenario 4: Door to Door Courier Service (see website if there is Internet Access): <http://www.dtdc.in>

Case Studies

Example of a South African Community-Driven Development Case Study (1)

(Source: Ninnette Eliasov)

Kwenzekile Community Development Centre (KCDC)

Tsolo, Eastern Cape

There is a South African saying that women are the rock of the nation. This cannot be more true when describing late Sheila Ndakisa, the matriarch of the Ndakisa family and inspiration behind the Kwenzekile Community Development Centre (KCDC) near Tsolo in Eastern Cape. The centre is on the family property in Sidwadweni village 25 km north of Mthatha on the N2 route to Durban – South Africa's third largest city nested on its sunny Eastern coast.

Sheila Ndakisa is described as a woman of vision, a community worker who was always keen to help. She was well known for her generosity, conviction and spiritual centre and was the backbone of her family. When Reverend Ian and his wife Maryanne Wylie came to Mthatha in 1990 – he joined part of a generation of Scottish priests who lived and worked in the former Homelands. He asked Sheila if she would interpret in their church and this is how these two families became so deeply connected. Although mama Sheila was not paid a salary as such, the Wylies contributed in other ways by helping her establish a home and educate her children. When Bongzi took supplementary examinations for her final year of High School, it was the Wylie's who encouraged her to use the year productively and do a computer and administration course. It was through their referral in 2001 that Bongzi and her sister were employed by READ Educational Trust – a non-governmental organization (NGO) encouraging literacy and access to education. They went to live in Johannesburg and became exposed to the NGO environment. When the Director of READ (Cynthia Hugo) mentioned her daughter in the UK was seeking a child minder, Bongzi's sister – always hungry for adventure grabbed the opportunity with both hands. This is how Bongzi landed up following her to England a few months later.

Bongzi returned from the UK carrying two computers that her sister had invested in, a personal lap top and printer. With her family behind her she was ready to start. Through her network other resources were mobilized as well as a group of friends- five women (and one man) to run the Centre with her. The Centre started with photocopying and faxing services and has held two computer courses. It is currently open seven days a week and provides a full range of services. It also facilitates partnerships with others organizations who are eager to work in the area. The relationship with READ has formalized over time and a library is being jointly set up in the local primary school. Cynthia in her private capacity continues to assist with fund-raising and mentorship. Through READ, Bongzi linked with Derek Potgieter – who became a KCDC Board member and is active in a vegetable garden project in the local school. He also motivates the school teachers and supports the library initiative. It was Derek who introduced KCDC to Ikhala Trust who have come on board as a first funder. Ikhala provides ongoing mentoring and support and small financial contributions. They have also assisted KCDC to forge links were with SmartBytes for accreditation purposes and this has added credibility to KCDC's training programme. Besides providing a range of services in the community, KCDC is also inspiring young people as part of its mission and is facilitating linkages between those who have spread their wings and others left behind. They have organised career guidance sessions with the University of Witwatersrand and are inspiring other young people to also take initiative.

Example of a South African Community-Driven Development Case Study (2)

(Source: Ninnette Eliasov)

Klawer Advice and Development Office

Klawer, Western Cape

The hunger of the human spirit for freedom and justice is what drove a community to come together and establish a forum for rights protection in the sleepy rural town of Klawer. The Klawer Development Forum (later renamed Klawer Advice Office, and more recently the Klawer Advice and Development Centre) has been the hub of Klawer's 'coloured' community for almost 30 years.

Klawer is a rural town on the West Coast of South Africa, 283km north of Cape Town and falls along the renowned N7 route leading to the beautiful flowering countryside of Namaqualand. Surrounded by a conservative farming community, Klawer was historically, a typical rural town that reflected the racial divides and brutalities of apartheid. It was commonplace for farmers to assault, exploit and summarily evict farmworkers. Many generations were enticed into alcohol dependency through the notorious 'dop' ('tot') system used extensively on Western Cape wine farms where labourers were paid a portion of wages with a daily measure of cheap wine. Although the practice was outlawed in the 1960s it continued well into the 1990s bringing social and economic devastation to many families. Forced removals in the small town in 1971 tore families away from well-established homesteads and cut off access to the river where their animals had freely grazed. The communal asset base was decimated and the rhythm of life deeply disturbed. Residents were dumped at the opposite end of town in an arid zone designated for 'coloureds' without access to amenities. Access to the library and church were denied and in defiance, residents would walk back to 'Oukamp' (old camp) on the weekend to socialize and dance in their old community hall.

It is during this tumultuous time that Father Jackson began setting up an Anglican ministry in Klawer's township. He was the local pastor, but also a visionary and development activist who witnessed the humiliation and abuse of parishioners first hand. It was through his vision and facilitation that the Klawer Development Forum was first created to fight for basic services. Father Jackson had been exposed to advice offices when he had worked in Cape Town and suggested that the forum embrace the same approach. The Advice Office became the voice of the people rising out of their shared conviction and a strong spiritual core. The community mobilized their own resources. Meetings happened in resident homes and at the local church. The school provided administrative support and individuals contributed food, money, stationery, furniture, a type-writer and voluntary time. A neighbor offered use of their telephone. All operating costs were covered through local fund-raising.

Though it may have started as a vehicle to agitate for basic services, as the Advice Office matured and its reputation spread, it became the first point of contact in cases of abuse and human rights violation. It also grew into a hub for information, advice and referral and the local bulletin board. To this day, NGOs and government agencies continue to conveniently use this central communication point to advertise their program in the region and recruit beneficiaries and partners. Training and work opportunities are also sourced through the office and even direct support and assistance is provided for those who wish to submit an application. There are many success stories like Klawer's famous advocate who received a bursary with the assistance of the office and is now completing the final year of his law degree at the University of Western Cape. What seems to be the office's greatest contribution however is in transforming race relations in the region and reversing the tide of oppression by demanding justice and protection for farm workers.

The advice office is an important life line to many people and the staff are resourceful and always alert for opportunities. Ruiters, the Co-coordinator is an asset himself – he is a strategic thinker with an impressive vault of knowledge built over years from paralegal training and its practice. He first served as the Secretary of the Advice Office Board and in 1999 stepped down to become its second full time Co-ordinator. It is a position he manages with dedication, humility and patience and a sharp ability to connect the right people at the right time. A case in point is the fascinating Klawer Snail Project. The Advice Office is a preferred government partner as well given that it is embedded in the local community and that there are no NGOs permanently based in the area. It responds to about 10 cases per month as part of service level agreement with the Department of Economic Development and Tourism. The cases are relating to consumer related issues like municipal accounts; mobile phone and clothing account defaulters as well as labour related cases like unfair dismissals. The advice office is required by the Department to investigate such cases and to mediate and broker negotiations between companies and defaulters towards resolution. There are also partnerships with the Department of Social Development; Department of Water and Forestry and Department of Agriculture and growing interest from others as the Advice Office becomes known as an entry point. As a result of these relationships, program and project management work has mushroomed over the past few years adding to the daily paralegal and office duties. The old pioneers remain active in the organization, but are also keen to groom a younger generation. The office has recently started learnerships and youth program to support this intention.

Example of an International Community-Driven Development Case Study (1)

(Source: Coady Institute)

SoleyLevé, Haiti

Cité Soleil (Sun City) is an urban settlement of 300-400 000 people located on the North side of Port au Prince. The area has undergone various waves of migration. Originally constructed to house residents that were displaced by a nearby neighbourhood in 1957, it later grew as Haitians from across the country settled in the area to work for factories that opened nearby, mainly the Haitian American Sugar Company. Currently, Cité Soleil's economy relies primarily on the informal sector. Most residents work as fisher folk, merchants, artisans, electricians, welders, and carpenters while some remain employed by the nearby lighting industry.

Despite its bright name, the media has portrayed Cité Soleil in a less than favourable light. It is common to find references to: *"the most dangerous place on earth"*; *"the most notorious slum in the Western hemisphere"*; and *"a microcosm of all the ills in Haitian society."* Cité Soleil is also known as the "political capital" of Haiti, characterized by its block voting. Located at a lower elevation than the rest of Port au Prince, garbage flows from the wealthier, higher-elevated parts of the city into the canals and backyards of its residents whenever it rains. As a result of all of these factors combined, Cité Soleil has received constant attention from politicians and outside organizations like the United Nations, church groups and national and international NGOs.

On a rainy day in 2003, a young man named Stephane had had enough. He had been spending time with his school mates in other parts of Port au Prince and when he invited them to Cité Soleil, he was embarrassed at the state of his community in comparison. He remembers asking himself, "Aren't people in Cité Soleil, people too?" Going door-to-door, Stephane rallied his friends in his neighborhood, which was one of the areas most at risk of flooding from rains and garbage accumulation. With two wheelbarrows and a shovel, they managed to clear all of the garbage from the four city blocks where they lived. He explained that "the cleaning that usually took months to do was finished in a matter of days." They called this act *"La Difference."*

While this was a seemingly small feat, its ripple effects began to inspire others. Young people who walked by saw what they had done and followed suit. A larger group emerged in a second city block and the domino effect continued to other nearby neighborhoods. One woman reflected on the power of simply *seeing* that change is possible and within the grasp of ordinary people:

Street cleaning was a small and achievable activity that started with what they had - this was important. There is so much that makes people resist change – there aren't enough resources...it's too hard, and sometimes in the case of Cité Soleil, championing change can even be dangerous and requires a person to genuinely take a risk... and a stand. What you really want people to take away is not 'How can I ever do this?', but 'How can I NOT do this?'

For those involved, this wave of action invoked a pride in the good in their community and reinforced that there was more to the area than violence, poverty and crime. It challenged people to think about the things that they could do for themselves instead of relying on the short-term projects and programs of NGOs. It was then that a group of about 20 residents of Cité Soleil, representing six different communities, decided to seek out a neutral meeting place where they could discuss how to keep the momentum going.

Over time, they were able to articulate a new kind of philosophy for the Cité Soleil they wanted to see. They called this philosophy “*SoleyLevé*” (Rising Sun): just as the sun rises everywhere in the world so too are there people taking action to do things for themselves. It was about remembering what was good from the past and reviving it in the present. As one person described, “*SoleyLevé* has always existed. We just didn’t have a name for it.”

The group took to the streets and shared their message with churches and youth groups with megaphones, music, flyers and social media like facebook. And although it took time, people started to rally behind them. They re-introduced the spirit of *konbit*, which was a traditional work-sharing arrangement used mostly in rural agricultural communities. They used it to organize socio-cultural activities, clean more streets, plant flowers and trees, install street lights, paint boats, organize flag days, and support other existing resident initiatives like break-dancing groups. This gave their movement an authentic and visible face. As one woman explained, “Social movements don’t need a lot of money, they just need something concrete.” This concrete change resulted in a rebranding of their parts of Cité Soleil and members from different blocks began re-naming their areas.

By working together, a new type of shared leadership and solidarity has started to emerge in a divided area. Indeed, there is a lot of fear about becoming a so-called “leader” in this area, which over the years has become a “curse word.” In the past, leaders have often been more interested in capturing resources and moving out of Cité Soleil, than in improving the area itself: Leaders tend to “appear...and then disappear,” community members explained. Further, given the political interests involved, emerging leaders and movements that bring people together are often viewed as a threat, which has resulted in attempts to undermine them.

In addition to finding a safe and neutral place for people to come together, there were four factors that allowed a more genuine type of shared leadership to emerge in a less threatening way. First, they explained, “Everyone put their money where their mouth was. Talk is cheap. If I’m sweating next to you and we share a sachet of water – that’s human. People had to tough it out. They had to go through this process together.” This idea of “sweat equity” has been central to *Soley Levé*’s philosophy: the belief that it is the *process* of doing something concrete for yourself that is transformational in and of itself, and that only personal investment can lead to genuine ownership. The street-cleaning groups, for instance, have now in certain areas, become watchdogs for the ongoing cleanliness of their neighborhoods.

A second factor was the power of focusing on people’s strengths and what they have to contribute. This slowly broke down factional divisions without having to address it head-on necessarily. Although it took a lot of talking, it was about redirecting the negative energy into something positive. As one person explained, “Everything I need is in Cité Soleil, but not necessarily in my own house. I knew that he could sing...and he knew that I had the shovels. So we called on each other.”

Third, the leadership that emerged was diverse and informal. Yes, there were founding members but they all admitted that there were just as many “quiet leaders” who contributed as much or more: “sometimes it’s not the loudest voices that stick,” they explained.

This last point about formally organizing is important. While there are advantages to formalizing, this group refused to do it on principle. *SoleyLevé* did not have an office, a political affiliation, a board, a project or program, membership or directorship. “This makes it awkward, but we are a philosophy.

People can take from it what they want. I'm sure some people still think we are about street cleaning ... and that's fine, but we are about the spirit of *konbit*."

This unified philosophy has also helped them to engage with external actors from a position of strength, which has not always been the case. In the past, relationships with outside actors have sometimes been strained, and as a result, Cité Soleil has often been referred to as the "graveyard of good intentions:"

NGOs often come in, see the garbage, go back to their offices and design a sanitation program. They come back and start paying people to clean up the streets. Then people throw garbage back on the street and work slower so they earn more money. Money can rob us of our dignity. One time we cleaned up the streets, and an outside organization came in and put up a sign taking ownership and credibility away from us.

As a result of these experiences, the word "NGO" has lost credibility in many circles and the "baseline assumption about NGOs", as it was described, "is the expectation that something is going to go wrong."

So what kind of partnership are these young people looking for?

Outsiders cannot want it more than the community. The minute they walk in with their log frame, we know they want it more than us. We stop trusting. This log frame is the way the donor sees it, not us. Sometimes we move slowly, and sometimes we surge. We don't trust anything fast. It has never worked in the past.

It's not always about money. If we had started any of the activities of SoleyLevé with money, we wouldn't have gotten this far. We firmly believe this.

We need someone to give us the last bit...the roof, the paint...not the first bit. For example, the recycling plant complemented our street cleaning activities. The white paint helped us to decorate more walls. The garbage we can handle. What we really want are employment and education opportunities.

We know that a lot of people benefit from the traditional needs assessment and it's not in their interest to change. We compare depending on this type of assistance to having a mental addiction. You know you don't want it, but you can't say no. We just want to engage differently. We are more than just problems and needs.

These sentiments have recently been captured in a code of conduct that will help the residents of Cité Soleil negotiate the kind of assistance they need from outside and the kinds of things they can and want to do for themselves.

Cité Soleil is a complicated case. While it is certainly true that its citizens have faced harsh realities, they have largely been defined and labeled only by the challenges they have faced. Despite, or perhaps because of this past, some of its young people have come together to bring about change and to revive and celebrate the good that has been overlooked or undervalued by outsiders and insiders alike. It is a movement that transcends party politics, begins by looking within, and is trying to bring about a fundamental shift in the way that development is perceived and undertaken.

Example of an International Community-Driven Development Case Study (2)

(Source: Coady Institute)

GPSDO and the Sebat-Bet Gurage

The Gurage Road Construction Organisation (GRCO) was established in 1961 in Addis Ababa as a federation of seven community based development associations representing the seven houses (territorially defined grouping of related clans) of the western Gurage. The urban elite, at the request of rural elders, founded the organisation to mobilise communal resources for the purpose of constructing roads to connect Gurageland to the national highway system. The organisation has since expanded its activities to encompass a wide range of rural development activities. In 1988, the organisation changed its name to the Gurage People's Self-help and Development Organisation (GPSDO). GPSDO is the oldest and most successful indigenous development association in Ethiopia.

The achievements of GPSDO over the last 40 years have included the construction and maintenance of over 500 km of all weather roads, and the construction and maintenance of six high schools, adult literacy centres and many primary schools. The organisation has also provided several towns and villages with access to drinking water, electricity and telephone services. In conjunction with international NGOs, GPSDO has built women's literacy centres and kindergartens. In addition to providing this physical infrastructure, GPSDO has facilitated a process of transcription and 'modernisation' of the Gurage customary law and run programmes on awareness of AIDS, eliminating 'harmful traditional practices' and improving farming techniques. This process of development has raised the profile and self-image of a once marginalised ethnic group. Perhaps the striking aspect of these achievements is that, with the exception of the literacy centres and kindergartens, all these projects were funded exclusively by contributions from the urban and rural Sebat bet Gurage communities and investments made by GPSDO.

Gurageland is located in the central Ethiopian plateau, approximately 150 - 250 km south of Addis Ababa. The estimated population of Gurageland is three to five million with around two million being Sebat Bet Gurages (Gabre 1997). In addition, it is estimated that the majority of Gurages now reside outside Gurageland (Alemayehu 1999) with Gurages making up around 20% of the population of Addis Ababa. The Gurage zone is one of the most densely populated areas of Ethiopia, varying between 200-300 people per square kilometre. The rural economy is based on subsistence agriculture however, in order to meet financial obligations, such as land tax, festivals and to exist beyond a subsistence level, almost all Gurage men and boys migrate to other areas of Ethiopia to generate income usually through trade.

Most GPSDO development interventions follow a similar process. Ideas for potential development projects are initiated in Addis in negotiation with the urban elite including high-ranking civil servants, prominent businessmen and activists in associational life. However there have been variations. Some projects have been initiated in the rural areas; however, all attempts at large scale development without the support of urban Gurages and GPSDO have been unsuccessful.

In the past, GPSDO had formal rural sub-committees that worked in conjunction with the seven Addis based committees and the relevant government bodies. However, more recently their rural organisational structures have varied with permanent sub-committees in some areas and ad-hoc sub-committees activated for certain purposes in other areas. In other areas there is no rural organisation although the urban sub-committees continue to maintain contacts with prominent elders. In Moher the

rural development committee stands at the apex of rural resource mobilisation and is composed of PA leaders and prominent elders. The committee has authority to ensure that each PA provides its share of resources and acts as a point of liaison between the rural community and the Addis based Moher sub-committee. The 14 PAs are responsible for resource mobilisation. In the case of the high school construction their role was to collect 30 Birr (about \$7) from each rural household. If households did not contribute, the PA could take the case to the village, clan or house Shango and apply sanctions.

In many projects, rural Idirs have been used by the rural development committees and PAs to mobilise their members' resources and to organise communal labour. During the construction of the high school in Moher, some wealthy rural Idirs paid their members' contributions directly from the Idir's capital, whilst others lent money to their members to pay their contributions. The rural Idirs jointly paid for the high school opening ceremony and during the installation of a telephone service, the Idir leaders organised their members' labour into work groups for land clearance. In addition to making ad hoc contributions to development projects, as permanent institutions, the Idirs make an ongoing contribution to the sustainability of development projects. In Moher, the rural Idirs pay the salaries of a message taker at the telephone centre and a guard at the high school.

Urban participation is usually in the form of cash contributions. However, members of the community with other attributes, such as skills, contacts (with the government and more recently international NGOs) and organisational ability are also expected to contribute these resources to development. GPSDO contacts what it defines as the urban community through networks of friendship and employment and particularly Idirs. The clan and particularly house- based Idirs form the urban backbone of GPSDO and many charge a 10% development levy on monthly fees which can be used to make ad-hoc contributions to projects. One migrant commented, "part of our monthly Idir fee goes towards development and sometimes the [Idir] committee will ask us to pay a lump sum for a particular project." GPSDO activists and elders use their knowledge of urban networks, urban associational linkages and rural kinship ties to access a large proportion of the urban Gurage population to mobilise urban resources.

Adapted from a paper by Leroi Henry entitled Participatory Development and the Construction of Civic Virtue in the Sebat bet Gurage Communities, prepared for the Conference 'Participation: From Tyranny to Transformation?' Manchester, 27/28 February, 2003

Example of an International Community-Driven Development Case Study (3)

(Source: Coady Institute)

The Community of Cullpe, Peru

In this case study, an example of endogenous community-driven development is presented to illustrate how communities have driven their own development without outside assistance. The case example is that of the community of Cullpe, located 92 km south of Peru's capital, Lima.

Prior to the early 1980s, the farming and cattle raising capacity of Cullpe had been severely affected by changes in the hydrological cycle and consequent degradation of vegetation, soil erosion, and loss of soil fertility. Service delivery in the form of education and health care were minimal. Although land reform measures permitted each family to own one hectare of land, this was insufficient to guarantee food security given the ecological conditions. For many young people, prospects for a future in Cullpe seemed unattractive, and many began to leave for the city.

Yet, by an astute use of community assets, Cullpe has been able to overcome many of these problems, and make the transformation from a subsistence economy without food security to a diversified cash economy with food surplus. These assets include indigenous knowledge of local ecology and effective farming methods, rich biodiversity, strong community organization, a cooperative work ethic, and access to urban markets.

The strong leadership and social organization of Cullpe has been a key factor in turning the local economy around. The community is made up of 30 families, all related, that are able to mobilize extended family membership. During the last 12 years, influenced by this leadership, the community has chosen not to put resources into the elaborate and expensive patron saint festivities, deciding instead to invest these resources in agricultural production. A culture of communal work has allowed bridges, roads, and reservoirs to be built, and reforestation and social conservation programmes to be put in place.

There are several stories that illustrate how Cullpe was transformed into a prosperous community. Some of the youth that had migrated to urban centres during the 1970s returned with technological knowledge gained from work and travel experience. One of these had gained experience of dam construction, and returned to Cullpe with ideas for damming rainwater. After convincing his family, a communal meeting was held to convince other families. Still doubtful, 6 community members were encouraged to travel to the north of the country to observe dam construction there. On their return, 16 families in total agreed to collaborate. During a 7 year period, from 1983 to 1990, through contributions of labour and money, which helped pay for contracting paid workers, these families built the dam.

As a result of this dam construction, it was possible to increase the area of cultivable land through irrigation. Without the resources to purchase advanced technologies, the community again showed its ingenuity. Some community leaders had heard about simple techniques for irrigation on the radio or seen examples of irrigation systems on programs shown on their battery-operated TV. The decision to try this in Cullpe required the mobilization of community members in a labour-intensive system to: 1) collect hundreds of thousands of milk and sardine cans; then 2) attach each to a plant and keep it constantly filled with water, allowing the water to drain gently out of the hole at the bottom clogged with wool. At harvest, they calculated the rewards of their efforts: savings in water use, an increase in productivity, a reduction of disease, and an increase in revenues. After a few years, the increase in

revenues meant that the handcrafted irrigation system could be replaced with sprinkler systems. They now have 20 hectares of irrigated land.

Starting in 1995, some NGOs, such as CIED and Instituto de desarrollo y medioambiente (IDMA), and state institutions collaborated and strengthened the development process that Cullpinos had started years before. By this time, the dam for the reservoir had been built and 10 hectares of land were being irrigated. The high self-esteem, and the high regard for their efforts in the region as a whole, allowed the people of Cullpe to interact with these agencies on an equal level. This collaborative relationship resulted in the construction of a second reservoir; the establishment of a micro credit system to allow farmers to invest in farming inputs and irrigation systems; and the ongoing training of community members in pest and disease management, soil and water management, livestock rearing, and promotion of aromatic and medicinal herbs.

Collaboration with outside agencies in the public and private sectors is essential for securing health and education services, improving market access, and maintaining sustainable growth in the face of a rapidly changing agriculture sector, much of which has been dominated by agro-industrial farming for export. As such, Cullpe stands out as an excellent example of a community that works collaboratively with multiple stakeholders to ensure continued development, but on its own terms. It also illustrates how success breeds success – external agencies are much more attracted to work with communities that have already proved they can mobilize themselves to drive their own development.

Adapted from an internal document by Catherine Hirbour, Coady Youth Intern, and Eduardo Lopez Ayala, CIED, Peru, December, 2001

Story-telling

(Source: Coady Institute)

Criteria for Community-Driven Development Stories

- The name and location of the community
- The type of initiative or activity the community mobilised itself to work on
- Why they chose this initiative or activity
- How the community organised themselves to make decisions and carry out the work
- The resources, skills and other assets that were mobilised
- The role played by external institutions such as local government, NGOs or businesses
- Why you think this is a good example of community-driven development

Questions for participants to explore in groups

1. Briefly summarize the success stories that were shared in the group
2. Discuss the common elements that made these initiatives successful
3. How assets or resources were mobilised or linked by the community
4. Discuss other potential initiatives that could be undertaken by these communities in the future

Defining Active Citizenship: The “Presidential speech”

(Source: Seminar at the Graduate School of Business, University of Cape Town, The Balance between the rights and responsibilities of citizens in the new South Africa, Cape Town 2009)

Examples of responses:

1. My fellow South African citizens, now is the time for introspection and choice. What does it mean to be a citizen in South Africa today? What is your role as a citizen? What is the price and promise of citizenship?

Is it:	Or is it:
To take charge of our future and own it?	To let others determine our destiny and follow them with our hands in their pockets?
To hold each other accountable	To think that BBBEE (Broad based black economic empowerment) will be the solution to all of problems
To have an equal partnership and share an equal future...	To have many wives and children to take care of us in our old age...
To have one set of rules for everyone..	To have special rules for some people.
Do it ourselves	Wait for the experts
Draw on wisdom and experience...	Ignore all we have learned and carry on as before...
Remain true to our hard earned principles and values...	Get all we can from the system and retire soon...

2. “All of us as citizens who voted made a positive and conscious choice to exercise an “active citizenship”. A thriving democracy needs all of us to make choices that can bring about and build from our strengths, as they exist in our homes, our communities and our nation. Our democracy is young, we have made our mistakes, it is time to learn from them, and unlock new potential, new possibilities, deeper levels of accountability and courageous leaders to take us forward.”
3. “My fellow citizens, roll up your sleeves, open your pockets and hearts. The time has arrived to continue to commit to change and accept the responsibility that accompanies change. Every citizen’s contribution to change is vital and equally valued. Through our collective action (you shall be called upon), we will achieve more than we set out to do. We promise to be focused on deeds, not words. Together we shall continue in this spirit!”
4. “As part of the global community, we as African citizens have a tradition of Ubuntu and we believe that it takes a village to raise a child. The global markets indicate that we need to embrace these roots of unity, respect, accountability, equality, dignity and service delivery wherein all will be heard, protected and cared for. We need to be willing to let go of our greed and fears. We must choose to embrace change for the greater good”.
5. “To all the people living in South Africa as well as those abroad: South Africa has entered in a new phase of our development. The last 15 years have shown phenomenal progress. For the next 15 years, our task is even more challenging. Looking back, we realize that the task of developing this country does not rest solely in government. Greater involvement in SA is needed from each and every citizen: we are entering into an era of accountability and transparency. Pre 1994, this country

was under apartheid. The forces that brought Apartheid to its knees should be rekindled. By this, I mean the spirit of camaraderie, where masses were hungry for change, communities were mobilized, people assisted each other against all odds. This to achieve: change and a better life for all. We did it as a nation before and we can do it again”.

Quotations, Proverbs, Videos and Photographs

(Compiled by the Coady Institute)

Examples of quotations with ABCD messaging

Appreciation is to humans what the sun is for plants. (Frank Iversen, 2006)

The real act of discovery consists not in finding new lands but seeing with new eyes. (Marcel Proust, 1934)

I have a strategic plan? Martin Luther King did not say, "I have a strategic plan." Instead, he shouted, "I have a DREAM!" and, he created a crusade. (Unknown source, provided by Kathy Wells)

Where your attention goes, your energy flows and life grows. (Brian Bacon)

When you walk with your hand in someone else's pocket, you walk where they walk. (Unknown)

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually, who are you not to be? Your playing small doesn't serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. As we let our own light shine, we unconsciously give other people permission to do the same. (Adapted from Williamson, 1992)

The wisdom of the community always exceeds the knowledge of the experts. (Harold Flaming)

Most communities can often be compared to a football game where 30,000 people who need the exercise, turn up to watch 36 players who don't. (Peter Kenyon)

There is no power for change greater than a community discovering what it cares about.' (Margaret Wheatley)

If you want to go faster, go alone. If you want to go further, go together. (African proverb)

Youth are the leaders of today, not tomorrow. We are assets, not liabilities. We are solutions, not a problem to be solved.(Sooraya Mentor)

To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, kindness. What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places -- and there are so many -- where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction. And if we do act, in however a small way, we don't have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvellous victory. (Howard Zinn)

Every single person has capacities, abilities, gifts and ideas, and living a good life depends on whether those capacities can be used, abilities expressed, gifts given and ideas shared. (Jody Kretzmann)

I think negative people should be taxed. They require an incredible amount of energy. They're like corgi dogs nibbling at your ankles and I'm sure they exist to show us the difference between heaven and hell. (Vicki Buck)

We have reached "the end of problem solving" as a mode of inquiry capable of inspiring, mobilizing and sustaining human system change, and the future of organization development belongs to methods that affirm, compel and accelerate anticipatory learning involving larger and larger levels of collectivity. (David Cooperrider)

We often spend so much time coping with problems along our path that we only have a dim or even inaccurate view of what's really important to us. (Peter Senge)

No problem can be solved from the same level of consciousness that created it. (Albert Einstein)

The greater part of our happiness or misery depends on our disposition and not our circumstances. (Martha Washington 1731-1802)

Appreciative inquiry can get you such better results than seeking out and solving problems. That's an interesting concept for me -- and I imagine for most of you -- because telephone companies are among the best problem solvers in the world. We trouble shoot everything. We concentrate enormous resources on correcting problems that have relatively minor impact on our overall service performance. When used continually and over a long period of time, this approach can lead to a negative culture. If you combine a negative culture with all the challenges we face today, it would be easy to convince ourselves that we have too many problems to overcome -- to slip into a paralyzing sense of hopelessness. And yet if we flip the coin, we have so much to be excited about. ... We can if we just turn ourselves around and start looking at our jobs -- and ourselves -- differently; if we kill negative talk and celebrate our successes. ... In the long run, what is more likely to be more useful: Demoralizing a successful workforce by concentrating on their failures or helping them over their last few hurdles by building a bridge with their successes? (Thomas White, President, GTE Telephone Operations)

If you want to build a ship, then don't drum up men to gather wood, give orders, and divide the work. Rather, teach them to yearn for the far and endless sea. (Antoine de Saint-Exupery)

Examples of Proverbs (can also be found in the Training Materials Guide)

(Source: Oxfam Canada Ethiopia Office, 2010)

Proverb	Language	Approximate English translation	Interpretation and relevance to ABCD
<i>B'ejyale work endemedabyikotal</i>	Amharic	Gold at hand is like bronze	People often do not value asset they have at hand
<i>Ye kotunawerdbilayebibitwa ntalech</i>	Amharic	Trying to get what is on the roof she dropped what she had under her armpit.	People often try to get asset from distance place and in the process lose what they have
<i>Kesbekesinqulal be igruatihedalech</i>	Amharic	Little by little, an egg becomes leg.	If we are patient we can grow.
<i>Dirbiabiranbesayasir</i>	Amharic	When spider webs unite, they can tie up a lion	If we bring small assets together we can build up our capital.
<i>Ye abaynlijwuhatemaw</i>	Amharic	Children of the Nile are thirsty	We sit in the middle of resource but don't know how to use it.
<i>Cimmismanaguutteetqun xurmanafixxe</i>	Oromiffa	Saving fills the house; expenses empties it	
<i>Ifaansoratandukkananya atu</i>	Oromiffa	What we prepare when there is light we eat when it is dark	What we save during good harvest we eat during bad harvest
<i>Midhaangowwaa bona nyaataniitumidhaangam naagannanyaatu</i>	Oromiffa	Fool's harvest is eaten during summer (dry season); the clever's eaten during the winter (wet season)	Signifies the importance of saving for the bad times.

Videos and Film Festivals

(Compiled by the Coady Institute)

Examples of videos that convey ABCD principles and practice

Title	Place	Year	Type of Film	Producers	Running Time	More info
Voices in Harmony: Stories of community-driven development in South Africa	4 communities in Western/Eastern Cape, South Africa	2012	Principles	Ikhala Trust, Charles Stewart Mott Foundation, Coady Institute	40 mins	
The Sixth Section	Upstate New York, USA and Southern Mexico	2003	Principles	Independent Latin Film and Video	27 mins	http://sixthsection.com/
Garbage Dreams	Outskirts of Cairo	2009	Principles	Cinema Guild	79 mins	http://www.garbagdreams.com/
The Garden	Los Angeles, USA	2008	Principles	Black Valley Films	80 mins	http://www.imdb.com/title/tt1252486/
A Convenient Truth: Urban Solutions from Curitiba, Brazil	Curitiba, Brazil	2007	Principles	MariaVazPhotography, Del Bello Pictures	52 mins	http://mariavazphoto.com/curitiba_pages/curitiba_dvd.html
Asset-Based Community-Driven Development	Southern Ethiopia	2007	Practice	Oxfam Canada, Coady Institute	22 mins	
ABCD Community Exchange Visit	Ethiopia	2010	Practice	Oxfam Canada	33 mins	http://youtu.be/WjMbA5ELg-8
ABCD in Action	Neighborhood Associations in Savannah, Georgia; Beyond Welfare, an organization supporting people in poverty in Ames, Iowa; The Archdiocese of Upper Michigan in Marquette, Michigan; Lakes Region Community Services Council, supporting		Practice	Inclusion Press	5 clips: 12 mins each	http://www.abcdinstitute.org/resources/

	people with disabilities in New Hampshire; Neighborhood Housing Services, an organization providing affordable housing opportunities in Asheville, North Carolina					
Tying Your Own Shoes	Canada	2009	Principles	National Film Board of Canada	16 mins	http://www.nfb.ca/film/tying_your_own_shoes_trailer
An Evergreen Island	Bougainville, PNG	2000	Principles	Frontyard Films	45 mins	http://www.cultureunplugged.com/play/3736/An-Evergreen-Island
The Power of Community: How Cuba Survived Peak Oil	Cuba	2006	Principles	The Community Solution	52 mins	http://www.powerofcommunity.org/cm/index.php
From Clients to Citizens: Learning from ABCD in Ethiopia (staff and community clips)	Ethiopia	2011	Practice	Oxfam Canada	20 mins; 5 mins	http://vimeo.com/16383047 and http://www.youtube.com/watch?v=kroek9foq1c
You Can Do It! The Story of the Antigonish Movement	Canada/Ethiopia	2009	Principles and Practice	Seabright Productions	72 mins	www.antigonishmovement.com ; www.seabrightproductions.ca
ABCD Projects	Eastern Cape, South Africa	2010	Practice	Eastern Cape NGO Coalition		
Favela Rising	Brazil	2005	Principles	Sidetrack Films, All Rise Films, Stealth Creations	80 mins	http://www.favelarising.com/index.html
The Danger of a Single Story	Nigeria, USA, Mexico	2009	Principles	TED Talks	18:49 mins	http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html
How not to write about Africa	USA/Africa	2009	Principles	BinyavangaWainaina	3:17 mins	http://www.youtube.com/watch?v=c-jSQD5FVxE
Soda Bottles Up-cycled into Solar	Philippines	2010	Principles		2:18 mins	http://earth911.com/news/2012/01/3

Lights						1/soda-bottles-upcycled-into-solar-light-bulbs-philippines/
How to Build a Soda Bottle Bulb	Philippines	2012	Principles	You tube	3:28 mins	http://www.trueactivist.com/forum/inspirational-group18/d-i-y-forum51/how-to-build-a-solar-bottle-bulb-thread404/
William Kamkwamba on building a windmill William Kamkwamba: How I harnessed the wind	Malawi		Principles	TED Talks	4 minutes (first video) 6 minutes (follow up)	http://www.ted.com/talks/lang/en/william_kamkwamba_on_building_a_windmill.html http://www.ted.com/talks/william_kamkwamba_how_i_harnessed_the_wind.html
TEDx Mogadishu Theme: Rebirth	Somalia	2012	Principles	Ted Talks	9 speakers of approx 15 minutes each	http://tedxmogadishu.com/speakers/
Two examples of community-driven development in Haiti (urban and rural)	Haiti	2012	Principles	Centre Haitien de Leadership et de L'Excellence, Coady Institute	5 minutes each	http://www.youtube.com/watch?v=NYr7m-ltWtw&feature=youtu.be http://www.youtube.com/watch?v=faitR9JNr5U&feature=youtu.be
Amie Mullins: The Opportunity of Adversity	USA	2009	Principles	TED Talks	21:58 mins	
Life is Easy	Thailand	2011	Principles	TED Talks	15:10 mins	http://www.youtube.com/watch?v=21j_OCNLuYg

The Parable of the Blobs and Squares	UK	2012	Principles	Time Bank UK	6:05 mins	http://vimeo.com/42332617
Richland County: Let's Connect (working with the elderly)	USA	2012	Practice		10:06 mins	http://www.youtube.com/watch?annotation_id=annotation_975912&feature=iv&src_vid=ObYBnG245S8&v=q_YqXXew7cM
Reviving our Culture: Mapping our Future	South Africa	2010	Practice	CTA	12:33 mins	http://www.youtube.com/watch?v=I5Drol4kmMA

Videos from the Forum: "From Clients to Citizens: Deepening the Practice of Asset-Based and Citizen-Led Development" hosted by the Coady International Institute and co-sponsored by the ABCD Institute, (2009).

You can access these videos by clicking on the links provided or by going to:
<http://www.coady.stfx.ca/library/course-links/certabcmdobilize/>.

- Reflections on 40 years of asset-based community development, by J. McKnight, ABCD Institute, (2009). [Video](#) and [Transcript](#) (23K pdf)
- Lessons learned from case studies in *From clients to citizens: Communities changing the course of their own development*, by G. Cunningham, Coady International Institute, (2009). [Video](#) and [Transcript](#) (23K pdf)
- The deepening of ABCD geographically, individually and institutionally, by J. Kretzmann, ABCD Institute, (2009). [Video](#) and [Transcript](#) (45K pdf)
- From pre-clients to clients to citizens, by A. Fernandez, Resettlement and Development Agency (MYRADA), (2009). [Video](#) and [Transcript](#) (88K pdf)
- ABCD: Some lessons from down under, by P. Kenyon, Bank of IDEAS, (2009). [Video](#) and [Power Point](#) (13Mb)

Government and Donor Perspectives on ABCD

- B. B. Nadas, City Hall of Curitiba, Health Secretariat, Brazil, (2009). [Video](#)
- J. Diers, City of Seattle, USA, (2009). [Video](#) and [Power Point](#) (8.36Mb)
- S. Mathews, Greater Rustenburg Foundation, South Africa, (2009). [Video](#) and [Power Point](#) (349K pdf)
- T. Brodhead, McConnell Foundation, Canada, (2009). [Video](#)
- J. Foster, Grassroots Grantmakers, USA, (2009). [Video](#)
- A. Mercado, South East Asia Rural Social Leadership Institute (SEARSOLIN), Philippines, (2009). [Video](#)
- T. Dewar, Aspen Institute, USA, (2009). [Video](#)
- K. Gibson, Centre for Citizenship and Public Policy, University of Western Sydney, Australia, (2009). [Video](#)

- A. Gordon, University of Washington, USA, (2009). [Video](#)

Global Political Openings for ABCD

- B. Hanson, Buffett Center for International and Comparative Studies, Northwestern University, USA, (2009). [Video](#)
- D.K. Son, Institute of Policy and Strategy of Agriculture and Rural Development, Vietnam, (2009). [Video](#)
- N. Singh, Canadian International Development Agency (CIDA), Canada, (2009). [Video](#)
- C. Bryant, Nova Scotia Department of Economic and Rural Development, Canada, (2009). [Video](#)

Photographs: What's right with this picture?

(Source: CHF)







Field Visits and Learning Exchanges

(Source: Coady Institute)

Example of Field Visit Advertisement

The Coady International Institute Comes to Canso Community!

On May 28, 2012, 30 people from more than 20 countries will be visiting Canso. We are inviting citizens of the Canso Area to participate with Coady students in creating an experiential day, so they can try out some of the techniques they learned in the classroom. These techniques will provide participants with the opportunity to uncover and map the strengths of our community (like natural and economic resources, individual skills and associations).

Everyone is welcome any time between 12:30pm-3:00pm on May 28.

Stay for half an hour or stay for the whole time! The more diversity, the better! If you are interested in participating in the fun, please call or e-mail Renee Sagebear Albrecht for details.

Schedule:

10:00: Welcome from Renee Sagebear and others (mayor, school principal, etc)

10:15: Walking or bus tour of key resources in the community (associations, institutions, financial, natural, physical, historical, cultural, etc)

11:45-12:30: Return to hall, prepare for mapping, eat lunch

12:30: Coady participants set up stations to map different types of assets that exist in Canso: human, natural, physical, financial and social. Some people may like to take you on a transect walk of the community so they can appreciate the diversity of natural resources.

3:00: Each group will present their maps and have a short discussion to discuss potential opportunities for pooling resources to achieve something the community considers important.

ABCD Principles:

(Compiled by the Coady Institute)

Example of ABCD Principles (1):

(Source: ABCD Training of Trainers, Gordon Institute of Business Science and Coady International Institute, 2012)

1. Commitment achieving 'low hanging fruit' (activities individuals or groups can achieve using their own resources)
2. The people of the community are the experts of that community
3. Communities have the answers more than outsiders
4. Discovering and finding your greatness
5. People-Driven
6. Agency (active citizens, not institutions)
7. Actors versus victims, subjects versus objects, clients versus citizens
8. A focus on confidence-building and courage
9. Reminding communities of their self-belief/worth, confidence and reliance
10. Communities are drivers of their own destiny
11. All communities are rich; it's not just money
12. Every community has success stories, skills, talents
13. Everybody has something of value to contribute
14. Assets on their own are not enough – putting to use and action
15. Nobody has nothing. Everybody has something to contribute.
16. A hand up, not a hand out
17. A focus on the positive
18. Helping to give communities a hand-up instead of a hand-out
19. A way of being and living (lifestyle, not only tools)
20. Move from dependence to independence
21. Taking ownership
22. The magic is in the process (and results)
23. Adopt development process according to the context of each particular community
24. Lead by stepping back
25. Building local economy from the inside
26. Unlock assets ; identify, utilize, sustainability
27. Finding and following the energy
28. Development cannot be forced
29. Allowing learning from mistakes
30. Dispersed/collective/ shared leadership
31. Working with the community and not for the community
32. What do you have?
33. Working with what communities can control regardless of outside environment
34. Focus on assets and opportunities, not needs
35. Identifying the strengths, gifts and skills of the community
36. Assets on their own are nothing. Put into use and action.
37. Everybody has something of value to contribute
38. Stimulating community mobilization and ownership
39. Every community has success stories, skills, talents – positive deviants
40. Communities are drivers of their own destiny

41. Creating active citizens
42. People feel confident and energized to move into the future when they can bring with them experiences that have given them a sense of pride about their abilities in the past.
43. Some people in any situation are getting it right.
44. Drawing power and energy for change from the story of resilience and survival in the past
45. Being pulled into the future by a clear, positive, attractive and inclusive image of the future
46. Building confidence and persuasion from the abundance of existing and untapped potential competencies, associations, resources and assets.

Examples of ABCD Principles (2)

(Source: from Australian Africa Community Engagement Scheme (AACES) by Chris Dureau, 2010, A Resource for Strength-Based Approaches in Development)

1. Constructionist Principle: Words create worlds; meaning is socially created, through language and conversations.
2. Principle of Simultaneity: Inquiry creates change; the moment we ask a question, we begin to create change
3. Poetic Principle: We can choose what we study; organizations, like open books, are endless sources of information and learning.
4. Anticipatory Principle: Human systems move in the direction of their images; what we choose to study makes a difference. Social systems evolve towards the most positive image they hold of themselves.
5. Positive Principle: Positive questions lead to positive change. If you change the inner dialogue or what people in any organisation and community talk and story about, you change the organisation itself.
6. Wholeness Principle: Wholeness brings out the best in people and organizations; bringing all stakeholders together in a group forum that stimulates creativity and builds collective capacity.
7. Enactment Principle: To really make change, we must “be the change we want to see.”
8. Free Choice Principle: People perform better and are more committed when they have the freedom to choose how and what they want to contribute.
9. Resilience Principle: Every individual, organisation or community has something that has given life in the past and some strength that continues to sustain it in the present. ‘Every community has more potential resources than anyone person knows’.
10. Organic Principle: All that is alive has a blueprint for its own success or self-growth written within it. All it needs is a nurturing and supportive environment. This is related to the theories of bio-cultural diversity.

11. Narrative Principle: Stories provide a platform for increasing the level of awareness of past events and achievements and have the ability to ignite the imagination into visioning a more desirable future.
12. Awareness Principle: Any being or any living system can generate a greater possibility of becoming more effective through the process of becoming more aware of what exists within that living system

Example of ABCD Principles (3)

(Source: Bank of I.D.E.A.S (2011). Ten key community development beliefs. Available from: http://www.bankofideas.com.au/Downloads/Ten_Community_Beliefs.pdf)

Ten Key Community Development Beliefs

1. Meaningful and lasting community change always originates from within. Local residents in that community are the best experts on how to activate that change.
2. Community residents act responsibly when they care and support what they create.
3. Building and nourishing relationships is at the core of building healthy and inclusive communities.
4. Communities have never been built by dwelling on their deficiencies, needs and problems. Communities respond creatively when the focus is on resources, capacities, strengths and aspirations.
5. The strength of the community is directly proportional to the level that the diversity of its residents desire, and are able to contribute their abilities and assets to the well-being of their community. Every single person has capacities, abilities, gifts and ideas, and living a good life depends on whether those capacities can be used, abilities expressed, gifts given and ideas shared.
6. In every community, something works. Instead of asking “what’s wrong, and how to fix it,” ask “what’s worked and how do we get more of it?” It generates energy and creativity.
7. Creating positive change begins simply with conversation. It is the way human beings have always thought together and initiated action.
8. Having fun needs to be a high priority in all community-building efforts.
9. The central factor in sustainable change is local leadership and its continuous development and renewal.
10. The starting point for change is always mindset and positive attitudes.

Entry Points

(Source: Coady Institute)

Questions

- How do you currently decide which community groups to work with?
- Are they formal or informal groups?
- Would your entry points have to change if you adopted an ABCD approach?
- How receptive do you think the current groups you are working with will be to an ABCD process?
- Can you think of a community where it might be successful? What makes you think it would be successful in that community? What characteristics do they possess?
- If you decide to introduce ABCD to a new community, have you heard of any that would be receptive to ABCD?

Appreciative Interviewing

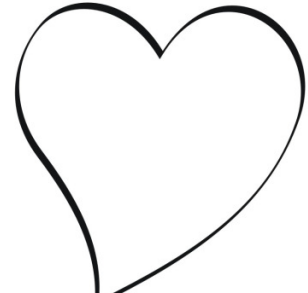
(Adapted from Ashford and Patkar 2001)

Examples of Appreciative Interviewing Questions:

- Tell me a story about a time when your community worked together to get something done without help from outsiders; a time when you felt the group was really at its best; when energy and enthusiasm were particularly high.
- What can you tell me about the people involved? What characteristics did they have that helped make it successful?
- What other characteristics of this community helped to make it successful?
- What was it about **you** that made it successful?

Mapping skills of the Hand, Heart, and Head

(Adapted from Building Communities from the Inside Out, Kretzmann and McKnight, 1993, by the Coady Institute)



Head:

Analysis
Accounting
Organisation
Business and trading
Management
Literacy
Problem solving
Money management

Hand:

Cooking
Dancing
Carpentry
Mechanics
Sewing
Weaving
Farming
House construction
Stitching
Embroidery

Heart:

Compassion
Helping others
Childcare
Care of elderly
Sense of humour
Conflict resolution
Willingness to collaborate
Cooperative spirit

Mapping Associations

(Source: Coady Institute)

Examples of types of associations:

Type of Association	Description
Traditional associations	Associations of people of the same ethnic, class or clan groups
Religious associations	Associations with a clear religious mandate, often involved in social service delivery
Social movements	Associations advocating for change, focusing on the interests, concerns and aspirations of particular people
Membership associations:	
a. Representational	for example, peasant organizations, business and trader associations
b. Professional	for example, associations of lawyers, teachers, journalists
c. Social-cultural	for example, for sports and other recreational purposes
d. Self-help	for example, neighbourhood committees, community-based organizations, rotating savings and credit associations (ROSCAs)

Some Principles for Mobilizing Associations

(Source: Mike Green, Halifax workshop, 2001)

Follow relationships: Engage associations through people meeting with leaders of groups they know.

Listen for interests: The key to engaging associations is listening for their group's "motivation to act"—what will they actually do? What do they want to do? What might they consider doing?

Three ways to common ground: Associations can be brought together around similarity, geography or theme.

Work "inside-out:" Associations can best be engaged doing what they want to offer rather than be "volunteers" for what we want done. Ask the question: what do **you** want to do to address "x"? Don't push an answer.

A good issue is one for which you can answer yes to the following: "Can we succeed?" and "Will this build our participation?"

Do the easy thing first: Associations can start to work together by doing what is a natural fit; success builds participation.

Keep a focus: Do not try to do too many things at once; associations have only so much energy.

Tip the expectations: Expect people to be contributors. Speak about "us." "We are the community." "We need you!" Often people need to be "authorized" to do important work.

The power of associations: not mapping but organizing

(Adapted from an article by Mike Green, ABCD Institute)

There is a danger in starting out with a big project of association mapping. Data collection is not community-building. A process to identify and map associations is only valuable if it leads to working relationships among associations.... The point is gradually to build a working relationship among a growing number of associations. Mapping your community to find 300 associations is only a potential for associations to work together. Organizing 15 associations this year to work together on common issues is building real power. Association mapping is really identifying prospects for organizing. To be a good salesperson, a prospect means nothing unless you make the sale! The sale for us is groups who work together as an “association of associations with a common purpose.”

A core principle of ABCD is to focus on the relationships within a community...Find out who is connected. Connect these networks for work in common for a strong community...Power is relationships. For example, if you find ten association groups, each with twenty people, they have the potential for 200 people to work together for something of importance. If you speak to an association leader you will find that they can usually tell you several things their group has considered doing in the future. Associations have a present purpose within their stated mission, and usually some activities outside their present stated purpose. For example, a youth group develops recreational programs for young people, but has also built a community hall (which includes a resource centre and training facilities) and is now starting a savings and credit cooperative.

Associations can come together for work in common by developing a “common interest.” Every association group, like every person, has various “individual interests.” These are concerns (what they don't want), dreams for the future (what they do want), and present activities they are contributing to the community (action and projects). The key is to identify individual interests with strong “motivation for action.” Associations can be organized to work together by developing a common interest, which is like a tapestry weaving together the threads of several groups’ specific interests. This is the art of community organizing.

Activity Title: Mix + Match (association interdependence)

(Based on an isiZulu proverb that states that “one hand washes the other”)

(Source: Janine Ward, 2012)



Session Objectives: to encourage all the community stakeholders to see their own and others’ valued contributions to building community, and to foster a closer working relationship between the stakeholders.

Duration of Session: 45 minutes (depending on group size)

Resources needed: Flipchart paper, Coloured pens, Different coloured “sticky notes” – one colour for each stakeholder group

1. Introduction

In some communities, there may be several community-based organisations or associations working. There may also be the involvement of government departments, other non-profits and churches or businesses. Sometimes the presence of several organisations can be the cause of conflict or competition, especially if they all serve the same community. It is important to identify the key stakeholders in the community and to encourage a spirit of interdependence rather than competition.

2. Instructions

Get participants together in groups with members of their organisation, government department or church. Ask them to write out the activities they are directly involved in – write **only one** activity on each “sticky note”, and stick it on a piece of flipchart paper with the name of their organisation at the top.

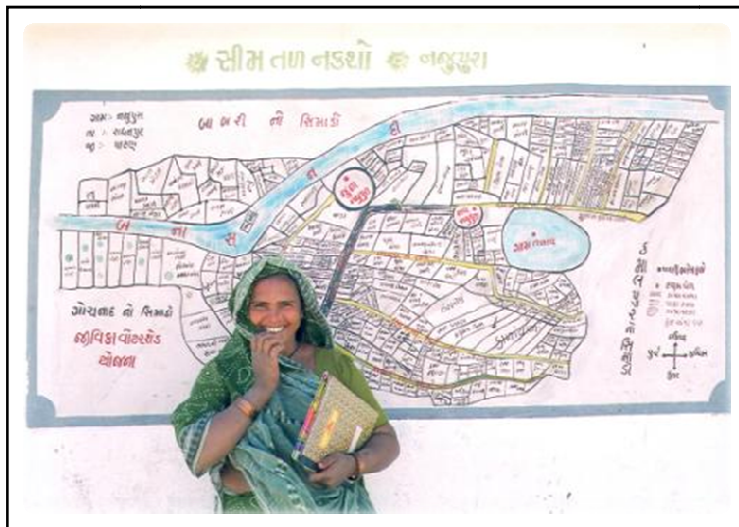
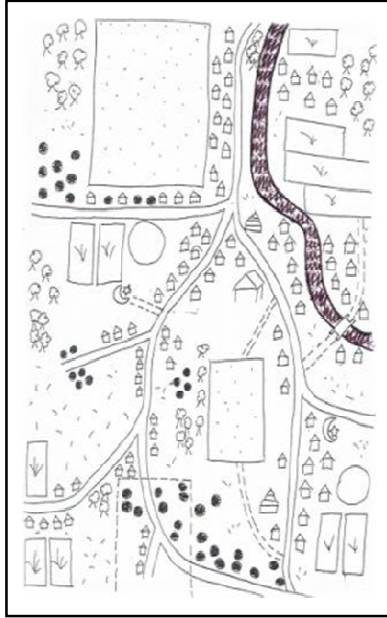
When all groups have completed this task, ask participants to walk around the room and see what the other groups have written. If there is any activity which they feel their organisation is lacking and would benefit from, tell them to take the “sticky note” and place it on their flipchart in their own group. Once this task has been completed, each group’s flipchart should have a mixture of different coloured “sticky notes”. Encourage the participants to consider and discuss the following questions.

Key Questions:

- When you first wrote up your own activities, what gaps were there?
- Now that you have found some of these activities and brought them onto your own flipchart, are the gaps filled?
- Which of your own activities have you lost to another group?
- How can you maintain your own activities and still benefit from the activities carried out by other groups?

Summarize the exercise by pointing out that by working together and helping each other, the wider community will benefit. By taking hands and helping each other, each organisation is stronger and the wider community will benefit much more by everyone working together. Point out that some organisations are better at some activities than others – the key is to work together, focus on what your organisation is good at and be willing to share and network.

Examples of Community Maps



Some Principles for Mobilizing Associations

(Source: Mike Green, Halifax workshop, 2001)

Follow relationships: Engage associations through people meeting with leaders of groups they know.

Listen for interests: The key to engaging associations is listening for their group's "motivation to act"—what will they actually do? What do they want to do? What might they consider doing?

Three ways to common ground: Associations can be brought together around similarity, geography or theme.

Work "inside-out:" Associations can best be engaged doing what they want to offer rather than be "volunteers" for what we want done. Ask the question: what do **you** want to do to address "x"? Don't push an answer.

A good issue is one for which you can answer yes to the following: "Can we succeed?" and "Will this build our participation?"

Do the easy thing first: Associations can start to work together by doing what is a natural fit; success builds participation.

Keep a focus: Do not try to do too many things at once; associations have only so much energy.

Tip the expectations: Expect people to be contributors. Speak about "us." "We are the community." "We need you!" Often people need to be "authorized" to do important work.

The power of associations: not mapping but organizing

(Adapted from an article by Mike Green, ABCD Institute)

There is a danger in starting out with a big project of association mapping. Data collection is not community-building. A process to identify and map associations is only valuable if it leads to working relationships among associations.... The point is gradually to build a working relationship among a growing number of associations. Mapping your community to find 300 associations is only a potential for associations to work together. Organizing 15 associations this year to work together on common issues is building real power. Association mapping is really identifying prospects for organizing. To be a good salesperson, a prospect means nothing unless you make the sale! The sale for us is groups who work together as an "association of associations with a common purpose."

A core principle of ABCD is to focus on the relationships within a community...Find out who is connected. Connect these networks for work in common for a strong community...Power is relationships. For example, if you find ten association groups, each with twenty people, they have the potential for 200 people to work together for something of importance. If you speak to an association leader you will find that they can usually tell you several things their group has considered doing in the future. Associations have a present purpose within their stated mission, and usually some activities outside their present stated purpose. For example, a youth group develops recreational programs for

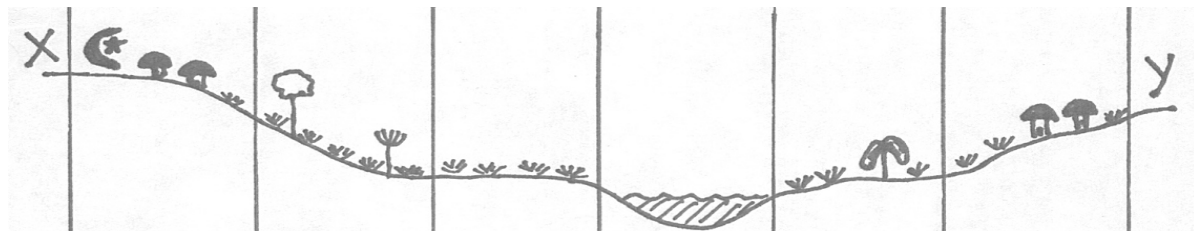
young people, but has also built a community hall (which includes a resource centre and training facilities) and is now starting a savings and credit cooperative.

Associations can come together for work in common by developing a “common interest.” Every association group, like every person, has various “individual interests.” These are concerns (what they don't want), dreams for the future (what they do want), and present activities they are contributing to the community (action and projects). The key is to identify individual interests with strong “motivation for action.” Associations can be organized to work together by developing a common interest, which is like a tapestry weaving together the threads of several groups’ specific interests. This is the art of community organizing.

Transect Walk

(Adapted from Chambers, 1998, by the Coady Institute)

Example of a Transect Walk



Zone	Upland	Hillside	Riverine	River	Riverine	Hillside
Land Use	Houses, huts, mosque, food drying and storage, animal pens	Pasture	Fallow land, pasture, water sources, fields	Water sources	Fields, fallow land, banana fields	Houses, huts, food drying and storage, fields, fallow land, pasture
Trees & Plants	<i>Parkia biglobosa</i> (anti-snake venom properties), <i>Combretum micranthum</i> (various healing properties), <i>Lophiralanceolata</i> (oil extracts from seeds)	<i>Parkia biglobosa</i> , Acacias (timber, forage), <i>Combretum micranthum</i> grasses	<i>Erythrophle umsuaveolens</i> (anti-microbial properties)		<i>Bauhinia reticulata</i> (rope from bark, medicinal properties), <i>Pterocarpus erinaceus</i> (timber, animal fodder), <i>Parkia biglobosa</i>	Fruit trees: mango, "bitter orange", citrus, papaya, African fan palm, tamarind
Animals	Goats, sheep, cattle, poultry	Goats, sheep, cattle, poultry, squirrel, hare, field rats	Monkeys, domestic animals	Fish	Monkeys, field rats	Goats, sheep, cattle, poultry, hare
Soils	Gravel surface, Little soil development, except in enclosures	Skeletal soils, over dolerite, gulying	Black soils (easily worked), increased clay content		Ferrallitic soils, silty or sandy clays	Black soils (easily worked)
Resource	Compounds	Open access	Fields/fallo	Open	Fields/	Compounds

<i>Tenure</i>	and enclosures: private individual holdings Pastures: open access		w land: private individual holdings and some communal management Water sources: open access, communal management Pasture: open access	access, communal management	fallow land: private individual holdings and some communal management Banana fields: private holdings	and enclosures: private individual holdings Outer fields: private holdings and some communal management
<i>Opportunities</i>	Kitchen gardens	Conservation measures	Horticulture	Fish drying?	Banana processing	Kitchen gardens, horticulture

A case study that can be used in the course to draw a Leaky Bucket: Wikwemikong First Nation, Canada

(Source: Coady Institute)

The Wikwemikong First Nation is a subgroup of the Ojibway people – one of the aboriginal tribes that first inhabited what is now Canada. More than 100 years ago the Wikwemikong First Nation signed a treaty with the Government of Canada, in which they gave up control of their traditional lands in exchange for a small “Reserve” now known as the community of Wikwemikong. In this treaty, the Government of Canada also agreed to provide ongoing funding for education, health and welfare, and basic municipal services.

The community of Wikwemikong is located on the eastern end of Manitoulin Island, which in turn is situated in Lake Huron, one of the “great lakes” of east/central Canada. The area is largely dependent on logging, mainly for pulp and paper, and tourism, although only in the summer months. The community is home to approximately 2,500 people.

An additional 2,000 members of the Wikwemikong First Nation live “off-reserve”. Although they have left the community, most residing in nearby towns and cities where opportunities for work are more plentiful, they still have very strong family and community bonds. Many return to the community several times each year for visits and cultural events.

Jobs in Wikwemikong are scarce, especially for women. Men hold more than 70% of the formal sector jobs in the community. Approximately 40 people (38 of whom are men) travel out of the community each day to work at a nearby pulp and paper mill. As many as 500 community members of working age, depend on the Canadian Government for social assistance (financial assistance to prevent descent into poverty), during at least part of each year.

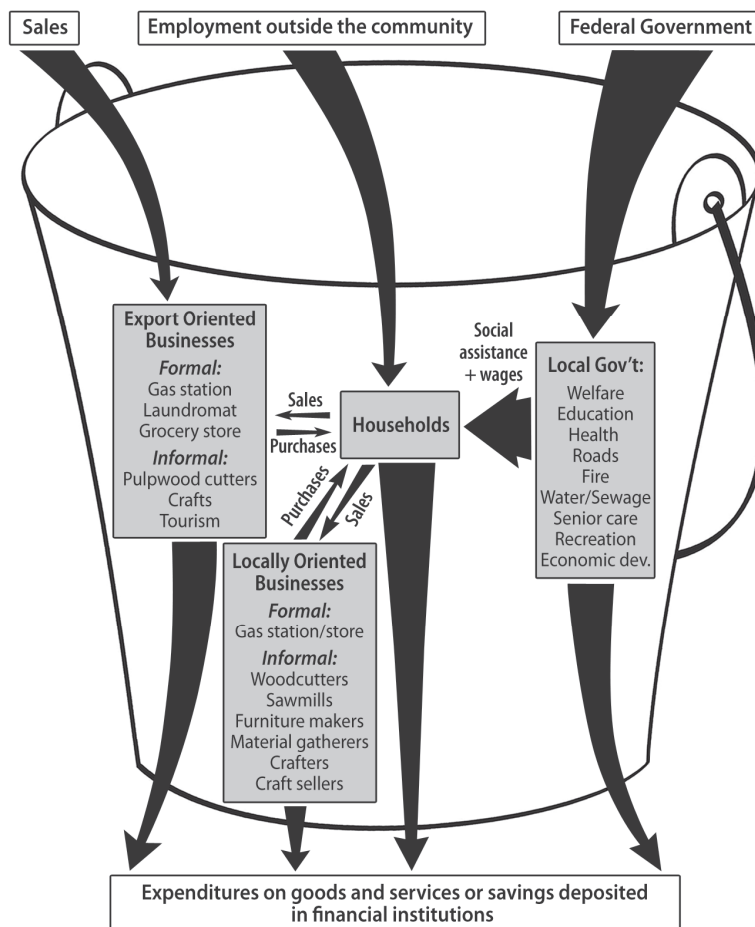
Driving into Wikwemikong one gets a sense of the local economy. Approaching along the main road from the south the first view is of the Municipal Complex and the Amik-ook seniors building. A glance west finds the Junior School, Nursing Home, Health Centre, Elementary School, and at the top of the hill, the Economic Development Agency. Just off the road to the east, the Municipal Garage and Fire Station are visible. Further along the car will pass the Post Office, the Sports Complex, and off in the distance, the Sewage Treatment Plant. Altogether these departments and agencies provide 170 formal sector jobs in the community. By comparison the only visible private sector institutions are a gas station, a small grocery store and a laundromat, which employ roughly 20 people, and are all owned by the same family.

Just beyond the border of the Reserve lies the village of Manitowaning, a mainly non-aboriginal community. Numbering less than 1,000 residents, Manitowaning has: three hardware stores, two grocery stores, two hotels, two variety stores, two restaurants, two insurance businesses, two gas stations, a clothing store, a butcher, a liquor store, two craft shops, a racetrack, and a museum.

A recent survey undertaken by the Economic Development Agency uncovered the surprising fact that one in three households on the Reserve reported having some form of “informal” cash generating activity. Women run at least half of these informal sector businesses. The survey produced a list of microenterprises which included: small home-based stores, backyard mechanics, tiny repair shops,

woodcutters, sawmill operators, furniture makers, carpenters, traditional craft material gatherers, craft makers, and craft sellers who would travel to nearby towns to sell local crafts.

The Actual Leaky Bucket of Wikwemikong First Nation, Canada



What opportunities did community leaders see after examining the main inflows and outflows?

- A microcredit scheme to support informal handicraft and forest product enterprises that linked raw materials to finished products in a value chain
- Tourism-related activities to increase the flow of income into the community, such as a small craft marina, sport fish outfitting and guiding, and the promotion of a major summer cultural festival—the “Pow Wow”;
- More local entertainment and shopping opportunities for residents to shop locally and to attract customers from nearby communities.

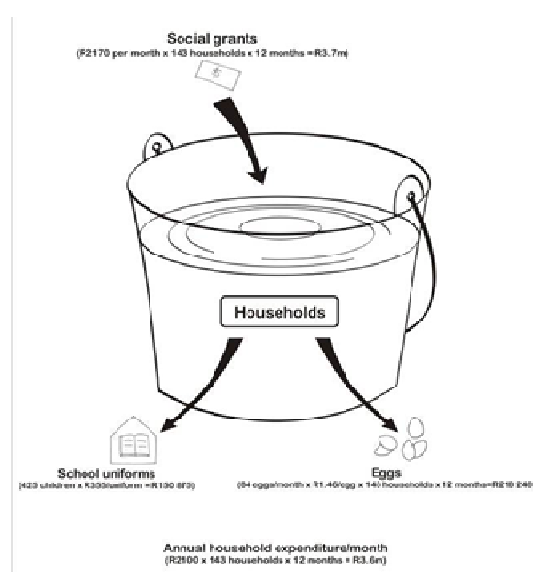
Example of a Leaky Bucket in Mathopestat, South Africa

(Source: Sebastian Mathews)

Mathopestat is a village of approximately one thousand people located near the city of Rustenburg within the mining belt of South Africa. Many of the men of Mathopestat work outside of their home community in the mines or they have left it altogether and moved to one of South Africa's large cities. Over 60% of those who remain in Mathopestat are mothers, children and adolescents, grandparents, and unemployed men and women. As is typical of South Africa's rural areas, many households in Mathopestat depend almost entirely on social grants from the state as their main source of livelihood, although it is not uncommon for the local residents to supplement this income with small-scale, informal cash-generating activities such as raising and selling livestock. There are very few formal sector businesses in Mathopestat; most village residents prefer to do their shopping in nearby Rustenburg.

In November 2009, Sebastian Mathews, then board chair of the Greater Rustenburg Community Foundation (GRCF), facilitated a leaky bucket exercise in this community. He chose to hold the session during the day to attract the groups targeted by the GRCF: unemployed youth and grandmothers. More than 80 community members attended. For this exercise, Mathews focused exclusively on the flows of money into and out of the household sector. He asked the participants to indicate the main sources of income and expenditures and to estimate how much an average household earned or spent on certain

items in a month. He then multiplied this estimate by 12 (to obtain the average annual income or expenditure) and then by the number of households in the community.

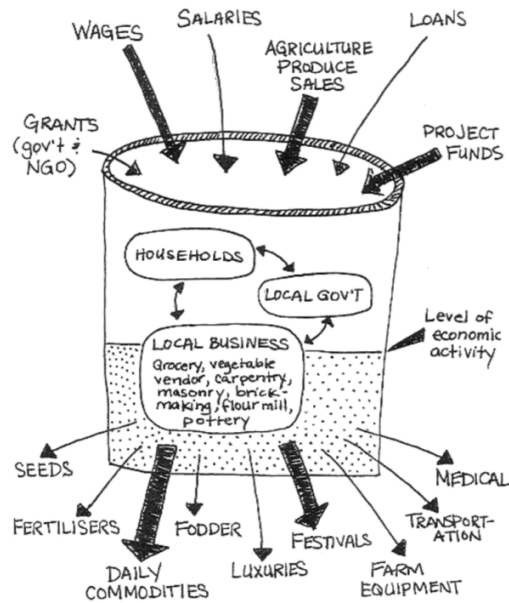


Within a few minutes, the grandmothers (or "go-gos" as they are known in South Africa) were pulling out their cell phones and doing the calculations themselves. It turned out that the estimated total household income in the community from grants alone was about 3.7 million Rand, with another R 1 million coming from the sale of livestock and wages earned. Of this income, some R 3.6 million was leaving the community, most of which was spent in Rustenburg. For example, households spent R 210,450 on eggs in city supermarkets, R 150,875 on school uniforms, and a similar amount on alcohol, even though most village residents knew how to raise chickens, sew, and brew their own beer.

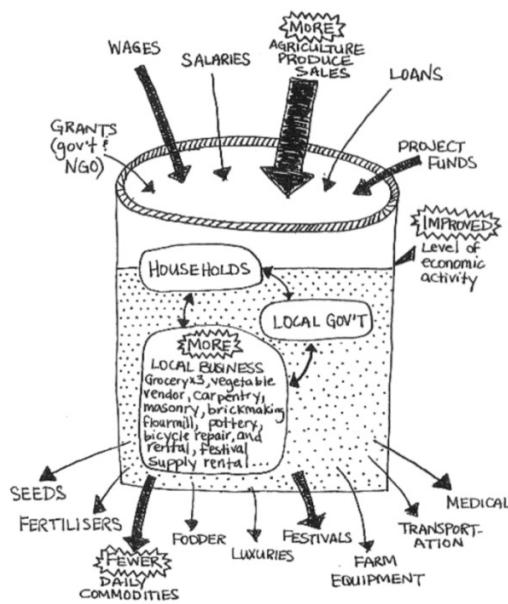
This process created an "Aha!" moment when community members started thinking about how to capture money leaking from their community and invest it into income-generating activities. The week after the leaky bucket exercise, a group of women started pooling their savings to purchase dairy goats to produce milk and cheese for sale in Rustenburg. The leaky bucket helped them assess the potential market size for their business. By estimating how much households spent on similar products outside the community, these micro-entrepreneurs were able to gauge how much money local people might be willing to spend on their products.

The Leaky Bucket as a Monitoring and Evaluation Tool: Self-Employed Women's Association (SEWA), India
 (Source: SEWA and Coady Institute)

Before



After



Mapping Institutions

(Adapted from Chambers, 1998, by the Coady Institute)



How to support ABCD action plans: Service Delivery and Responsive Investment

(Source: Coady Institute)

Service Delivery/Responsive Investment Table

Service Delivery	Responsive Investment
Focus on needs	Focus on assets
Responds to problems	Builds on opportunities
Charity or entitlement orientation	Investment orientation
Emphasis is on external organisations	Emphasis is on associations
Power comes from credentials	Power comes from relationships
Motivation to act comes from incentives/terms of employment	Motivation to act comes from dreams, fears and being asked to contribute
Goal is excellent service	Goal is community-driven development
People are clients and consumers	People are citizens/members
Programs are the answer	People are the answer

Community Leverage Fund (CLF)

(Source: Oxfam Canada)

Rationale for CLF

The ABCD process encourages and motivates communities to look inwards and mobilize resources available within the community such as natural, physical and social assets. While many groups have mobilized their assets and have successfully cultivated community enthusiasm, during the mid-term ABCD evaluation it was observed that at some point all groups required additional resources from external actors or agencies to fulfill their goals. This prompted stakeholders to explore initiatives and tools to scale up community activities that were consistent with ABCD principles. One of the initiatives explored was a revolving “Community Leverage Fund” (CLF). The CLF would serve as additional financial capital that ABCD groups could apply for on a competitive basis.

The fund is governed by the following key principles and operational modalities:

- The Community Leverage Fund (CLF) support is aimed at addressing capital shortage of the ABCD community groups in their endeavor to engage in innovative technological, social or economic initiatives.
- The CLF support will give priority to most promising innovative community initiatives that:
 - link or leverage of resources from government, research or technology institutions or the private sector;
 - have potential for scale up or replication in other communities;
 - have potential to greatly benefit the lives of community members;
 - demonstrate a high level of community commitment and investment.
- The CLF exclusively targets ABCD groups who are established or will be established to support revolving fund modalities administered at the district level.
- The CLF is not given freely and 100 % must be returned to the funding administration body to be revolved to other ABCD groups.
- Existing ABCD groups will be given first priority in accessing a CLF loan. New community groups will have chance to access to such fund so long as they have passed through the ABCD process and have started mobilizing their own assets and engaged in economic and social activities.
- Request for CLF should include a 1-2 page opportunity statement explaining:
 - what the community will do with the requested money;
 - how the request meets the above criteria;
 - an outline of the internal community assets that will be invested, and the external investments that will be leveraged.
- The amount granted to each community group may not be uniform; some may receive larger shares as it is meant to focus on innovation, scale up and impact.

Request for CLF should not be considered, if the requesting groups appear not to be governed by ABCD principles (for examples of ABCD principles, see page....)

Final assignment

(Source: Coady Institute)

The “Monday Morning Question” (When I get back to work on Monday morning, I am going to...)

During this course, we have emphasized that a community-driven, asset-based approach challenges the way in which we (as external agents) work with communities to ensure that the process is truly community driven. This approach is therefore more than some useful tools, more than a set of principles, but an approach that may even challenge how we understand the world and how we act in it. For this reason, the methods we have suggested are not a blue-print, but some suggestions for ways in which genuine community-driven development can be stimulated. The application of this approach may therefore take different forms, depending on the local context.

For this assignment, we would like you to prepare a presentation/written assignment/discussion group on how you plan to apply some of the learnings from this certificate course. You may want to apply this approach in a field setting, or to run a training course for an NGO, local government or donors.

Examples of Questions:

“When I get back to work on Monday morning.....”

Now that you have been introduced to asset-based and citizen-led development, how would you apply it? Would you apply it?

Please prepare a one to two page paper/presentation/discussion to propose a strategy for:

either

- stimulating asset-based, citizen-driven development at the community level;

OR

- promoting the change necessary for your organization to adopt an asset-based, citizen-led approach

For #1, please include:

- A brief description of the community or communities
- A brief description of your organization and what work it has been doing with these communities
- Your own ideas of how to use an “asset-based, citizen-led” approach to suit the local context, including:
 - i. how you propose to engage community members in the process,
 - ii. what methods you would use and why;
 - iii. what the role of your organization and other institutions would be;
 - iv. how you would ensure that the process is “community-driven or citizen-led”
- What challenges you would have to overcome in your organization, in the community itself, and with other stakeholders. How would you overcome them?

For #2, please include

- A brief description of your organization and its history

- Current “strengths” – organizational practices that are conducive to an asset-based, citizen-led approach
- Organizational practices that are not conducive to an asset-based, citizen-led approach and what you would propose to change this.
- Changes in the policy and practice of government and/or donors that could complement changes in your organization’s approach to community development. How will you advocate for that kind of change?

Tips Moving Forward for Facilitators

(Source: Ninnette Eliasov)

Some of the most important success factors highlighted in our own research are shared below. One of the tips is to ‘think global and act local.’ In other words, it is important for leadership to be conscious about what is happening in the world and the disabling forces acting on us, but to channel our knowledge and wisdom into our circles of influences locally. The input is done fairly quickly in about 10 – 15 minutes just to highlight a few points. What is most important is to give learning partners enough time in the next session to reflect on their own intentions and strategies moving forward.

Success Factors

The capacity to act (or ‘agency’) has been evidenced throughout the world where citizens have self-mobilized and undertaken development initiatives with little or no assistance from outside. Case studies of successful communities conducted by Coady International Institute worldwide have shown 3 of the main keys are:-

- Identifying gifts and dreams of each person is key. There is no recipe: every person is unique and gifted.
- The importance of citizen space is recognized – the ‘home of connections and associations where neighbours interact and co-operate with one another.
- Connectors are vital (‘gappers’). They know a lot people and can make connections.

Be the change you want to see in the world – ‘The Being IS the Doing’

Conscious, informed decision-making is a key element of citizenship and asset-based development. By becoming more aware of the poverties which we may be exposed to and working on these within, we are already supporting the shift in consciousness towards an asset-based community-led paradigm. By becoming more aware of our tendencies and conditioned ways of thinking, we can choose to think and act in ways that are more skillful and rewarding. Shifting our own paradigms through appreciative inquiry is also likely to awaken life giving forces and bring greater abundance through laws of attraction. We may also influence and inspire others, for consciousness tends to spread like a warming fire.

Integrate Asset Based Development in your own personal and professional life

Appreciating and growing personal and organizational assets can be an important aspect of embracing and facilitating asset-based development within our organizations and communities. It is not easy to shift organizational culture and there is often resistance not just from our colleagues, but even from deep within ourselves, as we are often used to the conventional paradigm and the status and position that it may afford to some of us. There are many ways in which asset based development can be directly and immediately applied:

- Appreciative Inquiry and Storytelling using personal or organizational timelines; exploring what are we proud of? Success Stories? Role models?

- **Motivating a Core Group:** The group reflects on itself through an asset-based lens. Should there be motivation, a core group/task team can facilitate an asset inventory and mapping within the organization. Tools can be developed or adapted and can also be applied to our personal lives.
- **Asset Inventory and Mapping:** using a range of methods and tools, data is gathered on all available assets; the local economy is also analyzed
- **A Strategic thinking process** is undertaken to assess the asset base and link assets to opportunities in the short, medium and long term.
- **Documentation and Dissemination:** It may be useful to summarize the process; outcomes and development plan and communicate this with others.

Ripple Effects – think Global, Act Local

It is important in today's complex global economy that we are aware of what is happening around us and how we may be affected. We may experience many different frustrations as we engage with different levels of the development field and it is not possible to focus on all aspects at the same time nor beneficial to become demotivated and cynical. It may be wiser to focus attention on our 'Circle of Influence' (self, family, friends, colleagues etc.) and put most of your time and energy in this aspect. At the same time be aware of a 'Circle of Concern' which might be much broader. Trust that change does ripple out and we can have a dramatic positive effect through localized action.

Linking with Government IDP Processes

It may also be strategic for communities to table development plans as submissions in government's integrated development planning (IDP) process. The next IDP cycle producing 5 year district and municipal level plans will commence just before the end of 2011. Where possible, partners should try to make presentations to the Municipality Council and the Municipality IDP Team to achieve recognition, appraisal and possible resources for Community Development Plan implementation. Engagement with Municipal IDP Officials and the Political Leadership can be facilitated through meetings, the IDP Representative Forum and IDP Road Shows. There will be other ongoing advocacy opportunities. Lobbying for the inclusion of the development plan in the IDP process and through the Ward Committee meetings will be beneficial. The credibility of the development plan should be apparent and recognized by both the community, Municipality and other key stakeholders. Individualized Business Plans with Economic and Social Development Departments can be further developed as part of the CDP document and pursued for further funding.

Sustainability

Too often, development interventions are ad hoc, short term and not sustainable. In particular, projects framed in a 'deficiency model' tend to create dependency on external funding and experts to keep them going. These types of interventions may initially generate interest and high expectations but often there is disillusionment when funding or partnership agreements conclude. They can also be very disruptive and can hamper future efforts. In fact, unsustainable interventions actually shrink the asset base. Sustainability is about people consciously taking responsibility for development. It is about continued skills and leadership development and networking. It is mostly about growth and conservation of the assets and resources a community has and can build on. Community members can therefore prioritize

activities within their development plans which they can immediately and independently implement. It is important that there are shared intentions amongst partners to keep the process moving and that this is clarified from the onset.

Tips Moving Forward for NGOs, Donors and Government Offices wanting to support an ABCD approach

(Source: Ninnette Eliasov and the Coady Institute)

- When you get back to work after this training, understand that it is not always easy to shift the thinking of your colleagues towards ABCD practices and principles. This is ok. ABCD is not for everyone. Just as you have your reasons for adopting an ABCD approach, so too do they have a reason for using a needs-based (or other) approach. There are some things you can do if not everyone is receptive:
 - Pilot ABCD in a community where there is a good chance that you will succeed first before moving on to communities that may be more difficult. Learn all you can from the process and share the experience with colleagues through field visits. Document your work and share it with likeminded individuals and partners. An ABCD documentation guide is included on page...
 - Pilot a small and flexible Community Leverage Fund (see page...) to invest responsively in community-driven development.
 - Document the learning and share with your colleagues. Invite them to visit the pilot community to understand the different approach.
- Every organization has its own mandate and mission. The willingness to adapt this mandate to support community-driven development in a completely open way will vary. This is ok. Remember that ABCD principles can be applied in any situation. If your mandate is to work with women and children affected by HIV/AIDS, find examples of women and children who have managed to survive and thrive (the 'positive deviances') and learn from them. Remember that in every situation, even the most difficult, there is always somebody doing something right. Some people find it useful to use this chart to compare approaches to working within common sectors of development:

Community Problems	Community Assets
Preventable diseases	Examples of healthy families as positive role models
Poor housing	Construction skills, history of people working together, tradition of savings, vacant land
Fatalism/apathy/dependency	History of community-building activities (without relying on outsiders)
Low incomes/productivity	Entrepreneurial skills, artistic skills, Close to market, Active women's group, Responsive local government, Positive relationship with local NGO

Youth leaving	Positive role models, economic opportunities (above), youth group
----------------------	---

- One of the most important elements of an ABCD approach is good facilitation. Good facilitation requires understanding how to redirect negative energy into something positive and productive. Ensure that you choose your community “champions” wisely.
- Acknowledge community assets in your policies, application forms and monitoring and evaluation systems
- Where appropriate, ask for communities to articulate opportunities for responsive investment in community driven development as well as problems and needs to be addressed through service delivery.
- Look for organized action in “hidden” places. While formal CBOs are an easier entry point for NGOs, funders and government offices, their existence is not always a result of community-driven development. Sometimes (not always), there are informal associations of people that may be more appropriate partners.
- Follow the energy. In nearly every country where ABCD has been introduced, it started off slow, but always resonated with at least a few people who have been thinking this way for a long time. Do not force it in places where there is no receptivity, whether this be in your office or at the community level.
- Your organizations deserve accountability, but be aware of how your policies and procedures affect the often informal way that people organize and mobilize. Do not try to turn their organizations into mini-versions of your type of organization. If you do, you run the risk of undermining their ownership and replicating often unhelpful bureaucratic requirements. What works for institutions does not always work for associations. They operate under a very different set of principles.
- Do not try to interfere or influence community-drive action plans so they fit into the mission and mandate of your organization. If you have the flexibility to be more holistic and the necessary expertise to help a community move forward, then this is ideal. If you do not, it is better to link community groups with other actors who can provide the kind of support they are looking for.
- Form relationships with grantees based on a shared philosophy and approach.
- Invest in developmental processes and milestones that are community driven, allow communities to drive their own processes and set the agenda, bringing their assets forward to leverage funding.
- Consider how to use funding as an incentive to unlock unfolding potential (e.g. matching grant schemes and funds which are incrementally rolled out according to the degree of community assets mobilized).

- Engage in donor dialogue towards establishing a continuum of support services for community based organizations based on clearly defined institutional arrangements and linkages amongst donors working in a similar locality.
- Survey existing policies that can be used to support community-driven development (e.g. integrated development plans) and establish concrete actions to put these policies into practice.
- Engage in inter and intra departmental dialogue to improve co-ordination amongst government agencies, NGOs and donors to streamline and standardize bureaucratic systems affecting community organizations.
- Train and support officials to facilitate asset based development processes in terms of knowledge, skills and attitudes.
- Critically examine whether grants to community organizations are decentralizing services to more appropriate and effective community-level institutions (this is a good thing) or whether services (and entitlements) are being neglected and offloaded from local government departments to community institutions. Ask yourself: is this an activity that institutions can provide better or is there a “value-add” in funding community organizations to do it?
- Engage in consciousness-building and paradigm shifting processes as a starting point of developmental work and build a shared philosophy and understanding of mutual roles
- Ensure that communities understand the conditions (timelines, reporting schedules, communication expectations) prior to receiving a grant.
- Investigate prior grants invested at the community level and ensure the grant amount is in line with management capacity.
- Spend more time in communities prior to making the grant and thereafter, ensuring that they receive timely feedback to feed into their own decision-making processes.
- Link community organizations to a multitude of support actors as opposed to holding on to them as your “client” or “beneficiary”.
- Review your communications strategy. Is the language balanced? Are you highlighting a community’s needs and deficiencies as well as their assets and strengths?
- Do not characterize communities as one thing: remember that while they do have problems and needs, they also have strengths and assets. If you see them only as poor, they will see the same thing.
- Provide periodic opportunities for community groups to “push back” and voice their opinions about your support and engagement with them. Use ABCD as a way to gauge your organization’s relevance. If their action plans consistently fall outside of your mission and mandate, then perhaps you need to rethink your engagement with communities.

- Help community groups devise ways to ultimately become financially sustainable using their own internal resources.
- Internationally, there are many stories of development actors who are trying to change the “development conversation” by supporting and stimulating community-driven development. None are as relevant as those that are produced locally. Deliberately “shine the light” on positive behaviour that is conducive to community-driven development through short stories, case studies, good news emails and awards etc. targeting the following types of individuals, for example:
 - civic-minded politicians that have created meaningful partnerships with communities
 - community leaders who understand the pace of change and only accept or ask for outside assistance when they are ready; or conversely the conditions that were present when large sums of money did not undermine community ownership.
 - local organizations that have not become institutionalized to the point where they lose their responsiveness and relevance
 - organizations that were able to disperse leadership
 - initiatives where young people took the lead

Expert or Facilitator?

(Source: Coady Institute)

Expert Role (to be given to group 1)

Your group has 10 minutes to prepare a five-minute role play. One of the people in your group will play an expert while the other group members will play the role of community members. The following characteristics of an expert may help you to prepare your role play:

An expert is somebody who...

- Has to be an expert and have all the answers
- Comes with a prepared presentation
- Is not interested in the knowledge or background of the community members
- Focuses on theories
- Is fully in charge of both the content and process
- Does most of the talking
- Only allows questions at certain times

Facilitator Role (to be given to group 2)

Your group has 10 minutes to prepare a five-minute role play. One of the people in your group will play a facilitator while the other group members will play the role of community members. The following characteristics of a facilitator may help you to prepare your role play:

A facilitator is somebody who...

- Listens most of the time to experiences and inputs from the community members
- Encourages community members to share experiences and learn by themselves
- Is not in charge of the content
- Ensures equal participation and mutual understanding
- Gives information to help the community members improve their decision-making skills
- Avoids controlling the outcome