COMMUNITY DEVELOPMENT: EDUCATION AND TRAINING FOR CHANGE AND LOCALIZATION

by

PASCHAL WATHUM ODOCH

M.Ed., The University of British Columbia, 1996
P.B.D., Simon Fraser University, 1994
B.A. (Hons.), Makerere University, 1990

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

in

THE FACULTY OF GRADUATE STUDIES

(Department of Educational Studies)

We accept this thesis as conforming
to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA

July 1999

© Paschal Wathum Odoch, 1999
In presenting this thesis in partial fulfilment of the requirements for an advanced degree at the University of British Columbia, I agree that the Library shall make it freely available for reference and study. I further agree that permission for extensive copying of this thesis for scholarly purposes may be granted by the head of my department or by his or her representatives. It is understood that copying or publication of this thesis for financial gain shall not be allowed without my written permission.

Department of Educational Studies

The University of British Columbia
Vancouver, Canada

Date Aug 03, 1999
TABLE OF CONTENTS

Abstract ........................................................................................................ v
Acronyms used in the thesis ........................................................................ vi
List of Figures ................................................................................................. vii
List of Tables .................................................................................................. viii
Acknowledgements ......................................................................................... ix
Dedication ........................................................................................................ xi

CHAPTER I: INTRODUCTION ....................................................................... 1

1.1 Problem statement .................................................................................. 4
1.2 Purpose .................................................................................................... 6
1.3 Method ...................................................................................................... 6
1.4 Research questions ................................................................................ 7
1.5 The ACORD-NEBBI community development programme .................. 8
1.6 Significance of the study ......................................................................... 9
1.7 Organization of thesis ............................................................................ 11

CHAPTER II: COMMUNITY DEVELOPMENT INITIATIVES: A CRITICAL REVIEW
OF INTERNATIONAL LITERATURE ............................................................ 14

2.1 Community ............................................................................................ 14
2.2 Development ........................................................................................... 17
2.3 Community development ........................................................................ 20
2.4 The origin of community development .................................................. 24
2.5 Manifestations of community development ............................................. 26
2.6 Development theories underpinning community development practice .... 42
2.7 Alternative solutions to the limitations of development theories .......... 64
2.8 Normative characteristics of community development ......................... 66

CHAPTER III: RESEARCH METHODOLOGY ........................................... 70

3.1 The case study design ............................................................................. 71
3.2 The site and context of study .................................................................. 71
3.3 Justification for choosing the ACORD-NEBBI programme ..................... 72
3.4 Sources of data ...................................................................................... 73
3.5 Data analysis .......................................................................................... 77
3.6 Verification of data ................................................................................ 79
3.7 On reporting study results ..................................................................... 81
3.8 Ethical considerations ............................................................................. 81
3.9 Limitations to the study ......................................................................... 82
8.3 Supporting and hindering factors in the ACORD-NEBBI programme 185
8.4 Weaknesses of the ACORD-NEBBI programme ........................................... 186
8.5 Recommendations ......................................................................................... 188
8.6 Concluding comments .................................................................................. 192

REFERENCES ......................................................................................................... 195

APPENDICES .......................................................................................................... 208

APPENDIX A: DEFINITIONS THAT HAVE GUIDED THE RESEARCH .......... 208
APPENDIX B: AGRICULTURAL TRAINING NEEDS ASSESSMENT FORM ...... 209
APPENDIX C: LEADERSHIP TRAINING NEEDS ASSESSMENT FORM ......... 210
APPENDIX D: KNOWLEDGE AND SKILLS TRAINING NEEDS ASSESSMENT FORM ................................................................. 210
APPENDIX E: BOOKKEEPING TRAINING FOR CBO MEMBERS ................. 211
APPENDIX F: TRAINING OUTLINE ON FEASIBILITY STUDIES ................. 211
APPENDIX G: COMMUNITY WORKER INITIAL TRAINING COURSE OVERVIEW ................................................................. 212
APPENDIX H: TEACHING SKILLS TRAINING FOR TRAINER OF COMMUNITY WORKER (TCW) ............................................................. 212
APPENDIX I: CHECKLIST FOR COMMUNITY AIDS HOME-VISITING PROGRAM ........................................................................ 213
APPENDIX J: SEMINAR PROGRAMME FOR AGRO-FORESTRY AND SUSTAINABLE AGRICULTURE .................................................. 214
ABSTRACT

This thesis explores the ways in which education and training programs can contribute to the achievement of equitable, self-reliant, and sustainable community development.

A case study was conducted on an indigenous affiliate of the Agency for Cooperation in Research and Development (ACORD) in Nebbi district, Uganda. ACORD is a broad-based international consortium of European and Canadian non-governmental organizations. ACORD's main focus in sub-Saharan Africa is to help establish or strengthen local, non-governmental structures with a view to promoting equitable, self-reliant, sustainable development. The ACORD-NEBBI community development programme was chosen for the study for four reasons: First, it appeared to be consistent with the community development principles advanced in the literature. Second, it emphasizes long-term localization of the programme through a significant skills training and education component. Third, the ACORD-NEBBI programme is a mature (i.e. over 15 years old) community development effort with a variety of programs under one umbrella. And fourth, the programme was accessible geographically and culturally to the researcher.

The research methods included observation, document analysis, and forty-six semi-structured interviews. The interviewees represented community development workers, former participants of ACORD-NEBBI training programs, primary beneficiaries of ACORD-NEBBI development programme, and the programme personnel.

Six factors were found to support the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable development initiatives: first, application of a phased approach to change and localization; second, tailored training activities at the request and pace of the beneficiaries; third, support to and promotion of self-selecting group formation based on common interests that, in turn, allowed the functioning of groups with less social friction; fourth, the application of a development approach compatible with the socio-cultural traditions; fifth, the development of a multi-faceted programme that penetrated all vulnerable segments of the society; and sixth, the application of change agents who supported emerging community groups.

Two factors were identified as hindering the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable development initiatives: a) the poor state of development instruments (i.e. accessible roads, clean water, and well equipped medical centres), and b) missed target groups -- the poorest of the poor -- who could not form groups through which training is delivered. The latter factor exists because the programme focuses on groups, and hence individuals who could not form or join the self-selecting groups were left out of the development process. Thus, the lower middle class strata of the village communities have benefited the most because they already had the basic resources -- work capacity, knowledge, capital -- with which to gain access, influence and the much needed savings mobilization prior to group formation. The majority of the rural poor do not possess these important resources.
ACRONYMS USED IN THE TEXT

ACORD = Agency for Cooperation in Research and Development
AIDS = Acquired Immune Deficiency Syndrome
ARNOVA = Association for Research on Nonprofit Organizations and Voluntary Association
CAP = Community Action Programme
CIDA = Canadian International Development Agency
CO = Credit Officer
CBO = Community Based Organization
EDF = European Development Fund
ERO = External Relations Officer
GAD = Gender and Development
HIV = Human Immuno-deficiency Virus
IDRC = International Development Research Centre
LAC = Loan Allocation Committee
LC = Local Committee
PAP = Poverty Alleviation Programme
PC = Programme Coordinator
PPC = Parish Planning Committee
PRA = Participatory Rural Appraisal
QUAMM = Italian International Development Agency
RDW = Rural Development Worker
RRA = Rapid Rural Appraisal
SACRENSET = Savings and Credit Network
SAP = Structural Adjustment Programme
SNV = Netherlands Development Organization
STD = Sexually Transmitted Diseases
TCW = Trainer of Community Worker
UNDP = United Nations Development Programme
USAID = United States Agency in International Development
UWFCT = Uganda Women' Finance and Credit Trust
VCA = Voluntary Change Agents
ZPO = Zonal Programme Officer
LIST OF FIGURES

FIGURE 1: ACORD IN AFRICA ................................................................. 97

FIGURE 2: THE ACORD-UGANDA PROGRAMME ........................................ 101

FIGURE 3: THE ACORD-NEBBI PROGRAMME ........................................ 106

FIGURE 4: A SUMMARY OF KEY FINDINGS ........................................... 182
LIST OF TABLES

TABLE 1: A SUMMARY OF THE INTERVIEW SUB-GROUPS AND FORMATS ........................................... 75

TABLE 2: SUMMARY OF THE TRAINING CENTRE'S PROGRAMS, 1990-93 ........................................ 115

TABLE 3: SUMMARY OF FIELD TRAINING PROGRAMS, 1996-97 ................................................. 116

TABLE 4: A SUMMARY OF ACORD-NEBBI TRAINING METHODS .................................................. 126

TABLE 5: A SUMMARY OF ACORD-NEBBI FOUR LEVEL TRAINING PROCESS ......................... 135

TABLE 6: A TYPICAL GROUP ACTIVITIES CALENDAR ................................................................. 136

TABLE 7: THE ACORD-NEBBI'S APPROACH TO COMMUNITY DEVELOPMENT ....................... 170
ACKNOWLEDGEMENTS

It is extremely hard to successfully conduct an international study of this scope without the support of several personalities. In this regard, my express appreciation goes to the Research Committee Members who rigorously guided me throughout the study. Foremost, to my Research Supervisor, Dr. Thomas J. Sork whose critical guidance to what ambitiously commenced as a Uganda country study. This level of support resulted into a more feasible, manageable research project that has finally seen the light of day. Dr. Sork’s advice was readily available, from inception of the research topic, during the research proposal phase, after its approval, to the data analysis and preparation for the final doctoral examination.

The study duly acknowledges the over ten years experience and expertise of Professor Peter Boothroyd on community development planning, especially his contemporary international perspective and work in developing countries. Equally significant to this study are Dr. Judith Ottoson’s insights on multiple influences on post-program application and especially her experience on the United States National Training Research programme. It is undoubtedly the multiple perspectives the Research Committee Members brought to the study that gave the investigation the quality and adequate preparation it required.

My appreciation goes to the International Development Research Centre (IDRC), Doctoral Research Award, for having funded the study. Indeed, IDRC is a development research institution with a very active presence in East Africa. The framework developed through this study on community development effort, will not only help me create dialogue on my experiences to other interested theorists, policy makers, and practitioners, but also provide advice about research and issues associated with equitable, self-reliant, and sustainable development initiatives in sub-Sahara Africa.

Special appreciation is extended to the Faculty of Education Graduate Student Research Grant. The grant helped in meeting expenses for supplies and materials in the post-fieldwork period.

I must acknowledge the invaluable support of Dr. Henry Mosley and his associates, from the Johns Hopkins School of Hygiene and Public Health, department of International Health and Population Dynamics, during my participation at the 1996 Rockefeller Foundation Africa Dissertation Workshop program.

Further appreciation is extended to the ACORD London office, ACORD Uganda country office, and ACORD-NEBBI programme, including the beneficiaries. Not only did they display a genuine interest and commitment towards the research, but they also contributed a great deal to the success of the research by their willingness to provide additional information that I continually required.

Great thanks are extended to Mr. Anthony Okech, Director, Institute of Adult and Continuing Education, Makerere University Kampala. Mr. Okech ensured I had access to information relevant to this study. Further, I extend sincere appreciation to my colleagues at the Student Society, University of British Columbia, for their moral support during the early stages of the doctoral program, as well as to my two field support team -- Emilio Odongo and Robert Okello -- for facilitating the necessary arrangements and relaying messages to appropriate persons when preparing for the field work.
I acknowledge the critical viewpoints of my fellow graduate students during the period of study: Helen Papuni, Marilyn Hoar, Reginald Nnazor, Pam Rogers, and Dennis Teo. Further appreciation goes to the Department of Educational Studies whose general administrative support ensured my program of study was an enjoyable and enriching one. Equally significant, my wife Juliet Odoch for having put up with the unique demands of graduate study: the extended hours in the library, on the computer, writing the dissertation, and preparing for the oral examination. Finally to my parents Peter Wathum and Rejina Anyayo for believing in me and for patiently waiting for me to reach this level of education.

Paschal O doch, University of British Columbia, Vancouver, Canada
DEDICATION

This Doctoral Dissertation is dedicated to my father Peter Wathum, a former Headmaster of Nyaravur Primary School, for his great belief in the value of educating the people, which he practically demonstrated through me.
CHAPTER I: INTRODUCTION

Community development has gained almost universal recognition in the last five decades as a substantial force in inducing planned change. And in the last twenty years, dramatic shifts have occurred in moving development policy to less government responsibility and more emphasis on community involvement for self-reliant development initiatives. As part of the shifts, community development with an emphasis on intended beneficiaries has gained greater prominence in development policy (De Coninck, 1992). This trend carries potential long-term benefits to both the local community and the whole nation. It is also documented that the more engaged people are in their own communities -- be it economic, social, or political -- the greater the prosperity of the nation. Indeed, much has been written about the positive correlation between a developed local level community having a strong economy, physical and moral well being, to that of the nation (Burkey, 1993; Chekki, 1979; De Coninck, 1992; Lackey and Pratuckchai, 1991; McGuire, Rubin, Agranoff and Richards, 1994; Newlands, 1981; Okuku, 1995; Olama, 1996; Sautoy, 1960; Wilden, 1970).

The emphasis on community involvement and development carries social and practical implications. It focuses on equipping people at the local level with appropriate knowledge and skills to perform tasks. The acquisition of these skills can occur through formal and informal community development education and training programs. Given the diverse nature of community development initiatives, an understanding of how community development knowledge and skills are applied in practice is crucial. In an effort to meet diverse development challenges, community educators and organizers need
to develop relevant programs that incorporate knowledge about the context, content, process, and practice issues.

In the international literature, community development has been regarded as both an agent for planned social change and an educational process, designed to enable disadvantaged communities faced with challenges to help themselves (Biddle and Biddle, 1968; Campfens, 1997). Indeed, Campfens (1997, p.22) argues that "community development in recent years has related to the growing demand for a form of planned change that empowers marginal groups to participate in community and institutional decision-making processes."

For most post-colonial countries, however, Adjibolosoo (1993, p.139) observes that during the period immediately following independence, "a great deal of resources . . . was poured into national programmes . . . to [facilitate the achievement of] self-sufficiency, increase the net wealth of their citizens, and to improve social welfare [development]." And community development has been one of the avenues by which several programmes have been implemented to achieve these outcomes.

Despite the fuzziness of defining it (Biddle and Biddle, 1968), community development continues to be used as a vehicle to perform several significant functions including local economic development, agricultural extension, health promotion, social and welfare services, and adult education (Biddle and Biddle, 1968; Campfens, 1997; Green and Raeburn, 1988; Lotz, 1971; United Nations, 1971). Community development has been "discovered" by practitioners in several other fields, who simply use it to achieve their social or economic objectives. Community development is also regarded as
a broad "umbrella" for a variety of "programs, projects, activities, and movements without a home" (Beran, 1967, p.5).

Human capacity building is regarded as a fundamental element in community development, considering that it aims to strengthen the ability of beneficiaries to make reasoned choices amidst available opportunities. There are many benefits for communities that pursue human capacity building measures. Luther and Wall (1989) list five advantages that include: a) strategic thinking by community leaders, b) development of an entrepreneurial spirit, c) increased orientation and positive attitude towards socio-economic and political development initiatives, d) systematic, planned approach to community improvement, and e) thoughtful approaches to the future. And increasing community capacity is greatly facilitated through education and training which help people learn from each other how to plan and progress.

According to De Coninck (1992, p.5), successful community development projects require a "high level of participation [and] the utilization of local resources and skills." From this perspective, it is important to first focus on knowledge and skills development as elements within human capacity building, before commencing community development initiatives geared to overcome socio-economic problems. In this study, education and training as vectors for moving toward human capacity building include the following four areas: a) investing in human resources, b) developing skills which lead to community ownership of the initiatives undertaken through self-help and mutual aid, c) training community development facilitators as local and strategic agents to cultivate new ideas, and d) empowering communities through information, training, organization, and to continuously upgrade their ability to know, analyze and understand
their situations and problems (Campfens, 1997; Friedmann, 1992; Kropotkin, 1989; McGuire, Rubin, Agranoff and Richards, 1994; Newlands, 1981). Collectively, these undertakings focus on the ability of local people to solve their own problems with the ultimate goal of self-reliance. Therefore, education and training efforts seek to stimulate organizational expertise and forge new skills within local communities related to leadership, conflict resolution, group processes, and the articulation and achievement of a shared vision. That is, such education and training initiatives include efforts that increase the ability of people and institutions to achieve what they collectively and mutually agree to pursue (Newlands, 1981).

1.1 Problem statement

This thesis is grounded in the recognition that as the number of local organizations that pursue community development initiatives continues to grow, it appears that not enough is known about the factors which support or hinder the ability of education and training programs in contributing to the achievement of equitable, self-reliant, and sustainable community development.

A study by McGuire, Rubin, Agranoff, and Richards (1994), for example, provides understanding of how communities that have engaged in strategic planning processes enjoy higher levels of development opportunities. Their study explores three major factors: citizen participation, community structure, and development instruments. While all these factors are related to effective translation of community aspirations into reality, the study is largely anchored in a planning perspective, and does not directly reflect the normative characteristics of community development. From this standpoint,
what needs to be explored is how the normative characteristics of community
development are reflected in the knowledge and skills that are applied and disseminated
by community development workers in particular contexts.

An international study by Lackey and Pratuckchai (1991) presents twenty-two
capabilities required by community development workers. The study asked members of
the Community Development Society -- an international society of both practitioners and
theorists -- to identify the most important knowledge and skills required for community
development work. While the study identifies the key knowledge and skills needed in
practice, it does not explore the links between education and training and the normative
characteristics of community development.

Blakely (1989, p.309) points out that community development workers are now
"encountering circumstances in which previous paradigms or historical reviews of the
profession will not enhance the field's skill or language." Besides, mere application of the
known conceptual and analytical tools is potentially not sufficient considering that,
"[community development] programmes are currently being conducted almost
exclusively by extension agents lacking in the knowledge and skills required of
competent community development educators" (Francois et al, 1982, p.1). This claim
would be interpreted as resulting from the increasing growth of many fields that use
community development as a means to achieve ends that are particularly important to the
fields, for instance, community-based health care, micro-enterprises, and environmental
protection programmes.

Sautoy (1960), one of the pioneers in community development, asserts that
effective community development initiatives promote self-reliance, empowerment,
human capacity building, endogenous development, community participation, local
control and management, and diversity in programs or activities. I have henceforth
termed them the seven normative characteristics of community development. Although
the seven normative characteristics are comparatively easy to understand, it is their
application to particular contexts that poses the greatest challenge. This assertion is still
valid, despite the existence in the international development literature of several
theoretical formulations intended to promote effective implementation of long-term
community development programmes (Blakely, 1974; Campfens, 1997; Cary et al, 1989;

Despite the existing literature on community development, little is known about
case specific education and training programs as components of community development
especially on factors that support or hinder their effective contribution to the achievement
of community development goals: equity, self-reliance, and sustainable development.

1.2 Purpose

The purpose of the thesis is to explore the role of education and training programs
in promoting community development. In particular, it seeks to identify how such
programs can contribute to the achievement of equitable, self-reliant, and sustainable
community development.

1.3 Method

The purpose of the thesis was addressed through a qualitative case study design.
The case chosen was an indigenous affiliate of the Agency for Cooperation in Research
and Development (ACORD) in Nebbi district, Uganda. The organization is formally
called ACORD-NEBBI community development programme. The ACORD-NEBBI development programme has facilitated group formation in which the major activities have centred on six development activities, namely, agro-forestry, appropriate technology, fishery, micro-credit, community health, and community infrastructure development. The case study approach was deemed appropriate because there is a need to contextualize theoretical formulations in order to identify and explain the factors that support or hinder the ability of education and training programs to achieve community development goals. Community development programmes are "so markedly varied from country to country that a special effort has to be made periodically to describe, assess, and learn lessons from these programmes" (Chekki, 1979, p.1).

The three sources of data used in the study were taped semi-structured interviews, observation, and document analysis. Forty-six volunteer participants drawn from community development workers, former participants of ACORD-NEBBI education and training programs, programme personnel, and primary beneficiary groups affiliated with the programme, were interviewed individually or in a group. The first fieldwork was conducted in May-June, 1998, and a second visit was made in November, 1998.

1.4 Research questions

To achieve the purpose of the thesis, the case study was guided by the following two questions:

a) To what extent and in what ways are the seven normative characteristics (see p.5-6) of community development, as advanced in the literature, reflected in the ACORD-NEBBI education and training programs? This question is important because little is known about
how these seven normative characteristics are reflected in case-specific education and training programs that are delivered to community-based organizations.

b) What factors support or hinder the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives? This question is important because education and training as vectors in sharing knowledge and skills operate in dynamic environments where several factors influence their effectiveness in promoting development objectives.

1.5 The ACORD-NEBBI community development programme

Agency for Cooperation in Research and Development (ACORD) is a broad-based, international consortium of European and Canadian non-governmental organizations with headquarters in Britain. The consortium works under the trusteeship of its member agencies, in partnership with field teams and local communities in Africa. ACORD's main role in Africa is to help establish or strengthen local, non-governmental structures with a view to promoting self-reliant, participatory development. ACORD has an affiliate in Nebbi district (ACORD-NEBBI), in northwestern Uganda through which it achieves its mandate (ACORD Annual Report, 1996; 1997). ACORD-NEBBI, an indigenous organization, facilitates community development through the involvement of local people:

Fundamental to ACORD-NEBBI's philosophy is ... responding to development needs ... to promote the self-reliance of communities concerned ... The implication of this philosophy is that ACORD-NEBBI is not the principal protagonist of the development process in any given context, but plays an essentially ancillary role, providing encouragement, technical advice and, where necessary, material support, but not the will to develop ... [this] presupposes that a local protagonist of the development process exists. (Roberts, 1985, p.5)

The ACORD-NEBBI community development programme was chosen as the case for four reasons: First, it appeared to be consistent with the normative characteristics of
community development as advanced in international literature. Second, it emphasizes long-term localization of the programme through a significant skills training and education component. Third, ACORD-NEBBI is a mature (i.e. over 15 years old) community development effort with a variety of programs under one umbrella. And fourth, the programme was accessible geographically and culturally to the researcher.

1.6 Significance of the study

This research is significant in four ways. First, the thesis explains in one case how knowledge and skills promoted in contemporary international development literature are applied in practice to achieve equitable, self-reliant, and sustainable community development. This understanding is significant as local groups may learn, share and disseminate such information amongst themselves and for cross-regional-cultural learning with other communities in similar situations and contexts.

Second, the thesis analyzes practice-related issues in community development work in a specific case. This analysis not only provides new insights, but also suggests how community development education and training program planners may more effectively contribute to efforts directed at planned change and localization.

Third, taking the case of Uganda where this study was carried out, the government, in collaboration with the United Nations Development Programme (UNDP), has launched a US$2 million Vision 2025 project with a special focus on long-term self-sufficiency, a central principle of community development practice (The Monitor, August 15, 1997). For this type of initiative to have a long-term, positive impact on communities, there have to be new insights and approaches that address education and
training needs of the continually growing number of local non-governmental organizations.

Fourth, findings from the research may inform practitioners and theorists engaged in or associated with community development education and skills training. Primary beneficiaries of the study are organizations and institutions affiliated with the Agency for Cooperation in Research and Development (ACORD), the International Development Research Centre (IDRC), and the Association for Research on Nonprofit Organizations and Voluntary Action (ARNOVA). Indeed, ACORD, IDRC, and ARNOVA all encourage and support local and applied research through a variety of programmes including dissemination and integration of results from field studies into their programmes and initiatives. ACORD, which is the focus of this study, now raises in excess of USD$ 20 million annually for the benefit of 40 development programmes in 17 countries of Africa (ACORD Annual Report, 1996).

With its far-sighted mandate -- *empowerment through knowledge* -- IDRC that funded this research can share the findings from this study with all its networks of research and development organizations around the world. Indeed, IDRC's goal is to "initiate, encourage, support and conduct research into the problems of the developing regions of the world" (IDRC Act, 1970).

ARNOVA, which supported the initial sharing of the study's results through its *emerging scholar award* program, is an international community of people dedicated to fostering the creation, application and dissemination of research about voluntary actions, non-profit organizations, and philanthropy. The association supports development of the next generation of scholars, fosters dissemination of research into practice, and enhances
practitioner's utilization of knowledge. Additional potential beneficiaries of the study are other international development organizations, theorists, practitioners, and policy makers pursuing education and skills training for change and localization of community development initiatives, similar to the ACORD-NEBBI context.

1.7 Organization of thesis

Chapter two is a critical review of literature relevant to the purpose of this study. The chapter explains the terms "community," "development" and "community development". Manifestations of community development are reviewed in this chapter. Over time, the term "development" has generated both understanding and debate on theoretical approaches to initiating planned change in less sophisticated societies. These competing theories of development, including their inherent limitations, are presented in this chapter. The chapter concludes by highlighting the seven normative characteristics of community development as advanced in the international literature.

Chapter three explains in detail the case study method applied in this research and the rationale for choosing it. I commence the chapter by introducing and providing a rationale for the research design. The chapter also describes the site and context of the investigation, including justification for selecting the ACORD-NEBBI community development programme. In addition, I discuss the three sources of data used in the study, followed by an explanation of the data analysis procedures. Furthermore, the chapter discusses ethical considerations addressed in the research and the protocol used to protect the rights of research participants. The chapter concludes with a discussion of the limitations of the study.
In chapter four I present a historical summary of adult education and community development in Uganda since the attainment of political independence. This is important because the present struggle in Uganda to preserve and improve the quality of life stems from the opportunities ushered in at independence to the present day. Although this study concerns itself with the period between 1983-1996, a brief look at the historical development of Uganda, as presented in this chapter, is necessary to help deepen an understanding of the relationship between context, history, government policy and rhetoric with regard to community development efforts.

Also presented in chapter four is the case of ACORD's involvement in sub-Saharan Africa. At the time of the study, ACORD had over 40 operational programmes in 17 countries of sub-Saharan Africa. Furthermore, I highlight ACORD's shifts in development emphasis during the 1970s, the 1980s, and in the 1990s. The chapter concludes by contextualizing the case study.

A descriptive analysis of ACORD-NEBBI education and training activities, and other activities in Nebbi district, northwestern Uganda is presented in chapter five. By examining what the methods and content of specific ACORD-NEBBI community development curricula reveal about the principles on which the programs are based, the descriptive analysis sets the stage for responding to the first research question pursued in chapter six.

In chapter six, I analyze the ACORD-NEBBI education and training program against the seven normative characteristics of community development: self-reliance, human capacity building, community empowerment, endogenous development, community participation, local control and management, and diversity. The analysis in
this chapter provides a response to the first research question: to what extent and in what ways are the seven normative characteristics of community development, as advanced in the literature, reflected in ACORD-NEBBI education and training programs? As part of its conclusion, the chapter argues for the incorporation of both knowledge and skills sharing, and gender sensitivity as "new" normative characteristics of community development. This is because ACORD-NEBBI not only placed increased emphasis on investment in knowledge and skills sharing, but also made gender sensitivity very central throughout its development programme.

In chapter seven, I present a critical analysis of ACORD-NEBBI's community development programme. This chapter responds to the second research question: what factors support or hinder the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives? Chapter eight concludes the study by summarizing the background and purpose of the study, the research questions, the method applied, and key findings. The chapter concludes with suggestions for future research, practice, and policy making in community development.
CHAPTER II: COMMUNITY DEVELOPMENT INITIATIVES: A CRITICAL REVIEW OF INTERNATIONAL LITERATURE

For many decades, post-colonial leaders in developing countries have tried various development plans based on orthodox development thought and theory. Moreover, the developing world has achieved limited sustained human-centred development. Thus, many of the development plans have either failed or been abandoned.

In this chapter, a critical international literature review related to the notions of "community", "development" and "community development," are presented. It is also in this chapter that I review the origin of community development internationally. This is followed by a review of the various manifestations of community development evident from the work roles reflected in contemporary literature. Competing theories of development are reviewed as a prelude to the debate on rethinking development, a phenomenon that gained prominence in the 1970s. I conclude the chapter by highlighting the seven normative characteristics of community development as advanced in the international literature.

2.1 Community

The term "community" is often applied by different facets of society to depict unique constituents; for instance, it may be used to refer to the political community; economic community; environmental community; religious community; or academic community. It is a term that addresses specific socio-economic, political, religious, and cultural constituencies. Because the disparities between such communities are often greater than the elements that bind them together as communities, it is increasingly appealing to assign a sectarian label to the term community.
Community as used in this study, can be and often is defined in geographic terms with reference to an area or locality of specific dimensions (Roberts, 1979). This is also true of the large forms of communities that cut across geographic boundaries (e.g., the European Community or the East African Community). However, these geographic boundaries often are unrealistic as they are drawn for political reasons without considering the flexibility or permeability of the people. Often, community is identified as an entity with shared interests, opportunities, and characteristics in which functional definitions, such as geography are not relevant, yet community delineation based on political boundaries, such as national, regional, provincial, district, county, parish, and village readily address the issue of locality. For this reason, the closer the term gets to the local level, the stronger the sense of community becomes. For example, the people in a small village often know each other by names, whereas it is not so for people, in say a whole country.

A more integral conception of community is offered by Parsons (1960), Warren (1972), and Sanders (1966) among others, who view the term as a social system composed of people living in some spatial relationship to one another, who share common facilities and services and together frame a common communication network. Therefore, a classical, largely pastoral conception of community enunciated by Toennies (1963) who links the term Gemeinschaft with the small village of a traditional society depicts the simplicity of communal societies of pre-modern mass society and therefore lacks the conceptual rigour and contextual adequacy required in this thesis.

Developmental theorists like Hall (1984), however, regard community as a group of peoples having more input in the process of defining the community. Hall asserts that
the task of getting inputs from everyone is achieved with greater success at the local level. Moreover, humanists regard community as having a sense of common identity, a sense of concern not only with immediate relationships, but with the welfare of the world as whole (Giroux, 1983). To humanists, geographic boundaries and the locality factor are irrelevant.

As groups form, acquire new members, lose members, and disband based on shared values and evolving goals, a community changes its characteristics (Roberts, 1979), and such factors as interests, traditions, culture, participation, and shared beliefs, may dictate inclusion to a community entity. Such a view involves four factors: people, place, social interaction, and attachment or social identification (Christensen and Jerry, 1989). It is therefore difficult to perceive community without people for as such, it becomes an ecological term. The notion of place as part of community is no less the same as clans or tribal communities with a culture, social identity, and determination to function as a collective. The suggestion of social interaction presupposes involvement and proposes that a community or group define their own needs, goals, and membership (Roberts, 1979).

Interaction is what Christenson and Jerry (1989) regard as interdependencies, norms, and customs upon which groups of people come to depend on to meet desired ends. Attachment or social identification here refers to what individuals may understand to be the locality in which they live, yet, it is also the sense that they might have from living in that locality, thereby giving it a feeling of neighbourhoodness. Community then includes a place where people are involved in making collective decisions, and actions are implemented to achieve group goals. Attitudes, interdependency, cooperation,
collaboration, and unification are important views within this sense of community (Blakely, 1989).

Boothroyd and Davis (1991) define community as a group of people who know each other personally, and who plan together over time for their long-term common betterment. Involvement is a key ingredient in the definition. Furthermore, the definition excludes large interest groups, such as labour unions, metropolitan communities of over 5,000 people, task forces, and crisis-oriented groups. In conclusion, the term community refers to a set of elements: people, place or territory (including local networks), social interaction, and common attachment or identity.

2.2 Development

Development refers to the acquisition of traits, characteristics, and technologies of progressive societies, more specifically, sophisticated societies. Inherent in this attribute is the process of a society gradually moving from very simple, to a more sophisticated way of life. Boothroyd and Davis (1991, p.2) definition of the term development embraces "any planned quantitative or qualitative change in a system." While their definition recognizes more broadly the "planned adaptation to environmental pressures, or the intentional creation of new system patterns," it clearly rules out development initiatives which are individualistic, unplanned and a "one man-show."

Economists define the term development to mean the exploitation of scarce resources to provide people with more goods and services (Todaro, 1981; Rostow, 1985). From this perspective, development is not an end, but a means to achieve socio-economic and political goals. For instance, socially by a way of life enriched by both "traditional" and "modern" consumption patterns; economically, through a more equitable and a less
skewed income distribution pattern with fewer vulnerable population; and, politically, by governance through democratically established structures.

It is therefore important to ensure that any study of the role and purpose of community development should first address the concept of development within a historical framework. This is required because the emergence of community development and planned social change, as they have existed in most societies throughout history, generate conceptions of development that can be best located in precise historical circumstances. Indeed, the concept of development came rather late in relation to the emergence of capitalism (Himmelstrand, 1994). This is because, before the arrival of capitalism, there existed mainly agricultural societies whose productive forces -- limited by feudal property relations -- changed very gradually over the years and their economic activities were relatively stagnant. It was capitalism that for the first time in development history allowed productive forces to make a spectacular advance, thus making it possible for the idea of material progress and development to emerge (Himmelstrand, 1994). The agent of this process and of the new concept of development, is the bourgeoisie in-as-much as it "cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society" (Marx and Engels, 1969, p.38).

Capitalism emerged from the contradictions of feudal society, in particular from the class struggles, which led to the breakdown of serfdom and the undermining of peasant ownership of land (Mamdani, 1983, 1985, 1994). These challenges culminated into political struggles by the bourgeoisie that sought to dismantle medieval institutions which presented such obstacles to the increase in productivity including restrictions on
free trade and on the personal freedom of workers, the restrictive practices of guilds, and the prohibition of charging interest on loans. The first formulations of the new conception of development (or progress, as it was more usually called then) can be found in the work of classical political economists, notably, Smith (1776) and Ricardo (1891), that represented the interests of the rising bourgeoisie. It was in the struggle of the British bourgeoisie against the remnants of feudalism that the term development could be traced.

There is a connection between the conception of development and the development of specific social conflicts. The relationship between the concept of development and historically determined social processes, can be applied to the subsequent development of political economy and indeed, to the general evolution of theories of development. Marx is the first to propound a connection, in the case of political economy, when he argues that,

"The development of political economy and of the opposition to which it gives rise, keeps pace with the real development of the social contradictions and class conflicts inherent in capitalist production ... for as long as working-class struggles were undeveloped or latent, political economy could remain a genuine scientific enterprise (Marx, 1969, p.501)."

It can be deduced that Marx saw his own theoretical contribution as determined by the development of class conflicts. To understand and situate the term development as viewed in this study on community development, I argue that this crucial relationship must be extended to briefly cover more generally, the successive development theories throughout the history of the capitalist mode of production. However, as capitalism becomes increasingly internationalized and a thoroughly integrated global market is created, development theories will respond not just to the class struggles and social contradictions of isolated capitalist countries, but also to the contradictions and conflicts emerging within the world capitalist system. In the case of most developing countries, the
contradictions and struggles concern conflicts rooted in the de-colonization process. In other situations, it includes re-orientation and addressing the challenges posed by increasing separation between peripheral and core economies (Amin, 1973; Wallerstein, 1976).

### 2.3 Community Development

Many authors have written about the essence and form of community development (Ameyaw, 1992a, 1992b; Boothroyd and Davis, 1991;Burkey, 1993; Campfens, 1997; Christenson and Jerry, 1989; Dasgupta and Fallis, 1990; Draper, 1971; and Lotz, 1971). Much of their work has focused on clarifying the relationship between community development and other social change processes, such as community organization and community participation. In practice, if a change process involves public participation or social consultation, it gets labeled community development. However, community development can be more bounded than that. Dasgupta and Fallis (1990) describe community development as a grouping of people working through a process of communal social change. They view empowerment of community members, participation, reflection, and action as essential ingredients in this process. In addition, community development has been described in four main ways: a) as a process through which individuals and groups advance, b) as a process that emphasizes public participation and involvement, c) as a programme organized, coordinated, and administered by field workers, and d) as a movement that has philosophical and theoretical foundations rooted in popular participation (Ameyaw, 1997; Burkey, 1993; Chekki, 1979; Sautoy, 1960).
Community development also refers to planned initiatives that help people gain control over their aspirations to bring about social, economic, and political change and redistribution (Christenson and Jerry, 1989; Friedmann, 1992; Ross and Usher, 1986). Though there have been difficulties in establishing one unifying framework of community development, its fundamental defining elements have been suggested by a variety of authors. Community development, it can be asserted, is a process: a) by which citizens develop the capacity and potential to contribute to and make decisions that affect their lives, b) where a facilitator assists in developing skills, knowledge, and abilities of the people to further community aspirations, c) which involves institutional assistance and support of specialist services necessary to the enhancement of the process, d) in which citizens are actively involved, e) where individual and community competence is built, f) where the community exert control over programs and projects, and g) where individuals are consciously engaged in planned social change (Allen, 1991; Ameyaw, 1992a; Boothroyd and Davis, 1991; Bregha, 1971; Lotz, 1971; Selman and Dampier, 1991).

From the foregoing conceptualization, the purpose of community development could be described as a way of promoting planned social change. In short, it is a way to describe the process of cooperation, coordination, and interaction, which are so essential for the improvement of living conditions for most vulnerable community members. Programmes of community development have been used in many countries, and for varying purposes, the most common being in poverty alleviation efforts (Campfens, 1997). During the 1950s and 1960s, community development was promoted by governments and specialized agencies of the United Nations.
through its affiliated institutions, as part of the following: the independence and de-colonization movements in Africa and Asia; attempts to modernize the largely less sophisticated agricultural societies in developing countries, and to launch campaigns on poverty in the more developed nations in the late 1960s (Ameyaw, 1997; Campfens, 1997).

In the literature, community development has been regarded both as an agent for planned social change and an educational process designed to enable disadvantaged communities faced with socio-economic challenges to help themselves (Biddle and Biddle, 1968; Campfens, 1997). Campfens (1997, p.22) argues that "community development in recent years has related to the growing demand for a form of planned change that empowers marginal groups to participate in community and institutional decision-making processes." Based on a process whereby members of a community work together to improve their social and economic circumstances, community development requires personnel who facilitate the transformation of community aspirations into achievable goals. With the help of a coordinator, community groups can examine their struggles, identify goals, and then develop strategies to meet these goals. In this process, learning (not luck), is a bridge-point for the acquisition of skills necessary to achieve ultimate goals. The learning process occurs amongst community members and can include learning about group process, identifying community resources, assessing available options for change, and achieving consensus on the desired goal (Odoch, 1997, 1996, 1990, 1989).

Despite the fuzziness of defining it (Biddle and Biddle, 1968), community development continues to be utilized as a vehicle to address a variety of goals: local
economic development, agricultural extension, health promotion, social and welfare services, adult education (Biddle and Biddle, 1968; Burkey, 1993; Campfens, 1997; Chekki, 1979; Lotz, 1971, United Nations, 1971). For instance, The World Health Organization endorses a community development approach to health promotion in its declaration on primary health care (Green and Raeburn, 1988). This declaration emphasizes community participation and self-reliance, with individuals, families, and communities assuming more responsibility for their own health (World Health Organization, 1978). In this case WHO and health practitioners promote community development to help local people achieve their own objectives. Community development is also regarded as very broad, broad as an umbrella for a variety of "programs, projects, activities and movements without a home" (Beran, 1967, p.5). Despite the divergence and diversity in practice, one fundamental quality unifies all community development processes: the mobilization and implementation of community development initiatives involve community members themselves.

Based on the international literature, the practice of community development can be summarized as community members and facilitators taking charge of their own decision-making process, planning, implementing and reaping the benefits therein. The practice involves the socio-political process of "self-help, local leadership and initiative, networking, and local capacity building" (Dykeman, 1988, p.10). It is from this perspective that the notion of community development gains its complexity, while still bearing the traits of "community" and "development." The next section focuses on the origin of community development, considering that it has gained almost universal
recognition in the last five decades as a substantial force in inducing planned change in communities.

2.4 The origin of community development

It is not clear as to whether community development began in Africa, Asia, or Latin America. Regardless of its vagueness in origin, it has become widely recognized as a way of achieving planned social and economic change (Campfens, 1997). For many years, community development has been viewed as solely directed to rural communities, but gradually, there has been acceptance of the ideas that the normative characteristics and techniques of community development could also be applied to urban areas (Hodge and Quader, 1983). There are some difficulties in doing this, one of which is locating the "community" in which to anchor the urban community development initiative.

The aim of a community development programme is not just to develop an initiative, but also to develop the people who eventually manage it. The earliest examples of community development as a way of achieving planned social change are to be found in the 1920s in India (Nyerere, 1973). In these initial years, the techniques applied in pursuit of the local initiatives included role-plays, story telling, as well as training selected local villagers to work in disadvantaged communities. The areas most affected were the state of health, literacy, housing and other social conditions in the villages of Punjab. The mobilization of the people to address these deplorable conditions -- known as village uplift -- was later advanced by Gandhi who viewed it as a means to achieving the liberation of villagers from destitution, something that could not be a "gift" from the ruling power. Much of the same philosophy would be observed a few decades later in the liberation theology and options for the poor that emerged in Latin America (Gutierrez,
The philosophy of community development fits well with these ideas as it embraces the notion that, "the poor must be treated as subjects of their own transformation and participate actively in the formulation and execution of development initiatives" (Campfens, 1997, p.38).

With regard to Africa, much of present day community development arose out of experiences gained in the British colonial territories in Africa where the ideology evolved from the earlier concept of mass education. A 1944 British government report, "Mass Education in African Society" resulted in community development becoming part of British government foreign policy. When the British Labour government came to power in 1945, it committed itself to granting independence to the colonies. This was not a new attitude for the Labour Party. It had advocated such a move as early as 1923 (Clarke, 1967; Uganda Commission for UNESCO, 1984).

In 1948, the Cambridge Conference on African Administration stressed the importance of educating people to become agents for social change in order to improve their own living conditions. Nevertheless, many problems faced the British Colonial Office when it decided, after World War II, to prepare the colonies for self-government. It was within this context that the term "community development" was invented. This term first appeared in print in the book "Community Development" a handbook prepared by a study conference on community development in England in 1957 (Ibid.).

"Mass education" as a term fell into disrepute because of the political overtone of the word "mass" and the difficulties of translating it into several African languages. As a result it was replaced by the term "community development." Also, in 1960, the United Nations Educational Scientific and Cultural Organization (UNESCO), following the
earlier British colonial office difficult situation stated above, abandoned the term "fundamental education" and adopted in its place the term "community development." Later, the United Nations agencies followed suit.

2.5 Manifestations of community development

There is a tendency for many community development workers to regard community development as a way of creating community awareness of the need for planned change and to motivate people to take action to improve their socio-economic situation. The 1971 United Nations Report, "Popular Participation in Development: Emerging Trends in Community Development" identifies a broad range of activities that fall under the umbrella term of community development. Two elements stand out in the definition of the term: first, efforts by the people themselves to improve their conditions, and second, assistance from government to make it possible for communities to achieve set goals.

Two further dimensions can be deduced from the United Nations' view of community development to cover both educational and organizational processes. It is generally recognized that a community development programme will have: a purpose of achieving goals set by those whom the programme is intended to serve; financial and other assistance from outside the community; utilization of as many local community resources as possible (Ameyaw, 1997; Burkey, 1993). Additionally, the success of community development not only requires community participation, but also the political commitment to the process by government (Friedmann, 1992). This section identifies the various forms of community development as found in international literature.
Community development as process

As a process, community development involves a series of changes, with people working together for mutual benefit. This includes a progression of well-defined steps from the identification of problems, ranking of priorities, identification of resources available and services required, program planning and involvement in the implementation of programmes. Types of community development as a method include group development, leadership development, organization and management development, and improving inter-group relations (Biddle and Biddle, 1968; Burkey, 1993; Cary, 1989; Chekki, 1979; Christensen and Jerry, 1989; Compton, 1970; Lotz, 1971; Odoch, 1997).

In labeling community development as a process, there is an emphasis on the humanistic aspect of development. This includes both the social and the psychological processes, which affect the growth of people as individuals and as a group. This process is especially important in creating change. The process is not always a smooth one, as in most communities it is common to find those who want change as well as those who resist it (Burkey, 1993). The community development process is also a political one, as it affects some reallocation of power and resources in communities. This often results in community development workers and community initiatives coming into conflict with politicians or bureaucrats (Christensen and Jerry, 1989).

To be effective, there must be a political commitment to the community development process. Government must see the value of the approach and public officials should value the need to be part of the cooperative process. This could take a political commitment to establish a departmental organization to carry out the coordination and cooperative aspects of the process.
Community development as method

As a method, community development is a way of working, a mode of operation, through which local organizations can achieve their set goals. It also include the efforts directed at the performance of individuals, groups and organizations in the context of their community. The method of operation includes cooperation between individuals and between organizations. It also requires the coordination of the efforts of all those individuals and organizations involved in the objectives. Above all, it includes citizen participation in development activities that affect them. Common methods include community organizing, group work, adult education and demonstration (Biddle and Biddle, 1968; Cary, 1989; Compton, 1970; Knowles, 1982; Lotz, 1971).

Community development as social movement

Other practitioners regard community development as a social movement. As a movement, community development is expressed in the form of self-help groups, cooperatives, community associations, and community economic development. In this case, the aim is to work closely with marginalized groups, drawing on idle resources and "free" labour, and to combine the resources with capital investments in order to address socio-economic problems faced. The strategies applied here include the establishment of community-based organizations, leadership training, fund-raising and social action initiatives. The organizations are solidly based on the "bottom up" principle and where community coordinators catalyze active participation of the community members in goal attainment (Boothroyd, 1991; Christensen and Jerry, 1989; Odoch, 1996; Ross and Usher, 1986; Warner, 1989).
Community development as programme

As a programme, community development embodies policy, clearly stated objectives, planning, including all the necessary activities required for carrying out the plans, and working towards the achievement of set objectives. The programme is usually focused upon the development of one or more communities, and the social, economic and political aspects of development are included. The basic elements of such a programme are of two kinds: those internal to the community, and that external to the community.

The internal elements include the notion of self-help, active participation in a group process, and actual implementation of plans by members of the community. It also includes the maximum use of resources within the community and attention to the structural, functional, and cultural aspects of the community (Ameyaw, 1992a, 1992b). The external elements relate to cooperation between all public, private and international agencies providing development services to the community, and the coordination of the local development efforts with those of an area, regional or national programme as may be desirable or necessary (Ibid.). These internal and external elements may be inter-linked through the liaison and coordination of both internal (community) and external (other levels) efforts to achieve common declared goals.

The United Nations (1971) suggests a three-type classification of community development programme: integrative, adaptive, and project. According to this classification, community development programmes may be classified according to their geographic scope (integrative), sectoral emphasis on development initiatives (adaptive), and nature of community organization (project). This typology, however, provides only for broad categories and there may be variations within each type. There may also be an
overlap between one type and another. The integrative type programme is useful in situations where regular technical services are non-existent, whereas the adaptive type may be more suitable in areas where technical services may be available. The project type programme, on the other hand, lends itself to use in villages, especially where a multi-functional approach seems to be most appropriate.

**Community development as social development**

To the United Nations (1971), the term "social development" is synonymous with community development. On the other hand, some governments, as an alternative to "social welfare" use social development. For myself, I see the term "social development" as representing a process, which aims at achieving the optimum level of functioning and quality of life for individuals and communities. In this way, the terms social development and community development can be regarded as being closely interrelated.

**Community development as social planning**

At the village level, especially in sub-Sahara Africa, there has been a continued need for a way to improve the quality of life (ACORD, 1991; Ameyaw, 1992a). This is especially significant considering the majority who still live below the poverty line in the increasingly complex socio-economic setting.

An alternative approach to the search for solutions to complex problems and social development efforts can be achieved through the application of social planning. Social planning and community development do not mean the same thing, although they are closely related. They are however similar based on their approach that concerns the well being of communities; involves intervention in the lives of communities; and, both require the participation of members of the community if their objectives are to be
achieved (Anderson and Boothroyd, 1989; Boothroyd, 1991). Therefore, in practice, community development may use social planning, and social planning may use community development.

**Community development as local level participation**

Given the inherent limitations of competing theories of development to address the situation and the position of the village communities more directly, it is justifiable that the search for development alternatives became more prominent in recent years. Over the last decade, a number of community-groups and academics have developed models for local level participatory development. Consequently, field experimentation and research as strategies which focus and engage rural communities, rather than macro-scale institutions, have emerged (Brown, 1985). Using "participatory" as a concept, Brown (1985, p. 70) emphasizes "a people-centred learning process that can transform local patterns of awareness, equalize distribution of power and resources, and increase participation in development activity." The approach places the "burden" of analysis, planning and implementation with local institutions rather than external or national agents (Burkey, 1993). It identifies community level leadership and rural organizations as the most effective units to undertake rehabilitation of communities, and for the implementation of self-reliant, sustainable development efforts (Ameyaw, 1992a; Brown, 1985; Burkey, 1993; Hall, 1984; Chambers, 1992, 1994a, 1994b; Odoch, 1996). It is this emphasis that makes the Participatory Rural Appraisal (PRA) quite different from the traditional, synoptic problem solving techniques and the associated culture of "development experts" (Hall, 1984). Freire's (1987) critical conscientization and empowerment speaks directly to this approach, as it places the intended beneficiaries of
Participatory Rural Appraisal is a method that has evolved for local and participatory planning and employed by a number of agencies and organizations in developing countries of Africa and elsewhere (ACORD, 1991; Chambers, 1992, 1994a, 1994b; Hall, 1984). Popularly known as PRA, the approach is built on the premise that individual rural communities reside in unique settings and have accumulated skills and knowledge for sustaining themselves from generation to generation (Brown, 1985; ACORD, 1991). In short, it concerns itself with "an integrated activity that combines social investigation, educational work and action . . . and the beneficiaries are the people concerned" (Hall, 1984, p.7).

PRA approach recognizes that, although community residents have a good working knowledge of ecological and development needs, they do not necessarily have the means to systematize this information or mobilize themselves to take appropriate action. It draws multi-sectoral teams, whom together with community members, assess community needs and priorities and then create viable implementation strategies to achieve the identified needs. The strategies become the basis for action in the village communities and enable local institutions, government units and non-governmental organizations to cooperate (Ameyaw, 1992b; Chambers, 1992, 1994a, 1994b; Hall, 1984). PRA draws upon knowledge and skills already in the community; it creates a setting in which local residents exchange information with one another and the local technical officers; it provides a structure for the expression and implementation of local aspirations and goals; and it facilitates a ranked listing of village project activities that
funding agencies may consider to support (Chambers, 1992, 1994a). In sum, it sets in place a development strategy which community members and institutions can implement, sustain and proudly call their own.

The PRA functions effectively by engaging the rural community directly (Ameyaw, 1992a, 1992b; Chambers, 1992). First, it serves to mobilize community institutions around issues of sustainable community development by raising awareness of what can be accomplished and how to achieve their stated objectives. Second, it systematizes rural participation by helping local communities to define their own problems and identify potential solutions to them. Third, it enables communities to rank options, based on local priorities, feasibility, ecological sustainability, and cost effectiveness (Chambers, 1992, 1994a). Fourth, it sets out priorities in a community-based plan for resource management. Fifth, it is cost effective because it uses technical officers who are already assigned to the field. Brown (1985, p.74) points out that "participatory research offers a strategy for local education, research, and organization that is consistent with the assumptions of people-centred development." This, however, explicates the fact that although participatory rural appraisal cannot be equated to community development (because the former focuses on the marginal and powerless segment of the community, while the latter directs itself at the entire community) it is clear that community development can achieve its goals using techniques from PRA.

Community development as empowerment

Community empowerment is not an outcome of a single event; it is a continuous process that enables people to understand, upgrade their capacity to better control and gain power over their own lives. Specifically, it embraces the process of "gaining
influence over conditions that matter to people who share neighbourhoods, workplaces, experiences, or concerns" (Fawcett et al, 1995, p.679). It provides people with choices and the ability to choose, as well as to gain more control over resources they need in order to improve their conditions (Friedmann, 1992). Fawcett et al (1995, p.679) outline four community empowerment strategies that include: "enhancing experience and competence; enhancing group structure and capacity; removing social and environmental barriers; and enhancing environmental support and resources." From this perspective, it is important for a community development process to integrate the notion of empowerment.

Based on the foregoing conceptualization, it could be argued that inherent within community development is the notion of empowerment. Empowerment refers to the process of transferring authority, influence, and resources to marginalized people, thereby making more conscious of their own power (Friedmann, 1992; Searle, 1990). Empowerment with respect to community development involves identifying the source of decision-making authority, knowledge and an understanding and willingness to institute change. In the traditional view, there is a finite amount of power. And to realize and act on one's power means the other has to give up theirs. In community development, realizing empowerment involves realization of power by those less powerful and not necessarily relinquishing powers by those already in power. Viewed from this perspective, information is seen as a source of power. It becomes relatively easy to use and misuse information within the community development process. Empowerment influences and people are empowered when they feel they are competent and have influence over prevailing events. Searle (1990) suggests that central to empowerment are the components of information and trust. Implying that information is closely linked to
power or influence and notes that the quality, quantity and typology of information
directly determine the ability of an individual or group to influence others. Thus,
continuous and direct communication between community development facilitators and
community members is critical in the empowerment process. Ward (1986) argues that in
community development, facilitation of those with less power and/or resources
 guarantees the effectiveness of sustainable community development initiatives. Thus, it is
possible to empower individuals for community development considering that the
ultimate benefit of the development initiative and process rests with the community itself.
Empowerment occurs when individuals in a community realize that their position is part
of a bigger, structural setting. From this perspective, factors that inhibit or enhance the
sharing of information such as time, energy, money, and politics should be identified.
Furthermore, connections between the community development facilitator, and that of
local members be established, in order to ensure that information is shared in a form
usable by both the groups and the facilitator.

Community development as advocacy

The advocacy approach in community development has three different aspects to it and can be separated according to whether it is advocacy on behalf of individuals, or a collective, or a social issue (Stockdale, 1976). Issue advocacy differs from the other two to the degree that the power structure is usually the target for action and there may be no clear ties with the community. There is a tendency for people involved in individual advocacy to move toward issue oriented or social advocacy (Ibid.). Some groups, in fact, attempt to operate on all three levels. Moreover, individual advocacy shares many attributes with social planning due to its elitist nature, yet as advocacy moves in the
direction of the social advocacy model, it becomes more closely associated with the social action or organizing model (Friedmann, 1992). This is particularly so when attempts are made to place power in the hands of the people. All advocacy models, however, maintain the distinctive feature of dealing with a highly bureaucratized, inhuman and unjust society.

Advocacy can be characterized as the community development approach that sets in motion the dynamic process of developing consensus and a mandate for action. It brings together like-minded allies with a common goal. Advocacy in community development include: persuading public opinion on a pressing social problem; voicing people's demand for access to service utilization such as community health; lobbying for increases in household disposable incomes, including actions that create new employment opportunities; democratizing access to credit and income generation activities for the disadvantaged; promoting a more local control of resources; striving for more equity and economic justice; decreasing skewedness in the distribution of income and wealth; influencing community development-related actions by ensuring active peoples' participation through informed decision-making; and improving the access of beneficiaries and facilitators to reliable community development-related information (Ameyaw, 1992b; Stockdale, 1976).

**Community development as social mobilization**

Social mobilization can be characterized as the community development approach that gets people actively involved in development process and addresses the more basic causes of underdevelopment. Therefore the basic aim is to mobilize resources, place
concrete demands, network, build coalitions and consolidate sustainable development and actions (Ameyaw, 1992b).

Typically, social mobilization in community development includes: articulating people's felt needs into concrete demands and claims so they can ultimately better fight for their rights; mobilizing people's own and other identified needed resources including those not previously used; networking with others, striving for achieving a critical mass of concerned people (locally and externally), for coalition building; operating in complete program cycles, thus collectively identifying problems, searching for solutions and implementing them and later on assess their impacts; giving people responsibility to make decisions, thus increasing their self-esteem and confidence (Ibid., 1992; Shuftan, 1996).

**Community development as facilitation**

Within community development, a facilitator's role is to enhance learning (Selman and Dampier, 1991). Sometimes, a facilitator guides and manages a group through the process of problem solving. By working with groups, a facilitator helps broaden their perspectives and opportunities. In other words, communities know what they need; they might just not know how to get those needs met. It is in this context that a facilitator serves as a bridge point and guides them toward appropriate sources, and assisting with the assimilation and understanding of the conditions. Facilitating is so diverse; there is no one single approach to the process (Warner, 1989). Facilitation includes acting as a resource for group problem solving strategies and for coordinating personnel (Ibid.). Thus, a community development facilitator should be able to do many things: conduct needs assessment, encourage community participation, educate others,
present alternatives, analyze information, develop local leadership, and assist in the implementation of strategies (Warner, 1989).

Drawing on the theoretical formulation of the community development worker as a guide and enabler, Campfens (1997, p.35) outlines the basic components of this role to include: "awakening and focusing discontent among people at the community level about social and economic conditions; encouraging associations and organizations to assume responsibility for action; nourishing good interpersonal relations; and emphasizing common objectives." It is therefore crucial that facilitators need to possess a multitude of skills in the areas of human relations, group dynamics, social action processes, and leadership development.

Effective community facilitation is the quality of relationship between the practitioner and community members (Warner, 1989). Community development facilitators usually work in a wide range of settings and often bring to the community knowledge that may be found or familiar to community or a style that is unfamiliar. It is in this context that a community development facilitator introduces relevant skills and practices while remaining sensitive to the needs and wishes of community members. Thus, the facilitator's role is to ensure that community's interests are fostered in the final analysis (Warner, 1989).

The debate over whose interests are best served continues to remain at the core of community development philosophy. Although this may be reduced to working for or with a group, the ultimate aim of community development process is to create a favourable environment in which communities are helped to help themselves. Blodin (1971) outlines the role of facilitators and describes their goal as the achievement of self-
determination amongst a group of people so that the group is able to make decisions and choices freely and to cope with the resulting consequences. He also describes how, from a functionalist perspective, a facilitator works with groups to reach coherent decisions autonomously. However, in describing a facilitator from a humanistic perspective, Blodin (1971) suggests that the coordinator should seek to build cohesion and common perceptions within the community and help develop common action plans.

**Community development as capacity building**

Capacity building can be characterized as the approach to community development that raises people's knowledge, awareness and skills to use their own capacity and that from available support systems, to resolve the more underlying causes of mal-development (Shuftan, 1996). Capacity building helps community to better understand the decision-making process; to communicate more effectively at different levels and to take decisions, eventually instilling in them a sense of confidence to manage their own destinies. In operational terms, capacity building in community development includes the ability to: anticipate and influence change; make informed, intelligent decisions about policy; develop programs to implement policy; attract and absorb resources; manage resources and evaluate current activities to guide future action (Ibid. 1996). Thus, if capacity includes the ability to anticipate and influence change, there needs to be an ongoing assessment of what the organization is doing. This should include: monitoring what it is currently doing; evaluating how well it appears to be doing it; and assessing whether the current level of effort is appropriate over time (Ibid.). This information can be used to improve future organizational performance (Stake, 1978).
Implicitly, capacity building in community development embraces: enabling individuals or communities [through information, training and organization] to continuously upgrade their knowledge of local situations and problems; generating a shared framework of the causes to problems faced; exposing people to relevant information, especially about the real underlying and basic causes to their problems, in order to change their perceptions; emphasizing the provision of skills that lead to community ownership of the interventions taken; giving high priority to literacy, especially for the disadvantaged; boosting peoples' (the vulnerable) negotiating skills, as well as their confidence; emphasizing the training of local leadership, teaching them to carry out social and political mobilization that point to the current structure of control of resources, as well as to carry out decision audits of who makes what decisions about what; and training community animators/validators as local strategic allies to introduce new ideas (Ameyaw, 1997; Freire, 1972, 1987; Shuftan, 1996).

In sum, then, a community development framework would be more instrumental if it incorporates capacity building as an element. Although the ability to attract resources could be equated with organizational capacity, for example, it is important from a funding perspective to know if the recipients can absorb and manage funds effectively and apply what they learn from their experiences.

Community development as adult education

In community development, education and training are regarded as essential and, from a humanistic perspective, people are viewed as having the capacity to and the need for learning. Adults are viewed to learn as individuals, as groups, and as a community. Little (1980) suggests that adults learn throughout their lives and such learning involves
behavioural changes, gaining new insights, expectations and outlooks, and changing their personal capacities. Adult education has long been concerned with the issue of knowledge access and its utilization. Pragmatic theorist Knowles (1982) has suggested that recognition of the learner's experience is a cornerstone of adult education. Furthermore, Freire (1972) highlights the importance of the knowledge adults bring with them into a learning encounter. It is from this perspective that community development initiatives can immensely benefit from the practical and lived experiences of people it engages in generating positive attitudes, social and learning skills. Adult education theories are more valuable in the process of community development because they emphasize facilitation of learning in which both thought and action are important components (Freire, 1972).

Although learning can happen anywhere and at anytime, it could be assumed that it is more likely to occur when facilitation processes are systematic. It can further be argued that a practitioner seeking solutions to community problems, before they are clearly understood, is counter-productive to the community development process. This is not, however, intended to suggest that a community development facilitator approaches community organization, devoid of personal values and beliefs. Rather, it is to recognize that members of a community may have very different values and beliefs about their needs and goals to that of the facilitator (Warner, 1989). Learning and understanding within the community must be acquired before action occurs (Roberts, 1979). And this implies that a facilitator introduces the skills crucial to set goals. In community development, group formation is a strategy that enhances organization's ability to deal with challenges of achieving their common aspirations. The type of help may vary, but
the assumption is that regardless of the type of help desired, a facilitator will assist in the process of individuals' and groups' learning so they might mobilize action plans more effectively (Searle, 1990; Warner, 1989). The next section examines the political theories that have influenced the community development approaches over the years.

2.6 Development theories underpinning community development practice

Having reviewed community and development as terms with which community development is closely associated with an examination of development theories underpinning community development practice is imperative for two reasons: first, to analyze their inherent limitations, and second, to create an understanding on the debate that emerged during the 1970s on rethinking the term development.

This study acknowledges that, for the most part, development theories advanced toward sub-Saharan Africa have proved contentious, and remained singularly inappropriate to the African circumstance largely because they were based on the modernist, binary, and paternalistic thought structures of Western culture (Alatas, 1993; Chambua, 1994; Himmelstrand, 1994; Mongula, 1994; Parpart, 1993). In addition, the theories address the issues of development with greater generality that render them incapable of guiding policy makers on specifics for community development efforts (Kennedy, 1988). Considering that each of the competing theories of development possess inherent limitations when directed at socio-economic development, scholars from developing countries assert that, "time has come . . . to carefully study the development processes . . . after de-colonization and come out with original theories to account for that development
and how Africa [developing countries] can overcome the underdevelopment" (Chambua, 1994, p.44).

To substantiate the foregoing argument, I review in this section the theories advanced toward development efforts: libertarianism, pluralism, modernization, structuralism, dependency, and unequal exchange. Also reviewed are basic needs approach, institutional building, and reinstatement of libertarianism and the consequent phenomenon during the 1970s -- the non-governmental approach -- which arose from the view that that the state should only create the conducive conditions for the local people to pursue their own path to desired development goals.

**Libertarianism**

Libertarianism, the political theory that underpinned most new developing countries path to development, arose in England out of the new middle classes' struggle against the aristocracy's economic and political formations. There, the new entrepreneurial class strove to throw off the aristocratic influence, which in government, granted radical discretion to officials, in favor of aristocratic interests (Chambliss and Seidman, 1981; Hay et al, 1975).

Libertarianism rested on an explanation for the arbitrariness, secrecy, corruption, and government-by-crony that supported mercantilism and made entrepreneurial activity in the market economy almost impossible. To tame aristocratic power, libertarianism formulated both the normative basis for a political system, and institutions aimed at establishing it (Chambliss and Seidman, 1981). Resonating with classical economics, it assumed that the world consists of "free" individuals endowed with natural (i.e., pre-political) rights. The role of the state was seen to be one of providing a neutral framework
through which rights bearing, free individuals interact (Ibid. 1981). Under the libertarian scheme, therefore, the role of the state could be summarized in three major functions: "the protection of private property rights; the protection of a market through which individuals can arrange and re-arrange those rights; and, to respect individual preferences which manifest themselves through an exchange process" (Macpherson, 1977, p.26-27).

The libertarian assumption that states that an individual is free and equal before the market is problematic in developing countries' context. This is due to the fact that lack or mis-management of resources and opportunities systematically constrain many people in developing countries from actively participating in the socio-economic and political life of the country (Mamdani, 1983, 1994). Further, the fact that the state may formally withdraw from some spheres of life, and that the third sector or non-governmental organizations (NGO) take over some of its functions does not necessarily mean that the state has totally withdrawn from the field (Ibid. 1983, 1994). In many ways, the state continues to set the parameters, often implicitly, within which organizations continue to function.

The libertarian conception of state and the market brings unacceptable costs to developing countries. It may simply consecrate the unequal distribution of resources both between the elite and the masses, and between various countries and trans-national entities. It is this phenomenon that has tended to remain historically insensitive and institutionally imperialist to those vulnerable to successfully compete in the market. Thus, to most developing countries, the libertarian agenda is problematic, not because there are unacceptable levels of state intervention in the area of private property, but rather to its inner premises that contradicts a country's situation, most often possessing a fractured
middle class, within a pre-industrial society, and heavily surrounded by the lust for modernization (Mamdani, 1994).

Three other categories of development theory arose to explain the failure of the nation state: modernization, with pluralism as a principal component; various versions of Marxism; and what other scholars prefer to call "political choice" theory and the "non-governance" school. Some authors suggest that these theories burst on the scene, briefly blazed furiously, and then declined (Chazan, et al, 1988). In the next section, I present a discussion of these different perspectives.

**Modernization theory**

Rostow’s (1985) theory about the relationship between the stages of economic growth and the situation of the newly developing countries exactly fits the premises of modernization theory. He typically argues that it is useful, as well as roughly accurate, to regard the process of development observed in less sophisticated societies of south east Asia, sub-Sahara Africa, and Latin America, as analogous to the stages of preconditions and take-off that more sophisticated societies went through in the late eighteenth, nineteenth and early twentieth centuries.

It is not that Rostow (1985) does not recognize the existence of historical differences between the situation in these two types of societies. His point is that although some differences may hinder the process of take-off, the most crucial of them tend to facilitate it. The biggest difficulty is provoked by the greatest advantage: access to modern technology, including medicine, lowers mortality rates and increases population thus creating problems of chronic unemployment and poverty which require bigger investment and growth rates just to prevent them from getting worse. Another difficulty is
the Cold War in so far as developing countries were sucked into this conflict and were obliged to distract time and resources from development tasks. Still, Rostow (1985) argues that there are two major advantages which nations that took off first did not have: on the one hand the existence of an already developed modern technology which is available to underdeveloped countries; and, on the other hand, international aid and technical assistance provided by developed countries. Modernization theory became especially popular among the first generation of Africans educated overseas (Mongula, 1994). In its normative form, the theory implies that to become modern, a state should adopt an admittedly modern state. In its positive aspect, modernization theory holds that pluralism explains the political choices of the state (Ibid. 1994). Not only does modernization theory "overlook the role of grassroots participation, but it also fails miserably" because it does not recognize that "development cannot be forced on people" (Ibid. 1994, p.89).

Modernization theory argues that a developing country should copy the characteristics of a western, industrialized, capitalist nation. These academics apparently assume that "copying on paper" the institutions of the metropolis produces modernization. When it does not, they mainly blame the developing societies in question, claiming that they lack the necessary modern subjective values and attitudes (Ikiara, 1994; Weiner, 1966).

Thus, despite several decades that modernization theory had been in place, it faced challenges, especially when one observes how some societies have remained relatively underdeveloped. Some theorists however place this limitation to the predatory state on the officials' psyche (Himmelstrand, 1994). But, whatever its powers, a
government has only relatively small potential for transforming the value sets of its people, the greater possibility for development indeed rests with the determination of communities themselves.

**Pluralist theory**

Pluralist theory seeks to demonstrate that people get the government they want. It explains that societies generally fail to fulfill libertarianism’s democratic promises because, not public interest, but the parochial claims of interest groups, move governments (Carnoy, 1984). The elite of society’s many interest groups move governments, military, labour, and business. Thus, the state is an empty vessel: For pluralists, the state is neutral, an empty slate, and still a servant of the citizenry -- the electorate -- in practice however, the common good is defined as a set of empirical decisions that do not necessarily reflect the will of the majority (Ibid. 1984).

The neutral state corresponds to the minimal value-consensus on which pluralism is premised. Despite the conflicts in society, all right-thinking people agree at least that society must continue to function effectively. The continuation requires a neutral state to contain conflict and to determine which conflicting views emerge as public choices. Just as state interference in bargaining in the economy makes efficiency impossible, so does bargaining between elite that results in outcomes that do not genuinely reflect the power balances between the various interest groups the elite represent (Mamdani, 1994). In pluralist theory, the state no longer functions as representative of a mythical value-consensus on substantive issues. Instead, it represents the consensus against social suicide (Carnoy, 1984).
Pluralists claim their theory at once celebrates diversity through neutral state structures. The resulting dynamic represents a political analogue of economic "effective demand." The fact that some people have more political power than others raises no greater moral issues than the fact that in the market, some people have more money (and hence more effective demand) than others. Consequently, if some groups remain so poor and less organized that their leaders cannot make themselves heard at the bargaining table, they receive only their deserts (Bachrach and Baratz, 1963).

Early scholars invoked the pluralist paradigm to explain Third World development failures (Kautsky, 1962). Superficially, pluralism seemed adequate to explain Africa's predicament. Transnational corporations, political elite and organized ethnic groups had the most cohesive organization and bargaining power and developing countries' policies tended to favour them. At the end of the day, however, pluralism failed to provide a sufficient explanation since it viewed the state as a mere framework for interest group bargaining. Social forces operated through, not on, the State (Bachrach. and Baratz, 1963).

With regard to developing countries of sub-Sahara Africa, three fallacies underlay the foregoing conception. First, it implies that the state can change neither itself nor society, except in response to existing social power vectors (Ibid. 1963). Thus, whoever controls civil society also controls the state. Either through economic power, or through bargaining, those with the most power inevitably come out on top. Yet African "liberation movements" continue to seek state power in order to change existing resource allocations. The pluralist explanation implies their efforts to consciously plan social change could be problematic because of the restriction on choice (Ibid. 1963; Mamdani, 1983, 1994).
Second, in Africa as elsewhere, pluralists’ concern lay in the political process by which laws emerge rather than the content of the laws. A state structure and process defined by inevitably non-neutral laws cannot emerge neutral (Kautsky, 1962). Therefore, to ignore the biases inherent in the state machinery, or to try to neutralize them, merely opens the door for power and privilege. Significantly, post-colonial African development demands a state that implements change in favour of the poor and disinherited, not a theoretically neutral state.

Finally, pluralism argues that only organized groups, led by identifiable elite can bargain. It does not explain why the demands of the poor, no matter how numerous, fail even to reach the level of decision. For the state to operate in a way that truly reflects the public interest, all interest groups in civil society must have adequate organization or at least vocal and powerful elite to represent them. In Africa, this does not exist (Himmelstrand, 1994).

In conclusion, explanations advanced by pluralism for the failure of African development possess limitations with regard to assisting new governments to formulate useful policies. First, the assumption of a neutral state fails to address Africa’s need for a state that represents the interests of the poor and disinherited. Second, pluralists view the state as merely responsive to the winds blowing in civil society. It takes existing allocations of power as given, thus directing attention away from the needed change. Finally, by failing to address the exclusion of the poor from the governmental bargaining process, pluralism’s explanation can not generate measures to ensure their inclusion. Other theories, however, arose to explain libertarian and pluralist limitations with regard to Africa: dependency, unequal exchange, structural and basic human needs theories. In
contrast, these theories advocate for a state that is capable of taking policy positions in favour of the poor. In the next section, I examine alternative development theories that resonated with these development theories.

**Dependency theory**

Dependency theorists draw in part on the classical theory of imperialism, but challenge some of its assumptions by focusing more specifically on the problems, which the world capitalist system causes in the periphery. Like Marxist orthodoxy, dependence theory is skeptical about the liberating role of national bourgeoisie and propose that the processes of industrialization in the Third World are the vehicle of imperialistic penetration and of a new kind of dependence on transnational companies.

There are several versions of dependency theory. The best known is the one espoused by Frank (1969). It has had a great intellectual impact, partly because it was the first to appear, and more fundamentally, because it radically questions what has hitherto been a received truth of both Marxist and bourgeois theories, namely, that capitalism is essentially a mode of production able to promote development everywhere. Frank (1969) rejects this idea and maintains that capitalism is to blame for the continuous underdevelopment of developing countries. He conceives of capitalism as a world system, within which the metropolitan centres manage to expropriate the economic surpluses from satellite countries through the mechanisms of the international market, thus producing simultaneously the development of the former and the underdevelopment of the latter. By implication, development can only occur when an underdeveloped country breaks out of the system.
Despite its appeal and widespread impact, Frank's theory has been severely criticized. First, because it defines capitalism in terms of orientation to the market and not as a mode of production. Second, because it over-emphasizes the exploitation of certain countries as a whole and pays less attention to the exploitation of the working classes in these countries. Third, because it confuses dependency with underdevelopment, whereas it can be shown that some countries for instance, Canada, is dependent on staples exports while at the same time "reasonably a wealthy developed country" (Howlett and Ramesh, 1992).

A less, well-known, but more sophisticated theory of dependency is that of Cardoso and Faletto (1972). For them dependency must not be used as a blanket concept to explain all the evils of underdevelopment everywhere. For a start, they propose that even within underdeveloped countries, the situation of global dependency is not the same for every country and that although the conditions of the international market and the strategies of international capital may be common, they are negotiated in different ways by different countries depending on their internal class struggles. This means that there is a specific mode of articulation between internal class structures and the mode of incorporation into the world market. Thus, they conclude that in certain countries, a path of dependent capitalist development is possible, whereas in others, stagnation may result in the advantage of this approach based on the internal arrangements of class, economic relations and the political will.

Critiques to dependency theory

Perhaps the strongest critique of dependency theory has been advanced by a group of authors influenced by Marxism. Although they differ in many respects, they tend to
share young Marx's optimistic belief in the inherently dynamic and developmental
capabilities of capitalism and are therefore very suspicious of the concepts of
underdevelopment and dependency, which they sometimes put together in the same
package as underdevelopment and dependency theory (UDT), (Banaji, 1983; Kitching,
1982; Mandle, 1980; Warren, 1980).

Critics of dependency theory postulate that the theory is conceptually loose and theoretically weak. That, "not only is it not Marxist" (Bernstein, 1974, p.93), but also "it is not rooted in any rigorous body of deductive-type theory" (Booth, 1985, p.55). This is shown by its adherence to outdated economic ideas like the consistent deterioration of the terms of trade or the conception of development as self-sustained growth (Ibid, 1985).

The theory of underdevelopment is contradictory and therefore problematic. On the one hand development is defined as a process of auto-centric accumulation which leads to self-sustained growth, but on the other hand this is contradicted by the proposition that the underdevelopment of the periphery is a condition of the development of the centre. As Bernstein (1974, p.52) postulates,

Underdevelopment theory cannot have it both ways. If the field of analysis is world economy; if the centre needs the periphery for modes of exploitation that off-set the tendency of the rate of profit to fall; if the circuit of capital in general is realized on the international plane; then there is no capitalist formation whose development can be regionally autonomous, self-generating or self-perpetuating.

It is thus seen that the theory of underdevelopment provides an ideological and deterministic conception of underdevelopment, which replicates the errors of modernization theory already presented. Both (modernization and dependency) theories propose an ideal model of development and assess the situation of the periphery in relation to it. Just as modernization theory assures the development of the periphery by a
historical repetition of the process undergone by the "model" developed countries.

underdevelopment theory assures the impossibility of peripheral development within the capitalist world system (Bernstein, 1974). This view is reinforced by Warren (1980) who postulates that, it is not really an accident that these simplistic structuralism pairings: developed-underdeveloped, centre-periphery, dominant-dependent, resemble those of bourgeois development theory (traditional-modern, rich-poor, advanced-backward, etc.); they are basically a polemical inversion of them. For that matter, Bernstein (1974) argues that dependency theory may be critical of modernization theory but it has too remained within the same problematic category.

Another wave of critique leveled against dependency theory is that it is static, economistic and mechanistic. It is static in the sense that it takes dependency, however defined, as given, only its form changing; it conjures away the possibility that dependency may be a declining phenomenon (Warren, 1980). It is economistic in the sense that social classes, the state, politics, ideology figure in it very noticeably as derivatives of economic forces (Ibid. 1983), and in fact detailed analyses of the nature and focus of existing class struggles are few and far between, while analyses of the relationships between national and international capital are in abundant supply. It is mechanistic in the sense that processes tend to be presented as resulting from logic of mechanism, a system of vicious circles reinforcing each other (Ibid. 1980). Thus underdevelopment appears inevitable to a capitalist solution of monolithic structure. This empirically and historically incorrect contention enables dependency theorists, for example, to minimize the widening range of options open to underdeveloped countries.
Dependency theorists seem to believe that centrally planned economies are more desirable because capitalism can no longer produce development. The problem with this premise is that dependency theorists treat central planning as a national necessity because it promises to produce the goods that capitalism fails to deliver, but dependency theory does not discuss whether central planning is possible nor does it disclose the potential class forces on which a revolutionary struggle can be based (Ibid. 1980). Thus central planning ceases to be a movement for the liberation of the working class and becomes a movement for the modernization of underdeveloped societies (Ibid. 1980).

Additionally, capitalist theory and its perception in the promotion of development in developing countries has been governed by a strong anticommunist stance as is evidenced by Rostow (1985). In a context where some western scholars accepted the desirability of ensuring developing countries remained non-communist, and in doing so, they applied their skills to theorizing the causes of and constraints to economic growth with a view to identifying the role of aid therein. From this perspective, Rostow set himself a more ambitious task: to provide an alternative to Marx theory of development (Rostow, 1985).

The theory of unequal exchange

In the 1970s, new theories arose to challenge the multiple perspectives propounded by dependency and modernization theories. The most representative being the theories of unequal exchange by Emmanuel (1972) and Amin (1973), and world systems theory (Wallerstein, 1976). They both commence from certain strands of Frank (1969) analyses. For Wallerstein (1976), all states within the capitalist system cannot
develop simultaneously by definition, because the system functions by virtue of having unequal core and peripheral regions. In addition, an interesting feature of the theory is the notion that the role of being a peripheral or semi-peripheral nation is not definitive. Core countries and peripheral countries can become semi-peripheral and vice versa. What remains is the unequal nature of the world system.

Both Emmanuel (1972) and Amin (1973) formulate in more rigorous Marxist terms the theory of unequal exchange. For them the problem is to show why and how in the exchange of commodities between central and peripheral economies, the former appropriate part of the value that is produced in the latter. Because of these circumstances, the developed countries sell commodities to the periphery at prices that exceed their value, and buy [from the periphery] at prices below their value. So every transaction means a transfer of value from the underdeveloped country to the developed one, which means that the rate of accumulation of capital is reduced in the former and enhanced in the latter.

Thus unequal exchange results in unequal development. A major theoretical conclusion of Emmanuel's (1972) and Amin's (1973) approaches is that internal class antagonism has become marginal in the industrial centres and has been replaced in importance by the conflict between rich and poor nations. In the developed world, unequal exchange theorists argue that the working class has been definitively integrated into the system and shares in the exploitation of the Third World. Despite this conceptualization, classical theory of imperialism detects a problem with this postulation. Rey (1978), for instance, reacts against the theory of unequal exchange because, like
Frank’s theory, it bases its analysis on the international market and pays no attention to the internal modes of production of the periphery.

**Structural theory**

In structural theory, the object of development is the structural transformation of underdeveloped economies in such a way as to permit a process of self-sustained economic growth on the path of the industrially advanced countries. While pluralists, most Marxists, and dependency theorists perceive the state as "captured" by powerful groups in civil society, others perceive Third World countries and their officials as rapacious gangs devouring civil society (Leslie, 1987; Reddy, 1985). These scholars tend to perceive the state as captured by the officials who nominally serve as its agents and servants with no good intentions for the bulk of the poor, and hence the need to search for an alternative development approach (Himmelstrand, 1994; Mongula, 1994). This is more clearly observed when,

> The managerial class monopolize[d] resources for its own private use and purposefully prevent[s] major portions of the population from gaining access to public resources . . . [Thus, it is clear that] no effective solution can flow down to the community level, before the overthrow of the development intermediaries, especially when they control the state structures, and are not prepared to relinquish their dubious role easily (Chazan, in Chazan, Revenhill, and Rothchild, 1988, p.325).

Even if they relinquished their middlemanship role, these theorists seem to offer no solutions to prevent a reoccurrence of the phenomenon.

Like the other theories examined, Marx’s theory of the state focuses on the question: Why do state institutions represent the interests and values of this group and not the others? Like other theorists, Marxists, too, disagree among themselves. For instance, Mamdani (1983) uses class as a primary category for analysis, to explain that, in the developed capitalist world, the state and its system of laws facilitate the systematic
exploitation of workers by capitalists. Whatever its seemingly democratic facade, in the final analysis, the state stands with the capitalists against the workers. In support of this explanation, this version of Marxism adopts a simplistic metaphor. The base -- the mode of production -- determines the superstructure, ideas and culture, including the legal order (Marx and Engels, 1969, p.503-4).

Since the capitalist class dominates the mode of production in the capitalist system, their ideas and values dominate the cultural and institutional structures. The state becomes the executive committee of the ruling class (Milliband, 1969). In a colonial context, the state serves to strengthen colonial capitalist modes of production, and therefore the power and privilege of the colonial capitalists. Far from protecting individual autonomy, the liberal state protects the power of the economic ruling classes, and ensures the powerlessness -- Marxists term it alienation -- of the masses. Though not all Marxists agree, those adopting the metaphor seem to imply, like the pluralists, that state officials behave entirely in response to external demands, that is, that they have no independent motivations.

Relating to the notions of domination and dependency, Rodney (1972) draws on Marxist theory to explain how world capitalist structure remains so powerful that, whatever it subjectively desires, political elite in developing countries cannot change institutions or resist; instead they become mere henchmen for foreign interests. enacting local laws and creating political institutions that foster underdevelopment. Rodney (1972) implicates external powers as the primary source of developing countries' poverty and powerlessness.
Amin (1990) and world systems theorists (Wallerstein, 1976) emphasize that international capitalist penetration has undermined pre-existing social systems, so much so that the developing countries' external dependency has been aggravated. Thus, the crisis of the post-colonial state has to do with the betrayal of the revolution by the neo-colonial ruling class, on the one hand, and the failure of revolutionary movements to transform both the economy and state in a radical way because of their own shortcomings and the counter-revolutionary challenge by imperialism, on the other.

In the late 1950s and early 1960s, the notion of development witnessed the coexistence of the structural theory and the more optimistic theory of expanding capitalist theory as the dominant perspectives that would guarantee results to the poor. However, by mid 1960s there were growing indications of dissatisfactions with both perspectives, and by the late 1960s they were being widely challenged. Some critics argued that after a decade and more of emphasis on capital accumulation and import substitutions, a period in which many countries had seen high growth of Gross National Product (GDP), the lot of the masses in the Third World had not improved and in some cases worsened. This argument came immediately after the successful completion in the late 1940s and early 1950s of the Marshall Plan for economic reconstruction in Europe, which generated confidence in the role of economic aid to other situations. These opportunities to aid were to the newly independent Asian and Arab countries; the de-colonization process in much of Africa; and the opportunities brought by the cold war between the Western and Eastern blocs. All of these events created the opportunity to a growing political focus on the provision of economic aid to underdeveloped countries (Campfens, 1997).
The dichotomous structural relationship inherent in the term development clearly reveals an ideological accommodation: "north -- south", "developed -- underdeveloped", and "technologically rich -- technologically deficient". The dichotomy rationalizes a need to bridge the gap therein. And the efforts to bridge the gap is more prominently pursued by three sister institutions: the International Bank for Reconstruction and Development (IBRD) and International Development Association (IDA), and the International Monetary Fund (IMF), collectively called the World Bank. All three institutions are the result of the 1944 Bretton Woods process, which laid the cornerstone for the global economic system as it stands today. (Reddy, 1985; Gwin, 1994). The Bank mandates the stimulation and promotion of socio-economic progress in developing nations through increased productivity of human and material resources to a point where their development becomes self-sustaining (Lateef, 1995). While the Bank has not endorsed any one theory of development, its publications and methods of operation reveal three definite perspectives embraced by structural theory: the project approach, the gap theory approach, and income distribution/social welfare theory (Leslie, 1987; Lateef, 1995).

The first approach -- the project approach -- traces its origins to the orthodox economic development theory prevailing in the 1950s. It emphasizes the correlation between underdevelopment and the lack of infrastructure, productive facilities, and technical expertise in developing countries (Leslie, 1987). The purpose of multilateral aid, therefore, is to finance sound economic projects to correct these structural imbalances. This implies foreign private investment should be attracted to lay the foundations for economic growth.
A second approach is based on gap theory (Ibid. 1987). In this case, focus is placed on the discrepancy between the amount of economic resources required by developing countries and those locally available. Developing countries, the approach argues, are plagued by three types of resource gaps: a lack of skills, an inadequate level of savings that limits the domestic investment needed for significant growth, and a foreign exchange gap (the difference between foreign exchange earnings and the foreign exchange requirements) for continued growth (Williamson, 1982). Progress toward self-sustaining development is therefore constrained by one of these resource gaps at various stages of the growth process. External sources of finance encourage growth by compensating for these shortfalls, thereby facilitating more efficient use of other resources such as labour (Leslie, 1987). Due to limited structural flexibility at the international level, this approach stresses lending as the preferred form of assistance, particularly in the latter stages of growth, where there are savings or trade or balance of payments gaps.

Thirdly, income distribution and social welfare theory have influenced the approach. Initially, the theory focused on neo-classical notion of trickle-down and whose theoretical roots lie in the writings of Smith (1776). To Smith, the market is deemed the most effective allocator of resources, prices, and wages. Hence government intervention to improve social welfare in developing countries would distort income distribution patterns by shifting income from the rich who saved, to the poor who did not. The net effect would be a reduction in savings and capital formation with a subsequent frustration of economic development. Economists such as Simon Kuznets (Leslie, 1987; Williamson, 1982) believed income inequalities as decreasing with progressive
industrialization. With few exceptions, income has not automatically trickled down to the disreputable poor, and developing countries’ economic growth is characterized by a growing economic dualism, that has reinforced income inequalities (Leslie, 1987). Thus, by the early 1970s (especially after McNamara’s 1973 statement on Basic Human Needs), economists and the Bank came to take a broader view of development, emphasizing not only economic growth, but also welfare and distributive justice (Ibid. 1995).

In the 1970s, the search for a balanced "development equation" prompted the Bank’s preoccupation with the basic needs approach, born out of a realization that steady reductions in inequality did not necessarily improve welfare. Thus the basic needs approach to aid not only encompassed the question of productive employment but also the provision of public services such as education, health, and nutrition to the economically disadvantaged groups in any country, whether in a rural or urban setting (Lateef, 1995).

For sub-Sahara Africa, however, during 1980s the neo-classical revival gathered renewed vigour. 1981 witnessed a publication by the World Bank -- *Accelerated Development in sub-Saharan Africa* -- a widely circulated and influential report that emphasized the importance of correct pricing policies and reduced government intervention in economic activities as two of the main keys to a revival in African growth rates. The neo-classical revival was reinforced in the early 1980s by the increase in applications from developing countries to the IMF for assistance with stabilization and structural adjustment programmes. The terms on which the fund provides assistance, which emphasizes not only control of the money supply but also a removal of price
distortions and the freeing of markets from the public sector interventionism, are underpinned by neo-classical paradigm.

During the 1990s the World Bank embarked on its basic dogma of unequivocal support of "free enterprise" with that of "redistribution with growth" (Ibid. 1995). Although this trend is somewhat directed at the bulk of the poor, the majority of World Bank policies have produced limited progress in terms of poverty alleviation efforts. These include insistence on complete reliance on market forces and private sector action; upholding foreign private investment; support for free trade policies; aversion to any import restrictions or price controls; aversion of government subsidies; support for the principle of full cost recovery for all projects which it finances (Leslie, 1987; Lateef, 1995; Reddy, 1985; and Williamson, 1982). It is in these conservative and unshakable laissez faire tenets that Smith’s and Ricardo’s postulations are clearly revealed.

To conclude, in post colonial countries, development has been attributed to the acquisition of traits, characteristics, and technologies of the developed nations. This materialistic and paternalistic view carries within it the notion of experts and the legitimization of a higher and lower social order. As such, development seeks to "civilize" outsiders and change under-developed countries in order to fit a predetermined political, economic and social order. Development is thus ordered by agents of more "developed" communities to those "underdeveloped" communities. Moreover, progress and development are equated with economic growth and change (Preston, 1982). This Functionalist perspective has been widely criticized, resisted and hence prompted the continued search for development alternatives.
Basic human needs theory and rethinking of the term development

In principle, basic needs theory views the poor as dis-empowered. The theory's core rests on the notion that, "any development should be first and foremost centred on humankind, not infrastructure" (Mongula, 1994, p.91). Some of the aid donors find this perspective appealing, especially because it is specifically directed at those who need the development assistance the most. This theory takes centre stage in policy when there is notable emphasis on income redistribution with growth (Chenery, et al, 1974). To favour the extremely poor, however, requires a state that would devote resources to aid their efforts within a basic market framework. Typically, the state would intervene in economic processes through investment in health, education and training, the supply of clean water and affordable housing (Mongula, 1994). In the real world, however, basic needs theorists see states that do not service the poor, and bureaucrats who are more interested in featherbedding their own interests than those of the people and hence perpetuating the limited opportunities (Ibid. 1994; Mamdani, 1985).

The call for rethinking development resulted from a growing concern that emerged during the late 1960s, with respect to the apparent absence of a trickle-down effect from economic growth (Seers, 1981). It is difficult to avoid the conclusion that this new definition of development was stimulated in part by the ferment of debate in international development. This debate was largely stimulated by the neo-Marxist school and other sympathetic radicals, chiefly among the younger, rising generation of students of development and underdevelopment, who were outspoken in their condemnation of what they viewed as inequity of contemporary patterns of change in developing countries.
Amidst this debate, McNamara (1973, p.10-11) expresses a view which supports the growing concern about the outcome of policies that focused chiefly on increases in Gross National Product (GNP) while ignoring other indicators of development:

Despite a decade of unprecedented increase in GNP of the developing countries, the poorest segments of their population have received relatively little benefits. Nearly 800 million individuals -- 40% of the a total of two billion -- survive on incomes estimated (in US purchasing power) at 30 cents per day in conditions of malnutrition, illiteracy ad squalor. They are suffering poverty in the absolute sense... Among 40 developing countries for which data are available, the upper 20% of the population receives 55% of national income in the typical country, while the lowest 20% of the population receives 5%...policies aimed primarily at accelerating economic growth, in most developing countries, have benefited mainly the upper 40% of the population and the allocation of public services and investment funds has tended to strengthen rather than to offset this trend.

McNamara's (1973) position reflects unconditional support for the basic human needs approach whose primary focus is investment in health, education and training, food, water supply, sanitation and housing. Criticisms of the basic needs theory came from the capitalist theorists, arguing that the most dynamic sector of the economy is the modern sector, and within it, are the rich, and presumably rich capitalists in particular who are assumed to have the highest propensity to save and invest. Thus, any redistribution of income from the rich to the poor, it argued, is bound to slow down economic growth.

2.7 Alternative solutions to the limitations of development theories

As development efforts were pursued by the developing world, the above political theories of development generated limitations that resulted into four sets of alternative solutions to the development effort: reaffirmation of libertarianism, increased emphasis on basic human needs, creating more effective non-governmental organizations, and institutional capacity building.
Libertarianism reinstated

Some, including experts in international development organizations e.g., United States Agency for International Development (USAID), the World Bank and International Monetary Fund (IMF), reintroduced libertarianism all over again. An African academic Anyang Nyong’o (1987, p.14) observes, development theorists viewed the development crisis "as that of a state that has bitten off more than it could chew." Based on this analogy, he argues that the reintroduction is based on the premise that, "instead of engaging in economic activity through parastatals, libertarians believe that the state should withdraw and confine itself to those activities it is most traditionally qualified to undertake in a free-market economy, those of providing and running the physical and social infrastructure, maintaining law and order and guaranteeing a sound policy framework for capital accumulation" (Ibid. p.14-16). In other words, their proposed solution to the limitation of Third World countries’ governments to move towards development seems to require them to abandon the effort.

Basic human needs

Viewing small entrepreneurs in agriculture and the informal sector as central, potential development agents in developing countries, basic needs theorists call for democratic participatory state structures that would devote resources to their aid within a basic market framework (Mongula, 1994).

The non-governmental approach

Advocates of this approach view the state as captured by the officials who nominally serve as its agents and civil servants. This perspective argues for abandonment of the state, as it is incapable of fundamental reform. It begins to focus, instead, on the

**Institutional building**

Proponents of institutional building argue that the above political theories underpinning development operate at a very high level of abstraction. In effect, they only identify the difficulty policy-makers face in their search for solutions to sustainable development. Pluralism, for example, only raises the issue of why in developing countries, some groups, and not others have access to the bargaining table. Marxism only raises the question, how and why the ruling class, and not other groups, continues to control government.

The above questions have been responded to through institutional capacity building. The approach holds that social behaviour results from choices people make within the institutional structures of society. From this perspective, to explain developing countries' struggle to develop, it is imperative that the institutional structures and patterns of social behaviours of public officials that constitute the institutions are immediately developed or strengthened, hence capacity building and institutional development (Ginther, 1995). The next section highlights the seven normative characteristics of community development as contained in the reviewed international literature.

**2.8 Normative characteristics of community development**

Despite their diversity in forms and practice, community development initiatives share universal normative characteristics. Drawing from Ameyaw, 1992b; Boothroyd and Davis, 1991; British Columbia Working Group on Community Economic Development,
1992; Burkey, 1993; Campfens, 1997; Chekki, 1979; Nozick, 1991; Sautoy, 1960, the following normative characteristics reflect a bond amongst a variety of community development initiatives:

**Self-reliance**

Community development initiatives rely on the capacity and efforts of relevant local people from within the community to identify needs, define problems, plan and execute appropriate courses of action, with the ultimate aim of establishing local leadership and a reduced dependency on the outside e.g. institutional support.

**Human capacity building**

Community development initiatives focus on developing human capacity through both material (basic human needs of shelter, food, and clothing) and non-material (socio-cultural values) as opposed to the sole purpose of accumulation of material wealth. Emphasis on human development ensures that cooperative, responsible, and active community of involved men and women are nurtured and mobilized for the purposes of mutual aid, self-help, problem-solving, social integration, and/or social action.

**Community empowerment**

Community development promotes empowerment of the people in development initiative. The essence and form of empowerment is through self-management and local control, using democratic processes that maximize community and grassroots participation.

**Endogenous development**

Community development generates its momentum from within and is largely supported by the unique history and culture of a community. It is the historical and lived
experiences of the people that propel community development initiative and accord it a truly community-owned image.

Community participation

At all levels of society, participation is enhanced and the ideal of participatory democracy fostered, thereby countering the apathy, frustration, and resentment that often arise from feelings of powerlessness and oppression in the face of authoritarian power structures. In their work on the 'Meaning of Community Economic Development' Boothroyd and Davis (1991, p.2) note that it is not sufficient in community participation if people "merely pay fees, donate money, sign petitions or attend common events." Working together through interaction, rather than individually, is instrumental to cultivating the spirit of "community" in community development initiatives.

Local community control and management

Community resources and where necessary, resources from outside the community (in the form of partnerships with governments, institutions and professional groups) should be mobilized and deployed in an appropriate manner in order to ensure balanced and ecologically sustainable forms of development.

Diversity

Community integration should promote social relations among diverse groups in the community as distinguished by social class or significant differences that are potential for tensions or open conflict, for instance economic status, ethnicity, culture, racial identity, religion, gender, age, or disability.
Summary

This chapter has reviewed international literature on community, development, and community development. The origin of community development internationally and its various manifestations have provided the context for understanding the theoretical debates on the notion of development. The chapter has also reviewed the political theories underpinning community development practice, including their inherent limitations in practice as well as explanations for the emergence of non-governmental organizations during the 1970s. The chapter has concluded by highlighting the seven normative characteristics of community development as contained in the reviewed international literature. The next chapter addresses the methodological approach that guided this study.
CHAPTER III: RESEARCH METHODOLOGY

In this chapter, I explain in detail the chosen method -- the single explanatory case study -- and the rationale for choosing it. I commence the chapter by introducing and providing a rationale for the research design, which is embedded in the qualitative paradigm (Eisner, 1991; Frankel and Wallen, 1990; Lincoln and Guba, 1985; Marshall and Rossman, 1989; and Merriam, 1988). The chapter then describes the site and the context of the investigation and a statement justifying selection of the ACORD-NEBBI community development programme. I also discuss the three sources of data used in the study: interviews, observation and documentation, followed by data analysis procedures. I conclude the chapter by presenting ethical considerations in the research, and limitations to the study.

Educational researchers have only recently adopted the qualitative research method with its roots in cultural anthropology and American sociology (Borg & Gall, 1989). The purpose of qualitative research is to understand a particular social situation, event, role, group, or interaction (Locke, Spirduso, and Silverman, 1987). It is largely an investigative process where the researcher gradually makes sense of a social phenomenon by contrasting, comparing, replicating, cataloguing and classifying the object of study (Miles and Huberman, 1984). Marshall and Rossman (1989) suggest that the process entails immersion in the everyday life of the setting chosen for the study; the researchers enter the informants' world and through ongoing interaction, seek the informants' perspectives and meanings.
3.1 The case study design

This study applied a single explanatory case study method to the investigation. The approach is suitable because it allows a researcher to explore a single entity (in this case, the training component of ACORD-NEBBI community development programme) bounded by time and activity and collects detailed information by using a variety of data collection procedures during a specified period of time (Merriam, 1988; Yin, 1989). In addition Yin (1989) provides a technical definition of case study method as an empirical inquiry that captures three major factors that fit the study objective on the ACORD-NEBBI programme: a) investigates a contemporary phenomenon within its real-life context, b) when the boundaries between phenomenon and context are not clearly evident, and c) in which multiple sources of evidence are used.

The community development process is, by nature, a highly interactive, social activity, which appropriately lends itself to the case study method for this research. Shumacher and McMillan (1993, p.375) state that, "the case study, because of its flexibility and adaptability to a range of contexts, processes, people, and foci, provides some of the most useful methods available in educational research." This postulation is acceptable considering that doing a case study in the absence of high levels of control provides an opportunity to add to a wider body of knowledge. Thus, to the reader, the importance of the study findings rests, in part, on the ability to compare other situations to the case study presented.

3.2 The site and context of study

The investigation was carried out on education and training component of the ACORD-NEBBI community development programme in Jonam and Padyere counties in
Nebbi district. The community development programme is located in a rural region of northwestern Uganda. The ACORD-NEBBI community development programme objective has been to facilitate the emergence of community local structures and self-selected groups, to achieve autonomy, as well as build local institutional capacities around local activities (fishing, crafts, cash and food crops, and micro enterprises) on which lives and livelihoods depend.

Furthermore, the ACORD-NEBBI programme emphasizes fostering localization of the programme to an indigenous, community-based organization that would pursue community development initiatives, once external support is withdrawn. The various managerial and technical strategies developed and implemented by ACORD-NEBBI include informal training, formal training, on the job training and community education.

3.3 Justification for choosing the ACORD-NEBBI programme

The ACORD-NEBBI community development programme was chosen for the study for four reasons: First, it appeared to embrace the normative characteristics of community development as contained in international literature. Second, it emphasizes long-term localization of the programme through a significant skills training and education program. Third, ACORD-NEBBI is a mature (over 15 years old) community development effort with a variety of programs under one umbrella. And fourth, the programme was accessible geographically and culturally to the researcher.

Given the above information on the ACORD-NEBBI community development programme, Yin (1989, p.14) points out that the "distinctive need for case studies arises
out of a desire to understand complex social phenomena . . . the case study allows an investigation to retain the holistic and meaningful characteristics of real life events. In this context, unlike many non-governmental organizations that have "mushroomed" all over Uganda in the last ten years, the ACORD-NEBBI programme is unique with its deliberate three-phase approach to localization of community development programme (establishment, development, and localization), and one in which education and training is prominent.

3.4 Sources of data

People associated with ACORD-NEBBI and documents related to the programme were the primary sources of data. In addition, two field visits, interviews, observation, and documentation enriched the research with valuable information.

Field visits

Two trips to the research site were made during the study period. In the first trip — May/June 1998 — individual participants and groups were interviewed on items presented on a semi-structured interview checklist, aligned to the study's research questions, and based on three specific areas: a) participants' background information, b) the knowledge and skills practiced at the ACORD-NEBBI education and training programs, and c) the learning activities in education and training programs.

The goal of the second trip (November-December, 1998) was to present my tentative findings and conclusions as well as to test out ideas I generated from the analysis. During this trip, I sought "independent" views on the ACORD-NEBBI community development programme from "other" development agencies, and people who were either familiar with activities of ACORD-NEBBI programme or engaged in parallel
development efforts in the region of study. Independent views here referred to their understanding on whether they regarded the activities of ACORD-NEBBI was effective in addressing the challenges of community development in this particular region of the district. This category includes the Canadian Consulate office in Kampala that had donated funds to community groups that emerged through the ACORD-NEBBI programme, the private sector development programme in Nebbi, the Cooperative Bank Agency engaged in the Village Bank programme in the region, World Vision Nebbi, Poverty Alleviation Programme, Nebbi, businesses carrying agricultural equipment (tractors, mills) to the region, local government officials, and heads of tertiary schools in the region of study. The major objective of this elaborate approach was to enable a comprehensive verification and clarification of any contradictions that may have been featured in the analysis of data collected during the study period.

**Interviews**

Standardized open-ended interviews were applied to the study participants. Schumacher and McMillan (1993, p.426) define it as an interview format where "participants are asked the same questions in the same order, thus reducing interviewer effects and bias." A total of 46 volunteer participants were interviewed and every session was simultaneously recorded on tape. In addition, notes were taken on issues that involved further probes on the interviewee. Participants were drawn from four sub-groups. First, the five community development workers were selected because they had planned, implemented and monitored the ACORD-NEBBI education and training programs; met and listened to the views of community members; and served as a link between the village communities and the ACORD-NEBBI programme. All five
participants were interviewed individually. Second, twenty-one members of community development organizations who had attended ACORD-NEBBI education and training programs and were now working in a local community development organization were interviewed; ten were interviewed individually and the other eleven were interviewed in two groups of five and six participants each. Third, eighteen members of community organizations who were regarded as primary beneficiaries of the ACORD-NEBBI development programme were interviewed; eight were interviewed individually, and the other ten were interviewed in two groups of five each. Fourth, the ACORD-NEBBI programme coordinators were interviewed because the administrative position entitles the personnel to coordinate and oversee the development programme activities, including the planning, implementation, and monitoring of education and training programs. A summary of the interview sub-groups and formats is presented in Table 1.

Table 1: A SUMMARY OF THE INTERVIEW SUB-GROUPS AND FORMATS

<table>
<thead>
<tr>
<th>The Core Interview sub-groups</th>
<th>Number</th>
<th>Interview format</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Development Workers</td>
<td>21</td>
<td>10 interviewed individually</td>
</tr>
<tr>
<td>Members of Community Development Organizations</td>
<td>21</td>
<td>5 in first group</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6 in second group</td>
</tr>
<tr>
<td>Programme beneficiaries</td>
<td>18</td>
<td>8 interviewed individually</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5 interviewed in first group</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5 interviewed in second group</td>
</tr>
<tr>
<td>Programme coordinators</td>
<td>2</td>
<td>2 interviewed individually</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total interviewed</td>
<td>46</td>
<td></td>
</tr>
</tbody>
</table>

| The Other Contacts approached                   |        |                                         |
| Canadian Consulate, Kampala                     | 1      | 1 informal discussion                   |
| Cooperative Bank Agency - The Village Bank programme, Nyaravur division | 3      | 1 group discussion                      |
| Poverty Alleviation Programme (PAP) Nebbi district | 2      | 1 group discussion                      |
| Agricultural equipment suppliers in Nebbi district | 2      | 2 individual discussions                |
| Local government officials                      | 3      | 3 individual discussions                |
| Heads of tertiary schools in Paddyere and Jonam Counties, Nebbi district | 2      | 2 individual discussions                |
| World Vision, Nebbi                            | 1      | 1 individual discussion                 |
| Total of other contacts                         | 14     |                                         |
Observation

Observation is a data collection process in which "the researcher directly observes, visually and auditorially, some phenomenon and then systematically records the resulting observations" (Shumacher and McMillan, 1993, p.42). In the study, observations of participants focussed on the experiences and actions of their work (i.e., ACORD-NEBBI coordinator, community development workers, the education and training participants, and the programme beneficiaries). Specifically, I travelled with participants to where they carried out their work, and in the case of the training officers, I attended their planning meetings. In both cases, I recorded what the subjects did when they set out to do community development or education and training work including how the participants planned for the day, whom they interacted with, what was discussed and how the events of the day related to the normative characteristics and practice of community development.

Documentation

Documentation, a term used to refer to "records of past events that are written or printed [letters, diaries, tax records and receipts, maps, journals, newspapers, court records, official minutes, regulations, and laws]... the researcher interprets these facts to provide explanations of the past and clarifies the collective educational meanings that may be underlying current practices and issues" (Shumacher and McMillan, 1993, p.43). I gained greater understanding of education and training practices and broader issues at ACORD-NEBBI through the twenty-five relevant secondary documents I obtained from ACORD London office. In addition, I accessed primary documents from the ACORD-NEBBI library and office files, as well as notes kept by the community development
organizations affiliated with ACORD-NEBBI in both Jonam and Padyere counties. Such organizations included the credit and savings cooperatives, fisheries, crafts and agricultural organizations.

3.5 Data analysis

Merriam (1988) and Marshall and Rossman (1989) contend that data collection and data analysis must be a simultaneous process in qualitative research. Schumacher and McMillan (1993) assert that qualitative data analysis primarily entails classifying things, persons, events and the properties that characterize them. During the analysis, data collected were organized along the activities that emerged in the field namely agro-forestry, appropriate technology, fishery, micro credit, community health and community infrastructure and this aided the analysis on how ACORD-NEBBI reflected the normative characteristics of community development. The taped interviews were transcribed, and later used at the analysis stage of the research. Field notes and discussions were reviewed and later used during the analysis.

Using data collected through documentation, interviews, and observation, I provide in chapter five a descriptive analysis to the ACORD-NEBBI education and training programs. The descriptive analysis sets the stage and context for the first research question pursued in chapter six. By analyzing the methods and content of specific ACORD-NEBBI education and training community development curricula, chapter five contextualizes the methods and contents of specific activities, thereby creating the opportunity for analysis in chapter six.

In answering the first research question, participants' responses were categorized to inform the development activities that were carried out at the ACORD-NEBBI
programme. The relevant data collected further enhanced the analysis on how the education and training component of the programme reflects the seven normative characteristics of community development of self-reliance, human capacity building, community empowerment, endogenous development, community participation, local community control and management, and diversity. Although this is not a view totally shared by some qualitative theorists, notably, Miles and Huberman (1984, p.57) who argue that "themes should emerge from the data rather than predetermined material", the use of normative characteristics in this study created the "themes" that responded to the first research question about to what extent and in what ways are the normative characteristics of community development as advanced in the literature, reflected in ACORD-NEBBI education and training programs? This first research question is analyzed in chapter six.

The second research question is analyzed in chapter seven. A summary of the three development phases and specific activities in each phase presented in Table 7 is based on information obtained from both secondary data (ACORD London) and primary data from ACORD-NEBBI office files, interviews, observation, and library documents. The ACORD-NEBBI programme approach that features the establishment, development and localization phases highlights the specific activities that influenced the effectiveness of the education and training in achieving the overall goals of the development programme. Thus, data in this chapter have helped analyze the second research question: what factors support or hinder the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives?
3.6 Verification of data

Verification of my conclusions and the analysis of data gathered during fieldwork were achieved through internal and external mechanisms.

a) Internal validity

To ensure internal validity which is defined as "the extent to which extraneous variables have been controlled or accounted for" (Shumacher and McMillan, 1993, p.158), the following five strategies were applied to minimize threats from possible sources of error:

First, I used triangulation which involved "cross-validation among data sources, data collection strategies, time strategies, and theoretical themes" (Shumacher and McMillan, 1993, p.498). This included cross-validation of the information in interviews, observations, programme documents, member checking, and independent opinions and views from representatives of other development agencies engaged in community development efforts at the study site. The triangulation rectified any contradictions that surfaced in the analysis of data collected during the study period. Second, the same study participants were consistently consulted, thereby, clarifying any potential contradictions that surfaced during the analysis. An ongoing dialogue with the study participants regarding my interpretations of the informants' reality and meaning during the two visits ensured the truth-value of the data, as well as their confirmation. Third, initial and repeated observations of community-based organizations' group activities in the programme area occurred during the two field visits. Fourth, participatory approach in the research in which the informants were involved in most phases of the study, including data analysis of the research to checking interpretations and conclusions.
Fifth, I clarified my role, bias, and position in the study as the primary researcher. Indeed, my professional experience in community development, self-help experience, employment in the Uganda public service, management of a community educational institution, consultation and involvement with international development agencies (CIDA, 1993; Odoch, 1990), all culminated into a bias. Moreover, I commenced this study with a commitment to the proposition that through education and training, effective community planning processes as well as skills in planning and decision-making capabilities can be enhanced or learned by community members. Furthermore, I entered the study with the belief that, with local communities actively engaged in initiating development programs, the notion of people-centred development shifts from an ideal to a reality as communities pursue initiatives by themselves for themselves.

b) External validity

To address the study's external validity, which Shumacher and McMillan, 1993, p.158) define as "generalizability of the results, the extent to which the results and conclusions can be generalized to other people and settings," this study made it clear that as a case study, generalization is not the focus, rather, the utilization of the study findings to similar situations or contexts is the strength of the study. This is especially so because the case study aims to extend understanding rather than generalize results. Indeed, Schumacher and McMillan (1993, p.577) point out that findings from "the case study are not generalizeable, but without a case study design, other research purposes could not be achieved." The strategy applied was the provision of comprehensive and detailed descriptions of phenomena so that anyone interested in translatability can have a solid framework for their related work (Merriam, 1988).
To enhance the comparability of the findings of the study, the data collection and analysis strategies were reported in detail in order to provide a clear and accurate picture of the methods applied as well as the potential discrepancies that were avoided. This ultimately enables future researchers to extend the findings of this study to other studies, aware of the specific circumstances of the case, for instance, the context, the types of participants studied, and the nature of investigation.

3.7 On reporting study results

Lofland (1984) suggests that although data collection and analysis strategies are similar across qualitative methods, findings be reported in diverse ways. Miles and Huberman (1984) address the importance of creating a data display and suggest that narrative text has been the most frequent form of display for qualitative data. Using the case study approach, the results of this study are presented in descriptive, narrative form and not as a scientific report. The thesis is thus a construction of participants' experience and the meaning they attach to their community development work.

3.8 Ethical considerations

Authors who discuss research designs address the importance of ethical considerations (Marshall and Rossman, 1989; Merriam, 1988; Yin, 1989). Applied research has an obligation to respect the rights, needs, values, and desires of the participants. Seven safeguards were applied to protect the participants' rights a) the research objectives were articulated in writing so that they were clearly understood by the participants' including how data collected would be utilized b) written permission to proceed with the study was received from ACORD-NEBBI authority, and the selected forty-six participants voluntarily signed consent forms for participation in the study c) a
formal certificate of approval was issued by the Behavioral Research Ethics Board at the University of British Columbia d) the participants were informed of all data collection devices and activities prior to the field work e) verbatim transcriptions and written interpretations, through a research summary, were made available to the participants f) the participants' rights, interests and wishes were considered when reporting the findings in the study, and g) enforcing participants' anonymity and identity protection were the researcher's (my) responsibility.

3.9 Limitations to the study

Participants' responses

Although the participants in the study were familiar with other researchers investigating ACORD-NEBBI, this study is the first-ever doctoral research conducted on the programme. Being a student from a university outside Uganda may have influenced participants only to emphasize the positive aspects of the programme.

Duration of the study

A longitudinal study may have brought a more detailed account and analysis of the education and training component of the ACORD-NEBBI development programme than was possible in the relatively short duration of this study.

Sampling of participants

I had no opportunity to interview former community development workers, who would have provided their reflections and perspectives on experiences and encounters in community development activities that ACORD-NEBBI engaged in.
The case study method

While the Lackey and Pratuckchai (1991) study provides an understanding of the knowledge and skills needed in practice, an investigative explanation of why particular [knowledge and skills] techniques are ineffective or effective in specific contexts, as was the motive in this study, cannot be exhaustive. This is because a case study can not provide sufficient understanding of all situations on what works and what does not work. It can, however, provide further understanding about community development in a particular context and factors associated with its effectiveness that can be useful in similar settings.

Summary

This chapter has presented an explanation of the research method that has guided the study, including the reasons for choosing the case study method. I have also discussed the qualitative paradigm that informed the research design. The chapter has also contextualized the research site and provided a justification for the selection of the education and training component of the ACORD-NEBBI community development programme. I also discussed the research protocol that was observed. The sources of data used in the study, data analysis procedures, and strategies for ensuring both internal and external validity have also been discussed. The next chapter provides a brief profile of community development education and training in Uganda, including ACORD's history, and later, the involvement in Nebbi, northwestern Uganda.
CHAPTER IV: COMMUNITY DEVELOPMENT EFFORTS: EDUCATION AND TRAINING IN UGANDA AND ACORD's DEVELOPMENT GOALS

In this chapter I present the evolution of community development education and training in Uganda dating from the colonial era. Although the study concerns itself with the period between 1983-1996, a broader look at the historical development of Uganda is provided to help deepen an understanding of the context in which the study was conducted. It is also in this chapter that I present a brief history of ACORD, its focus and involvement in Africa, and the context of the ACORD-NEBBI community development programme.

4.1 The period during colonial administration

In Uganda, the evolution of community development over the years has been synonymous with that of adult education. This is so because, at the beginning of the formation of modern Uganda, there was public recognition that to have a more progressive country, there needed to be a functionally literate adult population (African Education in Uganda, 1953; Uganda Protectorate Annual Report of the Education Department, 1951). Consequently, the preparation of adults, through mass education initially, and later adult education and training, for both their social and community development, with the ultimate goal of the nation's betterment, became a deliberate government plan (African Education in Uganda, 1953; Education in Uganda, 1963).

Adult education had an indirect connection with the colonial economy during this period. With regard to the colonial economy, by 1904, experiments had been carried out on cotton as a possible crop to grow in Uganda. A second crop -- coffee -- was introduced on a plantation basis. The immediate interest of the colonial state was to establish an
economy that would generate revenue to maintain itself (Uganda Commission, UNESCO, 1984). To do this it had to encourage production of cash crops, which could be sold on the open market. In this way the colonial state could collect taxes to maintain itself. Although the pre-colonial economy of the tribes that came under the Ugandan protectorate was self-sufficient (i.e., consistent with their level of organization and development), the emergence of the cash economy, through cash crop production, was not of direct necessity to the indigenous people (Kericho, 1998, Uganda Protectorate Annual Report, 1951). All the same, at this time there was a perceived institutional need to train people [adults] on cash crop farming. During this period, adult education was defined in relation to how it helped train the peasants to grow major cash crops -- cotton and coffee -- which were currency at the time.

Thus, during colonial administration (1894-1939) very little was done to develop a broader adult education programme. Indeed, the first relevant effort was the conditioning of the Ugandan natives to serve, accept and sustain the colonial administration. Secondly, when the government introduced cash crops, adults were taught how to grow them. The beneficiaries of adult education programmes during this period were clearly the administrative chiefs and peasants. Moreover, during this period no government institution was established to specifically initiate and accordingly develop adult education-community development programmes (Uganda Protectorate Annual Report, 1951; Uganda Commission, UNESCO, 1984).

4.2 The period toward political independence

The mutual co-existence of community development practice that was supported by adult education can be traced back to the late 19th Century when Ugandan society's
contact with the wider world commenced with the coming of Arab traders, followed thereafter by European explorers, missionaries, merchants, and colonialists. But institutional development of community development and [mass] adult education commenced from the colonial era that began with the establishment of religious mission centres and the declaration of Uganda as a British protectorate in 1894. It was during this period that organized specialized agencies capable of planning programmes and delivering them to communities took root (Muliro, 1975; Uganda Commission for UNESCO, 1984).

The early part of the colonial period witnessed the establishment of non-governmental organizations (NGOs) that continue to be active in Uganda, even today. Notably, the church played a leading role in the education and social sector development, well before the state moved into these primary areas. Thus, in all regions of the country, church-linked NGOs continue to pursue community development related work in collaboration with local people.

Fundamentally, the breakthrough in adult education came through the *third sector* at the time (i.e., voluntary organizations). Primarily church operated, their adult education programs were directed at their immediate target groups. Thus, the religious converts benefited from the programs that covered literacy, numeracy, agriculture, building, carpentry and woodwork. To support their teaching work, the churches produced vernacular translations of selected reading materials. For instance, the Church Missionary Society had their first publication, *Mengo Notes*, in 1900 and the Catholic Missionary White Fathers began publishing *Munno* in 1911. Although both these church activities initially commenced in what is today Uganda’s capital city, Kampala, they eventually
expanded throughout the country, again, the beneficiaries exclusively being new converts (Uganda Commission for UNESCO, 1984).

Voluntary organizations which conducted adult education-community development work during this period included: The Christian Churches, Islamic Organizations, Uganda Scouts Association [formed in 1915], Uganda Girl Guides’ Association [founded in 1922], St. John’s Ambulance Brigade [started in 1942], Uganda Red Cross Society [started in 1942], Uganda Young Women’s Association [founded in 1952], and Uganda Young Men’s Christian Association [founded in 1957] (Directory of Adult Education Agencies in Uganda, 1984).

In Uganda, government involvement in adult education-supported community development programmes was clearly prominent in the post World War II period. Between 1945 and 1962, many adult education institutions and programmes were initiated and developed. The establishment of the Public Relations and Social Welfare Department in 1946 marked the beginning of adult education and community development as deliberately government recognized and supported functions. Staffed by resettled ex-World War II servicemen, the department had two units: a) Information and Broadcasting, and b) Community Development that had rural and urban branches. With funding from the Price Assistance Fund, the department supported community leaders and local government workers. In addition, the department was equipped with out-reach facilities such as mobile cinema vans and demonstration teams, who toured the whole country and taught the public on social welfare issues and the notion of self-help. It also trained the World War II ex-soldiers in knowledge and skills such as brick-making, musical-instrument playing and community extension techniques. The department also
organized activities for women, which later led to the founding in 1947 of the Uganda Council for Women. The major goal of the Council was to co-ordinate organization of community clubs, literacy work, home improvement and promotion of the status of women in society (Uganda Commission for UNESCO, 1984).

In May 1954, the government opened its first centre, a multi-purpose, Local Government and Community Development Training Centre at Nsamizi near Entebbe [note: Entebbe was the capital city of Uganda until Independence in 1962 when the capital city became Kampala]. The purpose of the centre was to train administrative personnel in social, economic and political fields. Its first courses included citizenship, current affairs and home economics. The citizenship course also included induction courses for government officials and the instructors came from overseas. To encourage increased participation, local administration chiefs were allowed to come along with their wives and children up to five years of age. Among other courses, the women learnt tailoring and needlework, with the expectation that they would lead women's groups in their own communities upon return (Handbook for CD Workers, 1968; Tacchi & Swart, 1967). Overall, all the courses were short, lasting one and a half to two months, and were targeted at community development and welfare officers; agricultural extension workers; cooperative officers; local administration chiefs, magistrates, and police officers. In addition to lectures, there were film shows and study-field tours (Uganda Commission for UNESCO, 1984).

During 1945-1962, several parastatals and semi-autonomous national institutions also began to run adult education programmes. Included were the then Department of Extra-Mural Studies at Makerere College (now Makerere University), and the Co-
operative Unions. In addition to evening classes, there were series of public lectures and short residential courses. Other programmes were organized in collaboration with government departments -- which included the then Radio Uganda (started in 1953), Community Development, Commerce, Co-operatives and the Uganda Police -- as well as with civic organizations such as the Uganda Club.

The establishment and existence of training institutions in most regions of Uganda facilitated the provision of knowledge and skills training to adults, especially in the practice of better farming techniques and the fundamental community development principle of self-reliance. The above historical analysis is evidence that, even during the colonial period, a significant effort had been made on the development of adult education and training practice and this intensified as the country moved toward political independence.

However, to committed adult educators and academicians, the achievements were not comprehensive, not coordinated, and did not penetrate the 90% of Uganda's adult population who are predominantly rural residents. Furthermore, there were great restrictions to access as far as the greater population was concerned. Indeed, the beneficiaries were pre-selected (i.e., new Christian and Moslem converts, members of designated groups and associations, the local administrative chiefs and their wives, and World War II ex-soldiers). Moreover, educational materials were foreign and needed translation into native languages. Thus, thousands of people were left unreached by the programs. It is from these perspectives that Clarke concludes, "the attitudes of the colonial [administration] government was half-hearted towards Adult Education" (Clarke, in Adult Education Pamphlet No.1, 1967, p.12). Moreover, the colonial administration
proved reluctant to implement many of the recommendations of the conference on "Adult Education in the Colonies" which took place in 1951 (Ibid.).

4.3 Developments during the Independence Years

At the time of independence, Uganda was hailed as a showpiece of British administration, far ahead of Kenya and Tanzania, in as far as economic, educational and social policies were concerned. This position is attributed mainly to the privileged status accorded to Uganda as that of a protectorate rather than a colony. As a protectorate, settlers were not encouraged to "establish" themselves in the country, as was the case in neighbouring Kenya.

When Uganda attained political independence on October 9th 1962, the accelerated government support to and involvement in community development work was more prominent. This prominence is attributed to the urgent need to prepare people for self-reliance and local governance (Uganda Commission for UNESCO, 1984). In addition, the efforts of the innumerable politicians, civil servants, churches, and traditional local leaders all contributed -- through their knowledge and skills -- to the collaborative roles in the field of community development.

The immediate years following independence, surrounded by the promise of better quality of life for the people, prompted the state to allocate its public revenue toward the management of economic development and social services delivery. Not only did the state assume control over the church established schools, but also relegated the role of the church to that of charitable cause, such as relief services, and the provision of health services. Although short-lived (1962-1971), this was the period during which most government programs were directed toward community development, notably adult

Available documentation reveals that 1962-1971 was a period of real growth in the development of adult education and community development in Uganda; the greatest increase in the number of institutions, programmes, personnel, and number of learners reached, all occurred during this period (Uganda Commission for UNESCO, 1984; Wandira Report, 1972). By 1972, the District Farm Institutes (DFI) and Rural Training Centres (RTC) had spread from five districts to 15 of the 18 districts. The Nsamizi Training Centre evolved from being a multi-purpose training centre to specializing in the delivery of courses in Community Development and Welfare. Indeed, in the early 1960s, the dual objectives of the Centre reflected the intertwined relationship between adult education and community development: i) to develop the Centre as the main Adult Education Centre in Uganda closely tied to the Rural Training Centres, and ii) to cater to needs connected with the achievement of political independence including training suitable personnel to take over relevant positions in the post-independence period (Mugala, 1976; Uganda Commission for UNESCO, 1984; Wandira Report, 1972). It was also during this period that more new government institutions were established:

(i) **Community Centres** - the government at the time made a commitment in 1964 that each of the then 615 sub-counties be provided with a community centre by 1971. Each centre was meant to serve as a focal point for educational, social and recreational activities of the local residents. Radio and television receivers were to be provided to each centre for the delivery of both educational and entertainment programs. Unfortunately, by the time of the military takeover in 1971, only 300 community centres were completed, ii) **Institute of Public Administration** - to conduct training and prepare teaching materials in basic administration skills to meet the urgent "Africanization," human resource requirements of the Civil Service, iii) **Law Development Centre** - for provision of legal education at various levels to both the civil service and the public, iv) **Fisheries Training Institute** - established at Entebbe, the institute aimed at activities to upgrade in-service, middle-level staff and to train fishers, fish-breeders, fishmongers and boat-
builders from all districts of Uganda, v) Reformatory Young Offenders - vocational training in agriculture, carpentry, tailoring and handicraft, vi) Management Training and Advisory Centre - for management consultancy and advisory services to industrial, commercial and public [government] concerns, vii) Mwana-Mugimu Nutrition Rehabilitation Unit - established near the largest government run Mulago Hospital, the unit aimed at mothers and their infants in the provision of preventative health measures, and practical demonstration in the treatment and rehabilitation of Kwashiorkor patients, and viii) Public Libraries - 10 existing and 7 planned public libraries and 18 branches all over the country. (Uganda Commission for UNESCO, 1984)

The achievements during this period were reinforced by UNESCO General Conference on the Development of Adult Education in 1976, Nairobi, Kenya, at which it was formally established that the general purpose of Adult Education is to enable people regarded as adults by the society (to which they belong) to develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and to bring about changes in their attitudes or behaviour in the two-fold perspectives of full personal development and participation in balanced and independent social, economic, and cultural development (UNESCO General Conference, 1976, Nairobi).

Correspondingly, the term adult education became broadly defined to incorporate any organized, non-formal, out-of-school education for people of working age, who no longer attend [ed] the formal school system or who have never attended school as well as extra-curricular education for school-going adult-youth of working age. According to the Uganda Commission for UNESCO (1984), during independence, Uganda government policies and pronouncements supported education both generally and specifically. Adult education programs were manifested through the following:

Basic or fundamental education (i.e., functional reading and writing, numeracy, preparatory courses); Life-long, continuing education (i.e., up grading, updating and adapting knowledge and skills to a changing world); Vocational education (basic art and craft courses as well as up grading and updating of technical skills); Education for social and civic responsibility (social skills, current affairs, awareness and development of positive attitudes and character); Education for leisure and relaxation (games, sports, creative spare time activities); Preparing non-school-
going youths for productive living through youth development programs; and Extra-curricular activities for adult youths who are no longer in the formal school system.

As is presented above, it is clear that the developments during 1962-72 marked the climax for both community development and adult education in Uganda. As both long established and new organizations expanded their programmes, adult educators in these diverse settings reached out to the majority of people. It is also clear that this was the period during which new approaches -- mobile film-shows, informal sessions, debates, concerts, festivals, and exhibitions -- were applied in the delivery of programs. Many publications were produced by the agencies to further the course of adult education and community development.

During this period, adult education practice was an integral part of community development programmes. As a first step, the programme captured the enthusiasm of the villagers and persuaded them to become community development volunteers. This was the period when every sub-county had a community development centre at which adults could meet for literacy programs that covered reading, writing, and math. This was also the place where volunteers were trained for community development work using a variety of teaching methods. The intensification of the literacy programme was based on the functional literacy concept. Coordinated centrally by the Ministry of Culture, Youth and Sports, it entailed the creation of literacy teams in each administrative region consisting of the officers responsible for education, agricultural extension, and rural development within each district.

Efforts have also been made toward the reconstruction and rehabilitation of educational infrastructure in collaboration with both international and local agencies. This is reflected in the government successive recovery programmes and educational policy
documents. Although available documentation (such as Uganda, Commission for UNESCO, 1984) does not make specific reference to adult education provisions, stipulations that are linked to adult education practice include:

rehabilitation of radio broadcasting through the repair and maintenance of key transmitters and the refurbishing of a number of studios; rehabilitation of community development centres aimed at rural training; rehabilitation of the physically and mentally challenged and for the support of youth and women’s movements; and rehabilitation, recovery and development of adult education institutions.

The next section presents a brief history of ACORD, its initial objectives, and later successive involvement in Africa. The ACORD-UGANDA programme is also discussed along with the ACORD-NEBBI programme, including the context in which it has operated through the years in both Jonam and Padyere counties of Nebbi district. Information on this section is based on the 25 research documents I obtained from the research and policy programme (RAPP) division of ACORD in London and the primary documents I accessed from ACORD-NEBBI library and office files.

4.4 ACORD involvement in sub-Sahara Africa

The history of ACORD dates back to 1972 when a group of European non-governmental organizations (NGOs) established a consortium to respond to the challenges faced by the people of southern Sudan, after over ten years of civil strife. Two years later, another NGO grouping came together in the wake of devastation caused by the drought and famine in the Sahel region, west Africa. Later, the two organizations joined in 1976 to form a consortium, which is known today as Agency for Cooperation in Research and Development (ACORD). As a grouping of twenty Canadian and European
non-governmental organizations, ACORD developed the capacity to marshal diverse resources, experiences and expertise toward community development programmes in sub-Saharan Africa (Research and Policy Programme, Paper No.4, 1992).

When its mission statement and geographic areas of the programmes are examined, it remains clear that ACORD is mainly concerned with communities in parts of Africa whose local community organization structures are either weak or non-existent. As reviewed in chapter two, in recent years, policy makers at the local level have indeed called for the strengthening of community development capacity that would in turn enhance effectiveness in community planning and implementation of development initiatives. Moreover, this call requires an approach that departs from present-day thinking when one realizes that local development cannot be solely left to market forces considering that the market is incapable of providing the requisite guidance. Given its international composure, ACORD is in a position to benefit from the collective experience and fundraising infrastructure of its twenty members, as well as bilateral and multilateral support from the European Union, the United Nations and its specialized agencies, and international agencies of the governments of the NGOs that constituted the consortium.

Thus, the creation and reinforcement of local institutions has always been at the heart of ACORD programmes in Africa. Indeed, by working directly with beneficiary organizations in the front-lines of development challenges, ACORD has been in a better position to facilitate dialogue on all aspects of development issues, as well as championing the international course of thinking globally and acting locally. The next section contextualises the ACORD programmes in Africa.
4.5 The ACORD-AFRICA programme

As the literature reveals, efforts pursued by ACORD between 1972-85 can be divided into two main phases. The first phase, which covers most of the early years (i.e., the 1970s) has been characterized by institution building at the regional or district level and involved close links to respective African governments. The second phase — *doing development by itself* — commenced during the 1980s and witnessed ACORD’s direct involvement in development initiatives in chosen communities. An examination of ACORD’s work in other regions of 17 countries in Africa (Refer to Fig.1, on the next page) is significant in shedding light on ACORD's efforts to address local development.

The next section highlights ACORD’s shift in emphasis and approach over the years.

**The early years (1972-1980)**

Three programmes that illustrate ACORD’s focus during the 1970s include the Kiu development centre in Ngara district, Tanzania, the AMADI institute in southern Sudan, and the Cooperative Movement development in Mali. All three programmes were based on close collaboration with local authorities, and were planned to either provide services that were needed by the rural poor or, as in the case of Mali, be representative of the rural poor interests. All were expected to have an impact at a meso level (i.e., at the regional or sub-regional level) (ACORD-RAPP, 1992). Thus, the purpose was to offer service beyond the traditional non-governmental organization micro-project approach that was a common phenomenon in the 1970s. The rationale for this focus was that the government was perceived to be more than a "monolithic block" with individuals and departments committed and capable of complementing ACORD’s work.
FIGURE 1: ACORD IN AFRICA
(Source: Adapted from ACORD Annual Report, 1997, p.9)
More importantly, all were seen to be the logical partners to which much of the programme activities would be localized. Termed *institutional building* and based on the pluralist theory reviewed in chapter two, the approach holds that social behavior results from choices people make within the institutional structures of society. From this perspective, to enhance developing countries’ ability to develop, it is imperative that institutional and local structures, as well as the attitudes of public officials that constitute the institutions and local structures, are immediately developed or strengthened (Ginther, 1995).

In the 1980s it became increasingly clear that due to external pressures (from the IMF, the World Bank and development theorists in particular) the capacity of local government structures to play the role originally envisaged by ACORD was progressively compromised. Furthermore, it also became clear that the accountability of these intermediary local structures (such as the Cooperatives in Mali) as well as those of local government, towards the rural poor, was questionable. These shortcomings faced by ACORD during its early years are directly related to the period during which libertarianism was reintroduced all over again in most countries in sub-Sahara Africa. Development theorists attributed the development crisis during the period as that of "a state that has bitten off more than it could chew" (Anyang Nyong’o, 1987, p.14). Based on this analogy, the pressure exerted in favour of re-introduction of libertarianism was on the premise that,

Instead of engaging in economic activity through parastatals, libertarians believed that the state should withdraw and confine itself to those activities it is most traditionally qualified to do in a free market economy, such as the provision of social infrastructure, maintaining law and order and guaranteeing a sound policy framework for development (Ibid. p. 14-16).
The middle years (1980-1986)

During the period between 1980 and 1986, and as an apparent response to the pressures from development theorists, ACORD began to engage in what it could do best: *to do development work by itself* (ACORD-RAPP, 1992). Hence, a rapid growth in expatriate staff was accompanied by an increased emphasis on productive activities, for example, irrigation, market gardening, agricultural and livestock projects and a diminishing level of support to efforts directed at institution building.

ACORD in essence moved away from collaboration with state technical services, because of the problems it had faced, and replaced this input with its own staff. ACORD's perceived lack of confidence in the state's capacity to enhance the achievement of its goals was mirrored by its lack of confidence and awareness of the skills, resources and knowledge, of not only local cadres, but also of the local communities it had aimed to support.

The results of the approach were that programmes became much more expensive, tensions with government departments increased, particularly among organizations that were previously supported by ACORD, and management became more difficult. The accelerated *do it alone* approach tended to increase overhead costs as well as stifle initiative and flexibility. In addition, the need to cover relatively large budgets pushed ACORD into fund-raising from bilateral and multilateral donors, and on the verge of becoming sub-contractors for them in certain cases. The threat to the organization's independence and to its mandate, in terms of supporting the emergence of local structures in areas where they were weak, became evident as there became increased emphasis on economic-oriented development efforts (ACORD-RAPP, 1992).
Change of emphasis in the later years (1986-1990s)

After successive challenges in appropriate responses to community aspirations, the late 1980s and the 1990s witnessed ACORD’s fundamental shift in focus to informal grass-roots organizations. Examples include the engagement of village groups and pastoral associations in Northern Mali, working with village organizations and women’s groups in Burkina Faso, the formation of mutual savings groups in Uganda, and micro-business development in Port Sudan. The shift in all these programmes emphasized the establishment of alliances and collaboration with the local groups formed. Thus, the focus during this period was placed on socio-economic activities determined by the individual groups rather than by ACORD, as had earlier been the case. Based on the belief that community members "knew what they really wanted", ACORD’s role during this period was more of a facilitator, rather than doing development itself. (ACORD-RAPP, 1992).

4.6 The ACORD-UGANDA programme

ACORD involvement in Uganda came fairly late compared to other parts of Africa where it had both the early and middle years’ experience. It commenced operation in Gulu (northern Uganda) and Nebbi (northwestern Uganda) in 1979 and 1983 respectively, and in the Oruchinga valley (southwestern Uganda), in 1987. To date, there are a total of seven ACORD programmes in Uganda (See Figure 2 on the next page).

The early years of ACORD’s work in northern Uganda has been characterized by efforts to rehabilitate productive activities, especially fisheries and agriculture, and on social programs, mainly the provision of health services. However, activities in both the Nebbi and Gulu programmes have through the years been punctuated by waves of insecurity.
**Figure 2: The ACORD-Uganda Programme**

Legend:
- UGA/02 Gulu Rural Development Programme
- UGA/04 ACORD-NEBBI Rural Development Programme
- UGA/06 Mbarara Rural Development Programme
- UGA/10 Programme Assistance to Southern Sudanese
- UGA/11 Oruchinga Valley Water Development Programme
- UGA/14 Moyo District Programme Assistance to Southern Sudanese

Source: Adapted from ACORD Annual Report, 1997, p.31
ACORD's involvement in Uganda has been guided by its original philosophy that is,

Development... of the analytical skills and conceptual tools required for development planning and... management so that, when the programme [localized] and technical support is withdrawn, essential skills to enable the groups to continue development action will remain. (ACORD Programme Direction, 1985, p.4)

Established from 1983 in the Ugandan northwestern region of Nebbi district, ACORD-NEBBI locally recruited 19 Rural Development Workers and seven technical specialists who worked with over 207 producer groups during the early years of the establishment phase. The ACORD programme in Mbarara district, southwestern Uganda, closely worked with 357 groups whose total assets by 1991 amounted to over US$ 106,807.

As for the ACORD-GULU programme in Gulu district, northern Uganda, programme activities increased significantly during the period of stability of the 1980s. The relative stability during this period enabled field staff to take up residence as much as 30 km from Gulu Town radius. Here the number of groups rose to over 193 and group assets increased by 20%. It was during this period that producer associations in Gulu successfully sought funds from an ACORD member to build their own rice-hulling plant.

Programme activities during the 1990s were greatly restricted due to the military insurgency and the requirement that village communities be confined to designate protected villages established by government. While this move restricted the villagers' ability to undertake various socio-economic activities, the government believed that confining the people in protected villages would deter the rebels.

In the late 1980s and early 90s, AIDS clearly became a rival to civil war as a major impediment to Uganda's efforts to promote self-reliant communities. In regard to the three programmes (i.e., Gulu, Oruchinga, and Nebbi), ACORD supported community
education and the training of community-based counselors for community coping mechanisms such as in supporting community groups during loss of loved ones. A particular concern has been to foster the development of income generating activities that are accessible to people and families affected by AIDS and for whom a shortage of labour is a major problem. A programme that was established in some of the areas worst hit by the AIDS epidemic enabled fishers to process fish for export markets through a Kampala-based fish house (ACORD Annual Report, 1992, p.20).

4.7 The ACORD-NEBBI Programme

Location

Nebbi district is one of four districts in West Nile province in northwestern Uganda, having a total area of 2917 sq. km and a population of 315,815 (1991 Census). Like other districts of Uganda, Nebbi is endowed with varieties of natural resources namely, water, air, arable land, flora and flora.

The ACORD-NEBBI programme is located on the western flank of the East African rift valley. Like most parts of the rift valley, this area is fairly flat with high rolling hills rising in steps as you move away from the lake/ rivers toward the interior. It is flatter along the Albert Nile, running from the north toward southern Sudan. There is another flat piece of land about 8 km wide in the interior running from Parombo in the south, to Kucwiny in the north.

The programme area covers the whole of Jonam county, and six parishes in Padyere county, and stretches from Panyimur and Parombo in the south, to Kucwiny and Wadelai in the north. The total geographic area covered by the programme is 2,600 sq. km. It is bordered by Akworo sub-county and Democratic Republic of Congo (formerly
Zaire) in the south; Masindi and Gulu districts are separated by the river Nile and Lake Albert in the east; Arua district in the north; and Erussi and Nebbi sub-counties in the west. All in all it covers two counties, seven sub-counties, twenty-seven parishes and a [Pakwach] town board.

The inhabitants of the programme area

The Alur people, a Luo speaking group of the Western Nilotic, inhabit Nebbi district as a whole. There is however a small trace of Lendu and Okebu tribes in the western part of Okoro county. Even though the people speak the dialect (Alur), the people in the programme area belong to two different societies. The Jonam do not consider themselves of the Alur decent. And not all the people living within Jonam county are considered Jonam. The people from Panyimur and Padyere are the ones who are commonly referred to as the Alur. These distinctions are sometimes a source of social tension.

Not all the people in the programme area are Alur or Jonam. There has been a great influx of people from Gulu district (the Acholi), Masindi (Bugungu), Arua (the Lugbara), and people from tribes bordering the Nile and Lake Albert. On the northern fringe of the programme area are people of Madi origin who settled in and around Wadelai and Kucwiny areas. There has been an influx of refugees from the neighbouring Democratic Republic of Congo (formerly Zaire) during the political strife of the early sixties, and more recently, in the rebellion that led to the overthrow of Mobutu Sese Seko. The majority of the people in the areas along the common borders (i.e. in Akworo, Parombo, and Panyimur divisions) are of Alur of Congo origin.
The total population and household figure for the entire Nebbi district according to the 1991 population and housing census is 59,591 households containing 315,815 people. Of these 164,277 (52%) are females and 151,538 (48%) are males. The population of the programme area is 120,262 (38%) out of which 57,740 are males and 62,522 are females. The number of households in the programme area is 20,748, that is 35% of the district population.

**Socio-economic and geo-political setting of the programme area**

The programme area (see Figure 3 on the next page) covers Jonam and Padyere counties in Nebbi district in West Nile province. While Arua is the provincial capital, Nebbi is the district headquarters and Pakwach, the site of the programme office, is the capital of Jonam county. Pakwach is at the terminus of the Tororo-Gulu railway line, but during the period of this study, the trains were not operational due to political instability in the north and northeastern Uganda. Kampala, Uganda’s capital, is 400 km and 6 hours drive by road from Pakwach in a light passenger vehicle. There is a bitumen road from Kampala to Karuma Bridge, which is rapidly deteriorating due to increased civilian and military traffic, compounded by irregular maintenance.

The southern region of West Nile is connected to other parts of Uganda by the only bridge located at Pakwach, a narrow point at which Lake Albert turns into Albert Nile. An unsurfaced road runs from Karuma Bridge, through Pakwach. Trucks, small buses and commercial vehicles are the link to produce markets in Paidha and Arua but can meet neither the private nor the commercial demands for transport in the region.
FIGURE 3: THE ACORD-NEBBI PROGRAMME

Legend: ACORD-NEBBI covers the dotted region

At the time of this study, Nebbi district was undergoing phenomenal infrastructure development: installation of a telephone network was in progress, an FM radio station had just been commissioned and electrification of the district with power generated from Nyagak water falls in Okoro county had commenced. Unlike the southern and western parts of Uganda which boast over 7 commercial banks, Nebbi district has only two commercial banks (Cooperative Bank and Uganda Commercial Bank) with several branches in the counties of Okoro, Jonam and Padyere. Most bank branches in Nebbi district have liquidity problems owing to the unstable security situation and low level of economic activity. Thus, it is normal practice to move with large sums of cash for fear of not getting to it readily when it is deposited at the local bank.

There is a district medical officer stationed in Nebbi, although stations such as Pakwach and Nyaravur dispensaries have midwives as heads of medical units. There is a cotton ginnery at Pakwach -- Southwest Nile Cooperative Union -- which buys and gins cotton from the district, after which the bales are shipped to Kampala. There are no other large scale operations, except for the boat construction and carpentry work (Abira Wood Works) and the Pakwach Tools Production Centre that manufactures furniture, wood and metal fabrication for agricultural implements, ox-traction and appropriate village technology undertakings. Both establishments work closely with ACORD-NEBBI and have gained immensely from their association with programme technicians and trainers. At the local level, a traditional clan of smiths produces knives and metal implements.

Commerce is controlled by small businesses at the retail level, and over 80% of their merchandise lines are non-perishable products. Food is either grown individually for personal consumption or purchased at markets in the region. There is currently hardly any
marketing structure at regional and sub-regional levels. The economic backbone of Nebbi
district is agriculture, followed by fishery. Agricultural produce has traditionally, even
today, been for the grower's own sustenance and the surplus marketed for cash income.

Agricultural production is based on cassava, sorghum, millet, maize, cooking
bananas, Irish and sweet potatoes. Cow peas, beans, and soy provide the people with most
of the plant protein, with fish as a supplement. Oil seeds (oil palm and sesame seeds) are
produced both for the market and the grower's own consumption. Not many varieties of
vegetables are grown (the commonly found ones include cabbage, tomatoes, aubergine)
and some leafy plants (e.g., guinandropsis, which is traditionally gathered and prepared as
"spinach"). Bananas, citrus fruit, mangoes, avocados, jackfruit and cashew nuts are
produced for households' own consumption and a small portion sold in the market for
cash income.

Summary

In this chapter I have summarized historical and political developments which
confronted the emergence of non-governmental organizations engaged in adult education-
supported community development, while at the same time explicating how successive
governments shifted their priorities that ranged from focusing on community
development-adult education and training programmes, to policies geared to sustaining
economic prosperity of the country and local communities.

Also revealed in this chapter is how successive Ugandan governments recognized
the role which adult education plays in comprehensive human development. This
recognition has been expressed in the pronouncements and speeches of various
government ministries and officials. Various government development plans also contain
statements on the role of adult education, especially in connection with community
development initiatives. However, as can be observed in this historical development,
there is no specific, comprehensive legislation in Uganda that recognizes adult education
as a crucial and specific component of the country's education system and as a permanent
element in the country's social, cultural, political and economic development policy.

The chapter has revealed that the government has yet to articulate plans,
programmes and structures which meet the needs and aspirations of all categories of
community development practice -- the third sector -- and especially ones that reflect
modern concepts and practices.

Furthermore, I have presented in this chapter, ACORD’s history, development
objectives, and later successive involvement in sub-Sahara Africa. I have also highlighted
ACORD’s shifts in development objectives in the 1970s, during the 1980s, and in the
1990s. The shift in emphasis from cooperative programmes, to institutional building, and
later, to community development and development of local structures, indeed coincided
with debates on political theories of development, their limitations, and alternative
options advanced to local development reviewed in chapter two. The chapter has
concluded by contextualizing the case study. The next chapter presents a descriptive
analysis of ACORD-NEBBI education and training programs in Nebbi district,
northwestern Uganda.
CHAPTER V: A DESCRIPTIVE ANALYSIS OF EDUCATION AND TRAINING ACTIVITIES AT THE ACORD-NEBBI PROGRAMME

In this chapter I present a descriptive analysis of the education and training component of ACORD-NEBBI development programme, including its linkages with community-based organizations (CBOs) in Nebbi district. Data used to prepare this chapter were obtained from ACORD-NEBBI programme reports (quarterly, half-yearly, and annual reports, 1990-1997); ACORD annual reports (1992; 1996; 1997); gender and development documents in the field (Hadjipateras, 1994; 1995; 1996); notes from the community development workers who are also referred to as training officers; locally developed training manuals (Mafumbo, 1998); agro-forestry technicians; and interviews with study participants. By examining what the methods and content of specific ACORD-NEBBI community development curricula reveal about the principles on which the programs are based, the descriptive analysis hereby sets the stage for responding to the first research question pursued in chapter six that follows.

Initially, most of the knowledge and skills training was delivered by ACORD-NEBBI in the respective parishes, at the request of the CBOs. In the beginning, the scope of the training centre was very limited. The training centre that began as an accommodation facility for field staff during their regular monthly training workshops and seminars later underwent a review. Over time, the activities of the CBOs and individuals affiliated with ACORD-NEBBI increased in complexity, and the type of support required became more intricate, ranging from exposure to wider investment possibilities to broadening of knowledge and skills to perform collective tasks effectively.
Prior to the training centre construction, ACORD-NEBBI conducted programme area-wide consultation in the parishes. The general consensus found was that the time participants took in preparing to attend training programs was excessive and the time taken for sharing some of the practical experiences at training were not adequate for comprehensive, complete training. This was attributed to the fact that participants would travel long distances to the training locations, only to arrive late and leave early to attend to other domestic responsibilities. This suggested the need for a residential place for participants to stay during training, instead of merely catering to ACORD-NEBBI staff, as was initially the case.

Later, the centre provided office and accommodation for ACORD-NEBBI workers, served as a site for workshops and seminars, and was a resource centre for small-scale enterprises in the area. Most of the centre's education and training activities were planned in close consultation with the groups that kept emerging. The education and training beneficiaries were helped to identify their specific needs and prioritize them. At the same time ACORD-NEBBI published and circulated its plans for the centre in both native (Alur) and English languages. After a series of consultations, both ACORD-NEBBI and communities’ views were incorporated into the centre's education and training programs.

5.1 External training

Two ACORD-NEBBI personnel attended a course on development management for development officers in government and NGOs held in Lusaka, Zambia. The course took place from 29th April to 24th May 1991. The course covered the strategies to enhance skills of development workers in identifying critical gender and development
issues that constrain development processes at the community level; imparting important planning and management skills required to promote gender sensitivity for effective, efficient and sustainable initiatives; and strategies that create opportunities for development workers to share their experiences on factors that constrain development initiatives.

It can be deduced that the foundation of the compulsory gender sensitive programme in ACORD-NEBBI originated from this course, and when the community consultation was conducted in 1987, it simply reinforced the need to emphasize gender as a crucial factor in community development curricula and practice. More specifically, the course contributed toward the development of action plans for gender sensitive analysis of men's and women's work roles at the community level, as well as in bringing to light the special plight of women in traditional development programming. It is also evident that the participation at the course created the required impetus and commitment to women's participation in the ACORD-NEBBI programmes, development processes and the result has been evident through groups formed and managed by women.

A second significant external training occurred in the area of appropriate village technology. The appropriate technologist of ACORD-NEBBI underwent a study exchange visit through the National Service Secretariat in Ghana, for a period of two months in 1991. The course covered knowledge and skills in bee keeping, textile dyeing, food processing, soap and brick making. More significantly, this external training laid the cornerstone for training curricula in income generating activities that were later pursued by the CBOs.
5.2 Internal training

The Rural Development Workers received two sets of residential training, during 1989-1991, at the centre in self-identified areas that included the concept of change agent, roles, and their characteristics; programme methodology; poverty and its causes; community mobilization; and role of the facilitator (ACORD-NEBBI 1989, 1991). The Rural Development Workers have backgrounds in teaching, agriculture and forestry, accounting, and social work professions. The most important aspect of the internal training was the need to create a sense of what Stan Burkey (1993) who worked at the ACORD-NEBBI programme summarizes as the goal of a change agent, one that has implications to the design and delivery of skills training programs: 

*Go to the people; Live with them; Work with them; Start with what they have; Build on what they know; And in the end; When the work is done; The people will rejoice; We have done it ourselves!*

5.3 Training to self-selecting groups

Similar activities on training have been extended to members of the CBOs in order to improve their organizational and managerial skills. The self-identified needs that developed into modular courses are group dynamics and leadership; community mobilization and participation; commerce; book keeping; strategic planning; and financial management. And when I asked the beneficiaries of training on manure making about what they do with the training, a response was . . .

*We return home and begin to practice the knowledge or skills gained . . . Those who do not attend the training or are non-members of our group still get the knowledge from us . . . To some, we share the knowledge, and to others, they see physically what activities we are doing in our own homes. . . But we keep encouraging them to start making their own too. And the resources for making manure are available in every village in this county (Extract from programme beneficiaries group interview).*
Over the years ACORD-NEBBI expanded its training program to cover the change agent role, book-keeping, appropriate technology, artisan fishery, agro-forestry, gender sensitive planning, strategic planning, blacksmithing, evaluation, simple data collection for monitoring and auto-evaluation, financial management, fund raising, organizational and leadership skills.

The ACORD-NEBBI training officers acknowledge that building management capability is an important tool for the success of a group initiative. It is as important as capital. Management training has covered such topics as: basic book-keeping for small business ventures, conducting feasibility studies, marketing of finished products, controlling quality of what is produced, keeping adequate records of information, and planning of activities. Of equal significance is the training to improve the level of technology in use. Technologies that save time, labour, and cost; are adaptable to local conditions; use locally available inputs, and are user environmentally friendly, are promoted by the programme.

In looking at the consultative discussions that ACORD-NEBBI conducted in 1987 with community and group representatives about the objectives of the training centre, most views were in favour of developing the centre to meet individual groups' requirements through three strategies. First, by providing practical skills training. The training program was later conducted both within the programme and outside the programme area. Field visits by ACORD-NEBBI staff and beneficiaries to other parts of the country and outside the country occurred. Second, by encouraging the utilization of available information and resources as much as possible, and to diversify the production base of the groups. This entailed encouraging and promoting different income generating
activities in village communities. Third, by promoting linkages among the people through the creation of information and networking systems, including facilitating seminars and workshops; facilitating exchange visits among groups and individuals; demonstrating new ideas and innovations; and encouraging linkages with institutions like the Uganda Small Scale Industrialists Association.

To date, the training centre conducts a variety of activities, both proactive and at the request of the community-based organizations. From the summary of the rural training centre programs that occurred during the period between 1990-1993, as presented in Table 2, it can be observed that the objectives and nature of participants influence the content at every step of the training program design and location of the training delivery.

**TABLE 2: A SUMMARY OF THE TRAINING CENTRE'S PROGRAMS, 1990-93**

<table>
<thead>
<tr>
<th>PURPOSE</th>
<th>PARTICIPANTS</th>
<th>CONTENT</th>
</tr>
</thead>
</table>
| - To provide all ACORD-NEBBI staff with basic knowledge of credit management. 
- To gain knowledge and skills in leadership; community mobilization; resource mobilization; financial management. | All ACORD-NEBBI staff Parish Planning Committees | - Credit management 
- Feasibility analysis 
- Leadership skills 
- Resources mobilization 
- Financial management |
| - To enable the participants to improve their work with the community | Loan Allocation Committees | - Feasibility analysis 
- Book-keeping |
| - To acquire additional knowledge and skills in management; environment; resource mobilization; leadership skills. | Landing officials | - Management 
- Environment 
- Resource mobilization 
- Leadership |
| - To prepare the trainees for TASO training of trainers | AIDS volunteers | - Understanding the Community 
- Personality awareness 
- Peoples' roles in the community 
- What is AIDS? 
- Evaluation |
| To enable trainees to train others in helping community to respond to AIDS epidemic | AIDS volunteers trainees | - Basic facts on AIDS/ HIV 
- Prevalence and extent 
- Community Action Plan |
| To enable staff acquire additional knowledge in working with partners | ACORD-NEBBI staff | - Feasibility analysis Reporting 
- Gender Facilitation skills |
| Credit review | Loan allocation committees | Review of credit policies and roles |
| Sharing ACORD-NEBBI's experiences in credit schemes | Program managers and technical staff | - Targeting of credit 
- Credit policy/ management 
- Leadership/ group dynamics 
- Feasibility studies |


Of particular importance is the emphasis ACORD-NEBBI place on ensuring that individual training programs meet particular needs of the targeted beneficiary groups. For
instance, the programme emphasizes the training of volunteers to deliver community health education programs, the sharing of experiences between groups carrying similar activities, and on workshops geared to gender sensitivity as well as facilitation and leadership skills. Thus, it can be concluded that ACORD-NEBBI ensures the foundational training concerns for community development are addressed as they are valuable to community groups in both their self-selection group process formation and collective activities that the groups identify.

Table 3 shows a sample of training programs that were conducted between 1996-1997. The community-oriented nature of the participants' types and the frequency at which the beneficiaries attended the specific programs further illustrates the increased emphasis placed on gender as a critical factor in participation at the training programs. The total figure of 4433 females compared with 6482 men reveals a trend in the elevation of the status of women in traditionally male dominated Nebbi [Alur] society.

Table 3: Summary of Field Training Programs, 1996-97

<table>
<thead>
<tr>
<th>PARTICIPANTS</th>
<th># of Times</th>
<th>TRAINING CONTENT</th>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community representatives</td>
<td>10</td>
<td>Nutrition; Food production; Types of foods; Food preservation, Serving; Family planning; Gender awareness.</td>
<td>81</td>
<td>165</td>
</tr>
<tr>
<td>Community representatives (Farmers)</td>
<td>7</td>
<td>General crop management</td>
<td>92</td>
<td>43</td>
</tr>
<tr>
<td>Local Allocation Committees (LACs) and Group representatives</td>
<td>27</td>
<td>Credit policy; Review of the scheme, Review of the LACs.</td>
<td>232</td>
<td>163</td>
</tr>
<tr>
<td>Community representatives Parish and Zonal Planning Committees</td>
<td>75</td>
<td>Definition of community; Identification of problems; Alternative solutions; Priority setting; Planning; Implementation; Community mobilization/resources; Monitoring; Evaluation; Roles of committees.</td>
<td>294</td>
<td>831</td>
</tr>
<tr>
<td>Community and group representatives</td>
<td>55</td>
<td>Bee-keeping/ apiary management, Ceramics; Storage; Blacksmithing - heat treatment; VIP latrines; Energy serving devices.</td>
<td>390</td>
<td>175</td>
</tr>
<tr>
<td>AIDS Volunteers and community representatives</td>
<td>78</td>
<td>Facts about AIDS, Modes of Transmission; Behavioural change; Counseling skills; Protection/ prevention; Training techniques.</td>
<td>5039</td>
<td>2,757</td>
</tr>
<tr>
<td>Groups/ Association's representatives</td>
<td>47</td>
<td>Planning; Business management</td>
<td>354</td>
<td>210</td>
</tr>
<tr>
<td>TOTAL</td>
<td>299</td>
<td></td>
<td>6482</td>
<td>4344</td>
</tr>
</tbody>
</table>

Source: compiled from the field training documents, ACORD Library, 1998.
5.4 On identifying training needs

Based on document data and information provided by ACORD-NEBBI training officers interviewed, there is evidence that, in most cases, training takes place after they have conducted needs assessments with the particular group or community concerned.

The following excerpts from individual interviews point to the various ways that training needs are identified:

We visit groups, attend their meetings, carry out group analysis, conduct needs assessments, and at end of the day come up with different training needs from each of them . . . As a programme, we carry out a problem analysis in the community. And on the findings of that analysis, where there is a need for training, we then organize with the community the areas of training. And then we draw up a plan to train with specific objectives, the activities, inputs, outputs, and possible assumptions about that particular training program (Extract from community development workers individual interview).

The cassava crop, a root tuber, is a staple food in the region. Using the cassava crop as an illustration, the agro-forestry technicians attest to this fact:

When the community realize a decline in yield on a crop they have grown for many years, and their yields have reduced considerably, there grows a need to introduce a new crop variety . . . And through interaction with Namulonge Agricultural Research Station in Kampala, we later conducted an introduction of a new crop variety -- Tropical Mornihort Series -- and to this new crop variety, one area of training has been to train the farmers in the skills of multiplying the stocks . . . Because we would bring in limited stock, we provided the beneficiaries with skills and techniques for multiplying the stocks so that in subsequent years, they would keep on multiplying the stock while we would keep on monitoring (Extract from community development workers individual interviews).

There are other ways of identifying individual groups' training needs. Appendixes B, C, and D illustrate the approach applied to determine the needs of individual groups. Appendix A illustrates a needs assessment on the cassava crop. By participants checking on the score sheet how much they know of the main activities from 1-10 subject areas, the agro-forestry technicians are in a much more informed position to develop a training program that meets the specific level of the learners in a particular community. Thus, the popular program on rapid cassava stock multiplication was based on a training needs
assessment, derived through farmers' self-assessment of knowledge about cassava growing and harvest.

Appendix C concerns the leadership assessment form used by training officers to establish the level of leadership skills training required by the beneficiaries. By the applicants indicating their level of involvement in their self-selected groups, the training participants help training officers identify the elements required in the leadership skills training curriculum. This is further important to pointing at what would be the performance expectations on their respective community-based organizations' work, upon completion of the leadership training. To aid the planning process, the time of participants' availability helps to establish if the program should run continuously without breaks or as one that is spread over several weeks. The point here is to enhance participants' flexibility so that the training does not interfere with individual group work.

Appendix D illustrates the training needs assessment form for developing relevant training materials for the various courses at ACORD-NEBBI. They include appropriate village technology training, livestock management, group credit management, monitoring and evaluation, gender sensitive program planning, and book keeping.

5.5 Forms of training conducted

Gender sensitive training

ACORD-NEBBI believes that interpersonal relations, staffing structures, and policies are important ingredients to change and localization. Therefore, the implementation of a successful gender strategy involves understanding and dealing with internal constraints and workers' sensitivities about gender issues at both organizational and programming levels.
ACORD-NEBBI development programme is aimed at achieving a better and sustainable standard of living for the people covered by the programme. And the means to achieve this objective have been through the provision of knowledge and skills to the groups with the goal of increasing opportunities for community residents. The training participants have consisted of women’s groups, men’s groups, and mixed groups. The training has been applied to the various areas of activity, at the request and pace of the groups, namely, agriculture, fisheries, appropriate technology, bee-keeping, pottery, batik, agro-forestry, credit scheme, water, nutrition, community health, training, networking, net-braiding. One of the training officers had this to say:

We work according to group requests and plans... Recently we traveled and delivered bookkeeping, and later, leadership skills. Next week we will facilitate gender analysis workshops... And we continue to be asked by the groups, when are you coming to us? So we are moving at groups’ pace (Extract from community development workers individual interviews).

Gender sensitivity in program activities has been an indirect approach to sensitizing communities in the programme area. The data collected suggest that the approaches include a) the provision of appropriate information, knowledge and skills which used to be directed exclusively at men to women's groups, b) less stringent access to financial credit, thereby increasing women’s capital for large economically productive ventures, c) encouragement of women to undertake activities which used to be mainly for men (i.e. wood-lot management, bee-keeping, small business ventures), d) confidence building, encouraging women to acquire leadership confidence and abilities through training in leadership skills and encouraging their participation in decision making within local community structures, e) having mixed seminars on ownership and control of resources, and f) gender sensitization seminars at the field level.
Training of trainers

The training of trainers program is primarily aimed at providing community
development workers and members of groups and associations affiliated with ACORD-
NEBBI, the knowledge and skills for effective community development practice. This is
particularly essential in the case of continued group formation processes based on the
multiplier concept and one that draws on the experiences of other groups. Not only has it
been cost effective [as trainers are locals] but also that the trainers are known to the socio-
political and local development challenges in the programme area. In an interview with
the agro-forestry technicians, it appears the training of trainers' approach is effective,
as in their view . . .

This is appropriate for community members, whom we want to become trainers in their
respective local communities. For example, we found a group that we trained in agriculture on
rapid cassava stem multiplication. That is an income generating activity, and at the same time, a
form of human capacity building. So, we use those members to train others on how to multiply
cassava stock. So, as these beneficiaries, whom we train locally, learn all relevant knowledge and
skills associated with their respective group activities; we at the ACORD-NEBBI programme
begin to feel that our capacity building initiative is working (extract from the community
development workers individual interview).

Beneficiaries of training of trainers have included community health educators,
community development workers, and village change agents who are engaged in the
 provision of training at the grass-roots level.

On-the-job training

This program focuses on individualized training, in which trainees work along
with an experienced person and learn procedures while watching, talking with, and
helping the experienced person. To ACORD-NEBBI beneficiaries, on-the-job training
has been effective because it addresses the trainee's specific individual needs and
situations. Since it is conducted in the actual work place, on-the-job training provides
maximum realism. Moreover, the learner receives immediate feedback to redress what has just been tackled. And being adult learners, when they are positively reinforced, they gain incentive to continue performing more effectively. Beneficiaries of on-the-job training have been participants at oxen plough training, and the tools production centre.

**Organizational strengthening and institutional development of CBOs**

From the ACORD-NEBBI training officers' manuals, the term organizational strengthening and institutional development for CBOs embraces the following: training in book-keeping and credit management; gender sensitivity to promote gender balance development initiatives; participatory monitoring visits to CBOs to observe and find out progress on CBOs performance; and joint meetings of ACORD-NEBBI and CBOs to discuss cost-sharing and local NGO formation.

**Training in field research methodologies**

The training in field methodologies program began because many groups and associations lacked the confidence to carry out their own research without some training in this area. Training in this category has included workshops on participatory rural appraisal techniques, supported by fieldwork activities.

Appendices E, F, G, and H illustrate the types of training that are conducted after training needs are identified in the groups. Appendix E -- Book keeping training -- is a common training activity because all community based organizations are engaged in income generating activities and therefore handling large volumes of cash is a common practice. During my group interviews, one prominent fact that featured was that most of the adults were elected as treasurers of their groups primarily due to their trustworthiness, and not based on any accounting background. This lack of basic book keeping can be
observed in the way critical distortion of revenues and expenses, or interest on loans lent to members, are entered in the books of accounts. Although it is the group treasurer who needs the training the most, other executive members also must understand the financial summaries that are discussed at various meetings.

Training in conducting feasibility studies has also been accessed by a majority of the groups because every group needs to identify and assess the social and economic viability of their income generating activities. ACORD-NEBBI believes that equipping executive members of the groups with basic knowledge for assessing viability of income generating undertakings is an important component of the capacity building strategy.

Appendices G, H, and I are training elements for the Trainer of Community Worker program. The three Appendices illustrate the contents, behaviour and attitudes, as well as teaching skills that the trainer should learn for training further volunteers. The three checklists are utilized in the trainer of community workers' program for community health education outreach. This also demonstrates that ACORD-NEBBI programme is not only preoccupied with diversification of income generating activities but also community health education.

The efforts to raise community awareness by ACORD-NEBBI programme on certain pressing local issues that are beyond the control of community-based organizations are better addressed by the participation of all stakeholders at a gathering such as seminars. Appendix J illustrates the approach, which has been pursued to effectively deal with environmental protection, education and awareness raising in the programme area.
Appendix J shows how some learning activities can be shared by a wide spectrum of people. In this case using the seminar as a method, the key people in the programme area met for one day to engage participants in critical thinking and consciousness raising about the need for environmental protection and required action necessary to ensure the preservation and resource conservation at the community level. Identifying community local bylaws on environmental protection (especially bush burning) and drawing up action plans for the implementation of the local bylaws on bush burning in the community were the priorities in this particular seminar.

Thus from the group activities, interviews, and documentation reviewed, ACORD-NEBBI preoccupation with knowledge and skills essential to the predominant forms of economic activity has been at the fore front of the programme. This is evident in the organizational strengthening and institutional development of groups that emerged. Of specific importance has been the delivery of training and book keeping, gender sensitive planning and evaluation and monitoring training as a foundation to strengthening groups.

A summary of the forms of education and training programs

ACORD-NEBBI education and training programs consists of three major forms: informational, instructional, and participatory.

Informational training refers to the transfer of information from a source, such as an individual or a resource like a film, to the trainee. They include brief lectures for conveying new information to groups as in participatory rural appraisal techniques; reading materials prepared for the participants for use during and after training programs; and field visits during which participants are exposed to different ways of doing things by
more experienced, effective groups. The following responses from training officers is illustrative:

There are different situations to which we use different learning methods. For example, Lectures when we are tackling a topic not every person is familiar with . . . Group discussions to involve learners into providing their views, especially in sharing experiences on a subject . . . Brain storming to tackle often sensitive issues, for example, impotence . . . Through exchange and field visits, groups are exposed to different ways of doing things and the achievements of more experienced and confident individuals or groups (extract from community development workers individual interviews).

Instructional training concerns the application of skills, and in ACORD-NEBBI case, it takes the form of on-the-job training. Applications in this category include demonstrations and practices where groups who have comprehensive knowledge on the subject demonstrate their skills to others that observe what is being done. The procedure is reinforced by experienced groups who then coach the trainees in correct procedures throughout the practice, until it is perfected and the learner has mastered the procedure. In a group interview with programme beneficiaries, typical activities cited were:

Popular oxen training, and training in appropriate technology hand-tools production at the tools production centre (extract from program beneficiaries group interviews).

Participatory training, which is at the heart of experience-based learning, draws on the problem solving resources of a number of people. At the ACORD-NEBBI programme, participatory training includes group discussion techniques -- at which several members and organizations affiliated to the ACORD-NEBBI programme come together to share information and opinions, analyze problems and find appropriate solutions to common problems -- and role plays, assist learners in integrating content, by acting out the situation under discussion. Further explanations by the training officers validate the significance of participatory training, in this case, role-play:

Role play is especially effective in leadership skills training because the participants become aware of the issue considering most of the beneficiaries never attended formal education . . . Yet it is these types of individuals who have great opportunities for leadership positions in both
group and public situations. With Role play, participants get more involved as they easily follow the topic (Extract from community development workers individual interview).

Role plays is a preferred method with groups because the study participants revealed that it helps learners make use of real-life experiences, provides immediate feedback, allows them and the others to rehearse and share their feelings on the newly gained skills in a safe and controlled environment. Also, games and simulations are the other preferred techniques because they are "next best" to real-life experiences for the learners. By allowing the learners to generate solutions to a scenario, valuable lessons about issues get the full and undivided attention of the learner. Audio-visual aids combined with participation is also popularly applied because, to the trainers, the more their senses that are involved in the learning experience, the more quickly such information gets integrated by the learner.

Based on the presentation above and successive interviews conducted with the training officers, Table 4 presents a summary of the training methods used including why training officers use the method and associated potential weaknesses.

A review of the various knowledge and skills training manuals at the ACORD-NEBBI programme indicate that the training officers have adopted many of the elements of program planning consistent with western literature (Beal et al, 1966; Boone, 1985; Boyle, 1981; Freire, 1972; Houle, 1980, 1996; Knowles, 1982; Nadler, 1982; Sork & Caffarella, 1989). For example, there are steps for designing training programs, learning objectives have to be clearly stated, training objectives should address certain key pointers, and behavioural outcomes need to consider certain specific conditions.

The training officers had this to say:
Training has got its steps . . . First, we identify the true picture of a situation through a needs assessment to confirm what knowledge and skills gaps require addressing . . . It is from this identification that we proceed with the approach on how to do the training (Extract from community development workers individual interviews).

Indeed, in the above program planning literature, the steps used in designing training programs include: deciding on the purpose of program, setting objectives,

**TABLE 4: A SUMMARY OF ACORD-NEBBI TRAINING METHODS**

<table>
<thead>
<tr>
<th>Method</th>
<th>Overview of procedures</th>
<th>Why Training Officers use the method</th>
<th>Potential Weaknesses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecture</td>
<td>One person does most of the talking; may use handouts, visual aids, questions/answers to supplement lecture</td>
<td>less time required for the trainer preparation than other methods; provides more information quickly when retention of details is not important</td>
<td>Does not actively involve trainees in training process; trainees forget much information when it is only presented orally.</td>
</tr>
<tr>
<td>Demonstration</td>
<td>Effective for basic skills training. Trainer shows trainees how to perform a task or conduct a procedure; can include opportunity for trainees to perform the task(s) being demonstrated</td>
<td>Emphasizes trainee involvement; several senses can be involved.</td>
<td>Requires more preparation time, planning, and attention to detail.</td>
</tr>
<tr>
<td>Seminar</td>
<td>Effective for experienced trainees; offers possibility to use several group methods (lectures, discussions, workshops) which require group participation.</td>
<td>Group members are involved in the training; can use many group methods (role-playing, case study) as part of the seminar activity.</td>
<td>Planning is time consuming; trainer(s) must have skill in conducting a seminar; much time is required for training experience.</td>
</tr>
<tr>
<td>Workshops</td>
<td>Effective problem solving approaches; group approach to considering a specific problem or issue and to reaching a solution to a problem.</td>
<td>Much trainee participation; obtains trainee consensus; allow the use of several methods (lecture, seminars) to keep sessions interesting.</td>
<td>Group may be hard to control; group opinions generated at the conference may differ from the other stakeholders of the issue being confronted.</td>
</tr>
<tr>
<td>Role Plays</td>
<td>Effective for interpersonal communications and relations. Trainees pretend to be selected people in specific situations and have an opportunity to experiment with different approaches to dealing with the situation.</td>
<td>Trainees can learn of certain possible behaviours/procedures/reactions during the learning process; skills in dealing with people can be practiced; alternative approaches can be analyzed and considered.</td>
<td>Much time is spent getting points across; trainers must be skillful and creative in helping the participants learn or draw lessons from the situation.</td>
</tr>
<tr>
<td>Simulations</td>
<td>Effective for skill development. Trainees imitate actions required on the task.</td>
<td>Training becomes &quot;real,&quot; trainees are actively involved in the learning process; training has direct applicability to tasks that would be performed in the post-training period.</td>
<td>Simulations are time-consuming; require a skillful and creative trainer.</td>
</tr>
<tr>
<td>Field work/projects</td>
<td>Effective for teaching situational analysis. The work is a description of a real or imagined situation, which contains information that trainees can use to analyze what has occurred and why.</td>
<td>Can present a real-life situation, which enables trainees to consider what they would do; can be used to teach a wide variety of skills in which application of information is important</td>
<td>Field work is difficult to write and time consuming to discuss; the trainer must be creative and skillful in leading discussions, making points, and keeping trainees on the track.</td>
</tr>
</tbody>
</table>

Source: ACORD-NEBBI Community Development Workers, individual interviews and notes (1998).

collecting the content of the program, grouping the content, which relate to each other into model, placing the models into logical sequence, deciding on appropriate learning methods, and deciding on how the program will be implemented.
From both the interviews and documentation, ACORD-NEBBI training officers consider set learning objectives useful because they believe trainees learn better when they know in advance what it is that they are expected to learn; facilitation of feedback is enhanced since trainees find it easier to assess their own progress; they provide trainees with greater control over their own progress; trainers "teach" better when they are "forced" to think out in advance what it is they are trying to achieve; they create a better "fit" and "match" between course content and course methods; and they promote better utilization of teaching time, as the trainer knows exactly what he or she is trying to do/achieve during the process.

In writing the training objectives, ACORD-NEBBI training manual emphasizes identification of expected behaviour by name and specifying the kind of behaviour accepted as evidence that the learner has met the objectives. Also spelt out is the need to define desired behaviour further, by describing the important conditions under which the behaviour is to occur. Also, established in the plan are descriptions of specific criteria for acceptable performance (i.e., how well the participant should perform in order to be considered effective). And finally, in the training manual, the process of writing behavioural learning objectives involves consideration of the behaviour desired, a description of the situation in which the behaviour is to be observed, and the content to which the behaviour is to be exhibited (The ACORD-NEBBI Training Manual, 1992).

5.6 Training program planning and implementation cycles

Based on the documentation, ACORD-NEBBI education and training program applies a four-level training approach: preparing for the training; conducting the training; coaching trial performances; and following through. This approach is
consistent with existing works found in the international literature on multi-purpose and
generic educational program planning models. In this section I discuss the four-level
training approach.

**On preparing for the training**

Although the community development workers and change agents know that they
have done the same training over and over, ACORD-NEBBI programme insists that
instructors develop written formats to guide training delivery. This insistence could be
attributed to creating a consistent, structured and focused training process. From the
ACORD-NEBBI instructors' perspectives, the requirement covers the following six
major areas.

The first part concerns *writing the training objective (s)*. Training objectives help
describe what learners should know or be able to do upon completion of the program. At
the end of the training session, the learners should be able to demonstrate each task,
which should be listed in the expectations of the particular subject being taught. In this
regard, an example of one training objective for a program whose participants were
members of newly established credit groups reads:

> At the end of the training, participants will be able to state the importance of feasibility studies,
mention all the components of feasibility studies, and define and discuss each component of
feasibility studies.

The second part focuses on *developing program plans*. A written step-by-step
session plan outlining tasks which participants will learn, helps guide the training from
extreme deviations from the original objectives. The program plan draws heavily from the
performance standards expected of the tasks that are undertaken in the field, as well as the
ability of the learners to draw on their personal experiences.
The third part involves deciding on the relevant training methods. At this stage, particular attention is placed on methods, which are appropriate in meeting and enhancing a training objective. Where possible, opportunities that allow a demonstration of the tasks and provide step-by-step visual aids are considered at this stage. This is in part based on the fact that the more you involve a learner’s five senses -- hearing, sight, touch, taste, and smell -- the more effective the understanding and long-lasting memory of the knowledge, skills and experiences that would have been gained.

The fourth part covers establishing a timetable for the training. Determining how long each training session will take is crucial because all associations and groups affiliated to ACORD-NEBBI are engaged in different socio-economic activities that have varied peak periods. For example, the peak season for fishing activity is August, and the busiest season for groups engaged in produce marketing is during the harvests of cash crops (cotton) and food crops (millet, sorghum, and corn) between November to January. Therefore, scheduling training sessions for a time that does not interfere with personal engagements of both the instructor and the training beneficiaries is important. For this reason, training sessions are usually scheduled to coincide with periods of low activity amongst associations and groups.

The fifth issue concerns selection of the training site. A very effective way is to conduct the training at the work station (s) in order that every learner gains practical experience and understands the procedure being learnt. Fortunately, ACORD-NEBBI has managed to develop a training centre at which all its training programs are conducted. The only training events that are conducted outside the centre include the oxen transporter training and on-the-job training at the hand-tools production centre.
The sixth factor relates to *assembly of training materials and equipment*. Setting up all materials and necessary equipment that would be required in the training, as well as those that may be required, in case plans change, before beginning the session, is crucial.

In conclusion, to the community development workers and the change agents, it is the preparation stage of the training process that requires a clear and committed focus on which the rest of the remaining three levels are built. The next section deals with how ACORD-NEBBI instructors conduct their training programs.

**On conducting the training**

This stage concerns *preparing the participants*. Explaining the session’s training objectives is crucial because it focuses both the learners and the process that follows. The explanation is significant for the fact that, at times, adult learners examine *what is in it for them*, before ever motivating themselves to engage in the learning process. Therefore, it is important to explain why the training is important, how it relates to what they are doing in their lives, and to the association or group, and how the learners will benefit from it.

Thus, spending as much time on the "why" as on the "how" is important. Furthermore, it is important to always indicate to the learners exactly what to expect of an instructor. This helps to explain the degree to which the instructor is more of a *facilitator*, rather than a *director*, hence achieving the point of learner-driven training.

Related to the issue of conducting training is *demonstrating the procedures that depend on the task at hand*. The training participants interviewed revealed that it is very useful for the instructors to not only explain issues theoretically, but also to demonstrate them in actual field situations. Beneficiaries of ACORD-NEBBI training programs indicated that they understand and remember more if they can view the procedures that
are accompanied by the sharing of experiences related to the subject. Thus, encouragement of learners to ask questions, whenever they require clarification, and to share some of their experiences relating to the subject at hand, proves useful to the entire group.

Another fact that features in this section is the need to minimize the use of jargon. From the participants who attended ACORD-NEBBI training programs before, and who were interviewed, the use of words that learners who know what they do in the field without knowing what their technical names are, tend to undermine their learning curiosity. The study participants argue that they can pick up jargon and terminology later as they become more familiar with the new knowledge and skills. Thus, if during the training process an instructor uses words or terms that are less familiar to learners, it is useful, the study participants argue, to have a list of such words along with their definitions in lay person’s terms. To the participants in this study, this is the most important part of the learning process.

Most past beneficiaries of ACORD-NEBBI training indicated that the use of jargon and unfamiliar terminology is intimidating. Training should assume the role of demystifying learning, which is traditionally associated with the brightest and the young. A common example cited in this respect was the most motivational training program on participatory rural appraisal techniques and the application to local Nebbi situations. The community associations and groups formed have as their primary goal the betterment of their quality of life through increased choices. In an effort to achieve this goal, the training process should enhance, rather than inhibit adult learning process, and if less jargon and terminology can do it, so much the better.
One commonly overlooked issue in the training programme is the effort for instructors to take adequate time. Participants in the study revealed that it is important to keep in mind that learners may be hearing or seeing certain things for the first time. Therefore, going through the training slowly and carefully is helpful. In addition, explaining and demonstrating each aspect of every step enhances understanding and memory. Being patient when learners do not understand each step immediately and want repetition is equally important in the learning process. In a nutshell, gear the training to the learners’ pace.

Lastly, it is important to repeat the sequence of any procedure that is covered during the training session. Going over the entire procedure or step two or more times as may be required enhances a thorough understanding of the process. When demonstrating a procedure the next time around, it is valuable to ask learners questions and invite their involvement to check their comprehension.

**On coaching trial performance**

When learners understand the subject well enough to perform the procedure(s) effectively, asking them to demonstrate and explain the subject or procedure is the next appropriate and important step. This practice allows the instructor to check the trainees’ comprehension. It also helps the learners develop the right procedure. Through coaching, instructors help learners focus on a procedure and task to a job with knowledge, skills and confidence. This is the commonly applied procedure in the on-the-job training at ACORD-NEBBI oxen and hand-tools production training. Moreover, to praise learners immediately when they perform properly, and correct them when they do not perform
effectively by reviewing the proper procedures, all help reinforce the effectiveness of the knowledge and skills being introduced.

**On follow-through**

After the initial training period is completed, it is important to follow through to make sure that employees perform effectively. It is not ACORD-NEBBI’s practice to do performance evaluation until the learners have practiced in the field for an extended period of time. They do this through community development workers, who undertake field visits to communities, to observe how former training participants perform in conducting the affairs of their associations or groups. From the field visits and activities of community development workers, it is clear that the training participants are accountable for translating their acquired knowledge and skills to the community. ACORD-NEBBI’s activities, which relate to follow-through, consist of coaching, reinforcement and feedback.

One of the follow-through approaches applied is the *coach a few tasks each day* technique. This is common in the oxenization and hand-tools production training, and the knowledge and skills relating to association and group process management techniques. The approach is based on the reality of the village learner’s situation. Specifically, it is difficult for learners to absorb more than a specific amount of new information at each training session. Therefore, limiting information to what learners can reasonably understand and remember in a single session is very significant. It is important to allow enough time for practice. As well, covering additional information in subsequent sessions until learners have learned all of the procedures or responsibilities is crucial.
Another approach, which is commonly applied in ACORD-NEBBI follow-through process, is the *continued positive reinforcement* technique. The provision of learners with positive reinforcement, when they perform well, during and after training for the most part helps them retain what they have learned. It is particularly useful in the oxenization and hand-tools production training. When learners do not meet the set expectations, for various reasons, a favourable correction attitude to redress the issue is more effective. It is more important if the correction process involves explanations of why the participant should have done it the other way. This has a lasting effect on the less preferred performances or procedures, and leads to a retention of the preferred way. Thus, the *feel good* positive approach helps improve the learners' performances including the enhancement of their retention of positive attitudes.

The next commonly applied method is *provision of constant feedback*. This is made possible at both the residential and field training programs by the follow-through approach. First, ACORD-NEBBI community development workers live, and are located in the respective communities in which they work. Their ready availability ensures no problems take long to identify and solve. Their presence in the community makes it possible to monitor the performance of beneficiaries of the various training programs. The close proximity factor encourages learners to ask questions or seek clarification about tasks they are learning to do including a face-to-face discussion of ways the learners can implement to improve their performance.

Another commonly applied approach is that of *obtaining participants’ feedback*. This could be described as the process of evaluating the learners’ progress long after attending the training program. ACORD-NEBBI periodically seeks
opinions from former participants of its training programs in order to identify and establish any element that requires improvement. This approach is realistic because most often, the feedback which participants provide immediately following the completion of training bears little significance to their practical experience. However, to allow past participants to assess the knowledge and skills gained during the training, long after they have gained opportunities, is a practical way to meaningfully evaluate the move toward localization and change. In this respect, the questions commonly asked by training officers include:

Do you believe the training was beneficial to your current work? what part was most helpful?; how could we improve the program?; who were your instructors?; how were they helpful?; how could they have been more helpful?; what is your opinion of the training program?; on a scale of 1 (low) to 10 (high), how would you rate the training program you attended?; do you have any additional comments to make about your training? (ACORD-NEBBI Training Manual, 1997, p.23)

Table 5 summarizes the key pointers considered in the training delivery process:

<table>
<thead>
<tr>
<th>TABLE 5: A Summary of ACORD-NEBBI Four Level Training Process</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>LEVEL 1: PREPARE TO TRAIN</strong></td>
</tr>
<tr>
<td>WRITE</td>
</tr>
<tr>
<td>DEVELOP</td>
</tr>
<tr>
<td>DECIDE</td>
</tr>
<tr>
<td>ESTABLISH</td>
</tr>
<tr>
<td>SELECT</td>
</tr>
<tr>
<td>ASSEMBLE</td>
</tr>
<tr>
<td>SET-UP</td>
</tr>
<tr>
<td><strong>LEVEL 2: CONDUCT THE TRAINING</strong></td>
</tr>
<tr>
<td>PREPARE</td>
</tr>
<tr>
<td>BEGIN</td>
</tr>
<tr>
<td>DEMONSTRATE</td>
</tr>
<tr>
<td>AVOID</td>
</tr>
<tr>
<td>TAKE</td>
</tr>
<tr>
<td>REPEAT</td>
</tr>
<tr>
<td><strong>LEVEL 3: COACH TRIAL PERFORMANCES</strong></td>
</tr>
<tr>
<td>ALLOW</td>
</tr>
<tr>
<td>COACH</td>
</tr>
<tr>
<td><strong>LEVEL 4: FOLLOW THROUGH</strong></td>
</tr>
<tr>
<td>COACH</td>
</tr>
<tr>
<td>CONTINUE</td>
</tr>
<tr>
<td>PROVIDE</td>
</tr>
<tr>
<td>EVALUATE</td>
</tr>
<tr>
<td>OBTAIN</td>
</tr>
</tbody>
</table>
5.7 Limitations to objectives-based instructional planning

The previous section has elaborated on ACORD-NEBBI’s four-level approach applied in preparing to train, conducting the training, coaching the trial performance, and follow through. These training levels are consistent with objectives-based instructional planning. Although the ACORD-NEBBI training Rural Development Workers interviewed do not question the limitation of objectives-based instructional planning to curriculum development, the activities of the groups as outlined in Table 6 below point to the practical problems associated with this approach.

<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>J</th>
<th>F</th>
<th>M</th>
<th>A</th>
<th>M</th>
<th>J</th>
<th>J</th>
<th>A</th>
<th>S</th>
<th>O</th>
<th>N</th>
<th>D</th>
<th>Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1. Following their rules and regulations set</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>members</td>
</tr>
<tr>
<td>1.2 Training workshops on Participatory Monitoring and Evaluation.</td>
<td>x</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members &amp; ACORD-NEBBI</td>
</tr>
<tr>
<td>2.1 Organizing seminars on positive living, care and support to AIDS affected people.</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>3.1 (a) Training on identification of local tree species.</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>(b) Training on the preparation and application of identified tree species.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1. Training workshops on credit management.</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>4.2 Training workshops on business mgt.</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>4.3 Contribution of monthly deposits.</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>members &amp; ACORD-NEBBI</td>
</tr>
<tr>
<td>4.4 Giving loans to members</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>5.1. Training workshop in leadership skills</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>6.1 Exchange visits with selected CBOs.</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>6.2 Networking with relevant development actors.</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>6.3 Training workshop on project planning</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>7.1 Training workshop on the agronomy of selected crops.</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>7.2 Training workshop on tree planting</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>8.1 Workshop on gender responsive planning</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.2 Workshop on legal education</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.1 Collection of building materials</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
<tr>
<td>9.2 Construction of the storage house</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>members and ACORD-NEBBI</td>
</tr>
</tbody>
</table>
The issue of representation of beneficiary's interests in instructional planning practice has received great attention recently. It is generally held that where an educational program is causally connected to the interests of the targeted beneficiaries then who designs such programs as well as who are involved in the process really matter. Table 6 highlights the activities that the ACORD-NEBBI beneficiary group set to accomplish and where the Rural Development Workers assist the group to develop a much clearer calendar of activities. While the intention of the Rural Development Workers (who are mandated by ACORD-NEBBI) are to help groups achieve their goals, it is crucial that the beneficiary groups are involved in both the planning for planning and the actual planning process of the training that is required. From information gathered during the fieldwork, it is clear that the training beneficiaries are engaged at the needs assessment level, and thereafter, the Rural Development Workers design the programs required, based on the literature on learning without directly engaging the groups in the entire process. Indeed, the beneficiaries also agree that they attend the various training programs when they realize they need them and that they make sure it directly assists them in better performance of their tasks. The most prominent being participatory approaches to community development. However, Rural Development Workers still take a greater portion of the instructional roles including deciding on what is included and excluded in the actual training process (See Table 4). While this poses a challenge to the outcome of the learning process, that fact is that most beneficiary groups are less educated and hence not able to make sense of any substantive planning that can achieve such positive outcomes for themselves. Thus the Rural Development Workers have to perform three
duties: serve as program planners, facilitators, and assume the position of beneficiaries. It is from this perspective that Cervero and Wilson (1994, p.144) highlight three concerns:

Three central issues that are continually decided in planning are who actually represents the learner, when they are to be involved, and in what judgements they are involved . . . [The three issues] are continually played out in relation to each other as a program is constructed. First, the various potential representative sample of actual learners . . . Second, learners could be involved in planning from the earliest stages . . . [including] planning that occurs before the program [in addition to the one] which occurs during the program . . . Finally, learners could also be involved in all the judgements from which a program is constructed . . . Grouped into four areas-purpose, audience, content, and format.

5.8 ACORD-NEBBI training programs and the principles of adult learning

This section analyzes the ways adults learn. Considering that ACORD-NEBBI training participants are adults, in order to inform the effectiveness of educational program planning directed at adults, a critical understanding of the fundamentals of adult learning is imperative. As reviewed in chapter two, with its roots in social action and resistance to oppressive authority, adult education has contributed immensely to development processes through consciousness-raising. The application of the work by Freire (1972) in Tanzania, Guinea-Bissau, and Brazil attest to this contribution. Over time, the traditional view of education for development and domestication has shifted fundamentally toward a perspective that embraces education for social change, and one that involves reflection of people's own experiences within the changing political, economic, and social structures (Bonson, 1990). ACORD's approach to community development for change and localization is evidence of this fundamental shift in development thinking. And from a training officer who was a respondent in this study:

When training, we know that we are not training primary pupils that 2+2 = 4 (Extract from the program coordinator individual interview)
Adult learning can be defined by its unique characteristics that are inherent in its approach. This study has provided the opportunity to inform theory and practice using the field data. Having observed the adult nature of training at ACORD-NEBBI programme and based on the review of literature on the principles of adult learning, the following is a synthesis of seven commonly held and articulated assumptions regarding the practice (Cross, 1982; Freire, 1972; Houle, 1996; Jarvis, 1987; Kidd, 1977; Knowles, 1982; Lovett, 1980; Lynch, 1977; Ottoson, 1994; 1995; Thompson, 1980).

First the desire to learn. Adults learn effectively when they are strongly motivated to do so, when they want to acquire additional knowledge or new skills. This means that they must be ready and willing to learn. This is a view shared by a training officer who was a respondent in this study:

As time passes-by, there are new techniques that come around, for example what they call Rapid Cassava Stem Multiplication (RCSM). So there was a need that we train, in order to transfer the knowledge and skills to local farmers more effectively (Extract from community development workers individual interviews).

Second, the immediacy of applying new knowledge. Adults learn quickly when they need to learn. In addition, they learn best when they think they will gain immediate benefits and make prompt use of newly acquired knowledge or skills. Adult learners prefer direct, brief explanation without unnecessary background or unusable information. They want the instructor to tell them precisely what to do, how and why it should be done, and what makes the issue work. If adults think that training is not applicable or does not meet their needs, they will most probably tune out, if they do not drop out entirely. To a learner, the above view can be interpreted as what is in it for me? ACORD-
NEBBI training program addresses this issue by offering on demand training at the request and pace of the learners.

Third, learning by doing. Adults learn best when they actively participate in learning. Adults retain more knowledge and information when they practice and use new skills immediately. They learn best by practicing the skills themselves, rather than watching a demonstration or simply listening to a series of lectures. The ACORD-NEBBI programme applies this principle to oxen training, hand-tools production apprenticeship, and in ceramics skills training.

Fourth, a realistic focus. Adult learning is enhanced when it is based on real problems, not imagined ones. The importance of realism in adult learning is very significant. Many adults resist working on a problem, which is obviously developed solely for training purposes. If a problem seems unrealistic, adult learners might assume that the trainer invented it, and that it would not occur in the real world. This is a view shared by a training officer who was a respondent in this study:

We visit the CBOs . . . attend their group meetings, carry group analysis, even needs assessment, and at the end of the day develop different training needs for each of them (Extract from community development workers individual interviews).

Indeed, ACORD-NEBBI tailored training approach (i.e., the provision of training at the pace and request of the community-based organizations) provides the realism to both the training and the beneficiaries.

Fifth, relating learning to lived experience. Adult learning must be related to, and integrated with, knowledge and skills gained through a lifetime of learning. Adults will probably reject information that does not fit in with what they already know or think they know. In fact, adults’ past experiences may prevent them from absorbing new information
or even from perceiving it accurately. One of the training officers in the study had this to say:

I have been a teacher for a long time... You see, as a person grows up there are certain things one goes through - challenges, achievements, painful experiences, missed or untapped opportunities... We the development workers have to make ways to bring these experiences to light... And we do so by brainstorming, questioning, discussions with village communities... Through these approaches we can find out what skills we need to share with them... So they tell you where their strengths, opportunities, challenges are. You don't impose anything on them because that won't work (Extract from community development workers individual interview).

This means that trainers must give participants every opportunity to become actively involved, to interrupt, ask questions, share their experiences or concerns, or even disagreements. This way, the trainer may grow to understand the trainees' experiences and attitudes. This may help the trainer to present new information in a way that acknowledges the adults' experience, thus making them more receptive to training.

Sixth, an informal environment. Adults learn best if the training environment is relaxed and informal. It is best to present the material in a conversational way, while frequently asking for reactions from the participants. Grouping the participants in clusters of three to five instead of the traditional classroom-seating pattern adds to informality and encourages interaction. Adults will resist training, if the trainer treats them like children or tries to "manage" the classroom.

The ACORD-NEBBI experience indicates that both residential (at the training centre) and field training (at the parishes, and locations of the groups requesting the training) were conducted. More importantly, ACORD-NEBBI training beneficiaries are key in the process of planning and delivering the training sessions. Indeed, training organizers can have a more effective, pleasant training experience if they approach
training participants as learners with rich and valuable experience on which to build further knowledge.

Seventh, guidance not grades. Because they are often out of school for some time, adults may be unsure about their learning abilities. If their efforts are evaluated with tests and grades, adults may retreat from the learning experience rather than risk being humiliated with a poor grade. However, adult learners want to know how they are progressing and whether they are learning and performing correctly. Adults demand a lot of themselves; they lose patience and become discouraged when they make mistakes.

Summary

This chapter has presented an analysis of the various training activities managed by the ACORD-NEBBI community development programme where the case study occurred. Also presented is the approach to identifying training needs which training officers achieve by both attending group meetings and administering needs assessment forms. The chapter also highlights residential and field-training activities, including on-the-job training, gender-sensitive-training, as well as organizational strengthening and institutional development training-related programs. Covered in depth in this chapter is the four-level training process that is consistent with western literature on preparing to train, conducting the training, coach trial performances, and follow through. Limitations to the objectives-based instructional planning is also presented as a caution to ensuring that program planners consider such shortcomings when planning for the less educated, marginalized segments in a community.

This chapter has provided a descriptive analysis to the ACORD-NEBBI education and training programs. By examining what the methods and content of specific ACORD-
NEBBI community development curricula reveal about the principles on which the programs are based, the descriptive analysis sets the stage for responding to the first research question pursued in chapter six that follows. Specifically, the descriptive analysis of ACORD-NEBBI’s methods and content of specific community development curricula reveals the following eight conclusions:

First, training is particularly important to organizations and people who are in situations that are very dynamic, and for people who have limited time to spend in a learning environment. In the ACORD-NEBBI case, change agents are at the "front-line" of facilitating change. To the participants, the variety of training approaches, not only enhances the learning experience, but also, demystifies the cult of an expert, which is perpetuated through lectures and studies by academic authorities. Training teaches people to ask important questions, get pertinent information, and make responsible, immediate decisions.

Second, education and training are two separate activities, with very different methods and results. While education has as its primary goal wisdom or ultimate knowledge, and that wisdom or knowledge is for its own sake and not for what it enables its owner to do, be, or become, training which is the dominant mode at ACORD-NEBBI programme, is specifically related to what a person can do from a practical perspective.

Third, training, not education, is essential to the kinds of immediate behaviour changes necessary to make a group functional with determined organizational work objectives. The change agents and community development workers, as facilitators of the programme for change and localization, have to facilitate the creation of group formation, introduce techniques and procedures to ensure their effective functioning, so as to sustain
themselves in the long run. Indeed, the village communities need immediate development to improve their lives, both as a collective and individuals.

Fourth, training is best when it is experiential, participatory, and adapted to trainees' previous experience, learning style, and a favourable language as a medium of instruction. As past participants of the training program attested, not only did the training utilize their own communities' situations as a method to introduce the concepts, knowledge, and analytical skills, but also used their collective personal experience to reflect on the root causes of the problems being faced, and from which options for change evolved.

Fifth, training is most effective and long-lasting when it is related directly to the tasks to be performed, and timed so that these tasks are the direct result of the training and can be seen as immediate successful performances by those being trained. Learning is enhanced when the behaviours and skills being learned are applied and reinforced.

Sixth, training is most effective when trainees help to shape the training agenda and format, negotiate objectives and methods with the trainer, give the trainer permission to carry out a learning engagement, constantly check their learning against the objectives, identify what they have learned as they go, negotiate training methods as the training proceeds, and evaluate both their own participants and the trainer's performance. The ACORD-NEBBI experience indicates that the training was delivered at the request and pace of the individual groups and associations.

Seventh, learning is effective when the learning situation best approximates the situation in which the learning will be used. Trainees learn to be effective practitioners by successfully going through those processes, which are identified with effectiveness, and
by going through them in the course of real, not simulated learning. Practitioners do not
learn to be effective participants by listening to lectures on decision making or policy
making.

Eighth, every training encounter is a learning experience. The nature and the
quality of the learning both depend upon how that experience is integrated within what
the learner had identified as useful.

The next chapter addresses the first research question: to what extent and in what
ways are the seven normative characteristics of community development, as found in the
literature, reflected in ACORD-NEBBI education and training programs? This question
concerns how the education and training component of the ACORD-NEBBI programme
reflects the seven normative characteristics of community development (i.e., self-reliance,
human capacity building, community empowerment, endogenous development,
community participation, local control and management, and diversity).
CHAPTER VI: THE NORMATIVE CHARACTERISTICS OF COMMUNITY DEVELOPMENT: AN ANALYSIS

In this chapter I provide a response to the first research question by presenting an analysis of to what extent and in what ways are the normative characteristics of community development, as advanced in the literature, reflected in ACORD-NEBBI education and training programs? The seven normative characteristics are self-reliance, capacity building, community empowerment, endogenous development, community participation, local community control and management, and diversity. This analysis is significant because, initially, ACORD-NEBBI programme . . .

Aimed at development . . . of the analytical skills and conceptual tools required for development planning and . . . management so that, when the programme localized and technical support is withdrawn, essential skills to enable the groups to continue development action will remain. (ACORD Programme Direction, 1985, p.4)

In his book, Developing your community-based organization, Mico (1980) asserts that there are different ways of analyzing an organization. That . . .

Some look at the way it is organized; some look at its work and its goals; some look at its problems; psychologists tend to look at relationships between people; sociologists at structures and rules that govern group behaviour; political scientists, at issues of power. (p.34)

In this particular case, the analysis is on how the ACORD-NEBBI education and training programs prepare the community groups that have emerged to reflect the normative characteristics of community development in their efforts to achieve equitable, self-reliant, and sustainable development.

This section presents the analysis in the following format: a brief description of each of the seven normative characteristics of community development, as identified through the literature review in chapter two, is first presented, followed by identification
of specific ways by which both the ACORD-NEBBI education and training programs and
the beneficiary groups have reflected each normative characteristic.

6.1 Self-reliance

Community development initiatives rely on the capacity and efforts of relevant
local people from within the community to identify needs, define problems, plan and
execute appropriate course of action, with the ultimate aim of establishing local
leadership and a reduced dependency on the outside e.g. institutional support. This is a
view is reflected by ACORD . . .

We had progressed from a comparatively comfortable routine of promoting group formation and
savings mobilization to attempting to respond to a broad range of needs and the more practical
demands of promoting income generation in a resource-starved, skills-starved and information-

The ACORD-NEBBI programme coordinator also emphasizes self-reliance:

We should always co-operate and make use of each other to build this programme with local
communities into a truly local organization . . . Capable of carrying out their own development
activities towards their desired destiny. (Extract from program coordinator, speech, December
30th, 1994, p.1)

The strive for self-reliance is further emphasized by the gender officer:

Our initial methodology has been to make a person self-reliant . . . Organizations run by
missionaries in this area, gave a lot of things to the local people here . . . For us in ACORD-
NEBBI, we stood firm and said NO. Later on NGOs that operated on the missionary approach
realized that there was a need to eliminate the element of dependency. And that is what ACORD-
NEBBI has focused on all along (Extract from programme coordinator individual interview).

Self-reliance is evident in the fishery program, notably, in the presence of fishing
CBOs providing fishing gear for their members and community at affordable prices;
increase in the number of improved [Altona] smoking kilns that has resulted into
improved quality and life span of processed fish; and improved drying racks and hygiene
at the landing centres as opposed to the drying of fish on thatched grass.
In the micro-credit program, the creation of credit and business mindedness in the CBOs and within the community, evident through the existence of strong savings and credit CBOs managing their own savings mobilization and credit schemes for their members has reinforced the fundamental principle of self-reliance.

The presence of CBOs undertaking agro-forestry and sustainable agricultural practices is evident through knowledge and skills in improved agriculture and woodlot management practices within the CBOs and individuals. For instance, particular CBOs are engaged in diverse activities that include animal husbandry, manure and compost making. There is presence of propagated improved planting materials (rapid cassava multiplication) and other improved seeds by the farmers for the rapid multiplication and improvement of yields for food security. Manifestation of a move to self-reliance is observed through the training officers' remarks:

In 1991, ACORD-NEBBI covered all expenses for the 20 CBOs to participate in skills training. But during localization phase, the groups have agreed to share costs related to organizing and attending any ACORD-NEBBI training programs (Extract from community development workers individual interviews).

6.2 Human capacity building

Community development initiatives focus on developing human resources through knowledge and skills training including sensitivity to social, cultural and environmental values, as opposed to the sole purpose of accumulation of financial wealth. Emphasis on human development ensures that cooperative, responsible, and active community of involved men and women are nurtured and mobilized for the purposes of mutual aid, self-help, problem-solving, social integration, and/or social action.

The ACORD-NEBBI programme has evidence of approaches that address the notion of capacity building. In the appropriate village-level technology program, several
specialized activities were pursued and ACORD-NEBBI provided the relevant knowledge and skills training thereby meeting the specific needs of the various groups. From the CBOs records, four main sectors benefited from specialized training: first, presence of trained technicians in the construction of Kenya Top Bar (KTB) Beehives in the community and improved bee-keeping, honey and wax processing practices; second, knowledge and skills in the production of high quality pottery, ceramic and clay brick products for outside markets; third, presence of a sustainable tools production unit producing energy saving devices including local [jiko] stoves, grass stoves, and solar cookers, as well as agricultural implements (i.e., machetes, axes, knives, and ox-ploughs) and; fourth, the presence of food processing technologies specifically in mushroom and fruit solar drying practices.

An examination of 10 ACORD-NEBBI training manuals (i.e., strategic planning, book-keeping, leadership skills, gender sensitive planning, resource mobilization, marketing, business identification, financial management, networking, and community health) reveals an emphasis on building competency in the participants to perform relevant tasks in the localization period and the period after.

In the area of community health, the trainer of community worker program promotes the dissemination of community health issues, for instance awareness on HIV/AIDS and other killer diseases to the community, traditional healers, and birth attendants. This has resulted in the use of non-infectious surgical methods of treatment and safe delivery kits; reduced risky cultural/traditional practices, improved attitudes and behaviour that promote understanding of sexually transmitted diseases in the community,
including public discussion on the more sensitive issue of the Nebbi [Alur] tradition of mandatory widow inheritance.

In the micro-credit program, capacity building is achieved through knowledge and skills in small-scale enterprise development and credit management. As a result documentation available revealed groups’ aggregate credit recovery rate of 85% in the localization phase. In addition, there is the practice of extending interest free loans by groups to the families of members in the groups who have been victims from illness or other factors.

From the documentation, Alamgir (1996) outlines the broad objectives of ACORD capacity building which ranges from building of training capacity, to enhancement of human capacity directed at community civic leaders, including parish planning councils, change agents, and group members. Specifically, the 7 key objectives identified as areas that foster capacity building include training efforts and strategies directed at the:

a) Creation of a credit mindedness, b) enlargement of technological base, c) promotion of institutional development, d) protection of the environment, e) promotion of community participation, f) encouragement of gender sensitivity in development planning and throughout program activities, and g) the improvement in the quality of life in the community. (Alamgir, 1996, p.7)

Moreover, the view held by one of the training officers, who participated in the study that reflects capacity building,

There are a range of group training programs which ACORD-NEBBI considers part of capacity building . . . In capacity building we cover leadership skills, financial management, strategic planning, record keeping, public accountability, resource mobilization, gender analysis . . . What we emphasize when doing these programs, especially the knowledge and skills, for example, in agro-forestry, is that it should remain and be sustainable by the beneficiary of the training (Extract from community development workers individual interview).
6.3 Community empowerment

Community development promotes empowerment of the people in development initiatives. The essence and form of empowerment is through self-management and local control, using democratic processes that maximize community and grassroots participation. ACORD programme activities indicate a move toward empowering vulnerable segments in communities. Efforts directed at the achievement of empowerment at a community level include elements and strategies that fit under the provision of training and organizational strengthening. The 1997 ACORD Annual Report lists them as follows:

Training in technical skills and in assertiveness through organizational strengthening has continued to be at the centre of the ACORD strategy. In 1996/97, ACORD trained 25,000 poor people in organizational development, with men and women in equal number, as well as close to 500 leaders of community based organizations (CBO). Over 1,300 people were trained in gender awareness, as well as 97 CBO leaders, of whom 47% were men. Training was also provided to 1,000 vulnerable people in literacy and to 71 literacy trainers. (ACORD annual report, 1997, p.5)

From the field documentation available, efforts that create empowerment also create opportunities that encourage participation of marginalized segments of the community in social, political and economic spheres. In this regard, material poverty seems to be a potential barrier to accessing these opportunities. The ACORD Plan defines poverty as the ultimate result of political and social injustice (ACORD Introduction to Strategic Plan, 1997-2001). The 1997 ACORD Annual Report alludes to a strategy for achieving community empowerment to cover...

Efforts directed at the most obvious victims of all forms of poverty. Starting with one at the very core of individual marginalization and societal breakdown: the lack of social capital. In all arenas, ACORD endeavours to promote this ability to take an active part in one's community. (ACORD annual report, 1997, p.2.)

An examination of the achievement of and emphasis on empowerment from 1997 to 1998 is a continuation of what ACORD-NEBBI had articulated in 1987, after a
thorough consultation process with village communities. The consultation identified three major empowerment related themes, namely, a) reduction of poverty and vulnerability, b) help to marginalized segments of the community to win their basic rights, and c) assistance to disadvantaged community members to cope with conflict and peace building (ACORD Annual Report, 1996, p.9).

Further, the 1996 ACORD Annual Report states that in order to ascertain the factors which cause poverty, an understanding of how communities work and how they are divided into class, gender, religion, and ethnicity at the level of household, community, and local government jurisdiction is significant. Indeed, the participants in this study, who recalled having been recruited in 1987 as field workers, agree to the importance of this identification because it makes it easier to direct or tailor community empowerment efforts through the categorization. One of the remaining Rural Development Workers, now called Training Officers, characterized an approach to empowerment through poverty reduction as follows:

All of us who were recruited as Rural Development Workers underwent training in animation skills . . . Later we were posted to various areas -- the parishes -- to go and research into the causes of poverty. By then ACORD was not fully established in the programme area (Extract from programme coordinator individual interview).

Indeed, for change and localization in communities to take root, equitable, self-reliant, and sustainable development strategies become the vectors to the majority of the people that need to join the mainstream ways of sustaining livelihoods. And it appears the development strategy is effective when research into the causes of poverty are undertaken, vulnerable segments in a community are identified and encouraged to form their own formal groups, to enable information flow and resource assistance to strengthen them as an aggregate.
6.4 Endogenous development

Community development generates its momentum from within and is largely supported by the unique history, experience, and culture of a community. It is the historical and lived experiences of the people over time that propels community development initiative and gives it a truly community-owned image. In its 1996 Annual Report, ACORD emphasizes that:

Any rights-based approach can only be legitimate if developed in conjunction with the individuals and groups most directly affected. (p.11-12)

The study participants pointed out that sustainable community development efforts are effectively achieved if the issues, challenges, and opportunities confronting a community are identified entirely by the community residents with outside development agencies like ACORD acting in the capacity of facilitators. In other words, in the long term, it is the endogenous, not exogenous development initiative that is effective and sustainable. The following is a summary of the responses given by one of the agro-forestry technicians, when I asked him about how community-based the programmes are:

I have been a teacher for a long time . . . You see, as a person grows up there are certain things one goes through: challenges, achievements, painful experiences, missed or untapped opportunities . . . We the development workers have to make ways to bring these experiences to light . . . And we do so by brainstorming, questioning, discussing with village communities . . . Through these approaches we can find out what skills we need to share with them . . . So they tell you where their strengths, opportunities, and challenges are. You don’t impose anything on them because that won't work (Extract from community development worker individual interview).

Finally, it can be concluded that ACORD's activities, as expressed in the 1996 Annual Report, are consistent with the notion of endogenous community development. Indeed, as reviewed in chapter two, there is a need to:

Ask questions about who within these groups makes decisions or has access to the decision-makers and who does not and why . . . There will be historical, cultural, and political reasons for these differences. (ACORD annual report, 1996, p.10-11)
The belief in an endogenous community development principle is further elaborated in the 1997 ACORD Annual Report that states:

Poverty is the lack of access to, or of control over, knowledge and resources. It affects poor women even more than men. ACORD has therefore based its programmes on an analysis of the constraints poor people face, especially in [their own] areas. (ACORD annual report, 1997, p.5)

6.5 Community participation

At all levels of society participation is enhanced, and the ideal of participatory democracy fostered, thereby countering the apathy, frustration, and resentment that often arise from feelings of powerfulness and oppression in the face of oppressive power structures. In their work on the Meaning of Community Economic Development, Boothroyd and Davis (1991, p.2) note that it is not sufficient in community participation if people "merely pay fees, donate money, sign petitions or attend common events. Community participation is evident in the ACORD-NEBBI programme through the rehabilitation and construction of primary schools in Padyere and Jonam counties, all completed through community efforts. In this case, the communities concerned contributed by collecting stones, sand, and making the bricks, while ACORD-NEBBI contributed the iron sheets, cement, and timber. The same level of community participation has been achieved in the three health units rehabilitated in four parishes, and in one case, the centre, received a complete construction finishing, bedding, and medical supplies.

Working together through interaction rather than individually is instrumental to cultivating the spirit of community in community development initiatives. In regard to community participation, ACORD's record of activities directed at change and localization indicates the recognition that:
Poverty is not only the result of material deprivation; it also includes the lack of participation in decision making at household level and beyond [to] the absence of representation. (ACORD annual report, 1996, p.10)

An illustration of ACORD-NEBBI's approach to the principle of community participation is best indicated in its gender awareness and sensitivity program that became a major preoccupation in phase two, the development period. ACORD's recognition of community participation in development efforts is reflected in its goal of eventual "withdrawal from programmes by ensuring that local institutions are prepared to continue challenging and improving their society" (ACORD Annual Report, 1996, p.7). For that matter, ACORD-NEBBI organizes seminars and training workshops for women council leaders, secretaries for women's affairs, local council officials, Community Based Organizations (CBOs) members, parish chiefs, and religious leaders. Participants at these seminars and training workshops come out with strategies to improve on ways of working together. Drawing from the training officers and programme beneficiaries, who participated in the study, it is clear that participation can be achieved effectively when access to the programme is broadened, rather than restricted. In the gender training officer's own words:

At the end of workshops, some men later realized the need to work with their wives and could involve their wives in planning the day-to-day affairs of the family . . . Encouraging women to earn independent incomes rather than rely on the man . . . Broad participation at such sensitization or awareness raising workshops has a positive impact to the learner participants in the post workshop periods . . . Participants have ended up playing active roles in particular parishes, through their CBOs, in areas such as problem identification, mobilizing group resources, as well as organizing gender seminars and workshops for their parishes (Extract from programme coordinator individual interview).

In agro-forestry program, consciousness-raising is a focus of the CBOs engaged in sustainable forestry practices. This has been achieved through the CBOs undertaking campaigns in community environmental protection. The outcome has
been more awareness on why there is a need to enforce environmental protection by local community leaders and groups. For instance, the CBOs whose main activities are agriculture and agro-forestry are actively engaged in a community mobilization and awareness campaign against bush burning in several parishes. Indeed, the fundamental community development principle of community participation is crucial in achieving sustainability and equity considering that the vulnerable "must be treated as subjects of their own transformation and participate actively in the formulation and execution of development initiatives" (Campfens, 1997, p.38).

Another evidence of community participation is in the area of community health. The women's and youth groups are engaged in community health education activities through meetings, seminars, dramas, and youth camps. Also the trainer of community worker (TCW) program has led to increased number of community health educators in sensitizing, for instance, religious leaders, traditional healers, and school teachers on the crucial importance of enforcing community health.

6.6 Local community control and management

Community resources and where necessary, resources from outside the community (i.e., in the form of partnerships with governments, institutions and professional groups) should be mobilized and deployed in an appropriate manner in order to ensure balanced and ecologically sustainable forms of development. Indeed ACORD:

Has always wanted to be a development agency rather than a funding agency, and has reached out to the margins, where indigenous structures were weak or under threat. (ACORD annual report, 1996, p.2)
Also, ACORD-NEBBI has championed the community development principle of local control and management through local people involvement. This approach is summed up in ACORD's underlying philosophy for its involvement in sub-Sahara Africa, that is,

Responding to development needs . . . to promote the self-reliance of communities concerned . . . The implication of this philosophy is that ACORD is not the principal protagonist of the development process in any given context, but plays an essentially ancillary role, providing encouragement, technical advice and, where necessary, material support, but not the will to develop . . . [this] presupposes that local protagonist of the development process exists. (Roberts, 1985, p.5)

The above guiding development philosophy is further elaborated in the approach ACORD employed to achieve local control and management. One such effort has been:

Support to income-generating activities . . . extended to 40,000 poor people, of whom 54% were women in the 17 countries of Africa . . . Ten major development programmes included micro-finance schemes as key components, and ACORD funds allocated to micro-finance initiatives increased substantially, moving closer towards the strategic plan target of 10% of overall expenditure. Credit and savings schemes taking an integrated approach and including input supply, extension, marketing and group formation in their activities benefited . . . (ACORD annual report, 1997, p.5-6)

The ACORD-NEBBI programme's original objective during the localization phase is to leave behind indigenous local non-governmental organizations (LNGO) formed from among the 20 mature CBOs that have emerged. Thus, the programme has been assisting the CBOs to get registered with the NGO National Board of Registry. ACORD-NEBBI has agreed to pay 75% of the total registration and the other 25% met by the CBOs concerned. At the time of conducting the study, three CBOs had already submitted their draft constitutions with their lawyers and had made part payment for their registration, while three others were in the process of completing writing up of their constitution.

As some CBOs are now registered and others are in the process of getting registered, the ACORD-NEBBI programme continues to organize consultative meetings
with the stakeholders within and outside the district. The participants have included the CBOs, traditional chiefs, Local Committee officials, women's councils, religious leaders, youth councils, district authorities, and NGOs in the district. These forums cover issues pertaining to membership of NGOs, registration process, management structure, responsibilities for the various posts, and priority development activities that need attention in the district.

6.7 Diversity

Community integration should promote social relations among diverse groups in the community as distinguished by social class or other differences (e.g. economic status, ethnicity, culture, racial identity, religion, gender, age, or disability) that create the potential for tensions or open conflict. The promotion of the principle of diversity in ACORD programmes can be traced to the appreciation that:

In order to understand the factors that determine the non-material elements [of poverty] . . . There is a need to understand how the communities work and how they are divided into class, caste, gender, religion, ethnicity, etc. at the level of household, community, and state. (ACORD annual report, 1996, p.10)

The above reference indicates how social stratification featured as a significant factor after the 1987 ACORD-NEBBI program evaluation, which recommended a phase approach. In this regard, the promotion of diversity has most effectively been achieved by ACORD's support for and the encouragement of self-selecting groups. The group process formation promotes effective functioning of groups with less social conflict. And social tension or conflict can be effectively minimized by emphasizing a group formation process carefully established by people in the same social, or economic, religious, ethnic, category as a starting point. And through the trust, history and comfort of being with one
another, the groups can then collectively agree on group socio-economic ventures of their choice.

It is from the encouragement of diversity that ACORD-NEBBI has been effective in promoting a multi-faceted programme that penetrates different segments of communities in the programme area, including the vulnerable. Group activities have included fishery, trade in agricultural produce, group digging, bee-keeping, clay and ceramic work, blacksmithing, shop-keeping, agro-forestry, horticulture, and revolving financial credit.

ACORD's initiative on diversity has been in identifying community members based on "class, ethnicity, gender, religion, and ethnicity, at the level of household, community . . . " (ACORD Annual Report, 1997, p.10). This proved helpful in the identification, matching, and linking the self-selected groups that emerged to various development agencies working in the programme area. For example, through this process the Arua Catholic Diocese provided material and financial support toward the construction of a produce warehouse for a group whose members are primarily Catholics.

The linkage resulted in the completion of a building that is utilized as an office, retail shop, and store for agricultural produce. Later, the continued good relationship that existed between the group and the Church led to a new level of support. This time the assistance was extended to group member training at the Ocoko Vocational Residential Centre. The training extended to this group was in carpentry and blacksmithing. Another support extended was toward the construction of a carpentry workshop and supply of carpentry tools. Now, the workshop undertakes a variety of carpentry and joinery work.
Furthermore, due to their hard work in the agricultural sector, one group managed to sell at a profit the stocks of a mosaic-resistant cassava variety to the ACORD-NEBBI programme for further distribution to other groups and interested farmers, all over the programme area. These activities have made this particular group one of the most popular and successful groups in the region.

6.8 Limited scope of the known normative characteristics of community development.

As presented in the above analysis, it is evident that ACORD-NEBBI’s contribution to localization of development initiatives in Nebbi district is largely attributed to the importance and significance it attaches to continuous investment in learning and commitment to gender sensitivity in the programme. First, all program activities benefited from the tailored knowledge and skills training. To ACORD-NEBBI, investment in learning is an integral component of its programme because it understands that such an undertaking gives return in terms of an augmented human capacity. A second factor that helped the achievement of the development goals, although not a normative characteristic of community development, has been the emphasis on gender sensitivity in all programme activities. In this section I elaborate on the two factors and propose their incorporation to the list of normative characteristics of community development.

Knowledge and skills sharing amongst the self-selected groups

Knowledge and skills sharing has been at the heart of the ACORD-NEBBI programme. There is a close relationship between knowledge and skills sharing and the achievement of equitable, self-reliant, and sustainable community development. And, ACORD-NEBBI emphasis on tailored training in the localization phase attests to this.
An examination of the ACORD-NEBBI programme and affiliates in Nebbi district reveals that the local structures and institutions initially possessed weaknesses that arose mainly from two major factors: first, over-dependency on ACORD-NEBBI because of their lack of knowledge on harnessing local resources, and second, their inability to identify investment opportunities in the region.

In response, ACORD-NEBBI programme developed its approach largely anchored in investment in human capacity. In strengthening the Parish Planning Committees (PPCs) and groups, ACORD-NEBBI pursued the following: a) training programs that covered knowledge in project management, resource mobilization, and project proposal writing, including the encouragement of PPCs and groups to forge their own linkages with other development actors in the region, b) encouraging and supporting viable projects, facilitating meetings at forums where PPCs, groups, and local authorities could share their experiences on development issues, including their respective roles in the process, lobbying for the co-option of PPCs and groups in the current government decentralization process, for instance, through their contribution to development planning committees at the sub-county level, and c) strengthening local structures' accountability to their membership through the provision of training in leadership and organizational skills, and record keeping.

**Gender sensitivity in development efforts**

Although gender awareness was initially carried out extensively in communities and parishes, and integrated in all programme activities, it was the 1987 programme review which revealed the need for a better approach and research technique to carry out the work plans of CBOs. ACORD-NEBBI later employed Participatory Rural Appraisal
(PRA) tools in community needs assessment to identify key gender issues associated with community development, a focus that became mandatory in development programming. Access to formal education for girls and women, marital issues, community health, inheritance rights, ownership/ control of resources, succession issues, women’s work load, were cited as the key issues by many communities during the 1987 programme evaluation. As the gender officer, pointed out:

"After conducting PRA with the people, they start saying, is this really how we are living? . . . Immediately, there is a general feeling that something must be done about this or that . . . It brings all issues associated to their poverty and its depth very quickly and directly to the person . . . It no longer becomes poverty is my fate" (Extract from programme coordinator individual interview)

Community consciousness-raising on gender issues has been conducted through seminars and workshops held, first with women alone, and later, women combined with men, local opinion leaders, and local councils from all parishes covered by the programme. The analysis of the problems and nature of gender relationships in communities later led local authorities to ensure that existing laws, which serve the interests of women, are enforced.

In the parishes, the needs assessments which ACORD-NEBBI conducted revealed a lack of legal awareness among both women and men. Consequently, legal awareness seminars were held in each parish for the women, men, local councils and local authority court members. The Nebbi district magistrate office collaborated with ACORD-NEBBI in delivering legal education to community groups on topics ranging from legal rights of women, divorce, inheritance of property, widows inheritance, and domestic violence. Furthermore, ACORD-NEBBI sponsored gender sensitivity seminars in schools for the youth of all ages, on gender and development, and how current gender relationships in
Nebbi [Alur] society impact their conditions and positions as soon-to-be adults.

Integration of gender sensitivity in all group program activities required monitoring, as in the words of the gender officer:

We have to monitor the gender aspect of the community development programme . . . That is the concern of the women, girl child, and men who are disadvantaged . . . It is not only women . . . Some men are more vulnerable than women . . . The growth of small-scale enterprises where women fit best throughout the programme area . . . Women can grind maize, pound cassava, millet, etc. using their own hands, which a man cannot do. So a woman has more access to those incomes than some men . . . So women are feeding men and the children, paying their taxes, so don't you see that with all that traditional power men have in the area, without this income, coming from him would make the man feel very uncomfortable? . . . So this economic power shifting to women hands needs a lot of discussions (Extract from community development worker individual interview)

But earlier experience with exclusive support to women's' groups achieved limited success, considering that some women took the opportunity to marginalize their male counterparts. In the words of the gender officer,

It is better to create gender awareness to both the husbands and wives . . . It is now gender and development . . . When it was women and development, women tended to be exclusive, that was in 1988/89 up to 1990. So women thought they had the power to exclude men from all that they were doing. But we found it would never work (Extract from programme coordinator individual interview).

The rationale for integrating gender sensitivity in all programme areas appears to stem from the argument that gender as a factor impacts all facets of the socio-economic-political landscape in the communities covered by ACORD-NEBBI. This is a view shared by the study participants, and in this particular case, the gender officer that:

The circumstances which make a woman not have land . . . What are the impacts of a woman not owning land . . . So you have gender and agriculture . . . Then you analyze the work done by women on the field crop that is very common in this area -- cotton, millet, maize -- . . . And who controls the proceeds of these harvests? (Extract from programme coordinator individual interview)

The training component of the development programme ensured that women are given the necessary knowledge and skills to enable them to improve their business
activities. Exposure and field visits have been a favourite approach for women's groups to share their experiences across parish, district, and regions.

Family planning and health education that are related to gender issues were conducted in each parish, based on the particular parish situations as reflected in the needs assessment that the programme carried out, prior to engaging the communities. Again, the needs assessments revealed that initially, little was known by the households in the programme area about the family planning concept. Also, there has been a lack of understanding and awareness on the link between family size, nutrition and health, education costs for the children, and family disposable income. In response, ACORD-NEBBI conducted the health education and family planning programs, in close collaboration with a family planning officer from Nebbi District Medical Office. During each session, a careful analysis of family situation in relation to causes and manifestations of poverty, and other associated family problems, were carefully discussed together with the households. Considering that the majority of the rural poor are women, it is rational to incorporate gender sensitivity as a normative characteristic of community development, because through it, the goal of alleviating poverty at the community level is greatly enhanced.

**Summary**

This chapter has provided a response to the first research question: to what extent and in what ways are the seven normative characteristics of community development, as advanced in the literature, reflected in ACORD-NEBBI education and training programs?

The ACORD-NEBBI development programme's reflection of the seven normative characteristics of community development (i.e., self-reliance, empowerment, human
capacity building, endogenous development, community participation, local control and management, and diversity) is attributed to three main application factors. First, the guiding objective of ACORD's involvement in rural communities where local structures are either weak or non-existent. Second, a commitment to carry out research with communities to address both the causes and manifestations of poverty. And third, the ability and dedication of change agents to examine their own work more critically, with full involvement of the village communities and groups that emerged.

I have concluded the chapter by explicating the advantage that accrued from ACORD-NEBBI's emphasis on investment in human capacity through knowledge and skills sharing and a more deliberate effort toward gender sensitivity throughout its programmes. Thus, I have suggested that due to their unique contribution to the effectiveness of the development initiative in this case, and because they are not directly acknowledged in the literature reviewed as normative characteristics, both the knowledge and skills sharing and gender sensitivity should be incorporated as "new" normative characteristics of community development.

In the next chapter I provide focus on the second research question: what factors support or hinder the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives?
CHAPTER VII: ANALYSIS OF ACORD-NEBBI's APPROACH TO COMMUNITY DEVELOPMENT

In this chapter I focus on the second research question: what factors support or hinder the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives? The answer to this question is derived from the activities embedded in ACORD-NEBBI's three phases to community development efforts: the establishment phase (1987-1990), the development phase (1991-1993), and the localization phase (1994-1996+). This method is effective because the phase approach has been a cornerstone of ACORD-NEBBI development programme.

In 1987 the ACORD-NEBBI programme evaluation revealed that prior to the establishment phase (1987-1990), the programme had minimal interaction with the fishers. Three major activities during this period were the fish gear distribution, community health education program, and the boat construction centre at Pakwach town. As a result, ACORD-NEBBI tended to interpret the views of the people rather than make decisions on the basis of equal participation of the people it targeted as beneficiaries. The gender officer who participated in the study explained that...

The ACORD-NEBBI programme objective initially was that since the majority of the people were fishers, it needed to target assistance to them first... That fishers would get support to alleviate their poverty in turn... After 2 years it was found out that the fishery programme was not the most effective way to eradicate poverty... In 1987 the programme changed its strategy and launched a rural development promotion programme and engaged in research on communities to establish the causes of rural poverty (Extract from programme coordinator individual interview).

And in another case, the agro-forestry technician indicated that:

The 1987 programme evaluation indicated that the village communities were not only fishers, but also agricultural and livestock farmers. So ACORD-NEBBI realized there was a need to get people with professional backgrounds in other disciplines, not only fishery, as was the case (Extract from community development workers individual interview).
An examination of the evaluation report on the pre-phase approach period suggests a \textit{dependency} trend. For instance, the fishery equipment was distributed by ACORD-NEBBI in such a way that it reinforced dependency on imported products and on ACORD-NEBBI itself. Thus, village communities perceived ACORD-NEBBI as an organization that had taken over the responsibilities of government organs that traditionally looked after the distribution of essential goods. And this was the period just after Idi Amin was removed from power, and everything one could imagine was in short supply.

The ACORD-NEBBI boat building project was not only isolated from local builders, but also used materials that were not easily available locally (i.e., expensive imported machinery and equipment). As a result the projects were unsustainable and difficult to replicate to communities. The community health education programme did not create the necessary conditions for local community interaction and participation. The community advisory council that was established was an ACORD-NEBBI creation, headed by an ACORD-NEBBI employee. It was composed of the relatively wealthy and influential individuals from the fish landing organizations, and therefore a classic example \textit{building pyramids from the top down and of the rich getting richer}.

The development method during the pre-phase approach never focused directly on self-reliance. Indeed, self-reliance requires building close collaboration with groups of women and men engaged in collective action, in this case, the fishing communities engaged in fishery. Also, the need for technical assistance should have emerged from direct discussions with the fishing communities and groups.
In view of the shortcomings encountered prior to the establishment phase, both the establishment and development phases emphasized in their programming the focus that, "ACORD-NEBBI aims to promote processes that foster self-reliance for the underprivileged and oppressed people" (ACORD-NEBBI Programme Committee Document, 1991, p.3). The argument in this case being that the process of fostering self-reliance is best anchored in participatory development. That, formation of groups should be based on a common interest and where possible by people of a similar social-income status. Implicitly, self-reliance enables groups and individuals to mobilize resources, pool together and invest as much of their own skills and resources as possible, with the ultimate goal of gaining access to larger resources. The implication suggests that where necessary, groups should be linked to external resources, skills and information in order for them to supplement, not replace what they have. And care must be taken not to create dependency relationships.

During the development phase, local research became an indispensable part of ACORD-NEBBI programming. By research, the ACORD-NEBBI meant participatory action research, based on living and working together with local village communities, and engaging them in a continuous process of observation, reflection, analysis and the generation of feasible solutions to problems. In the development programme, the linchpin of the "self-reliant, participatory" process has been the change agent. The change agent is supposed to come from and live with the local people. His/ her responsibilities are to sensitize the people into identifying common problems, together analyze the problems identified, and to collectively generate effective solutions. The change agents were initially called Rural Development Workers (RDWs). The criteria for their recruitment
were positive personality type, dedication, and the ability to work with groups of the rural poor as opposed to total reliance on technical skills or the level of formal education.

During the development phase, technical support was expanded beyond the fishery to include agro-forestry and woodlot management, appropriate village technology, savings mobilization, and environmental protection. Furthermore, technical assistance was guided by criteria that focused on local self-reliance, namely, maximizing the use of locally available materials, avoiding imports where possible, minimizing costs, demonstrating short-term replication as well as favour to technologies and practices that ensured greater effectiveness when compared to traditional practices.

In examining the focus, experiences, and activities during the development phase, the following four inputs gained prominence: a) assistance to people in fishing villages to gain awareness of their own potential capabilities and common interests, b) promotion of self-selecting and directed groups of men and women, having common interests, to improve their organizational, and managerial skills, so as to better plan and implement their own economic and social development activities, c) creation of opportunities for the groups to establishing linkages with existing governmental extension services, so as to gain access to technical assistance and other forms of support, and d) encouragement of an independent, self-governing, non-governmental development agency to formed in Nebbi district, and whose objective would be the promotion of continued, self-reliant participatory development, and to assist such an agency develop the capability to attract and maintain the necessary external funding for future activities.
7.1 Supporting factors in the ACORD-NEBBI programme

The goals and activities of community development efforts at the ACORD-NEBBI programme can be clearly identified in the three phases. Using goals, inputs, outcomes, and influencing factors in each phase as summarized in Table 7, I identify and explain the six main factors that have contributed to the effective achievement of equitable, self-reliant, and sustainable community development efforts.
The 3-Phase Approach

The development programme approach dates back to a plan that was developed in 1987. The plan contained three phases, of three years each. The establishment phase (1987-1990) focused on the promotion of self-selected groups and research on the causes of poverty in the region. The development phase (1991-1993) emphasized gender sensitivity, knowledge and skills training, and diversified community economic development activities by groups. The localization phase (1994-1998) pursued gender sensitive programming, tailored training, and an "arms-length" approach to the groups that emerged. The completion of each phase allowed the programme personnel to reflect and learn from their earlier experiences, and accordingly made appropriate changes based on what they had learned.

Tailored training

The support to groups and associations which emerged has been accomplished through: a) provision of training in relevant knowledge and skills, b) promotion of groups' and associations' autonomy through training in savings mobilization, searching for new investment opportunities and markets, as well as knowledge in monitoring and evaluation of their performance, and c) offering workshops on the functions of non-governmental organizations. The research reveals that in strengthening these groups, ACORD-NEBBI pursued an "on-demand" education and training program which featured eleven main knowledge and skills training themes: participatory monitoring and evaluation, strategic planning, gender sensitive planning, community health, appropriate village technology, business management, credit management, leadership skills, project planning, counseling, and participatory rural appraisal. The most significant factor in the development process
has been the nature of tailored education and training activities in knowledge and skills at the request and pace of the community based organizations.

Promotion of self-selecting group formation

The fact that, initially, the development programme covered all parishes of Jonam county in 1990, and later expanded to 6 more parishes of Padyere county, could be attributed to the effectiveness of the group formation concept. In areas where ACORD-NEBBI had worked for over three years, a reliance was placed on selected, experienced members of the CBOs to assist the few remaining RDWs for field visits and advice to newly emerging groups. It was out of this experience that the programme expansion into Padyere county became possible without any increased personnel budget. The effectiveness of the self-selecting group process formation can be summed up in the confidence echoed by one of the agro-forestry technicians who participated in this study:

There are 20 CBOs that are fully operating in the ACORD-NEBBI Programme . . . Others are in the process to gain registration with the National Board of NGO . . . Others are already linked with other development agencies coming to the area . . . Some groups are working on their own plans and we just visit them to say, hello? (Extract from community development workers individual interview)

It can therefore be deduced that the encouragement of diversity in group activities, savings mobilization, and emphasis on the notion of mutual aid, have all led to the creation of economically viable units thus enabling equitable, self-reliant, and sustainable development efforts in the programme area. Thus, the CBOs need not be cooperatives as such, because with their group capital and CBO status, they can still undertake savings mobilization amongst themselves with the goal of providing revolving credit to group members, as well as for group investments.
The ACORD-NEBBI's belief in facilitating the formation of self-selected CBOs suggests that there are many advantages of undertaking mutually beneficial collective action or production. Indeed, the members in the CBOs who select themselves based on mutual trust establish a minimum monthly contribution for their savings mobilization that they utilize as group capital to conduct profitable economic activities of their choice. Effectiveness of this savings mobilization approach is shared by a community-based organization that engages in sustainable agriculture through one of its executives:

We did much better in the repayment of loans from the loan scheme, because we followed what we agreed upon as a collective and the result has been large payouts to members in form of dividends. Moreover, we operate a much greater amount of group capital than the rest of the other CBOs (Extract from programme beneficiaries group interviews)

The ACORD-NEBBI's participatory development approach is consistent with the criteria for group formation because it is the community-based organizations members themselves who determine the intensity and type of group activities. The Rural Development Workers (RDWs) support the groups' organization, provide administrative assistance, and create links between the groups and external extension technicians. And all these functions are performed without any interference in any particular CBO's decision making process. As a result, member participation has risen in most CBOs due to this arms length approach adopted by ACORD-NEBBI. Thus the long-term objective of having a local Non-governmental Organization (LNGO) from the mature 20 CBOs, is still a possibility.

The individual CBOs administer themselves by means of a board, consisting of a chairperson, vice-chairperson, a treasurer and a secretary. Decisions in the group with respect to activities or loan disbursements are voted on. The Rural Development Workers (RDWs) advise and support the groups on matters relating to bookkeeping, credit
management and in planning initiatives of the CBOs. If there is a need for technical assistance, the extension service is contacted. During the fieldwork most CBOs have indicated goals that require major investment capital. The ideas range from purchase of vehicles for commercial haulage business, to medium scale commercial enterprises, improvement of health clinics, cereal mills, and fishing boat construction ventures.

It is also evident that the groups make a financial commitment toward activities, which they also pursue privately. For instance fishers form fisher’s groups, women’s groups carry out collective work in agriculture. However, there are exceptions to these situations. In the case of a few, especially committed groups, there are work activities in newer fields with great commercial viability, which include textile [tie and dye] processing, pottery, and bee-keeping. In these newer areas, ACORD-NEBBI training centre provides the knowledge and skills required for the activities.

Some groups work in areas that are traditionally less common, such as boat building and metal work for tools production and ox ploughs manufacture. In these cases, ACORD-NEBBI initiates and supports the activities through provision of relevant knowledge and skills training. Moreover, after gaining the knowledge and skills from ACORD-NEBBI, some CBOs are in a strong position to offer the instruction to members of other groups, for a profit.

The promotion and establishment of self-selected groups of men and women, having common interests, achieved two major goals. First, it provided the groups with a secure environment and mutual trust where they improved upon their organizational and managerial skills that in turn increased their capacity to plan and implement economic and social development activities. Second, it created increased exposure to the groups
through linkages that ACORD-NEBBI facilitated with other development agencies undertaking development efforts in the district.

Integration of socio-cultural traditions in development approach

Since the start of the establishment phase in 1987, it has been ACORD-NEBBI’s aim to foster self-reliant, participatory development. The effectiveness of the approach has largely been due to a coincidental match between the programme’s self-reliant participatory method and the Nebbi [Alur] socio-cultural traditions. It is doubtless to remark that the emphasis of the development programme approach in a language the Alur have used for years has enhanced its effectiveness. The Nebbi [Alur] society is traditionally based on a group cohesion philosophy in traditional celebrations, savings, deaths, hunting, fishing, and collective digging which all operate on the same fundamental -- *Koya* -- a native word meaning joint group work. The following proverb of the Alur, its contextual explanation, and translation attest to this conclusion:

*Proverb:* No one can catch a guinea fowl alone. *Context:* A guinea fowl is a delicacy. It is wild, does not run terribly, but cuts so many corners and this tempts the person chasing it to think that he or she is about to catch the guinea fowl. This can go on for a long time, and at the end of it, if it wants, it simply flies off! *Message:* The message is that collective action is advantageous for all that participates in it. Thus, it is wise to minimize or cut losses by working in a team environment. That, it is useless to be greedy and try to get any proceeds [bird] by yourself [alone] in order to enjoy it alone. It however makes sense to join hands with others and at the end of it all, share the proceeds together, however small (Extract from programme beneficiaries individual interview)

Thus it was the emphasis on joint group work in the development initiative that played a critical role in the self-selected group formation process.

Implementation of multi-faceted programme

The following six program areas highlight the broad, multi-faceted development programme that benefited from the knowledge and skills training and penetrated all segments of the society, especially the vulnerable: agriculture and agro-forestry,
appropriate village level technology, fishery, micro-credit lending and savings mobilization, community health, and community infrastructure development. All six programs benefited from the education and training programs that implemented various levels of knowledge and skills training. Included in the multi-faceted approach has been the gender-sensitive focus throughout the programme. This gained prominence in phase two -- the development phase, 1991/1993 -- where gender sensitivity became mandatory in all group activities.

**Utilization of change agents**

The role and position of change agents in the development initiative has been crucial. In 1987, the development programme evaluation recommended a change in approach and the result was a broadened activity horizon that shifted support from the fishery to the promotion of rural development. The new approach emphasized the use of "change agents" charged with the responsibility of sensitizing "participatory" action through self-selecting groups. The process of mobilizing and utilizing locally available resources created community commitment and the necessary impetus for achieving long-term, self-reliant development.

The role of the change agents has been to facilitate, sensitize, catalyze and mobilize the community toward collective action. While they are expected to reach out into the community as frequently as they can, it is recognized that they have specific roles to play in relation to the community. Moreover, it is the insertion of change agents who are suitably trained to encourage participation by a community, which then leads to self-reliance. However, in terms of the relationship between change agents and the community, there is the trust factor that enhances their ability to foster change through
community initiatives. This is mainly because change agents are selected based on their dedication, qualifications, and as people who were born and raised in the village where they work.

7.2 Hindering factors in the ACORD-NEBBI programme

The following factors hindered the achievement of equitable, self-reliant, and sustainable community development in the ACORD-NEBBI case.

Less emphasis on other development instruments

The pre-occupation with groups and group private investments meant that the ACORD-NEBBI programme had neither the resources nor an effective way to respond to community-wide needs that include socio-economic infrastructure development and meeting community basic human needs. Indeed, development instruments such as clean water, sound health infrastructure, accessible roads, and bridges play a greater role in the productivity and viability of private investments in a community. This point is highlighted by one of the programme beneficiaries, a vegetable farmer:

For us who live along the river Nile, we direct most of our energy toward activities related to water. And the problem is that at times the river floods and submerges all our horticultural crops when we are about to harvest... Last season, I lost harvest worth USD$300 through these floods (Extract from community development organization group interview).

With current ACORD-NEBBI resource inputs, the programme's overriding objective of "improving the living conditions of the population [of Nebbi]" cannot be effectively achieved. This is in part due to the lack of other critical development instruments that are not well developed or are poorly maintained: clean water supply; rehabilitation of the health facilities, especially for children; and significant infrastructure development, including well maintained bridges and feeder roads to improve distribution and haulage of community produce to markets.
**Missed target groups: the poorest of the poor**

In ACORD-NEBBI, there are no specifically established criteria for selecting target groups. The programme broadly defines its target group as consisting of those persons in Nebbi, and preferentially the "poorest of the poor", who are prepared to form groups and pool some of their resources (work capacity, knowledge, capital). In practice however, it is the lower middle class, which is being reached. The programme recognizes this, but argues that the poorest of the poor segment in the population will in the long-run 'catch up' with what is apparently a lower-middle class type of target. The outcome of the two surveys ACORD-NEBBI conducted in 1989 and again in 1990 to assess socio-economic strata of the people working with ACORD-NEBBI at the time, suggests that most of the group members could not be labeled the poorest of the poor. Their asset holding positions indicates that the beneficiaries were mainly in the lower middle class strata in the Nebbi socio-economic context.

To ACORD-NEBBI, the realization that they are working with the lower middle income strata and not the poorest of the poor, does not resolve the debate as to the appropriateness of the approach for promotion of sustainable improvements of living standards in a non-dependent way. But then, as one training officer indicated:

> If poverty in this context is defined in terms of vulnerability, then virtually all women in the region, irrespective of their current status could be described as poor, given that the traditional customs of the Nebbi [Alur] people governing inheritance and property ownership skews heavily against women (Extract from programme coordinator individual interview).

But the view held by the agro-forestry technician is that in ACORD-NEBBI programme, no one is left out . . .

> We have now limited ourselves to 20 CBOs, but there are a number of individuals we work with too . . . Now we don't confine ourselves to groups . . . We have contacts with individual cooperative farmers also (Extract from community development workers individual interview).
Summary

In this chapter, I have provided a response to the second research question: what factors support or hinder the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives?

Drawing the influencing factors from the activities that occurred in ACORD-NEBBI's three-phases identified in Table 7, the following six factors have supported the education and training programs in an effort to achieve equitable, self-reliant, and sustainable community development: First, application of the phased approach to change and localization. Second, delivery of tailored training programs at the request and pace of the beneficiaries. Third, support to, and promotion of self-selecting group formation based on common interest that allowed the functioning of groups with less social friction. Fourth, application of a development approach that is compatible with the socio-cultural traditions. Fifth, the pursuit of multi-faceted programme that targeted the vulnerable in communities. And sixth, the use of change agents that supported emerging community groups.

The factors which hindered the ACORD-NEBBI education and training programs in achieving equitable, self-reliant, and sustainable community development initiatives are: less emphasis on other crucial development instruments, and missed target groups -- the poorest of the poor -- who could not form groups through which training is delivered.

The next chapter draws the study to a conclusion. A summary of the study, the research questions, conclusions related to each question, and recommendations for further study, are presented.
CHAPTER VIII: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the study, conclusions in respect to the two research questions, as well as recommendations related to research, practice, and policy making. The Agency for Cooperation in Research and Development (ACORD), an international consortium of European and Canadian non-governmental organizations with headquarters in Britain, was established in 1972 to implement long-term development programmes in parts of Africa where there are weak or non-existent local structures. ACORD-NEBBI, an indigenous organization, has facilitated community development through the involvement of local people:

Fundamental to ACORD-NEBBI's philosophy is . . . responding to development needs . . . to promote the self-reliance of communities concerned . . . The implication of this philosophy is that ACORD is not the principal protagonist of the development process in any given context, but plays an essentially ancillary role, providing encouragement, technical advice and, where necessary, material support, but not the will to develop . . . [this] presupposes that a local protagonist of the development process exists. (Roberts, 1985, p.5)

The purpose of the study was to explore the role of education and training programs in promoting community development. In particular, it sought to identify how such programs can contribute to the achievement of equitable, self-reliant, and sustainable community development. Two research questions guided the study. First, to what extent and in what ways are the seven normative characteristics of community development, as advanced in the literature, reflected in ACORD-NEBBI education and training programs? This question is important because it appears that little is known how these seven normative characteristics are reflected in case-specific education and training programs delivered to community-based organizations. Second, what factors support or hinder the ability of ACORD-NEBBI education and training programs to contribute to the
achievement of equitable, self-reliant, and sustainable community development initiatives? This question is important because education and training, as vectors in sharing knowledge and skills, operate in dynamic environments where several factors influence their effectiveness in promoting development objectives.

The study was conducted using a case study design. The three sources of data used were taped semi-structured interviews, observation, and document analysis. Forty-six volunteer participants drawn from community development workers, former participants of ACORD-NEBBI education and training programs, the development programme personnel, and primary beneficiary groups affiliated with the programme, were interviewed. The first fieldwork was conducted in May/June 1998, and a second visit was carried out in November, 1998. In the following section, I present a discussion of the study's key findings as summarized in Figure 4.

8.1 Methods and content of education and training curricula at ACORD-NEBBI

By examining what the methods and content of specific ACORD-NEBBI community development curricula reveal about the principles on which the programs are based, the descriptive analysis pursued in chapter five established the context for responding to the first research question pursued in chapter six.

Specifically, the descriptive analysis of ACORD-NEBBI’s education and training activities undertaken in chapter five reveals eight specific conclusions. First, training is particularly important to organizations and people who are in situations that are very dynamic, and for people who have limited time to spend in a learning environment. Second, education and training are two separate activities, with very different methods
and results. The primary goal of education is wisdom or ultimate knowledge, and that wisdom or knowledge is for its own sake and not for what it enables its owner to do, be.

FIGURE 4: A SUMMARY OF KEY FINDINGS

CD Normative Characteristics
- self-reliance
- human capacity building
- community empowerment
- endogenous development
- community participation
- local community control and management
- diversity
- knowledge and skills sharing
- gender sensitivity

CD Training and Education
- dynamic environment
- practice-theory linkage
- behavioural changes
- experiential, participatory
- applied and reinforced
- learner involvement
- real life, not simulated
- life encounters = learning experience

Application factors:
- guiding organizational objective
- research with communities
- dedicated change agents

Supporting factors:
- phased approach
- tailored training
- self-selecting groups
- socio-cultural traditions
- multi-faceted programme
- change agents

Hindering factors:
- poor state of development instruments
- focus on groups, individuals left out

Aims of CD
- equity
- self-reliance
- sustainable development
or become. Training, the dominant approach at ACORD-NEBBI programme, is specifically related to what a person can do from a practical perspective. Third, training, not education, is essential to the kinds of immediate behaviour changes necessary to make a group functional with determined organizational work objectives. The village communities needed immediate development to improve their lives, both as a collective, and as individuals. Fourth, training is best when it is experiential, participatory, and adapted to trainees’ previous experience, learning style, and a favourable language as a medium of instruction. Training beneficiaries attested that not only did the training utilize their own communities’ situations as a method to introduce the concepts, knowledge, and analytical skills, but also used their collective personal experiences to reflect on the root causes of the problems faced, and from which options for change evolved.

Fifth, training is most effective and long lasting when it is related directly to the tasks to be performed, and timed so that these tasks are the direct result of the training and can be viewed through effective performances by those being trained. Learning is enhanced when the behaviours and skills being learned are applied and reinforced. Sixth, training is most effective when trainees involve themselves in shaping the training agenda, format, objectives, and methods, negotiate the training methods as the training proceeds, and evaluate both their own and the trainer’s performance. Seventh, learning is effective when the learning situation best approximates the situation in which the learning will be used. Trainees learn to be effective practitioners by successfully going through those processes, which are identified with effectiveness, and by going through them in the course of real, not simulated learning. Practitioners do not learn to be effective participants by listening to lectures on decision making or policy making. And eighth,
every training encounter is a learning experience. The nature and the quality of the
learning both depend upon how that experience is integrated within what the learner had
identified as useful.

8.2. Normative characteristics of community development

The first research question was: To what extent and in what ways are the seven
normative characteristics of community development, as advanced in the literature,
reflected in ACORD-NEBBI education and training programs? Response to this research
question is provided in chapter six. The study reveals that ACORD-NEBBI development
programme reflects the seven normative characteristics of community development (i.e.,
self-reliance, empowerment, human capacity building, endogenous development,
community participation, local control and management, and diversity) because of three
main application factors: a) the guiding objective of ACORD's involvement in rural
communities where local structures are either weak or non-existent, b) the programme's
commitment to carry out research together with communities to address both the causes
and manifestations of poverty and, c) the ability and dedication of change agents who
examine their own work more critically, with full involvement of the village communities
and groups that emerged.

Although the seven normative characteristics of community development are
reflected in the programme, the relative effectiveness in this case is attributed to
ACORD-NEBBI's commitment to investment in knowledge and skills sharing and on
gender sensitivity application. I have therefore argued that because the two factors are
not effectively embraced by the seven normative characteristics reviewed
in the international literature, both knowledge and skills sharing and gender sensitivity should be incorporated as "new" normative characteristics of community development.

8.3 Supporting and hindering factors in the ACORD-NEBBI programme

The second research question was what factors support or hinder the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives? Response to this question is provided in chapter seven. This study identified six factors that support the ability of education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development: a) the application of a phased approach to change and localization that allowed the programme personnel to reflect and learn from their experiences, and accordingly made appropriate changes based on what they had learned; b) delivery of tailored training programs at the request and pace of the beneficiaries; c) support to, and promotion of self-selecting group formation based on common interests that in turn allowed the functioning of groups with less social friction; d) application of a development approach that is compatible with the socio-cultural traditions; e) the pursuit of multi-faceted programme that penetrated the village communities; and f) the use of change agents that supported emerging community groups.

Two factors were identified as hindering the ability of ACORD-NEBBI education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development: a) the poor state of development instruments, and b) missed target groups -- the poorest of the poor -- who could not form groups through which training is delivered. The latter factor exists because the programme focuses on groups, and hence individuals who could not form or join the self-selecting groups were
left out of the development process. Thus, the lower middle class strata of the village communities have benefited the most because they already had the basic resources -- work capacity, knowledge, and capital -- with which to gain access, influence and the most needed savings mobilization prior to group formation. The majority of the rural poor do not possess these important resources.

8.4 Weaknesses of the ACORD-NEBBI programme

Women and Nebbi culture

Despite the achievements made through tailored education and training programs, there is evidence that many challenges still remain. Although there has been evidence of both assuming active decision-making positions in local government affairs, and the presence of women-run associations and groups, the empowerment of women remains a dream for the majority of the women who still live under oppressive patriarchal relations, and where their participation remains restricted. This is compounded by the reluctance by some members of these communities who for various reasons do not participate in any of the ACORD-NEBBI sponsored training programs.

Limited benefits to the poorest segments of the population

The programme encourages the formation of groups through which support is extended. Although the self-selecting group approach has proven effective, its major weakness has been the exclusion of poor individuals from the same village communities where the groups operate. Thus, if an individual has a history of not getting along with anyone in the village, he or she faces the possibility of being left out in the self-selecting group process, including the support ACORD-NEBBI extends to the people in the groups. The reality is that individuals who are non-group members have not benefited
from the active presence of ACORD-NEBBI. In addition, this has compounded the problems of local people in these societies, as they are predominantly from the poorer segments of the area population. For example, all groups and associations are engaged in some form of income generating activities through the pooling of their own resources. Hence, building up cash savings has become a predominant activity of group members, while the non-group members -- the poorest -- including most women, often do not have the cash to meet their families' basic needs. It would be significant if the ACORD-NEBBI programme develops strategies that target this "forgotten" lot of the Nebbi people and provide them with a more specific and tailored program for their empowerment.

The need to promote group activities beyond income generation

Although the education and training programs have incorporated most of the issues related to change and localization in communities, it serves to note that the programme over-emphasized income generation activities and focused less on building the "community" and the "development" aspects in the programme area. The associations and groups are very actively engaged in income generating activities and are less active in inter-group cooperation beyond sharing experiences through field visits.

Promotion of local development partners rather than beneficiaries

A significant development lesson gained from this study is that organizations with external bases like ACORD-NEBBI can attain greater relevance by paying more attention to positive initiatives that emerge from within local communities. Indeed, the majority of the people who survive, for instance, the drought, famine, and civil wars, and thereafter undertake development initiatives, usually do so on their own. The Nebbi people have, like other Ugandans, gone through disruptions in government services every time
successive governments have been overthrown. Thus, the work which organizations like ACORD-NEBBI engage in needs to focus on facilitating the process of an initiative in which peoples' determination already exists. And it is important for development agencies to have open minds and listen to community aspirations in order to achieve the people's will to develop.

8.5 Recommendations

For future research on community development

The thesis analyzed to what extent and in what ways the normative characteristics of community development, as advanced in contemporary international literature are reflected in ACORD-NEBBI education and training programs. Furthermore, the thesis identified factors that support or hinder the ability of education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives. Therefore, key findings of the thesis are related to the achievement of equity, self-reliance, and sustainable community development initiatives. However, first, the research did not explore education and training issues in the post-localization period and this area is worth researching in the future.

A second suggested area for future research is to pursue a comparative study on the normative characteristics of community development, especially on how they are reflected in education and training initiatives, against other community development initiatives in similar contexts. The applicability of the normative characteristics of community development and their integration in education and training programs to different community development efforts, having similar general circumstances, could then be determined. This would be the basis for a comparison between communities
regarding the causal relationship between inputs (education and training) and outcomes (the effectiveness of community development practice) in effecting planned change and localization.

A third area for future investigation relates to the nature of planning education and training programs, rather than on their delivery. Identifying the opportunities and constraints encountered in the process of program planning may provide more insights into the human dynamics of educational planning within the community development context.

A fourth recommendation for future research is to carry out a longitudinal study that addresses the implementation and outcomes of education and training programs, which are embedded in community development projects. Such a study would help highlight the influencing factors associated with internalization of knowledge and skills, their application through implementation of group activities, and their resulting outcomes which all occur long after participants have attended relevant education and training programs.

**For practice on community development**

In the area of collaboration, ACORD-NEBBI’s experience suggests that close collaboration between development agencies, government institutions, and communities is possible, especially if it builds upon a community’s determination, interests, and needs. To attempt to initiate any form of development from outside the community and one that is pre-determined is unlikely to trigger increased community participation. Thus, NGOs need to identify how they might best support what already exists in the community. This implies that NGOs need to work on their comparative advantage over the government, in
regard to their unique relationship with intended community beneficiaries, and their
capacity to supplement, rather than compete with government initiatives. Indeed,
recognizing the role government continues to play in the promotion or regulation of the
third sector will be equally important to the successful collaboration between
development agencies, government institutions, and community groups in an effort to
achieve equitable, self-reliant, and sustainable community development.

In the area of community health education, a challenge that ACORD-NEBBI
education and training experience reveals is the need to develop a more vigorous
community-collaboration health education program. Currently ACORD-NEBBI is
engaged in the training of community workers (TCW) program. The study revealed a
general sentiment from the local workers that they felt powerless in the face of epidemics
such as cholera. It would therefore be useful for development agencies similar to
ACORD-NEBBI to develop a collaborative community education and training program
that enhances community-coping mechanisms in the wake of such epidemics, or better
still, how to prevent them from occurring. This is important because a country's national
wealth or prosperity is directly dependent on the health of its people and communities.

For policy making on community development

On the issue of support to local structures, this study found that it is difficult to
achieve the right balance of support to different levels (parish, county, district, and
region) with that extended to the village community level. This is evident in ACORD's
shift in greater emphasis on institutional building to the promotion of the self-selecting
group formation in the 1990s. It is also a challenge to ensure that the least influential or
unheard voices (women, the poor groups) are factored into the localization process. And
this is why ACORD-NEBBI placed a deliberate emphasis on gender sensitive planning across all programme activities, and ensured a set proportion of its resources were directed specifically to the vulnerable segments of the community. While developing countries continue to seek partners that will support them to create the conditions which foster local development, it is the immediate support extended to local community associations and groups, as found in the ACORD-NEBBI case, that will undoubtedly enhance community efforts in achieving self-reliance. This indeed is the measurable result of a localization programme.

In regard to poverty alleviation, the ACORD-NEBBI experience reveals that efforts that empower also create more opportunities and encourage active participation of marginalized segments of the community in social, political and economic spheres. And in this regard, material poverty is a potential barrier to accessing available opportunities. ACORD's community consultation process defines poverty as the ultimate result of political and social injustice (ACORD Introduction to Strategic Plan, 1997-2001). In the poverty definition, a strategy for achieving community empowerment concerns "efforts directed at the most obvious victims of all forms of poverty . . . Starting with one at the very core of individual marginalization and societal breakdown: the lack of social capital. In all arenas, ACORD endeavours to promote this ability in each individual in order to take an active part in the community" (ACORD Annual Report, 1997, p.2).

Following the changing priorities of ACORD-NEBBI, as identified in its 3-phase approach, one main lesson it provides is that institutional building has limitations when the development effort is targeted at localization, especially in poverty alleviation. Accountability remains, almost exclusively, to institutional authorities that are
accountable to their own superiors. As has been observed in the case of self-selecting groups, it is reasonable to conclude that an approach that emphasizes strengthening local structures appears to be a much more sustainable and equitable option, because the executives of groups are accountable to the group members who are personally known to each other.

This study has also highlighted the issue of community participation in development initiatives. In recent years, various attempts have been made to overcome some of the problems associated with the lack of participation or involvement of targeted beneficiaries. One such attempt has been the decentralization of functions and a limited amount of power to villagers, as was the case in the ACORD-NEBBI loan allocation committees. However, one of the major difficulties of this initiative is the question of local accountability. How can objective accountability systems be created in a situation where those who are meant to serve the beneficiaries may have some ulterior motive? Despite all these challenges, the study reveals the fact that a decentralized structure with semi-autonomous, self-managed, federated units coupled with accessible information and cooperative learning is perhaps the most appropriate organizational design for supporting community development.

8.6 Concluding comments

This thesis has explored the role of education and training programs in promoting community development. Using ACORD-NEBBI as a case and two research questions, the thesis first analyzed the extent, as well as, the specific ways in which the seven normative characteristics of community development, as advanced in the literature, are reflected in ACORD-NEBBI education and training programs. Secondly, the thesis
identified the factors that support or hinder the ability of education and training programs to contribute to the achievement of equitable, self-reliant, and sustainable community development initiatives.

The research suggests that rural community development efforts can be improved by first devoting resources to creating functional local structures, and second, by supporting group formation. Achieving these objectives help ensure that community development-oriented education and training programs are accessible, equitable, self-reliant, and sustainable.

The current trend toward globalization of trade and economies and the resulting outcome -- poverty stricken communities -- implies that the next century will undoubtedly require greater attention to vulnerable groups affected by both local and international forces of market liberalization. This study has confirmed that community development programmes that first focus on the establishment of local structures in rural communities where they are either weak or non-existent is an appropriate approach to foster long-term, improved quality of life for the "victims" of market forces. Also revealed is the fact that the notion of planned change in addressing basic needs of the people in rural communities still is a viable alternative to the conventional approach to income re-distribution. This thesis has also confirmed that poverty is much more than insufficient income. Poverty encompasses a lack of socio-economic and political security as well as the knowledge and skills necessary to empower the vulnerable. It is poverty that breeds a lack of hope, limits choices, and erodes social values which in turn leads to a sense that life is without meaning. However, education and skills training reverses this thinking in the majority of the vulnerable people. Without doubt, when education and
training is embedded in community development programmes, not only does it reinforce hope, but also creates a viable alternative to "free" the materially and intellectually poor from powerlessness which is such a prominent feature of poverty.
REFERENCES


Clarke, R.F. (1967). Adult Education (Makerere Adult Studies Centre Pamphlet No. 1, Kampala, Uganda.


Directory of Adult Education Agencies in Uganda (Makerere University, Kampala), 1984


Mugala, J. (1976). Senior Community Development Officer, Adult Education in the Ministry of Culture and Community Development, Kampala, Uganda.


UNESCO'S General Conference, Nairobi, Kenya, 1976


Uganda Protectorate Annual Report of the Education Department, 1951.


APPENDICES

APPENDIX A: DEFINITIONS OF TERMS THAT GUIDED THE RESEARCH

Community is a term that refers to the local village or region as a physical, economic, social, and political unit. Here the concern is on improving the quality of life and general wellbeing of the people, their active involvement and participation in organizational processes or collective actions in initiatives that impinge on their individual lives, in a specific locality, e.g., construction of a community water well. It also refers to a group of people who know each other, mutually aid each other, and are connected to each other through common socio-cultural, historical, political, or economic circumstances.

Community development refers to planned initiatives through which a) citizens develop the capacity and potential to contribute to, and make decisions that affect their livelihoods, b) a facilitator assists in developing knowledge, skills, and abilities to advance collective interests, c) assistance and support of specialist services necessary to the initiatives that are provided, d) individual capabilities and or competency is developed, e) members exert greater influence over the programs, policies, and projects in their locality, and f) members are consciously engaged in visible, tangible, political, and socio-economic change.

Education and training refer to strategies that enhance community abilities and competencies. They encompass formal training, informal training, on-the-job training, seminars, workshops, networking visits, community education, and fieldwork. The expectation of the educational strategy is to promote a learning culture in a community with the goal of fostering progress at all levels of society while at the same time reducing their individual vulnerability.

Change refers to outcomes of planned community development initiatives that reduce community vulnerability to socio-cultural, economic, and political vagaries. Examples include: reduction of poverty through financial micro credit based on character-worthiness other than collateral; help to marginalized segments of the community through provision of knowledge and skills about crucial issues that affect their immediate lives e.g. on agro-forestry and woodlots management; and material assistance to disadvantaged members of the community thereby promoting equitable, self-reliant, and sustainable development.

Localization refers to the process of promoting and supporting the growth of local structures in communities by development actors or agencies. The goal of establishing local structures is to enable the flow of knowledge, skills, and information as well as other services to indigenous groups, and the outcome being local communities managing their own development initiatives. Localization is best expressed by Stan Burkey, a former worker at ACORD-NEBBI, that it is when people committed to community development Go to the People; Live with them; Love them; Learn from them; Work with them; Start with what they have; Build on what they know; And in the end; When the work is done; The people will rejoice; We have done it ourselves!
## APPENDIX B: AGRICULTURAL (CASSAVA) TRAINING NEEDS ASSESSMENT FORM

<table>
<thead>
<tr>
<th>Subject Area</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Importance of Cassava</td>
<td></td>
</tr>
<tr>
<td>2. Cassava Varieties</td>
<td></td>
</tr>
<tr>
<td>3. Uses of Cassava</td>
<td></td>
</tr>
<tr>
<td>4. Growth Requirements</td>
<td></td>
</tr>
<tr>
<td>5. Field Preparation</td>
<td></td>
</tr>
<tr>
<td>6. (a) Planting</td>
<td></td>
</tr>
<tr>
<td>(b) Selection of planting material</td>
<td></td>
</tr>
<tr>
<td>(c) Sizing stems for transplanting</td>
<td></td>
</tr>
<tr>
<td>(d) Rapid Cassava stem multiplication</td>
<td></td>
</tr>
<tr>
<td>(e) Cassava stem preservation</td>
<td></td>
</tr>
<tr>
<td>7. Weeding</td>
<td></td>
</tr>
<tr>
<td>8. Harvesting</td>
<td></td>
</tr>
<tr>
<td>9. Yields per acre</td>
<td></td>
</tr>
<tr>
<td>10. (a) Pest control</td>
<td></td>
</tr>
<tr>
<td>(b) Diseases control</td>
<td></td>
</tr>
</tbody>
</table>

### APPENDIX C: LEADERSHIP TRAINING NEEDS ASSESSMENT FORM

<table>
<thead>
<tr>
<th>CBO:</th>
<th>VILLAGE</th>
<th>PARISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Name of Member.</td>
<td>2. Sex</td>
<td></td>
</tr>
<tr>
<td>3. Age</td>
<td>4. Marital Status</td>
<td></td>
</tr>
<tr>
<td>5. Educational Level</td>
<td>6. Current Occupation</td>
<td></td>
</tr>
<tr>
<td>7. Roles/ Responsibilities played in the CBO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Roles</td>
<td>Responsibilities</td>
<td></td>
</tr>
<tr>
<td>What are encountered in those roles?</td>
<td>What is/ are the root cause(s)?</td>
<td></td>
</tr>
<tr>
<td>How can the above be addressed?</td>
<td>What topics would you like to be covered?</td>
<td></td>
</tr>
<tr>
<td>What would be your expectations?</td>
<td>How do you intend to utilize skills and knowledge offered?</td>
<td></td>
</tr>
<tr>
<td>8. Previous Knowledge and Experiences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Was there any training given on the above subject matter before?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>If yes, what areas were covered?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How helpful was the training?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>If not, why not?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Time/ Duration</td>
<td></td>
<td></td>
</tr>
<tr>
<td>When would be the best time for the workshop/ seminar?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What duration?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Where (venue)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. How can you contribute towards the training costs? (feeding, facilitation)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Monitoring and Evaluation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What will show that training has been effective (Indicators)?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Means of verification</td>
<td></td>
<td></td>
</tr>
<tr>
<td>When?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Training Officer Notes, 1997.

### APPENDIX D: KNOWLEDGE AND SKILLS TRAINING NEEDS ASSESSMENT FORM

<table>
<thead>
<tr>
<th>Name of the CBO:</th>
<th>Location: (Parish, Sub-county)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of the CBO: (Mixed, specialized)</td>
<td>Number of members:</td>
</tr>
<tr>
<td>Gender classification: (Males/ Females)</td>
<td>Age (e.g. Lowest 25, and Highest 70)</td>
</tr>
<tr>
<td>Level of Education:</td>
<td></td>
</tr>
</tbody>
</table>

| Activities of the CBO: (e.g. farming, bee-keeping, goat keeping, savings and loan schemes) | |
| Activities of the Individual (e.g., farming, livestock keeping, saving and loaning) | |
| Current Problems encountered (e.g., petty trade, savings, loans, bee-keeping, farming) | |
| Priority Problems (e.g., planning, evaluation, loan management, bee-keeping, farming practices) | |

| Current Knowledge and Skills (e.g. book-keeping, leadership skills, loan management) | |
| When Training should take place (e.g. end of May) | |
| Duration (e.g. 2 days, 1 week) | |
| Preferred location for training (e.g. Community, ACORD-NEBBI Training Centre) | |

Source: Training Officer, Notes, 1996.
APPENDIX E: BOOKKEEPING TRAINING FOR CBO MEMBERS

Course description
The one-day course in record keeping is intended for the executive members of CBOs to improve their performance.

Aim
Increased knowledge in record keeping to executive members so as to improve group or association work as well as their individual work.

Specific Objectives
Define bookkeeping; identify and list some of the records kept; state the importance of record keeping; considerations in record keeping; utilize the knowledge gained to improve practice.

Content
Definitions; types of records kept; importance of record keeping; things to consider in record keeping;

Methods
Lecture, Brainstorming, Group discussion, Story telling.

Materials
Manila paper, Pins, Cards, Markers.

Monitoring/ Evaluation
During - Use of questions and answers; review exercise; observation; At the end of the training:
Assignments; After the training: review at meetings; discussions with members; report from the books.

Source: Adapted from Training Officers Notes, 1996.

APPENDIX F: TRAINING OUTLINE ON FEASIBILITY STUDIES

Aim: Improved CBO capacity in loan management

Objectives: At the end of the training, participants will be able to:
    State the importance of feasibility studies
    Mention all the components of feasibility studies.
    Define and discuss each component of feasibility study

Range of Topics: Feasibility studies definition; importance of feasibility studies; components of feasibility studies; planning; pricing; promotion; marketing.

Materials: Manila paper; markers

Methods: brainstorming, discussions, lectures

Evaluation: Collect feedback for improving the training.

Adapted from Training Officer Notes, ACORD-NEBBI, Pakwach, 1997.
APPENDIX G: COMMUNITY WORKER INITIAL TRAINING COURSE OVERVIEW

TIME: 5 Days, 9:00 am to 5:00 p.m.

VENUE: in the community

PARTICIPANTS: 25 volunteer community workers selected by the community must attend all 5 days.

COURSE CONTENT: Teaching HIV/AIDS Facts; Basic Home Care; Attitudes; Skills; Behavioural Change; Referrals for community workers.

AIMS: To prepare TASO Community Workers for their work.

OBJECTIVES: By the end of the course, participants will be able to:
1. State the facts on HIV/AIDS and teach others
2. Demonstrate positive attitudes and basic communication skills.
3. Perform various aspects of HIV home care.
4. Identify strategies for promoting behavioural change.
5. Identify TASO services and other AIDS Services for referrals.
6. Discuss TCW role in the community and plan for work.

Adapted from Training Officer Notes, 1997

APPENDIX H: TEACHING SKILLS TRAINING FOR TRAINER OF COMMUNITY WORKERS (TCWs)

OBJECTIVE: Participants will be able to outline the teaching skills needed in their work.

TIME: 30 mins

MATERIALS: Newsprint, markers

Step 1: Trainer asks the group:
In what situations will you as TCWs be teaching others about AIDS?
To which groups of people?
Where will you be teaching?
Trainer can list responses from group (i.e., women, youth, etc.) and discuss with the group.

Step 2: Trainer can ask group:
What methods of teaching would be best for these groups and situations?
How would they best receive the message?
Trainer can list responses from group (i.e., drama, songs, stories, home visiting, pictures, etc.) and discuss the importance of using alternative teaching methods.

Step 3: Trainer asks group:
What points do you think are important to remember when teaching others?
Trader makes a list of what the group already knows (i.e., being audible, being practical, being presentable, having a positive attitude, being confident, and being punctual).

Adapted from Training Officer Notes, 1997
APPENDIX 1: CHECKLIST FOR COMMUNITY AIDS HOME VISITING PROGRAM

<table>
<thead>
<tr>
<th>NAME OF TCW:</th>
<th>COMMUNITY:</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRAINER:</td>
<td>DATE:</td>
</tr>
</tbody>
</table>

1) GENERAL
Did the TCW properly introduce him/herself with an explanation of the TCW’s role in the community?
Did the TCW demonstrate positive attitudes?
  - Confidentiality
  - Caring
  - Empathy
  - Accepting (non-judgmental)
Did the TCW demonstrate communication skills?
  - Asking questions
  - Answering questions
  - Listening
  - Checking understanding

2) EDUCATION
Did the TCW provide accurate, understandable facts about AIDS?
Were prevention strategies discussed?

3) HOME CARE
Did the TCW correctly demonstrate home care activities?
Did the TCW teach family members?
What home care information was shared?
Was it correct?

4) REFERRAL
Was a referral made appropriately and clearly?
To where?

5) FOLLOW-UP
Did the TCW plan a follow-up visit or contact?
Trainer’s comments on TCW’s performance.

APPENDIX J: SEMINAR PROGRAMME FOR AGRO-FORESTRY AND SUSTAINABLE AGRICULTURE

OBJECTIVES
- To raise community critical thinking and consciousness about their environmental protection and take action for their natural resources conservation, and set up community village Environmental Protection Committee.
- To identify community local by-laws on environmental protection (bush burning) and draw up action plan for the implementation (reinforcement) of the agreed local bylaws on bush burning in the community.

<table>
<thead>
<tr>
<th>TIME</th>
<th>ACTIVITIES</th>
<th>FACILITATOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00 a.m. arrival.</td>
<td>Arrival of participants and district officials.</td>
<td></td>
</tr>
<tr>
<td>9:00 - 9:30 a.m.</td>
<td>Self Introduction</td>
<td>Each participant</td>
</tr>
<tr>
<td>9:30 - 10:00 a.m.</td>
<td>Opening of the seminar by the RDC/DFO</td>
<td>Resident District Commissioner/ District Forestry Officer</td>
</tr>
<tr>
<td>10:00 - 10:45 a.m.</td>
<td>What are the causes of bush burning in Nebbi District?</td>
<td>Outside Instructor</td>
</tr>
<tr>
<td>10:45 - 11:00 a.m.</td>
<td>Tea/ Coffee break</td>
<td></td>
</tr>
<tr>
<td>11:00 - 12:15 a.m.</td>
<td>What are the effects of bush burning on our life and surroundings.</td>
<td>Outside Instructor</td>
</tr>
<tr>
<td>12:15 - 1:15 p.m.</td>
<td>What are the possible solutions to stop bush burning?</td>
<td>Outside Instructor</td>
</tr>
<tr>
<td>1:15 - 2:15 p.m.</td>
<td>Lunch Break</td>
<td></td>
</tr>
<tr>
<td>2:15 - 3:15 p.m.</td>
<td>What local by-laws exist that can help to protect our environment</td>
<td>District Forest Officer</td>
</tr>
<tr>
<td>3:15 - 3:45 p.m.</td>
<td>Drawing up an action plan to implement and reinforce the bylaws.</td>
<td>ACORD Instructor</td>
</tr>
<tr>
<td>3:45 - 4:00 p.m.</td>
<td>Evaluation</td>
<td>2 ACORD Instructors</td>
</tr>
<tr>
<td>4:00 - 4:15 p.m.</td>
<td>Tea/ Coffee break</td>
<td></td>
</tr>
<tr>
<td>4:15 - 4:30 p.m.</td>
<td>Closure of the Seminar</td>
<td>Resident District Commissioner, Nebbi</td>
</tr>
</tbody>
</table>

Source: Agro-forestry Technician Notes, 1997.