

Chapter 4

VISIONING AND PLANNING

Introduction

How can we prepare ourselves for endogenous development? How to enter and build up relationships with new communities and groups? How to raise awareness about the potential of traditional knowledge and how to make people feel proud again of their own culture? How to motivate people for their own endogenous development process? How can we help local people to make an analysis of their own situation, create a vision on how they would like their future to be and make realistic plans for their development activities? The cases in this chapter present approaches which may provide inspiration to develop situation-specific answers to these questions, and the reflection builds on these approaches.

Case 4-1

Transforming a hunting ceremony for natural resource management in India

Introduction

In the Eastern Ghats of India there are 60 tribal communities with about ten million people, many of whom still engage in their traditional hunting, gathering and shifting cultivation practices. Despite influences of modernity, many tribal societies still observe community social and ecological controls in making use of their natural resources, based on their totems and the associated taboos. For example, they conserve the species and surroundings of their clan totem, such as the peacock or the barking deer. The Indian non-governmental organisation IDEA (see Case 1-2) uses these cultural practices as an important starting point in the search for ways to halt the degeneration of both the environment and the tribals' way of life.



In all tribal communities in the Eastern Ghats, the ecosystem is inseparable from the beliefs and social organisation of the community members. IDEA has worked with them to transform a yearly hunting ceremony into a festival of natural resource celebration and protection.

A hunting ceremony transformed

The tribals traditionally hold a ceremonial hunting festival once a year. In some clans this occasion is known as *Ittukala Panduga*. The men go hunting for three days while the women and elders prepare a festival that lasts for several days. During the festival the people eat what the hunters have caught. However, this festival has created an image of the tribal people as ones who destroy the forests and indiscriminately kill animals.

IDEA started an environmental project based on Environmental Protection and Development Groups (EPDGs). These groups developed a strategy based on discussions with traditional leaders and older tribals. During a meeting the participants identified the declining number of plants and animals and the deteriorating environmental situation, as well as the generation gap that affects the care and knowledge of the natural environment. It was during this meeting that the idea grew that the traditional hunting ceremony *Ittukala Panduga* could be transformed into a celebration of natural resources. The decision was made jointly to try and do this with the overall aim of protecting nature and of perpetuating the customary living style.

First, courses were organised to exchange views on the traditional environmental protection system. The ancient practice of celebrating hunting was then transformed into a collective exercise in environmental observation and protection of the forest region around the villages. At the start in 1988, 40 villages took part, now more than 1000 villages in 4 states participate. The membership of the EPDGs has risen from a small number of families to 35,000 families. While the executive committees in each village are responsible for this activity, IDEA assists in recording and documenting the information.

Resource inventories as part of the new ceremony

The villagers divide themselves into four subgroups based on age, sex and vocation. At the usual time of the ceremony, each group spends two or three days in the forest making detailed studies of the availability and location of wildlife, herbal plants, fruit bearing trees, drinking water sources, medicinal herbs and edible tubers. Children between 10 and 15 years record the status and number of each variety of fruit-bearing trees, bird, small game, and note the footprints of animals and common medicinal plants. The principal intention is to prepare them for the complex environmental issues they are likely to meet in the future.

Groups of villagers between 16 and 35 years of age survey tree species, observing their qualities for construction, agricultural implements and as sources of income. Grasses, wildlife, sources of water and wastelands are also recorded. Youth acquainted with the village economy and the resources required for the material well-being of the village, observe and record findings. Older members of the community, over the age of 36, survey more complex aspects such as the pattern of shifting cultivation, wastelands, social forest activity and the progress and survival of trees of timber value.

Finally, a group consisting of traditional leaders and tribal medicine men survey the number and status of plants with medicinal properties. Every group has a leader, selected from among

its members. Each member's findings are discussed by the group and observations are recorded systematically.

Rituals, sharing and planning

On the third day of *Ittukala Panduga*, all the groups assemble in the village and a ritual is performed in front of the goddess *Sanku Devatha*. Each group tells what it has found out about the changes taking place in the environment and the ecology of their village. Together they identify the plants and animal species that are disappearing and that require protection. They note which resources are becoming scarce and try to understand the factors responsible. This sharing of knowledge works like a sort of seminar on the situation of the flora and fauna of the region. Elders often provide information about the state of particular species when they were young. In this way a rough idea is formed of how much plant and wildlife has dwindled over the years.

This practice, culminating in a village status report, is better than a modern survey done by scientists. It assesses the exact strength of natural resources and the state of biosphere as well as the position of flora, fauna, minerals and water resources. The tribals' knowledge of the lives of animals and plants, the medicinal use of herbs and the nutritional value of plants is amazing. The Environmental Protection and Development Groups also decide on future activities. There has been considerable improvement in the status of the 50 species on the endangered list. Enforcement of conservation measures is effective since the norms have community support and sanction.

Song for Ittukala Panduga (Environmental festival)

*Welcome –welcome–welcome-welcome
tribal festival—our festival
let us celebrate—to give respect to the forests and the goddess
|| welcome ||*

*Our relation with nature is age old
our clans and community names are all borne in the wild
The gift of our mother nature
|| welcome ||*

*The jungle fowl clans protect their totem,
let the peacock clan protect and worship peacock
and let the picus clan worship the picus tree. These are our totems
-The symbols of our clans.
|| welcome ||*

*Let the barking deer clan protect its totemic clan.
The deer—deer let us together protect our mother nature
and clan totems—let us pledge.
|| welcome ||*

IDEA's work has led to the resource inventory concept being revived as a customary practice, where tribals have re-embraced the idea of assessing natural resources and sustainable harvesting practices during the ceremonial hunting. The attitude of tribal youth has changed towards natural resource assessment and away from hunting of wild animals. Although hunting has not completely stopped, the protection of clan totems has now been substantially revived.

Source: IDEA

Case 4-2 Community Institutional Mapping as an entry point in Ghana

Relevance of traditional institutions

The traditional governance system and the local government system are both present in rural areas. Traditional leaders during a CIKOD training session.



In targeting the rural poor, many development agents use western concepts when characterising rural communities and identifying institutions that may play a role in development initiatives. They tend to identify exogenous forms of institutions such as community-based organisations, faith-based organisations or co-operatives as a precondition for external support. These may be regarded as a form of coercion as they are formed for externally originating reasons. For example, a group may be formed to

receive funds for an externally funded project, and might not be based on endogenous forms of organisation. These groups tend to be politically oriented and do not involve the members of the community that need development the most. Most of the time, these organisations survive as long as the external support is available but disappear when this diminishes. In addition, such 'formal' rural organisations usually tend to exclude the real poor in the community, can be easily influenced and politicised, and have a weak endogenous base.

Traditional authorities and institutions have always existed in Ghanaian societies, and they have sustained these societies despite the years of external control in the form of national state institutions. In the post-colonial era, however, traditional leaders have been relegated to the status of mere custodians of the traditions and customs of their subjects. Their role in the socio-economic development of their communities is minimal, since the nation state has taken this role upon itself, and they have also been marginalised politically, having no status in party politics. Two NGOs, Cecik and Cikod, have been working with traditional institutions as an entry point for endogenous development. They try to strengthen local organisations for development based on the communities' own worldviews and institutions. Community Institutional Mapping is a central, culturally sensitive, participatory approach in this.

In the process of Community Institutional mapping (CIM), communities are guided through action research to expose the various endogenous and formal, exogenous institutions and their functional relationship within the community as well as their potentials and challenges for facilitating development. This helps to make clear the various development domains in the community so that the community can start to prioritise them. But before initiating this process, external development practitioners need to prepare themselves. Development practitioners tend to disregard traditional protocols when entering a community for the first time. Communities will find it difficult to relate to a practitioner who behaves in this way, and this is an obstacle to creating the necessary rapport for effective and honest interaction. For Cecik and Cikod, the

Preparation of the self

Psychological preparation

A number of questions can guide a practitioner at the individual level: What are you going to do? What is your working reality and what is the reality of the community? Who do you need to work with? What resources are needed? What do you have, in terms of human, social, cultural and economic resources?

- Prepare to humble yourself, show respect for community norms. A useful preparation is to hold a preliminary meeting with a community member to learn about the basic norms and value system of the target community.
- Prepare to accept and work with the community's way of spiritual preparation even if this does not coincide with your own beliefs.
- Prepare for re-schooling and de-schooling. Be ready to put aside Western knowledge and worldviews, and learn and appreciate the worldviews of the target community.

Preparation can also be done together with colleagues or partners, and involves reflecting together on critical issues relating to endogenous development. For example, what is knowledge, science, a worldview? Sensitivity to the complexities of local livelihoods is important, as well as to the spiritual and cultural dimensions of indigenous knowledge. It is important to consider what can be accepted and what can be challenged concerning a community's institutions.

Socio-cultural preparation

As part of the preparation of the self, the facilitator should have thorough prior knowledge of the target community and how to comport oneself in the community. The following steps can help to achieve this:

- Identify a credible person of good standing in the community to lead you into the community and introduce you to the chief and elders. This could be the village teacher, unit committee member or a known opinion leader living in the community.
- Find out about community protocols, customs and traditions from the contact person. This may require that the facilitator makes a preliminary visit to the elders to introduce the CIM concept and seeks their approval and support for organising a community forum at a later date.
- Do a self-reflection on how to achieve participation. This may entail rehearsing how to present the CIM process. This can be done through role-play.
- The facilitator should have a good understanding of the checklist for CIM and be able to translate the technical concepts into the local language. The facilitator should practice first, translating all the terms used in the checklist.
- Agree on what to give the community as a protocol gift and how to present it at the end of the exercise.

preparation of the self before entering a community to undertake CIM involves two aspects: psychological and socio-cultural preparation (see Box).

Community Institutional Mapping in practice

The CIM approach was used in Kalbeo in Northern Ghana, where the local chief invited Cecik to support the community during the exercise. Although Cecik has worked extensively with local communities in the area, Kalbeo was a new community with which to start working towards endogenous development. The process actually started with a Resource Analysis Survey conducted by the community and staff of Cecik and Cikod. The resource analysis led to the idea of possibilities for action towards endogenous development. But to ensure that the endogenous development efforts were actually owned and managed by the people themselves, it was felt that a Community Institutional Mapping exercise was needed to understand what institutions existed, which would fit best for which activity, and the capacity within the community to manage such activities.

In implementing the CIM, the following activities were undertaken:

- 1: Open discussion with whole community about their institutions—structures—organisations
- 2: Community walk to these institutions—structures—organisations, to see their areas of operation
- 3: Mapping of institutions and organisations, showing their various locations and niches
- 4: Analysis of the 'flow relationships' between organisations and institutions
- 5: Family unit studies—stratified group / focus group discussion: a gender sensitive 'three generational analysis' (grandfather, father, son and grandmother, mother, daughter) conducted through interview
- 6: Structured interview with key informants in the community: chief, medicine man, women's leader, priest, youth leader, soothsayer, war leader, women's leader

The community started by making a diagram of the local institutions and provided information on important developments and the functioning of the various authorities, groups and structures. A number of key questions are used to guide and inspire this analysis (see Box). The community forum, group discussions, and interviews all helped the community itself to better understand the functioning of their own local authorities and other community

Summary of key questions from CIM checklist

- Which indigenous and which external institutions/organisations are active in the village and what is their main field of activity and authority?
- For each: Its history, its present level of activity, achievements and failures. Lessons learnt?
- Systems of accountability: How are leaders selected? How often is the leadership changed? What are the mechanisms for seeking redress? Are those mechanisms working?
- What are the links between the different institutions and the traditional authorities?
- What are the implications of this for the role of the institutions in development activities?

institutions. From the information gathered, a map was made of the indigenous community institutions and the structural, external, institutions.

Conclusion

Community Institutional Mapping proves to be a useful tool for getting a clearer picture of the internal communication, revealing controversies, and starting discussions within the community. In conducting it, we realised that some of the traditional institutions, especially some of the ritual institutions, had become moribund, e.g. the puberty rites, the adulthood rites, and the institutions responsible for the punishment of spiritual crimes. Other institutions needed to be completely reconstructed, but could be revived for development purposes. Examples are the functional institutions for environmental management, the self-support systems for indigenous livelihoods, and the institutions for defence. Other institutions, especially the structural institutions such as the youth groups, the women's groups and the clan support systems, are quite vibrant and can be the central entry point for endogenous development.

The Community Institutional Mapping also shows the interaction with and interference from modernity, religion and the state. The youth believe that the institutions have outgrown their usefulness; formal churches often equate traditional spiritual leaders with superstition, while the government is introducing new functionaries who have usurped the roles of traditional community leadership. These elements have created a lot of controversies, which have weakened the strength and effectiveness of the traditional institutions. There are therefore a lot of challenges in getting traditional institutions to re-assert themselves. The challenges include (re)construction, opening them up to the demands of modern times, and incorporation of genuine concerns such as gender sensitivity.

Source: Cecik, Cikod

Case 4-3

Using traditional festivals for planning, monitoring and evaluation in Ghana

Expanding the functions of festivals

Celebration of festivals in Ghana is an ancient practice. Generally these were associated with planting and harvest time or with honouring the ancestors. The festivals serve for thanksgiving to the Supreme Being (God), and pacification of the gods as well as the ancestors, an occasion for strengthening people spiritually.

The occasion also offers citizens of the area who now live elsewhere the opportunity to visit home and join their families. In the course of these visits, outstanding disputes and misunderstandings can be settled. Culturally, the festival helps to transmit, conserve, and project the culture of the traditional area. The occasion is also used to teach the traditional dances,

Women have a central role in music making through hand-clapping, song and dance. Girls from a cultural group in Bongo dance during a community gathering.



songs, drumming, and art of the area. Festivals attract tourists into the community and may earn some income for local development of the traditional area.

Politically, chiefs use the festivals as a means to achieve the principle of governance by consent. This they do by giving accounts of the events of the previous year and making projections for the coming year. It allows the people of a community the chance to

correct past mistakes and to plan the future. The festivals are an opportunity for subjects and sub-chiefs to pay homage to, and renew their loyalty to the paramount chief. Chiefs and their people also use them to appeal for funds for development projects. In some cases festivals have also become the place to fight about chieftaincy disputes or political issues.

The above insights into the functions and dynamics of festivals have inspired the Ghanaian NGO Cikod to try and add a more participatory planning and monitoring and evaluation (M&E) function to the festivals, combining traditional and modern approaches. This would allow this kind of planning to really become part of the local system and thus contribute to endogenous development.

The case of the Kobine Festival

The Kobine festival is celebrated among the *dagaabas* in the Lawra Traditional area of Northern Ghana. *Kobine* literally means, 'Farming Dance'. The festival takes place every year between September and October and involves 17 communities. It is generally celebrated to thank the ancestors for guiding the community to the end of the farming season. The timing of the festival therefore coincides with the end of farming activities for the season. By this time all farmers should have reshaped their mounds and weeded their farms. It is believed that during this period if a farmer is bitten by a chameleon on the farm, he will die. Therefore, no one should do farm work: irrespective of whether the farm work is complete or not, the rest must be left undone.

Prior to the festival, dancing groups can be seen practising in the different villages. A song for the festival is composed in each village by a man and a woman, two days prior to the rehearsals. The song usually covers historical events, socio-cultural and political events and other discoveries. It also praises those who have done good in the community and rebukes those who have done bad things. All preparations for the actual festival take place under the leadership of the paramount chief of the Lawra traditional area. Committees made up of sub-chiefs, clan heads and representatives of youth leaders are assigned various tasks. Every

divisional chief is required to provide a cow and a specific amount of money, and citizens of the traditional area now living in other parts of the region are also required to contribute.

Celebration of the festival

In the past, the festival had no proper official opening, but in the 1970s the traditional council of Lawra and some prominent citizens saw the need to do this after discussing how to give the festival national recognition and wider publicity. The festival now officially starts on a selected market day and once under way, it continues for three days:

Day one marks the arrival of the various dance groups which may include a visiting dance group from Burkina Faso.

Day two is the climax: the competition among the various dancing groups. The dancing groups wear colourful costumes. Music accompanies their dances. The flute and horn are blown in praise of the ancestors, the chiefs, clan heads and great men and women of the community.

Day three marks the end of the festival. Until recently, this day was characterised by eating and drinking. Now, however, the day is also used for a development forum.

From festival to development forum

Cikod's idea is to use the festival beyond its spiritual values for creating a development forum: using a traditional platform for a development forum. On the initiative of Cikod, an extra day has been added to the start of the festival which is used to hold a development forum. In this forum, various actors in the development field (traditional authorities, youth representatives, government workers, NGO representatives and politicians) can come together to deliberate on development issues in the Traditional Area. Cikod's intervention towards this end takes place at two levels: preparation of the forum and forum facilitation.

The preparation is the crucial part. First of all the envisaged participants, particularly those that who did not usually attend the festival's third day, need to be informed, invited and motivated to join. Their main motivation may be the opportunity to present their own development initiatives to a wide audience. The forum gives chiefs and elders the opportunity to re-assert themselves over their subjects, government representatives and NGOs give presentations of their activities in the area, and there is feedback from the community. Another important part of the preparation takes place at the level of the communities which are encouraged to review development activities in their community and prepare issues, concerns and plans for discussion at the forum.

While the forum part of the festival takes place under the authority of the paramount chief, Cikod ensures that people are found to actually facilitate the forum, preferably not its own staff but experienced facilitators of some of the local organisations. The flow of the forum allows for presentations on development plans and programmes, for advocacy lobbying on those and

Action plan for the Lawra Kobine Festival, 2005			
<i>Issue</i>	<i>Strategy Person/ Organisation</i>	<i>Responsible</i>	<i>Notes</i>
Rural Bank	Operationalise by the end of 2005; Mobilisation of Capital; Selling of shares.	LAYDA executive Accra and Lawra branches, Mobilisation Committee of LARUB (Lawra Executive)	
Education Fund—LATEF	Collection of 5000 cedis per adult members;	LAYDA branches in Lawra and surrounding villages;	It has to be made clear that the 5000 cedis is only the minimum, Members can contribute more, and a receipt has to be given.
	Appeal for help to NGOs Follow up President Pledge (200 million cedis to support the fund); Operationalise the fund.	LAYDA Accra branch	
Education	Operationalise the existent structures at school level: management committee, PTA, Establishing TRC (Teacher Resource Centre).	Local Branches, Chiefs and Assembly men, GES (Circuit Supervisors) GES, DA, Teachers, Local Branches	Every school should have a management committee.
	Supporting EQUALL (Education Quality for ALL)	Lawra branch	It has been pointed out that sustainability is the key point. DA should put the TRC in the medium term plan as a permanent issue in education matters.
Irrigation Projects	Identification of potential area for small scale irrigation dams.	DA, LAYDA Lawra branch (Mr. Gordian)	Many documents already existent, DA has already done some research.
Small Ruminants	Improvement of housing for the animals.	Agric Department, MOFA	
Traditional Authorities	Filling of vacant chiefs' stools.	Communities	
Tourism and Cultural Village	Finding of existent documentation on tourist sites in the Lawra area, Promotion and Advertisement of the tourist attractions.	District Cultural Committee in LAYDA	Possibility of gathering all the documentation in the Lawra cultural centre.
Acronyms:			
DA	District Assembly	LARUB	Lawra Area Rural Bank
GES	Ghana Education Service	MOFA	Ministry Of Food and Agriculture
LAYDA	Lawra Area Youth and Development Association	TC	Traditional Council
LATEF	Lawra Traditional area Education Fund		

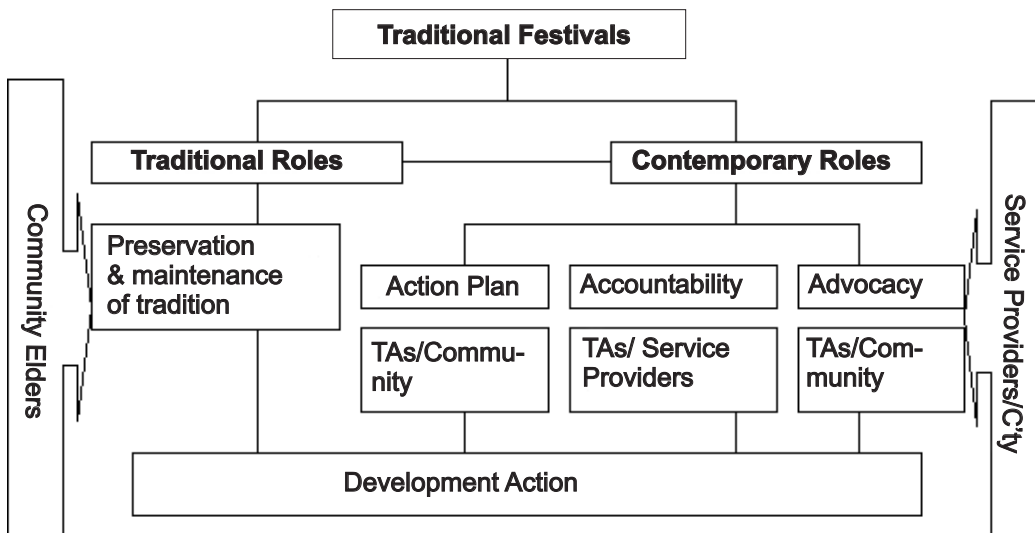


Fig. 1 Traditional and contemporary roles of festivals

related issues, and for discussing community action plans. It also provides an opportunity to look back at how issues on development have been managed over the years. The forum concludes with an all-round action plan for the traditional area as a measure of the extent of development in the traditional area to be discussed in the successive year (Table 1). In a most advanced mode, an action plan outline may be prepared prior to the festival with inputs from communities and service providers. The festival then provides a forum for discussing, modifying and operationalising it.

Conclusion

With the development forum, the role of festivals has been expanded and now includes both a traditional and contemporary one (Figure 1). The festivals continue to preserve elements of local cultures. Elders and community leaders continue to use them to enhance the perpetuation of values and belief systems and also to pass on folklore to the younger generations. At present, they are starting to become consciously planned celebrations with concrete action plans emerging at the end of the celebrations.

Source: Cikod

Case 4-4 PICADS and supporting community planning in Bolivia

Introduction

Agruco, a university-based centre in Cochabamba, Bolivia, has among its programmes the Integrated Community Programme for Self-management and Sustainable Development (PICADS).

The training for endogenous development needs to awaken a personal commitment to the situation of the local population, as well as sensitivity to practices and worldviews other than one's own.



The PICADS process supports rural organisations and their knowledge base and leads to the formulation of concrete project proposals to be implemented in the context of existing Bolivian local government frameworks. The PICADS process, for example, links up to the process of participatory land-use planning and helps communities draw up annual operative plans (POAs) under the Bolivian government's Popular Participation Act.

The PICADS planning process distinguishes itself from the usual participatory planning approaches in taking local worldviews and expressions of these more seriously, and this is clear in the case described below. As a result, the logic of traditional rural economy is given as much weight in these proposals as the interventions based on the monetary economy, and they allow people to reassert their cultural identity.

PICADS in the communities of the Jatun Mayu watershed

In 1998, Agruco started activities in four communities in the Jatun Mayu watershed near Cochabamba. Together they form the subcentre '8 de Agosto' in the Sipe Sipe municipality. The PICADS process involved three main steps: orientation, consolidation and transfer.

Orientation: The main emphasis is on understanding the natural, social and spiritual world and their interrelations by means of a 'participatory community diagnosis'. This leads to the formulation of action plans which are then fine-tuned in the context of the whole watershed.

Consolidation: The emphasis is on capacity building and motivation and it involves supporting and participating in indigenous research activities, generally in the field of irrigation or production.

Transfer: Wider implementation and support to production, with Agruco providing only follow-up support and training in the management of small projects which lead to self-management.

Participatory community diagnosis

Drawing on its experience in supporting endogenous development, Agruco modified the participatory analysis and planning methodology so that it is based on Andean logic and rationality. In all activities it considers material, social and spiritual dimensions. The interest is in obtaining an integrated understanding of the needs, problems and potentials in the community. Community diagnosis is a joint social learning process between local actors and external actors who participate in the diagnosis.

In this sense the joint community diagnosis is not merely about collecting information to determine or define possible strengths and weaknesses within the community. Rather, the main aim is to strengthen the processes of social learning so that the management of natural resources can become a process of local development based on the management of community resources and knowledge.

The first step of the diagnosis process is to identify, together with the rural communities, their ideas, principles and objectives for endogenous development. The participatory techniques and community diagnoses used include transects, participatory observation, semi-structured interviews, community workshops, joint visualisation and oral histories. The instruments used include agricultural calendars, seasonal schemes, Venn and flow diagrams. A community diagnosis is carried out with the participation of both community members and Agruco technicians, with a monthly community meeting where matters are discussed. In this process of conducting a community diagnosis the participation of various key representatives of the community is important: traditional authorities, syndicate representatives and community representatives. Together with the Agruco technicians, they can determine the range and purposes of the diagnosis. On the basis of this, certain field techniques are defined and selected for use during the diagnosis; community members tend to favour community workshops and transects. Applying this methodology enables Agruco to systematise the results of the diagnosis and present them in a clear form, whether in academic circles, to local authorities or within the communities themselves.

The second step of the diagnosis is to determine the strategy for endogenous development, based on the available local resources. This step includes a diagnosis of the natural, human, produced, economic-financial, social and cultural resources. Much of the diagnosis is devoted to participatory gathering of information on land use and water use within the watershed, crops and plants grown, including indigenous varieties, and spatial organisation, including the different local and institutional forms of access to land. Land use maps can be drawn from this, and a calendar prepared of the community's activities, indicating crops, grazing, migration, but also fairs, fiestas and craft activities throughout the year. The social dimension is covered by including information on the kinship and wider social relations within the community as well as on language, customs and religious beliefs.

The third step of the community diagnosis is the creation of a local 'platform for endogenous development', which is a strategic alliance between the community and outside—governmental and non-governmental—support institutions. For example: the rural municipalities where operational plans and development activities are agreed upon in accordance with the needs and requirements of local development planned by the communities as a result of the diagnosis.

Results

The PICADS process made the farmers in Jatun Mayu keenly interested in learning how to develop projects for their communities and how to improve their relationships with the

municipalities, who, due to the Popular Participation Act, now control government funds for local activities. The reflection between the communities and their partners has resulted in a strategic vision for the development of the river basin, which is now gaining importance in the annual plans of operation of the Sipe Sipe municipality. Community members increasingly submit their problems and requests to the appropriate authorities, such as the municipality, and express their opinions about possible solutions.

At present, the PICADS has been implemented in the municipalities of Sipe Sipe and Tapacar and a number of smaller communities, with encouraging results. The impact of PICADS is not only limited to the rural communities involved. It encourages local organisations to work with government organisations as well as with non-governmental and financial entities. This opens the eyes of the relevant technicians to local realities and contributes to building their capacity in the sense of being able to support endogenous development.

Source: Agruco

Case 4-5 From planning to collective self-learning in Colombia

Context

The Zenu territory in the Caribbean region of Colombia has a rich biodiversity which forms the basis of the livelihoods of the community members. Zenu community members show their local maize varieties during a Meeting for Life about local culture and agro-ecology.



The current situation in the rural areas of Colombia is a reflection of the policies of exclusion and plundering to which the inhabitants have been subjected for centuries, including the imposition of mono-cropping, use of large quantities of pesticides, indiscriminate tree felling and the loss of native seed varieties, all part of the technological packages introduced by the green revolution on the assumption that economic growth is the same as development. The result today is that 65% of

the population lives in poverty with consequences such as chronic infant malnutrition and the return of diseases that had been wiped out such as cholera, smallpox and tuberculosis.

This economic model in which the fate of millions of people lies in the hands of the market and the caprices of the stock market, where multinational investors and their money are above national sovereignty and constitutions, is ruling Colombia, accompanied by more recent reforms such as TLC and laws on water and forest.

The region where the Provincia Campesina de Entre Ríos-Quindío is located has potentials and limitations which are typical of many parts of the world: aside from a great diversity of abundant natural resources, it possesses an indigenous peasant population with ancient

knowledge and wisdom that seeks to achieve, despite the many internal and external constraints, forms of livelihood based on principles of sustainability.

The main problems they face are the armed conflict in the country and the weakness of the local organisations. In addition, the people's development efforts are frustrated by the neo-liberal model of economic development that promotes the values of the consumer society, devaluing the values of the indigenous peasant society.

In the face of this loss of territorial autonomy, the inhabitants of Entreríos decided to appropriate the land through a form that is not designated in the constitution of Colombia and is not regulated in any formal way. It is referred to as La Provincia Campesina, an area that transcends the legislative framework, and is based on the construction of environmental, social, cultural and economic relations.

Challenges

The work of Compas in Colombia is the fruit of collaboration between three NGOs (Grupo Semillas, Surcos Comunitarios and Corporación Campesina, or Corpocam) and a public institution of higher education, the Universidad del Quindío. This combination has led to a vision of endogenous development that is enriched by having four particular visions.

Corpocam, the peasant corporation for sustainable development of the Provincia Campesina de Entreríos regards its fundamental objective as creating a model of sustainable economic, social, cultural and political development, with permanent incorporation of the environmental component. The NGO Surcos Comunitarios supports the generation of specific programmes for integrated sustainable development, agro-ecology and local management. The programme of social and community development of the University of Quindío has a view of social community work that is oriented towards improving human beings and conditions within which they live through action that is collective, autonomous, coordinated and with various levels of organisation. Therefore there are four organisations working within one area, constructing their own experience of endogenous development.

The main objective of our method of social support is the search for autonomy and respect; during the meetings and other field activities (e.g. *mingas*, making products from medicinal plants, cultural meetings) the interventions of the accompanying NGOs are limited to a very small amount of time in which reflection on various themes generates opinions and controversies that are later converted into initiatives for change or actions to support endogenous development based on the recovery of the values of rural peasant society. Texts may be used and vary from popular Colombian songs to prayers from various religions.

In this context endogenous development faces a number of challenges. Through a process of self-diagnosis the following challenges have been identified:

- How can we strengthen control over the land when land is being lost as a result of displacement, land purchases, economic interests of large-scale projects in the region, and privatisation of protected areas?
- How can we deal with the increased planting of coniferous trees in the region?

- How can we exert influence on government policies and laws that affect the indigenous peasant communities, e.g. the Forest Management Law and the Water Management Law?
- How can we defend our resources effectively in the face of the privatisation of life and traditional knowledge?
- How can we contribute to strengthening local production and commercialisation processes that are based on a solidarity economy in the face of the global economy?

Mutual and collective self-learning

Our strategy of endogenous development does not follow a predefined path, but is rather the result of a creative and joint process of generating knowledge. A central theme is to revalue our land, territory and space, and the related economic, social, cultural and environmental reality. We need this to formulate our aspirations, and re-establish feelings of belonging and social identity so that we can become actors who are aware of the reality we face.

Methodological elements

The methodology used in the processes of self-learning is based on the following pillars:

- Awareness raising and motivating groups about the importance of recovering and systematising traditional peasant/indigenous knowledge;
- Participatory community diagnosis of our territory, as starting point for the process of self-learning;
- Participatory action research;
- Documentation and systematisation of the results arising from the process of self-learning;
- Building strategic alliances with individuals and institutions to support the processes of endogenous development.

In practice, and for each pillar, we combine a number of methods in a flexible way. These include, e.g., community workshops, *mingas* (collective work), *lunadas*, organic markets, the festivals called *encuentros por la vida*, field observation, dialogue with key persons and with focus groups, training and support of work groups, participatory mapping, interviews and surveys using questionnaires.

We elaborate here on two of these methods to provide more detail on how we work:

Mingas (work carried out collectively in exchange for food) come from the indigenous tradition of collective work carried out in exchange for food. A group comes together for joint productive work while at the same time exchanging harvested products and native seeds, learning about each other's needs and hardships, talking about and recovering the history of the community and discussing development ideas and plans. Progress of the crops that were planted during previous *mingas* is also assessed. Each week, a different plot of land is visited until all fields of those in the group have been visited—generally about 5-7 families. It has been adapted by the community to be a space in which work and production in agriculture in the

Reflection spoken before starting a *minga*

May the earth give us the wisdom we need to make our children and grandchildren understand that happiness is not to be found where the money or luxury is. It is here where we are the owners of our dreams, our knowledge, our land, and where we know the meaning of sharing, of solidarity, of honesty, of looking after the animals and plants, not only to feed ourselves, but also to feed our loved one and further to nourish the truth so that that continues to be important so that our children and grandchildren will dream of living beside a river, with flowers and a garden and growing their own food.

This is our promise and commitment, to leave them a good and living legacy—that of our values, principles and knowledge.

province is planned. In a weekly meeting the members plan the productive activities. It has also led to the creation of new spaces for groups of women, children and youths.

Mercados por la vida (markets for life) are based on recovering traditional structures that peasants had for meeting, selling their products, exchanging seed, experiences and food. Now they focus on the marketing of agricultural food products that do not contain chemicals. These markets are supported by neighbourhood associations in towns identifying with organic farming and the added cultural value that goes with it. The markets strengthen solidarity between rural and urban communities and enable the trading of agricultural produce at fair prices. Cultural traditions are also reinforced at the markets as artisan products are exchanged and sold and traditional regional dances are performed. In this way these markets not only have a monetary worth but a more intangible value as well. See Chapter 2, Learning Form 7 for other activities.

Main achievements

The envisioning, diagnosis and planning process by and with communities has led to the strengthening of peasant organisations and institutions such as women and youth groups, and the farmers' encounter group. Revitalising the *mingas* is probably the most important achievement of the overall process. Natural resources and the importance of traditional peasant knowledge are also increasingly recognised, even in primary and secondary schools. They have also obtained a higher profile in the local and regional political arena. The process is finally leading to a gradual expansion of the alternative production and marketing system.

The future

It is important that in all our work we reflect continuously on our vision of the future: to achieve the recognition of the local community as a rural peasant society that seeks to achieve endogenous development based on the four main themes mentioned: documentation and systematisation of local knowledge, organisational strengthening, productive activities and local alternatives for marketing.

Source: Stephan Rist, CDE; Francia Mejía, Corpocam

Case 4-6 Community Story Framework for visioning in Canada

Building on a traditional concept



Laughter and play during a healing and community development workshop in Sagamok.

In 2001, Sagamok, a small rural community of Native Americans, received funding from Canada's Aboriginal Healing Foundation to address the legacy of residential schooling, which had traumatised so many of Canada's Indigenous people. At this point, the Chief and Council of the community asked Four Worlds, a Canadian NGO, to assist them in building a long-term community development and nation-building plan, and in developing the capacity to carry it out. Four Worlds used the Community Story Framework in assisting this community. This participatory needs assessment and planning tool encourages people to tell the story of their lives in such a way that it builds their understanding, their vision, and their collective will to take action. The approach is based on the medicine wheel, a traditional concept and tool of native Americans that represents their worldview (see Case 3-8).

The framework

The Community Story Framework is a series of guiding questions, and a method for using the information gathered when people draw on these questions to share their experiences, analyses, hopes and dreams. The questions are built around the levels of the medicine wheel.

The past: What was life like for our people in the long ago past, and in the recent past? What was it like for children, youth, adult women, adult men, and elders? What was it like politically, culturally, economically, socially? What sorts of changes occurred over the years in these areas? What brought about the changes? How have the changes affected our people today? What can we learn from the past to help us build a better future?

The present: What is life like now (mentally, emotionally, physically, and spiritually) for our children, youth, adult women, adult men, and elders? What is our political, social, cultural, and economic reality? What are the key issues or problems we face; opportunities; challenges?

The future: What would life be like if it was good and if the highest hopes for the healing and development of our people were to be fulfilled? What would a healthy person be like (mentally, emotionally, physically, and spiritually) when they are children, youth, adults, and elders? What is a healthy community – politically, culturally, socially and economically?

We can think of the medicine wheel as a tool for exploring *what* dimensions and aspects of life need to be transformed in order to build healthier, more prosperous individuals, families and communities. In participatory development practice, *how* we go about building health and prosperity is equally important, however. Principles are a way to distil essential guidelines concerning the ways in which we must work and relate to each other if we are to achieve our goals.

Using the framework

The first step in this work was the facilitation of a Community Story process which brought together approximately two hundred Sagamok people. Together they explored and identified what needed to be healed, built and learned, who must take on this work, and how an ever-widening circle of people could be engaged in the process. This consultation produced very valuable information and insights. It also consolidated the cultural foundation for the work ahead.

A Community Story document was produced and circulated throughout the community. This document, based firmly on the community's own analysis, examined the current conditions of children, youth, women, men, elders and families as well as the social, economic, political and cultural realities of community life. It looked at the strengths of the Sagamok Anishnawbek culture and what could be learned from the traditional past. It articulated a vision of the future to which the Sagamok nation is committed, and identified a pathway for building that future.

After a period of reflection on the implications of the Sagamok Community Story and what needed to be done in a systematic way to rebuild their Nation, a Ten-Year Action Plan for Healing and Community Development was produced and adopted.

Source: Four Worlds
Centre for Development
Learning

Reflections on visioning and planning

Preparation for endogenous development

As endogenous development is different from more conventional participatory development practice, it is very important that development agents are well prepared before they start to work with the communities. This needs even more attention if they have a different cultural background from the people and/or a Western education. It is, for example, important to learn and appreciate the worldviews of the target community, to put aside all preconceptions or prejudices concerning spiritual practices, to learn how to switch between the perspectives of different cultures and how to facilitate intercultural learning. The first Box in Case 4-2 provides many suggestions for reflection and further preparation of the self.

Healing and re-valuing

Healing or emotional integration can be a very important element of endogenous development, which can have emotional, spiritual, social, physical and environmental dimensions. The cases

from Canada (4-6) and India (1-2) show this in the most extreme form, where local communities have been traumatised by dominant Euro-American norms, values and previous development efforts. Individual and community 'healing' are required as a first step in the broader process of regaining unity, self-esteem, self-confidence and motivation.

In a less extreme form, all cases show how local people appreciate the fact that their own knowledge and experiences, including cultural and spiritual aspects, are taken seriously by development agencies. Re-valuing and re-vitalisation of these contributes to strengthening local confidence as a driving force in endogenous development.

Central concepts of visioning and planning

The overall goal of these activities is to facilitate communities in making, improving and updating their analysis of the actual situation, and to develop or sharpen their development vision. This provides the foundation for planning further activities. The visioning and planning also provides a 'base-line' for all those involved to monitor and evaluate the impact of actions implemented.

Although the cases illustrate very different contexts, they all emphasise a number of common key features of this group of activities:

- They go beyond conventional analysis of development constraints, prevent an over-focus on problem diagnosis but rather look at and mobilise local visions, resources and development opportunities.
- They acknowledge that local communities do analyse, vision and plan, also when outsiders are not there. This may happen during informal or formal gatherings, cultural events, even rituals. Support agents look for a complementary and supportive role.
- They acknowledge that any initial analysis is often partial, focused on 'priority' aspects, and subsequent rounds will lead to a fuller picture.
- They enhance the dialogue and learning within the community, and between the community and external actors.
- They position vision and planning as an iterative process of communication that continues throughout the development interaction.

Understanding local resources

Analysing the local resource base is an important aspect, as it often addresses questions such as:

- How do people live with, make use of and perceive their local resources?
- What are the processes involved in their use, are they improving or deteriorating, and why?
- Who has access to resources and who benefits from their use?
- What are the different power positions and benefits obtained from each resource?
- To what extent is current resource use sustainable and how does it affect wealth, social relations and cultural values in the communities?

- What are the outside influences on the way local people manage their resources, and how do these influence knowledge and values?
- What strategy could modify the use of local and external resources, to better serve the needs of the community and other actors involved?

The notion 'resources' is in itself a difficult one and subject to cultural interpretation. In conventional development jargon, resources are considered to be 'available means to reach a development objective'. A distinction is often made between **natural resources**, such as water, forest, soil, and climate, for example, and five other types of resources: **human resources** (e.g. knowledge, ways of learning, good health), **social resources** (e.g. family structure, social organisation, leadership), **cultural-spiritual resources** (e.g. beliefs, norms, language, rituals), **produced resources** (e.g. roads, irrigation, transport, communication) and **economic-financial resources** (e.g. property, markets, credit). This is similar to the Sustainable Livelihoods Framework developed in the UK and many of its tools and formats are useful sources of ideas (www.livelihoods.org).

As the cases in this chapter show, for local people resources may have strong cultural and spiritual connotations and the objective of development may be much broader than the purely economic, combining other 'spheres of life'. Most indigenous knowledge systems comprehend the living world as being made up of three 'worlds': the human world, the natural world and the spiritual world. They perceive the (natural) resources as having distinct social and spiritual dimensions. It is not difficult to see that the six types of resources above are part and parcel of the three 'worlds'. In working with local communities we need to be aware of different understandings of resources and we do not just look at the six different types of resources separately but are aware of their interconnectedness.

Participatory methodologies

There is no single blue-print for supporting community visioning and planning, as there are many different entry-points for enhancing endogenous development. A large number of participatory tools are available for understanding local realities, such as transects, mapping, Venn diagrams, different ways of interviewing, role playing and story telling. These are part of what is called the Participatory Learning and Action approach (Pretty et al. 1995). The cases of this chapter, however, emphasise a number of critical additional dimensions important for facilitating endogenous development:

First of all, the way development agents first enter new villages for visioning and planning activities is critical. **Following the proper local protocols**, bringing the right type of introduction symbols, both for the formal as well as the informal or traditional systems, ensures that the process is situated from the start within local norms and values (see Box in case 4-2).

While endogenous development integrates local knowledge with that of support agents, specific attention is given to **mobilising local knowledge and experiences**. The cases show many examples of how participatory methods are used to this end. Local people may have their own valuable ways of expressing their knowledge, experiences, aspirations and visions in

language, symbols and rituals. Poems, local stories, songs, dance and decoration can be very relevant sources of knowledge. The community story-telling tool and the use of the indigenous 'medicine wheel' symbol in the Canadian case (see Cases 3-8 and 4-6) are examples of this. In many of the cases, specific attention is given to **traditional knowledge holders**. Efforts are undertaken to identify these, not just to obtain the relevant information but also to mobilise them and involve them in relevant development activities.

Involving people who fulfil a bridge function between the material and spiritual world, such as spiritual leaders, healers, spirit mediums or shamans, in the process implies involving the spiritual world. Communication with spiritual beings may play a crucial role locally in receiving guidance and knowledge from god(s), ancestors or other spiritual beings, understanding the present situation, and assessing the possibilities for innovation in agriculture, technology, health, the economy etc.

Without vision there is no future. It is therefore very important that communities reflect upon their future, their cultural perception of how life ideally should be and what results they hope to achieve with their development activities (see Case 4-6).

Traditional institutions

In the visioning and planning process, traditional institutions and leadership are given specific consideration. These can play an important role to ensure that development is owned and managed by the community. Participatory methodologies can be used to identify, interact with, and analyse these institutions, as clearly shown in the Community Institutional Mapping approach in the case of Cikod, Ghana (4-2). This approach reveals many social and political tensions, for example between traditional and state institutions, between younger and older generations, between men and women, and between the Catholic Church and the traditional religions. It also gives a clear understanding of internal community communication, while opening up the space for discussions and planning for endogenous development activities.

Planning

The results of the situation analysis and visioning are used in the participatory planning process, to help formulate 'plans' for development activities in the widest sense of the word. This can take various forms as the cases illustrate:

- Integration into traditional local planning processes, e.g. councils of elders, where these are still active and/or have been revitalised;
- Combining formal planning tools with the use of specific local planning concepts or planning events such as medicine wheel, local festivals;
- Formalised development planning which can, for example, be presented for funding to local governments and donor organisations.

Dilemmas or challenges

As mentioned in Chapter 1, not all individuals within a community have the same views and interests. In the same way, outside influences may be viewed as opportunities by one person or group and as threats by others. Moreover, cross-cutting differences in vision, interest and access to resources and knowledge, e.g. between different gender, class, professional and age groups are important (e.g. Case 4-5). This requires an approach in which different groups have an opportunity to express their own ideas. In other cases, development agents focus their support on specific marginalised groups, while taking care that this does not estrange them from the wider community and ensuring that more influential groups or people at least do not oppose activities undertaken. The Tamale Institute of Cross-Cultural Studies (TICCS) in Ghana has developed the 'culture drama methodology' to increase transparency in inter-cultural relations, and to resolve inter-cultural tensions between tribes in a peaceful way (see Resources appendix). This methodology enables the community to 'heal' themselves by first recognising, then accepting and finally changing their own hidden cultural assumptions and practices.

Continuous process

Endogenous development is an empowering process of the community, in which cultural awakening, creation of unity, community assessment, and participatory action are important elements. Visioning and planning form a *continuous process of communication*, and a central element in endogenous development. They can take various forms, but should be kept going once the dialogue with the people has been established. For this, building up a relationship of confidence between the local community and the outside development agent is a necessary condition. When it comes to translating the insights gained into plans to face the future, the strategies may also vary and include activities that go beyond improving the technical and economic situation of the people involved to address the healing of cultural traumas, conflict management and dealing with influences from the outside world.

