

Sharing Series 5

# *ABCD: The Bala Vikasa Way*



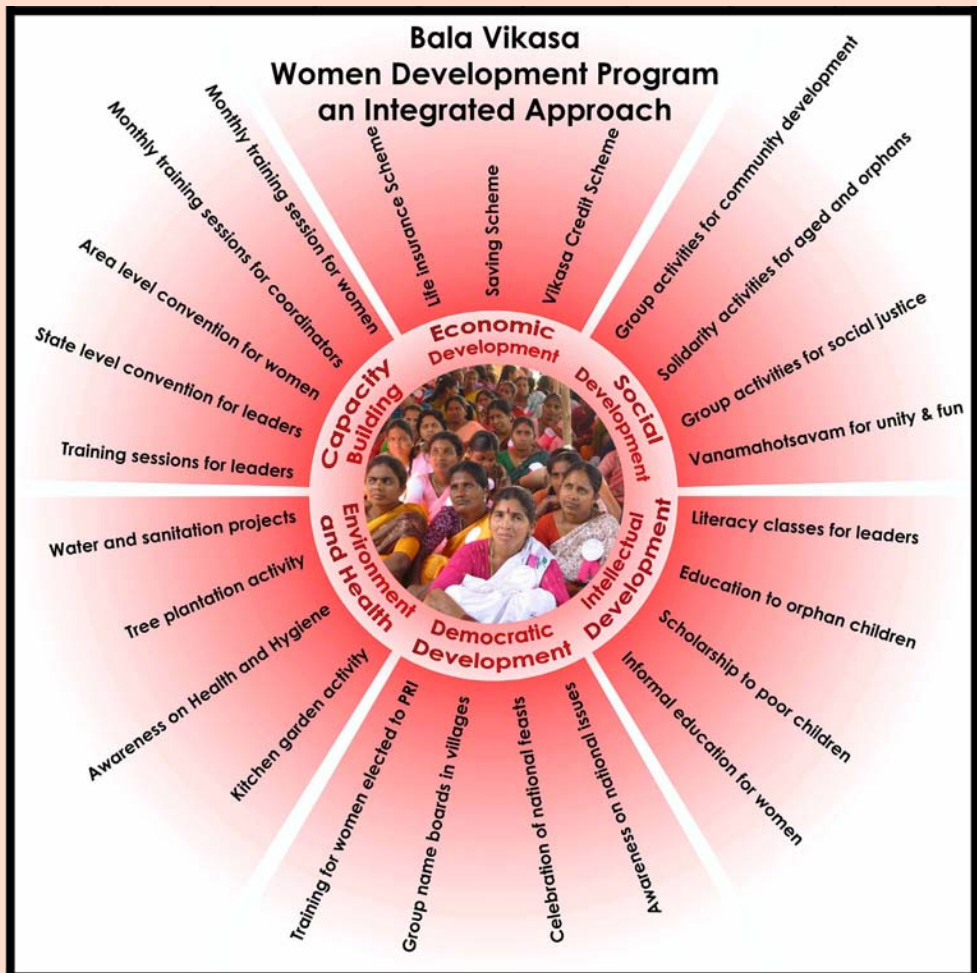
**An Asset-Based Community  
Development (ABCD) Approach  
For Sustainable Development**



In 1994, Bala Vikasa with the collaboration of partner institutions started a Self-Help Women Development Programme. By 2004, this programme had spread to over 1000 villages in Andhra Pradesh and the neighbouring state of Karnataka. Through this programme, Bala Vikasa continues to empower women and lead them and their families towards economic advancement and self-reliance.

Bala Vikasa Women Programme promotes seven core activities:

1. Capacity building through monthly training sessions for women, leaders, coordinators, etc.
2. Adult literacy
3. Savings
4. Income generation through loans
5. Social, Health and Community development
6. Environment protection
7. Humanitarian activities through which women proudly assist the old and orphans living in their communities.



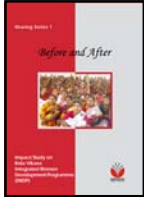
# *ABCD: The Bala Vikasa Way*



**An Asset-Based  
Community  
Development (ABCD)  
Approach  
For Sustainable  
Development**



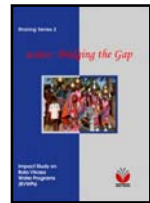
**Sharing series**, published by the Bala Vikasa People Development Training Center( PDTC), as the name suggests, is based on Bala Vikasa's eagerness to share the outcomes of research and studies conducted at the grass roots in collaboration with the people for whom development programs were and are intended, with like-minded organizations and donor agencies, who could use the insights gained to plan and implement their own programs.



Sharing Series 1 (SS 1), “Before and After: Impact Study on Bala Vikasa Integrated Women Development Programme (IWDP)”, April 2004.

Sharing Series 2 (SS2), “Water: Bridging the Gap: Impact Study on Bala Vikasa Water Programs”, May 2004.

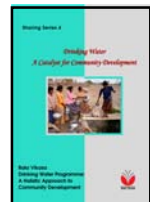
**ISBN 81-9022-1-6**



Sharing Series 3 (SS3), “Microcredit: Not Just Money!: The Story of Bala Vikasa Integrated Women Development Programme Loan Facilities”, March 2005.

**ISBN 81-902248-2-4**

Sharing Series 4 (SS4), “Drinking Water: A Catalyst for Community Development” published in March 2006 illustrates how Bala Vikasa Drinking Water Programme is a mechanism to achieve holistic community development. **ISBN 81-902248-3-2**



Sharing Series 5 (SS5), “ABCD: The Bala Vikasa Way”, An Asset-Based Community Development (ABCD) Approach for Sustainable Development., December 2006.

**ISBN 81-902248-4-0**

This publication is a product of Bala Vikasa People Development Training Center (PDTC). For information about PDTC and its Sharing Series please contact:

**Bala Vikasa People Development Training Center**

Fathimanagar, NIT (post) Warangal 506004

Andhra Pradesh, India

Phone : 91-870-2453255 / 91-870-2453356

Fax : 91-870-2453256

E-mail : balavikasapdte@rediffmail.com

## F O R E W O R D

The words “Asset-Based” refer to a positive “community capacity-driven” approach which encourages community members to make progress for themselves as opposed to a traditional “needs-driven” approach which makes the community psychologically and physically dependent on outside help.

Bala Vikasa is convinced of the soundness of the Asset-Based Community Development (ABCD) approach to achieve real sustainable development at the local and community levels. Its approach concentrates not only on economic development but promotes a development which focuses on all the assets of the community, to ensure the full sustainability of the development of a community. To Bala Vikasa, Sustainable Development denotes the integration of all the dimensions of sustainability, viz., social, economic, environmental, political and cultural.

In the literary and other resources available on ABCD, there seems to be an over emphasis on the “economic development” and quantifiable results. In the light of its own experience with the people at the grassroots, Bala Vikasa strongly believes that at the core of ABCD remains the “person” and the primacy is to be given to the inner growth of the individual, especially of those people forming the most fragile elements of a society. Bala Vikasa has no doubt that the inner strength of the individual forms the “substratum” and constitutes the primary asset on which community development is built. Change of attitude and personal empowerment is the sine qua non by which individuals become “agents of change” in their communities.

The pertinent question at this point of time is: Are the followers of ABCD giving enough importance to this concept of sustainable development, both in the literature and the material that have been prepared proposing ABCD as a model approach to community development? The indicators seem to emulate the tendency of such other approaches as the Community Economic Development approach and some schools connected to the Social Capital approach. While these approaches recognize the qualitative dimensions of development, they seem to neglect the “software” of development which measures the quality of the changes in the life of the people.

To achieve full community sustainability in all its dimensions- quantitative and qualitative – Bala Vikasa believes that there are neither short cuts nor quick fixes.

**Sharing Series 5** reflects the Bala Vikasa Way of implementing its development programs spread over 30 years, following the rich concepts of ABCD. It illustrates Bala Vikasa’s ABCD approach for sustainable development.

The first chapter of this booklet is more a theory of the ABCD approach, which will be helpful to development practitioners. In this section, there is abundance of reference to the work of the Coady International Institute, Antigonish, Nova Scotia, Canada.

The second chapter, ***The Bala Vikasa Way***, reflects how the notion of ABCD, without its present nomenclature, had been an integral part of its community development interventions over the last 30 years. It describes , the contribution of Bala Vikasa in its effort to better define and put into practice its asset-based community development approach. It delineates Bala Vikasa’s approach, strategy and methodology through three phases spread over several years of implementing ABCD in the field, in constant interaction with the local communities, building the “software” of development, bringing about positive and qualitative changes in communities. This contribution is also a result of a research-action mode at Bala Vikasa People Development Training Center, which provides training to agents of change in community development.

The third chapter presents as a case study, the Bala Vikasa women development program, highlighting the innate values of the people which are intangible and non-quantifiable assets. This is illustrated through Bala Vikasa’s unique Women Development Program Solidarity Day, which epitomizes in a way, the results of implementing an Asset-Based Community Development (ABCD) approach.

Sharing series 5, like the other 4 preceding Sharing Series, is based on Bala Vikasa’s keenness to revisit its development programs through a critical analysis, and share the lessons learned from its years of experience with like-minded organizations and donor agencies to whom the insights could be invaluable.

# TABLE OF CONTENTS

<b>Foreword</b>	<b>ii</b>
<b>Chapter One: Asset-Based Community Development</b>	<b>1</b>
ABCD: What it is all about	
Enriching the ABCD approach	
<b>Chapter Two: ABCD: the Bala Vikasa Way</b>	<b>7</b>
Visit to Coady International Institute and After	
ABCD as an Approach	
• <i>Bala Vikasa: 30 years of experience towards sustainable development</i>	
ABCD as a Strategy	
• <i>Development starts from within</i>	
• <i>“Stepping in” and “Stepping out”</i>	
ABCD as Methodology	
• <i>At the individual level</i>	
• <i>At the community level</i>	
• <i>At the management level</i>	
<b>Chapter Three: Bala Vikasa Women Development Program</b>	<b>21</b>
A Case Study of ABCD Approach	
Women Development Solidarity Activity	
Solidarity Day at Mallakpally	
Impact of Solidarity Activity: People’s Testimonies	
<b>Chapter Four: Conclusion</b>	<b>40</b>
<b>Bibliography: For Further Reading</b>	<b>41</b>



**Talent Day Get-together at Bala Vikasa PDTC for the orphans “adopted” by women regrouped under Bala Vikasa Women Development Program**



**Group photo of orphans during the Solidarity Day organized by Bala Vikasa women of the Jangaon Area, Warangal district**

---

**Cover Page Photo: Photo during a Solidarity Day regrouping Bala Vikasa women and their “adopted” orphan children**

## CHAPTER ONE

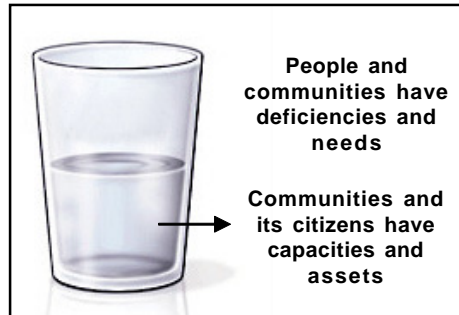
# Asset-Based Community Development

### ABCD: What it is all about

"ABCD" had been developed and promoted in the 1990s by John McKnight and Jody Kretzmann of the Institute for Policy Research at the Northwestern University in Illinois in their book *Building Community from the Inside Out: A Path Toward Finding and Mobilizing Community Assets*, based on extensive inquiry into the characteristics of successful community initiatives in the US.

→ In the beginning of the new millennium, supported by the experience of partners from Africa, Asia and Latin America, the Coady International Institute (CII), Canada, started to reflect on, adjust and teach the ABCD approach from a developing world perspective.

**"As an Approach"** to community-based development, ABCD rests on the principle that the recognition of strengths, gifts and assets of individuals and communities is more likely to inspire positive action for change than an exclusive focus on



needs and problems. Seeing the glass half-full as well as half empty is not to deny the real problems that a community faces, but to focus energy on how each and every member has contributed, and can continue to contribute, in meaningful ways to community development. Focusing on uncovering the merits of all members encourages a spirit of egalitarianism, even in societies that are hierarchical in structure and differentiated by culture, educational background and gender. At its core are associations of community members, both formal and informal. As engines of community action, and as a source of power and leadership, these are considered key assets of the community".<sup>1</sup>

<sup>1</sup> Community-Driven Development : The Asset-Based Approach, edited by Gord Cunningham, Alison Mathie, Rachel Polestico, CII Certificate Program, May 19-June 6, 2003, p.4.

**“As a strategy”**, ABCD “pays attention to the position of the community in relation to the local institutions and the external economic environment on which its continued prosperity depends”.<sup>2</sup>

**“As a methodology”**, while avoiding any kind of strait-jacket, ABCD is guided by the following principle: the “communities that recognize their assets and opportunities are more likely to be motivated to take initiative to mobilize and strengthen their asset base. Guided by this, the community agent of change has to decide which combination of tools and methods are appropriate for helping communities organize themselves to identify, link, and mobilize their assets.”

“An ABCD methodology, usually begins with a period of reconnaissance: identifying communities; building relationships with community members and conducting basic background research.”

*“The agent of change then assists*

*this group in planning a series of inventories or asset-mapping exercises that the group can conduct. This mapping process identifies: 1) the various informal and formal associations in the community; 2) the skills, talents and capacities of individuals; 3) the assets of local institutions; and 4) all the physical assets and natural resources the community can draw on. Throughout the process, the agent of change has to bear in mind that mapping assets is as much about **“organizing”** as it is about **“discovery.”***

The results of the inventories and mapping exercises are brought back to the larger community where some community economic analysis and visioning takes place. The agent of change helps the community access external resources to consolidate the gains from the community’s own activities. Ideally, the process results in the formation of a community structure that can sustain this community-driven process.<sup>3</sup>

---

<sup>2</sup> Community-Driven Development : The Asset-Based Approach, edited by Gord Cunningham, Alison Mathie, Rachel Polestico, CII Certificate Program, May 19-June 6, 2003, p. 5.

<sup>3</sup> Participant Manual, Asset-Based Approaches to Community Development, Gord Cunningham, Alison Mathie, Coady International Institute, Certificate Program, May 2-10,2005, p. 27.

## **Enriching the ABCD Approach**

Doubtless, the North American ABCD approach is being considerably enriched by the long experience of development institutions overseas that are its followers.

In its studies on ABCD, the Coady International Institute gives credit to and incorporates a number of principles and practices well recognized in the developing world based on the primacy of the assets of the community.

### **Sustainable Livelihoods Approach (SLA)**

At the philosophic, strategic and operational levels, CII proponents are emphasizing the complementarities between ABCD and the Sustainable Livelihoods Approach promoted since the late 1990s by the British Department For International Development (DFID) and subsequently by UNDP and other non-profit organizations such as CARE-USA, OXFAM-UK, etc.

“The SLA provides analytical tools for building a comprehensive understanding of how people deal with crisis as well as opportunity. Its thorough treatment of the range of assets that people draw on enhances the ABCD approach. In turn, the ABCD approach has much to offer in terms of implementing the Sustainable Livelihoods Approach at the community level.”<sup>4</sup>

### **Social Capital (SC)**

CII emphasises also the intrinsic relationship between ABCD and Social Capital, an approach that became respectable in the late 1990s, with the World Bank devoting a research programme to it and promoting its use.

“At the core of an asset-based approach are the associations and social networks that form the fabric of community life and collective effort. It is in associational life that communities demonstrate their capacities as

---

<sup>4</sup> Participant Manual, Asset-Based Approaches to Community Development, Gord Cunningham, Alison Mathie, Coady International Institute, Certificate Program, May 2-10, 2005, P. 22.

citizens to bring about change and maintain cohesion.”<sup>5</sup> In its appreciation of Social Capital, CII seems to be guided by Robert Putnam, the political scientist and Harvard professor, for whom SC was an important leverage for economic development unfortunately, as some of its critics note, to the detriment of networks of interpersonal social capital.

### **Community Economic Development (CED)**

For COADY, “ABCD is a strategy for community-driven economic development”<sup>6</sup> Consequently ABCD has a lot of similarities with the well-known **Community Economic Development (CED)** theory that relies “more on community development than on classical economic theories.”

CED is a community-based and community-directed process that explicitly combines social and economic development and fosters the economic, social, ecological and cultural well being of communities. For CED, the

development process is an endogenous process through collective action at the grassroots.

### **Building the Civil Society**

As the ABCD approach has as its ultimate goal the realization of the community’s full potential, the building up of and the inter-action with the Civil Society at large is also an issue. Hence, the wide spread studies and literature on the Building up of Civil Society finds resonance in promoting an assets driven community development.

“As associational life gains momentum, it builds up the capacity over time to leverage external resources, and to claim rights and access to services to which community members are entitled by virtue of state or global citizenship.”<sup>7</sup>

### **ABCD Methodological Tools**

Inspired by a number of methodologies in use especially in the developing world, the imprint of Coady is also felt on the ABCD Approach initially proposed by McKnight and Kretzmann.

---

<sup>5</sup> Ibidem, p. 24

<sup>6</sup> Ibidem, p. 25

<sup>7</sup> Who is driven Development? Reflection on the Transformative Potential of Asset-Based Development, Gord Cunningham, Alison Mathie, Coady International Institute, Paper presented at the conference «Participation: From Tyranny to Transformation» University of Manchester, 27-28 February 2003, p.6.

## **Appreciative inquiry (AI)**

Appreciative Inquiry “generates great enthusiasm and cooperation in developing a group vision built on the collective strengths and aspirations of its members. It also produces strategic plans by which local people can turn their dreams into reality.”<sup>8</sup>

CII suggested the use of this methodology which follows a 5 Ds process: Define, Discover, Dream, Design and Deliver. This process involves the community in its search for a sustainable development based on its assets.

## **Participatory Rural Appraisal (PRA) and Mapping**

Mapping is one of the main tools proposed for the ABCD approach. It consists in dressing an elaborate



inventory of the assets of a community often time with the help of participatory techniques promoted by Participatory Rural Appraisal. While mapping, other PRA techniques are also used: informal interviews, Venn diagrams, etc.

## **Leaky Bucket**



For Coady, the main tool to analyse community economic development is the Leaky Bucket. The American version of ABCD does not propose this tool.

“This tool allows community members to engage in an ongoing process of identifying and mobilizing local assets for community economic development.”<sup>9</sup> The allegory of the bucket is designed to bring a better understanding of the dynamics of the local economy. Money and goods flow into the

<sup>8</sup> Myrada Progress Report July 1999 – December 2001, International Institute for Sustainable Development, Winnipeg, Manitoba, Canada.

<sup>9</sup> Participant Manual, Asset-Based Approaches to Community Development, Gord Cunningham, Alison Mathie, Coady International Institute, Certificate Program, May 2-10, 2005, P.43

community, into the top of the bucket; money leaks out of the community: Money circulates within the community.

### **Action Planning**

CII proposes an 8-step process for action planning<sup>10</sup> at the community level. This process is in tune with the Appreciative Inquiry methodology and the Mapping techniques suggested previously.

**1. Assessing assets and opportunities.**

**2. Developing a future vision.**

**3. Identifying community assets to achieve the vision.**

**4. Identifying partnerships.**

**5. Examining institutions, consequences.**

**6. Understanding services provided**

**7. Matching community actions with opportunities.**

**8. Assessment of potential changes in asset base of all community members.**

### **Sustaining the Process**

CII acknowledges that 'ABCD is in an early adoption phase and that it is too early to say how the process will be sustained. However, it suggests some paths already experimented in the developing world to achieve community sustainability. For instance, it proposes an overview of planning, monitoring and evaluation as it is related to a community-driven development. Without explicitly naming it, it brings into the picture a Result-Based Management approach in which the concepts of output, outcome and impact results and their indicators are essential features. CII ABCD proponents study the differences between a Result-Oriented and Goal free approach to Monitoring and Evaluation.<sup>11</sup>



<sup>10</sup> Ibidem, pp. 54-60

<sup>11</sup> Ibidem, pp. 89-90

## CHAPTER TWO

### ABCD : The BALA VIKASA WAY

#### FOR AN ASSET-DRIVEN SUSTAINABLE DEVELOPMENT

#### **Visit to Coady International Institute and After**

Few months after the inauguration of Bala Vikasa People Development Training Center (PDTC), in July 2002, the management of Bala Vikasa visited Coady International Institute (CII) of Antigonish, Nova Scotia, Canada.

The purpose of the visit was to explore with CII the possibility of a collaborative partnership between the PDTC and CII in matters relating to training and capacity building programs being pursued by both institutions. Interestingly, diverse avenues of collaboration were identified.

At one point during these exploratory meetings, visitors from Bala Vikasa were introduced to CII's new development approach, an **Asset-Based Community Development (ABCD)** approach, which it had been promoting from the beginning of the new millennium, supported by the

experience of partners from Africa, Asia and Latin America. CII had started to reflect on, adjust and teach the ABCD approach from the perspective of the developing world.

To the visitors of Bala Vikasa, the ABCD concepts described to them sounded familiar, as their years of experience in the field and at the grassroots had taught them that sustainable development has to be built on the assets of the community and not on its needs.

On returning to India after very satisfactory face-to-face meetings with CII, where many facets of partnership had been identified on several fronts, Bala Vikasa began a serious study of the documentation produced on ABCD by the Institute for Policy Research at the Northwestern University and by the Canadian Coady International Institute.<sup>12</sup>

---

<sup>12</sup> Refer to the bibliography section at the end of this booklet.

The study demonstrated the advantages of the ABCD approach for Bala Vikasa in its community development activities in the field, as well as in introducing it as a component in the training course imparted to the community development trainees at Bala Vikasa People Development Training Center.

While for John Kretzmann and John McKnight of the North-Western University in Illinois, USA, and for the Coady International Institute of Antigonish, Canada, Assets-Based Community Development was an approach to community development, advocating the use of skills and strengths present within the community, to Bala Vikasa, ABCD also became an excellent framework to better articulate its philosophy concerning sustainable community development. It helped fine tune its years of intuitive approach to sound community development based on peoples' assets, by refining its approach, strategy and tools at the community development level in a systematic manner.

## **ABCD as an Approach**

"Leaky bucket exercise", which is a tool to analyse the dynamics of local economy, occupied a considerable place among the tools of ABCD<sup>13</sup>. This tool could be rightly utilized only if time and energy can be given in equipping the followers of the ABCD approach in emphasizing the importance and developing the software of sustainable development: peoples' mindsets.

Bala Vikasa, through its 30 years experience and interventions at the grassroots level, realizes that empowerment and self-sustainability is the result of a long and arduous process. The story of Bala Vikasa in developing the software of sustainable development is a living proof of this process.

### **First phase: Appropriation by the community**

For the first 12 years of its existence, SOPAR the front-runner of Bala Vikasa, worked closely with the local population of Andhra Pradesh on a project basis. Appropriation was the key principle

---

<sup>13</sup> Participant Manual, COMMUNITY ECONOMIC ANALYSIS, Gord Cunningham, Diploma Program 2006, Coady International Institute, St. Francis Xavier University, Antigonish, Nova Scotia

of its action. The projects, implemented by SOPAR, followed a bottom-up approach with the villagers approaching the organization with their proposal and requests. For instance, for the drinking water project, the villagers themselves took the decision that they would contribute in cash (at least 15 % of the total budget), and in services (manual labour) as a measure of investing their assets. The villagers were involved in the planning, implementation and maintenance of their new borewells. A critical analysis reveals that it has taken 12 years and a few failures, to actually perceive in concrete terms a real change, viz., a change in the mind-set of the people, from an attitude of mendacity to an approach of self-confidence and empowerment.

Bala Vikasa has formulated 10 golden rules for sound development, based on its experience at the grassroots over the years. Rules 9 and 10<sup>14</sup> summarize the lessons learned during the first 12 years of operation:

- Development is not free.
- Development builds on results. Results bring empowerment and credibility.

### **Second Phase: Investing in People - Involving most fragile sectors of the community**

In 1990, Bala Vikasa<sup>15</sup> took over from SOPAR, based in Canada, the responsibility of its action in India. It helped raise its efforts to another stage in the development process at the local level: from a “projectization” phase, with an emphasis on the development activities for beneficiaries, to a “program phase” where the priority became the empowerment of the people themselves, respecting their values and culture through training and capacity building. At that stage, the people themselves – especially women - became the instruments of their own development. This was the beginning of Bala Vikasa Women Development Program, with a membership of 50,000 women. Over the last 15 years, ‘Investing in People’ through training and

---

<sup>14</sup> See Bala Vikasa Website: [www.balavikasa.org](http://www.balavikasa.org) for a detailed explanation of each of its 10 rules for development.

<sup>15</sup> In 1990, the Founders of SOPAR created Bala Vikasa. From then on, SOPAR in Canada continued to provide technical and financial assistance to Bala Vikasa while Bala Vikasa – a full-fledged Indian NGO – became responsible for all the community development programs implemented in India at all stages: planning, monitoring and evaluation.

capacity building became the priority of Bala Vikasa in all its program activities: not only the capacity of women, but also that of the water management member committees, the marginal farmers, etc. The reinforcement of Bala Vikasa's motto 'To help the people to help themselves' became evident in concrete terms.



The main lesson learned during this period was that sustainable development does not build exclusively on income generation program, such as the giving of loan and savings, but has to integrate all the other facets of human development. Women are now learning to read and write; they are more aware of their rights; they appreciate values such as human dignity, human solidarity; they get involved in the improvement of their communities, etc.

Another lesson learned was that sustainable community development can really be activated by the most fragile

elements of a community. This fact is drawn from Bala Vikasa's experience in its women development program, where most of the women in the different groups were initially considered by the people of their society, as second class citizens, living on an income of less than 35 rupees (less than one US \$) a day, and categorized as people living Below Poverty Line (BPL). These very same women, are now empowered and are exercising their powerful leadership in their communities.

This observation supports John Kretzmann and John 'McKnight's ABCD approach in which the founders of ABCD strongly advise that while mapping the assets of a community, it is essential to look for and mobilize the strengths of the most fragile sectors of the community, in order to develop a "new leadership" as an alternative to the established power.

Bala Vikasa's Rule number 1, 2, 3 and 7 of Development, encapsulates the lessons learned during this period:

- Development is People
- Development is Women
- Development is Change of Attitude
- Development is Intra-cultural

### **Third Phase: Agents of change and builders of communities**

At the beginning of this new millennium, Bala Vikasa embarked on another phase of sustainable development. With confidence of having built people's capacity, Bala Vikasa passed the baton on to the grassroots people, i.e. women, small farmers, water committee members, etc. and as a result, they are now psychologically and intellectually better equipped and ready to act as agents of change and builders of their own communities.

It has taken all these past years, to create solidarity within the communities. A new mode of leadership, based on the assets of the community which is one of the characteristics promoted by the ABCD approach, has now emerged. This new leadership is presently interacting with and mobilizing the traditional and politically elected leadership of the community. Several development activities are underway, which can vouch for the dynamism of this new leadership. The activities that the communities undertook during the aftermath of the Tsunami that devastated the coastal areas of Andhra Pradesh in 2004, is one of the many examples that can be cited. Bala Vikasa women collectively mobilized resources and contributed an

equivalent of more than ten lakh rupees for the benefit of the victims. Yet another example is the manner in which the village women, in their respective villages organize themselves during the extremely hot season, and provide safe water to the thirsty wayfarers passing through their villages. These women are also the inspiration behind the solidarity campaign that is Bala Vikasa's annual feature for the benefit of the orphans and the elderly poor of their communities.

Bala Vikasa's Asset-Based Community Development approach, has now reached a stage wherein the concept of "Model Village" is particularly being exemplified and being gradually extended to a number of rural communities where new and dynamic leaders whose capacities have been built by Bala Vikasa, exercise their influence in their communities. Few of Bala Vikasa villages are proud to be recognized as "Model Villages".

Gangadevipalli village is one such village, where a self-reliant community proudly announces through a billboard at the entrance of the village, the characteristics of the village and its claim as a "Model Village". Several other villages are vying to follow the footsteps of Gangadevipalli.

Characteristics of a Bala Vikasa Model Village	
1.	100% of women are formed into groups under Bala Vikasa Women development Program.
2.	100% of women under 40 years of age are learning to read and write.
3.	100% of women attend the monthly Bala Vikasa group training.
4.	Violence against women is not tolerated.
5.	100% of all widows receive pension from government.
6.	100% of old people receive pension from government.
7.	All school-going age children attend school.
8.	The parents committee is active and the government school gives quality education.
9.	No child labor is allowed in the village.
10.	No child marriage is allowed.
11.	The problems of drinking alcohol are handled by the community.
12.	The community lives in a clean and healthy environment.
13.	Each family plants a minimum of one sapling a year and tends to it.
14.	The village possesses basic facilities such as a school, a health center, electricity, phone, road and transportation, etc.
15.	The community has access to safe water facility in the village.
16.	The village has 100% sanitation facilities.
17.	The community lives in unity and peace without tensions arising from differences of caste and religion.
18.	The village / Gram Panchayat works efficiently for the good of the community.
19.	Several committees, such as water committee, sanitation committee, Youth committee, education (parents) committee, etc. are formed and they are functioning well.
20.	The annual general body meeting takes place in the village where the Gram Panchayat and each committee gives accounts and reports on its achievements and on the community development activities that have been initiated and implemented during the past year.

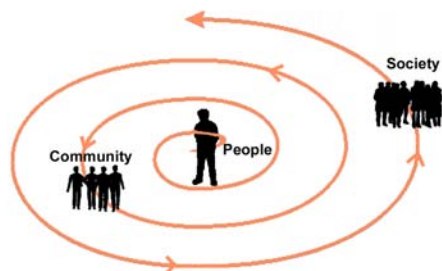
The following last four rules for sustainable development summarize the experience of Bala Vikasa's interventions in the third phase, which is still going on. Three of these four rules pertain more to the methodology utilized

in applying ABCD as an approach and a strategy.

- Development is long-term
- Development is participatory
- Development is iterative
- Development is solidarity

## ABCD as a strategy

### Development starts from within



With good reasons, the ABCD approach emphasizes the importance of building the community “Inside out”. Therefore much importance has to be given in mapping and building the mindset of individuals in a community, as ABCD helps make an inventory of all the positive elements in the community which could foster a self-reliant community. In Bala Vikasa’s view, this element is not clearly formulated in the Kretzmann and McKnight ABCD approach.

In the implementation of an asset-based community development, Bala Vikasa recognized at the very outset, that to be successful, the approach has to start not only in building the community from within, but also has to reinforce the innate strengths of individuals, so that

each individual in a community feels free and intrinsically empowered in the knowledge that the community will act collectively for the self-reliance of its own development. Consequently, Bala Vikasa’s profound conviction is that development starts not only “From within (the community)” but also from “within the inner self”.

In the Acknowledgements section of his book, ‘Achieving Rural Development Using Neuro Linguistic Programming’, M.R. Arulraja refers to the training given on NLP to the



staff of Bala Vikasa People Development Training Center and its students, and to the 4000 strong Bala Vikasa women who in 2005 gathered for their annual convention.<sup>16</sup>

<sup>16</sup> M. R. Arulraja, *Achieving Rural Development Using Neuro Linguistic Programming, - NLP guide For Planning and people-Helpers*, 2005, p. xi.

<b>Traditional Strategy “Outside In”</b>	<b>BV ABCD Strategy: “Inside Out”</b>
People are objects of development activities	People build in themselves the state of mind for their “dreamed” development.
Needs of the people are filled from outside.	People find within themselves and within the community the needed resources.
Development is built on the strengths and resources of outsiders	Inner strength and empowerment are built up in people and used for community development.
Priority: production of quantifiable outputs.	Priority: adaptation and change in behaviour (qualitative outputs).
People participate in development activities assisted by outside resources.	Outside resources gladly participate in community development when invited by the community.
Money and physical resources are the main priority and fundamental assumptions for development	Shared vision and common goals are the basis for community development.

In accordance with the NLP Model, Bala Vikasa is promoting a strategy that places the people first in the development process and in its community development activities.<sup>17</sup>

### **“Stepping in” and “Stepping out”**

Kretzmann and McKnight, and in their footsteps the Coady

International Institute, give a lot of importance to the question of



<sup>17</sup> This schema is an adaptation of the table found in Arulraja's Achieving Rural Development Using Neuro Linguistic programming, p. 203.

the “Coming In” and “Getting Out” of a “foreign” agent of change involved in a community. This question is specifically for donor NGOs, bilateral and multinational organizations dealing at the grassroots level.

This question is particularly relevant when, as the ABCD approach insists, the community has to be built and empowered using its people’s assets: talents, skills and resources through a “bottom up” process. In this context, the foreign agent of change – if a foreign agent of change is absolutely required - becomes an element that has to be dealt with the minute he/she steps into the community.

The advice is then for the agent of change to resist a “top down” facilitation mentality and to start his/her “stepping out process” the minute the “stepping in” begins.

### **Bala Vikasa: a wrap-around approach**

For Bala Vikasa, neither a “Top down” nor a “bottom up” approach

seems to fit. This question therefore of “Stepping in or stepping out” does not seem to apply. Bala Vikasa has developed a special relationship and bond with the communities at the grassroots level, which the local voluntary sector may find useful to emulate.

In a nutshell, the beneficiaries of Bala Vikasa in the thousands of villages where Bala Vikasa’s development interventions are present, consider the organization as their own. If any one of the women, belonging to a women’s group of Bala Vikasa Women Development Program is asked “Who is Bala Vikasa?” or “Where is Bala Vikasa? she would in all certainty reply by saying: “I am Bala Vikasa! My group is Bala Vikasa!” Bala Vikasa has been appropriated by the thousands of men and women, involved in the organization for their own development. Bala Vikasa is theirs. They have become owners of Bala Vikasa.

This appropriation of the organization by its beneficiaries

was recently recognized by a team of consultants from the Canadian International Development Agency (CIDA) to evaluate Bala Vikasa. For the first time in their report, a new term was coined to signify this special relationship. The consultants used the term “WRAP-AROUND”:

“... Bala Vikasa has developed a unique and innovative approach to community development characterized as a “wraparound” approach based on iterative “action-reflection-action” that is neither “top down” nor “bottom-up”. Through this approach, program participants (beneficiaries) collaborate with Bala Vikasa to develop and implement various activities based on their development aspirations and priorities, draw lessons from the implementation of these activities and the results achieved, and subsequently adjust their strategies and develop new activities, following a systematic and integrated process...”<sup>18</sup>

## **ABCD as a Methodology**

In promoting the ABCD approach at the grassroots in its development practices and in imparting training to agents of change through its People Development Training Center, Bala Vikasa utilizes a number of tools which complement the community asset mapping exercise proposed by Kretzmann and McKnight. These tools are used at different levels.

### **At the individual level**

Since Bala Vikasa is convinced that the development process starts within the inner-self of the individual, it uses Neuro Linguistic Programming (NLP) model to help build self-empowerment.

In psychology, NLP modeling is a new discipline whose domain is the structure of subjective experience. Athletes, Professionals, Business people use NLP to enhance their performance by modifying their behavioural patterns.

“Neuro” stands for the fundamental tenet that all behaviour is the result

---

<sup>18</sup> Programme Evaluation, 2004-2007 , Final Report, prepared by Jocelyne Laforce and Anne-Marie Dawson, C.A.C. International, Montréal, June 2007, Executive Summary, p. 2.

of neurological processes. "Linguistic" indicates that neural processes are represented, ordered, and sequenced into models and strategies through language and communication systems. "Programming" refers to the process of organizing the components of a system to achieve specific outcomes."<sup>19</sup>

Behind a somewhat difficult and sometime hermetic language used by NLP, NLP modeling has shown its relevancy in the field of community development in motivating and empowering individuals. In this context, Bala Vikasa recognizes with gratitude the work of M.R. Arulraja who is applying NLP in the Rural Development context.

According to Arulraja, Development is first in the mind. Therefore, the first NLP step for development is to build the desired development in the mind of a person. The second NLP strategy is then to locate where the individual stands at

present vis-à-vis his dreams. The third NLP step is to bridge the gap between the dream and the present reality by expanding the "mental maps" and changing perception.<sup>20</sup>



To quote M. R. Arulraja: "Poverty is often the result of impoverished mental maps of people that do not offer them options to turn resources into wealth. The Meta-model of NLP is an excellent tool to expand one's map to include available options."<sup>21</sup>

### **At the community level**

At the community level, Bala Vikasa uses two preferred tools: Appreciative Inquiry (AI) and Participatory Rural Appraisal (PRA) techniques.

---

<sup>19</sup> A Framework for Excellence : A Resource Manual for NLP, Charlotte Bretto Milliner, p. 4

<sup>20</sup> Achieving Rural Development Using Neuro Linguistic Programming, M. R. Arulraja, p. 12.

<sup>21</sup> Using Neurolinguistic Programming to achieve replicability and sustainability of Development Programming, M. R. Arulraja, p.2

## ***Appreciative Inquiry (AI)***

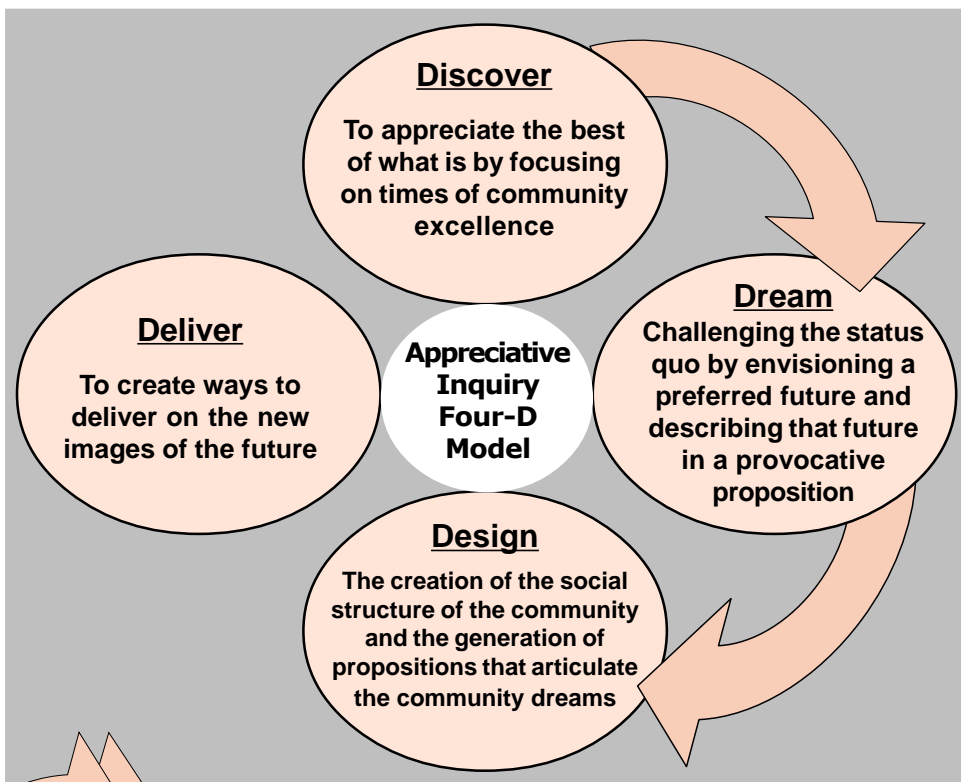
Bala Vikasa recognizes that in community development there are basically two paradigms<sup>22</sup> for change. Bala Vikasa rejects the first one and welcomes the second:

<b>Paradigm 1: Action Research</b>	<b>Paradigm 2: Action Research</b>
<b><i>Assumption</i></b>	<b><i>Assumption</i></b>
<b>A problem to be solved</b>	<b>A mystery to be Embraced</b>
<b>“Felt need” Identification of the problem</b>	<b>Appreciating “Valuing the Best of What is”</b>
<b>Analysis of causes</b>	<b>Envisioning- What Might Be</b>
<b>Analysis of possible solutions</b>	<b>Dialoguing - What Should Be</b>
<b>Action planning</b>	<b>Innovating - What Will Be</b>

In applying Paradigm 2 and the ABCD approach, Bala Vikasa follows AI Four-D Model<sup>23</sup> in the build up of the community:

<sup>22</sup> Appreciative Inquiry : Change at the Speed of Imagination, Jan Magruder Watkins & Bernard J. Mohr, p. 42.

<sup>23</sup> Appreciative Inquiry : Change at the Speed of Imagination, Jan Magruder Watkins & Bernard J. Mohr, p. 43-45.



Model is also part of the development tools being imparted to the students who are being trained as agents of change at Bala Vikasa People Development Training Center.

**Participatory Rural Appraisal (PRA)**

PRA is a useful complement to Appreciative Inquiry. PRA enables people to do their own appraisal and analysis in the planning, monitoring and evaluation of their own development activities.

PRA consists of a number of

techniques used by the community regarding its space, time and relations.

With the use of PRA, Bala Vikasa brings self-awareness about the situation and condition in which the community lives, and helps the participants in self-assessment. The method is easy to understand and simple in practice.

With the help of PRA, Bala Vikasa allows the people to assess their situation and enables them to visualize what should be done to improve it.

The PRA techniques enhance the community skills in analysis and planning while facilitating participatory decision-making.

### **At the “Action Planning” and management level**

#### ***Result-Based Management (RBM):***

RBM is a management tool that emphasizes results in planning, implementation, learning and reporting on community development changes that take place in a community.

Bala Vikasa as well as the people of the community have to be involved in applying RBM.

1. Defining realistic results based on appropriate analysis.
2. Clearly identifying program beneficiaries and designing programs that meet their aspirations and priorities.
3. Using results information to make effective management decisions.
4. Monitoring the progress of expected results and resources spent with the use of appropriate indicators.

5. Increasing knowledge and improving practice through lessons learned.
6. Identifying and managing risks
7. Reporting on results and resources used.

Consequently, for Bala Vikasa, expected results are mutually defined and agreed upon by the community stakeholders through a participatory approach that ensures buy-in, commitment and a common understanding of what the development activities agreed upon are trying to achieve.

Iteration and flexibility are built into an RBM development process to allow for the adjustment of strategies midstream and to ensure that the development results are achieved.

With RBM, flexible management is critical, and qualitative results transforming the mindset and the attitude of the people should be given as much importance, as the quantifiable outputs and outcomes achieved by the development activity implemented by the community.

## CHAPTER THREE

### BV-Women Development Program

#### A Case study of ABCD Approach

#### **Women Development Solidarity Activity**

##### **At the initial stage**

15 years ago, Bala Vikasa started organizing the rural women in Andhra Pradesh, India. In those days of initial contacts, one could hear from women nothing but: "We have no work, we have no house, we have no money," etc. It was this miserable plight of the rural women that inspired Bala Vikasa 'to help them to help themselves'. Within the first 6 months, Bala Vikasa was able to reach out to women in 120 villages.

From the outset, Bala Vikasa believed in the immense potential of rural women for their own development. What the women needed was the creation of opportunities for facilitating the process of their development. It was in this context precisely that Bala Vikasa intervened to create opportunities through its Integrated Women Development Program, based on a community driven development approach.

##### **The process of change**

a. The first step in enabling the rural women move in the direction of development was to make them come out of their seclusion to which they had got used to. They were encouraged to enroll themselves as members of self help groups (SHGs), which formed the basic units of women development program at the area level. Becoming a part of a group and simultaneously participating in various group activities, helped remove from the individual women, the limiting feeling of being alone, and instilled in them a new-found strength arising from a sense of bonding with other members of a group. The discussions, interactions and deliberations, all in a participatory manner, opened their ears, eyes and minds to many things, so much so, the women began to open their mouths and speak out for the first time, on issues affecting their life.

b. Motivated and encouraged by their own development, the women began to think in terms of family development. They started bringing the whole family into the picture i.e. issues concerning family became part of the agenda for group discussions and interactions. As a result, the Balwadis (Equivalent to Pre-schools) were started for their children.

c. Steady changes became evident. They kept their houses clean. A visible change was also perceived in their behaviour towards their husbands, other family members and outsiders. The changes brought acceptance from the villagers.

d. Formation of self help groups and frequent meetings at the village and at the area level, generated trust and cooperation, and enhanced the feeling of togetherness among women. The coordinators and women in the groups started addressing themselves in terms of "we" rather than "I".

e. Caste and religious differences of which the people in general, including women, were so

conscious, soon gave way as they began to realize that every one is basically equal and hence, worthy of respect. The women belonging to different castes began to feel accepted in the SHGs which were formed on the principle and basis of inclusion.

f. Women, who found it so difficult to save Rs. 5/- or 10/- per month, reached a stage of development, when a considerable number of them started saving even up to Rs. 100/- per month, of their own accord. Their conviction arose out of their realization of the advantages of economic development through savings scheme that enabled them, in the first place, to get out of the clutches of money lenders.



g. Micro-credit, giving a bigger boost with opportunities for planning, implementing, monitoring, and evaluation - all in one package – made the

women realize their own capacities for entrepreneurship. It extended benefits to the whole family in several ways, especially in the realization of the benefits of education for their children, especially the girls. It enhanced self-confidence, self-respect and motivation of women and reinforced their belief that it is possible to live and maintain a dignified life.



h. The intellectual growth of women was evident from the way they started speaking, thinking, expressing their ideas; planning, discussing, arguing, deciding, demanding and even commanding. The illiterate women, eager to learn to read and write, attended the adult education classes. Some of them were even ready to forgo half-day's work in order to invest their time to learn, read and write. Their participation in adult

education enhanced their self-confidence. They started walking, holding their heads high. Their ability to follow their children's studies gave them a sense of pride.

- i. Women's participation in and discussion of a number of general topics like: respect towards the country and national leaders, what they could contribute as citizens, knowledge of the country, awareness about clean environment, health issues, advantages of insurance schemes – enhanced their understanding and enabled them to go beyond themselves and their immediate families.

### **Enhancement of Capacities**

Women's capacities were enhanced and they could fully discover and use their potentials and community's assets for the development of their own communities.

'The Mahasabhas' (Conventions) and their potential for impact on a larger scale were perceived as a powerful means for strengthening the capacities of women. The Mahasabhas, beginning with the

first one, organized at Kodad, enabled the women to think of themes like:

- Earning and Learning
- New Millennium and New Women
- Woman is The One Who Makes Developed World

The Mahasabhas broadened the outlook of women in many ways:

- Enabling the women to come out into the world,
- Raising their understanding to a higher level, and
- Enhancing their confidence and courage, so that they could raise various issues, especially those affecting the vulnerable groups.

The Mahasabhas, being held once in two years, participation therein is extended only to the women



group leaders, understandably on account of the large numbers. All women members from WDP areas could not attend and they expressed their desire to be present at such large gatherings. In order to fill this gap, a number of meetings were arranged to be held with varying frequencies:



- Group level –every week
- Coordinators’ training and meeting at PDTTC – once a month
- Self Help Area Committee meetings - once a month
- Group leaders’ meetings at the area level – every 3 months
- Area level meetings – once a year
- Mahasabhas (conventions) once in two years

Making 'Asset-Based Approach' an integral part of BV-Women Development Program activities, the different meetings, with training and capacity-building component included in them, were pragmatic and down to earth, aiming at women's capacity building. As a result, the women were able to contribute their own assets to their families and communities in several ways. One such remarkable and unique asset created was 'The Solidarity Activity' of Women Development Program (WDP).

### **Innate qualities: assets of the communities**

It happened with one incident that took place about 8 years ago when, in one of the Women Development Program areas, 3 children who were already semi-orphans, having lost their father earlier, became orphans after their mother passed away.

Some of the women were touched by the plight of these children, who had no one to care for them. For women, with innate motherly instincts, the children's situation became an issue of concern and they started to discuss it in their meetings. Beginning with this issue in their meeting, the women began

to speak of other issues, like those concerning the destitute aged persons, orphans, widows etc. These issues, raised in the coordinators' meeting, continued to be reflected in the leaders' meetings at the area level and in the group meetings. The women were keen to get involved in resolving these issues at the community level.

The realization of their own assets as individuals and as groups in the community, together with their intense values, enabled the women to look beyond themselves – to think of others.

### **Solidarity in Action**

Whenever people were affected by vulnerable situations – irrespective of whether they were orphans, destitute elderly or the destitute sick, women began to mobilize themselves and rise to the occasion, instead of looking to the organization for help. Collective



actions, such as: pooling their little resources for burying the dead when the deceased had no one to claim his mortal remains; spontaneously, though for a temporary period, caring for an orphan; cooking a meal and feeding an elderly sick person in need, etc. The sensitivity of these women to other people's needs, poor as they are, and their keenness to be of some assistance, speak volumes of their goodwill and social concern.

The small initiatives of women were taken note of, and they were encouraged to share their good deeds at the meetings held at various levels, so that such initiatives could become a source of inspiration and motivation to others.

With an increased understanding of their civic responsibilities, more and more women started doing something or the other for vulnerable people in their



respective areas. The women realized, as they started organizing and participating in the solidarity activity, that an orphan in the area, whether his / her mother was a member of Women Development Program or not, deserved to be cared for, because he / she is a child and, therefore, in need of a mother's caring love.



Further discussions on caring for orphans, led to the idea of doing something more concrete every year, on an organized basis not only for orphan children but also for the destitute elderly.

Women felt enthused, and their creative and motherly instincts, motivated others and together they became active partners in ensuring education of the orphans, to build a brighter future for them. They also reflected on the possibilities of weaning the children away from child labor, in which some of them were engaged for lack of alternative opportunities.

## Education Program for Orphan Children-Annual Calendar of Activities

#	Month	Nature of Activities
1	May	<ul style="list-style-type: none"> <li>The orphans are met and motivated to go to schools and boarding.</li> </ul>
2	June	<ul style="list-style-type: none"> <li>The current number of children attending school is established.</li> <li>The children are motivated to join schools / boarding</li> <li>Schools and boarding are contacted and arrangements are made to enroll the children.</li> <li>Clothes, uniforms and books etc., are purchased in preparation for children to reside in boarding schools.</li> <li>School Preparatory Day is organized at Bala Vikasa PDTC and in Area Centers.</li> <li>Self Help Area (SHA) committee women members and women Group Leaders prepare the children and take them to schools/ boarding schools.</li> <li>The number of children being admitted to school is finalized.</li> </ul>
3	July August	<ul style="list-style-type: none"> <li>The women visit the children once a month in the boarding school with some candies, pens, papers, etc.</li> <li>Boarding fee and school fee for all children are paid.</li> </ul>
4	September	<ul style="list-style-type: none"> <li>Bala Vikasa women program Coordinators and women organize a "Happy Gathering Day – Talent Show"</li> <li>Clothes for children are purchased.</li> </ul>
5	October	<ul style="list-style-type: none"> <li>'Happy Gathering Day – Talent Show" celebration on a specific day takes place. The celebration creates a family feast-like atmosphere with everyone sharing in games and meals.</li> <li>During the Happy Gathering Day Children's academic progress, social behavior, and health matters are reviewed.</li> <li>List -2 is updated</li> </ul>
6	November	<ul style="list-style-type: none"> <li>Women Coordinators and all the women plan for 'Solidarity Day'</li> </ul>
7	December February	<ul style="list-style-type: none"> <li>Women in all groups in all the Centers renew their commitment towards the children through motivation and self-mobilization as a part of 'Solidarity Day' celebration.</li> <li>Solidarity celebrations – one day in each center – all women participate</li> <li>Outside guests, well-wishers attend – Newspaper clippings concerning the event are collected.</li> <li>Children's Photos are taken</li> </ul>
8	March	<ul style="list-style-type: none"> <li>List – 3 is updated</li> <li>The Solidarity activity is evaluated.</li> <li>The children are visited by the women in their boarding and schools.</li> </ul>
9	April-May	<ul style="list-style-type: none"> <li>Summer holidays. Women welcome children who have no place to spend their holidays into their own homes.</li> </ul>

## Solidarity Day

These small initiatives of women in the WDP villages gave birth to 'Solidarity Day' around the year 1999-2000. Ever since, 'Solidarity Day' has been observed once a year in all the WDP areas. This unique activity, initiated by simple women, has over the last few years picked up momentum and has presently grown into a 'Movement of solidarity'.



### Participation in Solidarity Activity

#	Year	Areas	Program Women	Local Guests	Foreign Guests	Orphan Children	Media coverage of Areas
1	2000	46	14550	98	0	250	29
2	2001	57	18950	113	0	375	33
3	2002	58	24345	265	5	436	38
4	2003	66	25419	245	6	708	34
5	2004	60	26113	358	5	667	35
6	2005	60	22190	254	6	1123	31
7	2006	60	28845	425	30	1312	26
8	2007	65	51182	593	8	1354	35

With training at different levels having increased women's capacity for leadership, initiative, planning, and organizing the solidarity activity, a new level of enthusiasm is now conspicuous as the women go about preparing for Solidarity Day. The BV-WDP Solidarity Activity is growing. Participation is

increasing, year by year. This annual function has had many positive effects on the mothers, children and the village community. More and more children are now going to school, having given up their work as child laborers. With the increased awareness of the difficulties of little children going

through life without parents, more and more women are coming forward to share their love, affection, care, money and even their time, with the less privileged children. These are the invaluable assets the women in BV-WDP contribute to the children and to the village communities.

Solidarity Day has been an eye-opener to many and has touched a raw nerve of many guests and officials present. Women’s spontaneous contributions of money, clothes, books, etc., have been publicly recognized as assets created in the community by Bala Vikasa Women Development Program.

**Financial contribution of the Program Women:**

#	Year	Amount in Rs.
1	2000	154624
2	2001	217320
3	2002	313220
4	2003	351795
5	2004	844677
6	2005	577308
7	2006	1177570
8	2007	2389490

In one village, the invitees moved by the generous gesture and solidarity of the poor, donated generously and Rs. 7 lakhs (Rupees 700,000/-) was collected by the women for “their children”. The women feel justifiably proud of their unique actions in solidarity.



The women spread the good news to others: in their homes, among their relatives, in the villages and wherever they happen to go. They speak about the Solidarity Day, which gives them an opportunity to do something good for those confronted with situations worse than they are in, and the happiness it brings to the children; how their hearts are filled with sadness for the orphaned children and also the happiness, joy and satisfaction they feel deep down in their hearts at being able to care for the children and the destitute elderly people of their own communities in a definitive manner.

## **Educational Status of Orphan Children:**

S. No	Year	Children Studying	Children not Studying	Total
1	2000	129	121	250
2	2001	250	125	375
3	2002	295	141	438
4	2003	425	283	708
5	2004	468	199	667
6	2005	832	291	1123
7	2006	1060	352	1312
8	2007	902	452	1354

Women of the Bala Vikasa Women Development Program, are like a lit candle that burns bright and silently in order to give light to others. These women are ever ready to make sacrifices . Willingness to make sacrifices is also an asset. They are prepared to forgo their own needs or even work extra hard in order to be able to provide for the orphan children. That is the kind of heaven the women have grown to create in their own village communities, for they are ever ready to share spontaneously and joyfully the little they have.

## **How 'Solidarity Day' is celebrated: Highlights of celebration at Mallakpally**

On 20<sup>th</sup> January, 2007, to celebrate Solidarity Day, around 2000 women from the two BV-Women Development Program Areas of Mallakpally, assembled at the Area Centre . The women, along with their leaders, had taken full responsibility to make all the necessary arrangements. To the village women and the 27 affectionately called 'Vikasa children', (the orphaned children) it was a special day - 'Their Solidarity Day'. To celebrate it, they had come dressed in vibrant colours which lent an air of festivity. The village-wise SHG leaders wore uniform sarees for easy identification. They helped the women to be comfortably seated on the carpets under the colorful canopy. Their excitement was palpable. There was an atmosphere of joy and anticipation.

With a burst of applause the procession headed by the Founder of Bala Vikasa, Mrs. Bala Theresa Gingras, accompanied by the Vikasa children, the staff of Bala Vikasa and SOPAR, Canada, the Area Coordinators, elected local leaders,



Councilors, Heads of schools and two Canadian guests, Mr. Jacques Bédard and Mr. Jacques Lamoureux was welcomed. Flowers were showered and a traditional Indian welcome was accorded to all.

The Coordinator's welcome speech referred to the significance of the day- the coming together of the women and the Vikasa Children. The Bala Vikasa women were commended for the responsibility they had willingly taken upon themselves to care for the Vikasa children. The children were assured that despite being orphaned, as Vikasa children they will never be left to feel that they are alone in the world, as there were many 'mothers' among the Bala Vikasa women , who deeply cared for their welfare. The day also being celebrated as the common birthday of all the Vikasa

children, as a token of their solidarity, their 'mothers', sang 'Happy Birthday", and all the 27 children cut the cake together.

After a short entertainment with the women and the Coordinators singing and the children dancing, exhibiting their talents, hundreds among the assembled women came forward to assure the children of their affection, and their genuine desire to provide for their needs, to visit them in the boarding school, and also welcome them into their homes to spend their holidays. This was followed by a heart warming sight as woman, however poor, came forward to contribute their mite or pledge a donation, for the education and boarding expense of the Vikasa children, whom they considered as their own children. The spirit of true solidarity could not have been more evident. The



pledges and contribution of the women and the guests totaled to Rs. 88,000.

The children expressed their gratitude in their own way, touched by the love and open-heartedness of the many 'mothers' gathered there, and their spontaneous willingness to fill the vacuum that had been created by the loss of their biological parents. They also thanked the women and the guests present for their giving nature, to help in their education and upkeep.

Solidarity Day at Mallakpally was a significant day. Mrs. Bala Theresa Gingras, the local leaders, and the guests, spoke words of encouragement to the children, and applauded the women who in word and spirit had demonstrated their solidarity with their village communities. They were also acclaimed for spreading the feeling of solidarity among other members of the community, which was evident in providers of tents, carpets, mike-set, amplifiers, free services, etc., deeply desiring to be in solidarity with the women for

the welfare of their community. All this clearly indicated women's empowerment. The success reflected their self-confidence, leadership qualities and their ability to motivate others to see the need to work in unity for the common good of their own community. Overall, the Bala Vikasa women of Mallakpally made Solidarity Day a day to be long remembered.

The day ended with the Coordinators and leaders evaluating the day. It was unanimously declared that they felt a deep sense of togetherness, and immense satisfaction in being able to share the little they have with those who have less. They realized that "Those who give, gain as much as those who receive." Also, the awareness that each one of them had the inherent gift of wanting to share and also generate goodwill among members of their community, made them feel happy that their unique asset was a boon for their community. They decided to do even better during the following year's Solidarity Day.

## Impact of Solidarity Activity: People's Testimonies

"I joined Bala Vikasa when I was in financial difficulty. Now my husband is asking me to stop working as our family financial situation has improved, but I am not able to stop because, I feel so inspired to continue to serve the people. I hope that all of you will continue to support these children who deserve our love and care."

**Mrs. Celestine**  
**Area Coordinator**  
**Solidarity Day**  
**2<sup>nd</sup> February, 2007**  
**Wardhannapeta Area**  
**Warangal District**

"It is my first experience in witnessing a program like this - rural women caring for the orphan children of their own area. I would like to donate Rupees One Lakh (Rs.1,00,000/-) to support these children."

**Bala Raju**  
**a Local Donor**  
**Solidarity Day**  
**2<sup>nd</sup> February, 2007**  
**Wardhannapeta Area**  
**Warangal District**

Mr. Errabelli Dayakar, Member of Legislative Assembly, Wardhannapeta Constituency, Andhra Pradesh, has donated Rupees Twenty-five Thousand (Rs. 25000/-) for the support of the Orphan children.

**Mr. Errabelli Dayakar**  
**M.L.A.**  
**Solidarity Day**  
**2<sup>nd</sup> February, 2007**  
**Wardhannapeta**  
**Constituency**  
**Warangal District**

"With the inspiration of Bala Vikasa's women, I am able to get so much good done in the society. I will get a cement road built to the BV Area Centre in Wardhannapeta."

"I never saw anything like this before. Two thousand women, coming together, are doing things with the same basis. These women do not have much, but they are happy. My life will never be the same again. The pictures I took cannot express what I saw. It was tremendous, awesome, big..... Now I have a new perspective on life..... Where there is wealth, there is inside poverty. Where there is poverty, there is inner wealth. .... The rich and the poor coming together, both will be enriched.... The world becomes a better place."

**Jacques Bédard**  
**a Canadian Guest**  
**Solidarity Day**  
**20<sup>th</sup> January, 2007**  
**Mallakpally Area**  
**Warangal District**

"I came to attend the 'Solidarity Day' just for a few minutes and I expressed it so, on my arrival. But I was informed firmly that if I was to attend, I should stay till the program is over, if not I could leave straight away. I stayed on and that too, till the end of the program. I felt better for it, because I saw in Danthalapalli, on that day, something I have never seen anywhere in all my life. Eighteen children, all orphans, belonging to Bala Vikasa Area of Danthalapalli which comes under Chennuru, the constituency from which I was elected as a Member of Legislative Assembly. I was deeply touched because, the simple village women, empowered by Bala Vikasa, took the initiative to take care of orphan children of the area and to assume responsibility to educate them. Immediately, the Solidarity Program evoked a response from me and I promised to contribute at the rate of Rs. 2000/- per child per year towards their education. This year it is Rs. 36000/- for 18 children who were present at the program. It gives me so much satisfaction."

Mr. Dugyala Srinivasa Rao, MLA, has contributed Rs. 40000/- towards Solidarity Activity of BV-WDP of Danthalapally Area in 2007.

**Dugyala Srinivasa Rao**  
**Member of Legislative**  
**Assembly,**  
**Chennuru Constituency**  
**Solidarity Day, 2006**  
**Danthalapalli Area**  
**Warangal District**

"Women coming together, on solidarity day, is a great power. The solidarity activity of WDP is an innovative program in the area. It creates newness in people.....how people of different castes and religions come together, work together, share together, and eat together. It creates a common platform where people come together, think together and express their ideas and views about many things."

**Sr. Liboria, SAS**  
**Area Coordinator**  
**Madugula**  
**Vishakapatnam**  
**District**

“Guests, who are also important officials in the locality, responded to our invitation to attend the ‘Solidarity day’ this year. They brought the reporters of both print and electronic media with them on solidarity day. The highlights of our solidarity day got broadcast on Zee TV, ETV, and Citi Cable, and was also published in Vaartha and Eenadu dailies. We are very happy that many people came to know of what the WDP Solidary Activity is all about. Mr. Jagan, Former M.L.A. donated Rs. 1000/-, Singhnagar Corporator assured donation of clothes for Vikasa Children, while, Mr. Siddhartha Reddy, Corporator, Satyanarayanapuram, promised to contribute books for the children. All together 20 orphan children are being taken care of under Women Development Program. Of them, 13 children are studying in schools with attached hostels – Bishop Azaraiah School, Gunadala, Rich School, Gannavaram, and Government Schools in Payakapuram and Kandrika – and are provide free education. It is the innovative ‘Solidarity Activity’ of WDP that has become a source of inspiration. Year after year, more people are responding positively.”

**Sr. Jayaseeli,  
FSAG**

**Area Coordinator**

**Gunadala Area**

**Krishna District**

“From the time the ‘Self Help Area Committee’ (SHA Committee) was set up, its members became very active. As they were the elected members, I could observe in them a new sense of responsibility, enthusiasm and commitment. They take a lot of interest and involve themselves in various activities connected with the organization of ‘Solidarity Day’ program. The SHA Committee members also individually pay attention to the orphan children of the area. E. Sunitha , for instance, who has her own twin children, encourages the orphan children in the nearby boarding school not to hesitate approaching her if they are in need of anything, and she even takes them home for a meal once in a while. It is wonderful that a simple village woman makes the orphan children feel at home in her family. There are all together 12 orphan children supported by women in WDP. All of them are studying - 4 in the boarding schools, while others go to school staying with close relatives. One of the orphan children is HIV/AIDS infected. She is being taken care of in the Care and Support Centre managed by the sisters. We can never do enough for these children.”

**Sr. Jeevanthi  
SVP**

**Area  
Coordinator**

**Shanigaram  
Area**

**Karimnagar  
District**

“One thousand four hundred women, including others in the area, attended the ‘Solidarity Day’ Program this year. We did not expect so many people, and they came on time. 90 per cent of the people believe that the solidarity activity of WDP is doing a lot of good to the orphan children. Keeping a day of solidarity is a powerful means of creating awareness among the public regarding social realities and their own civic responsibility.”

**Sr. Mary Thomas**  
**SSPS**  
**Area Coordinator**  
**Valigonda Area**  
**Nalgonda District**

“The orphan children of the area feel that they have so many mothers. I am a widow and my children are only semi-orphans. These children should not feel they are orphans. I felt so happy when they cut the cake, and their Birthday was celebrated on ‘Solidarity Day.’”

**Jyothi**  
**Member- SHG**  
**Veeragattam Area**  
**Srikakulam District**

“I feel like a mother to them. When the children came to the area during holidays, five SHA Committee members invited them one day to the AREA Office, and gave them a meal, fruits and other eatables. I gave Rs. 300/- towards their clothes. I felt so happy that I was able to do something for them.”

**D. Ramamma,**  
**Member - SHA**  
**Committee**  
**Rajam Area**  
**Srikakulam District**

“When I joined BV-WDP five years ago, I did not know anything about service. After attending the ‘Solidarity Day’, I feel close to the orphan children. I have only one child who is 5 years of age. I shared at home the significance of solidarity day especially for the orphan children. My child also developed a feeling towards them. One day when I was returning in the bus, with some destitute elderly people, carrying their provision bags for them, my child who was returning from school, met us in the same bus. I offered to take her bag but, she said that she would manage to return home, carrying her bag, and asked me to accompany the elderly people till they reach their homes. My child’s response gave me so much joy. I can never forget this. It is my belief that as a result of my getting involved in helping the orphans and the elderly, I am experiencing God’s blessing on my family.”

**K. Vijeetha**  
**Member-**  
**SHA Committee**  
**Kollapur Area**  
**Mahabubnagar District**

“One day, three orphan children came to me, running. They called me ‘mother’. I introduced them as orphans to my children. My own children told me not to call them orphans. They said: “There is possibility for us to become orphans.” I never went to anybody for money. But after joining WDP, I went to the Mandal president and the other elected members of local government, asking for contributions. I feel good that I am able to do this for the sake of the orphan children of our area.”

**Ch. Ganga Bhavani**  
**Leader. SHG**  
**Veeraghattam Area**  
**Srikakulam District**

“I never saw my mother. I know what it is to miss parents. I understand the feelings of the orphan children. I contributed clothes. I would like to educate at least one orphan child along with my children.”

**V. Ratna Kumari**  
**Leader, SHG**  
**Veeraghattam Area**  
**Srikakulam District**

“We felt very happy. We really enjoyed the tour to Hyderabad along with our friends. We have seen all the historical places, i.e. Golkonda Fort, Charminar etc., as result of which we understood our lessons better.”

**Bhavani, Class VI**  
**Orphan Child**  
**Reddipalem**  
**Warangal District**

“We are happy in the hostel. We know we have no one to come and see us but, if we stay at home, we wouldn't have learned anything. The school sisters are taking care of us for everything. I am studying in the boarding school from class IV onwards. ‘Solidarity Day’ is a day for which we wait. We meet all our friends and share our happiness with each other. It is really an enriching day which comes only once a year.”

**Vennela,**  
**Class VIII**  
**Orphan Child**  
**Reddipalem Boarding**  
**Warangal District**

“I used to feel I have nobody to care for me. Now, I don't feel that way any longer. Now I feel I have thousands of mothers, who love and take care of us.”

**Priyanka, Class VI**  
**Orphan Child**  
**Reddipalem Boarding**  
**Warangal District**

“Solidarity Day’ is the only day which brings all the women to one place. We are able to share our love with the orphan children along with our own children,”

**Thaduri Sharada**  
**Surpanch, Kadarigudem**  
**Wardhannapeta Area**  
**Warangal District**

"I feel so great about Bala Vikasa women. I really wonder how they are able to get so many activities done, and so successfully. After attending the 'Solidarity Day' program, I changed my attitude, and I felt like helping someone in need."

**Madhavi**  
**a local woman**  
**Wardhannapeta**  
**Warangal District**

"I never thought that one day I would see such commitment and concrete gesture on the part of the more fragile members of a community. What I saw today, reconciles me with all the frustration encountered during so many years working among the poor."

**Reaction of a senior  
community development  
practitioner speaking  
on behalf of the  
majority of the 32  
voluntary organizations  
from India and other  
South-Asian countries**

"Ranjith is studying in Class VIII in a boarding school at Ookal. He was on Sankranthi holidays in Mallakpally till 16<sup>th</sup> January, 2007, but knowing that the 'Solidarity Day' was approaching, he took permission to extend his holidays. When I asked Ranjith the reason for extending his holidays, this was what he said, "I know that the Solidarity Day is arranged for orphan children like me. There are so many things to be arranged in preparation for it. I want to stay back a few days and help in whatever way I can." Ranjith is very thoughtful and generous, I must say. He helped to decorate the stage, gave a helping hand to do many other things for the solidarity activity. I feel so proud of Ranjith.

**Sr. Rosaline**  
**Area Coordinator**  
**Solidarity Day**  
**20<sup>th</sup> January, 2007**  
**Mallakpally Area**  
**Warangal District**

"I am very happy to share about the kind gesture of the Sub-Inspector of Police, who attended the 'Solidarity Day' Pasara Area. The Sub-Inspector was so touched by the care and concern shown by women in BV-WDP for the orphans in Pasara Area, that he announced on the spot to give Rs. 500/- every month out of an award of Rs.750/-, which he receives every month."

**Sr. Jessey John**  
**Area Coordinator**  
**Solidarity Day -2006**  
**Pasara Area**  
**Warangal District**

“It is a pleasure to see the smiling faces of so many women. We are here for the children who are less fortunate than we are. You came forward for these children. I am happy about it. One thing, I say, is always important – i.e. staying together. We are fighting to find solutions to the problems faced by orphans. There are so many problems. We as a group can bring a change. That is what you are doing today.”

**Mr. Luca**  
**an Italian guest**  
**Solidarity Day**  
**25<sup>th</sup> February, 2007**  
**Mariapuram Area**  
**Warangal District**

“I am happy to see so many people. I know the reason – it is your care and concern for children. It is the ability of people to care for one another that brings us together. We, in Canada, tell people how important it is to care for people – especially the poor for whom you are working. When I go back to Canada, I will tell the people there that I have seen with my own eyes a lot of people who care so much.”

**Mr. André Bourassa**  
**President**  
**SOPAR - Canada**  
**Solidarity Day**  
**25<sup>th</sup> February, 2007**  
**Mariapuram Area**  
**Warangal District**

I thank you, so many mothers, who came to see us today. Please convey our greetings to our sisters, brothers and fathers at home. We keep you in our heart. In the boarding I used to feel a lot when parents of other boarders used to come and see them on Sundays. So many mothers have come to see us. When you started to come and see us in the boarding, I felt we are so lucky that we have so many mothers, while the other boarders got only one mother each to see them. In the past, when I used to open my book, I could not study. Now that some of you come regularly to see us in the boarding, I am able to concentrate on my studies. Thank you so much.”

**Kavya**  
**Class VIII**  
**Mariapuram Boarding**  
**Solidarity Day**  
**25<sup>th</sup> February, 2007**  
**Mariapuram Area**  
**Warangal District**

## CHAPTER FOUR

### CONCLUSION

This booklet will not sufficiently meet the needs of readers eager to know more. It is hoped that the nuances, clarifications and detailed explanations provided herein have provided clarity to Bala Vikasa's ABCD approach to community development and have appropriately related it to the material that has been collated or alluded to in this booklet.

The purpose of this publication was modest. The intent was to paint with a large brush the framework that Bala Vikasa is following in implementing community development at the grassroots with an illustration through Bala Vikasa women solidarity activity as a case study, and in training agents of change at its People Development Training Center.

For Bala Vikasa, the corner stone for community development

remains "people's mindset" with the result that those women and men who have embarked in empowering themselves can now, in solidarity, contribute to a change of attitude and to a higher degree of development for the benefit of their own community and of their society.

A poet<sup>24</sup> once wrote: "Changing people's mindset is a process bloodier than war".

He was right! Those whose mission is to join hands with the poor, should always remember the primacy of people's inner-strength. Once empowered, in solidarity, they will become real agents of change in their communities as well as in the society at large.

"Help the People to Help Themselves!"

---

<sup>24</sup> Arthur Rimbaud

## BIBLIOGRAPHY

### FOR FURTHER READING

The following is a short list of books, manuals and articles, that may be useful to better understand and apply the concepts of the ABCD approach. Most of this material can be found on the WEB and at Bala Vikasa People Development Training Center Documentation Unit.

#### **Asset-Based Community Development**

*A Guide to Evaluating Asset-Based Community Development: Lessons, Challenges and Opportunities.* ABCD Institute, Evanston, IL.

Central Coast Community Congress Working Party (2003) *Building Your Community : How to Get Started - An Asset Based Community Development Tool Kit*, Australia.

Diacon, D., & Guimaraes, S. (2003). Agents Rather than Patients: Realising the Potential for Asset-Based Community Development. Building and Social Housing Foundation, UK.

Foster, M. and Mathie A. (2001) Situation asset-based community development in the international development context, The Coady International Institute. ([www.stfx.ca/institutes/coady](http://www.stfx.ca/institutes/coady) ).

Kenyon, P. *Asset-Based Community Development (ABCD) Bank of IDEAS* (Initiatives for the Development of Enterprising Action and Strategies), Kalamunda WA.

Kretzmann, J. and MckNight, J. (1993) *Building communities from the inside out.* Chicago, IL: ACTA Publications.

Kretzmann, J. and MckNight, J. (revised 1996) *Mapping Community Capacity: a report of the Neighborhood Innovations Network*

*funded by the Chicago Community Trust*, Institute for Policy Research, Northwestern University. Chicago, IL.

Kretzmann, J. and MckNight, J. (1999) *Leading By Stepping Back: A Guide for City Officials on Building Neighborhood Capacity*, Chicago, IL: ACTA Publications.

Mathie, A. and Cunningham, G. (2002) *From Clients to Citizens: Asset-Based Community Development as a Strategy for Community Driven Development*, Occasional Paper no. 4, The Coady International Institute.

Mathie, A. and Cunningham, G. (2003) *Who is Driving Development? Reflexions on the Transformative Potential of Asset-Based Community Development*, Paper presented at the conference "Participation: From Tyranny to Transformation" University of Manchester, 27-28 February 2003, The Coady International Institute.

Mathie, A. and Cunningham, G. (2005) *Asset-Based Approaches to Community Development: Participant Manual*, Certificate Program May 2-20, 2005, The Coady International Institute.

Mathie, A. and Cunningham, G. (2005) *Operationalizing an asset-based approach at the community level, Power Point presentation.*

Mathie, A. (2005) *Notes of a workshop on "Asset-Based Community Development"*. organized by Bala Vikasa People Development Training Center Fatimanagar, Kazipet, Warangal, India, 10<sup>th</sup> february 2005, The Coady International Institute.

Mathie, A. (2006) *Does ABCD deliver on social justice?* Panel Discussion for the International Association of Community Development, CIVICUS conference, Glasgow, June 2006, The Coady International Institute.

Roundtable on Assets, Livelihoods and Governance, Synergos institute, New York, New York, April 23, 2002, an edited transcript prepared by the Coady International Institute, St. Francis Xavier university, Antigonish, Nova Scotia, Canada.

Self Employed Women's Association (India) and the Coady International Institute, St. Francis Xavier University (Canada). *An Asset-based Approach to Community Development: A Manual for Village Organizers*.

The Jambi Kiwa Story: Mobilizing Assets for Community Development, case study financed by the Comart Foundation, Canada.

### **Appreciative Inquiry**

Annis S (2000), *The Thin Book of Appreciative Inquiry*, Planto: Thin Publishing Co.

Ashford, G. and Patkar, S. (2001) The Positive Path: Using Appreciative Inquiry in Northern Indian Villages. IISD/MYRADA.

Ashford, G. and Patkar, S. (2002) Beyond Problems Analysis: Using Appreciative Inquiry to design and deliver environmental, gender equity and private sector development projects. IISD/MYRADA.

Beyond Problems Analysis: Using Appreciative Inquiry to Design and Deliver Environmental, Gender Equity and Private Sector Development Projects, Final Cooperrider, D. L., & Whitney, D. (2000). *A Positive Revolution in Change: Appreciative Inquiry*: Berrett-Kohler Communications.

Elliott, C. (1999). *Locating the energy for change: An introduction to appreciative inquiry*. Winnipeg, MB: International Institute for Sustainable Development.

Greene, M. (2000). The power of associations: Not mapping but organizing, *ABCD Neighborhood Circle Initiative*, ABCD Institute. Evanston, IL.

Making Local Economic Development, Strategies: A Trainer's Manual A Knowledge Product of the World Bank and Cities of Change Initiative, produced in conjunction with the Bertelsmann Foundation.

Margurder Watkins, Jane & Mohr, Bernard J. (2001) *Appreciative Inquiry, Change at the Speed of Imagination*, Jossey-Bass/Pfeiffer, San Francisco, USA.

Mellish E (2001) *The Appreciative Series* Chelmer: Mellish and Associates.

Myrada Progress Report July 1999 – December 2001, International Institute for Sustainable Development, Winnipeg, Manitoba, Canada.

Whitney, D., & Trosten-Bloom, A. (2003). *The power of appreciative inquiry: A practical guide to positive change*. San Francisco, CA: Berrett-Koehler Publishers, Inc.

## **Civil Society**

Fowler, Alan (2000) Civil Society, NGOs and Social Development: Changing the Rules of the Game. UNRISD, Geneva 2000: Occasional paper No. 1.

Fowler, A. (1997). *Striking a Balance: A Guide to Enhancing the Effectives of Non-Government Organisations in International Development*. London: Earthscan.

Hulme, D., & Edwards, M. (Eds.). (1997). *NGOs, States and Donors: Too close for comfort?* London: Save the Children: Macmillan Press Ltd.

IFAD. (2001). Institutions and the rural poor: Building coalitions for rural poverty reduction. In *Rural poverty report: IFAD. The challenge of ending rural poverty*. Rome: International Fund for Agricultural Development.

Kaplan, A. (1997). *Capacity building: Shifting the paradigms of practice*

## **Community Economic Development**

Ava Allsman, A Community Economic Development (CED) Training Guide for Peace Corps Volunteers, Peace Corps 2002 Information Collection and Exchange publication No. M0069 Peace Corps Center for Field Assistance and Applied Research.

Bryant, Christopher R. "The Corporate and Voluntary Sectors as Partners in Community Economic Development" in *Community Economic Development: Perspectives on Research and Policy*. Edited by Burt Galaway and Joe Hudson. Thompson Educational Publishing: Toronto. 1994. p. 187-194.

Chambers, R. & Guijt, I. (1995). PRA—Five years later: Where are we now? In Eds. Thuvesson, D. et. al. *Forests, Trees and People Newsletter*, 26/27.

Cunningham, G. (2002) *Community Economic Analysis Course Manual*, Coady International Institute

Karun Koernig, CED manual, Environmental Youth Alliance, Vancouver, BC

Plugging the Leaks: Making the most of every pound that enters your local economy, New Economics Foundation, Written by Bernie Ward and Julie Lewis, The New Economics Foundation, Esmée Fairbairn Foundation and the Neighbourhood Renewal Unit, September 2002.

Statement of CED Principles, Development of the CED Principles BC Working Group on CED, in "Sharing Stories of CED in BC."

### **Neuro Linguistic Programming (NLP)**

Arulraja, M.R. (1999), Using Neurolinguistic Programming to achieve Replicability and Sustainability of Development Programmes, Seminar Held at National Institute of Rural Development. Rajendranagar, Hyderabad.

Arulraja, M. R. (2005), Achieving Rural Development Using Neuro Linguistic Programming: NLP Guide for Planners and People-Helpers.

Bretto Milliner, Charlotte, (1997) *A Framework for Excellence: A Resource manual for NLP*, Grinder & Associates.

### **Participatory Development**

Chambers, R. (1997). *Whose reality counts? Putting the first last*. London, UK: Intermediate Technology Publications.

Chambers, Robert (2002), *relaxed and Participatory Appraisal: Notes on practical Approaches and Methods for participants in PRA/PLA-related familiarisation Workshops*.

Fernandez, A. (2000). *Assessment of community based institutions: A theoretical framework and participatory methodology*. MYRADA Rural Management Systems Series, Paper 33.

Uphoff, N. (1998). Learning about and for participation: From theoretical and empirical studies to practical experience, and back to theory. *Canadian Journal of Development Studies*, XIX(3), 439-460.

Norton, Andy, Bella Bird, Karen Brock, Margaret Kakande and Carnie Turk (2001) *A Rough Guide to PPAs: an introduction to Theory and Practice*, Overseas Development Institute, London.

*Slocum, Nikki, Participatory Methods Toolkit: A practitioner's manual, The King Baudouin Foundation and the Flemish Institute for Science and Technology Assessment (viWTA) in collaboration with the United Nations University – Comparative Regional Integration, Studies (UNU/CRIS).*

Waits, N. (2000). *The Community Planning Handbook*. London: Earthscan Publications Ltd.

## **Results-Based Management**

*A Results Approach to Developing the Implementation Plan*, A Guide for CIDA Partners and Executing Agencies, March 2001.

CPB Guide for Performance Reporting: for Canadian and Developing Country Partners, prepared by the Canadian Partnership Branch, Canadian International Development Agency.

Introduction to Results-Based Management RBM in UNDP: Overview and General Principles , 2001.

Robert, Suzanne (2005) *Results-Based Management (RBM): Training Guide*, Jules-and-Paul-Emile Leger Foundation, Montreal, QC, Canada.

*The Basics of RBM as Applied to 100 Project Examples* (2000) Results-Based Management Division Canadian International Development Agency.

Training Workshop Introduction to Results-Based Management, (2000) Canadian International Development Agency, Gatineau, Quebec, Canada, prepared by C.A.C. International for Results-Based Management Division.

## **Social Analysis**

Handbook on Poverty and Social Analysis: *A Working Document (2001)*, Asian Development Bank.

Handbook on Poverty and Social Analysis in ADB Operations: Issues in Theory and Practice, (2001), Asian Development Bank.

Social Analysis Sourcebook: *Incorporating Social Dimensions into Bank-Supported Projects*, Social Development Department The World Bank Washington, DC December 2003.

## **Social Capital**

Fukuyama, F. (2000). Social Capital and Civil Society. *IMF Working Paper, No. 74*.

Gibbon, M., & Pokhrel, D. (1999). Social network analysis, social capital and their policy implications. *International Institute for Environment and Development, PLA Notes*(36), 29 - 33.

Matthews, R. (2003). Using a Social Capital Perspective to Understand Social Economic Development. *Horizons Policy Research Initiative, 6*(3), 25-34.

Szabo, S. (1999). Social Intermediation Study: Field Research Guide exploring the relationship between social capital and microfinance. Manual for Pre-Testing. *Canadian International Development Agency and the Aga Khan Foundation*.

Woolcott, M., & Narayan, D. (2000). Social capital: Implications for development theory, research, and policy. *The World Bank Observer, 15*(2), 225-249.

## **Sustainable Development**

Sambandh, Mainstreaming Culture, A News Update on *Canadian Development Cooperation in India*, No: 4, August 1995.

## **Sustainable Livelihoods**

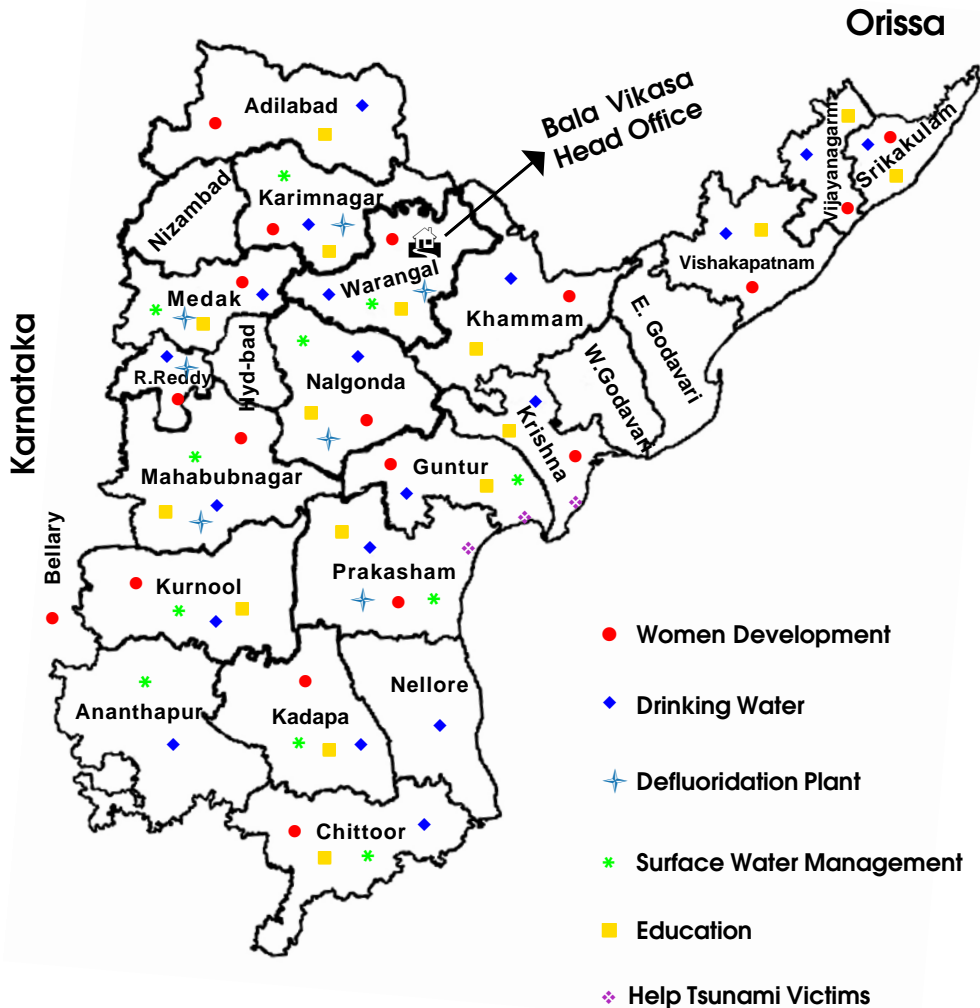
DFID. *Sustainable livelihoods approach guidance sheets. Livelihoods connect.*

Fowler, A. (1997). *Striking a Balance: A Guide to Enhancing the Effectives of Non-Government Organisations in International Development.* London: Earthscan.

Introducing Sustainable Livelihoods: *A trainer's guide, Introducing Sustainable Livelihoods* –prepared by IMM Ltd together with CFDO as part of the capacity building component of the Cambodian Post- H.

# Map of Andhra Pradesh - India

## Bala Vikasa Programmes



*sketch map not to scale*

This booklet is published by Bala Vikasa People Development Training Center.

## **Bala Vikasa**

H. No. 1-1-867, Siddarthanagar,  
NIT, Warangal-506 004, A.P. India

Phone: 0870 - 2459287

Fax : 0870 - 2459738

E-mail: [balavikasa@sify.com](mailto:balavikasa@sify.com)

Website: [www.balavikasa.org](http://www.balavikasa.org)

*Reg. No. 569 of 1991 FCRA No 010360036*

ISBN 81-902248-4-0

Bala Vikasa is a registered, secular, non-partisan, non-profit, voluntary, social service organization in India, working mainly in Andhra Pradesh for a common goal: to help the people to help themselves without distinction of caste and creed.