

PARTICIPATORY INTEGRATED COMMUNITY DEVELOPMENT (PICD)

FACILITATORS MANUAL

PREPARED BY



Support for Tropical Initiatives in Poverty Alleviation (STIPA)

P.O. Box 6736, Kisumu

Tel: +254-57-2027063

Fax: +254-57-20270344

Email: infoksm@stipakenya.org

TABLE OF CONTENTS

Page

ABBREVIATIONS	3
1 Introduction.....	4
1.1 Purpose and relevance of this PICD Manual	4
1.2 Scope.....	4
1.3 Intended Users	4
1.4 History of PICD process	4
2 Getting started	5
2.1 Time Schedule	5
2.2 Norms.....	5
2.3 Responsibilities	6
3 The Planning Cycle	6
4. The PICD Phases	6
5. TOOLS USED.....	7
5.1 Community Entry Process.....	7
5.1.1 Organize community meeting through leaders/elders	7
5.1.2 Village Elders Meeting	8
5.1.3 Venn Diagram I.....	8
5.2 Initiation Stage/Awareness Creation and Attitude Change Phase	9
5.2.1 The River Code.....	9
5.2.2 Secret in the Box	10
5.2.3 Take a Step	12
5.2.4 The Diamond Farm.....	16
5.2.5 The Boat Is Sinking.....	17
5.2.6 The 65 Year Old Couple.....	18
5.3 Data Gathering and Situation Analysis Phase	19
5.3.1 Community Mapping	19
5.3.2 24 Hour Schedule.....	20
5.3.3 Seasonal Calendar	22
5.3.4 Resource Bag.....	23
5.3.5 Family Vision.....	23
Family Visioning Process.....	24
5.3.6 Pairwise Ranking	25
5.3.7 Visioning Matrix	25
5.4 Planning Phase.....	26
5.4.1 Formation of Community Development Planning Committee (CDPC) or Community Planning Group (CPG).....	Error! Bookmark not defined.
5.4.2 Visioning Matrix Discussions	Error! Bookmark not defined.
5.4.3 Long Term Goals.....	26
5.4.4 Short Term Goals	Error! Bookmark not defined.
5.4.5 Future Map.....	Error! Bookmark not defined.
5.4.6 Technical Input by Line Ministries and Local Authorities.....	Error! Bookmark not defined.
5.4.7 Community Action Plans (CAPs)	Error! Bookmark not defined.
5.4.8 Resource Mobilization.....	Error! Bookmark not defined.
5.4.8.1 Wealth Ranking	Error! Bookmark not defined.
5.4.8.2 Venn Diagram II.....	Error! Bookmark not defined.
5.4.8.3 Presentation of CAPS and Wealth Ranking	Error! Bookmark not defined.
6. Capacity Building for Communities.....	Error! Bookmark not defined.
7. Cross cutting Issues.....	Error! Bookmark not defined.
7.1 Inclusion of Marginalised Groups	Error! Bookmark not defined.
7.2 Conflict Sensitive Approaches to Community Driven Development.....	Error! Bookmark not defined.
7.3 Gender Mainstreaming	Error! Bookmark not defined.
7.4 Environmental Issues	Error! Bookmark not defined.
7.5 Sustainability	Error! Bookmark not defined.
7.6 Income Generating Activities	Error! Bookmark not defined.

ABBREVIATIONS

CAPs	:	<i>Community Action Plans</i>
LNGOs	:	<i>Local Non Governmental Organizations</i>
CDG	:	<i>Community Development Group</i>
CDPC	:	<i>Community Development Planning Committee</i>
KDDP	:	<i>Kilifi District Development Program</i>
NGOs	:	<i>Non-Governmental Organizations</i>
PICD	:	<i>Participatory Integrated Community Development</i>
PID	:	<i>Participatory Integrated Development</i>
SMART	:	<i>Specific, Measurable, Achievable, Realistic, Time Bound</i>
STIPA	:	<i>Support for Tropical Initiatives in Poverty Alleviation</i>
UNDP	:	<i>United Nations Development Programme</i>
UNICEF	:	<i>United Nations Children's Fund</i>
US \$:	<i>United States Dollars</i>
WFP	:	<i>World Food Programme</i>

1 Introduction

1.1 Purpose and relevance of this PICD Manual

This manual has been written with the intention to provide information needed to facilitate a community driven development to be primarily used in any community development extension work in Somalia. Bearing in mind that JPLG uses Community Consultation process to facilitate all inclusive district planning in Somaliland, Puntland and South Central. The manual is designed to assist those working with communities in the implementation of the Community Consultation within village clusters in the target districts and other project components to ensure that the districts are accountable and transparent in service delivery. The manual draws on the experiences and lessons learnt in Somali community.

1.2 Scope

This manual describes a participatory planning process that has been followed in the UN Joint Program for Local Governance. The outputs of this manual are summarized as follows;

- A description of the PICD process highlighting the background of the methodologies used, being a combination of conflict- sensitive programming, appreciative inquiry as well as right based approaches to community development.
- Clear elaboration of PICD process based on the principle of planning
- [Definition of the key operational terms](#)
- Explanation of tools used at different phases of the process, their outputs and practicality
- Aspects of human rights approach such as inclusiveness of the marginalized, effective participation, gender sensitive, empowerment and sustainability.
- The process brings out village visions which will be incorporated into the district investment plan.

1.3 Intended Users

The principal intended users of this manual are the facilitators, community development workers, and communities who have the task of facilitating community consultation process for the UN Joint program in Somaliland, Puntland and the South central.

1.4 History of PICD process

PICD is a capacity building programme for the community. When every organization comes to the community in a different way, not responding to the community wishes, and the community is not contributing towards the programme there is no sustainability.

The first PRA/PIM Practitioners' workshop held in Mombasa in 2001 was aimed at visiting the Kilifi District Development Programme, funded by GTZ. The programme was by then using the PRA/PID process in its activities implementation. The purpose of the visit was to positively and constructively criticize the approach. Other organizations using the PRA/PID process at that time were the Samburu District Development Programme, Transmara District Development Programme. Various tools were used with lots of mix up. This brought the realization of people using PRA tools, but with so many baptismal names. Unfortunately, there was no common term even as people applied different tools in the field. So many tools could be applied in one particular community without realizing any impact.

The other reason for coming together was the realization of the knowledge that we come across as we read books, where people document our work pieces. This called for the need to document our work, by adding to what we had done at Kilifi. In this way the next conference was held in Uganda in Kinkiizi where serious discussions were held. In the forum it was realized that different organizations were doing so many approaches. This called for the need to coil all these into one name, and so the baby was named PICD. PICD struggles with the involvement of people in data gathering, analysis and planning, participatory monitoring and evaluation of the initiated programmes and projects. The baby was therefore conceived in

Mombasa and borne in Uganda – Kinkiizi in the year 2003 during the 3rd International PRA/PIM conference.

The Participatory Integrated Community Development (PICD) is the name that was adopted in November 2002 by the annual PRA, PIM, PID, PLA and LCP practitioner’s conference held in Kabaale in Uganda. Fifty development practitioners in East Africa came together to identify the difference between the different approaches. They also looked at the similarities and the gaps that existed. One of the major gaps was the absence of Participatory Monitoring process. This was then added to chosen element of the different methodologies, organized in a process that emphasized change of attitude of communities that development agencies worked in and built the capacity of these communities to gather data, analyze, plan, implement, evaluate and re-plan or gather more data. **Do No Harm** tool was integrated to ensure that the process was community friendly and caused little harm. In March 2007, 63 PICD practitioners went to Lukenya Getaway Hotel in Nairobi and recommended the following; that PICD can be used in conflict management, voluntarism and sacrifice should be embraced in the process and the facilitators need to be patient in facilitating the PICD process in pastoral communities.

2 Getting started

The participants take two minutes to greet each other after which introductions are done in the following format;

- » Name
- » Where you come from by village/community
- » Marital status
- » Your hobby, likes and dislike
- » Area of work (your occupation)
- » How long you have been involved in your community development work
- » Share one new experience that other participants do not know about you

2.1 Time Schedule

The time schedule is agreed in plenary as follows;

Example

<i>Time</i>	<i>Schedule</i>
7.30 - 9.30am	Session 1
9.30 - 10.00am	Tea Break
10.00 - 12.00	Session 2
12.00 - 1.00pm	Lunch Break
1.00 - 3.00pm	Session 3

2.2 Norms

To guide the workshop, participants develop the following norms and agree on penalty for those who violate e.g. singing and dancing to a traditional song.

Example

- » Switch off mobile phones or put on “*silent*” mode but not responding.
- » One person to speak at a time
- » Raise your hands before you talk
- » Keep time
- » No dozing while in session
- » No fighting or quarrels amongst ourselves
- » Begin the day with prayers
- » If the norms are broken in the first and second instance we sing and dance a traditional song, if it is broken in the third and subsequence instances 1,000 Somali Shillings is to be paid

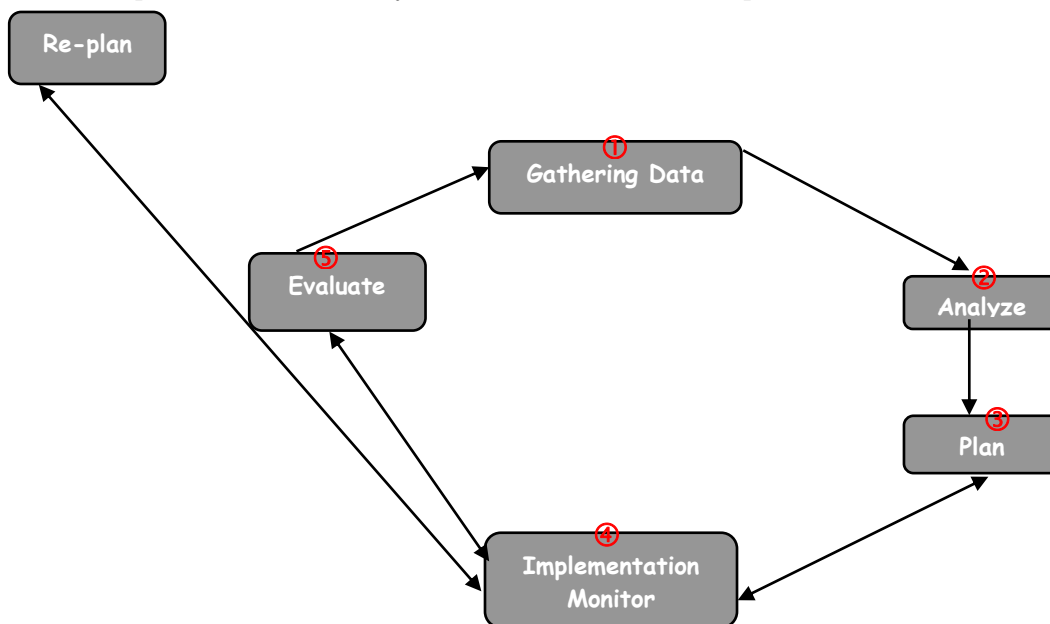
2.3 Responsibilities

Responsibilities are assigned as follows (tabulated below);

<i>Responsibility</i>	<i>Person Assigned</i>
Sheikh	
Chairperson	
Time Keeper	
Judge	
Energizer	
Welfare Officer	

3 The Planning Cycle

The background of PICD is based on the principle of planning. A complete plan has the following steps; data gathering, data analysis, action planning, implementation/monitoring, evaluation and re-planning. In PICD process the community is involved at ALL these steps.



The facilitator clarifies the motivation of attending the meeting without creating expectations by making community understand their role in planning. The message the facilitator is taking to the community is “wake up, stop sleeping and let us work”.

4. The PICD Phases

The Facilitator takes the participants through the process and outlines the PICD Phases as follows;

Community Entry Process

Village Elders Meeting

Initiation Stage/ Awareness Creation and Attitude Change

- River Code
- Secret in the box
- Take a Step
- 65 Year Old Couple
- The Boat is Sinking
- The Diamond Farm

Data Gathering and Situational Analysis

- Community Mapping
- 24 Hour Day

- Seasonal Calendar
- Resource Bag
- Family vision
- Pairwise Ranking
- Visioning Matrix
- Visioning Matrix Discussion

Design (Planning Phase)

- Formation of Community Development Planning Committee (CDPC) or Community Planning Committee (CPC)
- Long term goals

5. TOOLS USED

5.1 Community Entry Process

Steps to Community Entry Process;

Step I

Identify the leader of the community and using a brainstorming session identify the leaders around him

Example

- » Chairman of the village
- » Chief
- » Sheikh
- » Representatives of women groups
- » Youth leaders
- » Clan leaders
- » Marginalized groups

Identify with the leader all the local groups existing in the community

Step II

Meeting with leaders and elders

Use the Venn Diagram 1 to identify relationship of the groups in the community (If all the information is not identified verification is done with the Sheikh- if he was not in at the time of drawing the Venn Diagram I.

Step III

Invite and hold a meeting with the representatives of all the groups and inform them about the PICD process

- What days do we meet?
- What time do we meet?
- If it is the whole day, what do we do about lunch?

Dispatch them to go and convince their different constituents to come and attend the meeting

Step V

Hold a village meeting

5.1.1 Organize community meeting through leaders/elders

The facilitator should ensure that all groups in village are represented in the meeting. For this reason there is need to discuss with the elders and other leaders and arrange for a major elders meeting. All the elders need to understand the intentions of the process so as to identify the community members. At this time the schedule of the community is also identified. As in any group/community process, it is necessary to have all the key stakeholders in the beginning. This ensures that the process addresses issues of interest to all parties and helps to reduce the chances of obstacles and opposition to the vision and action plans that emerge. Since this process is experiential and transformative the more people that can participate the better. Even so the facilitator should determine whether the group consists of people from similar circumstances with common interests, or if members come from more divergent

backgrounds. This is usually found out with the help of Venn Diagram 1. The first visit should be aimed on changing the attitude of the community. There is no need to hurry the process, but should go with the speed of the community.

5.1.2 Village Elders Meeting

The chief and village elders are one of the most important groups in the community. There is need to know who they are, the traditional elders and the influential people. The first meeting is with the community elders - the facilitator introduces him/herself and the agenda and with the help of the elders identifies all the local institutions. The facilitator makes him/herself clear as he/she seeks the elders' permission to access the community. There is need to be organized so that the facilitator is not caught off guard. This tool seeks to identify/ show the importance and the relationship of the local institutions existing within a community. These institutions would include amongst others the clan elders group, local women's group, youth group, burial committee, traditional leaders etc. The facilitator lists the groups then plots them in the chapatti diagram as seen.

After the meeting with the elders, the facilitator creates time to talk to the different groups in the community to explain the objectives of the organization and process. The organization does the mobilization also to supplement the efforts of the elders and inform the other groups about the major meeting that is being organized by the elders on an agreed day. A second meeting with the groups' representatives is organized comprising of at least 2 - 3 representatives from each group. The last meeting is with the entire community at least 200 - 300, mobilized by the group representatives.

At leaders' meeting make a contract with them on:

- Days of meeting (timing)
- Feeding if people have to meet through to evening
- Attendance of the meetings and mobilisation of the community members
- Their task in the process responsibilities
- Meeting venues and times to meet

5.1.3 Venn Diagram I

The Venn Diagram I tool is done with all the leaders. The tool enables one to know the relationship between different groups existing in the community. The Sheikh is involved because they will have spiritual authority and conviction to tell you the truth. In conclusion, when using the tool (Venn diagram I) you are trying to convince the leaders and representatives before you invite the community.

Example of a Venn

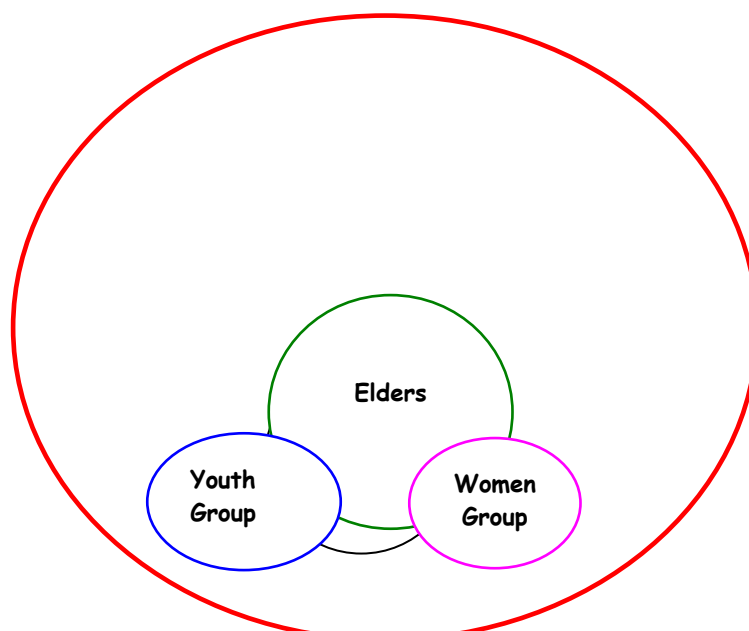
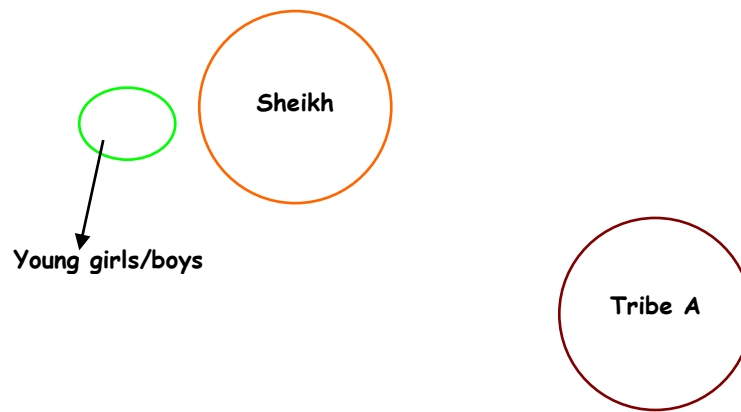


Diagram I



PUBLIC MEETING

5.2 Initiation Stage/Awareness Creation and Attitude Change Phase

This phase addresses attitude issues and enables the participants to discuss and understand what development is and why they must participate in their own development. The phase aims at changing the community members' attitude towards development. They should be able to identify with and embrace development that is sustainable i.e. participatory development. This phase also helps the participant be aware of exclusion, disparities and injustice and help the participant brainstorm on ways and means of addressing them. To facilitate the discussions, **the river code, the secret in the box, take a step, the boat is sinking, the diamond farm and 65 year old couple** are used. The purpose is to change the attitude of the community on dependency, participation, marginalization and discrimination on gender basis.

5.2.1 The River Code

Role Play

This is a role play that depicts three people, two men and one woman walking together and discussing issues. They suddenly meet a flooded river. They find a man working near the swollen river on his farm. Feeling trapped and unable to go over to the other side of the river where they have a function they ask the man how they can cross the river. The man offers to help them. He offers his free services and carries the first two people, the men, across the swollen river. The woman refuses to be carried and requests to be guided to walk across the river.



This role play should be done outside the room. The participants should be asked to use their two senses of seeing and hearing only.

Discussion on the tool

- » *What did you see?*
- » *What did you hear?*
- » *Who are the characters in the play?*
- » *If it were you, which character would you want to be, the two men or the lady who refused to be carried? Why?*

- » Look at all these characters and think of them as your relatives. If the strong man was your father, brother, son or husband, what advice would you give him?
- » If he insists on carrying them, what should be done to him?
- » What advice would you give to the two gentlemen who were carried?
- » What advice would you give to the lady?
- » Looking at development,
 - What is the river?
 - The wedding?
 - The farmer?
 - The two men?
 - The lady?
- » Give examples of such projects
- » According to you, why are these many, many projects failing?
- » We who know, what should we do to avoid all these failures?
- » But you had not consulted them in the beginning so how do you come and tell them to take over what they had not owned?

Conclusion

The river code is very important to facilitate. The questions should be asked *off the cuff* without looking at the papers. In conclusion let us **teach** the community how to cross the river, and stop carrying them to deal with dependency syndrome attitude.

5.2.2 Secret in the Box

Role Play

Three people are chosen from among the participants. One who had most widely traveled (*Internationally*), one who had traveled moderately (*within Africa*) and one who was locally traveled (*within Somalia*). A box containing various items but sealed is given to the most widely traveled and asked to name the items in the box by shaking and hearing the sounds and guessing. The second one who was moderately traveled is blind folded and asked to touch the items in the box and name them without removing them from the box. The third person who was locally traveled is asked to open the box, look at what is in the box, consulting with other participants and naming the items, even reading the labels (*as the people mention the items, they are listed on the flip chart*).



In order for participants to understand the meaning of the box, being a tool meant to change people’s attitude ask them the following questions. Let them discuss with you and discover the meaning for themselves.

Highly Travelled (shaking the box and hearing 3/50)	Fairly travelled 7/50	Local 49/50
Pens Markers	Papers	Sweet- milk cream brown White, blue and red Envelope

Paper materials Bits of plastic Sticker Small stones	Envelopes Plastic x2 Pen Stone Liquid x2 Sweet sticks	Telsom sim company Credit card of 5 US\$ used Sim card safari com and celtel blue white and black Apricot scrub with cream inside smelling nice Midgex spray mosquito Ponds for lips Box of medicine-Brustan Ethiopian 100 birr 50 Birr 1 US\$ dollar, Kshs 100 White paper folded Delta connection Ticket Chewing gum x3 Lipstick Ethiopian Airways tickets Plastic container for tooth brush Celtel card of 100 ksh Pins Coins 10, 5, 20, 20.5
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Discussion on the tool

- » *Why did the locally traveled lady get a lot of marks?*
- » *Why did the moderately traveled one get a little more than the widely traveled?*
- » *Why did the widely traveled get few marks?*
- » *Give examples of these persons in development, people who just hear*
- » *Give examples of people who just touch*
- » *Give examples of the last person who was seeing, tasting, consulting, touching etc.*
- » *What is the box?*
- » *Who knows what is in the community?*
- » *Who plans for your community, among these three?*
- » *What about the second, who should plan, who knows what is in the box?*
- » *What should we do?*
- » *But who should assess?*
- » *But do the communities know they know, do they actually believe they know, do the international organisations know the community knows?*
- » *So what do we do?*
- » *Who is going to change the "giants" (donors, academicians, international NGOs, researchers) can they listen to some of these old women who cannot speak English?*
- » *Who should do this?*
- » *List the rights of the community*
- » *List the responsibilities of the community*
- » *If the community has the above rights and responsibilities, are the others justified to plan for them?*
- » *So what should we do to these "guys"?*

In reality, **community members know** what they have and should plan around this. The development workers' role should be a facilitating one whereby they facilitate the community to do what they would like to do with the resources they have.

The problem is that development agents do not readily accept that community members know and can actually do their own planning when facilitated. The agents are blinded by the pride they have in the formal education they have. The agents usually take cluster plans based on other communities' experiences and expect the community members they work with to adopt them. When the community members fail to adopt these plans because they are not familiar to them, the development workers claim the particular community is not development conscious or is resistant to change.

However in participatory development, emphasis is put on **community members doing their own planning based on their experiences**. The role of the development agent is to facilitate them do their planning and not expect them to implement plans developed by the agent and prepared based on other

people's experiences. The development worker should not assume what is in the box but facilitate the community members to open their own box (when they are ready to do so) and agree on how to best utilize the resources within.

5.2.3 Take a Step

The tool helps us to visualise how often we do exclude other categories in the community. We do not use pro-poor methods in our development strategies. This indicates that our targeting methods should be revised so that development projects work with all categories of people. There is need to involve all categories of community members in the community process. Identifying the marginalised is a function of the tool.



Role Play

When choosing players in this role play, make sure people do not play their real roles or positions in the play i.e. do not make a real poor person in the community play the role of a poor person in the play, instead, make a Spiritual leader or Sheikh role play the *miraa* chewer.

Characters in the role play

- A businessman and his wife with a supermarket in Hargeisa, Nairobi, a similar one in Dubai and have 6 children
- A livestock keeper with 300 cows, 500 goats and 100 camels and 13 children
- An orphaned girl living with her poor grand-mother in a grass or paper covered house, no cow, no goat
- A 13 year old boy taking care of his three younger brothers and sisters and their house is falling down, their parents are dead
- A 15 year old girl taking care of her bed-ridden mother who was the sole bread winner from casual labor with her 2 twins of the age of 5 years (sisters)
- A *miraa* chewer whose wife ran away with 3 children and has been retrenched
- A primary school teacher with a wife in the local market and has 6 children
- Class two graduates - husband and wife
- Religious leader with two wives and six children
- A casual laborer with six children

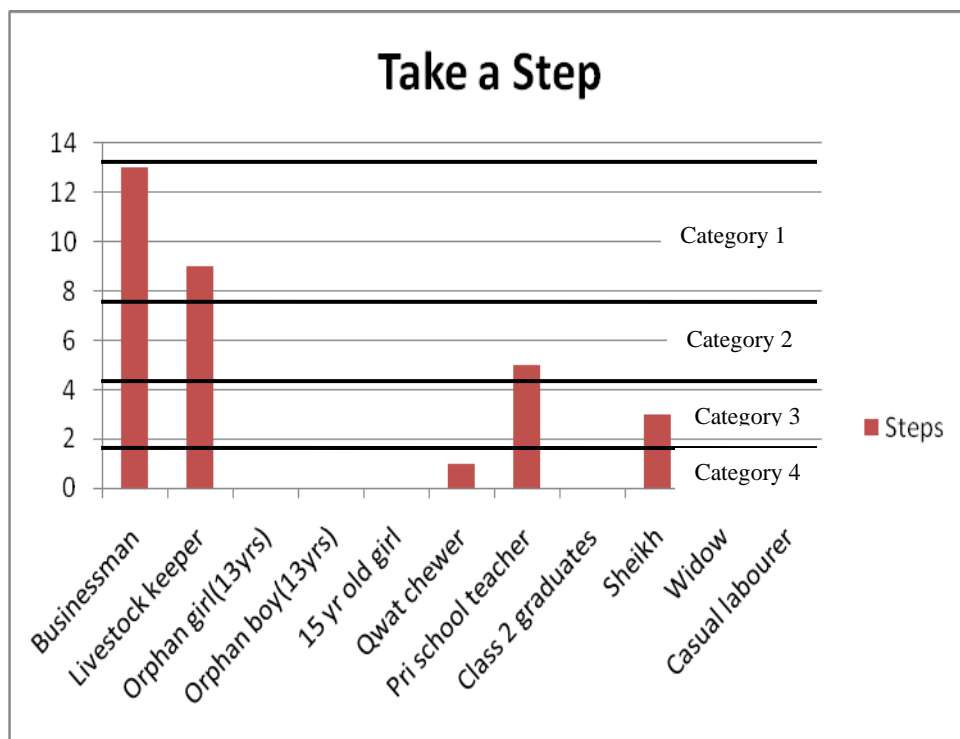
Instruct the different people to take a step when they think they can execute what the statement read says. The general participants should assess if these people are realistically capable of taking such a step and correct them. At the end, count the number of steps each person has taken and categorize them.

- You can afford balanced meals 3 times a day
- You can afford medical treatment whenever you are sick
- You can afford to buy mosquito nets for you and your dependants
- You can afford university education for your dependants
- You can afford to buy clothing / ornaments for you and all your dependants during annual celebrations
- You can afford secondary education
- You can employ a watchman to protect your property
- You can buy a health insurance
- You are always invited to community meetings and your opinion is sought
- You can buy a bicycle for transporting your goods
- You can buy a pick-up for transportation of your farm products

- You can afford to buy a plot in Dubai
- You can afford to go for holidays in New York (abroad)

According to the steps the characters take, a graph is drawn and their steps plotted in. When doing this in the community, the steps are plotted on the ground.

Take a Step Graph



While the characters are still standing in their steps positions and the other participants are around them watching, ask the following:

- » Who are the people who did not take a step?
- » Who are the people who took most of the steps?
- » For the people who did not take a step or few steps, how are you feeling?
- » The people who took most steps what advice can you give to the ones who did not take a step / few steps?
- » The people who did not take a step, what advice can you give to the people who took a lot of steps?
- » Are these groups of people found in your community?
- » Whom do we compare these people who cannot take a step with in development in our community?
- » Whose duty is it to take care of the people who did not take any step?
- » Is there a system to take care of these people in the community / area / nation?
- » Whom do we usually work with?
- » What do we do?

Discussion on the tool

- » *Opinions of those who took zero steps*
- » *Opinions of those who took one step*
- » *Opinions of those who took the most steps*
- » *Is this scenario common in our community?*
- » *Whose duty is it to ensure that these people are taken care of?*
- » *Do these people who cannot take a step attend community meetings?*
- » *Who are those who make decisions?*
- » *If the people we work for do not attend meetings, what should we do?*
- » *A question for development workers, those of you who write proposals, for whom do you ask the money?*
- » *Do they benefit, are their opinions listened to?*

» *What do we do?*

Capitals of livelihood

Capitals of livelihood include:-

- Natural
- Physical
- Human
- Economic
- Socio-political
- Cultural

Wealth Ranking in the Context of Capitals of Livelihood

This tool is used to determine the economic levels of the community members by ranking them according to their economic ability. The tool brings out the economic potential of the community.

During the session, wealth ranking is done by each working group according to the four categories described in “*Take a Step*” and subjected to the six capitals of livelihood using the matrix below:-

CAPITALS	RICH	BETTER OFF	POOR	VERY POOR
Natural				
Land				
Soil				
Water				
Water storage				
Access to water				
Safe water				
Animal				
Forest				
Plant crop				
Physical				
Transport				
House				
Dam				
Boreholes				
Farm tools				
Human				
Knowledge				
Knowledge completion				
Drugs/medicine				
Health facility				
Occurrence of epidemic				
Sanitation				
Economic				
Woman farming & petty trade				

Access to money				
Access to credit				
Access to loans				
Loan risk				
Market structure				
Paid jobs				
Remittances				
Socio political				
Family relations				
Political Relations				
NGOs				
Association				
Leadership				
Land Tenure				
Culture				
Religion				
Ethnicity				
Language				
Mobility				
Music and dance				
Clothes				
Food & diet				
Proper behavior				
Ritual performance				
Children				
Type of punishment				
Work				
Education				
Education opportunity				
Education quality				
Exposure to health facility				
Recreation opportunity				
Access to nutrition				
Child vulnerability to militia				

After filling the matrices the participants are asked to identify capitals they would like to do something about to improve and give the area and type of intervention. The exercise is summarized in the table below:

DISTRICT	CAPITAL	AREA OF INTERVENTION	TYPE OF INTERVENTION

replied the Mr. Hemed candidly. “Then go along and find them, that’s all you must do,” advised the religious man. “But I don’t know where to go,” Mr. Hemed pleaded. “Well,” said the religious man, ‘if you look for a river that runs over white sands between high mountains, you will always find diamonds in those sands’ “I don’t believe any such river exists,’ Mr. Hemed challenged. “Of course, it does. There are many of them,’ said the religious man. ‘All you have to do is find them’

Mr. Hemed went to the window and looked out; his gaze fixed on the mountains that bordered his farm. ‘I believe you. I will go! He resolved. “He sold his farm and collected his money. Leaving his family in a neighbor’s care, he went off in search of diamonds, starting with the nearest mountains. Next, he searched in the hills at the coast. Finally, he wandered River Tigris. When the last of his money had been spent, he stood in rags at Tigris bay of India, watching the waves roll in. Soon the penniless, hopelessly wretched man cast himself into the oncoming tide and sank beneath the water, never to rise again.

“One day the man who had purchased Hemed’s farm led his camel into the garden to drink water. As the beast lapped, the brook’s clear water, Hemed’s successor noticed a curious flash in the shallow stream’s white sands. Reaching into the water, he withdrew a black pebble with an eye of light that reflected all the colors of the rainbow. He took the curious stone into the house, put it on the mantel, and returned to his chores. “Some days later, the religious man visited him. The moment the religious man saw the gleam from the mantel, he rushed to it. “There is diamond here!’ he shouted. ‘A diamond!’ Has Hemed returned?’ “No, he hasn’t returned and that’s no diamond, the new owner answered. It’s nothing but a stone from out there in the garden.’ “But I know a diamond when I see one,’ the religious man insisted, ‘and I tell you that’s what this is, a beautiful diamond’. “Together they rushed to the garden stream. They stirred the white sands with their fingers, and they discovered more stones, even more beautiful and valuable than the first. Thus was the diamond mine discovered – the most magnificent in history, exceeding even the Kimberly diamond mine. For decades, every shovel from near that stream revealed gems that would decorate the crowns of monarchs. Had Hemed remained at home and dug in his own garden instead of wandering aimlessly into a life of frustration, poverty, and suicide in a strange land, he would have had acres of diamonds”.

☞No story in the literature of mankind better illustrates that your greatest riches are within your own reach, in your own backyard. You can stop looking on the outside wealth and happiness. Water yourself, immerse yourself in the awareness that your acres of diamonds are within you. Mine them and you will be rich.

Questions

What lessons do we learn from this story?

In Somalia, where do we seek for resources?

What does this teach you about your personal life?

In conclusion: **Resources that we need are within the community- look before you leap**

5.2.5 The Boat Is Sinking

In this role play there are eight (8) people in a boat, a mother and her young child, a student, an able businessman, a doctor, a head teacher, a policeman and the Cox -swain in the middle of a lake. As they sail along, a storm breaks out and the boat starts sinking. The passengers and the Cox -swain get worried and as a result the Cox -swain decides that all luggage be thrown out. The boat continues to sink and they decide to throw out some of the passengers, the mother and her child, the farmer, the policeman and the student. The doctor, the businessman, the head teacher and the Cox -swain are left in the boat.



Q: What did you see?

Q: What did you hear?

Q: What was happening?

Q: Does this scenario exist in our community? Give examples.

Q: Why does this happen?

Q: What should we do?

Those considered poor and less important are thrown out in the implementation of community projects. Other ways in which people are thrown out include redundancy, in employment, the disabled and the disbursement of loans and other community input which are mainly given to the able. Community development should be inclusive. Nobody should be termed as less important as all people have something to contribute at their own level. Community members should be encouraged to seek options or different ways of approaching community development issues to ensure that even the poor are included.

The role of the development agent is to facilitate the change of attitude of the community members from a situation where they are dependent expecting everything to be done for them to a situation whereby they use the resources they have, plan around them and start off their development activities even if in a small way.

In conclusion, **everybody is important in the community and should be included in decision making.**

5.2.6 The 65 Year Old Couple

A story is told of a couple.....

Once upon a time there was a man who fell in love with a young lady. He loved her very much such that when he was 25 year old and she was 23 years old they got married.

At the age of 35 and his wife was 33, they had not had children but continued believing that God would give them children. When the woman was 45 and the man was 47, the parents started worrying and asked their son to take action and marry another woman to give him children. They wanted to see their grandchildren before they died. He refused to succumb to their pressure for him to marry a second wife. She too was now reaching menopause and was giving up. After this age they gave up ever having children.

At the age of 65 years and the wife was 63, they heard a voice telling them, My children you have been very faithful, you are going to have a child. The condition however is that the two of you agree on the sex of the child you would like to have and I will give you. You must only choose one sex, do not say any"

Sequence of facilitation/questioning

Participants are asked to place themselves in this situation and as an individual participant without consultation with another person picks a representative object for example stone for boy and leaf for girl for the sex he/she would choose to have, the local materials are used because not all people can read and write at community level.

Count the votes

Boys	Girls
170	110

What are your reasons for choosing the sex you chose? In each answer ask the participants the percentage of boys or girls with those characteristics

Why Girls? 110	Why boys? 170
1. Merciful 80%	1. Help parents 90%
2. Reproductive 80%	2. Active 70%
3. Money saver 20%	3. Propagation 90%
4. Responsible 60%	4. Staying with the family 40%

Discussion on the tool

Q: In real life situation are the reasons given true today?

Q: Why is there a difference today?

Q: What lessons/issues do we learn from the role play that we should implement?

Q: Between boy and girl, who is more important?

Q: What should we do as a community?

In conclusion the facilitator should emphasize that **girls are as important as boys**, they have the right to live and enjoy life.

5.3 Data Gathering and Situation Analysis Phase

5.3.1 Community Mapping

The mapping tool is used to get a physical picture of the community, the surrounding landscape and its boundaries. It shows the resources in a community, which include infrastructure, houses, water sources, schools, mosques, crops, hills and other important aspects that can be mapped.

The participants are asked to draw their map on the ground citing the following boundaries, major physical features, things they have done that they are proud of, available resources, resources that are source of conflict and where people live. Additionally, it looks at how communication with the outside can be improved. With combined focus on community development, the participants can also consider their achievements within the community and show on the ground stories that might relate to building a new road, reducing illiteracy in the family, etc.

The maps are drawn on the ground using symbols. The main purpose is to ensure that even those who cannot read and write participate, without feeling handicapped because of inability to read and write. This helps in avoiding *the elite capture*.



In facilitation of this tool please note on a paper the results of the discussions

- » *Who are the neighbors? Identify resources that might cause conflicts and talk about them*
- » *What services are available (markets, schools etc)?*
- » *Identify the human capacity in the community (doctors, nurses, farmers etc)*
- » *Discuss the community achievements*
- » *Identify the areas the community is developing*
- » *Identify the gaps (missing development e.g. dispensary, water)*
- » *Discuss the areas to be improved*
- » *Identify parts of the community where major activities e.g. rituals take place*
- » *Discuss:*
 - *Areas where the marginalized stay*
 - *Areas where the rich stay*

Areas to note;

If the community has for example, 100 people they should be divided in order of gender or age groups e.g. the girls will show where they fetch water, the women will show where they fetch water, firewood, the market place and where the children go to school, the elder men will show the grazing area, mosque, meeting place etc.

In most cases the women’s map ends up being the best and the men have the best boundary. Once the maps have been drawn choose the elders map (since they are the decision makers). Ask them what they are missing that is in the other maps that should be included in the map. At the end of the process we have a community map composed of all inputs from other maps.

Conclusion

The map helps the community to identify the resources and services available in the community. It helps them to know where to begin, to know what resources they have. It is baseline information. If you are doing a baseline survey, community mapping is a very important tool to use. This tool assists the **community to come to know what they have and appreciate it.**

5.3.2 24 Hour Schedule

The 24 hour schedule is a tool used to analyze the way the different sectors in the community spend their time on a daily basis. This tool, if well analyzed, reveals the time spent by both men and women on productive activities. It is a self reflection tool that enables the community to start questioning their activities. The approach uses examples within the community and comparisons are made locally. This is

intended to provide the participants with examples from within them, from their own fathers, own mothers and their own children.

Generally, the participants should be divided into groups on the basis of the ages; the youth, the middle age, and those of advanced age. The youth are divided into men and women and then asked to determine what young men and women of their age group living in the rural areas do on a normal day for 24 hours. The middle aged men are asked to determine what the women of their age group do and likewise for the men. Those of the advanced ages are asked to reflect back on the duties performed by their parents; the women reflecting on their mothers and the men reflecting on their fathers.

At the community level, subdivide the community members into age groups to capture most of the information. These are old men, old women, young men and young women.

Example

Young women of today		Young men of today	
Time	Activities	Time	Activities
5:	Wake up	6:00-7:00	Breakfast
5: -5:30	Pray	7:00-12:00	School time
5:30- 6:30	Cook the breakfast	12:00-1:00	Eating lunch
6:30-7:30	Give the breakfast to the people	1:00-3:00	Sleeping time
7:30- 9	Cleaning the home	3:00-7:00	Play out of home
9 -9:30	Preparing her self	7:00-7:30	Diner time
9:30-10:30	Go to the market	7:30-9:00	Watching TV
10:30-11:30	Cook the lunch	9:00-10:00	Prepare school exercise
12 - 1	Give lunch	10:00	Sleeping time
12:00-1:00	Cleaning		
1:00-2:00	Sleeping		
2:00-3:00	Watching TV		
3:00-4:30	Prepare tea		
4:30-5:00	Give the children the tea		
5:00-6:00	Cooking the diner		
6:00-7:00	Give the dinners		
7:00-9:00	Watching TV		
9:00-10:00	Taking time with the husband		
10:00-5:00	Sleeping		
12 ½ hrs	Working	11 hrs	Working
11 ½ hrs	Rest	13 hrs	Rest

Draw a similar one for what men of 40 years ago were doing and women of forty years ago, and the middle aged men and women of today.

In facilitation of this tool do not just stop at the gender issues but look at the trends taken in the schedules. The subject matter is the work trends. Look at all the schedules of the different groups. The discussions should lead the men to discover their work habits. As the current men discover that their fathers worked for longer hours than they do.

Discussion on the tool

- » *What are the trends emerging from this?*
- » *What does this tell us?*
- » *Is this something that is affecting development world or other people?*
- » *If we look at the trends that we listed here, what do we have in common with the development world?*
- » *Before we go to the development world, let us look at ourselves first by looking at these trends, how were the Somalis of today and those of tomorrow?*
- » *What does this tell us about development?*
- » *What should we do?*

In conclusion, this tool should emphasize **increase in working hours and sensitizing the community in committing more hours for work.**

5.3.3 Seasonal Calendar

The tool depicts the pattern of life in a community. It shows the activities and events in the particular community in the course of a year. It indicates the regular cycles and patterns of activities and happenings in a community over a period of twelve months. It includes among other activities the annual rainfall patterns, water availability, disease patterns, animal diseases, migration patterns, farming activities, social and religious ceremonies etc.

The calendar also identifies the times when the men and women are busy and gives a picture of the gender roles, social, religious and even economic activities in the community. In cases where issues are gender specific, the development agency is able to plan with the community when to meet with the desired sex and age group. It also identifies when the community is engaged in totality. For groups that are interested in programs that are season specific such as agriculture, it can help in planning when activities should be done. Knowledge of the seasons helps in sensing any abnormalities in the patterns and can therefore act as an early warning system.

It also identifies those who work more in the community and the resources that are available in the community. It also shows the strengths and resources of the community. This is a SWOT (strengths, weaknesses, opportunities, threats) analysis of the community.

Activities	Symbols of the activities											
Farming												
Education												
Wedding												
Livestock												
Celebrations												
Sports												
Business												
Security												
	Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec
	Spring (Gu)			Summer (Haga)			Winter (Dira)			Autumn (Dayr)		

Months and Seasons

Facilitation of the tool

List examples of activities that take place throughout the year

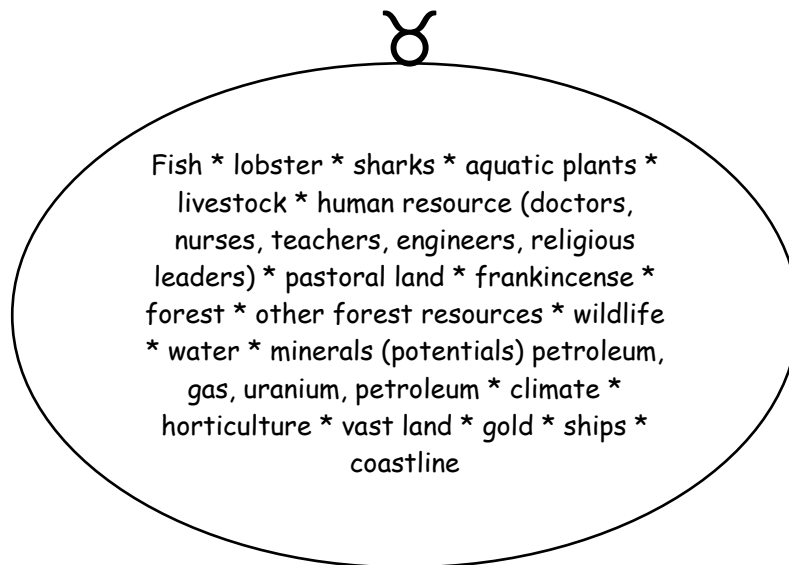
Participants go into groups and present the seasonal calendar on the ground using locally available materials such as stones, grass, leaves etc.

In conclusion, the tool helps in planning when activities should be carried out in one calendar year

5.3.4 Resource Bag

Participants identify the resources in community in plenary in a resource bag

Example



Discussion on the tool

- » *Why is it that we are not utilizing our resources effectively to reach our objectives?*
- » *What can the community members do among themselves in a bid to solve the issues raised?*
- » *If you have all these things in your community resource bags, what is it that is making you not develop?*

All the questions are discussed and documented.

Conclusion: Shows the strengths and resources in the community

5.3.5 Family Vision

Family vision is very important in community development work, the families need to have their visions first before they focus on community vision at large. We cannot come up with community action plans if at the family level people cannot plan. It takes of various aspects of livelihoods as individuals and families focus on areas such as health, job, education, family, home, children, money and community. The facilitator explains the tool below as an ideal life situation of a lady in Somaliland.



Family Visioning Process

Facilitator instructs the participants to sit quietly in a comfortable environment where each member will not be disturbed. Then each member closes their eyes and asks themselves what their ideal life will look like if they could have it exactly the way they want it.

1. Focus on the financial area of your life. What is your annual income? How much do you spend per day, month etc (cash flow). How much do you earn per month or weekly. How much have you saved and invested. What is your total net worth?
 - Can you visualize how you would like your financial status to be in 10 years time?
2. Focus on housing
 - What does your home look like? The color, furniture etc
 - Where is it located?
 - How many acres of land?
 - Walk through your visualized house, filling in all the details (in 10 years time).
3. Next visualize how you are communicating now e.g. motor bike, car, bicycle etc. What mode of communication do you want in 10 years time?
4. Next visualize your ideal job or career, where are you working? What are you doing? With whom are you working? What kind of client or customers do you have? Is it your own business? What do you want in 10 years to come?
5. Then focus on your free time, your recreation time. What are you doing in the free time you have created for yourself? What kind of vacation do you take? What do you do for fun? And how do you want it in 10 years to come?
6. Next, what is your ideal vision of your body and your physical health? Are you free from all diseases? Are you flexible as well as strong? How would you want it to be in 10 years time?
7. Ideal vision of your relationship with your family and friends. What is your relationship with your family like? Who are your friends? What is the quality of relationship with your friends? Are your friends loving supportive, empowering? What kind of things do you do together? How would you like your relationship to be in 10 years to come?
8. What about personal area of your life? Do you see yourself going back to school? Getting training, attending workshops, what game do you want to play, where do you want to travel to? How do you want it in 10 years to come?
9. Finally focus on the community you live in, the community you have chosen. What does it look like when it is operating perfectly? What kinds of community activities take place there? What about your charitable work? What do you do to help others and make a difference? How often do you participate in the community activities? What services are readily available, how is the security? What are the income levels of the people etc? How do you want it in 10 years to come?
10. The security of self and children (protection), schooling, health and water. What are you planning on security in 10 years to come?

Each participant comes up with an individual vision. This is not documented as part of the process, but can be shared with family members back at home.

Participants are asked the following questions:

How did you feel when using the tool?

Discussions

As Facilitators and change agents you should have a vision in life. To help someone develop his vision you should be able to develop your own vision. You should take control of your own life.

We should encourage men and women (spouses) to come together and plan i.e. family plan. This is an area we should seriously take in order for us to develop. Community development works only if it starts from the family. We cannot come up with community action plans if at the family level you cannot plan.

Looking at Somali situation, according to the tradition, it is the man who plans himself (whether he has two wives, one wife or more). He does not consult with his wife and children. We should campaign so that women are involved.

Participants group into two (men and women) and answer the following question

What is the best way of planning?

5.3.6 Pairwise Ranking

Look at the *24 Hour Calendar* and study the working hours. Then go to the map and look at the issues that you as a community want to do something about. Look at the *Seasonal Calendar* and pick out the things you want to do something about. Then go to your community *Resource Bag* and do the same. Finally, pick out and list the things that you can do something about.

After you make a list of the things you feel you can, as a community, do something about, choose 10 of them and plot them in the *Pairwise* graph to show the priority of what you need to do first. The items in the *Pairwise Ranking* are arranged horizontally and vertically.

But before the graph, you do it on the ground for those who cannot write to be able to understand.

After they have raised the issues, there is need to rank the issues so as to prioritise them. The list is therefore subjected to *Pairwise Ranking*, which is a comparison tool between the different issues raised by the community. A consensus is built on the importance of these issues by the entire community. The facilitators are expected to go through this process at the community level with the community and not in their offices. It is also important to note that issues will differ from one community to another and so will priorities. Every community has reasons for preference and choice of priority.



From the exercise the issues are ranked as follows (5 issues):

- I Water
- II Education
- III Housing
- IV Health
- V Livestock

Pairwise ranking is drawn on the ground using symbols

5.3.7 Visioning Matrix

This tool aids the community to develop a vision (dream) for their future. In discussing the tool, important issues of life have evolved from previous initiation and situational analysis tools identified. The community members should brainstorm and come up with these issues. These are listed in the plenary. The participants should choose five of the issues of life and subject these to the *Visioning Matrix* for further analysis in groups as indicated in the matrix below i.e. analysis of the past, the present and the future, if nothing is done, and the preferred future. The aspects of life identified should be those that the community can influence and do something about. This exercise is done on the ground. The wisdom of the older generation is also sought.

The issues are placed on the left-hand column of a four-column matrix. The other three columns are: the past 40 years (this may vary according to age bracket of the participants, it should be as far as what they can remember), present, and preferred future (10 years to come). Each aspect of life is examined for how it was in the past, how it is at the present and how it will be in the preferred future. On the ground, present the matrix using symbols for all issues identified. After the ground work, the issues can then be transferred into the following table:

Period \ Issues	Past (40 years)	Present	Preferred Future (10 Years, With Action)
1. water	~~~~~	~~~~	~~~~~
2. Education	□□□□	□□	□□□□□□□□
3. Housing	□□□ □□□	□□ □□	□□□□ □□□□
4. Health	HHHH	HH	HHHHHHHHHH
5. Livestock			
6. Unemployment			

This tool helps in bringing out issues that need to be addressed. This important tool will assist the community to see their progress and retrogression and prioritization of issues to be addressed.

Steps to visioning matrix

- » Community members should brainstorm and come up with issues. These are listed in plenary (this evolves around initiation and situational analysis tools)
- » They should choose five of the issues and subject them to the visioning matrix for further analysis in groups identified in the matrix below
- » The exercise should be done on the ground
- » Preferred future should be clear
- » Go through the preferred future with the community to make sure they understand and internalize them (as it leads to the next step and then plan of action depend on it)
- » Explain your preferred future and probabilities and write them down both in terms of quality and quantity

5.4 Planning Phase

After analyzing their situation, developing a vision for their future and identifying the steps they would undertake to achieve their preferred future, the community has to plan for this project(s) as per what is reflected in the future map.

5.5. Long Term Goals

This tool is done hand in hand with the visioning matrix. Long term goals depict the preferred future of a community on the issues that have been identified as important to them. This tool seeks to change the preferred future on each issue into a statement.

The long term goals should be simple and straight to the point. It should be a statement describing the desired picture 10 years into the future.

Summary of Steps towards the Long Term Goals

- » Once the Visioning Matrix has been visualized on the ground and presentation made, do a recap on the four timeframes used in developing the Visioning Matrix.
- » Draw the community members' attention to the Preferred Future column.
- » Ask the community to describe their visualized Preferred Future on each aspect of life / key issue identified.
- » Facilitate them to develop the long-term goal statements from the Preferred Future by translating the visualized preferred future on each aspect of life into a general statement.