

# COMPENDIUM OF METHODS AND TOOLS FOR ABCD FACILITATION

This is a compendium of tools and methods compiled out of a 4 day Training of Trainers course in Asset Based and Community led Development (ABCD) offered by the Gordon Institute of Business Science (GIBS, South Africa) and the Coady International Institute (St. Francis Xavier University, Canada) in November 2012. The document contains all the methods and tools shared by learning partners at the training course. The handouts are available in a separate document to make replication easier. Included in the compendium are tools to shift mindsets from needs-based to asset-based thinking; tools to stimulate community-driven development within communities; and tools and techniques for effective process facilitation. The combination of tools will depend on the context of your learning programme. Feel free to use the compendium but please acknowledge the contributors.

*Asset-Based  
Community-Driven  
Development (ABCD)*

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## Introduction

*This is a compendium of tools that was generated jointly with 31 experienced community development trainers from South Africa, Ethiopia, Kenya, Zimbabwe, the Democratic Republic of the Congo and Canada in November 2012 at the first Asset-Based Community-Driven Development (ABCD) Training of Trainers program offered by the Gordon Institute of Business Science (GIBS) in South Africa and the Coady International Institute in Canada. The program integrated materials produced by Ninnette Eliasov, an independent consultant and facilitator (Elamanzi), based in South Africa, Gord Cunningham and Brianne Peters (Coady International Institute) and the group of learning partners who collectively contributed to the compendium during the course. The compendium was compiled by Brianne Peters at the Coady International Institute.*

This compendium contains a variety of practical tools that trainers can use to introduce and integrate ABCD principles and practices into their work with communities and organizations. It is written for experienced trainers who already have a solid understanding of ABCD and therefore it does not delve deeply into the historical, theoretical or conceptual underpinnings of an ABCD approach. For this type of material, please see the accompanying manual “Mobilizing Assets for Community Driven Development: The Fundamentals” produced by the Coady Institute for the Gordon Institute of Business Science.

This guide is divided into three sections. The first section, **ABCD as a Paradigm**, presents tools that are intended to change mindsets from needs-based to asset-based thinking. The second section, **ABCD as a Process**, includes tools that can be used at the community level to stimulate community-driven development. This section also combines practical methods for asset inventories and mapping (covered in ABCD as a Practice during the training of trainers program). The third section, **Effective Process Facilitation**, offers some techniques and tools to design and deliver an ABCD learning program for a variety of audiences. All of the training materials that a facilitator requires (handouts etc.) are replicated in the accompanying **ABCD Training Materials** to make reproduction easier.

The principle behind an ABCD approach is that when communities recognize their assets and opportunities, they are more likely to be motivated to take initiative to mobilize and strengthen their asset base. Guided by this principle, the facilitator (or trainer) has to decide which combination of tools and methods are appropriate to assist **communities** to organize themselves, identify, link, and mobilize assets, and use these as leverage when engaging others. The methods are also useful for **organizations** wanting to support communities without undermining ownership or overwhelming groups with resources.

**There is no blueprint for designing ABCD training programs.** Some facilitators prefer to spend more time on paradigm shifting and others on practical tools that people can use at the community level to identify strengths and assets and stimulate action. The balance is ultimately up to the facilitator and the intended audience, but remember that the goal should be for participants to leave the training with both a shift in mindset and the tools to put ABCD into practice.

**A final note:** The danger of a compendium of tools is that ABCD will be reduced to a methodology or a model. History has shown that “models” do not survive because they lose their relevance as time passes and new fads emerge. **The most important thing to take away from this guide is that ABCD is not about tools – it is an appreciative way of thinking and seeing developmental work. The tools**

presented are meant only to stimulate conversation about how to stimulate and support discovery, organizing, and action that is community-driven.

## **Section 1**

# **ABCD as a Paradigm**

## 1.1.a. Introducing ABCD: Definitions

(Source: NinnetteEliasov)

Session Title	Definitions
Session Objectives	To come to a common understanding of Asset Based Community Driven Development based on the local context
Duration of Session	10 minutes
Resources	Flipchart Markers
Training Materials	None

### Introduction

This exercise will ensure that ABCD makes sense to people in their own context in light of their own lived experiences as opposed to an idea that is introduced from the outside. It will also ensure that participants start off with a common understanding of ABCD, which sets the tone for the rest of the training.

### Instructions

The facilitator can write ABCD vertically on a newsprint leaving space for definitions. Firstly ask the group what is an '**Asset.**' Generate ideas which are commonly understood. If there are mixed languages, you can ask for a translation of the term and write this up too. Participants often immediately identify the 5 types of assets or capital (social, natural, physical, financial and human), but there are often other categories of assets like indigenous knowledge, spirituality etc. It is helpful to probe participants to identify examples of these. Do the same for the word '**Based**', then '**Community**', '**Driven**' and '**Development**'.

### Example:

Asset: Something valuable that belongs to us and improves quality of life. It includes our strengths, abilities, talents and gifts.

Based: Our foundation or home; it is the place we return to get strength and recharge.

Community: A group of people who have common interests – who share a sense of togetherness. Community can be a geographic place or related to identity (e.g. a congregation at church)

Driven: An activity that is initiated and sustained over time by community members, not outside institutions like government offices and NGOs

Development: A natural process of change, progression or evolution that is slow and complex.



## 1.1.b. Introducing ABCD: Glass Half Full

(Source: NinnetteEliasov)

Session Title	Glass Half Full
Session Objectives	To conceptually contrast a needs-based and an asset-based approach
Duration of Session	10 minutes
Resources	Glass of water filled half way
Training Materials	None

### Introduction

ABCD is different from the ‘needs based’ or ‘problem based’ approach, which most of us are used to. To deepen this contrast, take a glass and fill it halfway with water. Then ask the group what they see is it ‘half full’ or ‘half empty’? Some might say ‘it is just half’! Or ‘it is both’!

When using an ABCD approach, we are interested first in what we have and what we know (we look at the ‘half full’ part of the glass, whereas when using a needs-based or problem-based approach, the emphasis is on what we don’t have. We are not suggesting that needs and problems don’t exist, but focusing solely on them can bring us down and create a heaviness, which is not a good foundation upon which to build. This is why with an ABCD approach, we ensure our assets are our foundation – our home where we can draw inspiration and positive energy. You can refer to the ‘filled’ portion of the glass when talking about ABCD and contrast it with the needs or problem based approach (the ‘half empty’ portion). After the group has contributed, you can add your input.

### Input

ABCD refers to Asset Based Community-Driven Development. It is a way of thinking and also an approach to development work – a conscious effort to focus on strengths, abilities, opportunities, talents and gifts as a foundation or starting point. It is an orientation to use what we have and build from there. This is development from the inside-out. In community development, communities could use their assets as leverage (bargaining power) when engaging stakeholders and forming partnerships. This is why ABCD is also called community led or community driven development.

You can also capture the spirit of ABCD with the slogan: ‘Start with what we have, Build with what we know.’

### 1.1.c. Variation on Introducing ABCD: Glass Half Full

(Source: Coady International Institute)

Session Title	Glass Half Full
Session Objectives	To conceptually contrast a needs-based and an asset-based approach
Duration of Session	10 minutes
Resources	Glass of water filled half way
Training Materials	None

#### Introduction

Using the analogy of the glass half full or half empty is an easy way for people to conceptualize what we mean by Asset-Based Community-Driven Development.

#### Instructions

Fill a glass of water half-way and ask the participants what they see: Is the glass half-full or half-empty? Some might say half-full (the optimists); some might say half-empty (the pessimists). As a joke, facilitators can take a sip of the water and say 'opportunists' would simply drink the water☺.

Relate this to the two kinds of community development practice:

- One sees the community as half-empty. This is the needs-based or problem-focused approach because our starting point is on what community members do not have.
- The other sees the community as half-full: This is an asset-based approach because it starts by looking at what community members already have and builds on their strengths, abilities, and assets: associations, small savings, market opportunities, and so on.



Figure 1: Is the glass half full or half empty?

Emphasize that ABCD emerged from a recognition that communities have been self-organizing to meet opportunity or overcome crises for centuries. Development actors often forget this fact and overlook that even in the poorest communities, there are a multitude of strengths and capacities that could be mobilized for community development efforts today.

Explain that focusing only on the glass as 'half-empty' has also led to a number of unintended consequences:

- Leaders only talk about community problems and needs and become preoccupied with getting external help and resources.
- Community members start to accept uncritically what their leaders are saying and come to believe that they can't improve their lives without outside assistance.
- There is a growing dependence on external rather than internal resources and relationships.
- The existing efforts, assets, and resources of the community are undervalued and overlooked.

### **Debrief**

Explain that you are not saying that needs do not exist or that people are not entitled to have their needs met. The point is that by focusing only on needs and problems, we will just see one half of the picture.

## 1.2.a. Community 1, Community 2

(Adapted from Sheehan, 2008 by the Coady International Institute)

Session Title	Community 1, Community 2
Session Objectives	Demonstrate how focusing only on needs limits our ability to see opportunities for investment in community-driven development
Duration of Session	45 minutes
Resources	Flip chart Markers
Training Materials	Community Summaries

### Introduction

This exercise contains two descriptions of the same community. One focuses on needs and problems and the other focuses on assets and capacities. Groups are divided into two and asked to come up with recommendations for community, NGO and donor investments. These recommendations depend very much on whether we choose to see communities as “half empty” or “half full” (or both). It is intended to challenge the assumptions we make (and decisions we make), which are often based on incomplete information.

### Instructions

Separate your group into two teams. Give each team one of the community summaries provided below and in the accompanying training material guide. There are two examples. Use whichever summaries are useful for your context. You may even choose to come up with one of your own.

Tell each team that they are members of a community and they have been provided information about their community. NOTE: Do not read the community summaries aloud at this point. Do not label this exercise as a “needs/asset” exercise. This compels people to find the “right” asset-based answers.

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 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.

Time: Give the groups 20 minutes to discuss and make recommendations. Have them write their recommendations on a flipchart or board to share with the rest of the group.

Group Reports: Ask someone to read the summary of Community 1 out loud. Then ask all groups that had Community 1 to share their 3 recommendations. Do the same with Community 2. Have all groups share recommendations with the entire room.

Debrief: Look at the recommendations and note any differences. Possible questions:

- What made a difference in what each team recommended? *(This is usually tied to the facts given. Which groups recommended investments in programs? Where were recommendations for investments in the local people? Why?)*
- Which community does the group feel will be most successful? Why? *(Groups will always say that Neighborhood 2 will be able to improve because it doesn't have the same level of problems or because there is local leadership.)*

After hearing their comments and analysis, tell the group that both community summaries are real. Would they be surprised to know that both communities are in fact, the same place? Does this fact, change their recommendations? How? If their group had “all the facts” would their discussion have changed? Their recommendations?

### **Summary Comments**

- Traditional investments for community work are based on an assessment of “needs”. Needs assessments tell nothing about potential investment strategies in that community; only about program and services to meet needs.
- Asset assessments uncover resident skills, abilities, and talents. It can also uncover local resources such as facilities, equipment, information, knowledge, etc. all of which can be used for local investments to improve conditions.
- Note what happened: In summary 1, we focused on facts about the failure of people and systems. What did it generate? “A belief that we have to get in and ‘fix’ what’s broken.” In summary 2, we focused on the people, their gifts, talents, and energy. What did it generate? “Possibilities and investments that follow local leadership and action.” In your experience, which has the greater possibility of long-term success?

**Bottom Line:** Never underestimate the power of perspective. The information we use to frame a situation leads to the response considered. How often do funders or leaders conduct “needs assessments” and assume they have sufficient information to develop community plans? Without an asset assessment, we have no opportunity to identify and investigate support of local initiative and action.

### Community Summaries Example 1

(These summaries are provided as handouts in the Training Materials Guide. Give each team one of the summaries - not both)

#### 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

(These summaries are provided as handouts in the Training Materials Guide. Give each team one of the summaries - not both)

### 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 neighbourhood 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 neighborhood summary. What would make a difference in your community? As a team, identify your top three recommendations.



## 1.2.b. Variation of Community 1 and 2: Community A and B

(adapted from Sheehan by NinnetteEliasov)

Session Title	Community A, Community B
Session Objectives	Demonstrate the psychological impact of focusing only on a community's needs and problems
Duration of Session	20 minutes
Resources	Flip chart Markers
Training Materials	Community Description A and B

### Introduction

If we only have information about problems and needs in a community, we are unlikely to have a full picture of what is really going on. 'Experts' who design development projects to meet needs often draw on a skewed perspective and many assumptions are made in the process. This is often a reason why development efforts are not sustainable. This activity introduces the two main paradigms: the asset-based approach and the needs-based or problem-based approach.

### Instructions

Divide the group into half: one half is from Community A and the other half is Community B. Listen carefully to the descriptions about their communities (these can also be found in Training Materials Guide).

**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.

You can read the descriptions out again if need be and translate them. In pairs, ask people to discuss how it feels to live in their particular community. After a few minutes, debrief starting with Community A. You can divide a newsprint in two columns and write down some of the feelings expressed from Community A on one side. You can ask the group who would like to live in A, who would like to live in B? Most of the time, the majority wish to live in B and very few, if any, would like to live in Community A. Once you have completed the debrief, tell the group that the descriptions are in fact the same community. The difference is the lens or the perspective of the observer who is looking for the glass half

full or half empty language used. The language of development in itself can have a powerful influence on people's psychology and self-esteem. Read the descriptions again to show there are no contradictions.

### 1.3. Language and Labels

(Source: Coady International Institute)

Session Title	Language and Labels
Session Objectives	Challenge participants to think critically about the commonly used language in the development sector and how it can perpetuate inaccurate (and often negative) stereotypes of the communities where we work  Contrast needs-based and asset-based language
Duration of Session	60 minutes
Resources	Flip chart Markers
Training Materials	None

#### Introduction

An ABCD approach rests on the principle that *everyone has something to contribute*, even those who we sometimes call the “poorest of the poor.” However, using this language can unintentionally undermine this principle because we are identifying people by their deficits and their *lack* of assets. Labeling people in this way can lead them to believe that they have nothing to contribute and can result in apathy, a sense of helplessness and a dependence on outside institutions to “develop” them. This means that we must think carefully about the language we use to describe the people we are working with at the community level so that their gifts and talents, no matter how few or how many, are the starting point for our engagement.

#### Instructions

It is useful to introduce this exercise by showing the film “The Danger of a Single Story” because it shows how the language we use can create meaning and stereotypes.

The Danger of a Single Story:

[http://www.ted.com/talks/lang/eng/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story.html](http://www.ted.com/talks/lang/eng/chimamanda_adichie_the_danger_of_a_single_story.html)

After the videos, ask participants:

- Is the “danger of a single story” an issue for you and your work?
- What kind of language does your organization use to describe the people that you work with? (Sometimes people become defensive so it may be easier to ask how the mainstream media typically describes the people that they work with).
- How do you portray the communities where you work in your brochures, funding proposals and reports? (People will often say “poorest of the poor”, “ultra poor”, “bottom billion”, “beneficiaries”, “target groups”, “needy,” but they will also highlight more positive language like “citizens,” “partners” etc. Try to draw out both).

- Why has this kind of language become so common place? *(People will often say that donors require it, proposals ask for ‘problem statements’ leaving little room to discuss capacities and opportunities, etc.)*
- What implication does this language have on the communities where you work?
- What would have to change to challenge this kind of language?
- In your work, have you ever been labeled in a way that made you uncomfortable? *(For example, sometimes, donors will say that they do not like being associated with money only. They too have capacities that extend beyond financial contributions and may like to be called a “partner” or “investor” rather than a “donor”)*

## 1.4. Ladder of Inference

(Adapted from Peter Senge, 1992)

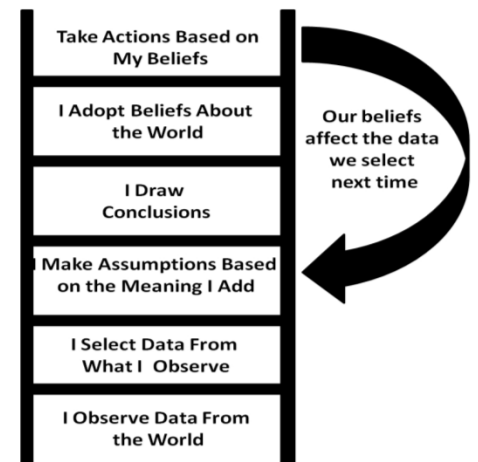
Session Title	Ladder of Inference
Session Objectives	Understand how we often make decisions, assumptions and judgements about community members based on incomplete information  Challenges us to think about the ways we use information to inform program design, delivery and partnerships
Duration of Session	30 minutes
Resources	Flip chart Markers
Training Materials	Hand out: Ladder of Inference (activity 1) Random items typically found in a backpack: cellular phone, notebook, soap, camera, apple, condom, book, etc. (activity 2)

### Introduction

The Ladder of Inference is a tool which promotes critical thinking. It encourages us to consider the mental models that inform our actions by examining our assumptions, beliefs and the information on which this is based. The 'Ladder of Inference' reinforces the importance of having quality information as a starting point of building a holistic understanding of a community – appreciating the assets and not just looking at the needs. The Ladder of Inference helps us be aware of how we:

- observe and experience the world and take in information through our senses
- sift data through selective filtering where we choose what we want to focus on
- add meaning and make assumptions on this limited data
- make assumptions leading to conclusions
- create mental models and fixed beliefs that might not be true
- allow beliefs to shape our actions
- entrench paradigms (world views) by continuously selecting information which reinforces them

Figure 2: Ladder of inference



The 'Ladder of Inference' can particularly help us consider the assumptions we are making in the early design of a program and give us time to consider the quality of the data on which important decisions will be based. We should encourage at each step appreciation of the assets, strengths and potentials embedded in the community. It can also be an excellent dialogue tool for partners to get to know one another better and surface intentions. Partners can share their beliefs about community development and information about the strengths and potentials of the community. They can test their assumptions with one another by talking through the different levels 'up' and 'down' the ladder and catch themselves if they are moving too quickly without enough information and making risky decisions.

This activity has been facilitated in two different ways. Both versions are given below.

### Activity 1: Nokwanda goes for an interview

#### Instructions

Read the following paragraph aloud to the group (or ask someone to read it aloud). This paragraph is included in the Training Materials Guide.

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.

Discuss in pairs whether you would give Nokwanda the job or not? Allow the group about 10 minutes for discussion. The discussions are rich and often heated although there is so little information given. In the debrief, first ask those who would give her the job to share and their reasons why? Then ask the others who decide not to employ her and scribe their reasons. Often many assumptions and inferences are surfaced (e.g. in some groups they say that she is unreliable, has many problems at home, and as a smoker – she is probably a drinker too!).

Then ask the group if they had been told that Nokwanda is a foster mom and received four children the day of the call for emergency care, had quickly organized food for them from the garden before coming to the interview and sat next to a smoker in the taxi – would they have changed their minds and shifted their answers of No to a Yes? Ask for comments.

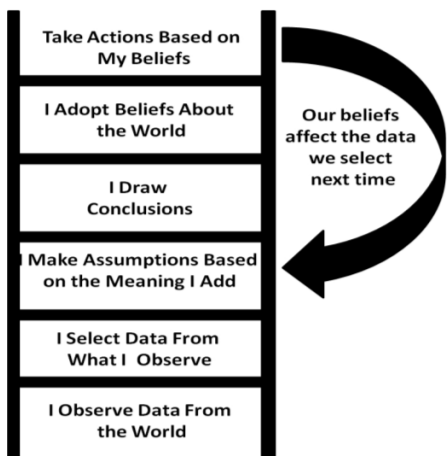


Figure 3: Ladder of Inference

The exercise, which can easily be adapted, is a way of showing how quickly we jump up our ladders and make inferences and assumptions based on very little information.

In development work, interventions are often designed based just on some data gathered around needs, whilst assets are ignored – assumptions are easily made. This is often the reason why many projects are not sustainable. You can then present the ladder of inference starting at the lowest rung/ level. This ladder is provided as a hand out in the Training Materials Guide.

You can start by asking how do people generally get information – it is through the senses. You can list the 5 senses with the group (sight, sound, smell, taste, hearing, touch) – some vouch for a 6th sense (intuition). Then explain how we move up our ladders (sometimes in a split second).

Reinforce the importance of gathering quality data from the onset and a fuller picture of reality. In the context of this course we are talking about acknowledging pressing needs but importantly also the assets, resources and opportunities.

The tool can also be used by groups and organizations when they are planning activities to:

- ensure they are making conscious and informed decisions
- verify that they have sufficient information
- test their assumptions
- review actions.

In cases of conflict and misunderstanding, the tool can also be brought forward to help people 'come down their ladders' and review where the disconnection occurred. Partners can also engage with the tool (in meetings and workshops) to become more conscious of assumptions and catch themselves when going too quickly up their ladder. This kind of dialogue sets a good foundation for partnership and can build a deep and common understanding of where each one wants to go.

### **Activity 2: Variation of Nokwanda goes for an interview**

(Source: NinnetteEliasov)

#### **Instructions**

Fill a backpack with random items e.g. a cellular phone, notebook, soap, camera, apple, condom, book etc. Tell the group you found this bag and need their help to identify who it belongs to – a male or female, an adult or child. Take items out slowly one by one checking each time who they think the bag belongs to. Interestingly people might believe it is a woman, and with one item all change their minds to agreeing it belongs to a man. You can present the Ladder of Inference showing how everyone jumped up their 'ladders' and changed their minds based on very little information.

## 1.5. Needs Map versus Assets Maps

(Source: Coady International Institute)

Session Title	Needs Map versus Assets Map
Session Objectives	<p>Compare and contrast the kinds of information that is generated when facilitators ask for needs and problems versus assets and capacities</p> <p>Understand the central importance of asking the “right” kinds of questions if uncovering assets is the goal</p>
Duration of Session	15 minutes
Resources	None
Training Materials	Hand out: Needs map and Assets map

### Introduction

The information we generate about communities depends on the kinds of questions we ask. This exercise compares the types of maps we generate (assets or needs) of participants’ own communities.

### Instructions

Ask participants to think about the community where they live. What would they find if they only focused on its needs and problems (“its glass is half-empty”)? This can be done in pairs or by the whole group. When the discussion ends, provide the example below. This map can be posted on a power point slide or provided as a hand out. It is in the Training Materials Guide.

Example: a typical “needs” map drawn when external agencies focus on what communities lack, rather than what they have:

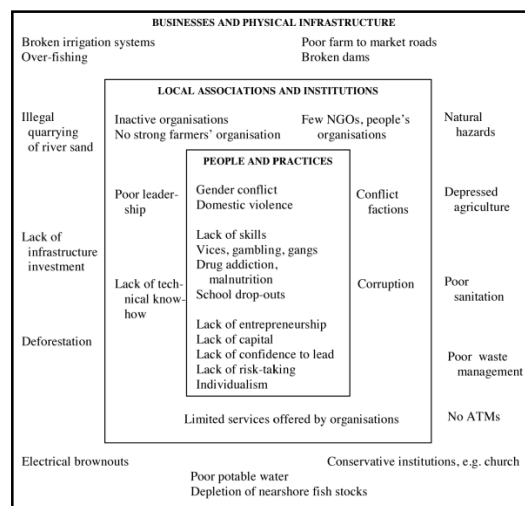


Figure 4: A needs map for the village of Jagna, Philippines

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

By contrast, ask participants to think about the communities where they live once more. This can be done in pairs or by the whole group. What they would expect to find if they focus on its strengths and



assets (“its glass is half-full”)? When the discussion ends, provide the example below. This map can be posted on a power point slide or provided as a hand out. It is in the Training Materials Guide.

Example: an asset map drawn when external agencies focus on the resources and assets that exist in communities.

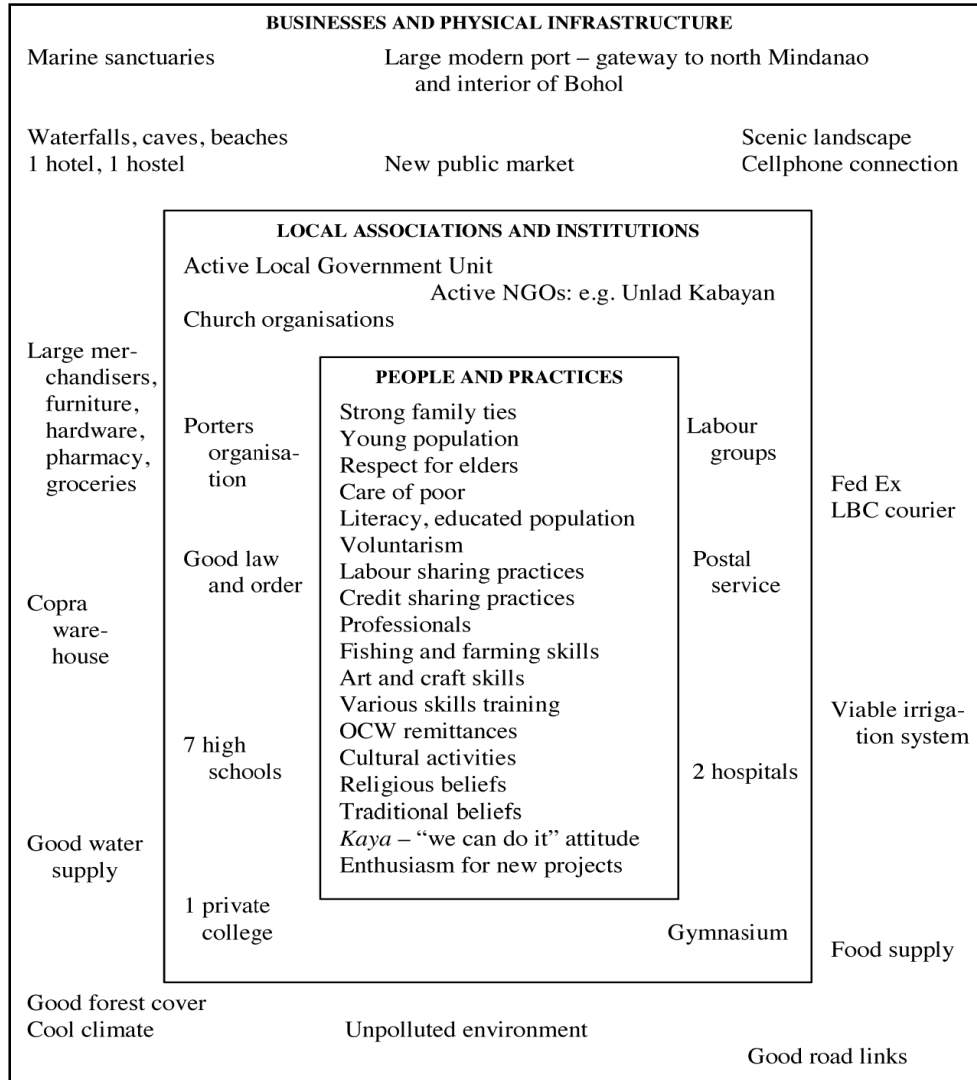


Figure 5: An assets map for the village of Jagna, Philippines

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

Explain that both of these maps are of the same community. It’s all about our perspective. Ask participants what this exercise tells us about the importance of asking the “right” questions?

## 1.6. Types of Poverty

(Adapted by Eliasov from Community Connections, 2008)

Session Title	Types of Poverty
Session Objectives	Broaden participants' notions and definitions of poverty to include more than just the absence of material wealth (e.g. psychological, spiritual)  Show that everyone in the world experiences poverty
Duration of Session	30 minutes
Resources	Flipchart paper Markers
Training Materials	None

### Introduction

As a facilitator introducing an ABCD approach, it is useful to build a new language which breaks through people's conditioning and encourages a shift towards focusing on community assets as opposed to needs. There may be some resistance from community members and even within our own organizations if people are used to operating from a needs-based perspective and they are stuck in their own comfort zones.

Unpacking and shifting thinking about the very concept of poverty itself has proved to be a powerful aspect of the course; for all development workers strive to address poverty in some form or other. Yet the understanding of poverty tends to be limited to material poverty. The psychological and spiritual aspects are often ignored as they are often hidden. But they can be very dangerous. By defining poverty in its different forms, the understanding of the group tends to broaden. This activity also tends to reveal that poverty is universal and can affect people from all walks of life in different ways. It may also be possible to tackle poverty at the root if we understand it in all its forms.



### Instructions

Ask the group: what is your understanding of poverty? As community workers or development practitioners our work is about fighting poverty; so what exactly are we trying to fight? Usually people mention material poverty – no money, no shelter, being hungry and cold. On a piece of flip chart or cardboard paper, you can highlight *Poverty of Stomach* as one kind of poverty which is very immediate. Highlighting that there are still two other kinds of poverty, ask the group to think deeper. Sometimes, *Poverty of Mind*, and *Poverty of Spirit* are revealed. The facilitator can also highlight the 3 types and ask for examples:

- Poverty of Mind: ignorance, superiority / inferiority complexes
- Poverty of Spirit: depression, arrogance, dependency, greed, loneliness
- Poverty of Stomach: insufficient food, clothes, shelter

Ask the group: what do you understand to be the opposite of poverty? What state would we have if we had no poverty in any form? We believe that this would be a state of abundance or true freedom – freedom in mind, in spirit and freedom from physical suffering.

Debrief the session highlighting the universal aspects of poverty – demonstrating that ‘wealthy’ people can suffer from mental and spiritual forms of poverty (like greed and arrogance) whilst ‘poor’ people can be rich in spirit.

## 1.7. The Story of Sipho

(Source: NinnetteEliasov)

Session Title	Story of Sipho
Session Objectives	Demonstrate how we all display our own types of poverty (material, spiritual and mind) in small ways every day
Duration of Session	10 minutes
Resources	Flipchart paper Markers
Training Materials	None

### Introduction

Note: This exercise complements the ‘Types of Poverty’ tool on the previous page.

In some groups where there are strong indicators of needs and problem-based conditioning, storytelling can be used to further elaborate and illustrate how poverty of mind and spirit can arise in our day to day lives. This story has proven to be effective and touches at the ‘heart strings’. It can be adapted to suit each particular context.

### Instructions

Take a piece of newsprint and draw a picture of a smiling face. You can write Siphso at the bottom to name the person in the story (or any other name you choose). Weave a story where this person experiences a challenging day and gets criticized and put down by others. As each hurtful or stressful moment happens, you can tear off a piece of the newsprint until at the end of the story there he (“Siphso”) has literally been torn to pieces. You can use the example below (also found as a handout in the Training Materials Guide) or come up with one of your own.

*Siphso 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 Siphso 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 verydisheveled. 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).*

Ask the group how does Siphso feel now? Most say he is torn up and depressed. Link this to what has been said about poverty of mind and poverty of spirit (as in the 'Types of Poverty' tool on page).

Although people create systems of injustice and oppression which can cause poverty, these subtle forms are often created day to day in our own minds and own interactions. Open up space for comment. Often communities reflect on the way people put others down within their own organizations and easily identify with Siphso.

## 1.8. Development Field/Industry

(Source: adapted by Eliasov from Community Connections, 2004)

Session Title	Development Field/Industry
Session Objectives	Raise consciousness about where participants fit in the hierarchy of development actors  Think critically about the traditional flow of resources and the power dynamics between development actors
Duration of Session	45 minutes
Resources	Flipchart paper Markers
Training Materials	None

### Introduction

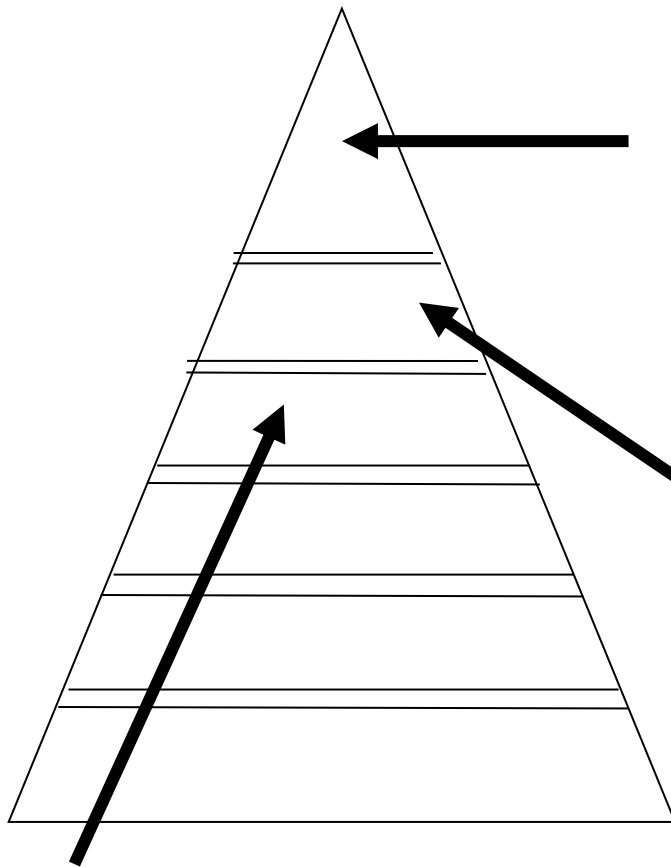
The needs-based approach dominates the development field and has created a hierarchy in terms of distribution of resources. It seems far more difficult today for community organizations to move through the web of bureaucracy than in the 1970s, for instance, when there was emphasis on grassroots movements and direct community access. In South Africa, communities before 1994 could also access opportunities directly without much engagement with formalities and bureaucracies. Now, there is bi-lateral funding (government to government) which often require complicated logical frameworks, application forms and technology (like the internet).

NGOs are well positioned to meet these requirements and tend to be intermediaries which can reinforce the idea of experts being on the outside. Poverty consciousness and dependency is an unintended consequence of this. We have found it to be important in paradigm shifting to look more closely at this picture and the power dynamics – both for communities but also development agencies coming in from the outside. This simple tool can help.

It was first presented as part of the Masikhulisane Campaign (growing together: towards a stronger CBO sector, Community Connections 2004) – a partnership program of Community Connections, Ikhala Trust and the CBO Coalition in Kwa-Zulu Natal (COMBOCO). It is a controversial and thought provoking input designed to provoke critical thinking and discussion.

### Development Industry

Introduce the activity by clarifying that everyone works in the development field – it is like a big energy field or even a soccer field where we have different role players (goalie, scorers, those in the front and those in the back). The field can also be seen as an industry as there are millions of rands/dollars available for development. There is a completed chart provided below that you can use as an example (also provided in the Training Resource Guide), but you can start with a blank template.



Ask the group who they think is at the top of the field (triangle): who has the most influence with regards to how development happens on the ground? Often people mention our government, but you can ask who even influences how our government operates – international role players are surfaced. You can ask the group to mention any role players they are familiar with, like the European Union, World Bank, International Monetary Fund, UNICEF, etc. Explain the key role players and what their influence might be.

The next level is allocated for government and business. These were originally two separate categories but now with so much cross over between politics and economics, it seems fitting to put them together using examples to illustrate their interdependence like Black Economic Empowerment, government officials having shares in major companies, and needing substantial financial backing to even stand for election.

Next level is for institutions like universities, churches, schools etc. that develop curricula and development theory which practitioners are often schooled in.

NGOs are the next level followed by CBOs and finally the community.

It is often important to clarify the differences between an NGO and CBO in terms of where the driving force usually comes from. These lines however tend to be more blurred nowadays with many NGO and government initiated CBOs! Both can register as nonprofit organizations (NPOs) which can also be clarified.

The gaps in between the levels are for gatekeepers which you can now fill in as there are gatekeepers at all levels – those who hold the ‘keys to the gate’, who may keep information and opportunities more for their own interests and block the flow to other levels. The flip side can also be true if we think of the important role of ‘gappers’ – those who positively move between the different levels and open the doors for collective interests. They are also sometimes the ‘shock absorbers’ who are able to hold the tensions that come at times in dealing with the complexity, bureaucracy and patronizing attitudes of others. Ask the group where the bulk of resources tends to be – top or bottom. The diagram indicates this to be at the top which in many cases is true (for example, it may cost R1 million to distribute R10 000 at community level) because of extraction by intermediary agencies. If you are aware of examples that illustrate this imbalance, you can elaborate.

Ask the group where revolution tends to come from: top or bottom? Rightly, it usually comes from the bottom as people at higher levels tend to be comfortable in maintaining the status quo and their

positioning as expert. It is only those who “feel it who know it” (Marley). In other words, those affected most by economic injustice feel the pain, not those who are comfortable. Of course, transformation can also be initiated from the top when there are shifts in consciousness and people realize their role in perpetuating systemic injustices, but it is usually more difficult for this to happen.

Facilitators can conclude by emphasizing the importance of consciousness building at all levels to shift the paradigm and hierarchy that currently exists. The role of community leaders in promoting transformation is paramount, not only for the sake of community liberation, but also to liberate and rebalance the whole system and help others who may be stuck with invisible poverties (like arrogance and superiority attitudes) to also free themselves. Allow time for comments.

### 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 organizations (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 organizations (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



## 1.9. Power Walk

(adapted from UNICEF by the Coady International Institute)

Session Title	Power Walk
Session Objectives	Identify power differences in communities See how some people are excluded from participating in development activities Learn ways to be inclusive Discover ways to focus on achievements and assets of all group members
Duration of Session	30 minutes
Resources	Large space for moving around
Training Materials	List of Power Walk Characters and Statements

### Introduction

The basic principle of an asset-based approach is that it assumes that everyone has a skill or an asset he or she can contribute. In facilitating an ABCD process, all kinds of undervalued personal strengths are discovered, and people who had once been ignored or undervalued should be recognized and encouraged to participate. People who have been on the fringes—such as women, the elderly, youth, or the very poor—will earn more respect as a result of this process.

Nevertheless, maintaining a culture of inclusiveness may take work. Remember that the energy to take action may start off with only a few people. As their activity builds momentum, more will join and more will be invited to contribute what they have to offer. However, the capacity or power to participate in asset based and community-driven development can be influenced by gender, class, levels of education, wealth, ethnicity, political affiliations, and the constraints of time and place. Not everyone feels capable of engaging in the process. This exercise will lead to discussions about how these power differences that exclude some members of the community can be modified, challenged, or even transformed by the process of ABCD.

### Instructions

Find a room with lots of space to move around or you may choose to do this exercise outdoors. Write or print out the following characters and give one to each participant in the training. They can be found in the Training Materials Guide. You may also whisper the character into participants' ear. Tell them to that for the remainder of the exercise, they are to pretend they are this character in their home communities. They must keep their character a secret.

Ask participants to form a line at the back of the room. Read aloud the statements below the characters. If the participant (in their new role) can answer yes to any of the statements, tell them to take one step forward. By the time you are finished reading the statements, you will see that those with the most power have made their way to the front and those with the least are still at the back.

### 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?

It may be useful to discuss the different types of power at this point and to ask participants how (or if) an ABCD approach might address unequal power relations. This table is also included in the Training Materials Guide:

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 <sup>1</sup>	This is the power that is used to dominate others, to make others do their will, or to deny others their rights.

After participants have reflected on how ABCD does or does not address power imbalances, you may want to add the following points: An ABCD approach attempts to uncover the **power to**, and build on experience of **power within** the community. Communities do not necessarily function as a unit, but initiative may take place that is community-based. Some or all members may be motivated to join the activity, depending on the initiative. Leadership (**power within, power to** and **power with**) is essential for mobilizing the capacities and assets of groups and individuals towards the opportunities that are available. This may not happen with all members of the community at once, but may happen incrementally, with more and more people drawn into the process.

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## 1.10. a. Levels of Engagement

(Source: NinnetteEliasov)

Session Title	Levels of Engagement
Session Objectives	Explore advantages and disadvantages of different types of partnerships between development actors and communities (from least empowering to most): inform, consult, participate, partner, own  Learn about tools to foster transparency in partnerships
Duration of Session	25 minutes
Resources	Flipchart paper Markers
Training Materials	Levels of Engagement Chart

### Introduction

The development field is complicated and relationships can be confusing. The term partnership has become used very loosely. In spite of good intentions, there is often a lack of transparency particularly around budget and program design. Community partners are often informed (or at best consulted) about projects that have already been designed months before from the outside based on a scant 'needs assessment'. These may be offered as 'community owned' but the community often has less power or knowledge about the process. It is not surprising that many externally driven programs are not as successful or sustainable as they could be. People also sometimes feel manipulated or used and may get tired of participating. This can bring a feeling of apathy.

This tool can assist community members (and partners) to be clear and honest about what type of engagements they are proposing and gauge how empowering this will be for the community. It can also assist community members to make decisions about how they want to engage with others and to negotiate for more beneficial relationships. It is particularly helpful at the beginning of a networking or partnership-building process to clarify the level of engagement. It can also be useful to assess relationships that may be breaking down and gain clarity about what is going on. The intention is to encourage true transparency and to shift relationships from less to more empowering possibilities which serve community interest. The tool may help a group to discuss possible advantages and disadvantages of a particular relationship and to decide whether they should pursue it or not. It can also assist role players to monitor and review the relationship and how it may shift over time.

Below you will find two activities that demonstrate different levels of engagement between the predominant development actors.

### Activity 1: Levels of Engagement

#### Instructions

Ask for a volunteer from the group to come up with you. Ask this person to (gently) push you around. Be reactive. In other words if they push you to the left you go left, if they push you back, you move back. You are not doing much just reacting to what they are doing. Then ask the person to come and try their luck again. This time you are prepared. You decide which way to move, whether you allow them to push

you or you move away. Even if they 'push you around', you are letting them think they are in charge when in fact you are just playing along. Debrief by introducing the notion of 'Reactive' versus 'Responsive' development:

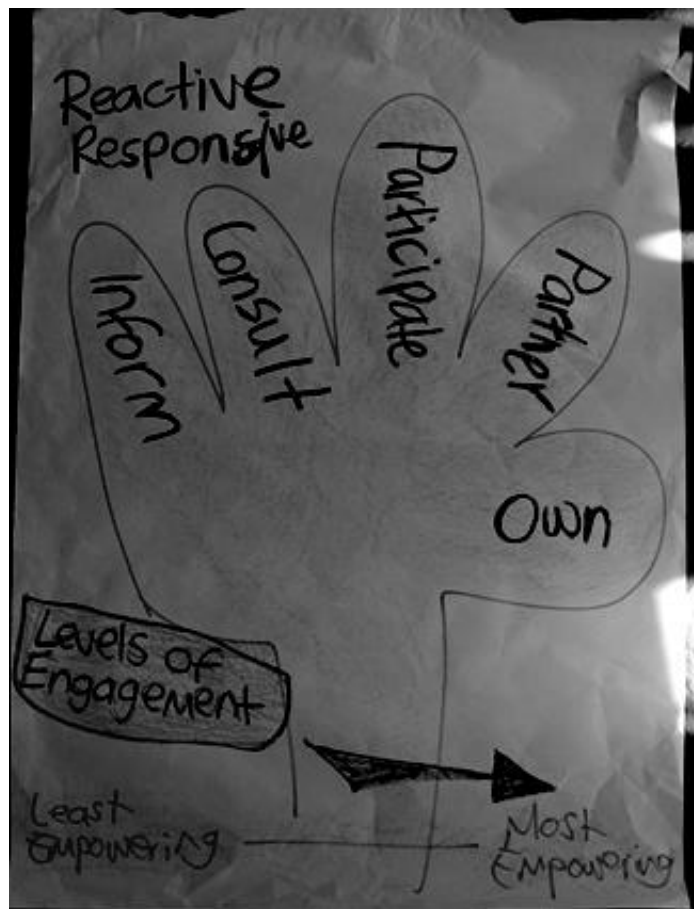
- Reactive: you are passive, unthinking, simply being pushed around
- Responsive: you are prepared, awake and deliberately choosing which way you want to go

Conscious leadership is about being prepared and making informed decisions to serve the best community interests. The more responsive leaders can be the more chance there will be that development is community driven. Reactive development can bring a lot of confusion and instability as goal posts are constantly shifting without the clarity about the situation.

## Activity 2: Five levels of Engagement

### Instructions

1. Present the following tool (the hand) to the community.



2. Discuss the different levels and what they mean. Expand on each in detail inviting the group to share their understanding and examples. This guide(found in the Training Materials Guide) may assist:

Inform	Communication of information to communities of development programs 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 program. Executive decisions are still made by lead partners (e.g. around budget). Operational decisions are likely to be made together.
Partner	All aspects of the development program are fully discussed amongst partners and decisions are jointly made (e.g. program design, budget, plans, roles and communications). There are balanced power relations.
Own	Community members initiate, conceptualize, 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.

3. Define the proposed partnership and locate it in one of the “fingers.”
4. Discuss the possible advantages, disadvantages and whether or not you want to pursue the relationship or partnership.
5. Discuss ways in which the partnership can be more empowering and decide whether you can negotiate aspects with the proposing partner so that it becomes so.
6. Make a decision about whether or not to engage. If you do, try to ensure that there is a written agreement (Terms of Reference/Memorandum of Understanding) amongst partners which clearly defines roles, responsibilities, communications, accountability, resource-sharing and conflict management. Also build in a method for monitoring and reviewing the relationship. Ideally, relationships should shift to become more and more empowering for the community.

## 1.10.b. 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.

Using the same instructions as presented above, you could also substitute the hand of participation with this chart (found in the Training Materials Guide as a handout):

<b>A typology of participation: How people participate in development programs and projects</b>	
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.

Figure 6: Levels of Participation

## 1.11. Active Social Capital

Session Title	Active Social Capital
Session Objectives	Demonstrate the importance of bonding and bridging social capital (e.g. relationships, networks and associations)
Duration of Session	20 minutes
Resources	None
Training Materials	None

### Introduction

Of all of the assets that people possess (human, financial, natural, physical and social), social capital is among the most important when using an ABCD approach because it is relationships with others that allow people to survive during times of vulnerability and on a daily basis (bonding social capital) but also to access additional assets to get ahead (bridging social capital). Use the exercise below to demonstrate the importance of social capital.

### Instructions

Below you will find three scenarios with characters that are typical of rural communities. These can be found in the Training Materials Guide. (You may have to adapt these characters if they do not suit your context). Read the description of each character aloud and ask for volunteers to play the role of each of these characters. Read the scenario aloud and ask the group to show how the relationships they have with one another helped them to survive (bonding social capital in scenario 1); to get ahead (bridging social capital in scenario 2); and a combination of the two (scenario three).

Scenario: This story takes place in a village (Numa), a small town (Maka), and the provincial capital (Kipse). This year the rainy season has failed and the village of Numa is experiencing drought.

### 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 MAKА 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.*

## 1.12. Nobody has Nothing

(Source: Coady Institute)

Session Title	Nobody has Nothing
Session Objectives	Challenge participants to identify the assets and creativity of people who are traditionally labelled as the “poorest of the poor”  Show that everyone, no matter how poor, has access to assets
Duration of Session	20 minutes
Resources	None
Training Materials	Community Scenarios

### Introduction

Sometimes, it can be challenging to introduce ABCD to colleagues and community members. People can be very skeptical and a common response that is given is “We have nothing...” or “that community does not have any assets...” Labelling people in this way can lead them to believe that they have nothing to contribute and can result in apathy, a sense of helplessness and a dependence on outside institutions to “develop” them.

An ABCD approach, on the other hand, challenges us to identify and mobilize the multitude of human, physical, natural, financial and social contributions that even the “poorest of the poor” can make to improve their lives. These often go unnoticed and unappreciated by development organizations.

To help the participants see that even the “poorest” people have assets, explain that the group will now look at four scenarios showing how people have pooled their assets to undertake successful activities. Explain that these scenarios have been selected because they are examples of people we often assume to be poor and marginalized. However, they show us that everyone, no matter how poor, has access to assets. We often overlook these assets because we tend to focus only on people’s needs and problems.

### Instructions

This exercise can be done using power points or you may choose to read the four scenarios aloud or hand them out to participants in hard copy (provided in the Training Materials Guide). You may also break the participants into groups or undertake this exercise in plenary depending on the context.

Give each team a written copy of the scenarios and ask them to answer the following question (you may also want to create your own scenarios based on your experience):

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

Make sure that there is at least one literate person in each team who is able to read the description to the rest of the team (or you may choose to join a team yourself to be the reader). Ask each team to report their responses back to the whole group. If done in plenary, you can simply ask people to shout out their answers. You may even want to provide prizes.

*Scenario 1:*

## Plastic Rubbish Pickers in New Delhi, India

- 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?*

Answer: 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).



<http://www.conserveindia.org>

*Scenario 2: Street Kids in Khartoum, Sudan*

- Organized 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?*

Answer: They organized into a tour guide association.

*Scenario 3: Ex-Prostitutes in Los Bagnos, Philippines*

- 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?*

Answer: Door to door cosmetic sales

*Scenario 4: Crazy bikers in London, England*

- 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?*

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

## 1.13. Case Studies

(Source: Ikhala Trust, West Coast Community Foundation, NinnetteEliasov and Coady Institute)

Session Title	Case Studies
Session Objectives	Learn from real world examples of community-driven development Build analytical and team-building skills
Duration of Session	60 minutes
Resources	Flipchart paper Markers
Training Materials	Community-Driven Development Stories

### Introduction

Reading case studies of communities that drive their own development can be an effective teaching tool because they allow participants to learn by example; to understand how ABCD has been applied in real-world situations; and they build analysis and team-building skills. You could also substitute video cases if appropriate and follow the same instructions provided below.

### Instructions

Divide participants into groups of 4-5 people. Give half of the groups case study 1 (Kwenzekile Community Development Centre) and half of the groups case study 2 (Klawer Advice and Development Office). Alternatively, you may choose to include international examples as well: SoleyLeve in Haiti, GPSDO and the Sebat-Bet Gurage, Ethiopia and Cullpe, Peru. All five cases are provided below and as handouts in the Training Materials Guide. If you have cases of your own, you can use them instead. On a flipchart paper or power point slide, post the following questions for people to think about while they read. Allow 5-10 minutes for people to read the cases and 30 minutes for groups with the same cases to discuss the questions below.

When they have finished, ask someone who read each case study to summarize their case in one minute or less. Have each group report back to the group.

1. What is meant by “community” in your case study?
2. What is the process by which the community mobilized people and assets to undertake projects or activities?
3. What factors contributed to the success of the projects or activities described (in terms of involving people or mobilizing assets)?
4. What challenges are still to be overcome for the development process to be (or continue to be) community-driven?

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

(Source: Ninnette Eliasov/Ikhala Trust)

### **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 with SmartBytes for accreditation purposes and this has added credibility to KCDC's training program. 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 organized 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: NinnetteEliasov/Ikhala Trust)

#### **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 Klauer'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. Ruiter, the Co-ordinator 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 Klauer 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/Centre Haitien Pour le Leadership et l'Excellence (CHLE))

#### **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 *SoleyLevé*’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)**

(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)

#### **GPSDO and the Sebat-Bet Gurage**

The Gurage Road Construction Organization (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 organization to mobilize communal resources for the purpose of constructing roads to connect Gurageland to the national highway system. The organization has since expanded its activities to encompass a wide range of rural development activities. In 1988, the organization changed its name to the Gurage People's Self-help and Development Organization (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 organization 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 'modernization' of the Gurage customary law and run programs 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 marginalized 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 organizational 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 organization 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 mobilize their members' resources and to organize 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 organized 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 organizational 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 mobilize urban resources.

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

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

#### **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 programs 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.

## 1.14. Story-telling

(Source: Coady International Institute)

Session Title	Story-Telling
Session Objectives	Identify and critically examine cases of community-driven development from participants' own experience
Duration of Session	45 minutes
Resources	Flipchart paper Markers
Training Materials	Criteria for Community-Driven Development Stories and Accompanying Questions  Common themes of Community-Driven Development

### Introduction

Everywhere in the world, there are stories about a time when communities mobilized their own assets and successfully undertook an initiative without any direction from outside individuals or agencies. Even in the poorest or most remote communities, you will find great stories. Often these stories are about efforts to build or rebuild local infrastructure, provide a new service to community members, or create a new enterprise.

This exercise will draw on participants' own stories of local community-driven success. This will help the group to identify some common threads of what works and what does not work in their own context. The primary objective is to come to a common understanding of what the term "community-driven" means so that participants can learn to stimulate similar activities in places where it may not be occurring already.

### Instructions

Divide people into groups of four. Ask each person to tell a story about a development activity that was initiated and driven by members of a local community. In its initial stages this activity drew exclusively on the community's own resources. Over time, if outside resources were tapped, this assistance played a supportive rather than leading role in the development activity.

Make sure you include the following information (also found in the Training Materials Guide as a handout):

- The name and location of the community
- The type of initiative or activity the community mobilized itself to work on
- Why they chose this initiative or activity
- How the community organized themselves to make decisions and carry out the work
- The resources, skills and other assets that were mobilized
- 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



Once each person has had an opportunity to share, ask each group to:

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 mobilized or linked by the community
4. Discuss other potential initiatives that could be undertaken by these communities in the future

Ask each group to note the common elements of their stories on a flip chart and present back to the rest of the class. Some examples may include:

- People started with what they had inside the community before securing outside resources.
- Initiatives started quite small and then grew more ambitious over time.
- Outside agencies were attracted to success and contributions of external resources were made as investments, not as hand-outs.
- Leadership was spread throughout the community, not just concentrated in a particular charismatic individual.
- There were both formal and informal leaders – people who could bridge the gap (“gappers”) between informal associations and formal institutions, between generations, between long-time residents and those who have recently settled in the community.
- Leaders tended to keep people focused on opportunities rather than problems or needs.
- Leaders encouraged people to forego short term gain for longer term benefit (by saving, for example).

Allow time for questions and discussion.

**Variation:**

Instead of story-telling orally, you could turn this exercise into a written assignment, asking participants to prepare a one-page story of community-driven development as home work. The following day, you can provide time in groups to share stories and discuss the questions outlined above.

## 1.15. 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)

Session Title	Defining Active Citizenship
Session Objectives	Come to a common understanding of what it means to be an active citizen  Discuss the balance between the rights and responsibilities of citizenship
Duration of Session	45 minutes
Resources	Flipchart paper Markers
Training Materials	Examples of Presidential Speeches

### Introduction

This tool is a fun way of getting people to come to a common understanding of what we mean by active citizenship and the balance of rights and responsibilities of citizenship in South Africa today.

### Instructions:

On a flip chart, power point slide or wash board, write the following excerpt from President Barack Obama’s 2009 Inaugural Address:

*My fellow citizens...What is required of us now is a new era of responsibility -- a recognition, on the part of every American, that we have duties to ourselves, our nation and the world; duties that we do not grudgingly accept but rather seize gladly, firm in the knowledge that there is nothing so satisfying to the spirit, so defining of our character, than giving our all to a difficult task. This is the price and the promise of citizenship.* -

Divide the group into teams of 3-5 people. Ask them to consider the following question:

- Considering that you, as new President of South Africa, want to convey a strong message about development and citizenship, what would your introductory speech say?

Ask them to record their responses on a piece of flip chart and present to the group.

### Examples of responses (if required) can be found below and also in the Training Materials Guide:

(Source: The Balance between the rights and responsibilities of citizens in the new South Africa, Capetown 2009, Coady Institute and Ikhala Trust)

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".

## 1.16. Quotations, Proverbs, Videos and Photographs

(Compiled by the Coady Institute)

Session Title	Story-Telling
Session Objectives	Provide examples and identify ways to convey ABCD messages and themes using multi-media
Duration of Session	As desired
Resources	Flipchart paper Coloured paper Markers DVD player or computer
Training Materials	Examples of Quotations, Proverbs, Videos and Photographs displaying ABCD Principles

### Introduction

People learn in many different ways so it is always a good idea to use a variety of mediums to convey important messages. For example, one way to project the key messages of the training is to transform the physical environment by hanging inspirational or critical quotes, poems and proverbs around the room to introduce controversial issues to or to reinforce some of the things you want participants to remember. You may want to leave markers and coloured paper on a table throughout the week so that people can add to your quotes over time. **You could make it a homework assignment and ask participants to come back to the training the next day with a quote that represents ABCD for them.**

These quotes can be simple or more complex depending on the participants. Some examples are provided below and are also included in the Training Materials Guide if you want to distribute as a handout.

### 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)

There are many proverbs that can be used to describe what we mean by ABCD in a commonly understood way. The proverbs below are examples provided by local ABCD facilitators in Ethiopia. In plenary or in small groups, you could ask participants to **brainstorm local proverbs** that they could use to help simplify what we mean by ABCD. It could also be a homework assignment.

Proverb	Language	Approximate translation	English	Interpretation and relevance to ABCD
<i>B'ejyalework endemedabyikotal</i>	Amharic	Gold at hand is like bronze		People often do not value asset they have at hand
<i>Ye kotunawerdbilayebibitwant alech</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>Kesbekesinqal 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 abaynlijiwuhatemaw</i>	Amharic	Children of the Nile are thirsty		We sit in the middle of resource but don't know how to use it.
<i>Cimmismanaguutteetqunxurmanafixxe</i>	Oromiffa	Saving fills the house; expenses empties it		
<i>Ifaansoratandukkananyaatu</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 nyaataniitumidhaangamna agannanyaatu</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.

## 1.17. Videos and Film Festivals (can also be found in the Training Materials Guide)

(Compiled by the Coady Institute)

Some facilitators also find the use of video to be an alternative way to instigate debate and to convey important themes. Some of the films listed below are good examples of ABCD principles and some are about ABCD in practice. The fourth column in the table indicates which one.

You may consider organizing a **film festival**, where you have multiple films playing at once in different rooms and allow people to choose whichever film they wish to see. Following the films, organize a feedback and discussion session about the kinds of issues that the films presented and provide time and space for people to reflect. For example, do they consider these films to be good examples of community-driven development? Why or why not? What local resources were mobilized? Did the films inspire any provocative questions or issues for you?

### 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	<a href="http://sixthsection.com/">http://sixthsection.com/</a>
Garbage Dreams	Outskirts of Cairo	2009	Principles	Cinema Guild	79 mins	<a href="http://www.garbagedreams.com/">http://www.garbagedreams.com/</a>
The Garden	Los Angeles, USA	2008	Principles	Black Valley Films	80 mins	<a href="http://www.imdb.com/title/tt1252486/">http://www.imdb.com/title/tt1252486/</a>
A Convenient Truth: Urban Solutions from Curitiba, Brazil	Curitiba, Brazil	2007	Principles	MariaVazPhotography, Del Bello Pictures	52 mins	<a href="http://mariavazphoto.com/curitiba_pages/curitiba_dvd.html">http://mariavazphoto.com/curitiba_pages/curitiba_dvd.html</a>
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	<a href="http://youtu.be/WjMbA5ELg-8">http://youtu.be/WjMbA5ELg-8</a>

Title	Place	Year	Type of Film	Producers	Running Time	More info
ABCD in Action	<p>Neighborhood Associations in Savannah, Georgia;</p> <p>Beyond Welfare, an organization supporting people in poverty in Ames, Iowa;</p> <p>The Archdiocese of Upper Michigan in Marquette, Michigan;</p> <p>Lakes Region Community Services Council, supporting people with disabilities in New Hampshire;</p> <p>Neighborhood Housing Services, an organization providing affordable housing opportunities in Asheville, North Carolina</p>		Practice	Inclusion Press	5 clips: 12 mins each	<a href="http://www.abcdinstitute.org/resources/">http://www.abcdinstitute.org/resources/</a>
Tying Your Own Shoes	Canada	2009	Principles	National Film Board of Canada	16 mins	<a href="http://www.nfb.ca/film/tying_your_own_shoes_trailer">http://www.nfb.ca/film/tying_your_own_shoes_trailer</a>
An Evergreen Island	Bougainville, PNG	2000	Principles	Frontyard Films	45 mins	<a href="http://www.cultureunplugged.com/play/3736/An-Evergreen-Island">http://www.cultureunplugged.com/play/3736/An-Evergreen-Island</a>
The Power of Community: How Cuba Survived Peak Oil	Cuba	2006	Principles	The Community Solution	52 mins	<a href="http://www.powerofcommunity.org/cm/index.php">http://www.powerofcommunity.org/cm/index.php</a>
From Clients to Citizens: Learning from ABCD in Ethiopia (staff and community clips)	Ethiopia	2011	Practice	Oxfam Canada	20 mins; 5 mins	<a href="http://vimeo.com/16383047">http://vimeo.com/16383047</a> and <a href="http://www.youtube.com/watch?v=kroek9foq1c">http://www.youtube.com/watch?v=kroek9foq1c</a>



Title	Place	Year	Type of Film	Producers	Running Time	More info
You Can Do It! The Story of the Antigonish Movement	Canada/Ethiopia	2009	Principles and Practice	Seabright Productions	72 mins	<a href="http://www.antigonishmovement.com;">www.antigonishmovement.com</a> ; <a href="http://www.seabrightproductions.ca">www.seabrightproductions.ca</a>
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	<a href="http://www.favelarising.com/index.html">http://www.favelarising.com/index.html</a>
The Danger of a Single Story	Nigeria, USA, Mexico	2009	Principles	TED Talks	18:49 mins	<a href="http://www.ted.com/talks/chimamanda-adichie-the-danger-of-a-single-story.html">http://www.ted.com/talks/chimamanda-adichie-the-danger-of-a-single-story.html</a>
How not to write about Africa	USA/Africa	2009	Principles	BinyavangaWainaina	3:17 mins	<a href="http://www.youtube.com/watch?v=c-jSQD5FVxE">http://www.youtube.com/watch?v=c-jSQD5FVxE</a>
Soda Bottles Up-cycled into Solar Lights	Philippines	2010	Principles		2:18 mins	<a href="http://earth911.com/news/2012/01/31/soda-bottles-upcycled-into-solar-light-bulbs-philippines/">http://earth911.com/news/2012/01/31/soda-bottles-upcycled-into-solar-light-bulbs-philippines/</a>
How to Build a Soda Bottle Bulb	Philippines	2012	Principles	Youtube	3:28 mins	<a href="http://www.trueactivist.com/forum/inspirational-group18/d-i-y-forum51/how-to-build-a-solar-bottle-bulb-thread404/">http://www.trueactivist.com/forum/inspirational-group18/d-i-y-forum51/how-to-build-a-solar-bottle-bulb-thread404/</a>
It's in our hands: Asset-based and community economic development in practice	Australia		Practice	Community Economies (Jenny Cameron)	16 mins (2 parts on youtube)	<a href="http://www.youtube.com/watch?v=I1rh9GeV2Q&amp;feature=player_embedded#!">http://www.youtube.com/watch?v=I1rh9GeV2Q&amp;feature=player_embedded#!</a>

Title	Place	Year	Type of Film	Producers	Running Time	More info
William Kamkwamba on building a windmill	Malawi		Principles	TED Talks	4 minutes (first video)	<a href="http://www.ted.com/talks/lang/en/william_kamkwamba_on_building_a_windmill.html">http://www.ted.com/talks/lang/en/william_kamkwamba_on_building_a_windmill.html</a>
William Kamkwamba: How I harnessed the wind					6 minutes (follow up)	<a href="http://www.ted.com/talks/william_kamkwamba_how_i_harnessed_the_wind.html">http://www.ted.com/talks/william_kamkwamba_how_i_harnessed_the_wind.html</a>
TEDxMogadishu Theme: Rebirth	Somalia	2012	Principles	Ted Talks	9 speakers of approx 15 minutes each	<a href="http://tedxmogadishu.com/speakers/">http://tedxmogadishu.com/speakers/</a>
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	<a href="http://www.youtube.com/watch?v=NYr7m-ItWtw&amp;feature=youtu.be">http://www.youtube.com/watch?v=NYr7m-ItWtw&amp;feature=youtu.be</a> <a href="http://www.youtube.com/watch?v=faitR9JNr5U&amp;feature=youtu.be">http://www.youtube.com/watch?v=faitR9JNr5U&amp;feature=youtu.be</a>
Amie Mullins: The Opportunity of Adversity	USA	2009	Principles	TED Talks	21:58 mins	
Life is Easy (Jon Jandai)	Thailand	2011	Principles	TED Talks	15:10 mins	<a href="http://www.youtube.com/watch?v=21j_OCNLuYg">http://www.youtube.com/watch?v=21j_OCNLuYg</a>
The Parable of the Blobs and Squares	UK	2012	Principles	Time Bank UK	6:05 mins	<a href="http://vimeo.com/42332617">http://vimeo.com/42332617</a>

Title	Place	Year	Type of Film	Producers	Running Time	More info
Richland County: Let's Connect (working with the elderly)	USA	2012	Practice		10:06 mins	<a href="http://www.youtube.com/watch?annotation_id=annotation_975912&amp;feature=iv&amp;src_vid=ObYBnG245S8&amp;v=q_YqXXew7cM">http://www.youtube.com/watch?annotation_id=annotation_975912&amp;feature=iv&amp;src_vid=ObYBnG245S8&amp;v=q_YqXXew7cM</a>
Reviving our Culture: Mapping our Future	South Africa	2010	Practice	CTA	12:33 mins	<a href="http://www.youtube.com/watch?v=I5Drol4kmMA">http://www.youtube.com/watch?v=I5Drol4kmMA</a>

**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/certabcmobilize/>.

- 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](#)

## 1.18. Example of how you can use video to shift the thinking of your organization and colleagues: The Parable of the Blobs and Squares

(Source: James Mackie on Vimeo, Taken from HT Janis Foster's blog, Big Thinking on Small Grants)

### Introduction

Showing this video is a useful way to discuss your organization's culture and how it enables (or conversely disables) communities from driving their own development.

In the international aid context, the squares of the future (donors, government and NGOs) must focus on building their own skills to accompany and support blobs (local groups, associations, community leaders, and grassroots initiatives), rather than overpower or co-opt them. A deeper understanding of the challenges and opportunities blobs face in working with families and communities key to unleashing their potential.



Squares (donors, government and NGOs) continue to refer to the absorptive capacity needed to implement large-scale programs and as such, blobs (local leaders and associations) are implicitly coerced to develop such capacities in order to gain access to squares' resources. Instead, we need sound organizational development initiatives that will increase blobs' responsiveness and resourcefulness, rather than distract them from their constituency. A new set of fundamental skills is necessary for those working in the square institutions—the ability and penchant to understand and work with blobs of any size or type can and should become a core capacity of squares.

### Instructions:

On a laptop or LCD screen, show this online video to your colleagues. It can be found at: <http://vimeo.com/42332617>. Following the video, in small groups or plenary, ask participants to discuss the following questions:

- In your working context, what is it that associations, communities and 'blobs' do well? What is it that institutions and 'squares' do well?
- How do development actors support or undermine community-driven development?
- How can you restructure or revise *your* processes, rather than asking your blob "partners" to change so that community-driven development can be stimulated and supported?

## 1.19. Photographs: What's right with this picture?

(Source: CHF)

### Introduction

The photographs presented in this exercise are often used by development actors to invoke feelings of sympathy and charity and to show what poverty looks like. Using a needs-based perspective, we would see many things that are 'wrong' with this picture. In this exercise, we challenge participants to look for what is 'right' with this picture and to identify the various assets that exist that often go unnoticed by development actors. These assets can be human, natural, physical, social or financial.

### Instructions

1. Display the photo or pass it around so that everyone can see it. It is included in the Training Material Guide.



2. Ask participants, “What’s right with this picture?” Encourage participants to look deeper than just what they see in the picture and think about the larger community where this photo was taken.

**Possible answers include:**

- Having a house/shelter
- Having water. The water is close by because the woman is washing her clothes at the house instead of at the well (if the water source was far away, the woman would carry her dry clothes instead of the heavy water).
- Having household items (curtains, buckets, pots etc.). Families are most likely earning an income to purchase these items.
- A family working hard to look after one another
- A woman and child that have knowledge and skills such as selling produce at the market business skills), cooking for their family, cleaning skills (the woman could wash clothing from other families for income)
- The family looks healthy. Families who are healthy have access to a balanced diet and medical care. Either they are growing food for their diet or a combination where they are selling excess crops and animals for income to purchase food for their diet.
- The family is working hard to make their lives better. The woman is doing laundry and effort has been taken to make the home as nice as possible. There is a curtain with lace hanging in the window. These actions send a strong signal of people working with what limited resources they have to make their lives as good as possible. They have pride in their home.
- There may be other assets not seen in the picture that belong to the family such as land, access to water, animals and savings.
- There may be services in the community which people have access to such as schools, health care facilities, doctors, clinics or businesses.

The following photos may also be used to undertake the same process.







## 1.20. Field Visits and Learning Exchanges

(Source: Coady Institute)

Session Title	Field Visits and Learning Exchanges
Session Objectives	Provide examples of how field visits can reinforce ABCD principles and practices
Duration of Session	As desired
Resources	Flipchart paper Markers
Training Materials	Example of Field Visit Advertisement

### Introduction

For many people, “seeing is believing.” Visiting a community that is genuinely driving its own development and having the opportunity to ask probing questions into how this occurred often creates an “aha” moment for community members and development organizations. For this reason, you may want to integrate **field visits to successful communities** of place or identity into your course. Be sure to choose a site where there are examples of initiatives that are driven by the communities themselves; where these initiatives enabled community members to use and build the community’s internal assets; and when external resources were drawn upon, the initiative continued to be community-driven.

It is useful to provide an introduction to the community before you go so people can think about the kinds of questions they want to ask. There may be a video that you can show or you may want to invite someone from the community into the course tell you a little bit about what they have achieved. Before you go to the community, you may want to brainstorm some of the questions that people want to ask.

For example:

- the initial motivation of community members to act on an idea;
- the type and range of local assets they mobilized toward this end;
- details on the community development process as it unfolded over time – with a particular focus on the role of leadership;
- the results or impacts of this community initiative over time (and where it appears headed).
- Was there a history of successful community driven development in this community that this initiative was able to build upon?
- How were concerns allayed and conflicts managed or averted?
- Are there particular characteristics of key individuals or communities that made this possible?
- Has there been any noticeable change in the type of leadership involved in this initiative over time?

It has also proven useful to **visit communities to practice some of the asset mapping tools** you will be introduced to in the “ABCD as Practice.” For example, at the Coady Institute, we invite an interested person within driving distance to attend our course and provided free tuition and board in exchange for introducing us to their community, inviting community members to participate in an asset mapping day and to arrange a tour of their community. It is often easiest for this person to call upon their friends and networks to draw in participants, but they can also advertise in local newsletters or newspapers. Here is an example provided by one participant (also provided in the Training Material Guide):

### **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 presents their maps and have a short discussion to discuss potential opportunities for pooling resources to achieve something the community considers important.

## 1.21. ABCD Principles:

(Compiled by the Coady Institute)

Session Title	ABCD Principles
Session Objectives	Distinguish between ABCD Tools and Methods and an ABCD as an Approach or Set of Principles
Duration of Session	45 minutes
Resources	Coloured paper Markers
Training Materials	Examples of ABCD Principles

### Introduction

If you are training people who already have a good understanding of ABCD, it can be a good idea to ask people to brainstorm ABCD principles to ensure that everyone is on the same page. This could be done at the beginning of the training. Alternatively, if you are working with people who have never been introduced to ABCD, this exercise can help to crystalize the key messages that facilitators are trying to deliver and can be done as a closing exercise.

As you will see from the examples provided below, principles can be simple and explained using very few words or more complex touching on theories of community development. As the facilitator, use your own common sense to determine what will work best.

### Instructions:

Ask the group to define the word “principle.” Usually, people will talk about common beliefs, underlying assumptions or overarching guiding messages.

Hand out coloured paper and markers to participants. In small groups or as individuals, ask participants to brainstorm the key principles of ABCD. When they are finished, have them post their paper on the wall for everyone to read together. If there is time, some facilitators like to ask group members to clump the common principles together into overarching themes.

### Example of ABCD Principles (1):

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

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.

### **Examples of ABCD Principles (2)**

(Source: 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 organization and community talk and story about, you change the organization 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, organization 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](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.

## **Section 2**

# **ABCD as a Process**

## 2.1. Introduction: ABCD Process

(Source: the Coady International Institute)

### Introduction

The principle behind an ABCD approach is that when communities recognize their assets and opportunities, they are more likely to be motivated to take initiative to mobilize and strengthen their asset base. Guided by this principle, the facilitator has to decide which combination of tools and methods are appropriate for helping communities to organize themselves to identify, link, and mobilize their assets. There is no blueprint for designing ABCD training programs. Some facilitators prefer to spend more time on paradigm shifting and others on practical tools that people can use at the community level to identify strengths and assets and stimulate action. The balance is ultimately up to the facilitator but remember: if you spend too much time on paradigm shifting, people leave the training feeling like they “get it” but find it hard to practically integrate ABCD into their work and to convey to others what ABCD actually “is”. On the other hand, if you spend too much time on tools, then people leave the training without the intended mindset shift.

Throughout the process, the facilitator has to bear in mind that **mapping assets is as much about organizing as it is about discovery.**

An ABCD methodology usually begins slowly. It takes time to build relationships with community members and conduct basic background research. **Appreciative interviewing** techniques can then be used to set the tone for an asset-based approach. Through story-telling, appreciative interviewing highlights past successes in the community that people can build on. Usually, a group of interested people is motivated by this process to explore an asset-based approach further.

The facilitator can then assist with planning a series of inventories or asset-mapping exercises that the group can conduct. This mapping process identifies:

- the various **informal and formal associations** in the community;
- the **skills, talents and capacities** of individuals;
- the assets of **local institutions**; and,
- the **physical assets and natural resources** the community can draw on.

The results of the inventories and mapping exercises are brought back to the larger community where some **community economic analysis** and **visioning** takes place. The facilitator helps the community access external resources to consolidate the gains from the community’s own activities. Ideally, the process results in the formation of a community foundation or structure (such as an association of associations) that can sustain this community-driven process.

Throughout the process, the facilitator has to bear in mind that **mapping assets is as much about organizing as it is about discovery.**



## 2.2. Entry Points

(Source: Coady International Institute)

Session Title	Entry Points
Session Objectives	Discuss the advantages and disadvantages of different community entry points for introducing ABCD
Duration of Session	30 minutes
Resources	None
Training Materials	None

### Introduction

Facilitators that choose to apply an ABCD methodology must first decide which community to work with. In many cases, CBOs, NGOs or government offices have a history of working with communities in a way that may be quite different from the ABCD approach. In fact, the NGO or government office may have focused more on needs than assets. The CBO, NGO or government office, while using participatory methodologies, may actually have been the driver, rather than the facilitator, of community development. Adopting ABCD requires a shift in approach as well as methodology.

It is often difficult to determine which communities are appropriate to work with using an ABCD methodology. The most common dilemma is whether to work in a community where it has worked before and try to shift to an ABCD approach, or start a fresh relationship with a new community. There are pros and cons to each choice. An advantage to working with an existing community is that field staff may have developed strong relationships with key leaders and community associations. A disadvantage to this strategy is the community may be used to a relationship based on needs and may have developed a relationship of dependence on the NGO or government that may be hard to break.

Whichever type of community you decide to begin with, **it is important to find a community where there is a high probability of success using an ABCD methodology**, if this approach is to spread to other communities. This means doing some “purposeful reconnaissance” to find a community(ies) where, for example, there may be:

- **a history of endogenous community development**
- **a high level of social capital**
- **strong local leadership**
- **a good relationship with local government**

Finding communities like this requires taking the time to talk to field staff, local government officials, other key informants, and, of course, members of the prospective communities.

### Instructions

Ask participants to form small groups. If there are people from the same organization at the training, they should be in one group together. If not, these groups can be formed randomly. Ask the groups to discuss the following 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?

## 2,3, Appreciative Interviewing

(Adapted from Ashford and Patkar 2001)

Session Title	Appreciative Interviewing
Session Objectives	Discover ways to focus on achievements and assets Remind people of past success with the aim of motivating them for future action Identify the energy of potential leaders who will mobilize community members
Duration of Session	45 minutes
Resources	None
Training Materials	None

### Introduction

Appreciative interviewing is usually one of the first activities undertaken by CBOs, NGOs or government offices with the local community as it is important to establish a culture of positive thinking and of genuine learning on the part of both the outside institution and the community members. Facilitators need to cast themselves as *searchers* genuinely seeking community knowledge and experience rather than *planners* with their minds already made up about what the community should do. We suggest that interviews with the local community about past successes can start off very informally with individuals, and then become more systematic, as more people are interviewed in groups.

Interviews can generate considerable information about individual and community skills, strengths, and assets. It is also a way in which development workers can build new-found respect for the knowledge and the experience of community members. By asking questions rather than telling communities what to do, a genuine partnership is more likely to emerge. To make these interviews as productive as possible it is important to keep the discussion focused and to ask detailed questions.

### Instructions

In the training, ask participants to form teams of three. Tell them:

“I want **one** of you in the team to volunteer to be interviewed. You are going to be asked about your experience living in a community where people organized themselves to carry out a project, host an event, meet a crisis, or meet an opportunity. Can you think of an example?”

When one person has agreed to be interviewed, a second person can be the interviewer. The third person should be the observer, but can also help the interviewer ask questions.

Explain to the participants that the interviewer will be using a technique called appreciative interviewing that helps people to identify and analyze the strengths and assets of the whole community.

Interviewers should ask the following questions as appropriate (also found in the Training Materials Guide):

- 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?

After about 15 minutes, ask the three persons in the team to discuss what they have learned about the reasons for this community's success. Give them five minutes to do this.

Then, bring the whole group back together. Invite the whole group to discuss the following questions:

1. How did it feel to be interviewed?
2. How did it feel to be the interviewer?

Note the comments on a flipchart. Some of the comments can usually be related to the following points:

- "It felt good to talk about successes as opposed to problems."
- "I enjoyed listening to other people's point of view."
- "Asking about successes created a positive energy and feelings of pride."
- "I have never asked these questions before."
- "I felt like I was genuinely listening."

Invite the whole group to say what they have learned from this activity. Remind the participants that Appreciative Interviewing is one tool they can use when doing ABCD at the community level. At the community level, you would ask participants to share their stories and try to come up with some common themes that emerged from them.

Conclude by asking why participants think appreciative interviewing is important?

**Note for facilitators:** Appreciative interviewing at the community level will usually excite a few people who want to see their community driving the development process in the present and future. These people may be interested in **forming an organizing committee** to steer an ABCD approach forward to the next stage (documenting the community's assets and acting on the opportunities identified). Some of these individuals may agree to sit on such a committee and/or help to recruit other community-minded members.

**How facilitators can help to create an organizing committee at the community level:**

**How?** Usually, during the discussions, leaders will emerge who are interested in taking part in understanding more about the community and then taking part in community-building activities. This initial group will grow as a wider group is invited to participate. In smaller communities this may be quite straightforward. In larger communities or in more transient urban neighbourhoods, it may be necessary to seek out local leaders.

**Who?** A wide variety of leaders should be invited to participate based on who are the “movers and shakers” in different associational groups. Such leaders may not be known to all, especially if they are from more disadvantaged groups without public leadership roles. Nevertheless, even within a small group, local informal leaders are people with influence, with a network of relationships, willingness to act and a willingness to ask others to act.

Effort needs to be made to identify such leaders and to encourage their participation. Sometimes the NGO, CBO or government officials can be helpful in encouraging the group to be more representative (i.e., including more women or youth). Facilitators can also provide helpful advice to the group in how to recruit other members of the community. For example to encourage someone to participate, think about: What is that person’s individual interest or motivation to act (concerns/fears, dreams/gifts to give)? How is our work an opportunity for this person to act on his/her motivation (the overlap of individual interest with common interest)?

## 2.4.a. Mapping skills of the Hand, Heart, and Head

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

Session Title	Mapping Skills of the Hand, Heart and Head
Session Objectives	Acquire analytical skills and a tool for mapping individual skills
Duration of Session	40 minutes
Resources	Flipchart Markers
Training Materials	Sample: “Head-Heart-Hand”

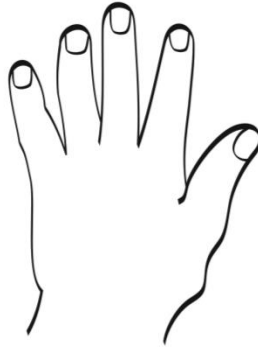
### Introduction

Mapping or making an inventory of the skills, gifts and capacities of community members can be done in different ways. Facilitators, leaders of associations or the organizing committee may want to visit each household or they may prefer to gather a group of community members who collectively will know almost everyone in the community. The decision about how to do an inventory will depend on the size and character of the community. For example, in small communities, each member of the committee could take responsibility for interviewing a portion of the total number of households. In larger communities, the mapping of skills could take place gradually, starting with a small group; then building the inventory over time.

### Instructions

In the training, ask the participants to break into groups of three. If you are following the ABCD methodology from start to finish as laid out in this manual, this could be the same group of three that undertook appreciative interviews above, and you could use the community where the story took place as the demonstration site for this exercise, asking probing questions to the person who lives or lived in this community. If you are not following the ABCD methodology from start to finish, these groups can be formed randomly and you can simply map the individual skills of each person in the group.

Explain that people’s skills and capacities can fall into different categories, including intellectual (head), physical (hand), and emotional (heart). Give examples of each type (these can also be found in the Training Materials Guide as a handout):



**Head:**

Analysis  
Accounting  
Organization  
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

Ask the group to list the skills on separate flipcharts for head, heart, and hand as shown in the example above. If you would like to distribute this example to the participants, it can be found in the Training Materials Guide. Gifts of the head, heart and hand are only one way of categorizing skills and participants should feel free to come up with their own system and presentation. For example, some people may want to categorize their skills in a different way as demonstrated below:

- Civic skills: Community-building skills, such as organizing, communications, ability to work with youth or the elderly, leadership skills, etc.
- Entrepreneurial skills and experience: Business skills, such as the operation of a small business, book-keeping, marketing, dealing with suppliers, etc.
- Cultural and artistic skills: Skills, such as craft making, dancing, theatre, story-telling and music that are very important to maintain from generation to generation.
- Indigenous forms of knowledge and local innovations
- Diaspora
- “Hidden” informal skills that are vital to everyday life but often go unnoticed (e.g. the underground economy)

Ask the participants how they might use this activity with community members. Note that if this activity is to be carried out at the community level with many people, it could take anywhere from an hour to a full day. Community members could share their lists and continue to build on them. Community members who know one another could add to each other’s lists.

**Explain why mapping individual skills is important:**

- People can see ways that their skills can be combined to achieve a common goal.
- It can be very empowering, particularly for marginalized people like women and children, to say out loud what they are good at. It builds confidence. People are not often asked to do this.



## **2.4.b. Variation: Mapping Skills of the Head, Hand Heart in “Buzz Groups”**

### **Introduction**

If you do not have much time or you are training people who may not want to go into much depth (e.g. people who are not local facilitators and therefore do not need the details of how to do this exercise at the community level), you can also do this exercise in a “buzz group” in a matter of minutes.

### **Instructions**

Ask participants to meet in pairs. Tell them they have two minutes to list the individual skills of each person. Describe that these skills can be of the head, heart or hand and give some examples (as above). One person must interview the other to uncover these skills for one minute and then they switch. After two minutes, ask each group to add the number of combined skills they have. If you have a small prize, give it to the group with the most skills. Ask each group to report the most unique or unusual skill they discovered during this exercise. If you have a prize, give it to the person with the most unique or unusual skill. Add up the number of skills (approximately) that were generated in this exercise and ask participants to think about the activities that could be undertaken with the skills in this room alone – let alone a whole community!

If the energy is high after this exercise, conclude by reflecting on the energy this exercise created and compare it to how people react to a needs assessment, where facilitators only ask about what is wrong with the current situation, and energy is low.

## 2.5.a. Mapping Associations

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

Session Title	Mapping Associations
Session Objectives	Discover the informal and voluntary groups or associations that are active in a community  Understand the various relationships between these associations Identify opportunities for collaboration among associations  Acquire a tool for mapping associations and their relative importance
Duration of Session	60 minutes
Resources	Flipchart Markers
Training Materials	Table of different kinds of associations

### Introduction

Associations have three main powers. First, members of associations decide for themselves what is an opportunity or a problem; they don't need to consult experts first. Second, they share in developing a plan to exploit an opportunity or solve a problem; they do not leave it to experts to do it for them. And third, they take action to realize an opportunity, create an initiative or solve a problem. There is nothing new or revolutionary in this thinking. Associations are the basic tool for empowering individuals, building strong communities, creating effective citizens and making democracy work in many countries.

This activity will show how facilitators can help community members identify groups and associations and make judgments about their relative importance to the life of the community. This exercise is useful because:

- It identifies people who are already organized and what they are doing.
- It shows where the energy is in the community.
- It helps outside institutions understand what motivates people to organize in this community.
- The activity recognizes existing leadership in the community.
- It helps us to think about how existing associations can meet new opportunities.

### Instructions at the Community Level

Invite interested community members to a meeting. Include women, men, youth, and elders. Make the group as representative as possible.

- Ask the community participants to list all the informal and formal associations they are members of. Describe the role of these associations and list names of the leaders. (Note: Sometimes people need to be reminded of what constitutes an association. You can ask people to list some examples or you can use some of the examples below (also included in the training materials guide as a hand out).

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)

- Expand the list by asking each of the community participants to identify other associations that she knows about. If known, list the leaders and name the person among the community participants who is best connected to the leader of the association.
- Talk about the importance of associations in people's lives. Talk about how connected everyone is when you can see how many associations they have joined. Talk about what makes an association important.
- Once the community participants have drafted a comprehensive list of the associations that exist in the community, it may be useful to illustrate their relative size (membership) and importance to the overall community life.

### Example

Name of Association	Leader (s)	Women	Men	Importance in Village Life		
				Alot	Some	Not sure?
Farmer's Support Group	Paneng	22	18	X		
Youth Group	Phumlani	4	6		X	
Church Choir	Sarah	7	5	X		
Savings Association	Zanele	13	0			X
Home-Based Care Workers	John	6	6	X		
Craft-making Association	Sebastian	8	3			x

The key to building relationships among local assets is in mobilizing associations to undertake action. This starts with association leaders.

### Sample questions for association leaders:

- What is your group's main purpose?

- What else do you do now? (for your group? for the community?)
- What might you do in the future? (concerns to address/dreams to realize)
- Are you interested in working on “x”? (issue or activities from community plan)
- If yes, what are the next steps to involve your membership in our purpose?
- What might your group want to contribute?
- Will you personally come to a meeting with other associations interested in an “association of associations” working together in our community on “x”?
- What other associations are you connected to? (Particularly those that are interested in issue “x.”)
- Where do you get information from? What are your sources/lines of communication?

If you are following the ABCD methodology from start to finish as laid out in this manual, when they have finished drawing the map, ask them to put it up alongside the other charts they have prepared in previous activities. These can also be found in the Training Materials Guide as a handout.

## Some Principles for Mobilizing Associations

(Source: Mike Green, Halifax workshop, 2001)

These principles are found in the Training Materials Guide.

**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.

Ask the participants what they think of this activity. How could it be used at the community level?

### **Mapping Associations within the Training Session**

If you are following the ABCD methodology from start to finish as laid out in this manual, this could be the same group of three that undertook appreciative interviews and individual skills mapping above, and you could use the community where the story took place as the demonstration site for this exercise, asking probing questions about the associations that exist in this community according to the knowledge of the person who lives or lived in this community. If you are not following the ABCD methodology from start to finish, these groups can be formed randomly and you can simply map the associations of each person in the group following exactly the same methodology as laid out above.

When they have finished drawing the map, ask them to put it up alongside the other charts they have prepared in previous activities.

## **2.5.b. Variation: Mapping Associations in “Buzz Groups”**

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

### **Introduction**

If you do not have much time or you are training people who may not want to go into much depth (e.g. people who are not local facilitators and therefore do not need the details of how to do this exercise at the community level), you can also do this exercise in a “buzz group” in a matter of minutes.

### **Instructions**

Ask participants to meet in pairs. Tell them they have two minutes to list the associations that each person is engaged in. Describe the different types of associations so participants are clear about definitions (as above). One person must interview the other to uncover these associations for one minute and then they switch. After two minutes, ask each group to add the number of combined associations they have listed. If you have a small prize, give it to the group with the most associations. Ask each group to report the most unique or unusual association they discovered during this exercise. If you have a prize, give it to the person with the most unique or unusual association. Add up the number of associations (approximately) that were generated in this exercise and ask participants to think about the activities that could be undertaken with the networks and connections in this room alone – let alone a whole community!

If the energy is high after this exercise, conclude by reflecting on the energy this exercise created and compare it to how people react to a needs assessment, where facilitators only ask about what is wrong with the current situation, and energy is low.

## 2.5.c. Variation: The Power of Associations

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



Give every participant five pieces of paper and a marker or pen. Ask them to think about five different associations they belong to and write the name or draw a picture of each one on a different piece of paper (for example, farmers association; water use committee; savings groups, Self Help Group; church groups, etc.

Now ask the participants to post the pieces of paper on a wall and say the association names aloud. Ask for two volunteers to organize all the associations into groups (for example, religious associations, economic associations, etc.)

Ask the participants:

1. What different kinds of associations are posted on the wall?
2. How many people are you connected to through the associations you are a member of?
3. Are you surprised at how many associations are posted on the wall?
4. What does that tell you about the power of associations?
5. What does that tell you about who you are connected to through the people at this workshop?
6. When there are many associations in a community, what does it tell you about that community?

Explain to the participants that communities with many associations tend to be communities that are well organized and active. Their associations are social assets. Communities with many associations are usually stronger economically as well as socially.

## 2.6. Mapping Physical and Natural Assets

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

Session Title	Mapping physical and natural assets
Session Objectives	Identify the physical and natural assets that exist within a village Show living conditions within the village (types and location of houses, access to services, etc.)  Acquire a practical tool for mapping physical and natural resources
Duration of Session	90 minutes
Resources	Flipchart Markers Magazines Coloured paper
Training Materials	Example of a community map

### Introduction

Maps of physical and natural assets are important because they help community members see the ways that natural resources and physical assets can be pooled to achieve a common goal as well as what assets need to be protected.

### Instructions at the Community Level

Explain that you would like them to draw a map of the community including all physical and natural resources and assets. These maps can be drawn in many different ways: on flip chart paper with marks, on cement with chalk, as a mural on a wall. It is completely up to the community to decide. Give or ask for examples of what should be included:

- the main areas of settlement
- surrounding farmland
- grazing land or forest
- roads (and the distance to the nearest town)
- water sources
- irrigated areas
- important buildings in the community such as local government offices, temple, school, community centre, shops, etc.

It is revealing to see the differences between maps drawn by men and maps drawn by women, because each group will emphasize the features that are important to them in their daily lives. Men and women should discuss these differences. Together, they will appreciate the contributions that different genders (and other social groups) make and the kinds of assets and resources they prioritize over others.

Tell the participants that once the first draft of the map has been created, more community members can be invited to come in and add to or correct the map. Note that if the map is on paper, it can be posted in a public location within the community so that people could continue to add to it.



Conclude by asking and discussing why mapping physical and natural assets is important.

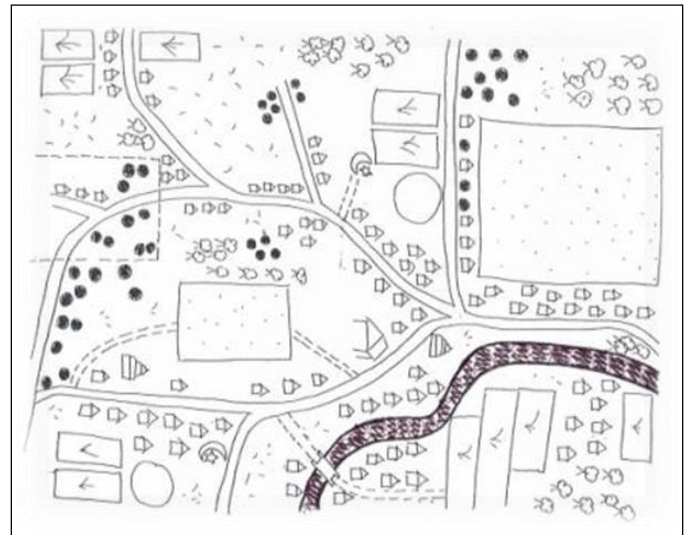
### Instructions in the Training

If you are following the ABCD methodology from start to finish as laid out in this manual, this could be the same group of three that undertook appreciative interviews, individual skills and association mapping above, and you could use the community where the story took place as the demonstration site for this exercise, asking probing questions about the physical and natural resources that exist in this community according to the knowledge of the person who lives or lived in this community. If you are not following the ABCD methodology from start to finish, these groups can be formed randomly and you can simply map the community of one person in the group.

Hand out flip chart paper, markers, old magazines and anything else that participants may want to use to draw a community map and follow the instructions as laid out above. They are exactly the same as they would be. They can be as creative as they like. When they have finished drawing the map, ask them to put it up alongside the other charts they have prepared in previous activities. Then, with the whole group, discuss how community mapping could be done in a community setting. Tell the participants that sometimes community maps can be drawn on the ground with twigs, leaves, and flowers to mark different assets.

Conclude by asking participants why mapping physical and natural resources might be useful?

### Examples of Community Maps



## 2.7. Mapping Physical Resources using Participatory Geographic Information Systems (GIS) Tools

(Source: Mapping Across Borders)

There is an organization called “Mapping Across Borders” that has introduced asset mapping programs using GIS technologies. Working with several NGOs in Ethiopia, Kenya (and a little bit in South Africa), he has trained development practitioners and community leaders to identify the actual coordinates of their assets, to whom they belong, their relative importance and the connections people have to them.

Combining PPGIS and an ABCD approach is a fresh perspective to mapping community assets because it enables community members to better communicate their landscapes in multiple dimensions and their relationships to the land. Maps made using GIS also can be perceived to be more rigorous and convincing when presented to other community members and outside actors, conveying a variety of assets on one map. These maps also can be easily linked to other forms of technology, such as audio, video, and digital images, providing a platform for more dynamic use.

As a relatively technical and sophisticated technology, GIS also introduces a number of challenges that can run counter to community-driven principles if deliberate measures are not taken. These specifically include accessibility, affordability, accuracy, and exclusivity, as well as reliance on external expertise.

For more information or to inquire about training, see <http://www.mappingacrossborders.org/>). For a case study (including a step-by-step guide) on how to apply this participatory methodology, see:

Participatory Asset Mapping in the Lake Victoria Basin of Kenya by Michael Martin, Brianne Peters, and Jon Corbett at <http://www.urisa.org/files/journal%2012-2%20-%20web.pdf>.

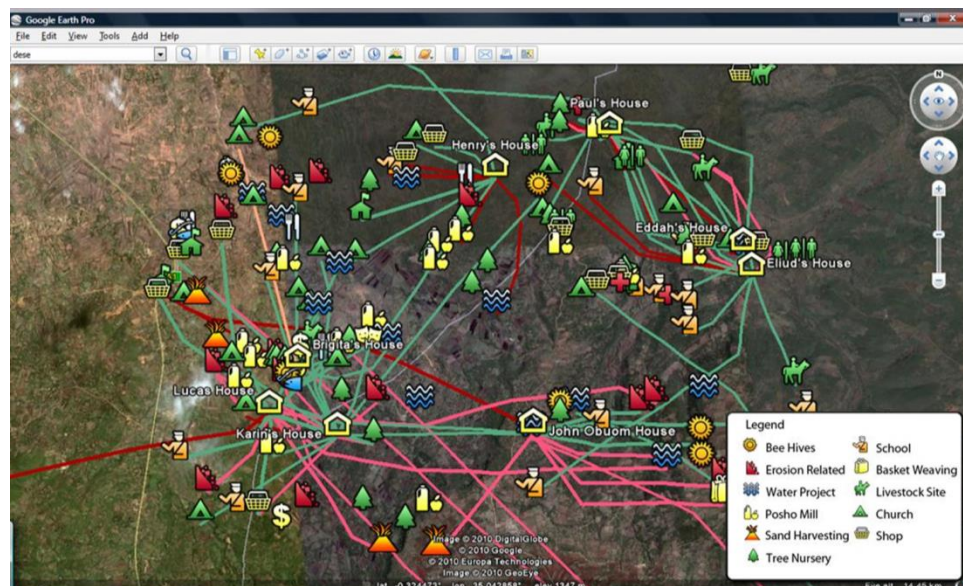


Figure 7: Asset Mapping created by community members using GIS technologies, Western Kenya

## 2.8.a. Transect Walk

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

Session Title	Transect Walk
Session Objectives	Further analyze the physical and natural resources within a community
Duration of Session	60 minutes
Resources	Flipchart Markers Existing Community Map (from previous exercise)
Training Materials	Transect Example

### Introduction

A transect (below) is an effective way of documenting natural and physical assets in more detail. A transect is an imaginary line across an area to capture as much diversity as possible. By walking along that line and documenting observations, an assessment of the range of assets and opportunities can be made. For example, by walking from the top of a hill down to the river valley and up the other side, it will be possible to see the full range of natural vegetation, land use, soil types, crops grown, land tenure etc.

### Instructions at the community level

As demonstrated by the previous tool, a community map can be drawn by people in the community to show land use, land tenure, water sources, buildings and facilities, roads, boundaries etc. Using the map of physical and natural resources from the previous exercise, ask participants to make a transect line through the map that will best represent the community's diversity, as the example shows below:

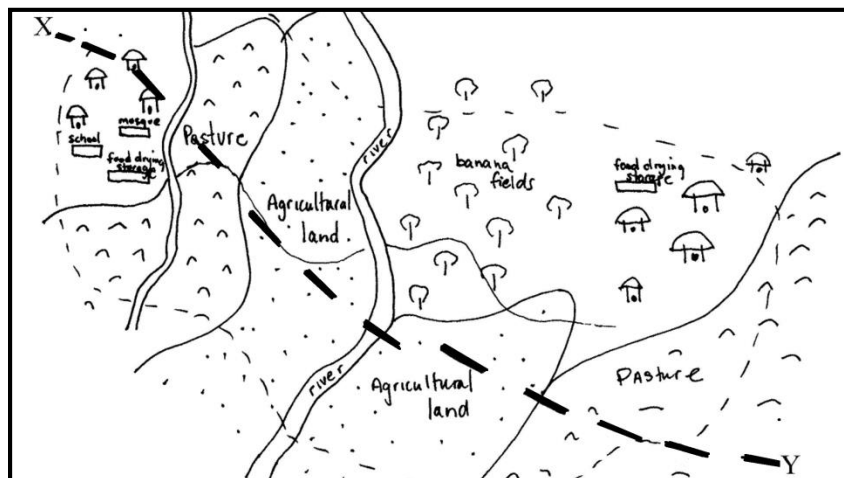
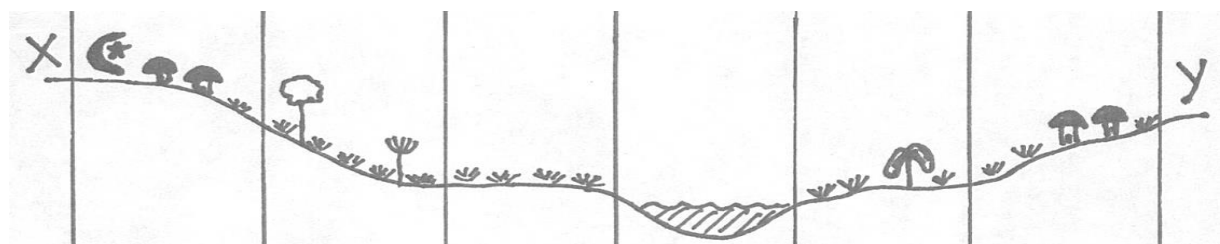


Figure 8: A Community map with a transect line drawn across areas of maximum ecological variability

On this map, the line from "X" (top left) to "Y" (bottom right) is a transect line cutting across diverse ecological or natural resource zones. The natural resource details of these different zones are elaborated below.

From the line, ask participant's to cut the line into 'areas of similarity' in terms of land use. Then have participants analyze such things as: landuse, trees, animals, soil, and resource tenure in terms of the areas of similarity. See the example below (also included as a handout in the Training Materials Guide).



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, gullyng	Black soils (easily worked), increased clay content		Ferrallitic soils, silty or sandy clays	Black soils (easily worked)

<i>Zone</i>	Upland	Hillside	Riverine	River	Riverine	Hillside
<i>Resource Tenure</i>	Compounds and enclosures: private individual holdings Pastures: open access	Open access	Fields/fallow land: private individual holdings and some communal management Water sources: open access, communal management Pasture: open access	Open access, communal management	Fields/fallow land: private individual holdings and some communal management Banana fields: private holdings	Compounds 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

Figure 9: Example of a Transect

Ask participants if this exercise revealed anything to them that they did not know before. Do they see any opportunities they did not see previously? Tell the participants that once the first draft of the transect has been created, more community members can be invited to come in and add to or correct it. Note that if the transect is on paper, it can be posted in a public location within the community so that people could continue to add to it.

### Instructions for the Training

You can only complete this exercise if you completed the physical map above. Ask participants to form small groups. If you are following the ABCD methodology from start to finish as laid out in this manual, this should be the same group of three that undertook appreciative interviews, and mapping of individual skills, associations, physical and natural resources (as described above), and you could use the community where the story took place as the demonstration site for this exercise, asking probing questions of the person who lives or lived in this community. Follow the instructions exactly as they are laid out above.

When they have finished the transect, ask them to put it up alongside the other charts they have prepared in previous activities. Then, with the whole group, discuss how a transect could be done in a community setting.

## **2.8.b. Variation on Transect Walk**

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

Instead of drawing a transect across a map, you can ask a community group to take you on a live transect walk, getting you out of a training hall and into the community. Ask them to walk you along a line where the most diversity occurs. Note the differences in land use patterns and any potential opportunities that exist using the natural resource base.

## 2.9. The Leaky Bucket

(Source: Coady Institute)

Session Title	The Leaky Bucket
Session Objectives	Identify opportunities for savings and income generation in the community Identify money for goods and services flowing in and flowing out of the local economy
Duration of Session	180 minutes
Resources	Flipchart Markers Laptop, internet connection, white screen (if using the digital version)
Training Materials	How to Construct a Leaky Bucket and Example of a Leaky Bucket

### Introduction

The Leaky Bucket is an effective tool for helping community members to understand how the local economy works and what can be done to make the local economy stronger. This is done by “pouring more water into the bucket” and “plugging the leaks.” With the whole group, provide a demonstration of the basic elements of constructing a “Leaky Bucket.” You may want to do this on flipchart paper.

### Instructions

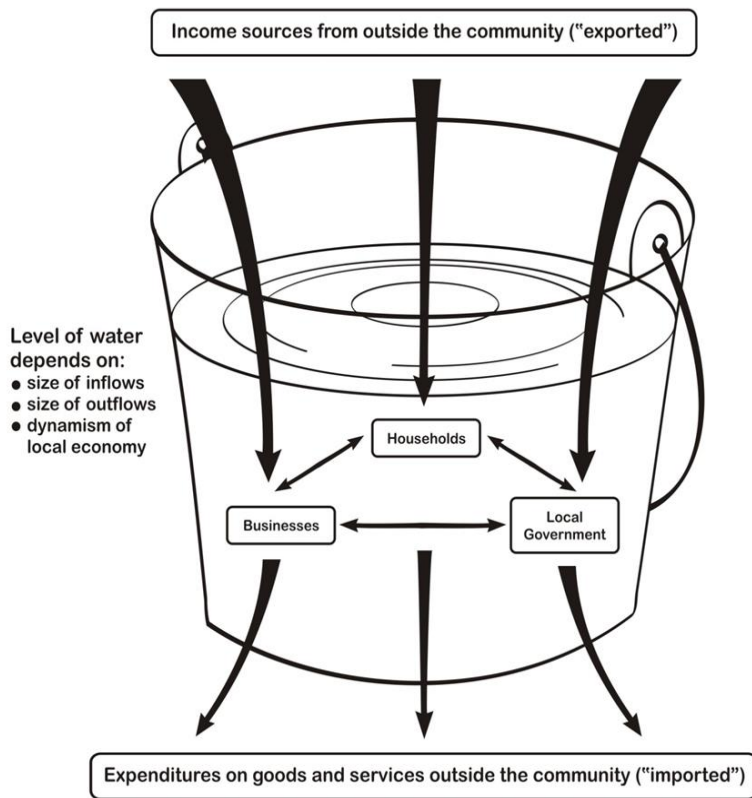
If you are following the ABCD methodology from start to finish as laid out in this manual, this could be the same group of three that undertook appreciative interviews, and mapping of individual skills, associations, physical and natural resources (as described above), and you could use the community where the story took place as the demonstration site for this exercise, asking probing questions of the person who lives or lived in this community. If you are not following the ABCD methodology from start to finish, these groups can be formed randomly and a Leaky Bucket can be created of one of the participants’ communities. (They can decide which one).

**Step 1.** Ask people to imagine their community economy as a bucket with income sources from outside the community pouring in from the top and expenditure on goods and services purchased outside the community spilling out of the holes in the bottom.

**Step 2.** Draw a picture of a bucket. Inside the bucket, draw three boxes representing the three main economic actors in any market economy:

- Households: all people living under one roof and sharing income and expenditures
- Local government
- Businesses: larger formal sector firms like plantations or horticulture operations that provide wage employment, or any other business located outside the household but inside the community. (Small-scale farming and other “home-based” businesses are usually included within the household sector.)

**Step 3.** Draw arrows coming into the bucket to represent income coming from sources outside the community. The arrows will begin at the top of the bucket and lead into the appropriate box: households, businesses, or local government.



**Figure 10: Leaky Bucket**

**Step 4.** Draw arrows between the three boxes inside the bucket to show the financial interactions between the economic players these boxes represent.

**Step 5.** Draw arrows leaking out of the bucket from households, businesses, and local government, representing spending that is taking place outside the community.

Note: Some people will show how important a particular inflow or outflow is by using the thickness of the arrows. The size of the arrows represents the amount of money flowing into or out of the community from each source.

**Step 6.** Once the participants in this exercise understand the basic idea, then you can ask them to list all the inflows and outflows in the community, so that it looks something like the illustration provided here.

**Step 7:** Identify opportunities to increase inflows and circulation of money within the community. For example, demand for high quality craft products may be an opportunity for Organizing craft workers. These are inflows – money coming into the community from outside.

**Step 8:** Identify opportunities to plug leaks. For example, improving agricultural production in the community might decrease the need to spend money on food outside the community. Composting might decrease the need to buy fertilizers not available locally. Money spent on goods that are produced and sold outside of the community (when they could be produced inside the community at the same or higher quality) is a “leak” in the local economy.

It is important to note that not all leakages are bad. For example, spending money on education can cause money to leave the community. However, it can also be seen as an investment that will bring in more money later as a result of higher paid employment.

**Tips**



1. As a starting point, sometimes it is helpful to brainstorm and list all of the economic activities taking place within the community. For households, this includes the types of livelihood activities that people are engaged in during different seasons. Then, talk about the types of products and services that are produced or sold by local people. Discuss the proportion of goods that are purchased outside the community to those sold and consumed within the community. For local government, which may mean district or regional government, list the types of programs or services delivered.
2. It is helpful to use the thickness of the arrows to represent the relative magnitude of the flows of money. This allows community members to see which flows are the most important.
3. It is important to allow the community members to do the actual drawing themselves. It is usually only by struggling to create their own leaky bucket diagram that people become engaged in the process.
4. Be sure to distinguish between outflows and leakages. *Outflows* are necessary and natural. Community economies exist within regional economies, which in turn exist within national economies, which themselves exist within the global economy. Trade between communities, regions, and countries has many benefits. If communities tried to eliminate all spending outside their borders, they would soon see demand for the products they intend to sell to other communities drying up. *Leakages*, on the other hand, are monies that are flowing out of the local economy for one of the following three reasons:
  - to purchase items that could be produced locally at equal or better prices or quality;
  - to purchase items that have little or no productive use like alcohol or tobacco; or
  - to sell unprocessed raw materials when both the know-how and potential

## Case Studies that can be used in the course to draw a Leaky Bucket

### i. Wikwemikong First Nation, Canada

(Source: Coady Institute)

Note: “First Nation” is a term used to describe the first inhabitants of Canada. They are Canada’s Aboriginal or Indigenous people who were here before the European settlers.

#### Instructions

Print copies of the case study provided below and hand out to participants. This case study is also provided in the Training Materials Guide. Once they have read the case study, ask them to undertake the following tasks in groups of 4:

- From the case study compile a brief inventory of the community's assets (do this any way you like).
- Draw a leaky bucket diagram making sure to indicate the main economic flows:
  - a) into the community
  - b) out of the community
  - c) within the community

*(Hint: read over the community description and make a list of the relevant economic data first).*

- What economic opportunities can you identify to increase incomes or decrease expenditures and what assets might be mobilized for community economic development?

Once completed, ask each group to present their “Leaky Buckets” to the rest of the participants and the economic opportunities they came up with. Compare the participants’ presentations with what actually happened. The actual Leaky Bucket and opportunities generated by this community are provided below and in the Training Materials Guide.

## Case Study: Wikwemikong First Nation, Canada

(Source: Sebastian Mathews)

*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.*

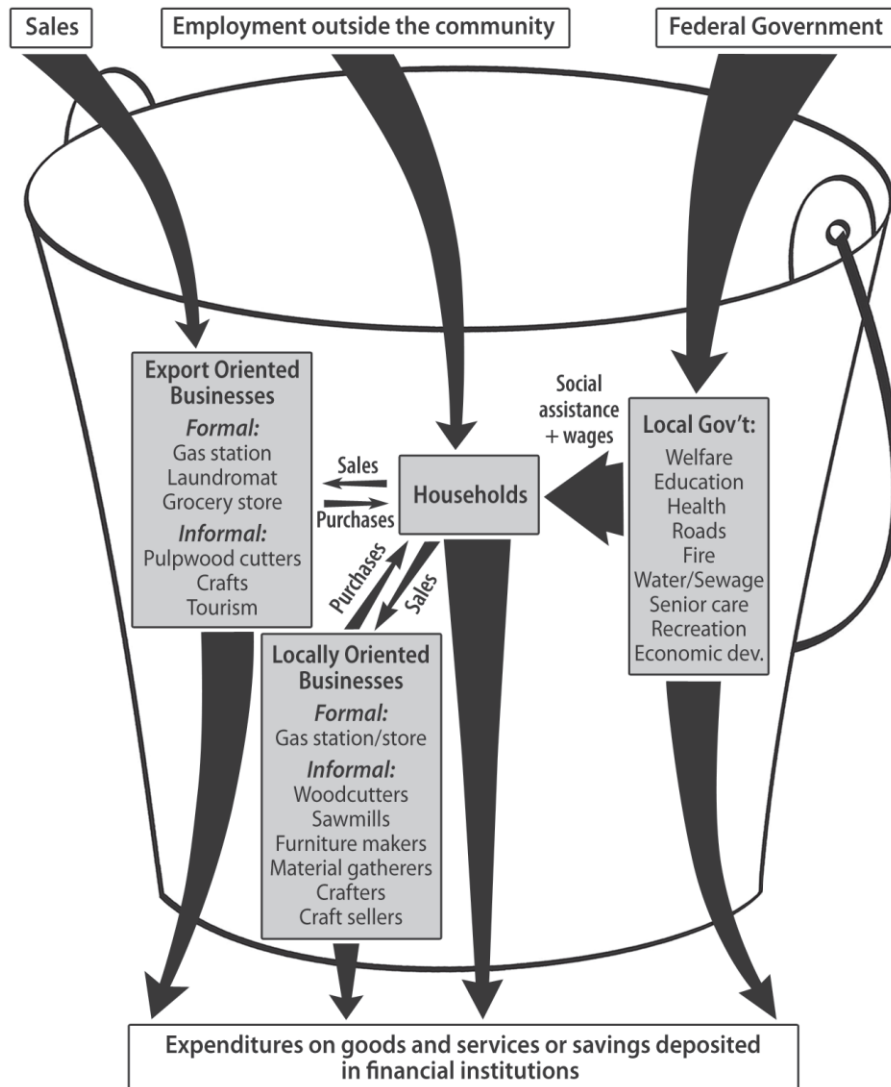
*Jobs in Wikwemikong are scarce, especially for women. Men hold more than 70% of the formal sector jobs in the community. Approximately 40 people (38 of whom are men) travel out of the community each day to work at a nearby pulp and paper mill. As many as 500 community members of working age, depend 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?

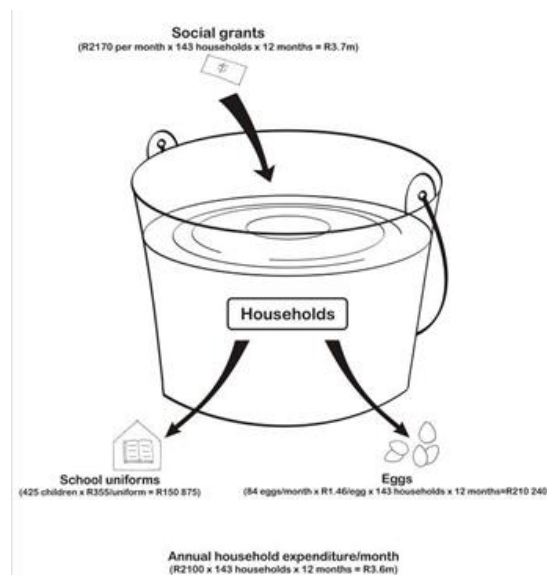
- A microcredit scheme to support informal handicraft and forest product enterprises that linked raw materials to finished products in a value chain (see Box 1 for details);
- Tourism-related activities to increase the flow of income into the community, such as a small craft marina, sportfish outfitting 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.

## Case Study: 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)

### **Introduction**

The leaky bucket tool can also be employed by community members and development organizations alike to track changes in the local economy over time. Even though it yields only rough and largely subjective estimates, they can nonetheless be very useful for improving understanding of, and building consensus about, important developments.

### **The Leaky Bucket as an evaluation tool in India**

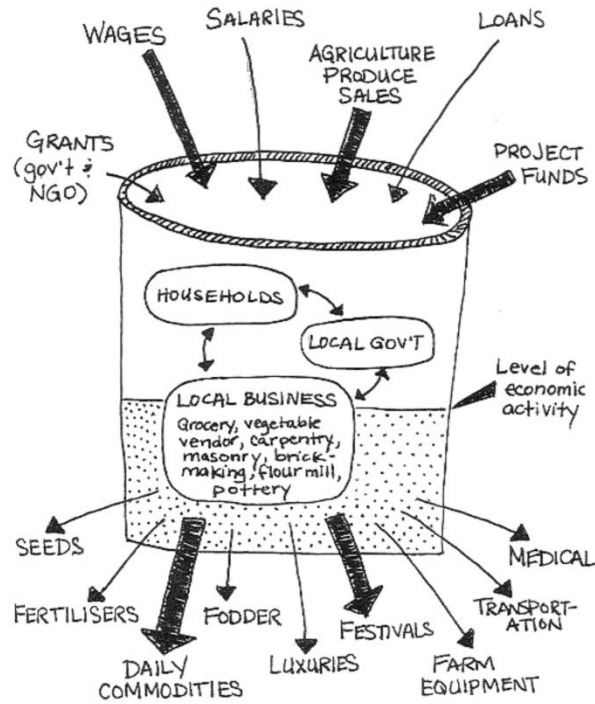
Below you will find a Leaky Bucket labeled "Before." (It is provided as a handout in the Training Materials Guide). This is a leaky bucket constructed by a community that was working with the Self-Employed Women's Association (SEWA) in 2003. As you can see, the community listed several inflows: grants, wages, salaries, agriculture produce sales, loans, and project funds. The size of the arrows represents the amount of money flowing into or out of the community from each source. Agriculture produce sales and wages generated the most income. Loans generated the least.

The holes in the bottom of the bucket show how money was leaving the community. Medical, daily commodities, fodder, luxuries, festivals, farm equipment, and transportation costs were identified as leaks. The community was losing a lot of money to daily commodities and festivals. SEWA used the leaky bucket tool to help people visualize the local economy and imagine ways to (1) increase inflows, (2) decrease leaks, and (3) increase circulation of money within the community. In this case, the community decided to:

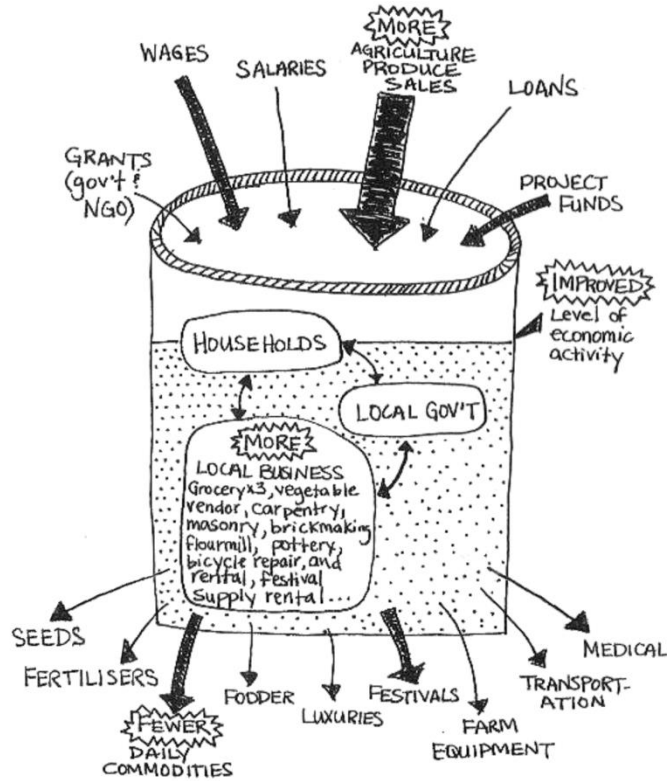
1. Establish a small local retail operation that sells daily commodities (reducing the amount they spent on groceries outside the community);
2. Open a marriage and utensils supply rental shop (reducing the amount they spent on these supplies outside the community);
3. Start a bicycle rental and repair shop (reducing the amount they spent on transportation);
4. Add value to their agricultural produce (attracting outside buyers to come to their community to purchase).

These changes in the local economy are reflected in the "Before" and "After" diagrams below. You can see in the "After" diagram that there is now more money coming into the community from agricultural produce sales. There is less money spent on daily commodities outside the community. There is more money circulating inside the community. There is now more water in the bucket. Notice how the level of water in the bucket goes up if there are more inflows and fewer outflows. When the leaks are "plugged" like this, it is a sign of a healthy local economy.

### Before



### After



# The Digital Leaky Bucket

(Source: Coady Institute)

## Introduction

Some facilitators like keeping the Leaky Bucket simple by identifying income and expenditures in a general way. Others have found that quantifying inflows and outflows creates a real “aha” moment for participants and makes it easier to see opportunities for increasing income and decreasing expenditures. As a result, the Coady Institute has developed a digital version of the Leaky Bucket to complement those drawn on flip chart paper. It has also been used to help households do their annual and seasonal budgeting and as a baseline collection tool to track changes in household economies over time. Finally, the digital leaky bucket can also be used to as a way to help communities think through their action plans.

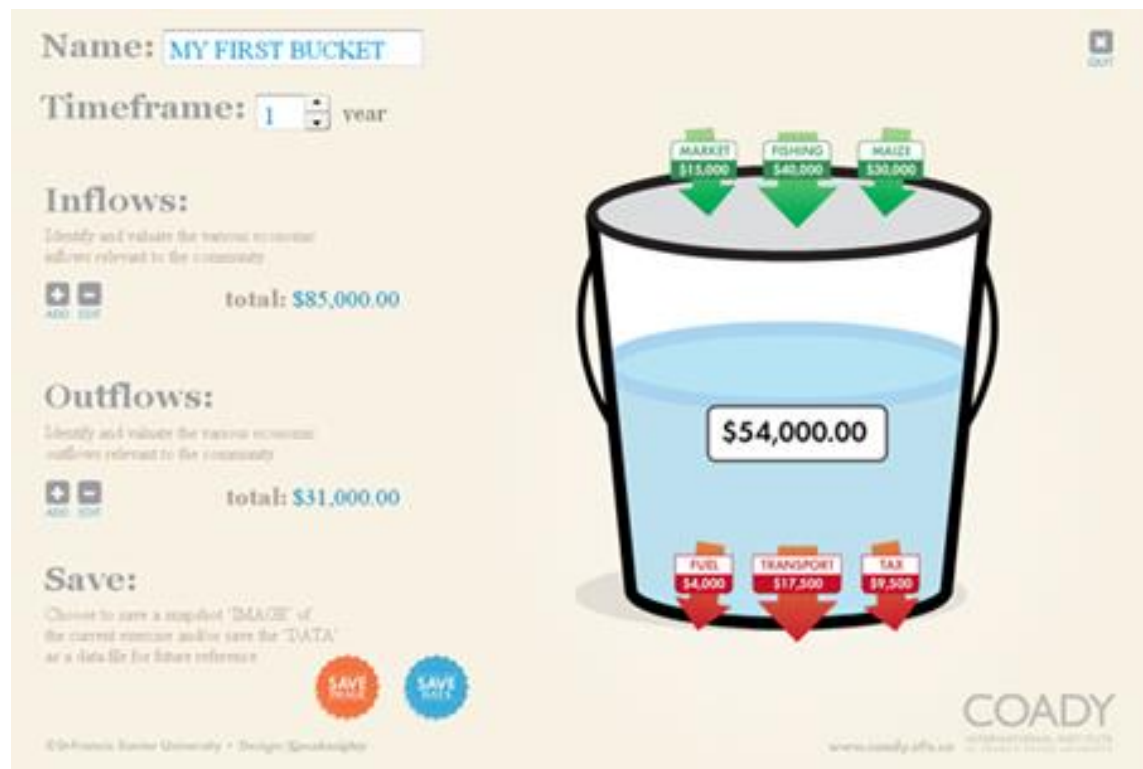
The digital leaky bucket and its instructions can be found at the links below:

Download the Digital Leaky Bucket (DLB) application onto your computer using the links below. If you have a Mac, you'll need to download the Mac version at:

[http://coady.stfx.ca/knowledge/digital\\_tools/dlb/download/mac.zip](http://coady.stfx.ca/knowledge/digital_tools/dlb/download/mac.zip).

If you use a PC (i.e. Windows) you'll need to download the Windows version at:

[http://coady.stfx.ca/knowledge/digital\\_tools/dlb/download/pc.zip](http://coady.stfx.ca/knowledge/digital_tools/dlb/download/pc.zip).





## 2.10.a. Mapping Institutions

(Adapted from Chambers, 1998)

Session Title	Mapping Institutions
Session Objectives	Discover the full range of institutions in a community Identify which assets these institutions could offer for community development  Acquire a practical tool for mapping the assets of institutions
Duration of Session	40 minutes
Resources	Flipchart Markers
Training Materials	None

### Introduction

Local institutions are often overlooked as sources of assets that community groups can draw upon to support community development activities. Time and time again, however, the stories of spontaneous community-driven development highlight the importance of the role of local institutions. Examples include: an old church building made available for a group of local women to process food; access to a phone, fax or computer made possible by a local government official or NGO; and a local business offering to transport goods to market for a nascent community cooperative. Making a list of the assets of local institutions can often result in the discovery of assets the community had never previously considered as potentially assisting community development efforts.

Note: Mapping institutions can be a helpful activity because it identifies potential partners and supporters of community action plans. However, some trainers avoid this step or wait until after action plans have been devised because it can have the effect of tailoring action plans towards the types of activities that outside institutions can support. This undermines the community-driven nature of an ABCD approach.

### Instructions

With the whole group, explain that institutions can also be important assets in the community. Ask the participants to identify typical local institutions in a community:

- Government institutions including agricultural extension offices, health clinics, schools, and libraries
- NGOs
- Religious institutions
- Private sector institutions such as donors, banks, and private businesses

If you are following the ABCD methodology from start to finish as laid out in this manual, this could be the same group of three that undertook appreciative interviews, and mapping of individual skills, associations, physical, natural and financial resources (as described above), and you could use the community where the story took place as the demonstration site for this exercise, asking probing questions of the person who lives or lived in this community. If you are not following the ABCD

methodology from start to finish, these groups can be formed randomly and an institution map can be created of one of the participants' communities. (They can decide which one).

Ask participants to identify five helpful institutions in the community as potential assets and mark them on the community map. Ask participants to report back to the group briefly.

**Ask participants why they think institutions can be assets. They may respond with answers like:**

- "They can provide services and expertise."
- "They can offer office space and facilities for community activities."
- "They can lend materials and equipment for community activities."
- "They can purchase things made by community members (for example, chairs from a local carpenter, prepared food from a local women's group)"
- "They can offer links to institutions outside the community."

Discuss with the participants what their experience is of institutions. Are they helpful in the community? Do they respond to requests? Who do they respond to?

## 2.10.b. Variation on Institution Mapping

### Instructions

If there are people from the same organization participating in the training, you can ask them to organize themselves into a group. If not, this exercise can be done individually. Ask each person or group to map the assets of their own organizations. Include the following:

- personnel;
- space and facilities;
- materials and equipment;
- economic power (for example the power to purchase services or products from the community);
- expertise;
- links to other networks.

Below is an example (also included in the Training Materials Guide as a handout):



Figure 11: Mapping your institution's assets

## 2.11. Action Planning

(Source: the Coady Institute)

Session Title	Action Planning
Session Objectives	Show how the previous tools can be used to stimulate activities that make full use of assets and opportunities  Learn how to link identified assets and opportunities to new opportunities
Duration of Session	60 minutes
Resources	Flipchart Markers All maps done previously: Individual skills, associations, natural and physical resources, institutions, Leaky Bucket
Training Materials	None

### Introduction

The final—and perhaps the most important—stage of the ABCD process is the translation of local assets into action. After all, this is the whole point of mapping assets in the first place. Explain that in this session, the group will try to bring all of these new ideas and skills together (as discussed in the tools above) into an action plan that participants can undertake using their own resources. After revisiting their asset maps, the group envisions a desired change (such as potable water, improved land, or small enterprise development) and devises an action plan to achieve it.

### Group Discussion: Linking, Mobilizing, and Organizing for Immediate Action

If you are following the ABCD methodology from start to finish as laid out in this manual, this could be the same group of three that undertook appreciative interviews, and mapping of individual skills, associations, physical, natural and financial resources (as described above), and you could use the community where the story took place as the demonstration site for this exercise, asking probing questions of the person who lives or lived in this community. If you are not following the ABCD methodology from start to finish, these groups can be formed randomly and an action plan can be created of one of the participants' communities. (They can decide which one).

However, it should be noted that creating an action plan before you have mapped assets may not be beneficial because participants will not have an inventory of local assets that can be put to use and participants tend to identify activities that rely on outside assistance. Facilitators often find that focusing on mapping assets before articulating ideas for action leads to the emergence of new and more innovative ideas compared to more traditional needs-based or problem-solving approaches where visioning takes place at the beginning.

Action Planning can range from a simple exercise to a one day event (“What do we need to do to repair the Church roof?”) to a more detailed activity (“What do we have to do to restore forest cover over the hillside in ten years’ time?”). In both cases, decisions have to be made about: **What? Why? Who? How?**

**Where? When?** Remember that the point of this exercise is to answer the following question: **“What can we do right now with what we have?”**

When using an ABCD approach, *simple* action planning may be catalyzed by the process of appreciative interviewing and asset mapping. Often this renews a community’s confidence that it can make positive changes without any external assistance and a simple community activity is planned that can build on this momentum. This is called focusing on “low hanging fruit.”

<b>Low Hanging Fruit: Action Planning Steps</b>
1. Review Assets and opportunities
2. Identify a project goal
3. Identify community assets to achieve that goal
4. Convene a core group to carry out the activity

Figure 12: Action Planning Steps

**Step 1: Review assets and opportunities:** Display the results of the inventory and mapping exercises so that everyone can assess the assets and opportunities.

- **Social Assets:** List of associations, collective experience
- **Individual skills and talents:** List of skills and talents and who is willing to share them
- **Institutional assets:** Lists of government, NGO and private sector institutions and their services
- **Physical assets:** Community map
- **Natural assets:** Community map, transect
- **Community Economic Analysis/Economic opportunities:** Leaky Bucket diagram

**Step 2: Identify a project goal:** Based on all the assets and opportunities, what would be a realizable goal for this community? The community members present should be able to identify “low hanging fruit” that are within the power of this community to achieve without outside assistance.

**Step 3: Identifying community assets to achieve the project goal:** At this point, the community members can begin to identify what specific assets they can use to achieve their goal.

Future change	Steps required	Local assets that can contribute
Reforestation of hill slope	Pool contributions to purchase subsidized seedlings from Forestry Department  Invite contributions of local species seedlings from community members  Identify nursery site  Nurture seedlings in nursery  Organize work groups to plant on hill slopes	Seedlings available in the community  Site for nursery  Local expertise in care of seedlings  Volunteer labour  Savings  Forestry department services

Figure 13: Identifying community assets to achieve the project goal

**Step 4: Convene a core group to carry out the activity:** This is when a core group of community members make a clear commitment to being involved in the activity. Leadership emerges that can carry the idea forward. At first, there may be only a few involved, but over time, more and more people will be encouraged to participate, drawing upon leadership throughout the community.

With time, if the “low hanging fruit” activity is successful, community members will want to try out more ambitious projects. At this point, it may be appropriate to develop a vision for this community. Or, one community group may want to develop their own vision and link it with others. However, sometimes people simply want to move forward, linking their assets to opportunities as they arise, letting a common purpose and common vision emerge informally in the process.

Sometimes it can take a long time for communities to move from “low hanging fruit” to more ambitious projects. It happens gradually as outside organizations begin to see how well organized and motivated the community is. Then, those outsiders (government departments, NGOs etc.) will prefer to work with those communities that have this energy and motivation. They will visit those communities first and respond to them first.



Ask the participants to walk around the room looking at all of the different sets of charts and maps. Invite two or three groups to present their answers to the questions above. Ask the participants to evaluate whether the community represented by each group has come up with a good idea for a community activity that builds on what the community has (and builds community at the same time). A community initiative that uses existing assets in the community is “picking the low-hanging fruit.”

Explain that this initial “planning” activity builds on the enthusiasm of the group that has occurred because of all the mapping exercises. Usually this will not involve everyone, but only those who are interested in participating. It is the role of the community leadership that comes forward during these activities to encourage more and more people to participate. The facilitator can help local leadership by showing encouragement to community members who are shy about participating. Ask them to contribute! Tell them that they have something important to offer! Always identify the strengths that a person has that will be valuable for this community activity.



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

(Source: Coady Institute)

Session Title	How to support ABCD action plans: Service Delivery and Responsive Investment
Session Objectives	Discuss strategies for investing responsively in community-driven development  Come up with criteria for identifying community-driven development  Prepare an “opportunity statement” for prospective donors
Duration of Session	60 minutes
Resources	Flipchart paper Markers
Training Materials	Service Delivery/Responsive Investment Handout Community Leverage Fund Handout

### Introduction

This exercise is intended to be used for NGOs, government staff or donors.

There is obviously no one way to support a group to achieve their action plans; it all depends on the context. Much of the time, the support these groups require is not related to funding. For example, one of the best practices of outside institutions supporting community-driven development has been to act as a “gateway” organization, connecting community groups to a multitude of partnerships with other stakeholders. When groups are well networked and connected to a number of different supporters, they tend to be more successful.

There will likely come a time, however, when the group may ask you for funding. Funding community-driven development is challenging for outside institutions for a number of reasons. First, you do not want to overwhelm groups with resources or undermine local ownership. Second, while funders are often very good at funding service delivery, they often find it difficult to support community-driven development. This is understandable because when funding service delivery, the outcomes are generally easier to track and deliverables are pre-determined. It is a much cleaner and controlled process than funding something long-term that local associations define and own. This is not to say that funding service delivery is a problem (and in fact, people are entitled to services), but funding community-driven development entails an entirely different strategy on the part of funders.

### Instructions

### Activity 1: Service Delivery and Responsive Investment

Ask the group to reflect on the following table. You may want to include it on a power point slide or give it as a handout provided in the Training Materials Guide. You could even divide flip chart paper into two and fill in the service delivery side and ask people to guess what they think the correlating response would be for responsive investment.

<b>Service Delivery</b>	<b>Responsive Investment</b>
Focus on needs	Focus on assets
Responds to problems	Builds on opportunities
Charity or entitlement orientation	Investment orientation
Emphasis is on external organizations	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

Ask people to form groups of 2-4 people and discuss if there organizations operates more in service delivery mode or responsive investment mode or both. What kinds of questions would they need to ask to ensure an activity was genuinely community-driven and investment-ready? What kinds of things would they look for? Ask them to come up with a checklist of what they would look for if they wanted to invest in something genuinely community-driven.

Ask the groups to come back and share the checklist with the rest of the group.

Below, you will find an example of a responsive investment fund established by Oxfam Canada in Ethiopia, which could be adapted to suit some of the groups that you are working with. It is also included in the Training Materials Guide. Give each participant a copy of the Community Leverage Fund handout and allow 5 minutes for participants to read in silence.

## 2.14. 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....)

## **Activity 2: Opportunity Statements**

This activity will only work if you went through some of the ABCD tools presented above and came up with an action plan.

### **Instructions**

Ask participants to go back into the same groups where they practiced some of the ABCD tools and came up with an action plan. Give each group one piece of flip chart paper and some markers. Tell them that you are a potential investor in their action plan and would like an **opportunity statement** about the community where the action plans are being undertaken (NOT a problem statement as you would usually find in project proposals). Tell them to convince you on this one page flip chart that they are a worthy investment for leverage funding. Hint: It is helpful to review all of the asset maps done previously and to highlight the resources and capacities of your community. For example, participants may want to talk about the strength of their associations, leadership and organizational skills. They may want to talk about their vision for the future and the range of local assets they have to contribute to it (natural, physical, social, financial and individual). Remind participants that this is more of an introductory paragraph to your community so they do not need to talk about their action plans again. Tell participants to be careful about the language they use (e.g. if you are trying to entice someone to invest in you, would you focus on your deficiencies?)

Once everyone is finished, have each group post their opportunity statement on the wall and circulate the room to hear each group present. Ask participants to judge the statements: Are they convinced to invest in this community?

## 2.15. Monitoring and Evaluation: The Most Significant Change

(Adapted from Dart, J. and Davies, R. (2003). A dialogical, story-based evaluation tool: the most significant change technique. *American Journal of Evaluation* 24(2), 137-155.)

Session Title	Evaluation of community activity
Session Objectives	Learn one technique for doing evaluation with a community
Duration of Session	60 minutes
Resources	Flipchart Markers
Training Materials	Example of "Most Significant Change"

### Introduction

This technique was developed because conventional approaches to evaluation were found to be inadequate with complex, participatory development programs. Conventional approaches tend to pay close attention to planned and predicted change, often using quantitative indicators. In this way, the design of monitoring and evaluation is shaped by what is *supposed* to happen. While this may be important for accountability purposes, as well as for learning, it may only provide a partial picture of what has actually happened.

A monitoring and evaluation approach that takes a retrospective look at what has happened and the significance of what has happened is a useful complement to approaches that simply track what was supposed to happen. It allows for uncertainty. It assumes that change evolves, a result of the interaction of many different factors, only some of which may be planned. Most importantly, it requires all stakeholders to think about why a certain change is significant. This is where real evaluation takes place. In this way, decisions that are made about how to move forward are informed by a sense of purpose rather than a bureaucratic requirement.

Instead of using quantitative indicators that have been decided on at the beginning of the program, the MSC technique involves the regular collection and participatory interpretation of "stories" about change. In this way, communities can:

- describe what they consider to be the most important changes they have experienced since they started working on a particular community initiative
- explain why they think these changes are significant (or why they are of value)
- explain how those changes came about (including who was active in bringing about this change)
- make decisions about how to continue with more activities that will be of value to this community

## Instructions on how to use this tool at the community level

### Step 1:

**Selecting “domains” of change:** Discuss with community leadership what kind of changes they expect to see. These can be very broad such as “changes in people’s income,” “changes in agricultural practices,” “changes in people’s attitudes.” From these suggestions, decide on 4-6 “domains” of change.

### Step 2:

**Deciding on the reporting period:** Discuss with community leadership how often reporting should be done. This could be monthly, every two months—often enough that it is useful for ongoing decision-making by the community, but not so often that it becomes burdensome.

### Step 3:

**Deciding who to involve:** It is often useful to include stories from outsiders who have been involved in this initiative such as NGO fieldworkers and local government officials. Discuss this with the community. Within the community, ensure that a diverse range of people are included: women, children, the elderly, the relatively well-off, the relatively poor.

### Step 4:

**Collecting stories:** With the help of community members, ask different members of the community to tell stories about what was the most significant change they observed, and why this change was considered so significant:

*During the last month (or whatever time period you are interested in), in your opinion, what do you think was the most significant change that took place in the lives of people participating in this community initiative?*

The first part of the story should be *descriptive*: what happened, who was involved, where did it happen, when did it happen?

The second part of the story should be *explanatory*. The respondent should explain why they thought the change was the most significant out of all the changes that took place in that month. What difference has it made already? What difference will it make in the future?

Record these stories, noting who told the story. It is important to collect stories from diverse members of the community. It may also be important to collect stories from outsiders such as local government officials and NGO fieldworkers.

### Step 5:

**Review and organize the stories:** With a representative group of community members, review and organize these stories into the “domains” created in step 1. Additional domains may have to be created.

### Step 6:

**Analyzing and summarizing the findings in a way that can be presented back to the community:** Try to draw out common themes, as well as differences in what people consider significant. Summarize the results. With community members, select a few stories that seem to capture the most significant change.

### Step 7:

**Verifying the findings and feeding it back to the community:** Give feedback to all members of the community for discussion and verification. This will be used to help them decide what to do next.

### Step 8:

**Sharing the findings with a wider audience:** A synthesis and summary of the findings can be presented to other stakeholders such as government, donors etc.

Note: While this technique produces qualitative data, another step could be to quantify the information. For example, let us suppose a significant change was the fact that a woman was able to get title to land. The next step would be to find out how many women had been able to do this. This information could be found in the government land registry office, or, if the community is small enough, by asking village elders, or community members. The important thing is that we do not waste time collecting quantitative information until we know what are considered the significant changes. The quantitative data may be important for informing local government or donors, and it may also be important for helping communities assess more precisely the effort required to get particular results.

### Instructions on how to use this tool during the training of trainers

Since all the participants have this ABCD training experience in common, the “Most Significant Change” technique can be used to learn from the experience they all share.

Ask the participants to get into teams of 4-5. In each team, every person should think about the following question:

- What is the most significant change for you since coming to this training?

All team members should then take turns to tell the team:

- The most significant change I have experienced since coming to this training
- A story that illustrates that change
- The reason why I think that this is THE most significant change

After that, each team should pick one story that they agree illustrates the most significant change and discuss why they think it is the most significant.

Then each team tells the whole group what is the most significant change they have chosen with a summary of the story and the explanation of why they think it is the most significant. Their findings can be written in summary form on flip chart by the facilitator.

Finally, the whole group has to pick the most significant change from those chosen by the different teams. Ask the participants to vote for “the most significant change.” Each participant has only ONE vote. Explain that the result of the vote is not as important as the discussion and debate about the changes that have taken place. By evaluating why various changes have been significant, they can make their choice of THE most significant. Sometimes this results in heated discussion. You might have to give the participants a chance to vote again in case they change their minds.

Ask the participants to discuss what they learned from this exercise.

Tell the participants that there are many more ways of monitoring and evaluating. Some other tools are provided below.



## **2.16. More Monitoring and Evaluation Tools**

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

### **Introduction**

An ABCD approach is not easy to evaluate for a number of reasons:

### **Measuring intangible changes**

An ABCD approach widens the definition of assets to include much fuzzier concepts than infrastructure and income, namely cooperation and networking, capacity to act, confidence, motivation, attitudes, the quality of institutional relationships, the ability to leverage investment, government responsiveness, organizational capacity, participation, learning, innovation, adaptation, and leadership. In other words, the process of organizing and taking action is part and parcel of the desired result or product. Changes in these areas and how they occur are not immediately apparent, but are equally important outputs of an ABCD approach.

### **Measuring the unknown**

ABCD is a living process, not a set of formulas or prescriptions based on linear thinking which attempts to put things in simplified cause-and-effect order. The outcomes of the process are unpredictable in principle. Ideally, it is the participants' responsibility to design and implement what they deem as important. Action plans can be abandoned and reformed; groups can be segregated by gender or age or they could even fall by the wayside altogether. These features make identifying predetermined indicators a fairly unrealistic undertaking.

### **Attributing observed changes to specific causes**

An ABCD approach encourages people to build on existing community assets (human, financial, physical, and natural), to create linkages with internal and external actors, and to tap into opportunities to transform these assets into new or strengthened ones. Given the number of actors and assets involved—both initial and emerging, and the intention of an ABCD approach to bring them all together, this tangle of causality and influence is understandably difficult to unravel.

### **Satisfying multiple stakeholders**

Evaluations are often designed to satisfy donors and can be extractive with little opportunity for participants to learn from them. Accordingly, the evaluation of progress has to be designed in such a way as to ensure that all the actors (community groups, NGOs, donors) obtain the information they need to inform their decision-making.

Included below are some tools that can be used at the community level.

## **Historical Trend Timelines**

Along a horizontal line drawn on flipchart paper, members of the local ABCD committee (or volunteers that have a good understanding of the entire ABCD process) describe the state of the community before the ABCD training, indicating what had occurred since the training, and articulated plans for the future. In particular, facilitators should ask participants to highlight achievements, challenges, and the roles of community-based and external institutions. Ask participants to circle the highpoints and low points of their experience (e.g. the red circles below indicated challenges and the green circles indicate successes).

## **Individual Interviews**

Facilitators can select individuals from several ABCD groups for interviews. Efforts should be made to carry out the selection in a statistically consistent manner in the communities involved (by taking account of, for example, gender or income level). All the interviewed persons can be asked to indicate things like:

- their family size;
- size and quality of their land plots, as well as their land use patterns;
- their livelihood sources such as wages, crops, and livestock sales;
- their education level;
- access to school and level of water availability for their household;
- type of their house
- changes they had experienced since the start of the ABCD process.

Aside from comparing the reported changes with the general trends observed at the group level, the evaluation team can use the data obtained from individual interviews as a baseline against which they can assess ABCD-related changes at the household level during subsequent evaluations.

## **Physical Asset Mapping**

The mapping tools introduced above as part of an ABCD process can easily be used as monitoring and evaluation tools. Sketch maps, for example, were used as a tool in the initial ABCD training to visually indicate physical assets within the community. The aim of asset mapping was to help group members identify those assets that could be used for community activities. Facilitators can present these maps again during evaluations, asking group members to add any changes that took place since the initial drawing. Group members can be asked to circle the changes that could be attributed to the ABCD process and to explain how and why these changes had occurred. You could ask community members to keep the maps and repeat this exercise in subsequent years.

## **Association and Institution Mapping**

During the initial ABCD training, group members are asked to list the informal, voluntary associations in their community and to discuss their relative importance and specific roles. This activity is aimed to pinpoint potential sources of support for the realization of action plans and to establish a baseline against which to measure whether the ABCD group has increased its capacity to organize. By revisiting

the lists, facilitators can determine whether group members have established new associations or whether the initially listed associations have acquired more members or expanded their activities.

In a similar vein, a baseline mapping of local institutions can be undertaken during the initial training to identify where groups can leverage additional resources or technical assistance for the completion of their action plans. By repeating this exercise at a later stage, it can be determined whether the ABCD groups had been active in making linkages with external institutions. By asking questions about how these relationships came to be, the evaluation team could also determine to what extent government agencies and NGOs have become more investment-oriented, rather than problem-focused, in their thinking.

It is important to note that there are often many NGOs and government programs operating simultaneously in the communities where you work, many of which are following a predominantly top-down, needs-based approach. Therefore, an increase in the number of external actors engaged with a particular community does not necessarily mean that its organizational capacity has improved or that NGOs and governments have become more responsive. It could, in fact, mean the opposite, namely that the community remains dependent on external inputs and does not build on the local resources. Facilitators must therefore probe into every linkage and determine whether it is a case of leverage, networking, or dependency.

### **Interviews with Local Government and NGOs**

Interviews can be conducted with local government officials and NGO staff to determine whether they perceive the ABCD group as being different from other groups in the area, and in what ways. Do they consider this group as more organized, resourceful, and motivated to act? Are its initiatives more successful? Does the group garner more support from the community, compared to other local groups?

### **Action Plan and Output Comparisons**

During the initial ABCD training, groups design action plans with specific outputs and divisions of responsibilities. In the course of the evaluations, each group's plans can be examined in parallel with what it had actually achieved on the ground to determine the extent to which they had guided the steps this group had taken.

While ABCD groups usually followed their plans closely, they were not bound to fulfill them, so a deviation from the planned course was not necessarily a negative sign. Indeed, the groups that were able to adapt to changing circumstances could be just as organized and resilient as those that followed their plans rigorously. These plans did, however, provide a glimpse into the group's decision-making and problem-solving patterns as well as the level to which it was leading the ABCD process or still depending on others to move its intended activities forward.

## 2.17. Final assignment

(Source: Coady International Institute)

Session Title	Final Assignment
Session Objectives	Provide time for facilitators to plan how they are going to integrate what they have learned into their work and life
Duration of Session	This can be an overnight written assignment or it can be done orally in groups (60 minutes)
Resources	None
Training Materials	Handout of the Assignment (provided in the Training Materials Guide)

### Introduction

If you are running an ABCD course for development practitioners or policy-makers, you may want to give them a final assignment to help them think through how they are going to share what they have learned with colleagues and integrate ABCD principles or tools into their work. This assignment can be discussed in small groups, written down on paper, or presented orally.

### Instructions: Example of a Final Assignment

*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?

## 2.18. Tips Moving Forward for Facilitators

(Source: NinnetteEliasov)

Session Title	Tips Moving Forward for Facilitators
Session Objectives	Provide practical advice about how to integrate ABCD into organizations and communities
Duration of Session	30 minutes
Resources	None
Training Materials	None

### Introduction

It is not easy to integrate and implement an asset based approach within a development field where the conventional (problem-focused) paradigm dominates. Donors, government and the NGO community continue to be needs focused and supply driven, particularly in today's globalized world where we are easily affected by the activities of international development agencies and the changing political and economic landscape. Communities have also been conditioned in the needs based approach and there are often a lot of resistance, apathy and dependency attitudes to deal with as well. Some tips are shared with learning partners regarding how they can take ABCD forward in organizations and communities.

### Input: Tips Moving Forward (also included in the Training Materials Guide)

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 of 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.



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

(Source:NinnetteEliasov 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 to invest responsibly 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
<b>Preventable diseases</b>	Examples of healthy families as positive role models
<b>Poor housing</b>	Construction skills, history of people working together, tradition of savings, vacant land
<b>Fatalism/apathy/dependency</b>	History of community-building activities (without relying on outsiders)
<b>Low incomes/productivity</b>	Entrepreneurial skills, artistic skills, Close to market, Active women’s group, Responsive local government, Positive relationship with local NGO
<b>Youth leaving</b>	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

## 2.20. Ripple Effect

(Adapted from Stephen Covey, 1989)

### Introduction

This tool is also presented fairly quickly usually as part of the closing session and the tips of taking ABCD forward in organizations and communities. It was developed by Stephen Covey and encourages participants to channel their energies on where they have most influence, trusting that their intentions will have ripple effects, sometimes reaching far wider than they could ever imagine.

### Instructions

Draw a small dot on the flipchart representing a stone that is thrown in a river. Ask the group what generally happens to the water. Draw circles around the stone showing the many ripples that are created. Some of these ripples might travel for over 2km reaching the river bank on the other side; some might even reach Cape Town!

On the outside of the circle you can write 'circle of influence' – something we all have. Ask the group where their greatest circle of influence is – who do they have the most influence over. It is ourselves of course. If I decide to stop eating chocolate or to stop watching television, I can do so straight away if there is a genuine will.

Our next greatest influence may be our children, our families and colleagues in our organizations. You can then draw another set of circles using a different colour and write 'Circle of Concern'. Besides our circle of influence, we also have a circle of concern – we may be concerned about the behavior of some politicians and some larger corporations. But we may not have any influence there. We may not know anyone moving in these circles or have any clout that would be noticed. Instead of focusing our energies on what we cannot directly influence, we can rather put our energy into our circle of influence and trust that there are ripple effects that will move out, sometimes much farther than we know. You can draw arrows from the centre outwards to represent this. Using an example of Nelson Mandela, one can show how a small rural boy initially did not have much of a circle of influence. Yet he now is known worldwide (there is even an international Mandela Day) – his effect has spread far and wide beyond what he could have imagined.

## **Section 3**

# **Process Facilitation**

### 3.1. Facilitation Skills: Introduction

(Source: This entire section has been provided by NinnetteEliasov)

Session Title	Facilitation Skills
Session Objectives	Learn the difference between experts and facilitators Provide tips, tools and methods for effective facilitation Learn how to design effective processes and training programs
Duration of Session	
Resources	Flip Chart Paper Markers
Training Materials	None

#### Introduction

This module looks at Facilitation Skills in the context of a development process. It looks at learning theory and process facilitation when you are using a transformative approach like ABCD. The module is structured as follows:

- What is Facilitation?
- Why do we need Facilitation Skills?
- Development Facilitation Theory
- Process Facilitation
- The Role of the Facilitator
- Process Design
- Workshop Design
- Techniques, Methods and Tools

### 3.2. What is Facilitation?

To facilitate, is to help something (usually a process) move along. The word derives from "facile" which is French for "easy". To facilitate, then, is literally to make something easier. Facilitation is the skill of creating a conducive learning environment where people are encouraged to fully engage, use their potential and drive their own development.

*“Facilitating is NOT teaching, NOT telling, NOT lecturing, NOT directing. Facilitation IS providing the resources and structures for (people) to explore, learn and develop” (Edna Rooth, Life Skills, 1995)*

The role of the facilitator is primarily to surface and unlock latent potentials within the group. This relieves pressure for facilitators to be the ‘expert’ for the wisdom already rests within the group. The emphasis is on encouraging learning partners to come together for mutual exchange. This is guided by a belief that knowledge is best gained through experience (experiential approach) rather than ‘taught’ by experts (banking approach). We will look at these two approaches to development facilitation.

### 3.3. Why do we need Facilitation Skills?

Almost any development initiative requires some form of facilitation, whether it is facilitating a meeting or a workshop. When we facilitate, we surface the latent knowledge and skills in a group or community and harness the potential that already exists for development. Such skills are therefore beneficial as every activity, if facilitated well, can have a positive impact. Even activities building up to an event can be important and should be well facilitated, because facilitation is really about learning and every time people come together, there can be a learning outcome.

Facilitation skills can increase our ability to manage projects and processes in a developmental way. Specifically, they better equip us to:

- tune into a group/community and customize the pitch and approach so that it is most suitable
- create a positive and conducive environment which can support collaboration and learning
- harness the knowledge, skills and creativity within a group or community around a particular action
- build collective consciousness and capacity for sustainability

Let us look a bit closer at the theory behind process facilitation or experiential learning, specifically the conscientization approach developed by Paulo Freire (in contrast with the 'banking' method).

### 3.4. Development Facilitation Theory

#### Defining Development

There are many different definitions and understandings of development. According to Anne Hope and Sally Timmel from Training for Transformation:

*"Development is a process in which a community of people strive to make it possible for all its members to satisfy their fundamental human needs and to enhance the quality of their lives".* (Training for Transformation, Book 1)

Development is a natural part of life and is happening all of the time. Any living thing is developing on its own because development is life. This is why some people might refer to developmental work as an organic (living) process which is ongoing.

As facilitators we might engage with a particular group or community at a particular moment in time. But they are in a development context with or without us and even our engagement will have ripple effects after we leave. So it is optimal to try and ensure that every engagement has the best possible intention and outcome whether it is a short meeting or an extended project or program.

#### The 'Banking' Approach

According to Paulo Freire (Pedagogy of the Oppressed) education is traditionally framed as "an act of depositing, in which the students are the depositories and the teacher is the depositor" (Pedagogy of the Oppressed 58). In this framework, a teacher lectures, and the students "receive, memorize, and



repeat." Freire explains that banking education is generally characterized by attitudes and practices, for example:

- the teacher teaches and the students are taught;
- the teacher knows everything and the students know nothing;
- the teacher thinks and the students are thought about;
- the teacher talks and the students listen-meekly;
- the teacher disciplines and the students are disciplined;
- the teacher chooses and enforces his choice, and the students comply;
- the teacher acts and the students have the illusion of acting through the action of the teacher;
- the teacher chooses the program content, and the students (who are not consulted) adapt to it;
- the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- the teacher is the Subject of the learning process, while the pupils are mere objects (59)

Paulo Freire (1921-1997) wrote *Pedagogy of the Oppressed* (1970), which contains his famous critique of the "banking concept of education" because this approach revolves around the actions of teachers who "deposit" knowledge into their passive students. Such teaching practices position students as passive receptacles, encouraging rote learning of isolated facts.

Freire embraced conscientization through "problem posing" and dialogic educational practices and Dewey emphasized the importance of active social learning environments, rather than one-sided lectures, and argued that learning involves the active construction of knowledge through engagement with ideas in meaningful contexts, not the passive absorption of isolated bits of information. Just as Freire maintained that education must engage with the language and experiences of learners, drawing upon their thematic universes, Dewey also argued that learning takes place within meaningful contexts that allow students to build upon knowledge they already have.

Both argue that educators need to understand the experiences and world views of their students in order to successfully further the learning process. Both associate learning with critical reflection and with actively seeking after truth and applying it to future problems. They also draw a connection between critical reflection and the fight against oppressive social conditions - linking reflection to responsible and ethical citizenship.

## Conscientization/Experiential Learning

Learning to perceive social, political, and economic contradictions is developing a critical awareness so that individuals can take action against the oppressive elements in society (Paulo Freire, *Pedagogy of the Oppressed*). According to Freire, knowledge cannot be gained through the banking method of teaching.

Freire defines "*knowledge [as] emerg[ing] only through intervention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other*" (Freire 1970:72).

Education, as the practice of freedom, must therefore begin by breaking the conventional roles of the student and the teacher (oppressed/ oppressor). This can be achieved through dialogue (the encounter of people in conversation in order to name the world), which has the effect of making the student/ teacher relationship reciprocal as one learns from the other. Freire's idea of "liberatory education" makes both learners and teachers of all. We are all participants in educating each other and ourselves.

Liberatory education works against the alienation of people from decision-making processes by generating themes which encourages reflective and critical thinking. This changes the role of the student from an 'object' to a 'subject'. It is a process of liberation, of humanization as it encourages people to make their own decisions, name and explore issues, and challenge their view of the world. Freire explains, "*Liberation is a praxis - the action of men and women reflecting upon the world in order to transform it*" (Freire 1970:79). Problem-posing or liberation education rejects the banking style of education as it is a style of domination, and moves towards the conscientization of people; a process of constantly breaking down constructed myths that captivate people in the roles of 'objects' in a world where only 'subjects' have power.

### 3.5. Role(s) of the Facilitator

Facilitators are "artists of the invisible" (Community Development Resource Association)

Within a development context, the facilitator plays a variety of roles, notably:

- Animator
- Educator
- Researcher
- Analyzer
- Catalyst
- Networker
- Broker
- Enabler
- Mediator

The facilitator is also a learning partner as every person has something to contribute and to learn.

## Important Considerations

Facilitation is a skill that is learned through experience and every facilitator discovers their own unique style. Some people are more passionate about facilitation than others, and some are more naturally inclined to take up the role. However, anyone can facilitate a workshop or process if there is a will to do so and they do not need to be an expert.

Facilitation brings out what already exists within the group and the person just needs to guide the process. It is the facilitator's role to structure and design the process and determine how a group will work together. The facilitator guides the direction of the process towards the agreed outcome(s), but leaves the content and nature of the process up to the group.

Although s(he) can express opinions and suggestions, the group is also encouraged to make decisions, so the facilitator tries to be as neutral as possible.

## Communication Skills

The ability to listen deeply and tune in with the group is key. This includes 3 levels of listening:

- listening to the self
- listening to the other
- listening to the environment

(LCLA, 2004)

Deep listening requires balance and harmony within the self. It requires a concentration not just on what is being said, but the intentions behind the words to what is 'between the lines'. Deep listening also requires that we suspend our judgment and give attention with an open heart ready not just to listen but truly hear the other.

Care should be taken to give clear instructions to a group for any activity and to demystify and simplify concepts used. The facilitator should also draw on the knowledge and expertise of the individuals and groups involved. Language is a key factor and translation should be used whenever it is necessary.

## Creating a Conducive Environment

The facilitator can create a conducive learning atmosphere and environment. The venue, seating, light, air, sound/noise, atmosphere, temperature and set up can all make a difference. Seating can also have a dramatic effect on the atmosphere created in a meeting or workshop.

Ideally the space should:

- be easily accessible
- be comfortable

- be large enough to accommodate everyone
- have sufficient air and lighting

Having a conducive setting is important. However, sometimes there may not be many options available. By sitting in a circle (where possible), one immediately creates a relaxed atmosphere and sense of intimacy. It is also easier for the group to make eye contact and to encourage participation.

Proper introductions are also important as well as giving clear information about the purpose of a meeting or workshop as well as the time frames you will be following. The facilitator's attitude, style and personality also set a tone.

## **Establishing Trust**

It is important that the facilitator is open about the process and its objective. The methodology should be clear upfront as well as the various roles and responsibilities. Invite questions or concerns before a process begins and throughout so that everyone has realistic expectations. Address the issue of confidentiality and possibly set 'ground rules' at the beginning. It is important that trust be established, but it cannot be forced. It will grow naturally as mutual respect is fostered.

Expressing one's humanity is a key aspect of building a positive relationship that is balanced and supportive of a developmental and people-centred approach.

## **Establishing Norms ('Ground Rules')**

It may not always be necessary, but often as a first activity, the facilitator can agree on 'terms of reference' / norms or 'ground rules' with a group. In other words, what needs to be in place for everyone to best work together (e.g. respect, active participation, punctuality, cell phones off, commitment to decisions etc.) These norms should be reinforced to help make the process run more smoothly.

## **Appreciative Inquiry**

Appreciative Inquiry simply put is a way of asking questions and surfacing the positive "life giving" and "generative" forces in a system. It is a collaborative systems-wide approach that is based on the understanding that people construct and create meaning about the world through their interactions.

Appreciative Inquiry strengthens people's confidence in their own capacities and can inspire collective action. By focusing on positive and energizing experiences (rather than the conventional problem posing approach), facilitators start to unlock positive energies and encourage people to look at themselves in a more empowering way. This naturally builds confidence, pride and a unified spirit.

Appreciative questions can include:

- What are you most proud of?
- What has the community achieved together?
- What are the strengths of the community?
- What have been some of the success stories in relation to community safety?
- Who are some of the local heroes? What makes them special?

The 'life giving forces' are unlocked through the simple act of appreciative inquiry and can become important forces to energize and sustain a development process.

## **Scribing/Documentation**

Have enough material ready to visually document the discussions and main outcomes of the training(e.g. marker pens, flipchart, cards, pens and notepads). Scribing is a skill in itself and can be an effective way of:

- recording workshop/ event proceedings
- capturing important points raised as a reminder to the group
- reinforcing learning visually
- documenting decisions
- providing references for recap and grounding sessions

The scribe may be the facilitator. This is usually easier if the facilitator can multi-task and listen and facilitate at the same time. It can also be another person.

Only key words should be written up in a way that is clearly legible to the group rather than long sentences. Colour cards can be useful to summarize key points and track processes through visual organization and colour coding.

## **Self-Preparation**

Self-preparation is very important so that those guiding the process are able to critically reflect on themselves and their attitudes. A humble attitude and willingness to learn can be beneficial in process facilitation as the facilitator is likely to establish a natural rapport and alignment with a group.

Confidence is an important attribute in facilitation in terms of a capacity to be expressive, assertive and contain a process without being shy to guide the group. However, this does not mean that the facilitator needs to be overbearing or arrogant. Facilitators should rather feel free to bring their full self into the group and to be upfront about their own strengths and experiences. If there is an aspect of the process that is beyond the facilitator's field of expertise, then the facilitator should be honest about this limitation and rather source a guest speaker to give specialist input.

It is this kind of authenticity that actually builds good relationships between a facilitator and a group, without undermining the facilitator's authority as the designer of a process.

### 3.6. Process Facilitation

*"A good process will always yield a good outcome."*

#### What is Process Facilitation?

Transformative development is a process and not an event. It is usually a very slow and unpredictable process and often the greatest impacts are intangible (e.g. leadership or trust). This is contrary to the tendency in the sector to focus on short term projects and tangible impacts.

A process is a learning rhythm: it has an initiation, stabilization and mutation stage – it shifts from one form to another in continuous cycles.

A well designed process provides containment, a structure for group development, yet at the same time allows enough flexibility within a framework.

A good process will always yield a good outcome. It is a matter of trusting the process and allowing each step to guide the next. What is important is that the facilitator is able to customize each process to meet the unique dynamics of the group. The art is to provide structure yet be adaptive at the same time.

Although one maintains some form of structure in facilitation, the facilitator must also be guided by the group and should be able to adapt to what is unfolding. This is true Process Facilitation.

### Process Design

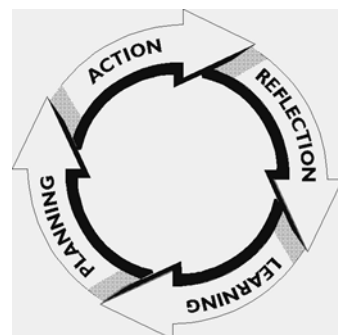
There is no one set way to design a good development process. Each process has a life of its own and an innate guiding wisdom.

The action learning cycle is however a useful tool that can frame any process whether it happens over just a few hours (like a meeting) or over a few weeks:

#### Step 1: Planning

Planning sessions with the people responsible for the training to clarify:

- the purpose of the workshop/ event / intended outcomes
- who is responsible for overall co-ordination
- the budget/ resource allocations
- logistical arrangements, e.g.:
  - venue
  - transport
  - catering



- stationery
- photocopying
- registration
- photos/documentation
- multi-media

Planning should ideally be done well in advance and responsibilities should be clearly delegated. Ideally, community groups and other partners should be involved from the onset of the planning process for meaningful collaboration. Circumstances constantly change, which means that plans need to be continuously adjusted and updated. The coordinator of the training should immediately negotiate and communicate any changes with key stakeholders.

### **Step 2: Action**

The training takes place. It is never exactly according to plan but hopefully it runs smoothly and successfully. There is constant co-ordination throughout the action and the coordinator may need to be flexible and innovative, particularly in community development processes which are often unpredictable. The action should be well documented ideally with one person facilitating and another scribing/ documenting the proceedings.

### **Step 3: Reflection**

Partners gather to reflect on what happened and how it was received.

### **Step 4: Learning**

Most importantly, lessons are learned and improvements discussed as part of a **Way Forward**.

It is really Steps 3 and 4 that define a developmental process and embed a reflective learning component. Each step informs the one to follow setting in motion a learning rhythm which begins to guide itself with an increasingly logical flow. The process facilitator 'holds the threads' of these steps together, reminding the group of what was said and agreed upon before. Hence the process provides a framework in which everyone works and keeps the group on track. The facilitator does not need to stress much and feel pressure to bring all the ideas, but simply holds together a good framework designed to harness the knowledge embedded within the group (of which the facilitator is also part). The facilitator may need to bring or organize specialist input from time to time, but is really tasked with keeping the action learning process in motion rather than filling it with any particular content. S(he) just needs to 'trust in the process', or in other words, trust that the group will find a positive and beneficial methodology – one that is naturally unlocked through a learning process.

### 3.7. Program Design

Every training will have its own unique purpose and design. However a general format for a one day workshop could look as follows:

Time	Activity
8:00-8:30	Registration
8:30-9:30	Welcome and Introductions Purpose Expectations Program Preview
9:30-11:00	Session 1
11:00-11:30	Tea
11:30-13:00	Session 2
13:00-14:00	Lunch
14:00-15:30	Session 3
15:30-16:00	Recap and Reflection Check Out

The format would remain similar for a program extending over a few days, though each morning may start with a check in and recap.

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- [www.wilderdom.com/games](http://www.wilderdom.com/games)



### 3.8. Facilitation Methods and Tools

Experiential learning is supported by a range of participatory methods and tools which can be used in combination in a developmental process, depending on what will be covered in the training and the desired learning outcomes. These methods include:

- Role Play
- Games
- Activities in groups or individually
- Creative writing/ art
- Films/ media

The choice of methods and tools will depend on what you want to achieve and on the group dynamics. The following tips and ethics can be considered when facilitating:

- Honour each group member
- Assume that some wisdom lies behind every contribution
- Demystify the facilitator's role so as not to be perceived as the authority
- Seek agreement from everyone and use collective decision-making processes (consensus) unless there is agreement by everyone to do otherwise
- Use humour without belittling people
- Do not use facilitating techniques to control the group's direction, but to help the group work together to reach its goals
- Trust the group: have an attitude of confidence that the group's resources are sufficient to achieve its objectives
- Take an interest in what people have to offer
- Be aware, listen, look, and sense. Be 100 percent present.
- Be punctual and professional
- Mix freely with all participants; do not position themselves with one group (gender, age, ethnic, etc.);
- Be assertive but not overbearing: know when to intervene decisively
- Be comfortable with conflict and always encourage it to be expressed openly. Disagreement is the natural result of different personalities, views, and opinions and can deepen the group dynamic
- Understand the overall objectives of the group
- Encourage the group to keep going during long or difficult processes by affirming progress and acknowledging completion of tasks
- Be natural, allow your personality to be expressed.
- Try not to be too long winded and talk too much: get the most from the group
- Be in constant contact with a group and avoid barriers
- Be non-judgmental and tolerant
- Encourage group reflection after activities

## Tips and Tools for Facilitators

Process Design	
Introductions	Use name tags, energizers, introductions, go over the training objectives.
Expectations	Find out the expectations of the group in plenary, in pairs, using cards.
Preview	Give a broad outline of the program and what will be covered.
Seating arrangements	Remove barriers; ensure sufficient light and air so that participants feel comfortable; create a sense of closeness between the facilitator and the group; shift seating to grow the group dynamic.
Keep it simple: less is more	Design with quality in mind rather than quantity (e.g. covering less content properly rather than superficially overloading the group).
Good prior preparation	Prepare mentally, physically and spiritually. The facilitator should also know the subject matter well.
Simple	Keep the language, inputs and examples very simple so that everyone in the group understands. Use definitions to define core themes and terminology.
Inputs in the morning	If possible, use the morning session for delivering key messages (inputs) and spend more time working in groups (with short inputs) in the afternoon when the energy of the group is lower.
Managing diversity	Be aware of the different levels of understanding in the group: culture, gender, age, language, etc. Facilitate accordingly and use this diversity for rich learning.
Time management	Contain the sessions to focus on chosen topics and learning outcomes. Manage time in a way that allows for some flexibility but also keeps the group focused and on task. Do not pack the program with too many activities or push the pace too much. Be open to organic learning.
Creativity	Be creative, using colour, games, stories, role plays and other means to illustrate and bring content to life ('artists of the invisible').
Use breaks strategically	Use breaks strategically to frame a session. For example, if the group is discussing a controversial topic, a break might be a good idea so they can continue discussion over tea. Breaks can also ground the group before making an important decision.
Conducive environment	Ensure that there is an open, safe and comfortable learning environment where people feel free to engage and express themselves.
Grounding session	Provide an open space to deepen learning by recapping content already covered or responding to specific questions about the content.
Recap	Summarize content already covered to maintain links between each session and the program as a whole.

### Important Facilitation Skills

Linking	Connect sessions and themes, making links and emphasizing the points made over a number of different sessions
Containment	Provide structure, guidance and boundaries for the group. Bring the group back on task when they waiver.
Observation	Be very aware of the group dynamic, who is participating and how the content is being received based on body language and other factors.
Scribing/ Writing	Write clearly, using different colours and in point form to track the process and important areas covered.
Intervene/ innovate	To regenerate the group, guide it back on track or meet an emerging need, the facilitator may need to make an intervention (e.g. reflect back to the group what is being observed at that moment) or innovate to accommodate something that the group might have requested. Creativity and innovation is part of the art of facilitation.
Listening	Listening to participants is vital, but also of importance is listening to the self, the energy field and atmosphere. Sometimes, you will need to consciously suspend a critical inner voice that may push facilitation into ego. This often reveals the group dynamic and what may need to be introduced to shift it so that it becomes more conducive.
Recap/ Summary	Going over content is important and allows facilitators to check levels of understanding. Summarizing is also vital, especially when a lot of ground has been covered and there is high intensity.
Language	Participants must feel free to express themselves in their own mother tongue. The facilitator can also check whether translation is required.
Encourage self-organizing	Over time, the group can be given more responsibility and start guiding their own process with the facilitator moving into a more supportive role.

### Group Dynamics

Pairs	Share with a partner: it is useful when there is a short time available and you want both to have chance to speak. This can be nicely combined with 'fish bowl' (explained below).
Small Groups	Enables participation but can be time consuming for report backs. The number of groups should depend on the size of the group (5 –6 is optimal) and the time available.
Popcorn	Allow for random responses in plenary without any order or direction from the facilitator.
Buzz Group	A short, 2 minute brainstorm or discussion with a partner or in threes, which allows facilitators to get a quick gauge where the group is in their understanding about a particular topic
Plenary	Open space where everyone is present to share and listen. It is an important mechanism for building shared understanding and consensus within the group, but tends to be dominated by a few voices. It can be mixed with pairs, buzz, go around (explained below) or other techniques to make the training more participatory.
Go around	Each person has the chance to speak
Prayer	Prayer often creates positive energy and brings people to a common ground. It should not be imposed and the group should decide if and how they pray. This may not be appropriate if there are people of different beliefs (or no beliefs) or if deep divisions exist between religions.
Check-in	Each person shares how they are feeling generally and about the process either in plenary (time allowing) or in pairs/check in groups. The tool helps to build the group dynamic and is also important for surfacing unexpected issues, questions or areas where there is a need for more clarity. Check ins help to guide the process.
Ground rules	This is a common practice to set guidelines for the group process like respect, listening, participation, punctuality, confidentiality (and reminding people to turn their cell phones off!). Setting ground rules are not always necessary, however, because they often tend to be common sense.
Fish bowl	An inner circle of chairs is created facing outwards. Opposite the inner circle is an outer circle of chairs facing inwards. Participants sit opposite one another and the facilitator poses a question for them to discuss before rotating either the inner or outer circle so that people swop places. Within a short period of time, participants are able to interact and the movement often creates positive energy.

Time prompts	Use when one participant is dominating or when there are signs of boredom.
Form	The group is still forming and has a positive (though superficial) dynamic. People are being cautious and trying to make a good impression.
Storm	People relax and start to show more of themselves and their true thoughts and feelings. Cliques, gossip and conflict can sometimes arise as people become more honest and open and challenge one another's worldviews. Sometimes storming is provoked by someone leaving or joining the group.
Norm	If a group is able to manage the storm (described above), they generally develop norms, values or policy to stabilize and mature as individuals and as a group. This may include clarifying roles or terms of engagement.
Perform	The group is on track and delivering on its mandate or task at hand.
Transform	A group that has been performing together well for a long time can become quite profound and have ripple effects beyond the original intention.

<b>Activities</b>	
Inputs/ Presentations	These should not be too long and should be well prepared and creative (using audio visual, for example). <del>where possible</del>
What we know/ what we want to know	The group always knows something: start by finding what that is about the topic and what they would like to know. This becomes an agenda or checklist for the session.
Story-telling	Use an appropriate story or make one up to illustrate a theme.
Definitions	Ensure that key words are defined as these are the building blocks of any session and often contain the essence of the content.
Video/ photos	Use audio visuals where possible to demystify concepts and bring the content to life.
Comparing past and present	This promotes critical thinking through inquiry: Was it always like this? How is it different now? What led to this change? What are the ripple effects?
“But why”	This promotes critical thinking by digging deeper beyond surface level issues and getting to the root.
Case studies	A lot of learning can come from a good case study, which can give a global perspective of a whole process in a short space of time. Case studies should be relevant to the local context.
Guest Speakers	Guest speaker (especially from within the community) are important motivators. Peer learning should also be encouraged. Although protocols need to be followed, ‘official’ speeches should be limited as they can be boring and intimidating.
Dialogue	Dialogue allows for deeper engagement around a topic where there is little direction but each person is encouraged to speak out. As the dialogue deepens, a shared meaning is created within the group.
Solo time	Sometimes it is better or even necessary to ask individuals to spend time alone to reflect on their thoughts or about a specific topic. This may be preparation before group work, for example. It is particularly important when sensitive or confidential matters are being discussed which people may not want to share openly in a group. For strategic planning and visioning, it can enrich the process to have solo time preparation beforehand. This ensures that each person is heard.
Debate	A constructed debate of two opposing views or positions can be helpful in stirring up discussion about a particular issue and agitating the group. It can also be done as a role play and provide structured fun time.

## 3.9. Some Tools for Demonstrating Effective Process Facilitation

### Defining a Process

(Source: NinnetteEliasov)

Session Title	Defining a Process
Session Objectives	Come to a common understanding of 'process'  Understand that process <i>and</i> results are equally important  Deconstruct a 'process' from participants' own experience
Duration of Session	60 minutes
Resources	Flip Chart Paper Markers
Training Materials	None

#### Introduction

Transformative development is a process and not an event. It is usually very slow and unpredictable and often the greatest impacts are invisible (like the development of leadership and trust). The tendency of the development sector rooted within a needs based paradigm has rather been to focus on short term projects and impacts which can easily be seen and measured (like the building of a school or the number of jobs created). Although these impacts are also important, development processes that are needs based have often encouraged dependency and undermined local initiatives. This maybe why the results are not always sustainable (jobs get lost, buildings get vandalized etc.).

A process can be a learning rhythm and a consciousness-building opportunity – it does not only have impacts when a project is implemented, but can touch people's lives from the very beginning in the way it is designed and managed. With an ABCD approach especially, the process is key; for a good process always yields a good outcome. It might take some time before there is evidence of implementation of ideas, but in the meantime relationships can be deepened and paradigms shifted to tackle poverty of mind and spirit at the root.

The opposite is also true. If a process is driven from the outside in, it cannot also be community driven at the same time – at best it can be a good partnership where both partners have a balanced voice. A process designed by an external 'expert' and framed within a needs based paradigm will probably have the unintended consequences we mentioned in the previous section, even if some ABCD tools are used, because the very paradigm on which it is based is not ABCD.

## Activity 1: Electric Current

### Instructions

Ask the group to stand up and form a circle. You will give two instructions, when it is someone else's turn to play the game, they can feel free to add another instruction as the game goes along.

Explain that there is electricity moving through you which you will pass on to the person standing on either your left or right; they in turn will pass it on so that it moves around the group. The instruction is that you will move it with your left hand and any sound you decide to make up to move it left and the same for the right hand to move it right. The person will use the same action and sound to move it along.

The second instruction is that if the current is coming your way and you wish to stop it and change the direction it is moving in, then you will push both elbows down and use a different sound. This means the current stops at you and you can then change its direction. For example if it comes to you from the left, you can use both elbows in a stopping gesture and say the noise 'boing!' This will stop the current. You can then use your left hand to send it back to the left (instead of carrying on to the right as it would have) using the sounds for moving the current along.

When the current comes to someone and they wish to add a rule – maybe kicking it with their leg to the person opposite them, or using their head, they should show the action and sound to be used and explain to the group what is going on.

With so little information, the game can start. Usually a practice round is necessary as people get it easily wrong. As the current starts moving, people tend to get more spontaneous – kicking the current, using their hips or bouncing it on the floor, for example. Sometimes even two currents are at play at the same time. More often than not, chaos and even conflict erupts as some people take it on themselves to correct others who they think are doing it wrong, or people are doing their own thing and communication breaks down.

Other times the current gets stuck between a few people and does not even reach the others so they feel left out as they have not had a chance to play. There are also times when the current has been thrown to someone without their knowledge and no one knows what has happened to it. The game is at a standstill.

Allow whatever is happening to happen without intervening as a certain amount of chaos might be good for the learning that follows. After about 10 minutes, you can stop the game and ask everyone to sit down.

In the debrief, ask the group to define what they understand to be a process. Most often people say "it is a continuous thing", "it involves steps", or "it has some logic to it". Then reflecting on the game, you can ask what we can learn about development processes from the activity. Usually the importance of communication and information flow is highlighted as key to a good process. Conflict and confusion often erupts when these break down or when people just start doing their own thing. You can also reflect on your observation and make linkages. For example, processes often move too quickly and people get lost. Sometimes they get stuck between one or two people who do not perform tasks and



the whole process breaks down, like an electric circuit that is broken. Some people know what is happening and others do not. Some do not even get a chance to be involved.

You can deepen the definition by comparing a process to a river. A healthy river brings life and like a healthy process should have a stable flow – not moving too fast (as it can flood and cause destruction on the way), and not too slowly (as it can lose energy, dry up and become stagnant water). A process moving too quickly can cause chaos and confusion even if deliverables are met; these are hidden costs which are not always considered. A process moving too slowly may get boring and people might lose interest as they cannot see any benefit. Maintaining a healthy flow of energy, information and communication is key to process facilitation work.

A well designed process can provide a container and structure for asset based community development, yet at the same time should allow enough flexibility and adaptability to shift and change where needed. The art is to provide structure yet be adaptive at the same time. A good process will always yield a good outcome. It is a matter of trusting the process and allowing each step to guide the next.

## **Activity 2: Process Review**

### **Introduction**

With an ABCD approach, there is no ‘expert’ but rather citizens (human assets) sharing the expertise what they have. Paradigm shifting may require a lot of input from the facilitator due to the nature of the content designed to expose and shift paradigms. This module is much more universal and can be done in a very participatory manner with the facilitator giving minimal input. This activity relates directly with the group’s understanding of processes and gives an opportunity for everyone to share in more detail the work that they have been involved in. It also sometimes reveals interesting lessons and themes about inside – out versus outside – in processes, confirming what has been learnt about previously.

### **Instructions**

Divide the group into smaller working groups. The way you do this will depend on the nature of the group: it can be by organization (if there are a number of people in the room representing the same organization); by sector (e.g. those working with women, youth, HIV/AIDS etc.); by the area they are coming from; or randomly. Ask each person to share experiences of development processes they have been involved in. They could be good experiences or not so good experiences; it does not matter as there is learning to be drawn out from both. The same is true whether it was community initiated, or one initiated by an external agency.

Once stories have briefly been shared, the group must choose one person’s experience and list the steps in the process from start to end. What happened first, what happened next etc. The steps should just be named but not expanded on in too much detail. For example, one can say a community meeting was called. It is not necessary to list where it was or who was there. Give the groups about 20 minutes for the initial discussion and another 20 minutes to map out their chosen process. Each group will then have a chance to present their processes in plenary.

After the presentations you can ask the group to draw out the major themes and lessons in light of what has been touched on so far. You can also reflect on what is emerging for you. For example, often processes that failed confirm the usefulness of the Ladder of Inference (**see page**) as people may have

made assumptions that proved to be false. Processes that did not bring sustainable impacts may have been externally driven or held by a small group with others on the fringe having less interest and involvement, especially when resources ran out. There are always clear examples of ABCD processes which are community driven and where people have used the assets and resources they have.

This is an opportunity to remind the group that ABCD is not new and is happening in communities all the time. You can also reiterate that there are no experts in ABCD, that all have something to offer and share as the presentations indicated. This activity is a good opening to also share a case study of an ABCD process as another idea of a method which can be applied (without in any way undermining the natural and organic way in which people are self-organizing).

### 3.10. Expert or Facilitator?

(Source: Coady Institute and SEWA)

Session Title	Expert of Facilitator?
Session Objectives	Compare and contrast behaviours of experts versus facilitators in stimulating community-driven development
Duration of Session	30 minutes
Resources	None
Training Materials	Expert and Facilitator role plays

#### Introduction

Facilitation skills are one of the most important factors in stimulating community-driven development. Facilitators must be dynamic, motivational, know when to step in and know when to stand back and understand that their contributions to the community development process may be more intangible than visible. This role can run counter to the traditional way that development professionals have been trained. This exercise will help participants distinguish the difference between facilitating community-driven change and change that is imposed by outside institutions or experts.

#### Instructions

Begin by dividing the participants into two groups for a role play. You will come to each group to explain their role (without the other groups knowing anyone else's role).

- Each group will have several minutes to prepare a role play based on a role that you will give them. The two roles are:
  1. an expert who comes in to tell the community what to do;
  2. a facilitator that helps the community in coming up with their own idea.
- Each group should select one person from their small group to play the main role and the others in the group will be the members of the community.

Have each group present their role play to the other participants. Once both groups have presented, take some time to discuss what they say in the role plays. Emphasise the difference between teaching/telling people what to do and think and facilitating a community group.

To conclude, ask participants to say a few words about what facilitators do. Examples of responses are found below:

- they get things moving in a community
- they bring people together to help increase collective economic activity
- they build trust
- they encourage participation
- they facilitate discussion and decision-making
- they help things run smoothly

**Expert Role to be given to group 1** (can also be found as a handout in the Training Materials Guide)

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

### 3.11. Linking “Community” and “Mobilizing”

(Source: Coady International Institute)

Session Title	Linking “Community” and “Mobilizing”
Session Objectives	Define community Identify the qualities of good community mobilizers
Duration of Session	30 minutes
Resources	Flip Chart Paper Markers
Training Materials	None

#### Introduction

The presence of strong local leadership (formal or informal) is important at the community level because it is local leaders who must drive an ABCD process, not an NGO or government staff. These leaders can inspire people into action and can help mobilize local resources. For this reason, these people are sometimes called “Community Mobilizers.” In this activity, we explore real life examples of these kinds of leaders and their role in an ABCD process at the community level.

#### Instructions

Divide the participants into two groups.

- Ask one group to discuss what it means to be a “community”:  
What are some examples of community? Is a community only a geographic grouping or can a community be made up of other groups of people? Invite the group to draw a picture of what they understand to be a community.
- Ask the other group to discuss what it means to be a person who can “move” people (“mobilize” people) to get things done in a community. What are some of the ways to do this? Do they know people who are good at doing this? What kinds of things do they do? What are some of the things that stop a community from moving ahead? Invite the group to draw a picture showing what it means to mobilize a community.

Bring the two groups back together. Ask them to show and describe their drawings about what it means to be a “community” and what it means to be a “mobilizer.” Try to make as many connections as you can between the concept of “community” and the concept of “mobilizer.” For example, the two drawings may look something like this:

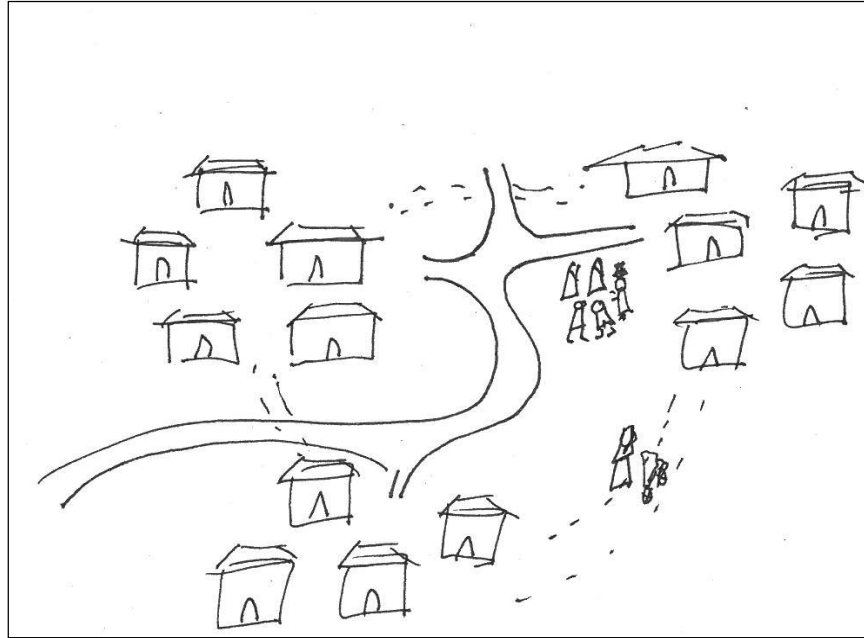


Figure 14: Community

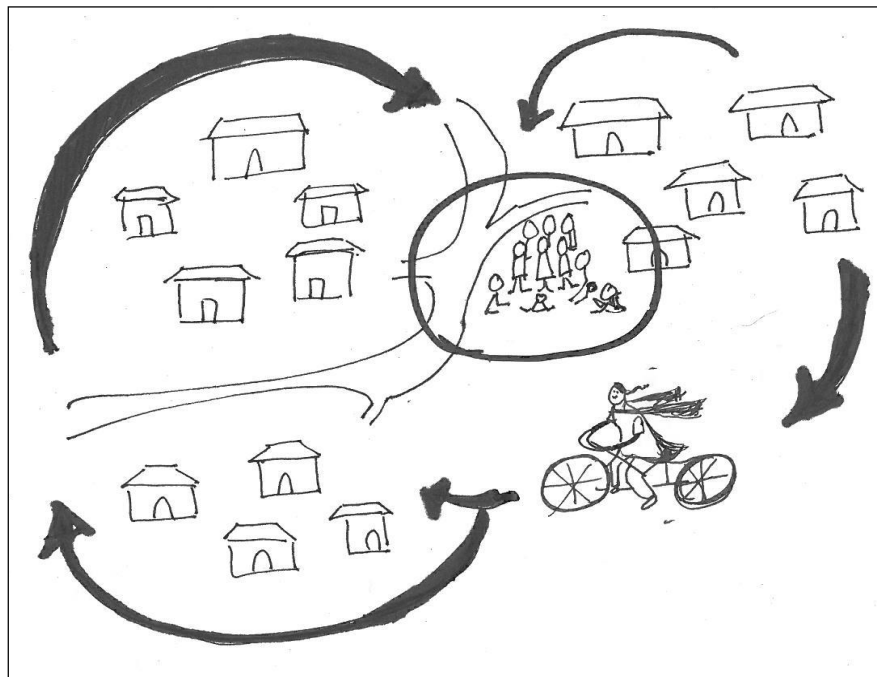


Figure 15: Community Mobilizer

Allow some time for discussion and reflection on the role of community mobilizers.

### 3.12. Creative Tension

(Adapted by Ninnette Eliasov from Peter Senge, [www.solonline.org](http://www.solonline.org))

#### Introduction

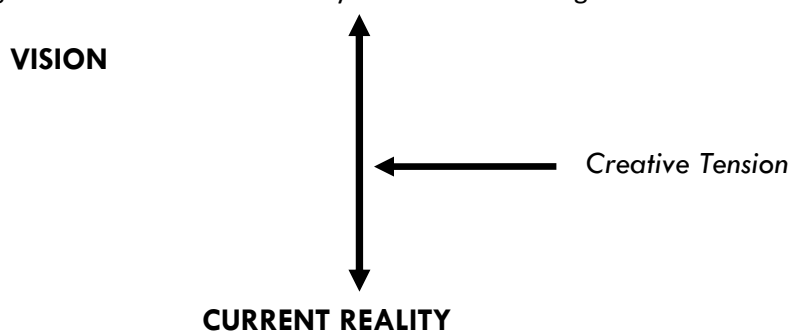
This tool is very simple but profound at the same time. It shows how tension comes to us from seeing the truth about where we are at present (our current reality) in relation to the vision that we have. It is presented as a short input/demonstration to encourage learning partners to be aware of this tension and to channel it creatively so that they do not inherit poverty of mind or spirit.

#### Instructions

Draw a chart as indicated below. Explain that being conscious is being aware of the current reality (Development Industry etc.) yet also holding a vision for an abundant future. This can create tensions within. Using an elastic band, hold the one end at the current reality at the bottom of the chart, and pull the band to the top (vision), creating tension within the elastic. The greater the distance between the current reality and vision, the greater the tension will be (you can stretch the band even more to illustrate this). Ask the group what will happen if you keep on stretching the elastic band – obviously it will eventually snap. The same is true for us and we often feel tensions as stress within. Ask the group what happens if we just had knowledge of the reality but not vision – one is likely to be a cynical and negative person. Whereas if one just has a vision only and no understanding of the current reality, then one might be idealistic or a dreamer. So it is important to have both in mind yet be able to manage the tension that will inevitably arise. Ask the group how the tension might minimize. There are 2 ways:

- by raising current reality toward the vision
- or by lowering the vision toward current reality

Individuals, groups, and organizations that learn how to work with creative tension learn how to use its energy to move reality toward their visions. You can demonstrate the power of creative tension by stretching the band minimally and asking someone to pull on it – there is no sound. As you reach the right tension and they tug on it a sound eventually comes, just like a tight guitar string. String instruments in fact require a certain amount of tension before the beauty of their music can be heard. You can link this to the South African experience and how the struggle for liberation created freedom songs, poets and artists who channeled their own tensions creatively. According to Peter Senge, leading through creative tension is different from solving problems. In problem solving, the energy for change comes from attempting to get away from an aspect of the current reality that is undesirable. With creative tension, the energy for change comes from our vision, from what we want to create and tapping into the incredible creativity of the human being to achieve this.



### 3.13. Energizers and ice-breakers that reinforce ABCD principles and team-building

(Source: Coady Institute and NinnetteEliasov)

Session Title	Energizers
Session Objectives	Learn several quick activities that will re-energize participants when energy is low and reinforce ABCD principles
Duration of Session	Various
Resources	Flip Chart Paper Markers Paper
Training Materials	None

#### Introduction

Below you will find several energizers that you can use to bring energy levels of participants back up. It is useful to conclude each one by tying it back to themes explored in the training program.

#### Compliment Cards

Give each person a marker pen as well as a post card to tape to his/her back. Then instruct the trainees to walk around the room and write on the other trainees' post cards. They should write one sentence saying something they liked or admired about the person wearing the card. They can write about a general characteristic – such as friendliness or generosity – or they can refer to a specific example of something that occurred during the course of the training. This casual mingling and writing should continue until everyone has at least three sentences written on her card. Then you can ask all the trainees to sit down and remove the cards from their backs and read the anonymous compliments! On a piece of paper, write down one thing that no one in the room knows about you.

#### Whose Story is it anyway?

This exercise is good to do mid-way through the training when participants have gotten to know each other a little bit. Depending on the size of the group, it can take up to an hour so you may want to divide the group in two or provide enough time for the group to finish. Give participants a piece of paper and a pen. Ask them to write one unique thing about themselves that no one else in the room knows (and they don't mind that others find out eventually). It could be a unique experience (they climbed a mountain or met someone famous) or a unique characteristic that they have (maybe they can roll their tongue or do a backflip). Their story should only be a couple of sentences and must be kept a secret. Ask them to fold their paper so no one can see it. As the facilitator, collect these stories and put them in a hat. Mix them up. Bring the hat around to participants and ask them to take one story. If they get their own, tell them to put it back in. Allow one person to read the story aloud and then let the group guess whose story it is.

#### Symbols of Good Leadership

Ask the participants to go out of the room, roam around for ten minutes, and pick up two things that would symbolise qualities of a good leader. After ten minutes, call everyone back. Ask all participants to present their ideas creatively. Invite them to bring their symbols into the training space each day as a reminder of how they understand good leadership.

### **Why? Because?**

Give half of the group a piece of green paper (or any colour you choose). Give half the group a piece of yellow paper. Ask those with green paper to write down any question they want starting with the word "Why..." (e.g. why is the sky blue? Why am I so hungry? Why is there poverty?). Ask those with a piece of yellow paper to write down any statement they want starting with the word "Because..." (e.g. because I said so, because of something you did, because your dog bit me). Line those with green paper opposite someone with yellow paper. Ask the person with the green paper to ask their question (Why...?). Then have the person with yellow paper respond (Because...?). Usually, the question and answer do not make much sense. When everyone has read their pieces of paper, ask the group to vote on the pair whose question and answer made the most sense.

### **The Human Knot**

Invite the participants to stand and form a circle for "The Human Knot." Participants stand in a circle, shoulder to shoulder, facing in. Each person takes the hand of someone on the opposite side of the circle. Your hands should be with two different people. Through communication and a series of twisting movements, without letting go of anyone's hands, the group tries to return to a circle. At the end, some participants may be facing a different direction than when they started. Some may form several smaller circles. The object of this game is communication and the goal is to return to a circle without letting go of the hand you are holding at any time.

### **Team Drawing**

Divide into groups of 6-10 participants. Give each group a piece of paper and a coloured marker. The first person in each group begins to draw something. After 30 seconds, the training leader says "change," and the paper (incomplete diagram) and marker are handed to the next person in the small group. This person continues to build on the first part of the drawing. Play proceeds by having the drawing passed around every 30 seconds until all members of the small group have tried to complete it. Group members cannot talk or gesture to each other with their hands. They can use facial expressions and other body movements to try and indicate what is being drawn. Once the time limit has been reached, they share their drawing with another group, which must try to guess what has been (or was intended to be) drawn.

### **Communicating without Speaking**

This team-building activity is built on working out a non-verbal communication system. Divide into teams of 6-10 participants. Each team should devise a secret, non-verbal way to communicate with each other that allows a simple piece of information (a single digit between 0 and 9) to be passed among all of the team members. The number must be conveyed using non-verbal, secret signals (it cannot be spoken, mouthed, written, signaled by holding up a number of fingers, or "tapped" out by fingers, hands or feet). People should be encouraged to use facial expressions and eye contact. Give the team up to



five minutes to devise their secret code. As the training facilitator, you should then whisper a number to someone in each different team. The team begins the process of communicating this number among all team members at the same time. When a team member believes they have understood the number, this person sits down, away from the rest of the team. When all team members are seated (or when a pre-determined time has been reached), the game is over. Finally, as the training facilitator, you need to check in with each member of each team to determine if they were able to get the correct answer.

### **Group massage**

After doing some exercises form a circle and put hands on the shoulder of the person in front of you (so the whole circle is connected and closed). Each person is giving and receiving a massage at the same time. They can turn around at any stage to reverse the circle.

**Love clap:** Clap outwards to an individual or group in their direction. They clap inwards to receive.

**Coconut:** Use your body to spell coconut

**Spell your name:** Use your body to spell your name

### **Find your Partner**

Ask the group to find their partners in terms of birthdays, favourite music, favourite food etc. It is fun, helps bonding and can also naturally create smaller groups for a next activity.

### **Trust walk**

In pairs, one partner blind folds the other and takes them on a walk around the venue and preferably outside. They then swap with the other blindfolding the one who was leading. Visioning can be introduced like this.

### **Wind is blowing**

The group sits in a circle with one chair being the 'hot seat'. The person sitting in it says: "the wind is blowing for everyone who is ...." Giving an instruction for something that will get the group out of their seats so that they can move (e.g. all the women, or those wearing jeans). Those who fit the criteria must find another chair. The last person must sitting in the hot seat and give the instruction for whom the wind is blowing. Good for energising the group and encouraging full participation.

### **Follow the leader**

One person leaves the room and the group decides on a leader who will lead them in dancing. They must follow without making it obvious that they are doing so and the person who was outside has to guess who was leading. They have three chances before they are out.

### **Gwatchi-micall-it-thingy majiggy**

Leading one item one way and the other the other way, and giving them strange names, the group has to pass them around saying "this is a gwatchimacalit ...a what...a what... a

### **Who are you?**

Ask for a volunteer to leave the room. While the volunteer is away, the rest of the participants decide on an occupation for him/her, such as a driver, or a fisherman. When the volunteer returns, the rest of the participants mime activities. The volunteer must guess the occupation that has been chosen for him/her from the activities that are mimed.

### **Dancing on paper**

Facilitators prepare equal sized sheets of newspaper or cloth. Participants split into pairs. Each pair is given either a piece of newspaper or cloth. They dance while the facilitator plays music or claps. When the music or clapping stops, each pair must stand on their sheet of newspaper or cloth. The next time the music or clapping stops, the pair has to fold their paper or cloth in half before standing on it. After several rounds, the paper or cloth becomes very small by being folded again and again. It is increasingly difficult for two people to stand on. Pairs that have any part of their body on the floor are 'out' of the game. The game continues until there is a winning pair.

### **Compare and Contrast**

Ask for five volunteers to get up and sit a table in the middle of the room with everyone else sitting on the outside watching. Ask the group of five to write down 5-10 things they don't have or can't do. Ask them to share these with the group. After sharing, ask them to write down 5-10 things they have and can do. Ask the group watching this exercise to comment on their body language throughout this exercise. Ask the group of volunteers how it felt to be labeled by their deficiencies compared to labeled by their capacities.