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Part Three

**TOOLS FOR SOCIAL ORGANISERS**

## Introduction to Participatory Rural Appraisal<sup>1</sup>

### Collaborative Decision making: Community-Based Method

Participatory rural appraisal (PRA) is a label given to a growing family of participatory approaches and methods that emphasize local knowledge and enable local people to make their own appraisal, analysis, and plans. PRA uses group animation and exercises to facilitate information sharing, analysis, and action among stakeholders. Although originally developed for use in rural areas, PRA has been employed successfully in a variety of settings. The purpose of PRA is to enable development practitioners, government officials, and local people to work together to plan context appropriate programs.

Participatory rural appraisal evolved from rapid rural appraisal—a set of informal techniques used by development practitioners in rural areas to collect and analyse data. Rapid rural appraisal developed in the 1970s and 1980s in response to the perceived problems of outsiders missing or miscommunicating with local people in the context of development work. In PRA, data collection and analysis are undertaken by local people, with outsiders facilitating rather than controlling. PRA is an approach for shared learning between local people and outsiders, but the term is somewhat misleading. PRA techniques are equally applicable in urban settings and are not limited to assessment only. The same approach can be employed at every stage of the project cycle and in country economic and sector work.

### Key Tenets of PRA

**Participation.** Local people's input into PRA activities is essential to its value as a research and planning method and as a means for diffusing the participatory approach to development.

**Teamwork.** To the extent that the validity of PRA data relies on informal interaction and brainstorming among those involved, it is best done by a team that includes local people with perspective and knowledge of the area's conditions, traditions, and social structure and either nationals or expatriates with a complementary mix of disciplinary backgrounds and experience. A well-balanced team will represent the diversity of socio-economic, cultural, gender, and generational perspectives.

**Flexibility.** PRA does not provide blueprints for its practitioners. The combination of techniques that is appropriate in a particular development context will be determined by such variables as the size and skill mix of the PRA team, the time and resources available, and the topic and location of the work.

**Optimal ignorance.** To be efficient in terms of both time and money, PRA work intends to gather just enough information to make the necessary recommendations and decisions.

**Triangulation.** PRA works with qualitative data. To ensure that information is valid and reliable, PRA teams follow the rule of thumb that at least three sources must be consulted or techniques must be used to investigate the same topics.

### PRA Tools

PRA is an exercise in communication and transfer of knowledge. Regardless of whether it is carried out as part of project identification or appraisal or as part of country economic and sector work, the learning by doing and teamwork spirit of PRA requires transparent procedures. For that reason, a series of open meetings (an initial open meeting, final meeting, and follow up meeting) generally frame the sequence of PRA activities. Other tools common in PRA are: Semi structured interviewing, Focus group discussions, Preference ranking, Mapping and modelling, Seasonal and historical diagramming.

### Organizing PRA

A typical PRA activity involves a team of people working for two to three weeks on workshop discussions, analyses, and fieldwork. Several organizational aspects should be considered:

- Logistical arrangements should consider nearby accommodations, arrangements for lunch for fieldwork days, sufficient vehicles, portable computers, funds to purchase refreshments for community meetings during the PRA, and supplies such as flip chart paper and markers.
- Training of team members may be required, particularly if the PRA has the second objective of training in

<sup>1</sup> Chambers, R. 1992. *Rural Appraisal: Rapid, Relaxed, and Participatory*. Institute of Development Studies Discussion Paper 311. Sussex: HELP. -- International Institute for Environment and Development, Sustainable Agriculture Program. 1991-present. *RRA Notes* (now titled *PLA Notes*). United Kingdom.

-- McCracken, Jennifer A., Jules N. Pretty, and Gordon R. Conway. 1988. *An Introduction to Rapid Rural Appraisal for Agricultural Development*. London: International Institute for Environment and Development.

-- Theis, J. and H. Grady. 1991. *Participatory Rapid Appraisal for Community Development*. London: Save the Children Fund.

addition to data collection.

- PRA results are influenced by the length of time allowed to conduct the exercise, scheduling and assignment of report writing, and critical analysis of all data, conclusions, and recommendations.
- A PRA covering relatively few topics in a small area (perhaps two to four communities) should take between ten days and four weeks, but a PRA with a wider scope over a larger area can take several months. Allow five days for an introductory workshop if training is involved.
- Reports are best written immediately after the fieldwork period, based on notes from PRA team members. A preliminary report should be available within a week or so of the fieldwork, and the final report should be made available to all participants and the local institutions that were involved.

### **Sequence of Techniques**

PRA techniques can be combined in a number of different ways, depending on the topic under investigation. Some general rules of thumb, however, are useful. Mapping and modelling are good techniques to start with because they involve several people, stimulate much discussion and enthusiasm, provide the PRA team with an overview of the area, and deal with noncontroversial information. Maps and models may lead to transect walks, perhaps accompanied by some of the people who have constructed the map. Wealth ranking is best done later in a PRA, once a degree of rapport has been established, given the relative sensitivity of this information.

The current situation can be shown using maps and models, but subsequent seasonal and historical diagramming exercises can reveal changes and trends, throughout a single year or over several years. Preference ranking is a good icebreaker at the beginning of a group interview and helps focus the discussion. Later, individual interviews can follow up on the different preferences among the group members and the reasons for these differences.

## ***Social Assessment<sup>2</sup>***

### **Method for Social Analysis**

Social Assessment (SA), a method developed by World Bank staff, provides an integrated framework for incorporating participation and social analysis into the Bank's operational and analytical work. Because there are many social variables that could potentially affect project impacts and success, SAs must be selective and strategic and focus on issues of operational relevance. Deciding what issues are critical and how they can be addressed requires consultation with stakeholders and other forms of data collection and analysis.

Gender, ethnicity, social impacts, and institutional capacity are among the social factors that need to be taken into account in development operations. In the past these factors have been analysed separately with the result that some issues received attention whereas others were overlooked. Social assessment was developed by the Bank's Social Policy Thematic Team to provide a comprehensive, participatory framework for deciding what issues have priority for attention and how operationally useful information can be gathered and used. Because this method was developed by Bank staff, the steps in SA are consistent with Bank procedures and existing operational directives. Social assessments are carried out in a project context to do the following:

- Identify key stakeholders and establish an appropriate framework for their participation in the project selection, design, and implementation.
- Ensure that project objectives and incentives for change are acceptable to the range of people intended to benefit and that gender and other social differences are reflected in project design.
- Assess the social impact of investment projects and, where adverse impacts are identified, determine how they can be overcome or at least substantially mitigated.
- Develop ability at the appropriate level to enable participation, resolve conflict, permit service delivery, and carry out mitigation measures as required.

### **Assessment Design**

SAs involve consultations with stakeholders and affected groups and other forms of data collection and analysis. Deciding how much work is needed, what information is required, and how it should be obtained depends primarily on the

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<sup>2</sup> The World Bank. May 10, 1994. *Social Assessment: Incorporating Participation and Social Analysis into the Bank's Operational Work*. Mimeo. Washington, D.C.

-- The World Bank. 1994. *Incorporating Social Assessment and Participation into Biodiversity Conservation Projects*. Mimeo. Washington, D.C.

significance or complexity of the issues and the degree of participation that is needed to gain stakeholder ownership of and action on decisions that are made.

For example, where social factors are complex and social impacts or risks are significant, formal studies generally need to be carried out by consultants as part of project preparation. This does not mean that all problems can be solved in the project preparation process. Where there is considerable uncertainty due to lack of awareness, commitment, or capacity, social assessments can contribute to the design of projects that build on experience and respond to change.

The degree of stakeholder involvement needed also influences assessment design. In some cases stakeholders simply provided information and no further interaction was foreseen, but often projects are improved when issues are jointly assessed and agreed on or beneficiaries are given the responsibility for identifying problems and are empowered to find solutions. Where local participation in project design and implementation is expected, participatory data collection and analysis can help build trust and mutual understanding early in the project cycle. The range of stakeholders in Bank-supported projects includes those negatively or positively affected by the outcome or those who can affect the outcome of a proposed intervention, including the following:

**Government.** The Bank's most immediate client, the borrower, is the government, including the agencies responsible for project implementation.

**Directly affected groups.** These include individuals, families, communities, or organizations that are project or policy beneficiaries. At risk groups, such as the poor, landless, women, children, indigenous people, and minority groups, require particular attention.

**Indirectly affected groups.** These include others with vested interests, including donors, non-governmental organizations (NGOs), religious and community organizations, and private sector firms.

Social assessments may be carried out by a single social scientist who contacts key stakeholders and identifies and resolves issues or, where issues are more complex or more systematic participation is needed, by a consultant team that carries out social assessment as part of project preparation. SA can take place during all phases of the project cycle, but well planned integration of social factors in operational work begins at identification.

Common Questions in Social Assessment: **Who** are the **stakeholders**? Are the objectives of the project consistent with their needs, interests, and capacities? **What social and cultural factors** affect the ability of stakeholders to participate or benefit from the operations proposed? **What** is the impact of the project or program on the various stakeholders, particularly on women and vulnerable groups? **What** are the **social risks** (lack of commitment or capacity and incompatibility with existing conditions) that might affect the success of the project or program? **What** **institutional arrangements** are needed for participation and project delivery? Are there adequate plans for building the capacity required for each?

Based on the experience of several community oriented programmes, the following tools have been developed to help the social organiser effectively and efficiently carry out their field assignments. The general misconception is that all those who can talk at length can become good social organisers. Whereas the fact is that speaking with confidence is but just one of the many basic requirements for social organisers. The social organisers must have many tools and the skill to use those tools for effective community mobilisation and organisation.

These tools are not final. Again, social organisers will need to use their own observation and make necessary alterations, depending upon the nature of the project and socio-economic condition of the target communities. To get positive results of participatory approaches, as discussed in the previous section, some general guidelines and tools are given in the next half of the book to assist the social organisers in understanding the ABC of not only forming community organisations, but also enabling the communities to manage and sustain their respective organisations.

Although it seems that the SO has a domineering role to play in the community, but it is not the purpose of the tools and exercises given below. The social organisers have to be pro-active in the process. In the initial meetings he may be allowed a dominant role with the idea to train the office bearers and later on slow and gradually all the things mentioned below should be done by the president and secretary of the community organisation. Following is the process of social organisation and a social organiser has to go and take the community with him through all these stages with the help of the tools provided in this chapter.

## *Approaching the community*

- 1 Dress simply:** If possible when the social organisers should make home visits in simple and local dress -- in ordinary cloths or in native style. Do not wear any kind of uniform or dress in loud style.
- 2 Terms of address in speaking to villagers:** The social organisers should establish a relationship by which they address the village "Uncle," "Aunt," etc.

- 3 **Do not be aloof:** In visiting a home/hujra the social organisers should not sit high than your senior host or at the places which are traditionally reserved for the elders. At committee meetings, the social organisers and officials should sit in amongst the members, rather than on an end of the table or sitting area by themselves.
- 4 **Eat food offered by villagers:** When you make a visit and food is offered, eat at least enough of it to be polite. If it is obviously entirely unsanitary, or if you really cannot take it, make some acceptable excuse.
- 5 **Try to have something to give the family:** For female social organisers, it is important that while making a house visit, they try, if possible, to have some small thing to give the family, e.g. used clothes for poor families, books for the kids, health literature, etc. But they should be careful not to arouse the jealousy of other families.
- 6 **Frequency of visits:** Do not visit one family so that they become bored. Try to avoid making some community members jealous or disappointed by visiting other families too often.
- 7 **Show people that the problem applies to their community in particular:** When the social organisers give messages about participation and organisation, they must make it clear that dependency and other kinds of social disease (poverty) is a threat to their *own* community. The social organisers should not let the community avoid its responsibility by developing the feeling that the particular problem belongs to other villages but not to their own.
- 8 **Proceed from things the villagers know to things they do not know:** The social organisers shall keep in mind that they should begin their message with what the community knows very well. They should begin with mentioning things that all villagers know from their daily lives, and then proceed to new things. It is important that the SO should move from traditional to the improved very gradually in his discussions with the community.
- 9 **Focus on the right audience:** While giving their message the social organisers must make sure that they are targeting the right and interested audience otherwise the message will fell flat on those who have no interest at all in what the programme promises.
- 10 **Use visual aids:** It has been observed that all messages to the community are delivered verbally. The social organisers must make sure that wherever possible and appropriate, they should use visual aids. For example: photographs, pictures, posters, maps, demonstration objects, flipcharts, etc. If such are not available the social organisers should try to make their own so that the intended message is perfectly delivered.
- 11 **Give the people something to do:** The SO should not just preach or just do thing *for* the people. In all activities, the SO should try to involve the people and have them actually *do* something. They must be given actual roles so that when the work is finished, they should feel some pride in it and feel that it is partly their own.
- 12 **Indirect ways of embarrassing people into action:** The social organisers should take cautious advantage of the tendency of the villagers to be embarrassed when they fail to live up to certain observable standards. For example, suppose an SO has asked a community organisation many times to keep its record clear and up-to-date, but without any result. Finally, on one visit the SO might just pick up the VO books. Start entries for them in the record or purchase books on his own and give it to secretary after necessary recording. This will cause the secretary of the VO feel embarrassed and he will start maintaining the record.
- 13 **Encourage competition:** For example, the SO might invite the some influential government official to come and look over the community and give his comments on the state of improvement the community has made. That evening, at the meeting, the influential figure might give some donation to the community's saving scheme or approve their request for a project thus encouraging competition in the neighbouring communities.

## The Art of Asking Questions

Every time you open your mouth to speak you have only two options: making a statement or asking a question. Perhaps the most important lesson social organisers can learn is now to know which option to choose. When you are in contact with the community, questions can be your most vital tool. These are the keys to improving the questions you ask and the way you ask them:

- Realising the incredible power of questions
- Learning how questions can get you past the barriers that block the information you need
- Applying specific questioning techniques to the three phases of content and evaluation.

The first thing you do when you're conducting community meeting is to ask questions. Asking questions is the only way to plan and implement an effective social mobilisation program.

### The five great powers of questions

1. **Questions demand answers.** A question is like an electric shock to the mind. As soon as you hear a question, you feel compelled to answer. The impulse to answer a question - any question - is as automatic as the "fight or flight" response. A question is the most effective way to get communications started-and to get the response you need.
2. **Questions put you in control.** As most of the social organisers already know, the person asking the questions sets the direction and topic in a discussion, and maintains a sense of control in a difficult situation. Most psychologists agree that anxiety arises from loss of control. Because the other person is compelled to answer,

- the power goes to the person asking the question. Just watch the power shift when someone asks, "Where are you going?" and you answer, "Why do you ask?"
3. **Questions provide information.** The most obvious way to use questions is to gather information. How effective you are as a social organiser depends on your ability to get the right information at the right time. You use questions to find out exactly what problems your training is expected to solve, to find out how much trainees already know about the subject at hand, and to learn about their strengths and weaknesses. Eventually discover just how effective your training has been in actual practice.
  4. **Questions get people to take on and solve their own problems.** If you are doing all the talking in a training session, you are usually trying to convince participants that you know what's best for them. But somehow people never quite follow your suggestions in the way you expect them to. Thoughtful questions can lead trainees to create their own solutions to problems. And people naturally follow their own ideas better than they follow other people ideas.
  5. **Questions allow you to find out how people think:** There is always more than one way to arrive at the same conclusion. Personality, background, previous training, and on-the job experience all influence the way people think and respond to training. In school, we all took tests so that teacher would know how much we had learned. Teachers gave us essay tests so that they could tell not only how much we knew, but how we derived our answers. Such tests also gave teachers clues to our personalities and ways of thinking.

### Getting Past the information barrier

Why is getting the right information from the community members so difficult? One problem is that people's responses to your questions don't necessarily give you that whole story. To obtain useful information, you must thoroughly understand four reasons why ordinary questioning skills aren't enough and why the ability to probe and clarify is the greatest determiner of success. The four barriers:

- People don't volunteer information
- People talk in generalities.
- People make wrong assumptions.
- People perceive things differently.

To overcome these four communication barriers, a social organiser needs to develop the skills of a detective who is tackling a baffling case. Good social organisers get answers to their questions. Great ones probe and clarify each answer until they've solved the mystery. Many social organisers are stumbling around in left field. To find your footing and become successful in asking questions, you need to learn how to break through the four communication barriers.

**Barrier Number One.** The fact that people don't volunteer information is a constant problem in social mobilisation programs. It's up to you to probe and clarify to get a full understanding of a situation.

**Barrier Number Two.** Coaxing words out of the community members is just the start of the struggle for clear communication. The second barrier to getting the information you need is the common tendency of people to speak in generalities, although they learn from specifics. Even when people think in specifics they are often too lazy, afraid or impatient to state their real feelings. Getting specifics is particularly important when determining your community members' expectations.

**Barrier Number Three.** The final communication obstacle is that people perceive things differently. That's because everyone's perceptions are based experience and present desires. So if I say, "Let's go out to dinner," you envision a scene that is different from the one I envision.

### Putting questions into practice

Now that you know why it is so difficult to get the information you need, it's time to put the five powers of questions to use in your practice before, during and after your contact with the community. The first thing a social organiser does before beginning any program is a needs analysis. That means finding out what the real problems are-not just the ones you are being told about.

### Plan your questions

Before you even begin your meeting, ask yourself what you want to accomplish with it. To answer that question, you must develop behavioural objectives. In other words decide where you want to go before you decide how you're going to get there. The language you use can make a great difference in a response you get. For instance, think about the differences in the following three questions:

- What could you do to improve your living conditions?
- What would you do to improve your living conditions?
- What should you do to improve your living conditions?

The first question will probably get the community members to respond according to the way things currently exist in their day-to-day routine. The second might show their willingness to look for new solutions. The third question might prompt trainees to try to second-guess their managers' preferred solutions.

### A question of style

Another important aspect of your preparation is analysing your own questioning style. Do you know when to use open-ended, general questions? Do you know when closed-ended questions would be more appropriate? The value of open-ended questions is drummed into every prospective social organiser. Open-ended questions are the best way to get participants to open up, divulge information, and reveal hidden resistance. And so they are. But many social organisers overlook the value of closed-ended questions. Such questions get you agreement and commitment, as well as short factual answers. You can use both open and closed-ended questions to get information and to help you move the social mobilisation process along.

Whatever style of question you use, your main purpose is to meet your community members' needs. You can't stop every five minutes to ask, "Do you understand what I've just said?" so you must come up with other ways of getting that information. The best way to do that is to start from the general and proceed to the specific. Your ability to ask the right question in the right way can mean the difference between a mediocre social mobilisation and a truly exciting, effective experience of community mobilisation. It's one of the best tools you'll ever use as a social organiser. The art of asking smart questions takes concentration and practice but reaps big rewards.

## Social Organisation toolkit

A social organiser must do all in his power to establish him/herself as a constructive, trustworthy friend of the community.

**1 Pay calls on formal leaders:** As a part of the community screening process, the SO will probably have met some of the community's formal leaders already. However, when actually entering the community to start work, the SO should ask the influential persons of the community to accompany him/her to make it clear to everybody that the SO is entering with the official encouragement of the Civil Administration. After this, the SO shall *always* proceed immediately to pay a call on the local Imam (religious leader), show respect, and take the opportunity to explain the program and plans for immediate next steps, and to ask for co-operation. This should take the form of actually asking the permission of the head Imam.

Next, the SO should visit formal leaders on the lay side, roughly in the following order:

- Head Teacher. Try to make this visit during school hours, and meet all the junior teachers at the same time.
- Any locally residing teachers not already visited, whether they teach at the local school or not.

Local administration and line departments: All these initial courtesy calls should be made within the first two or three days; this way, people will not be completely sure who was called on before whom.

**2 Live in the community:** The SO must sleep and eat there in order to be fully accepted. If they cannot do so everyday, then do so as often as possible. The SO shall eat local food. If the SO enjoys some personal luxuries of a sort much more expensive than those enjoyed by the villagers, he/she should enjoy them privately, away from the view of the people.

**3 Make home visits:** In the early stages of the work, the SO should give priority to families that seem to have leadership influence of a constructive kind. Choose the times of day when the people are at home and at their leisure.

**4 Do favour where possible:** The SO must do what he/she can to give practical help, especially where it will benefit the community as a whole.

**5 Arrange special help for children:** If the programme has a health component, the effective way to reach the hearts of their parents is through their children. Early in the program, the health related social organiser should arrange for the District Health Officer to come to the school and treat all the children for easily treated ailments.

**6 Show the SO is there to help:** The SO *must* convince the villagers that you are not a punishment or control agent, but have come to promote a program to help the people toward greater self-reliance. The SO must show by his/her manner that he/she is mild, kind and sincere. The SO should not expect special privileges. The SO should pay for the local food and services he/she buys at the prevailing rate.

**7 Keep word:** The SO must never make a promise hastily. Before he/she makes a promise, the SO must always be sure he/she can fulfil it. Then the SO should be sure he/she *does* fulfil it.

8 **Be friendly:** To win the hearts of the people, the SO should show that he/she is willing to treat them as equal friends. Villagers generally have a desire to get to know modern people like social organisers, but are afraid they will make fun of them for their backwardness. The SO must show them that he/she is not of this type.

9 **Work with hands:** At each building job connected with the program, the SO must make it a point when possible to do some physical labour side by side with the villagers. This is the best possible way of showing them that the SO is sincere.

10 **Use humour:** Villagers will like the SO if he/she can entertain them with witty, friendly humour, without being personal, sarcastic or critical.

11 **Watch personal conduct:** The social organisers should avoid violations of the villagers' moral code.

12 **The value of confidence and friendship:** When the people once learn to trust and like the social organisers, they will have an immeasurable advantage. They will forgive mistakes that the social organisers make because they see that these are truly mistakes and not intentional acts. They will offer co-operation not only on the basis of the packages the SOs give them, but because they like the SOs and do not want to disappoint them.

## Decision-making

Decision-making is a crucial moment in an organisation and the SO has to guide the community organisation in reaching a good decision once the preparatory work has been done thoroughly, the actual decision needs to be taken quickly. A number of steps are necessary to be taken in the presence of other members and the SO before a decision is made:

- the group should be asked to brainstorm alternative proposals,
- each proposal should then be discussed, the group stating the advantages and disadvantages of each proposal,
- each of the proposals should be written on newsprint and should be numbered (or lettered).

### 1 Negative voting

One method of helping a community organisation come to a decision is called the negative voting method. The list of alternatives is in front of the community members. The members now **proceed to eliminate alternatives by negative voting**, that is by voting against those alternatives, which they wish to eliminate. If there are less than seven alternatives, the process will be fast. With seven alternatives, there would be three rounds of negative voting:

- **round one:** each person has three negative votes and they can vote against the three alternatives they like least. The three getting the most are eliminated.
- **round two:** each person has two negative votes to eliminate the two alternatives still liked least. The two getting the most negative votes are eliminated.
- **round three:** leaves only two alternatives and at this point the group will **shift to positive voting**.

When only two alternatives are left, the group change their voting process to vote for the one of the two alternatives they like most. After the vote the chairperson states the decision that has been made. If the vote is a close one, it is best to state that no decision has been made since such a close vote indicates a split and therefore the group will be unlikely to get full commitment to the outcome. Sometimes the last two alternatives differ only on operational details, but are basically the same decision. The chairperson may note this and test whether or not the group wish to accept the basic decision and delegate the details to a sub-committee or the chairperson. If the vote is not too close, but also not unanimous (e.g. 10 to 2), then a decision has been made, but the chairperson should check with those who voted against the decision to see if they are willing to abide by the decision.

It is always a critical point in making something happen. Decision-making is an expression of the power (collective commitment) of an organisation. A healthy organisation is able to move from one decision to another decision in an orderly and purposeful process. The SO should be aware that although every province and culture is different, small community organisation decision making has some of the same problems across the country and the SOs have the responsibility to facilitate the communities in reaching good decisions. These problems are serious because they can lead groups to make flawed or undemocratic decisions, prevent community organisations from reaching decisions, or cause groups to break apart. A community leaders and social organiser, who learn to recognise and address these common problems, can help community organisations improve their decision making process and become successful, self-reliant bodies. Among the many decision making problems community organisations encounter, some of the most serious are vague or inconsistent goals and procedures, long meetings, unequal group involvement and commitment, group conflicts, low communication and literacy skills, different communication styles, extreme power differences, poor memory of the community organisation's past, and poorly constructed inter-group associations.

## **1 Reaching agreement on goals and objectives**

Perhaps the most serious problem in small community organisation decision-making is the failure to identify a clear and consistent set of goals. A group without basic objectives is aimless and unproductive, but a group with a well-defined purpose can be very innovative and effective. The primary purpose of self-help community organisations is income generation. Community leader or social organisers should not assume, however, that community members have a clear and shared understanding of this goal, nor should they assume that this is the only goal that group members have. These assumptions may prove mistaken, and vague or conflicting goals will limit a community organisation's success.

## **2 The cost of uncertain objectives**

If goals remain vague, the community organisation will probably not focus on creating income-generating enterprises. Instead, group meetings will be disorganised, mixing discussions of future plans with questions about the group's purpose. The community organisation may also turn from one activity to another like a ship drifting at sea. The community organisation will be less effective if community members have different personal objectives and never agree on their basic goals. For instance, some members may seek emotional support and companionship during meetings, while others wish to discuss specific plans designed to generate income.

In extreme cases, member goals may directly conflict. Some members may wish to form a group that seeks the assistance of non-governmental organisations, but other members may want to remain entirely self-reliant. Or some members might hope to increase group income to address immediate needs, whereas other members intend to build up group savings over a period of years. Setting community organisation goals. Instead of assuming that community members already share clear and common goals, the community leader and social organiser can encourage community members to discuss their goals at one of their first meetings. All group members can state briefly what general objectives they hope to reach by joining the group. Encourage members to speak in simple and broad terms, such as "raising my family income" or "working together as a community", instead of specifics, such as "building a new fence".

If members have trouble identifying goals, the community leader or social organiser can ask what is important to them. What do they value in their lives? Some community organisations will reach agreement on basic goals in a one-hour discussion, and others may need to meet more than once and talk with friends and family members to find one or two common objectives. Community members may have the same goal before the organisation forms, but identifying that goal in a face-to-face meeting will increase group commitment and involvement. Ultimately, the community organisation needs to perform specific tasks, but the initial goals can be clear without being too specific. If members can agree on a broad goal like income generation, they can better understand why they are working together. One community member may wish to sow corn, while another may wish to sow beans, but both can agree on the same general goal of making their farms more profitable. Later, the community organisation can decide upon more specific objectives within this broader goal.

## **3 Managing multiple interests and goals**

If community members decide that they have more than one objectives, the community needs to prioritise these objectives as clearly as possible. The social organiser can encourage community members to rank the objectives in order of importance. Ask members what they would do if the two goals conflicted. If a government organisation offered the group members a valuable agricultural grant in exchange for partial control of their crop selection, would the group sacrifice self-reliance to increase its income? Which goal would be more important?

**Changing objectives.** Some community organisations will always pursue the same goals over the years, but many organisations change course. A community organisation may have formed to generate income and savings, then largely achieve this goal in five years and turn its attention toward improving community health or the education of its children. The SO shall guide the community members to decide when and how they will re-examine their basic goals. A community organisation may choose to reconsider its goals every year, possibly on or near a holiday that is associated with reflection about one's life and village.

## **4 Reaching agreement on procedures**

Once a community organisation has a clear set of objectives, it needs to decide how to achieve these goals. One way or another, the VO will make decisions, but not all decisions are equally sound and democratic. Some community members may be reluctant to talk about the decision making process because such a discussion does not produce immediate results and may seem unnecessary. The SOs have to take a community organisation along these lines so that they get the experience and once the VO gets mature, the members are able to reach agreement without any problem or outside facilitation.

## **5 Explain to the VO that procedural problems can cripple its progress.**

The consequences of flawed procedures. If a community organisation fails to agree on its procedures, it will reach decisions in a disorganised and inconsistent manner. Some members may make different decisions on their own, and members may disagree about whether the group has reached agreement on an issue. The most persuasive or dominant community

member may try to make all of the group's decisions, or the community organisation may fall apart. Finding fair and sound group procedures: The SOs must facilitate the VOs in developing democratic and effective procedures by following a series of four steps. **First**, group members need to recognise the kinds of decisions they will make together. For instance, will they make joint decisions about only general activities, or will they reach agreement on the details of their projects?

**Second**, the community members need to decide how much they value fairness and effectiveness. In the long run, a democratic procedure may also make the community organisation most successful at achieving its goals. Nevertheless, a democratic process can sometimes limit short-term efficiency, and community members need to learn to respect group procedures even in these situations. For example, a community organisation may have to make a quick decision while three community members are out of town. Should the group wait until the others return and possibly miss some deadline or economic opportunity? The social organiser can provide community members with hypothetical situations and ask them what they would do. If they can agree on how to proceed in these scenarios, the community organisation will know what to do when these circumstances actually arise.

**Third**, social organiser can help the community organisation weigh the advantages and disadvantages of two or more basic decision making procedures. There are many different ways of reaching decisions, and only three simplified procedures are listed here:

- **Consensus.** Using consensus, community members seek to reach full agreement, and a single member can block the VO from making a decision. Consensus usually involves careful listening and full member participation in discussions. This procedure ensures full group support for decisions and protects group minorities from stronger majorities, but it can result in long meetings and delays.
- **Majority.** Using majority rule, a community organisation needs the agreement of a majority (51 % or more of the membership) to reach a decision. Some organisations often reach majority decisions through brief and somewhat formal discussion, then a final vote where members raise their hands. This procedure often moves forward more quickly and creates clearer debates, but it can result in group factions and a dominant and "permanent" majority.
- **Decision Division.** This procedure allows community organisations to "divide" decisions. The members of a community organisation might disagree about how to spend 100 units of money, with six members wanting to buy wood and four members wishing to purchase cement. The conflict might be resolved successfully by spending 60 units on wood and 40 units on bricks. However, this could also result in a half-finished, useless wooden stable and a half-finished, worthless brick storage room.

**Fourth**, the social organiser facilitates the community organisation to pull together these three discussions. The group decides which procedure to use for reaching decisions in different situations. The group may decide to use the same procedure for all of its decisions, or it may use different procedures for different decisions. For example, a group that normally uses the 51 % majority rule may safeguard its savings by requiring a full consensus (or a 75% majority) to withdraw any of its savings.

Once a community organisation agrees on its procedures, the group needs to record these procedures (and the organisation's basic goals) in a written constitution. The final constitution should be read aloud and discussed before the VO members so that all hear and understand it. If this is done, members are more likely to take responsibility for the goals and procedures they have set.

## **6 Solving other problems**

With the initial guidance by the SO, clear objectives and procedures will steer an organisation around many obstacles, but they cannot protect a group from every decision-making problem. An effective and democratic community organisation will continue to experience some difficulties, but it will recognise, address, and sometimes (but not always) solve these problems.

### **7 Long meetings**

One of the most notorious problems of VO decision-making is a long meeting. When meetings last too long, community members become frustrated, impatient, and too tired or distracted to think clearly. If long meetings become typical for a community organisation, members may begin to show up late or skip meetings. Long meetings can decrease group productivity by delaying decisions or causing members to make unwise decisions due to exhaustion. Long meetings can also make the community organisation less democratic because the community members with more stamina can dominate the members who become tired more quickly. Social organisers must ensure that they do not set a precedent of long or delayed meetings.

### **8 Keeping meetings short**

There are many methods for keeping meetings reasonably short. These include:

- Right from the beginning the SO can "facilitate" meetings by encouraging members to stay focused on the agenda items. The President/secretary might have to interrupt a member who speaks too long or strays from the issue at hand. It may be helpful for each member to perform the role of group facilitator once because this makes members appreciate the need for group facilitation during meetings. Rotating the facilitator role can also teach members to facilitate themselves by developing their ideas before meetings, speaking only when necessary, listening carefully to others, and thinking clearly about decisions.
- It is often wise for the SO to instil the habit of agreeing on a meeting deadline before beginning a meeting and never go more than a few minutes over the deadline. This will give community members confidence that meetings will end on time, and if they fail to get through their meeting agenda in time, they will learn the importance of being efficient during meetings.
- For similar reasons, the members may find it useful to limit the amount of time for discussing each individual agenda item. Otherwise, an organisation might use all of its meeting time to address only the first items on its agenda. Setting time limits for individual items also helps the facilitator pace the group through the entire agenda.
- Community organisations can often shorten their meetings by limiting their meeting agendas. Meeting time is precious, and community organisations should use it only for things that have to be done face-to-face as an assembled group. In general, meetings should be used only for building group cohesion, sharing important information and ideas, and reaching group decisions. Anything that can be done outside of meetings should be done elsewhere.

## **9 Unequal group commitment and involvement**

The SOs should keep in mind that the sustainability of a small community organisation depends on equal involvement and commitment among its members. The SOs may encourage the members to find ways for making the members regular like fining members for missing meetings or failing to pay dues may ensure full attendance and equal financial contributions, but there is no simple way to make members put the same amount of energy into all of the community organisation's activities.

When the differences in individual member involvement become extreme, many things can go wrong. The members who become most active may begin to dominate community meetings, and the knowledge and energy of the more active members may intimidate other members. The least involved members might begin to resent, envy, or fear a more involved member, and they may behave irresponsibly during meetings and feel less responsible for group decisions. Balancing member involvement. Sometimes unequal member involvement is due to member apathy, but other times it is caused by one or two members becoming too involved. The community leader or social organiser needs to help the VO decide what amount of involvement is too little and what amount is too much. Ask members what makes a member "lazy" or "irresponsible"? Can a member be "too eager" or "over-committed", or is more involvement and commitment always desirable?

Even if members reach agreement on how involved and committed they should be, some members may continue to show "too little" or "too much" involvement. The community leader or, if needed, the concerned social organiser can talk to uncommitted members to find out whether they believe in the group's basic goals and procedures, and it may be necessary for the community organisation to re-examine these issues. Less committed members might also increase their involvement if they are given clearer and more specific tasks and responsibilities. Otherwise, it might be appropriate for uncommitted members to volunteer to leave the community organisation. In talking with "over-involved" members, the community leader or social organiser might emphasise the long-term value of relatively equal member involvement.

## **10 Weak communication and literacy skills**

In many community organisations, members will have different levels of literacy and communication skills. Some members will be better at reading, speaking in public, persuading others, listening, and thinking during meetings. When some but not all community members are literate and have experience with group discussion (or when there is only one literate and verbally skilled member), many problems may arise. The most skilled people may dominate or manipulate discussions, withhold important information, and cause other members to leave the community organisation. Illiterate and inexperienced members may fail to understand group discussions and then make uninformed decisions.

***Dealing with illiteracy and weak communication skills.*** In most cases, it will be important for the community leader or social organiser and any other literate and skilled community members to understand what behaviours can upset other members. The community organisation needs to use the abilities of its most skilled members, but sometimes verbal abilities are misused for personal reasons, such as impressing or intimidating others. An SO has to be very careful in understanding the context of such remarks.

The best solution, however, is facilitating other group members to raise their abilities. Even if other members do not have the time or willingness to learn full writing and reading skills, they can become adept at speaking, listening, and thinking during meetings. The more skilled members should be encouraged by the SO to set good examples for other members, provide instruction when appropriate and, most of all, offer reassurance and encouragement to other members.

Some community members may be accustomed to remaining passive and quiet in public, and some may question the value of learning communication skills. The SO should point out that as each member develops these abilities, the community organisation would make better decisions and hold more efficient meetings as asking questions may not help the person who asks the question but the answer might be beneficial for other members to understand the situation. Communication skills can also benefit the group in the village and the marketplace, where a persuasive speaker can win sales and bargains. When one more member becomes more skilled at participating in community meetings and speaking with people, in general every member of the community benefits.

## 11 Different communication styles

Although every community member may belong to the same culture, members may play different cultural roles. Different cultural roles often have different communication styles. Some people are expected to be polite and shy whereas others are supposed to interrupt and speak loudly. When group members have different communication styles, along with the SO they may frequently misunderstand one another. What sounds like an order to one person may only be mean suggestion. One member may misinterpret another person's silence as agreement when a quiet member is actually angry and disagrees with the community organisation's plans.

Different communication styles can also lead to undemocratic meetings. Even if they do not intend to take over the discussion, community members accustomed to interrupting, speaking directly, and thinking quickly will often dominate other members who speak in a more reserved, cautious, and reflective style. The SO should assure that this should not result in more forceful members will make most of the community organisation's decisions, even though the other members have an equal chance to participate.

**Respecting and blending speaking styles.** Many people have never recognised and discussed their own "communication styles", and the community leader or social organiser can help the community organisation by simply showing group members how they communicate differently. Once members understand these differences, it may be easier to respect and appreciate members' different styles. If the SO guides them a little bit, the members would be able to alter their communication styles, the community organisation would integrate different styles into a single CO discussion process. For example, the group might decide that interruptions are often helpful but that members should raise their hands if they wish to interrupt a speaker. Or a group might decide to have fast-paced discussions, but with a five minute silence in the middle to allow time for quiet reflection.

## 12 Extreme power differences

The SOs would observe that community members in an organisation usually do not have exactly the same amount of power or influence in the group, but sometimes one or two group members have far more power than other members do:

- One member might possess an income or social status that others lack.
- The president or secretary might build up too much executive power.
- The group treasurer might be the only literate member and become the only one that clearly understands the group's finances.

When power differences are extreme, it is difficult for the community organisation to make democratic decisions. The powerful members can have an unfair share of influence on group decisions, and they can intimidate members who feel economically or socially vulnerable. Power differences can also lead to bad decisions because less powerful members might be reluctant to raise important issues or suggest good ideas that the more powerful members would not support.

**Balancing power or changing the community organisation.** For SOs, it is desirable, but most likely very difficult and in some cases impossible, to form relatively homogeneous community organisations and forming a group consisting of individuals with roughly equal wealth and social status often can prevent this problem. However, extreme power differences can also emerge after the group has already formed.

In these cases, it is possible that the most powerful member has taken on too many of the group's responsibilities. To solve this problem, the social organiser can encourage the community organisation to distribute the work more evenly among the members. Sometimes the most powerful member wants such a change but does not trust that other members will do their share. Other times the less powerful community members have become accustomed to doing less work. Often the best solution is redistributing the group's tasks one at a time, slowly building up trust and new group habits.

The social organiser can also help community members distinguish between criticising a person's ideas and questioning their status. The SO should explain how personal criticisms are very different from constructive criticisms of ideas. Both the most and least powerful community members must be willing to let them disagree with the information and suggestions they provide during meetings.

## 13 Poor organisational memory (Record Keeping)

An effective community organisation keeps careful and detailed written records in bound books. When community

organisations fail to keep records, it is more difficult for members to recall what ideas they discussed, what they decided, and how they implemented their decisions. Some organisations will have good records but so many changes in membership that the members do not fully understand their records. In either case, poor memory of the group's past will limit both group cohesion and the quality of the group's decisions.

**Recording the community organisation's past.** If the community organisation's membership is changing too rapidly, the community leader or social organiser needs to look for the causes of high member turnover. This may reveal more serious underlying problems, such as low group productivity or severe member conflicts. When membership is relatively stable over time, group memory can be improved by regularly reading and discussing the group's records. The SO should encourage that every time the group meets, the secretary can briefly review the previous meeting. Every two or three months, the group can re-examine its major decisions and reflect upon its past mistakes and successes. Perhaps the community organisation can draw a descriptive symbol on a wall or in the record book for each important event in the group's history. In addition, these formal group reflections and symbolic drawings might be integrated with the participatory monitoring and evaluation process.

## Dialogue

For SOs, it is important to note that dialogue is crucial in every aspect of participatory learning, and in the whole process of transformation. The challenge to build a just society, based on equality, is very complex. For years traditional education has been seen as a process of passing on information, from one "person who knows" to others "who do not know". It is referred to as "banking" education, as the teacher makes regular deposits in the empty mind of the pupil.

Now we find that, on a great many issues, the so-called "experts" have been wrong. This is particularly so in the field of development. There is a new awareness now, that on all the major problems that face the modern world, no experts have all the answers. Each may have valuable information to contribute, but we need dialogue with the concerned people. As we search for solutions. From babyhood onwards, dialogue is the main way in which we develop our capacity to think and make judgements. Without a mother's effort to dialogue with her child, the baby does not develop. Research has shown that people learn, remember and apply far more of the things that they learn in dialogue with their peers, than the things they hear in lectures from experts.

There is of course a role for information from those who have special knowledge or experience. However, a community organisation is far more likely to absorb and benefit from this if the program is started with dialogue, which brings to the surface all the latent questions in their minds. A relevant input will then challenge them to deeper thinking and further dialogue.

On part of the SO, dialogue requires patience, humility and a real belief that there is something that one can learn from the other person. It requires openness to new information, a willingness to be challenged and a deep hope that change is possible. The role of the social organiser is to create a climate in which true dialogue can take place. For this she/he needs an understanding of group dynamics and group leadership skills. Listening is an important part of the dialogue. To avoid miscommunication and misunderstanding, social organisers have to be very good listeners. There are some techniques for good listening, which are given as under for improvement in social organisers listening capabilities.

Listening Techniques		
Types	Purpose	Possible Response
<b>Clarifying</b>	<ol style="list-style-type: none"> <li>To get additional facts.</li> <li>To help the person explore all sides of a problem</li> </ol>	<ol style="list-style-type: none"> <li>"Can you clarify this?"</li> <li>"Do you mean this?"</li> <li>"Is this the problem as you see it now?"</li> </ol>
<b>Restatement</b>	<ol style="list-style-type: none"> <li>To check out meaning and interpretation with other.</li> <li>To show you are listening and that you understand what the other has said.</li> </ol>	<ol style="list-style-type: none"> <li>"As I understand it, your plan is..."</li> <li>"Is this what you have decided to do... and the reasons are..."</li> </ol>
<b>Neutral</b>	<ol style="list-style-type: none"> <li>To convey that you are interested and listening.</li> <li>To encourage the person to continue talking.</li> </ol>	<ol style="list-style-type: none"> <li>"I see."</li> <li>"I understand."</li> <li>"That's a good point."</li> </ol>
<b>Reflective</b>	<ol style="list-style-type: none"> <li>To show that you understand how the other feels about what (s)he is</li> </ol>	<ol style="list-style-type: none"> <li>"You feel that..."</li> <li>"It was shocking as you saw it..."</li> </ol>

	<p>saying.</p> <p>2. To help the person to evaluate and temper his or her own feelings as expressed by someone else.</p>	<p>3. "You felt you didn't get a fair hearing."</p>
<b>Summarising</b>	<p>1. To bring all the discussion into focus in terms of a summary.</p> <p>2. To serve as a springboard to discussion of new aspects of the problem.</p>	<p>1. "These are the key ideas you have expressed..."</p> <p>2. "If I understand how you feel about the situation...."</p>

### 1 Problem posing and tile search for solutions:

Once the SOs have found the generative issues of a community, they need to find a concrete way of presenting a familiar experience of the core problem back to the group. This makes them realise immediately that they do have something to say on the issue. Posters, plays, photographs, slides, and simulation games can all be used to help focus the attention of everybody present on the same problem. These problem-posing materials are called "codes". They often link feelings to facts, and highlight contrasts. It is striking how much more energy such codes generate in group discussions than lectures or abstract questions.

With a good code, the social organiser does not have to explain the problem. All see it at once. The social organiser then uses a series of questions to help the group describe and analyse the problem. They need to relate it to real situations in their lives, as this generates the energy to act. The social organiser helps the community organisation go as deeply as possible into the root causes of the problem, and then challenges them to find solutions, sometimes offering alternatives used in other community organisations. This reflection on the problem lays the groundwork for effective action planning. The role of the social organiser throughout the process is not to give the answers, but to set up a process through which the group can search for the answers themselves in a systematic way.

### 2 Banking approach

Teacher seen as possessing all essential information.

Pupils seen as "empty vessels" needing to be filled with knowledge.

Teacher talks.

Pupils absorb passively.

Knowledge seen as a ready-made package of reliable information that must be passed from one person to another.

### 3 Problem-posing approach of SOs

Social organiser provides a framework for thinking, creative, active community members to consider a common problem and find solutions.

Social organiser raises questions: why, how, who?

Community members are active, describing, analysing, suggesting, deciding, planning.

People are actively involved in the social construction of knowledge.

This is the proper way for conducting dialogues with the community.

## *Factors In Evaluating Projects*

The following seven factors are useful for SO to help the VO evaluate whether the community infra-structure or other projects are leading to development or anti-development. The seven points can be given as an input. In small local work groups, these points can be used to examine local projects initiated solely by the funds of an outside agency or through joint fund raising, or even on the communities own initiative.

a) Does it help to meet **fundamental human needs**, especially of the poorest people?

b) Resource development, especially **labour and land**

Does it use local resources?

Does it use the land for the benefit of the people?

Does it build skills for future use?

Does it deplete the soil or destroy the forests?

Does it pollute the water or air?

Is the project labour-intensive, providing good work for people?

Is the work being done in participatory manner, instilling the habits of co-operation in the community

- members?
- c) Development of structures of self-reliance  
Does it reduce or increase the dependence of the local community on outside resources?  
Does it include in the decision-making structures those who have been marginalised?  
How do local people participate?
- c) Cultural patterns  
Does it build upon local cultural patterns?  
Does it develop cultural activities in rural areas?
- d) Gender equity  
Does it empower women equally with men?  
Does it redress the inequality between women and men?  
Does it take into account the lack of access to resources and skills that has affected women in the past?
- e) Human enrichment  
Does it make the life of the people more fulfilling?  
Is the work as human and fulfilling as possible?  
Does it value the nurturing of the human spirit and caring for relationships as much as developing materially?
- f) Ecology  
Does this project harm the environment?  
In practical terms for instance, are too many goats stripping the vegetation and making a desert, or does it cause soil erosion?

### *Projects: Help or A Hindrance to Transformation?*

Development is a continuing process of transformation of people and society. The process will be one of movement or growth towards structural change. Community development schemes or projects can serve this process of transformation. It is responsibility of the SO to make sure that:

- Projects are the result of a process where people have seen the need for them. This will require a clear-cut vision of a just society. Projects should be undertaken as instruments for social transformation not just as an incentive to form community organisations.
- Projects are solving economic needs of people, but only temporarily. Even failure can uncover exploitation, enhance awareness and solidarity. Success can enhance bargaining power. Projects, too, can lead people to self-reliance. When development programs create projects for self-reliance, they have built a temporary structure to break down oppressive systems in the economic structure. Projects operated on a collective basis can build the solidarity of a community.
- Projects are used specifically to do survey and research, which is necessary to lead to critical awareness and education work of the community. The ultimate goal is organising people for power. Again, this will, even in the initial stages of planning projects, need a clear-cut vision of the goal to be achieved.

The SOs also have the responsibility to facilitate the community members in effective planning and implementation of the projects. Otherwise practical projects are detrimental to the process of transformation **if**:

- they spoil and corrupt the people involved through the dependence and grasping created in the donor-recipient relationship.
- through failure to analyse the power factors, they finish up benefiting the rich.
- they strengthen the employer-employee relationship, thus continuing paternalism.
- they are seen as the functional end, and not as a means of the ensure social transformation process. This prevents projects from being temporary instruments for social transformation, and ways to develop a people's movements.
- by channelling resources, they make the churches (or other agencies) temporal powers, separating and alienating the group or a religious person from the rest of society.
- instead of organising people for power to bargain with the government, they support unjust government plans and projects and divert people's attention from their basic problems.
- they create tense competition or resentment among people and obstruct the process of social transformation (e.g. when projects encourage competitive profit-seeking).
- they are managed by people outside the project community, and so can never take root in it.

**1 To ensure that projects are to serve the social transformation of society:** Projects should have the vision of the transformed society; people should participate in deciding, planning and implementing projects according to their needs; projects must be small enough to build awareness and organisation among the people, and to keep the people aware that it is their own struggle.

**2 The following questions should be asked of every project:** How is it going to free people and build community? How will it give power to the people to shape their own future as a community? How will it uncover the hidden strengths and potentialities of the people to shape their future?

**3 Role of Social Organisers in the Project Cycle**

The following table provides a summary of the specific roles which a social organiser can play at various stages of a project cycle. Each of the tasks described below requires specific skills and competencies (e.g.: participatory methodologies, technical knowledge etc.) and respective technical person must be involved accordingly. Levels of social organisers experience vary significantly by country and sector, and therefore, the ability of SOs to fulfill the tasks described below must be verified on a case-by-case basis.

Stage in Project Cycle	Potential NGO Involvement
Project Identification	<ul style="list-style-type: none"> <li>➤ assist in environmental and social assessments</li> <li>➤ help the communities organise consultations with beneficiaries/affected parties</li> <li>➤ transmit expressed needs/priorities of local communities to project staff</li> <li>➤ facilitate community members to act as a source, model or sponsor of project ideas</li> <li>➤ facilitate implementation of pilot projects</li> </ul>
Project Design	<ul style="list-style-type: none"> <li>➤ assist in promoting a participatory approach to project design</li> <li>➤ channel information to local populations</li> </ul>
Implementation	<ul style="list-style-type: none"> <li>➤ promote community participation in project activities</li> <li>➤ supplier of technical knowledge to local beneficiaries</li> <li>➤ advisor to local communities on how to take advantage of project-financed goods or services</li> </ul>
Monitoring and Evaluation	<ul style="list-style-type: none"> <li>➤ facilitate participatory monitoring and evaluation</li> <li>➤ independent/unsolicited monitoring and evaluation for the programme</li> </ul>

## Some Key Definitions

The following are not definitions, but notes about concepts related to empowering low income communities. They are directed first to community field workers, but should be of interest to planners, activists, academics, students, researchers, managers and administrators who are involved with elimination of poverty and sustainable development of low income communities.

### **Aesthetic-Values Dimension of Community:**

The aesthetic-value dimension of community is the structure of ideas, sometimes paradoxical, inconsistent, or contradictory, that people have about good and bad, about beautiful and ugly, and about right and wrong, which are the justifications that people may cite to explain their actions.

### **Altruism:**

Normally contrasted with egoism and individualism, altruism is the principle of unselfish regard for the needs and interests of others. Altruism is one of the 16 essential elements of a strong empowered) self-reliant community (See Elements of Strength). Altruism is defined as the degree to which a unit of an organism (or group) is willing and able to make sacrifices for the good of the organism (or group) as a whole. In human society, perhaps the ultimate act of altruism is to die for one's country. In mobilisation, it means willingness to donate resources (including one's own time, labour, energy) to the community without expecting payment.

### **Animism:**

As one of the basic concepts of the nineteenth-century evolutionary theory of religion, animism was held to be part of a primitive philosophy which explained such phenomenon as dreams, hallucinations and death by reference to the spiritual existence of animals and plants, and the existence of the human soul.

### **Animation:**

Sometimes called social animation, From the Greek word anima (life, soul, fire, auto-movement). To stimulate or mobilise a community so that it moves itself, so that it lives, so that it develops. Sometimes used as a substitute for mobilisation. Animation means uniting and mobilising the community to do what it (as a unity) wants to do. Community Management Training takes social animation a step further, using management training methods to further increase the capacity of the community, or its community based organisations, to decide, plan and manage its own development. It trains community members and leaders in management techniques needed to ensure the community takes control of its own development. It also encourages and trains government officials, local authorities and community leaders to abandon the patronistic role of providing facilities and services. They learn to facilitate communities to identify resources and undertake actions to provide and maintain human settlement facilities and services.

### **Apathy:**

Apathy is one of the five main factors of poverty and dependency. It is sometimes related to a fatalistic philosophy. "Pray to God, but also row to shore," a Russian proverb, demonstrates that we are in God's hands, but we also have a responsibility to help ourselves. We were created with many abilities: to choose, to cooperate, to organise in improving the quality of our lives; we should not let God or Allah be used as an excuse to do nothing.

### **Attitude:**

A relatively stable system of beliefs concerning some object and resulting in an evaluation of that object, the concept of attitude is used extensively and technically in psychology but more loosely in sociology.

### **Awareness Raising:**

One of the SOs' most important responsibilities is to convey information simply and accurately, the SOs want to convey that, yes, there is a problem, but the solution lies with them in the community. They may assume the SOs bring resources or will solve their problems (thus they get raised expectations), but the SOs must counteract those assumptions.

### **Beliefs-Perceptual Dimension of Community:**

The belief-perceptual dimension of community is another structure of ideas, also sometimes contradictory, that people have about the nature of the universe, the world around them, their role in it, cause and effect, and the nature of time, matter, and behaviour. See "culture." Beliefs, like all cultural elements, are transmitted by communicating symbols, not by genetic (biological) inheritance. The beliefs and perceptions of reality shared by members of a community are affected by the SOs' mobilising activities, and should be a major consideration in their planning of mobilising activities.

### **Brainstorming:**

Brainstorming is a structured social process (in a training session) where a group is facilitated to make participatory group decisions, not dominated by any individual. See "brainstorm." The ground-rules and procedures are designed to work together to facilitate participation (especially by those not accustomed to participate or to work in groups) in-group

decision-making. The SOs are encouraged to learn the techniques of being a trainer, using the "brainstorm" session as a method of developing group decision making. It can be used in several contexts.

**Charity:**

The helping of poor or needy people is a universal value, and found in all the major world religions. But there is giving and giving. If the SOs' gift makes the receiver dependent upon the SOs, then the SOs are not helping to strengthen the receiver, or helping him or her become more self-reliant. When the SOs give some coins to a beggar on the street, then the SOs are training that person to be more of a beggar. If the SOs' assistance is well thought out, and helps to strengthen the receiver (see the story of Mohammed and the rope in Stories), then it is a much more useful gift.

**Civil Society:**

In the school sciences, there is no consensus as to the theoretical and empirical separation of political, economic and social relations. The shifting meaning of the concept of 'civil society' indicates changing theoretical attitudes towards the relationship between economy, society and state. As sociology emerged out of political economy, social philosophy and 'moral statistics', its province became the phenomenon of social symbolic and normative interactions which constitute 'society', while political relations (state, power, government, political parties, etc) were left to political science, and economics became the science of the production and distribution of economic resources.

**Civilisation:**

For enlightenment thinkers, the notion of civilisation was inextricably connected with the idea of social progress, namely the triumph of rationality over religion, the decline of local, particular customs and the rise of natural science. It was associated with the growth of the absolutist state and therefore with the reduction of local systems of taxation, local political autonomy and with greater cultural uniformity within states. In the nineteenth century there was growing disillusionment with progress as urban, industrial, capitalist society was seen as producing alienation.

**Class:**

Sociologists identify class as one of the fundamental types of social stratification, along with caste and estates. The major theoretical tradition within class analysis derives from the work of K. Marx on the newly emerging class structure of industrial capitalism in the 19th century. In this, classes are defined in economic terms, though views differ as to what are the crucial economic determinants.

**Cohort:**

This is a demographic term describing a group of people who share a significant experience at a certain period of time. For example, all the children born in one year form the birth cohort of that year. Cohort analysis, following the history of a cohort over time, has been used to collect data relevant to the study of fertility, health care, education, education, social organisation etc. It can also be a particularly good method of studying social change.

**Community:**

The term community is the most elusive and vague in sociology and is by now largely without specific meaning. A community is not just a collection of individual human beings. It is a super-organism that belongs to and is part of culture, composed of interactions between people, everything that is learned. Its six dimensions include: technology, economy, political power, social patterns, shared values, beliefs and ideas. It is not transmitted by biological means, but by learning. Like a tree or other life form that transcends the very atoms which compose it, its human members can come of age, through death, birth or migration, and it still continues to live and grow. It is never homogeneous, having many factions, schisms, competition and conflicts within it. A community is a whole greater than the sum of its parts. See "What is Community."

**Community Empowerment:**

To increase capacity of a community is to increase its ability to do things for itself. It is more than just adding some communal services or facilities like roads, sanitation, water, access to education and health care. It means increased ability and strength. It means more skills, more confidence, and more effective organisation. It cannot come about by charity or donation of resources from outside. It can be facilitated through action such as community projects, but only when all community members become involved from the beginning, to decide upon a community action, to identify hidden resources from within the community, and by developing a sense of ownership and responsibility of communal facilities from the start to the finish. While increased democratisation may be helped by Government devolving some law making power to the community, its capacity to make use of its legal decision making depends upon it having practical capacity, i.e. the ability to make decisions about its own development, to determine its own future. Power, strength, capacity, ability, empowerment.

**Community Based:**

There is a big difference between community-based and community-located. If an agency sets up a service in a community (e.g. a clinic, an IG programme), then that is community-located. To be called community-based correctly, an activity, construction, service, or organization, must be chosen, selected and controlled by the community as a whole (not just some

factions). The important thing is for decision making to be community-based, the decisions must be made inside and by the community.

**Community Development:**

Some people assume that community development simply means getting richer -- an increase in per capita wealth or income. It can be, but is more. It is social change, where a community becomes more complex, adding institutions, increasing its collective power, changing qualitatively in its organization. Development means growing in complexity and strength in all six dimensions of culture.

**Community Contribution:**

When we point out that community participation is not the same thing as community contribution (though many mistakenly assume it is), we also note that both are necessary. While community participation means the decision making that makes any activity community based or community centred, community contribution is necessary to ensure that the community members feel that they own the project, i.e. that they have invested in it, not just received it. We recommend that at least fifty percent of the inputs of any community project that we support must come from the community itself. At first this is often viewed with anxiety and despair from many community members. Then we point out that the donated communal labour alone has to be fairly calculated, and that if they did so, they would be pleasantly surprised at how much value that would add to the community input. We point out that the time spent by community members, especially those that sit on the executive committee, deciding and planning the project, are donations of executive and management skills, time and labour. The donated labour should be fairly costed.

**Community Implementation Committee:**

The CIC is the Core Committee, Development Committee or Project Committee of the community, chosen by the community as a whole, responsible for carrying out the wishes of the whole community.

**Community Management Training:**

Community management training is aimed at poverty reduction, the strengthening of low-income communities in the planning and management of human settlements communal facilities and services, their construction, operation and maintenance. This is training for action, not just for skill transfer or for giving information to individuals. Training, as a method for strengthening low-income communities, for poverty reduction, for promoting community participation, for practical support to democratization and decentralization, is far from being only the transfer of information and skills to the trainees. It also includes mobilizing and organizing. This is non-orthodox training. Formalization and institutionalization of this kind of training brings with it the danger of emasculating the training, of emphasizing the skill transfer over the encouragement, mobilization and organizing aspects of the training.

**Community Participation:**

Community participation is far more than the contribution of labour or supplies; it is participating in decision making, to chose a community project, plan it, implement it, manage it, monitor it, control it. It differs from community contribution. Social Animation promotes the activities of a target community, with a view to the community taking more responsibility for its own development, starting with decisions about what projects to undertake, and stimulation to mobilize resources and organize activities. Community Participation Promotion aims at ensuring that decisions affecting the community are taken by all (not only a few) community members (not by an outside agency). In the CDP methodology, community contribution is encouraged, for it helps the community to become more responsible for the activity if they invest their own resources in it. We also encourage Government, and outside donors to discuss their activities with the whole community; this is community consultation. Community Participation here should not be used as the equivalent of community contribution or community consultation (as is misleadingly done by many assistance agencies); participation here means participation in decision making, in control and in coordination.

**Constraint:**

A constraint is any hindrance or barrier to reaching desired objectives. A good project design courageously identifies constraints, and then generates strategies to use available resources to overcome them.

**Consult:**

When an aid agency or donor organization consults with community leaders or representatives, they often ask if the community wants a project. That answer is likely to be, "Yes." The agency may then report to its board or donors that there was community participation. That is incorrect.

What has taken place is a consultation, not genuine community participation in decision making, choosing and planning a project from among the community priorities (in contrast to the agency's priorities).

**Contribution:**

Some people will confuse participation with contribution. Many people, when they hear the phrase, community participation, assume it only means community contribution. They think only of the communal labour that members will put into the project.

Unfortunately, there have been many cases in the past where community members were treated as serfs or slaves and forced to contribute their labour (or other resources, e.g. land, food). The methodology promoted in this handbook is quite the opposite. Participation here means participation in decision-making, not merely the contribution of resources.

**Cross Talk:**

In regular group discussions the SOs allow, indeed the SOs encourage, participants to speak their opinions and respond to others. In the Brainstorm Session, in contrast, cross talk is forbidden. Participants must direct their responses only to the facilitator, and not respond to the contribution of other participants. This ground rule is necessary for successful participatory group decision-making in the brainstorm session. It is not a feature of the SOs' work outside the brainstorm session.

**Culture:**

More than merely songs and dances, culture, in social science, means the overall social system, the total of all learned attitudes and behaviour, consisting of socio-cultural systems belonging to six dimensions: technological, economic, political, interactive, ideological and world view.

**Commune:**

In political sociology, the commune is typically a secular institution in which members, through their collective labour and common ownership of property, live together in accordance with a common ideology such as anarchism or communism. In the sociology of religion and sociology of youth cultures, the analysis of communes in industrial societies became important with the development of the commune movement, in North America particularly, in the 1960s. The maintenance of the commune as a way of life, however, proves problematic since communes have to solve basic problems of institutionalised social life, namely power, stratification and economic subsistence.

**Cultural Capital:**

For P. Bourdieu (1973) (q.v.), success in the educational system is largely dictated by the extent to which individuals have absorbed the dominant culture, or how much cultural capital they have got. He argues that those in power control the form that culture takes and are thus able to sustain their position.

**Culture of Poverty:**

It is sometimes argued that the poor create distinctive patterns of behaviour and belief, notably a fatalistic acceptance of being poor and an inability to do anything that might help them to lift themselves out of poverty. This condition is disabling and ensures that the poor remain in poverty. It is also reproduced over the generations in a related cycle of deprivation, whereby children from poor or deprived families are socialized by their parents into the culture and grow up to be poor too. Originated by O. Lewis (1961) to describe slum dwellers of the Third World, both terms have been used to describe the poor in contemporary developed societies. The pejorative implications of the concept, that the poor are to blame for their own plight and that parents raise children to be socially deprived in turn, have been contested. Critics point to the following: the failure of society, and particularly of governments, to provide the poor with the resources to move out of poverty; the active strategies of mutual aid and self-help that many poor people develop in order to cope with poverty; the existence of a poverty trap (q.v.) that makes it more difficult for the poor to lift themselves out of poverty. The basic unit of culture is the "symbol." Culture is not genetic; it is transmitted by communicating symbols. Sometimes called the "super-organic," because it is composed of systems that transcend the biological entities, humans, that compose and bear culture. See "Culture." A community is cultural.

**Decentralization:**

Decentralization takes some power from the centre and puts it into the surrounding locations. It is not the same as democratisation (it can be the decentralizing of tyranny) but can assist in democratisation.

**Development:**

Many people assume that development means quantitative growth, whereas its main characteristic is qualitative change. To develop is to grow, and to grow means more than get bigger; it also means to become more complex and stronger. When a community develops, it gets stronger and more complex. It undergoes social change. See "Culture." An economist may see development as only an increase in wealth or income (absolute or per capita); and an engineer may see development as a greater control over energy, or more sophisticated and powerful tools. To a social organiser, however, those are only two of the six cultural dimensions of a community that change. Development means social change in all six cultural dimensions: technological, economic, political, interactive, ideological and worldview.

**Development Committee:**

The Development Committee is the Executive, Project Committee or CIC (Community Implementing Committee) of the community, chosen by the community as a whole, responsible for carrying out the wishes of the whole community. It is the product of the SOs' organizing efforts; see "Organize."

**Dimensions of Culture:**

Each dimension is composed of socio-cultural systems (e.g. the economic system), which combine to make a super-organic system. The six dimensions are: Technical, Economic, Political, Institutional, Value and Belief-Perceptual.

**Direct Material Costs:**

This is what the SOs enterprise pays for the raw materials to make the products or services the SOs sell.

**Disease:**

Illness is one of the five major factors of poverty. It is cheaper, more humane, and more productive for a society or community to prevent than to cure disease and to direct limited resources towards the treatment of a few common diseases affecting the majority of the population, rather than towards sophisticated equipment and skills for the treatment of a few wealthy people (thus the reasons for WHO promoting and supporting the principles of primary health care). Knowing this, the SOs the social organiser may challenge a community's first and lightly considered choice of a clinic, and perhaps let them see the logic and reasoning for first choosing effective water and sanitation systems to prevent water borne diseases.

**Dishonesty:**

Lack of integrity and lack of honesty. Dishonesty is one of the five major factors of poverty. Comes with various labels, including corruption, embezzlement, extortion and theft. It happens when wealth intended for development of the whole society is illegally, and usually secretly, diverted to benefit individuals who betray their positions of trust as servants of society as a whole. The resulting lack of trust contributes in turn to apathy and poverty. That is why the SOs, as mobiliser and organiser of community organizations, promote transparency, integrity and honesty in the groups the SOs organize.

**Demography:**

This can be defined as the analysis of the size, structure and development of human populations, although it is occasionally employed to cover the study of animal populations. The crude statistics of population size and change are provided by the relationship between the birth and death rates and by migration and emigration. Two central features of population structure are the sex and age composition of human groups. Demographic analysis also includes the geographical distribution of populations, population and natural resources, genetic composition, population projections, family planning, and demographic features of the labour supply.

**Dependency:**

Dependency theory was advanced by P. Baran (1957), who argued that the economic development of industrial societies in the West rested on the expropriation of an economic surplus from overseas societies. Third World countries were underdeveloped as a consequence of their precarious reliance on export-oriented primary production (agricultural and mineral produce). A. G. FRANK (1969), who analysed underdevelopment in terms of a global network of exploitation between, metropolis and satellite societies. Dependency theory argues that the global economy cannot be conceived in the Smithian manner as a system of equal trading partners precisely because the superior military, economic and political power of the centre (the industrial societies) imposes conditions of unequal exchange on the periphery (underdeveloped societies).

**Deprivation:**

Sociological analysis defines deprivation broadly as inequality of access to social goods. It includes poverty (q.v.) and wider forms of disadvantage. M. Brown and N. Madge (1982), surveying the huge volume of research sponsored jointly by the Social Science Research Council and the Department of Health and Social Services in Britain in the 1970s conclude that the concept is in fact slippery and fraught with problems. Researchers have adopted a wide range of operational definitions, measurement has proved extremely difficult, while the fact that deprivation may occur in several areas of social life diffuses the concept further. Multiple deprivation refers to the tendency noted in some studies for inequalities of access in different areas to overlap. Thus low income or unemployment may go together with poor housing, poor health and access to inferior education. The multiplication of deprivation seems particularly prevalent in inner-city areas in Britain. Transmitted deprivation refers to a view that deprivation is transmitted across generations. A popular stereotype is that inadequate parenting produces inadequate children, who in turn become inadequate parents. Sociologists suggest that individual attributes are less important than structured inequalities that persist over time. In fact, research shows that transmitted deprivation is less than was once thought. See: Distribution of Income and Wealth; Poverty Trap; Relative Deprivation; Unemployment; Welfare State.

**Domestic Labour:**

This term refers to those tasks in the household that are needed to keep it going from day to day, including cooking, cleaning, child care and looking after the sick and elderly. The domestic division of labour, i.e. the allocation of domestic tasks between men and women, is notably unequal, with women taking on very much the greater burden. The introduction

of machines of various kinds has not helped greatly, for this has often meant the transfer of a task from men to women as it has become mechanized, and women have set higher standards which their families come to expect. The growth of women's paid employment outside the home has not altered the division: women continue to perform the same domestic chores as well as working outside. Even when men are unemployed, women still take on the bulk of domestic labour. There is some evidence, however, that the balance between men and women is altering.

**Economic Dimension of Community:**

The economic dimension of community is its various ways and means of production and allocation of scarce and useful goods and services (wealth), whether that is through gift giving, obligations, barter, market trade, or state allocations. (Community).

**Empowerment:**

The empowerment of a community (or organization) is an increase in its strength, improvement in its capacity (ability) to accomplish its goals. Like capacity development, it is a process of becoming stronger. See "Measuring Empowerment" for a list of the sixteen elements of power or capacity, and a participatory method of measuring its increase.

**Enabling Environment:**

An environment (political, regulatory) around a community that enables the community to unite, identify its own resources, engage in self help activities, and become more self reliant. The practices, attitudes, behaviour, rules, regulations, laws, of leaders, civil servants, politicians, of central and district governments, all contribute to the degree of ennoblement around a community. Also see Facilitate.

**Enculturation:**

The process of learning that takes a baby (as a biological organism) and humanizes it. To become human (i.e. to obtain culture). We all start our own process of enculturation at birth, and it continues until death. We learn, through symbols, all the six dimensions of culture. (Differs from acculturation).

**Equality:**

It is conventional to identify four types of equality: (1) the doctrine of equality of persons, or ontological equality; (2) equality of opportunity to achieve desirable goals; (3) equality of condition, in which the conditions of life are made equal by legislation; (4) equality of outcome or result. These types of equality have been criticized as either not feasible or not desirable. For example, it is argued that the achievement of radical equality is unrealistic, because it would require the socialization of children away from the family in order to minimize the inheritance of cultural benefits, the abolition of all forms of inheritance of property, the prohibition of competition of competition and achievement, and a universal training programme in cooperative values and altruism (q.v.).

**Evaluation:**

A process of allocating value on what a project has achieved (in relation to its objectives). Judging. Differs from monitoring which should be value-free observation. (Also see value).

**Executive Committee:**

The Executive Committee, is also called the Project Committee, Development Committee, CBO (Community Based Organization) or CIC (Community Implementing Committee) of the community. It should be chosen by the community as a whole, from among all its members, and be responsible for carrying out the wishes of the whole community.

**Facilitate:**

There are two ways the word facilitation is used in community empowering. One is a facilitation method of training and organizing participants which is more effective than lecturing or preaching. The other is to set up an enabling environment of facilitating self-help, where the laws, the administrative regulations, procedures and practices, and the attitudes of leaders, technical experts and administrators support increased responsibility and self-reliance of low-income communities.

**Faction:**

A "faction" is a group of people on one side of a social schism. As a social organiser, the SOs should ensure that the SOs are not identified as supporting any one faction in a community (explained in Unity Organizing). See social schism, below.

**Fund Raising:**

The action of fund raising is an important aspect of planning and implementing a project, or maintaining an organization. Also see Resource Acquisition. While some activists may not like fund raising (its professionals are trained in marketing), it is necessary and therefore as honourable as any other element of a project or an organization.

**Goal:**

When a group identifies its priority problem, the SOs, as a social organiser explain that the reverse (or solution) of that problem is the group's priority goal. A goal is more general than an objective. Objectives are derived from goals.

**Gemeinschaft.**

Usually translated as 'community', this term is contrasted with *Gesellschaft* or 'association'. Societies characterized by *Gemeinschaft* relations are homogeneous, largely based on kinship and organic ties, and have a moral cohesion often founded on common religious sentiment. These relationships are dissolved by the division of labour (q.v.), individualism (q.v.) and competitiveness, that is, by the growth of *Gesellschaft*-relationships. Whereas F. Toennies (1887) regarded *Gemeinschaft* as the expression of real, organised life, *gesellschaft* is an artificial social arrangement based on the conflict of egoistic wills. See: Civilization; Community; Rural-Urban Continuum; Toennies; Urban Way of Life.

**Governance:**

The word governance is much more broad than the word, government. It is less formal, more encompassing, less legalistic, in meaning. It refers to the total pattern of decision-making, control, management, coordination and power processes of any organization, such as community. Good governance is honest, participatory, responsive, transparent, progressive, equalitarian, democratic, respectful of all members, and works on behalf of all the people.

**Habitat:**

The word habitat refers to where things live. The habitat of certain birds, for example, may be a meadow or forest. A human habitat is more than the houses people live in. It includes settlements such as camps, hamlets, villages, towns and cities. The word Habitat is often used to refer to the UNCHS (United Nations Centre for Human Settlements) which does not build houses, and to an NGO called Habitat for Humanity which does build houses.

**Human Habitat:**

A human habitat is not just a collection of empty houses. It is even far more than the physical structures and facilities that can be seen. It is a community of people, all the communal facilities they need: water, sanitation, transport, market, energy, food, health-care, education, security, as well as shelter itself. The city or village cannot exist without people, came about by the efforts and visions of people, and ultimately, continues to exist only to serve the needs and wants of the people who call it home.

**Human Settlements and Habitat:**

Shelter and human habitat are far more than the technology of dwellings or houses. A house exists because of people and for people. A house alone without communal services, such as access to markets, water and sanitation, enculturation (e.g. education) of the young, communications, transport, markets and other facilities and services, is useless. More importantly, a human settlement (rural and urban) is not just a collection of infrastructure, or even of human occupants that are separate consumers; it is a community, (See "Community"), a social organization that involves human attributes: beliefs, concepts, economic and political dimensions, family and other social reproductive institutions, a set of human languages, traditions, aesthetics and processes. Human settlement development is community development.

**Implement:**

To "implement" (verb) a project, is to begin and complete the activity described in the project design. An "implement" (noun) is a tool.

**Independence:**

Pure, theoretical, absolute "independence," where a person, group, or community does not rely on anything or anyone outside, for survival, for growth, for decision-making, is as impossible as a frictionless state is in physics. While the SOs job is to encourage greater levels of independence, self reliance, and to fight dependence, the pure level of total or absolute independence cannot be reached. As the poet, John Donne, wrote "No man is an island, we are all, to some extent, interdependent upon each other. Where CDP and CMP methodology promote self-reliance, it is a matter of degree; eliminating dependency means working towards partnerships.

**Indirect Labour Costs:**

Wages or salaries the SOs' business pays to employees who are not working in production, e.g.: storekeeper, security guards.

**Information Management:**

The process of managing information, including collecting it, storing it, retrieving it, analysing it, communicating it, and using it. (Different from management information).

**Input:**

The word "input" is used differently as a noun and as a verb. Noun: a resource that is put into a project or a productive enterprise. Verb: to put something into something (e.g. to put information into a computer). English language purists object to the word input being used as a verb; planners, managers, coordinators and social organisers use it that way.

**Institutional Dimension of Community:**

The social or institutional dimension of community is composed of the ways people act, interact between each other, react, and expect each other to act and interact. It includes such institutions as marriage or friendship, roles such as mother or police officer, status or class, and other patterns of human behaviour. See Community.

**Investment:**

There are basically three things the SOs can do with wealth (1) consume it, (2) store it, or (3) invest it. If the SOs direct wealth away from direct consumption or storage, and towards capital it contributes to an increase in future wealth (by foregoing immediate consumption).

**Management:**

The word "management" refers to the functions of control, co-ordination, decision-making, and problem solving of any organisation (agency, department, association), endeavour, or project. It is a broad concept (like "governance") and can be carried out in many different ways. The methodology in these pages encourages "participatory management."

**Mobilize:**

To mobilize is to produce action among a group or community. Not exactly the same as organize, because action has to take place (people become mobile, moving) before it can be called mobilization. Similar to social animation, except animation includes both the mobilizing and the organizing. See "action," above.

**Mobilization:**

In modernization (q.v.) theory, the term refers to the process by which peasants or workers are brought together to achieve collective goals. Political mobilization is the process by which a population is brought into the political arena by the formation of new parties and other political institutions. The 'mobilization system' is the ensemble of values, institutions and groups which are organized to achieve societal goals (such as the creation of a nation-state).

**Monitoring:**

Monitoring is the regular observation, recording, analysing and reporting of activities and the results of those activities, in a project or similar activity. (See Handbook of Monitoring).

**Monitoring Indicators:**

Qualitative and quantitative criteria (signs) for measuring or assessing the achievements, or degrees of achievement of project activities, objectives and outputs. They should be objectively verifiable. See Measuring Strength for indicators of the desired results of community mobilizing, i.e. empowerment.

**Motivate:**

The word "motivation" indicates the willingness to work, or to get something done. The meaning has been corrupted when someone says she or he wants to be "motivated," meaning that he or she wants payment. Cash is only one possible factor of motivation. People can be motivated to do things on the basis of loyalty, or of love of person, family, lineage, tribe or country. Some one may be motivated to do things because they want to see the results (job satisfaction). Motivation is the desire to act, not the payment.

**Objective:**

An objective is derived from a goal. An objective is "SMART" (Specific, Measurable, Achievable, Realistic, and Time-bound). It must be finite, verifiable, quantifiable, and have a completion date.

**Objectively:**

The goal of scientific investigation, sociological or otherwise, is often said to be objective knowledge, free of bias or prejudice. There is a division of opinion here, some holding that objectivity in sociology is possible, others not. Five different kinds of arguments are advanced for sociology not being objectives. (1) Sociological judgements are subjective, being coloured by actors' own experiences. See: Phenomenological Sociology. (2) All propositions are limited in their meaning to particular language contexts. See: Ethno methodology; Indexicality. (3) All sociological theories are produced by, and limited to, particular social groups. Such a doctrine is often taken to be an outcome of the sociology of knowledge, which treats all knowledge as a function of social location. See: Mannheim; Relativism. (4) All observations are necessarily theory-laden (q.v.). (5) in that all members of society have different values, sociologists will unconsciously, but necessarily, have their arguments influenced by their values.

**Organise:**

The word "organise" means to arrange a set of people into different roles, functions, and responsibilities, so that the whole organisation can function as a whole. A trade union organises them into a union, which has more power (by being organised) than the collection of unorganised labourers. Related to the word "organ." The SOs' job is to organise a

community based executive to act for and under the control of the whole community. Organising and mobilising go together and can be called social animation.

**Outcome & Output:**

Outcome: The results and consequences (e.g. impact on a community) of implementing a project. Not the same as output.

Output: Whatever is produced by a project (we hope that the objectives are achieved as outputs). Not the same as "outcome."

**Participatory Evaluation:**

While a project is being implemented, and after it is completed, the situation must be re-assessed and evaluated. In a "community-based" project, the whole community asks if the objectives were realistic. Were they reached (or to what extent)? Who benefited? What lessons were learned? Where do we go from here?

**Participatory Management:**

The word "management" was described above. Participatory management in a department or agency means that staff participate (to varying degrees) in management decision-making. In a community-based project, the whole community participates in the major decisions of the executive. (A slogan we often use is, "Management is far too important to be left only to the managers.")

**Partnership:**

A "partnership" is a relationship in which there is some equality between the parties in the agreement. In the key word, "independent," above, it was noted that we are all, to some extent, interdependent. While the SOs work leads to a community breaking out of dependency, it cannot become totally independent. The realistic aim, then, is for communities to get into partnerships with municipal or district authorities, and work towards more equal relationships.

**Planning:**

Thinking about and working out what to do in the future. A good plan has a series of steps leading from the current situation up to the desired end. One effective method is "reverse thinking," where the SOs start with what the SOs want to achieve in the end, and look at the immediately prior step to that, then the one before that, and so on until the SOs get to the present situation.

**Political Dimension of Community:**

The political dimension of community is its various ways and means of allocating power and decision-making. It is not the same as ideology, which belongs to the values dimension. It includes, but is not limited to, types of governments and management systems. It also includes how people in small bands make decisions when they do not have a recognised leader. See "Culture."

**Poverty:**

Sociologists distinguish between relative and absolute poverty. Absolute poverty occurs when people fail to receive sufficient resources to support a minimum of physical health and efficiency, often expressed in terms of calories or nutritional levels. Relative poverty is defined by the general standards of living in different societies and what is culturally defined as being poor rather than some absolute level of deprivation. When poverty is defined relatively, by reference to the living standards enjoyed by the bulk of a population, poverty levels vary between societies and within societies over time. Poverty is more than a lack of money and income, more than lack of access to facilities and services such as water, roads, education or clinics. It is the result of "poverty of spirit" i.e. an attitude of hopelessness, an ignorance of available resources, a dependence upon others, lack of confidence, discouragement, lack of skills, lack of trust, lack of integrity and lack of effective sustainable organization; in short, lack of good management.

Poverty is a social problem, and calls for a social solution; poverty is not merely the lack of income among a collection of individuals. Poverty can be reduced by organizing and guiding poor people towards helping themselves, and by getting stronger (empowerment) as a result of engaging in struggles and meeting challenges. The eradication of poverty, therefore, calls upon a sustainable improvement in management.

**Poverty Trap:**

Many poor families in receipt of means-tested (i.e. income-related) state welfare benefits find it difficult to escape poverty if they increase their earnings from employment, because these may be offset by the loss of benefits and by the payment of income tax.

**Poverty Alleviation:**

The word "alleviation," means to temporarily take away pain and discomfort. As social organisers dedicated to fighting the causes (not the symptoms) of poverty, we avoid this approach (mere alleviation by transferring money). Giving money to poor people does not end poverty.

**Poverty Eradication:**

As social organisers, we work towards the elimination of the social problem of poverty by analysing its causes, and taking steps to oppose and remove those causes. Since poverty is a social problem, the solution to that problem is social.

**Poverty Reduction:**

The word "reduction" means to make something smaller. In contrast to "alleviation" which temporarily treats the symptoms of poverty, reduction is seen as on the right pathway towards eradication.

**Pressure Group:**

These are formally constituted organisations, which are designed at least partly to bring pressure to bear on government, civil service and other political institutions to achieve ends that they favour. The confederation of British Industries is a pressure group in this sense, even if it was set up with other aims in mind as well. The idea that pressure groups play a significant part in society is related to the concept of pluralism (q.v.), since the political process is seen to result from a large number of often competing pressures.

**Progress:**

Most nineteenth-century sociology was based on the assumption of progress, which was equated with industrialisation. Technological advance was assumed to result in improvements in material welfare, reflected in enhanced standards of health and longer life expectancy. Industrialisation was also associated with a growth in rights of citizenship (q.v.), literacy and education. Progress was the social manifestation of reason, knowledge and technology. With the advent of mass warfare, fascism and totalitarian governments in the twentieth century, sociology has taken a decisively pessimistic turn as confidence in the progressive nature of industrial society has evaporated.

**Project:**

A project is a logical series of related activities (investments) aimed at solving specific problems with a specific time and in a specific location. Project stages include assessing, planning, implementing (doing), monitoring (observing), and evaluating. A community-based project is one in which the whole community chooses, plans implements and monitors it, and owns and controls the project.

**Progress Reports:**

A progress report reports progress. What are the results of the SOs activities? How far have the SOs gone to reach the SOs objectives? Donors want to know what was achieved with their donated money.

Donors are less interested in the SOs activities; they are more interested in the results of the SOs activities; have the SOs reached, or partially reached, the objectives the SOs stated when the SOs asked for the donation? Resource acquisition (e.g. fund raising) and report writing are not independent activities. see Report Writing.

**Project Committee:**

Executive, Development Committee or CIC (Community Implementing Committee) of the community, chosen by the community as a whole, responsible for carrying out the wishes of the whole community.

**Proposal:**

A "proposal" is a suggestion or invitation. In our work, a "proposal" is a document that requests money and/or seeks approval for a project. The most effective format for a proposal is a project design. It defines a problem, a solution, and a strategy for using potential resources, overcoming constraints, to reach finite and measurable objectives. See Proposals.

**Resources:**

A "resource" is anything of value that can be used as an "input" for a project. Most poor people assume that their community does not have any resources, and seek assistance outside. Any community that contains living human beings have resources, some hidden, that can be used for self-help development. See Hidden Resources.

**Role:**

The set of tasks, activities and responsibilities identified for each "actor," is a "role." These must be determined logically and consciously by the group through the SOs stimulation, during the organising for action aspect of the SOs work.

**Sensitising:**

It is important for local authorities and leaders to be sensitive to the SOs goals and methods Beware: the SOs may be tempted to hold an early sensitisation workshop without being fully prepared to show the authorities what the SOs intend, also showing them how they benefit. Make sure the SOs are clear about what the SOs want to sensitise them about, and plan the SOs' workshop accordingly. If the SOs are not careful, they may raise unrealistic expectations which will work against their goals later.

**Situation Analysis:**

A "situation analysis" is a procedure during which the overall characteristics and priority problems of a community are identified. The SOs' job as social organiser is to ensure that all or as many community members as possible participate in the observation and analysis of the community situation.

**Social Movements:**

The term covers various forms of collective action aimed at social reorganisation. In general, social movements are not highly institutionalised, but arise from spontaneous social protest directed at specific or widespread grievances. Examples include millenarianism (q.v.), syndicalism, and movements for moral reform. Despite attempts to make the term precise and rigorous, 'social movements' embraces a bewildering variety of very different groups.

**Social Order:**

The explanation of order and cohesion in society is a central concern of social theory. Three types of explanation may be identified. (1) The utilitarian approach suggests that it is in the self-interest of all individuals to maintain social order, particularly in complex societies where division of labour (q.v.) is high and people are interdependent. Utilitarianism (q.v.) has had less influence on sociological than economic theory, except in exchange theory (q.v.), and enlightened self-interest does not figure prominently in sociological accounts of order. (2) The cultural approach emphasises the role of shared norms and values, E. Durkheim and T. Parsons being influential sociological exponents of value consensus. (3) The compulsion approach emphasises power and domination – variously military, judicial, spiritual, economic – and the capacity of those who dominate to enforce order. Among sociological theorists, K. Marx and M. Weber are notable exponents of compulsion, though neither denies the contributory role of values.

**Social Structure:**

This is a concept often used in sociology but rarely discussed at any length. It has been defined simply as any recurring pattern of social behaviour. However, for most sociologists such a definition might tend to include trivial behaviours as well as the significant ones. A more generally preferred approach is to say that social structure refers to the enduring, orderly and patterned relationships between elements of a society, a definition that prompted some nineteenth-century sociologists to compare societies with machines or organisms.

**Society:**

The concept is a common-sense category in which 'society' is equivalent to the boundaries of nation-states. While sociologists in practice often operate with this everyday terminology, it is not adequate because societies do not always correspond to political boundaries (as in 'Palestinian society'). Some Marxists, in order to avoid this difficulty, have substituted 'social formation' for 'society' but in practice these two terms are equivalent. It is more useful to argue that sociology is the analysis of the social, which can be treated at any level (for example, dyadic interaction, social groups, large organisations or whole societies).

**Social Schism:**

No community is a natural unity. There are schisms and disunities in every community. All actions the SOs take must help to increase the unity of a community. Where the SOs offer suggestions as to how to obtain resources for a community project, the SOs must not insist on a particular strategy that the community must take; some strategies may contribute to disunity. We must suggest and advise, and ensure that we listen to what the community members say (especially the quiet ones) and uncover negative hints about any strategy that might provoke disunity. Divisions in any community may be based on many factors: clans, religions, class, income, education, land ownership, ethnic origins, age, gender, and so on. The level of tolerance between these divisions may also vary for several reasons. It is our job to work in such a way as to minimise the differences, improve community unity and loyalty, and overcome community schisms.

**Sustainability:**

The word "sustainability" is important in development assistance. (The word is not found in most dictionaries). It refers to the "ability" of something to be "sustained" (carried on) after outside support is withdrawn. For the community that builds a water supply, the repairing, cleaning and using the pump after it is constructed, is the desire. For an external donor, it is the continuation of the project or its outputs after the donor withdraws. For the SOs, the social organiser, it is the continuation of the community strengthening social process after the SOs move on. For environmentalists and ecologists, sustainability requires that an activity can be sustained (e.g. biologically) by the physical environment, that non-renewable resources are not used up.

**SWOT:**

Analysis of Strengths, Weaknesses, Opportunities and Threats. From time to time (e.g. annually) the SOs can assist a CBO in its self-monitoring and self-evaluation by setting up a SWOT session, obtaining lists of each from all participants, and consolidating them on a board or sheet of paper in front of the group. If the CBO takes this up as a regular feature of its activities (even after the SOs, the social organiser, leaves), it will help to empower or strengthen the group. See Acronyms.

### **Technological Dimension of Community:**

The technological dimension of community is its capital, its tools and skills, and ways of dealing with the physical environment. It is the interface between humanity and nature. See "Community." Some persons assume that "development" means only the increased sophistication of technology; that is only one of the six cultural dimensions that change as a community develops.

### **Training for Action:**

Training, as an element of strengthening community based groups, is not just the transfer of information and skills. It is training AS mobilisation, not just training ABOUT mobilisation. If the SOs want to learn something just for the sake of learning something just for the sake of learning, go to a philosophy professor. We train for action.

The five purposes for community management training are: 1. Awareness raising (there is a problem); 2. Information imparting (there is a solution); 3. Skill acquisition (how to solve the problem) 4. Encouragement (do it; do not get discouraged) and, most importantly: 5. Mobilisation (Bringing people together, organising for unity, determining priorities of the whole group [not only the leaders], deciding upon action, planning and then implementing that action; in short, training as organising for effectiveness and transparency of decision making and actions). A social organiser trains in order to mobilise.

### **Transparency:**

Transparency is a very important element of strengthening a community (see elements of empowerment). The word "transparent" here means the ability to see through something. When civil servants try to do things (i.e. make decisions, allocate resources) in secrecy, hiding their activities from the people, they are not being transparent. They are giving the people the "mushroom treatment." This promotes mistrust, apathy, and marginalisation (important factors of poverty and community weakness). The SOs job as social organiser is to promote transparency. The SOs do it by explaining what it is, and that the people have a right and a responsibility to know what is going on (awareness raising). The SOs also do it by ensuring that it is a key element of the community organisations that the SOs form or re-organise. Laws, such as the "Freedom of Information Act," or similar laws, which ensure that details of government spending must be of public record, available to the people, are intended to promote governmental transparency, although some officials will attempt to subvert the spirit of such laws.

If the SOs hide a problem, cover it up or deny that it is there; the SOs surely hinder its solution. If, instead, the SOs uncover it, admit it, and honestly examine it, the SOs are well on the way to solving the problem. Transparency strengthens. The most important two words in obtaining funds, and running a successful NGO, CBO or community project, are the words, "Thank the SOs." Many NGO staff wondered why enthusiasm for their activities dried up, and funds cease to roll in; the simple cause is that they forgot to acknowledge and thank donors.

### **Value:**

In mobilisation we have two different meanings of "value" which are used in two different contexts. (1) When we "evaluate" (e.g. project progress) we make a value judgement: right vs. wrong, good vs. bad, or beautiful vs ugly. (2) When we promote income or wealth generation, in the fight against poverty, we say that money is not wealth as such, but wealth is any good or service that has value, i.e. is both scarce and useful. When we add value, we create wealth.

### **Vested Interests:**

Whenever there is social change that appears to benefit some people, but others fear they will lose something, there will be resistance to change. When the SOs mobilise a community to change its level of self-reliance, there will be some resistance to change. Some of it will merely be because some people are more comfortable with the old way and fear new ways. Others will fear that they will lose (financially, politically) by the change; they have a vested interest in the old way.

Here is a very simple example. Say there is a group, which has only two classes, very rich and very poor. If the SOs tried to change the group so that all would be the same, the poor would agree (to getting richer) but the rich have vested interests (in staying rich) and would resist the change.

### **Village:**

A human settlement (habitat) that is characterised by small population, low population density, and social simplicity (e.g. homogeneity, little division of labour). There are no universally agreed measurements for these three variables, so dorps, hamlets and villages lay near one end of the spectrum and cities and mega-cities lay near the other end, with towns and peri-urban settlements in between. These three variables affect methods of community strengthening. (See "city," above).

### **Wealth:**

Wealth is anything (goods or services) that has value. The amount of value is based on it being relatively scarce and relatively useful. See one of the companion handbooks to this one, "Handbook for Wealth Generation" for social organisers. Shifting money about (transfer), in itself, does not create wealth, nor reduce poverty. Giving money to a poor

person, repeated any number of times, does not solve the social problem of poverty. Wealth is created when value is added to the economy.

**LIST OF ABBREVIATIONS**

ADB	Asian Development Bank
AKRSP	Aga Khan Rural Support Programme
BADP	Barani Area Development Programme
CBRM	Community Based Sustainable Resource Management Programme
CIP	Community Infrastructure Project
CO	Community Organisation
CBO	Community Based Organisation
DASP	Dir Area Support Programme
DDDP	Dir District Development Project
DDMP	District Development Management Programme
ERP	Environmental Rehabilitation Project
FATA	Federally Administered Tribal Area
FSP	Forest Sector Project
GTZ	Deutsche Gesellschaft für Technische Zusammenarbeit
GOP	Government of Pakistan
IRDP	Integrated Rural Development Programme
IUCN	International Union for the Conservation of Nature
KIDP	Kalam Integrated Development Programme
LGE&RDD	Local Govt., Elections and Rural Development Department
MRDP	Malakand Rural Development Project
MVSP	Mansehra Village Support Programme
NOVIB	Dutch NGO
NRSP	National Rural Support Programme
PA	Preparatory Assistance, Planning instrument of UNDP
PARD	Pakistan Academy for Rural Development
PATA	Provincially Administered Tribal Area
PE&D	Planning, Environment and Development Department
PWP	Peoples Work Programme
RCD	Regional Council for Development
RWP	Rural Works Programme
SAP	Social Action Programme
SCARP	Salinity Control and Rehabilitation Project
SDEP	Special Development and Enforcement Plan
SKFDP	Siran Kaghan Forest Development Project
SPO	Strengthening Participatory Organization, NGO
SRSC	Sarhad Rural Support Corporation, (Now called SRSP)
SDC	Swiss Development Corporation
SHO	Self Help Organisation
TADP	Tribal Area Development Programme
TVO	Trust for Voluntary Organisations
USAID	United States Agency for International Development
UNDP	United Nations Development Programme
V-AID	Village Agricultural and Industrial Development Programme
VEW	Village Extension Worker
VO	Village Organisation
WFP	World Food Programme
WO	Women Organisation