



Participation as a Tool for Development

San Luís de Pigulca, Ecuador

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Abstract

Poverty among indigenous people in rural Ecuador, such as in San Lu s de Pigulca, a small village outside the city of Otavalo, in the Imbabura Province is pronounced. A primary problem was the tendency of community members to depend on a single champion to achieve development initiatives. The program manager embraced participatory methodology blending it with the cultural value of “minga,” to help community members lead and own the process of bringing about positive change. In this project, members of the community have carried out community gardening using local resources and skills. Initial monitoring results pointed to the project being on the right track but more than two years are necessary to critically evaluate and assess the value of participation in self-driven development.

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List of Abbreviations

ABCD....Asset-Based Community Development

AI....Appreciative Inquiry

ASCA....Accumulating Savings and Credit Association

CARE....Co-operative for Assistance and Relief Everywhere

FAO....Food and Agriculture Organization of the United Nations

HCJB....Heralding Christ Jesus' Blessings

IGA....Income Generating Activity

MEIPA....Misión al Ecuador de la Iglesia Presbiteriana

MTW....Mission to the World

NGO...Non-Governmental Organization

PCA...Presbyterian Church in America

PLA....Participatory Learning and Action

PRA....Participatory Rapid (or Relaxed) Assessment

PREM....Poverty Reduction and Economic Management Sector Unit Latin America and Caribbean Region

ROSCA....Rotating Savings and Credit Association

SARD....Sustainable Agriculture and Rural Development

WVT....World Vision Tanzania

1.0 PROBLEM STATEMENT

1.1 Introduction and Country Context

Ecuador is a country of approximately 14,000,000 people (Economic Commission for Latin America and the Caribbean, 2009) located on the west coast of South America straddling the equator, and bordered by Colombia to the north and Peru to the south. Ecuador is comprised of three major regions, Pacific coast, sierra (Andes Mountains) and eastern (Orient), which is jungle. Ecuador is part of what used to be the Incan Empire before the Spanish conquest in 1533. Ecuador gained its independence in 1830 and is a republic, governed by executive, legislative and judiciary branches. The political climate has been somewhat unstable for the last 25 years, resulting in the removal of many presidents from office. The current president is Rafael Correa, who was elected in 2007. During Correa's administration, the country has approved yet another new constitution, the twentieth since independence (Central Intelligence Agency, 2009). The national language is Spanish, but there are many indigenous tongues, the largest of which is the family of Quichua languages.

Approximately 40 percent of the population of Ecuador lives in rural areas, two thirds of them are poor and a large fraction are extremely poor (Poverty Reduction and Economic Management Sector Unit Latin America and Caribbean Region[PREM], 2004). In 2005, HDI for Ecuador was reported at 0.772, which gave the country a rank of 89 out of 177 countries with data (United Nations , 2007/2008). According to a press release from the United Nations, "Ecuador remains among the Latin American countries with the lowest social spending per person and with a high level of inequality in the distribution of consumption" (United Nations, 2008, p. 2). Areas of particular concern are spending for health and education. In 2002, it was

reported that social and health spending had declined from 4.3 and 4.8 of GDP in 1981, to 0.6 and 1.7 respectively in 2000” (PREM, 2004, p. 121).

San Lu s de Pigulca is a small Quichua community in the northern highlands of Ecuador in Imbabura Province on the outskirts of Otavalo. The community is composed of approximately 250 men, women and children living in approximately 52 houses. Each family owns a small plot of land in the community. At the center of the community there is an open field used for soccer and volleyball. On this field, the community has also constructed, with the help of a US church, a communal house typical of rural communities in Ecuador. San Lu s de Pigulca is also part of a larger group of seven communities that share a common water system, and an even larger group of 20 communities that share festivals together. Pigulca is the smallest of the aforementioned communities both in area and in population.

The Quichua population of Ecuador has historic roots in the Andean peoples who were first conquered by the Incas, and then 80 years later were conquered and colonized by Spain. The Spaniards came to regard the Indians of Ecuador as short, stupid, liars, thieves and completely impossible to motivate. As a result, they were mistreated, overtaxed, and practically enslaved. In the 1740’s historians Juan and Antonio de Ulloa went so far as to question whether they were part of the human race. When the textile boom hit Ecuador in the late 1600’s some Indians were chained to their looms. This pervasive attitude regarding the Indians has endured over the centuries. Additionally, the cultural gap has not closed as whites continue to pursue individualism and materialism while Indians continue to focus on the communal (Gerlach, 2003).

For many years the Quichua people and other indigenous groups, as well as many mestizos—a mixture of white and Indian—continued to be marginalized socially, politically and economically. While these groups all now have the right to vote, the right to own land and the

right to education and other benefits, many still remain marginalized. In particular, those living in rural areas continue to have a perceived lack of control socially, politically and economically. In many rural indigenous communities, Quichua continues to be the first language, further emphasizing cultural and social differences between them and the more powerful white and mestizo communities.

Community members in Pigulca have verbally expressed the political and social marginalization in a number of ways. When referring to themselves, some say that they are a poor and humble people who are not able to make changes in their community. With regard to the community's relationship with the city of Otavalo, they say that they are ~~botado~~ "botado," which literally means "thrown away," and in practice means unimportant or forgotten. In addition, community members have expressed concern that they do not have a school in their community. They report that there is a primary school in a nearby community, though they do not feel that it offers their children a good education.

In considering the situation in the community and the historical, political and social factors, problems can be subdivided into three main sub-categories. The first category represents challenges which can be traced to structural issues. The second category represents difficulties related to cultural and social issues. A third category is one that affects the other two and represents worldview and spiritual issues.

1.2 Structural Issues

Structural issues are those which are directly related to government systems that do not work for the life of the community. The government of Ecuador has had some economic setbacks which have been reflected in lower social spending. Areas which suffer from a lack of spending include, but are not limited to, infrastructure, such as roads; sanitation, such as clean

water and drainage; health care, such as clinics, hospitals and insurance; and education, specifically primary, secondary and tertiary schools. Another problem area is general land inequity, which is a result of various land and human rights abuses, ineffective land reform attempts and corruption, which assured more land and power to those already in power.

The effects of lack of infrastructure spending are evident in the community: the road into the community is in bad repair. In spite of political promises made during the most recent elections, the city has refused to work on the community's only road. The president of Pigulca reports that he has done all the paperwork necessary to request the use of a tractor so that the community itself might grade the road. However, his requests have been ignored, resulting in further conviction of the community that they are ~~botado~~ "botado" (Gregorio Perugache, Personal Communication, August 29, 2009).

The effects of a lack of spending on water and sanitation are also evident in that the community does not have an adequate water supply. In spite of the fact that they are part of the municipality of Otavalo, they are not a part of the city's water system. Below the community, there is a hacienda and fabric factory, which has access to the city's water system. However, Pigulca has had to seek water from a different source. It is currently part of a group of eight rural communities who share a water system. Pigulca only receives water once every week or two from this system. Because of the lack of access to water, the community is not able to irrigate any of their plants, and is thus unable to grow healthy vegetables for either consumption or sale. Additionally, since all the accessible water goes to consumption, both for people and animals, they do not bathe often, nor do they wash their hands or clothes often, resulting in obvious health risks.

Community members also identify the lack of access to health care as a significant problem. While there are health clinics in the city of Otavalo, there is no access nearby. Additionally, health care is not affordable to community members. A different but related issue is the lack of a local school. Students must either walk at least thirty minutes or travel to Otavalo to attend school.

Ecuador has reduced its public spending on education in recent years (The World Bank, 2005). The result is that a family's costs for education continue to rise. In Ecuador, students are responsible for paying a registration fee, buying uniforms, school supplies and all of their books. In addition, it is not unusual to have weekly requests for small amounts of money for on-going school activities. Since Pigulca community members have a low household income, they often have difficulty paying school fees. In extreme cases, students do not finish primary school. Because the secondary school is farther away, there is an additional transportation cost to get to there as well as higher general costs for secondary education. It has been reported that very few children in the community continue on to the secondary level.

With regard to land inequity, members of Pigulca community own very small tracts of land due to past abuses by the government and others in the country. It is a great benefit that they now have the right to own property. However, their tracts of land are so small that even a reasonably good harvest yields just enough to feed themselves and their animals, but not enough to sell. A related issue is that families have a few animals, but not enough for a productive livelihood. To achieve livelihood—for commercial purposes—they would need larger tracts of land and consistent access to water. It is reported that the most cows any one person has is four. Cows in the community produce enough milk for the families, but not sufficient for sale to a dairy.

1.3 Cultural and Social Issues

In addition to structural factors, there are also cultural factors that contribute to poverty in Pigulca. As mentioned above, the Quichua people have been marginalized for some time. In 1979, the indigenous population of Ecuador finally gained citizenship and suffrage rights, when the requirement of literacy was abolished (Clark & Becker, 2007). While access to education had been provided to some extent earlier, and while Quichua was recognized along with other indigenous languages as a contributor to the culture, widespread acceptance of the Indian population came late. Because of the historical ties to the hacienda—a large farm owned by a single landowner who “employed” indigenous people—the tendency is for indigenous people to seek favor from a “patron,” symbolic of the hacienda owner. If he lacks power to solve a problem, or needs money to accomplish a task or treat an illness, the Indian seeks it in a white person, who he treats as a patron. If he is concerned about being mistreated, he might give a gift in the hope that the patron will be appeased (Torre, 2000).

The members of the Pigulca community have become somewhat dependent on the annual contribution of a man from the United States and his church for school expenses. Because they have low household income and find it difficult to pay for school fees, each year they prepare a folder with photos and information about each child in the community. The church members sponsor a child in the sense that they donate needed funds for some aspect of that child’s schooling.

Because of the lack of schooling of most adult members, there has been little access to professions outside of the community. Because of the small tracts of land and resulting low agricultural production, men seek employment or commerce outside the area, leaving the women behind to care for the children and the animals. Generally, they are away during the week and

return on Friday evening to spend the weekend. There seem to be few economic opportunities in the community besides agriculture.

Some community members pursue other income-generating activities (IGAs) trying to participate in the popular Otavalo market. One community member does weaving and has a loom in his home. However, he reports that he is not able to be competitive in the market. His wife also owns a sewing machine and makes thin ponchos, which also are not competitive in the market. It is not clear if they would be competitive in a different market. It remains to be seen what other IGAs are present in the community and whether they are productive. There seems to be a need for business skills, particularly in the area of marketing.

It is also reported that business loans are difficult to obtain without collateral. At least one community member is considering borrowing against his land as soon as he has the proper documents from Quito, the capitol. This would put his small plot of land at risk. He says that loans are not easily accessible, and that there are few, if any, savings options. It is also not clear whether these problems are related solely to low income, or whether they are related to race and discrimination.

If the men are not well educated because of previous human rights issues, women are even less so because of cultural factors among the Quichua people. Traditionally, Quichua women were considered only good for raising children and animals, and girl children were not sent to school. While this is changing, the result of this practice is that the older women do not speak Spanish and do not know how to read. The middle-aged women speak better Spanish but may or may not read. In general, younger women can both read and write and do at least attend elementary school. However, if a family must make a choice of one child over another to attend

school, generally it will favor the male child. Additionally, while it is not yet clear whether this is an issue in this community, it is not unusual for Quichua men to beat their wives.

1.4 Worldview and Spiritual Issues

Poverty is a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom in all its meanings (Myers, 1999, p. 86).

All of the above problems mentioned under Structural Issues and Cultural and Social Issues, it could be argued, can be summed up in this quote by Bryant L. Myers in his book, *Walking with the Poor*. The relationships between the government of Ecuador and the indigenous communities, and specifically the community of Pigulca, do not work. While the members of the community are due their rights before the government, these rights are not often granted. The issues of land distribution and the weak provision of other services for the poor are also due to relationships and systems that do not work. The very fact that their own Quichua culture creates inequalities for women due to deep-seated cultural biases speaks to relationships that are not harmonious. The social, economic and cultural issues that lead to material poverty also serve to reinforce a poverty of spirit, and a feeling of powerlessness.

From a spiritual perspective, dignity is gained by the understanding that each person is uniquely made by God, a creator. The Quichua people have for the last almost five hundred years been treated as though they were little more than animals. The patron relationship further diminishes their sense of self worth, even as people, such as the unwitting North American mentioned above, participate without realizing the underlying demeaning issues. Many Quichua people—including members of Pigulca community—participate in extravagant harvest festivals in which much of their harvest is presented to Inti, the Inca sun god. In and of itself,

participating in a harvest festival is not damaging. However, when such participation takes a significant portion of a harvest, which barely feeds the family, it can become so.

At least two families of Pigulca have also expressed a spiritual concern for their community. One person expressed a desire for spiritual training through vacation Bible school for the children. The other person, president of the community board, expressed a desire to have a church in the community and for others in the community to hear the gospel of Christ. He believes that members are hungry for something spiritual, and expressed concern that they are not being fed in this way.

Problem Tree is located in Appendix 1.

2.0 REVIEW OF LITERATURE

This review of literature will address several avenues to empower communities to take charge of their development. First, the idea of poverty as multifaceted and transformational will be explored considering the opinions of Robert Chambers, Bryant Myers, Brian Fikkert, and the United Nations among others. Second, a survey of the perspectives of participation in development will provide validation for a participation model, and also examine the important critiques and criticism of both the idea and practice. Finally, different approaches to participatory community assessment, including appreciative inquiry (AI), asset based community development (ABCD), and Participatory Learning and Action (PLA), formerly known and discussed here as Participatory Rapid (or Relaxed) Assessment (PRA), will be considered. Some specific tools will be evaluated for their ability to empower participants.

2.1 Poverty as Multifaceted

Initially, poverty was primarily described in development literature as material deficit. The 2004 Ecuador Poverty Assessment primarily “concentrates on monetary poverty, rather than other non-monetary aspects of well-being” (PREM, 2004, p. xxvii) since it is a response to slow GDP growth in Ecuador. The assumption in the report is that if the economic situation does not improve, poverty will not be reduced. This may be true; however, not all “poor people” measure their poverty in economic terms. N. S. Jodha (1988) did a long-term study comparing a number of indicators in farmers in a rural area of India. He took a baseline in 1963-1966 and returned in 1982-1984. While the farmers’ actual income had decreased, which most normally consider an increase in poverty, there had been improvements in almost all of their other indicators. Thus, while professionals would submit that the poverty of these farmers had increased, their own perspective would not necessarily bear this out (Chambers, 1995). In an effort to challenge professional thinking Robert Chambers notes, “The realities of poor people are local, complex, diverse and dynamic. Income-poverty, though important, is only one aspect of deprivation” (1995, p. 173). He goes on to give a comprehensive definition of deprivation:

Deprivation refers to lacking what is needed for well-being. Its dimensions are physical, social, economic, political, and psychological/spiritual. It includes forms of disadvantage such as physical weakness, isolation, poverty, vulnerability and powerlessness (Chambers, 1995, p. 174).

This definition is significantly more ample than past definitions as mentioned by the United Nations Committee on Economic, Social and Cultural Rights: “In the recent past, poverty was often defined as insufficient income to buy a minimum basket of goods and services” (2001).

Recognizing this very limited concept of poverty, it acknowledged a broad range of other dimensions:

...poverty may be defined as a human condition characterized by sustained or chronic deprivation of the resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights. While acknowledging that there is no universally accepted definition, the Committee endorses this multi-dimensional understanding of poverty, which reflects the indivisible and interdependent nature of all human rights (United Nations Committee on Economic, Social and Cultural Rights, 2001, ¶8).

In her challenge to evangelical development workers, Connie Harris Ostwald, Associate Professor of Economic Development in Eastern University's School of Leadership and Development posits,

To be truly effective in this work, one must have a comprehensive understanding of poverty that goes beyond material deprivation to include both the psychological and spiritual aspects of poverty. And, this understanding of poverty needs to be informed by the concepts and definitions used by the poor themselves (2009, p. 130).

She goes on to acknowledge that such an understanding is not often the practice and that ~~the~~ "the notion of poverty as material deprivation still dominates" (Ostard, 2009, p.130). Chambers also addresses the same inconsistency when he notes that while many say they consider wider indicators for poverty, they still tend to measure poverty and changes in poverty using income or consumption for purposes of measurement (Chambers, 1995). Consider this statement: ~~The~~

classic pattern in erudite analysis is to start with a recognition that poverty is much more than income or consumption but then to allow what has been measured to take over and dominate” (Chambers, 1995, p. 180).

In view of the changing mindset regarding poverty, which is beginning to reflect the idea that poverty is more than just material, and more than just access to services, development practitioners are beginning to regard the social, psychological and even spiritual components to poverty. Myers, quoted above, after considering the theories of Robert Chambers, John Friedman, Jayakumar Christian and Ravi Jayakaran concluded that “poverty is a complicated social issue involving all areas of life—physical, personal, social, cultural and spiritual” (Myers, 1999, p. 81). He acknowledged that there will probably never be a unified theory of poverty (Myers, 1999). From there, he developed a theory of the causes of poverty that is fundamentally relational—borrowing from Jayakumar Christian—and which includes both the material poor and the so-called non-poor. In this model he asserted that poverty was a broken set of relationships in which the individual poor person had broken relationships with God, himself, others, the community and the environment (Myers, 1999). Following in Myers’ footsteps and perhaps simplifying the model, Steve Corbett, Development Specialist for the Chalmers Center for Economic Development, and Brian Fikkert, Executive Director of the Chalmers Center for Economic Development at Covenant College, also argued for a relational description of poverty (Corbett & Fikkert, 2009). Further, they came to what they considered to be a central point:

One of the biggest problems in many poverty-alleviation efforts is that their design and implementation exacerbates the poverty of being of the rich—their god-complexes—and the poverty of being of the economically poor—their feelings of inferiority and shame. The way that we act toward the economically

poor often communicates—albeit unintentionally—that we are superior and they are inferior (Corbett & Fikkert, 2009, p. 65).

This idea of god-complexes of the rich also came from Myers, once again borrowed from Jayakumar Christian. It is important to note that feelings of inferiority of the poor did not necessarily come solely from having too little, but from having to look to or depend on the rich—who may not be that rich, just richer than the concerned poor person. Corbett and Fikkert asserted that when the non-poor act in behalf of the poor, they may actually do as much damage to themselves as to the poor (Corbett & Fikkert, 2009). Considering the above discussion of the indigenous people of Ecuador and their dependence on the patron system, it can be argued that the poor have been affected in their perception of themselves as needy and powerless. Likewise, it is apparent that the system does nothing but strengthen the position of the patron, who only grows in power as he “cares for” the indigenous persons in his control. In light of this, it will be important to be careful about how the project’s participation affects the community members.

2.2 Participation

This project will be based on a participatory model of development. The intention is to involve the community in every aspect of an intervention, including the decision regarding what, if any, interventions they desire, as well as how to monitor and evaluate the results. First, then, it is necessary to define participation, and examine the implications of a truly participatory approach. Second, it will be important to investigate several different perspectives, including criticisms of participation and whether there is truly benefit from the participatory process. Finally, a brief discussion of possible participation tools completes this section.

2.2.1 Definition of Participatory Development

The World Bank Sourcebook defines participation as “a process through which stakeholders influence and share control over development initiatives and the decisions and resources which affect them” (World Bank, 1996, p. 3). The tendency in development, especially in relief situations, has been to use a traditional model in which the development agency, governments and donors make the decisions (Jennings, 2000). Another tendency is to call it participation, even though the stakeholders do not have power in the situation. Jennings asserts,

There is consensus that it is not ‘participation’ if contact with the local population is used to confirm the integrity of a preconceived idea. Likewise, it is not participation if the purpose is to engage an indigenous population to convince them of the wisdom of a program they took no part in informing (2000, p. 2).

Therefore, considering the World Bank definition and Jennings’ clarification, it must be concluded that simply asking beneficiaries their opinion is not sufficient. The implication is that stakeholders must be involved in evaluating needs, considering intervention options and controlling the process of the decided interventions. Additionally, the definition of stakeholders must not be limited to the development agency and funders, but must include the direct “beneficiaries” from the beginning. Jennings acknowledges that costs on the front end of participatory initiatives are often higher, but also adds that long-term sustainability is also typically higher (2000).

2.2.2 Effectiveness of Participation

This section will discuss some research that deals with effectiveness of the participation approach to development. In the literature about participatory development, it is not unusual to

read claims that participation increases sustainability of the project, that it is beneficial to the stakeholders and that it is more respectful to the community involved. Since participation is supposed to be bottom up, the assumption is that it is beneficial. However, this researcher only found one study that specifically examines the effectiveness of the participation project from the perspective of the community level participants. In Annie Strand's Bachelor of Science thesis completed at Linköpings University in Sweden, Strand spent time in the rural village of Neemkheda in Madhya Pradesh, India, investigating the effectiveness of participation in two community-level projects (Strand, 2008). She used workshops and various types of interviews to capture the opinions of local NGO staff, the researchers, a local community leader, and a number of villagers with regard to the participation experience. In the end, she determined that the extent to which participation was truly participatory determined the effectiveness. One of the projects examined was locally motivated, and as such was more culturally relevant, more practical and more empowering. The other was basically a research project in which there was mostly a transfer of information from NGO to community members. The research was externally motivated—from a university in Sweden—thus limiting the in-community exposure of the researchers. Additionally, the approach was not as culturally relevant, and the participants were not able to truly influence the outcome. While the community evaluated both projects as being participatory, the locally-motivated project was considered by local stakeholders to have been more effective. Additionally, there was more practical result from the local project (Strand, 2008).

2.2.3 Criticism of Participation

In addition to the fact that there is little quantitative or qualitative research regarding the effectiveness of participation, as a practice it also has some opponents. In fact, Bill Cooke and

Uma Kothari go so far as to call participation ~~the~~ “the new tyranny” (Cooke & Kothari, 2001, p. 3). In the book of which they are the editors, Cooke and Uma ask three fundamental questions, to which they contend the answer is often ~~yes~~.” They are: 1) ~~Do~~ “Do participatory facilitators override existing legitimate decision-making processes?” (Cooke & Kothari, 2001, p. 7); 2) ~~Do~~ “Do group dynamics lead to participatory decisions that reinforce the interests of the already powerful?” (Cooke & Kothari, 2001, p. 8); and 3) ~~Have~~ “Have participatory methods driven out others which have advantages participation cannot provide?” (Cooke & Kothari, 2001, p. 8). The co-editors’ single goal in writing *Participation: The New Tyranny?* is to have development practitioners think through the use of participatory techniques, the manner of facilitation of said techniques, and the further evaluation and development of participatory development practice. Notable contributors (whose works will not be reviewed here) are: David Mosse, Francis Cleaver, Heiko Henkel and Roderick Stirrat among others. Each brings his own criticism to the table. It is with some trepidation, therefor, that this researcher continues to use participation. Care will be taken to listen carefully, to mitigate expectations of personal financial contribution—since the mission has quite limited funds—and to do a scrupulous job in facilitation.

While the previously mentioned book is formidable and addresses a number of concerns regarding participation, another critique will also be considered. Fida Adely teaches in the School of International and Public Affairs at Columbia University. In her essay ~~Learning and Teaching~~ “Learning and Teaching about Participatory Development: The Practical and Theoretical Challenges” she shared from her own teaching experience and from the thoughts of her students with regard to PRA. A key question asked by all was, ~~Does this ever work in practice?~~” (Adely, 2004, p. 66). She addressed various issues, not the least of which is the above mentioned issue regarding reaching consensus and the possible tyranny of the powerful. However, students, even after

considering the difficulties related to participation, make an important statement: “I have to believe that all this focus on participation is a good thing” (Adely, 2004, p. 70). This researcher is inclined to agree with the idea that stakeholders, especially community members, should not just be casual bystanders in their own development.

2.3 Approaches to Participatory Development

Originally, the primary methods of participatory development focused on the problems in a community. A difficulty with this approach is that “it sees the poor community as a place full of problems, a negative point of departure” (Myers, 1999, p. 168). The problem solving approach will be considered, but first other more positive approaches will be explored. Finally, a balanced approach to community assessment will be pursued. As mentioned previously, three perspectives will be considered, Appreciative Inquiry (AI), Asset-Based Community Development and Participatory Learning and Action—which may also be approached in an asset-based way.

2.3.1 Appreciative Inquiry

Appreciative Inquiry (AI) is best explicated by David Cooperrider who describes it as “a positive revolution in change” (n.d., p.1). He further states that “in its broadest focus, it involves systematic discovery of what gives ‘life’ to a living system when it is most alive, most effective, and most constructively capable in economic, ecological and human terms” (Cooperrider, Sorensen, Whitney, Yager, & Eds., n.d., p. 3). With respect to AI, Myers comments,

In the development context, Appreciative Inquiry begins with the general goal of furthering an already existing, even if limited, life-giving, cooperative existence by asking the question: How did such a social phenomenon emerge in the first place? (Myers, 1999, p. 175).

World Vision Tanzania (WVT) has used this approach with self-reported positive results (Booy, Sena, & Arusha, 2000). AI begins with recognition of what already works. WVT asks the following questions in a community:

What do I value most about my community?

When in our community's history did we experience a high point?

What do I want my community to pass on to future generations?

What image of our community do we want to promote? What traditions do we value most?

What has worked well for me and for my community, and why? (Booy, Sena, & Arusha, 2000, p. 1).

Obviously, these kinds of questions are far more positive than questions such as “What problems do you see in your community?”

On the other hand, Cooperrider goes so far as to posit that dealing with needs is unnecessary. He contends that with so much positive energy and a constantly positive attitude, there will be no need to talk about what is wrong in a system. The energy will just positively create itself and an enthusiasm will be generated that will be automatically sustaining. Although a positive attitude is a crucial ingredient, there is room for other perspectives as well.

2.3.2 Asset-Based Community Development (ABCD)

Another approach to explore is the Asset-Based Community Development Approach which also begins with life-giving aspects of the community. As Myers points out, “The community already has a survival strategy. The community has well-established patterns for making sense of its world and staying alive in it” (Myers, 1999, p. 141). This approach begins

with the strengths that already exist in the community. In “From Clients to Citizens” Alison Mathie and Gord Cunningham made a case for ABCD in both US and international contexts. “ABCD draws attention to social assets: the particular talents of individuals, as well as the social capital inherent in the relationships that fuel local associations and informal networks” (Mathie & Cunningham, 2003, p. 474). Further, Corbett and Fikkert asserted that

ABCD puts the emphasis on what the materially poor people already have and asks them to consider from the outset, “What is right with you? What gifts has God given you that you can use to improve your life and that of your neighbors? How can the individuals and organizations in your community work together to improve your community?” (Corbett & Fikkert, 2009, p. 126).

2.3.3 Participatory Learning and Action (PLA)

With the previous discussions in mind, the Participatory Rapid (or Relaxed) Assessment, now known as Participatory Learning and Action (PLA) should be done with a focus on assets first. It is “a process in which communities analyze their own situation and make decisions themselves about how best to tackle their problems” (Gosling & Edwards, 1995, p. 144). The idea put forward both by Edwards and by World Bank is that the community is capable of controlling the process and better understands their situation than any outside expert. The PLA is comprised of a number of assessments, which range from reviewing existing reports, direct observation, semi-structured interviews, individual and key informant interviews, group interviews and focus discussions to oral histories, listening surveys, ranking and scoring activities, as well as diagramming and mapping activities. As the research team plans, they will consider the goals and objectives of the study before deciding which activities will be the most effective and productive (Gosling & Edwards, 1995).

2.3.4 Participation Tools

It is necessary to consider the participation tools available, and decide which tools will be appropriate in the target community. There is a wide range of tools available for community assessment using a participatory approach.

In order to do a community project which will impact as many members of the community as possible, it is necessary to form a steering committee. In the SARD Project Toolkit, this group is referred to as the facilitation team, and should be made up of different socio-economic and geographically-based groups in the community, and it should be experienced in facilitation (Powell, 2004). This group will help to identify the problems to be addressed and make plans for how to deal with them.

As mentioned above, some of the activities to consider are diagramming and mapping activities. There are a number of possibilities to take into account. One such option is the diamond diagram in which the participants identify extremes to the top and bottom, and more moderate levels in the center. For example, in a poverty diamond, the very rich might be drawn at the top, with symbols representing things the very rich might have. The very poor might be drawn in the bottom of the diamond, with symbols around the outside identifying some characteristic of the very poor. After describing the characteristics, participants will estimate the percentage or part of the community that fits into each section, with more moderate description toward the middle (Mayoux, 2004). Another option also suggested by Mayoux is the tree model in which the participants show inputs entering at the roots and the outcomes in the branches and leaves above the tree (2004).

Another assessment tool is the Ten Seed method (Jayakaran, 2002), which can be used to collect a wide variety of data using 10 seeds. The idea is that the facilitator can ask the

participants to use the seeds to estimate any number of quantitative things. An example given in the handbook is asking participants to indicate with the seeds the percentage of the community that uses birth control. The study can be further expanded by then taking the seeds again and asking them to estimate the percentage that use a pill, a condom or other birth control forms. Jayakaran asserted that this method uses the right brain:

This technique relies on using the Right brain function so that the full potential of the brain for perceptive analysis is utilized. The right brain is initiated into action by visuals such as pictures, and three-dimensional items. When we use seeds to depict aspects of information, the visual created by the seeds (strong contrast of colors between the seeds and background), helps the Right brain play a dominant role in the analysis (Jayakaran, 2002, p. 6).

Further, it is Jayakaran's experience that this 10 seed technique can be used for any number of the most commonly used PLA exercises. It is unclear as yet to this researcher whether this will be useful in the target community.

3.0 COMMUNITY NEEDS ASSESSMENT

The project manager conducted several community needs assessment activities in San Luís de Pigulca in order to determine what community members see as their primary needs and concerns. In order to implement a participation project, it is necessary for the community to participate in its own assessment. One of the goals of the project is to help the community to achieve its ~~to~~ "better future," which requires the identification of hopes and dreams for that future. In order to define a ~~to~~ "better future" it is necessary to determine the starting point, and determine a vision. For this reason, it was important to begin to discuss these things with community members.

Since the project manager was relatively new to the community, and since there were no secondary sources which described the demographics of the community, it was necessary to investigate the population to establish number of households, number of men, women and children, as well as income levels and types of housing. A combination of house-to-house interviews and conversations with the key informant were used. In this case, the key informant is the president of the community. He was able to fill in missing information using his own census done a couple of years ago. However, he did not provide a copy of the census.

The primary questions asked related to defining what the community saw as its own ~~–better future.~~” An important question to be considered was what the community would like to achieve in order to improve the lives of community members and the community as a whole. This question opened up other questions, such as, ~~–What are the options open to the community in order to reach these desires?”~~ and ~~–What are some first steps to take in order to move in this direction?”~~

3.1 Methodology

3.1.1 Appreciative Inquiry

The first type of assessment conducted was appreciative inquiry, with a goal of finding out what the community already saw as its strengths. The idea is that often when focusing on the problems in a community, it can actually be disempowering to them. The people can become disheartened thinking about all the things that are wrong in their community. Thus, the intention was to encourage the community members to consider what was right with their community. For this purpose, the project manager borrowed the questions for appreciative inquiry that are used by World Vision Tanzania, which were quoted in *Walking with the Poor* (Myers, p. 179). While the intention of appreciative inquiry is to look at what is already working in the community,

there is also obviously a look to the future, encouraging the community members to envision their better future or the better future of the community. Please see Appendix 2A for the Appreciative Inquiry questions in English, and Appendix 2B for the questions in Spanish.

On August 3 and 4, 2009, with the help of Quichua language helpers, a woman with the women and a man with the men, the project manager held open appreciative inquiry meetings, first with the women, and second with the men of the community. On August 13, 2009, a meeting was held with the youth in Spanish only as the youth speak good Spanish, and an interpreter was not necessary. The community president announced the meetings by loudspeaker, and each began approximately an hour later than scheduled. Thirteen women, eight men and twelve youth attended the meetings. The project manager talked with community members about the desire to learn more about the community's strengths and an interest in what already works in the community. It seemed difficult to encourage them to talk about what is already good, rather than making a list of problems. Quichua partners repeated questions and explanations in Quichua for those who did not completely understand them in Spanish. When the ladies or the men answered in Quichua, Quichua partners translated responses into Spanish. However, often someone talked for a fairly long time between translations, but the translations were much shorter, indicating that they were probably not as complete and detailed as the original answers.

On August 14, 2009, the project manager held a general session with community members to report on the results of the various women's, men's and youth meetings. The idea was to share the different ideas that were shared by the different groups. Since the Quichua partners who had helped at the appreciative inquiry meetings were unavailable, a community member translated when necessary, giving short translations and allowing for good

understanding in both Spanish and Quichua. The program manager gave a report of the answers given by the different groups, and community members asked questions as they desired. One immediate result of this meeting was the loose formation of a group of people who all wanted to invite an agronomist to visit the community to help with planting vegetables. Please see Appendix 2C for the program manager's written record of the Appreciative Inquiry sessions.

3.1.2 Surveys and Community Map with Key Informant

Between August 29 and August 31, 2009, the project manager conducted thirty-two surveys representing the majority of the households in the community. The community president and the project manager's husband accompanied her on the home visits. The community president helped with translation when necessary. The survey had been translated into Quichua, and the researcher read the questions and noted the answers. The community president clarified questions as necessary. The survey included questions regarding demographics, level of education of family members, land ownership, agricultural production, and farm animals and whether they owned any kind of vehicle. Additionally, the community president helped make a community map showing the location of all buildings in the community. The drawing was based on a recently produced satellite-generated topographical map, which revealed the location of the roads in the community, as well as the locations of the various water sources within its boundaries.

3.1.3 Interest Meeting and Seasonal Calendar

On August 31, 2009, the project manager held a meeting with those interested in a community vegetable project. The plan was to discuss what the participants wanted to learn from the agronomist. As the participants began to talk about planting, they mentioned weather issues. The project manager asked them to help create a seasonal calendar on which they placed

information about rain, wind, dry season, and approximate dates for planting various crops—the Seasonal Calendar is located in Appendix 3D. The group decided that this calendar could be used to help the agronomist understand their environment better. They wanted to know about planting specific vegetables and how to make and use organic fertilizers. Additionally, they expressed a desire to learn more about raising animals, particularly chickens, to sell for meat. They agreed to provide housing and food for the agronomist and to reimburse him for his transportation costs. Since most of the women do not read or write much, the project manager agreed to type the letter, return it to them to sign, and deliver it to the agronomist.

3.1.4 Poverty Diamond and Informal Conversations

On October 10, 2009, the project manager used a tool called a poverty diamond. Taking advantage of a casual meeting of women outside under a tree, the researcher asked the women to describe on the diamond what indicators of wealth and poverty in their community were. She drew a diamond on a piece of paper, dividing the top from the bottom with a line and indicating that wealthier should be indicated in the top part and poorer in the bottom part. Then, she gave the paper to a project participant, who proceeded to draw a number of things that indicate wealth for them, and contrasting them with things that poorer people have. She chatted with the other women in Quichua as she drew—the Poverty Diamond is located in Appendix 6. When she was finished, she showed the drawing to the program manager and talked about things that would identify someone as wealthy. When asked who in the community would fall into that category, she indicated her sister's house, which is the largest one in the community. When asked if anyone else fit in that category, she said not really. Then, she explained what she had drawn in the lower half of the diamond, indicating the contrasts between richer and poorer. She said that most everyone else in the community is equal. When asked if there were any people poorer than

those who are mostly equal,” she said that a very few people only have a little house and very small piece of property. When asked who those people were, she indicated one of the women sitting in the group, and said that she just had a very small house. The program manager already knew that this was an improvement, since she and her husband had been living with her father until recently when they completed their house. There are one or two other families in the community that also fit into that lowest portion of the diamond. The program manager talked more to the women who had drawn the diamond and said that perhaps if only one family is really rich, by their standards, then perhaps they should go into the very top of the diamond, those who are more or less equal should go in the middle, and those few who have even less should probably go into the very bottom of the diamond. They did not make any changes to the actual diamond, just talked about it.

Most of the rest of the information gleaned by the program manager was obtained during casual conversations with different community members, especially the key informant, the president of the community. The program manager along with others has visited the community about every two weeks since early August 2009, each time having informal conversations with a wide variety of community members, both men and women.

3.2 Survey Results

3.2.1 Demographics

San Luís de Pigulca is a small community consisting of about 33 houses. There are approximately 40 families, 32 of whom participated in the survey. Please see survey in Appendix 3A (English), 3B (Spanish) and 3C (Quichua). Results of the survey showed that 59 percent of households have four to seven residents. The households surveyed represent 152

community members 71 of whom are male and 81 of whom are female. Sixty-eight percent of community members represented in the survey is 25 years old or younger.

3.2.2 Education

With regard to education, only one adult community member had finished secondary school and only three other adults had had any secondary education. There was only one dependent child, though he was over eighteen, who was attending university. Thirty-seven of the adults, not including adult children living at home, reported that they could read at least somewhat. Twenty adults reported that they could not read at all. Nearly eighteen percent of male heads of household and nearly forty-seven percent of women reported that they never attended school. The thirty-seven children not attending school were from nineteen families. Some of the children were too young to enter school, but the primary reason in the rest of the households was lack of money to pay for school. Some of the children not attending school were young adults who were still dependent on their parents. Most stopped attending school after primary school because of lack of family income and the need to work. In some cases, there was a lack of motivation to attend secondary school.

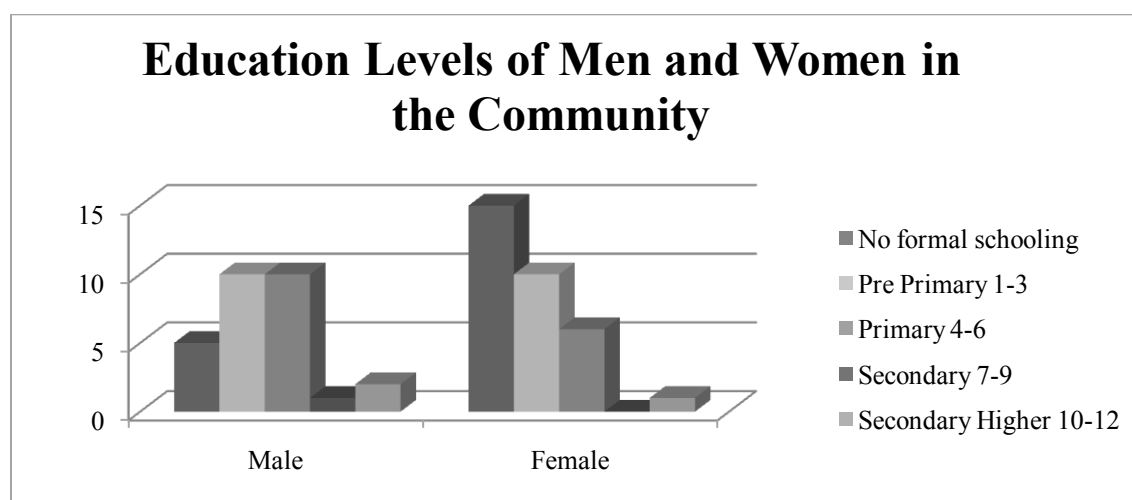


Figure 1 Education Levels of Men and Women in Pigulca

3.2.3 Health Information

Sixty-three percent of families reported some health problems, naming a wide range of issues from stomach problems to blood pressure and epilepsy. Eighty-six percent of families reported that all of their children were vaccinated. Fourteen percent reported that their child or children were lacking at least one vaccination.

3.2.4 Employment and Income Information

Most families had at least one member who worked a regular job. Economic activities were varied; however, 59 percent of men and 55 percent of women who worked outside the home were employed in flower plantations. Approximately 61 percent of women stayed home to care for the home, children and animals.

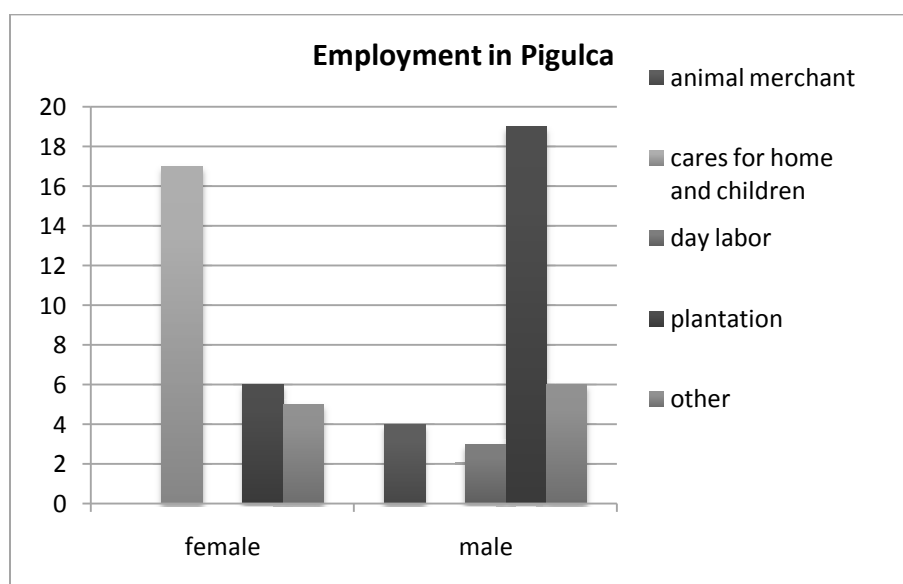


Figure 2 Employment of Women and Men in Pigulca

In nine households, children worked outside the home and contributed to the maintenance of the family. Some of these children were adults who still lived at home. This was not adequately reflected in the survey. Twelve out of thirty-two households reported other income generating

activities, such as making bracelets, weaving and selling agricultural products. Two older women had small stores in their homes. Average income per household was approximately \$100 biweekly. However, sixteen percent of households reported an income of less than \$50 biweekly. Sixteen percent of families reported saving money, while thirty-two percent reported having loans. Forty-seven percent of households reported having accounts in a cooperative or micro finance institution as a requirement for either receiving their pay, or to take a loan. No one reported having been involved in informal micro finance such as ROSCAs or ASCAs.

3.2.5 Land Holdings and Agricultural Activity

Forty-one percent of households reported owning one lot of land, while twenty-two percent reported having more than two lots. Twenty-eight percent of households—nine households in total—reported either not owning any land or only owning the small plot on which their house stood. It should be noted that the size of a “lot of land” varies.

Table 1 Lots Owned by Community Members

	Count of Lots of Land	Count of Lots of Land2	
0	5	15.63%	Community members did not seem to distinguish between the sizes of a “lot of land” unless it was only large enough for the house in which they lived.
1	12	37.50%	
2	4	12.50%	
3	2	6.25%	
4	4	12.50%	
5	1	3.13%	
just house	4	12.50%	
Grand Total	32	100.00%	Twenty-two of the thirty-two

households surveyed reported that they planted crops on their property. Most planted corn, beans, peas, a type of squash, and another legume called chochos. A few people also planted quinoa, potatoes and various bushes such as tree tomatoes, granadilla (a fruit) and hot peppers. While sixty-two percent said that the harvest was sufficient to feed the family, eighty-six percent

reported that there was not sufficient product to sell. Sometimes respondents mentioned that it was necessary to purchase seed to plant for the following year. Those who said that the harvest was sufficient in other comments mentioned that they still had to buy vegetables, salt and other things necessary for cooking for the family. In separate conversation, at least one respondent mentioned the need to buy food for her animals.

A number of households reported having animals such as chickens, pigs, goats, cows or bulls, and guinea pigs. The most common animals were chickens and pigs. Twenty respondents had at least two chickens, while seventeen had four or more. Thirteen respondents had at least one pig. Ten households reported having cows or bulls, while two of those reported having four or more. Eight families reported that they raised guinea pigs, which are a popular festival food in the Quichua culture. Seventy-six percent of households with animals reported that they used them for food, while fifty-six percent said they sold their animals for profit. There could be some overlap here since money gained from the sale of animals might also be used for food. Only four respondents said that they use their animals for work.

3.3 Results of Other Discussions and Direct Observation

3.3.1 Water as a Major Issue

The major concern in San Luís de Pigulca at this point was the need for water. At all of the community meetings—except at the youth meeting—water was mentioned as a huge concern. While community members are proud of their ability to bring electricity, a road and even the current water system to the community, all of the adults said that the lack of water was a problem. At first, there was no distinction between the need for water for consumption and the need for water for irrigation. During the dry season, typically May through August, water arrived in the current system once a week or so. Through direct observation the project manager

and her husband noticed that, often, even when water was available, it was very low pressure and might only last for a short time. The practice in the community was to leave the faucet open so that it would fill whatever container was there to collect it. Through further conversation it became obvious that the availability of water was less a problem for consumption and more a problem for irrigation. In 2009, the rains were very late, only arriving October 11, with one of three results. The first result was that the family did not plant at the usual time—from end of August to the middle of September—waiting for the rains to come. The second result was that some did plant; the seeds sprouted and then dried up and died. A third result was that some did plant, the plants came up, but they were not as big as they should have been.

Related to the issue of water is the low agricultural production which does not provide sufficient harvest for both consumption and sale of product. The climate in the area of the community is generally dry since it is located on the east side of Cotacachi Mountain and too far from the “skirt” of Imbabura Mountain to benefit from mountain rainfall. Additionally, the agronomist who came to the community reported that the soil was not good quality and would benefit from the addition of both black dirt and organic fertilizers. The seasonal calendar activity revealed that neighboring communities that had better water access were able to plant potatoes and other plants earlier in the summer, when it was still quite dry in Pigulca. Both community members and the agronomist concluded that with irrigation the community would be able to produce much more in their current fields. According to the agronomist, they would possibly be able to produce more vegetables, even perhaps organic produce sufficient for sale for exportation.

3.3.2 Other Agricultural Needs

One of the reasons for doing the seasonal calendar was that the community members indicated a need for help planting vegetables. While the men mentioned this as well, it was more strongly voiced by the women, both in the women's appreciative inquiry meeting and in the joint summary meeting later. The interested women, most of whom worked outside their homes, expressed a desire for training in other economic activities that would help replace their current incomes. Several women made the point that if they could grow vegetables instead of having to buy them, it would represent an actual income, even though it would be in vegetables rather than money. Some even voiced the hope that they might be able to sell vegetables for income. Another desire that came up with regard to agricultural production was raising animals for profit. Because their chickens did not gain weight, they found it impossible to sell them. They asked if someone could teach about animal husbandry in order to help them use their animals more effectively to generate income.

3.3.3 Spiritual Needs Raised

Another issue that was raised in the appreciative inquiry meetings came from the evangelical Christians in the group, primarily from the men. While all the men and women say they believe that God gives the harvest, and that when they do not properly acknowledge Him, their fields do not produce much, only 50 percent of community members attend any church, whether Roman Catholic or evangelical. The evangelical Christians stated a hope that there would one day be a church in the community. All those who attend church have to travel somewhere else to attend. During the week of the women's and men's appreciative inquiry meetings, a visiting church group from the United States held a vacation Bible school for children and youth in the community. During the week, a number of young people expressed a

desire to know Christ, and the adults in the community also expressed a desire for ongoing Bible study. A Quichua partner, a member of the missionary team of which the program manager is a part, discussed this need with the missionary team, and planned to begin regular studies in the community.

3.4 Analysis of Results

As noted earlier, San Luís de Pigulca is an indigenous Quichua community. Because of aforementioned historical discrimination, many of the adults in the community were unable to attend more than a few years, if any, of school. In addition to the cultural/racial discrimination, which made it more difficult for indigenous persons to find employment, the serious lack of education was a factor in the economic limitations experienced by members of the community. In general, rural Quichua adults had a lower level of education because of lower family incomes and fewer educational opportunities during their childhood. There was a program in a neighboring community providing government assistance for secondary education for adults. However, there was no program for adult primary school education in the area.

Another issue noted in the results was that many families had very little land, often only ~~one~~ lot,” which as noted above was not a standard size. Since incomes were low and agricultural production was low, many people mentioned the need to buy such things as vegetables, salt, bread, or oatmeal. They also had very few animals and few to no mode of transportation. In the poverty diamond, women revealed that they had very little furniture, most people sleeping on straw mats. Because of their lack of material possessions, comparable lack of education and difficulty in getting any help from the city government to improve their community, members expressed a poverty of spirit as well as a poverty of material things.

At the same time, in the appreciative inquiry meetings, community members expressed a pride in their forefathers who had been able to achieve some improvements in the community, such as electricity, public lighting, water pipes—even though the flow is poor and unpredictable—and a first poor road. They expressed a great appreciation for the custom of “mingas” which are community work projects.

Given the strength of the community ethic present in the Quichua community, the program manager, along with other mission team members and members of the community decided to begin an intervention involving four foci, three of which are related to the existing predisposition toward agricultural production. The community will begin to grow vegetables, to raise chickens for profit, to procure irrigation for all and to begin Bible studies and worship services.

4.0 PROJECT DESCRIPTION

4.1 Host Organization

The host organization is MEIPA, Misión al Ecuador de la Iglesia Presbiteriana, which is ultimately the legal entity in Ecuador for Mission to the World. Mission to the World is the missions sending agency of the Presbyterian Church in America (PCA), which is administered by the Committee on Mission to the World. The program manager and her husband are missionaries, who function under the authority of the mission, which is locally supervised by a country director. The program manager and her husband are the team leaders for the project in San Luís de Pigulca. However, other team members are also an integral part of the staff with activities in the community. Primary team members involved, in addition to the project manager and her husband, are a Quichua partner and his wife, and an agronomist. The Quichua partner is a paid staff member, while his wife and the agronomist are volunteers in community projects.

The project is designed by the program manager and her husband with community participation, and implemented by the MEIPA team members mentioned above, along with community members. The program manager and her husband have reporting responsibility both to the country leader and the Ecuador mission team, the majority of whom are located in Quito, Ecuador.

4.2 Goals of the Project

The overall objective of this project is Church Planting/Spiritual Growth. While this objective has been identified by those MEIPA team members working in the community, it is sustained by the mission team at large, since the mission's purpose is to foment a church planting movement in Ecuador. In line with that goal, a broad range of projects are being undertaken in San Luis de Pigulca, of which this project is just one. The following is the Logical Framework Matrix for the project.

4.2.1 Logical Framework Matrix

Intervention Logic	Objectively Verifiable Indicators	Source of Verification	Assumptions
Overall Objective: 1. Overall development of the community focusing on social, financial and spiritual development of members	1a. Community members work together to achieve goals. 1b. Community members are financially independent 1c. Community members are interested in God and possibly a church	1. Observation by mission members and other community members	Achieving financial and social goals will contribute to spiritual growth of community members
Purpose: 1. Social- Community members grow in confidence as they achieve financial and spiritual goals 2. Financial- Community members have increased access to	1. Community members will demonstrate an outward and inward confidence verbally 2. Community members will demonstrate improvement in their	1. Observation and informal conversation with mission members and other community members 2. Community members participate in savings or other activities	1. Achieving financial and social goals will contribute to spiritual growth

resources and accumulation of assets 3. Spiritual- Community members grow in their awareness of God and His activity in their lives	financial condition 3. Community members verbally acknowledge God and desire to learn more	indicating financial well-being 3. Conversation with mission and other community members; attendance at Bible studies	
Results: 1. Community members are able to produce own vegetables 2. Community members increase income due to chicken project 3. Irrigation project provides water for corn/bean crop, vegetables 4. Community members increase their participation in project activities 5a. Community members point to God as helper and/or provider 5b. Community members desire to attend Bible studies and worship services	1. Participants harvest vegetables 2. Participants sell chickens for a profit 3. Participants harvest more corn/beans and maintain poultry and vegetables 4. Number of members participating in committees and group projects 5a. Participants credit God with helping them succeed 5b. Community members attend Bible studies and worship services	1. Survey and informal conversation 2. Survey and informal conversation 3. Survey and informal conversation 4. Records of member attendance at meetings and activities 5a. Survey and informal conversation 5b. Observation at Bible studies and worship services	1. Producing own vegetables increases confidence and improves financial condition 2. Increasing income due to community project will increase confidence and cooperation among members 3. Participants will notice a difference between production with and without benefit of irrigation 4. Increase in community participation will benefit all community activities 5. People relate increase in production and income to the activity of God in personal and community life
Activities/Inputs 1a. Agronomist provides training in growing vegetables, making and using fertilizer 1b. Community members begin community garden 1c. Community members make and use fertilizer 1d. Community members begin home gardens	Means: 1a. Volunteer agronomist; community members provide food, lodging, transportation for agronomist 1b. Available land for community garden, seeds, water 1c. Participants collect necessary items for fertilizer 1d. Small home plots, black dirt	Costs: 1a. Community members donate \$2 each visit for agronomist 1b. \$5 for initial seeds, participants purchase more as needed 1c. \$20 for fertilizer tank, community members purchase	1. Technical training in vegetable growing and use of fertilizers will help community members produce more vegetables

2a. Technician provides training in raising chickens for profit 2b. Community begins poultry project 2c. Community members build chicken house for larger project or raise at home 3. Community members install irrigation system 4. Bible studies and worship services begin in the community	2a. Technician from Ministry of Agriculture 2b. Available area of housing chickens 2c. Available land for chicken house 3a. Volunteer engineer to make system design 3b. Manual labor from community members 4. Bible study leaders, worship leaders	2. \$300 loan from mission, start up costs, additional costs paid by participants 3. Donation of \$3700 for pipe 4. \$100 donation from mission for Bibles, hymnals and guitar	2. Technical training in raising chickens for profit will enable them to increase their income 3. Irrigation will improve general agricultural, vegetable and chicken production 4. The active work and donations of Christian workers in the community will increase interest in spiritual things
			Pre-existing Conditions: 1. Community will be willing to cooperate with one another 2. Water project will be completed with sufficient water available for irrigation

4.2.2 Purpose

The stated purpose of this project is that there would be overall development in San Luís de Pigulca, which would focus on social, financial and spiritual goals. A primary assumption for the achievement of an overall development goal is that community members would grow in confidence because of working together to achieve some of their own financial and spiritual goals. A concern voiced by the president of the community, as well as others, is that while there is unity for the pursuit of certain very defined projects, there is also a lack of participation. The progress gained in the past was due to the hard work of a few people. An important strategy for reaching a goal of overall development in the community is promoting member participation in the hard work of development.

Through the Community Needs Assessment members expressed desires to benefit economically from a vegetable project and a chicken project. The major issue related to agricultural production, which would affect both the vegetable and chicken projects was a lack of water. A number of community members voiced the need for irrigation in order to improve agricultural production, pointing out that for vegetable gardens water would be even more important. Additionally, some expressed a desire for a church in the community. In keeping with the desire of the MEIPA mission team to encourage and establish new church plants, and recognizing the benefit of working in areas of physical as well as spiritual need in that process, it was decided to support the community of Pigulca in pursuit of some of its physical goals in order to also address spiritual needs of community members. It should be noted that this report comes about one year into a three year project.

4.2.3 Activities

Indicators of social development will be evidenced by community members working together to accomplish their goals. Indicators of the financial development will be improvements in the ability of community members to be financially independent. The project manager and the host organization, Mission to the World, have a distinctively Christian bias, such that spiritual development will be indicated by recognition of and worship of the Christian God. The primary activities which will be used to address the broad goal of development are: 1) Vegetable production activities, 2) Poultry production (or other small animal) activities, 3) Irrigation project, and 4) Spiritual activities such as worship services, Bible studies and other more casual spiritual conversations. Vegetable production activities include: a) Training by an agronomist on growing vegetables and making and using organic fertilizers; b) Preparing and planting a community garden; c) Making and using fertilizer according to directions in the training; and d)

Beginning individual gardens at participants' homes. Poultry production activities include: a) Technical training for raising chickens for profit; b) Beginning a communal chicken-raising project in a temporary facility; and d) Beginning individual chicken production on members' land, or building a communal chicken house. Irrigation activities include the installation of a community-wide irrigation system using a legalized water source, and spiritual growth activities include beginning Bible studies and worship services in the community. In an effort to report on and improve the process of implementation, on-going monitoring and adjustments will be necessary. All of these activities have a social component based on the need for community participation and cooperation. It is hoped that success in the projects will lead to an increased confidence and sense of self-worth, and that these things will also contribute to spiritual growth.

Several pre-conditions must be present in order to carry out this project. The first is that community members must be willing to work together. For projects to have success there must be an initial willingness to work together, which it is hoped will grow with time. Secondly, in order for them to establish an irrigation system, the water supply must be legalized. The water board is in the process of legalizing the water source, working through all of the requirements of the government. Finally, even after the water source is legalized, the community must establish its potable water system before beginning an irrigation system. They are currently working with a group called HCJB Water Projects in order to establish a potable water system.

4.3 Detailed Implementation Report

4.3.1 Vegetable Production Activities

In response to a request made by numerous community members, an agronomist associated with MEIPA visited the community approximately every two to three weeks for several months in order to teach about vegetable production. Community members cooperated

to provide food and housing for him. He taught how to prepare the ground, how to germinate the seeds in beds and eventually, how to transplant young plants to a permanent bed. In conjunction with this training, community members began a community garden where they learned and practiced the processes together. The mission made a five dollar donation for the purchase of seeds. A couple of women gave donations of seeds that they already had. Also, the agronomist



Figure 3 Project participant planting cabbage seeds

talked with the women about leaving some plants in the garden to generate new seeds.

It was necessary for all involved members to take turns caring for the young plants as well as weeding and watering the garden. Originally, the women made a list of

who would be responsible to water the garden on which days. In the end, however, some of the women who lived closer did more of the work of caring for the garden.

As the plants became larger and needed fertilizer, the community members planned to cooperate to make a variety of organic fertilizers and practice using them on the young plants. While this was in the original plan, and participants still plan to do it, they have not yet begun to make fertilizer. After seeing success in the community garden, project participants began to prepare vegetable beds on their own land to grow their own vegetables.

It was hoped that all of the above activities would contribute to the desired result expressed by community members. They had expressed a desire to grow vegetables so that they would not have to buy them. Even though they did not plan to sell the vegetables they grew, they had expressed this as alternative income since they would not have to buy vegetables that

they raised. In turn, this would free up money to purchase other necessities, or even to begin saving. Thus the financial goal for these activities was a relative increase in available income due to spending less on consumption needs. Additionally, working together to establish the community garden and making fertilizer would contribute to the social goal of growth in participation and confidence.

4.3.2 Poultry Production Activities

Since community members expressed a desire to raise chickens that could be sold, the community planned to invite a technician with experience in raising poultry for profit to visit the community. This technician would give training in effective techniques for raising chickens. In conjunction with this training, community members would begin a communal chicken project. Until they knew whether it would work, they used an existing structure to begin. They needed to make arrangements to take turns caring for the animals until they were ready for sale. With an initial investment of \$300 from the mission to purchase chicks, feeding and water stations, vaccines, vitamins and food, community members said they would be able to begin the project on their own. When needed, community members planned to share the cost of additional supplies to get the chickens to sale weight. Finally, after having success with one round of chicken production, community members would decide how next to proceed. The options were to either decide to do a smaller project in their own home using profit from the first round, or to decide to continue in a communal fashion and build a communal chicken house. The mission had funds available should the community members decide to go that direction.

The original plan was that the initial investment would be used to purchase more chickens for another cycle in the project. If community members desired to increase the number of chickens, they would be expected to invest more of their own money. Any profit made would

be divided evenly among participants, unless a different arrangement was made. The original \$300 from the mission would continue to be invested as long as the project continued. If at some time, it was discontinued, the \$300 would be returned to the mission to use in a different enterprise.

In actual practice, the program manager decided to entrust this activity to the community president who had made a list of interested community members for the project. In reality, the technician did not come to the community to do the training. Rather, the community president travelled to Otavalo and received training there, probably from the actual seller of the chicks. He purchased the chicks without the cooperation of those on the list. When they realized the extent of the commitment to care for the chickens both day and night, they decided not to participate. In the end, the initial investment was lost and the project failed.

4.3.3 Irrigation System Activities

An irrigation system activity will be undertaken in order to support the previous two projects once a potable water system is established, most probably in early 2011. Any time a person asks community members what the greatest need is in the community, the answer is invariably the lack of water. Under a different project, community members are working to bring potable water to the community. In that regard, they have been in the process of legalizing a water source which is adequate, not only for potable water, but also for irrigation. Funds of approximately \$3700 are available from a donor to purchase pipe for this project. Community members feel they can get the necessary engineering donated in order to design an irrigation system. If this works out, pipe will be purchased with designated project funds and community members will do the work of installing the irrigation system according to the specifications of

the engineer. It is anticipated that individual families will need to purchase their own tubing to install the irrigation on their own property.

The result of the irrigation system will be two-fold. On the one hand, the irrigation system will allow community members to water their fields of maize and beans, without regard to rainfall. Community members hope that the long-term result will be an increase in agricultural production with the possible ability to sell extra produce. On the other hand, with regard to the vegetable project, irrigation will allow individuals to regularly water vegetable gardens, which should also lead to increased production. Experience has shown that hand watering is not effective for watering vegetables as they need a deeper soaking than can be accomplished with hand watering. However, one of the requirements is that the potable water system first be installed. Thus, this aspect of the project is to be scheduled for the second or third year.

4.3.4 Spiritual Development Activities

A final activity related to this project is Bible studies and worship services. Since some community members have expressed a desire for a church in the community, and since others in the community do not exhibit spiritual growth, the mission and several community members decided to offer Bible studies and worship services. The expected result was that those who attended would grow spiritually. It was also hoped that those who attended, and who also participated in the above mentioned activities would recognize the hand of God in their community and in their lives. Virtually all community members reported recognizing God's activity in the community, but the majority has not had the experience of spiritual growth.

The mission along with several community members hoped to offer the opportunity of spiritual growth through the named activities. MEIPA's Quichua partner planned to do the

majority of preaching and teaching as he was able to do so in Quichua. The project manager's husband would preach when asked to do so, and would implement Bible classes for community children. The community president along with the project manager's husband planned to present Bible studies to men and youth in the community. The Quichua partner's wife and the project manager planned to present Bible studies to women and older girls in the community. The mission budgeted \$100 for the purchase of Bibles, Quichua hymnals and a guitar. No community member was to be denied access to any aspect of the project based on interest or participation in the spiritual activities of the project.

In actual practice, the mission experimented with both Bible studies and worship services. Community members insisted that they wanted worship services rather than Bible studies, so mission members experimented with a variety of times on both Saturday and Sunday. Some services and studies were very well attended, while at other times no one came. Before Christmas a special Christmas service was held, which was very well attended; however, Christmas bags were distributed, so it is probable that had something to do with it. Also, during Holy Week, the program manager and her husband showed the Jesus film, which was well attended. Community members expressed appreciation for the activity.

It should be noted that while they are not considered as activities associated with this project, the program director is and has been implementing other initiatives in the community as well. The program director administrates a school subsidy for children in the community, a computer and printer were donated to the community to support the education initiative, and a supporting church from the US sent a donation for a Christmas party and traditional bags of candy which were distributed to all community members. Additionally, the program director

hopes to introduce the concept of a savings group, especially with the idea of helping families to save up for beginning of school year expenses.

4.4 Budget

In consideration of each part of the plan, a simple budget has been developed. The total expected budget for the project is approximately \$4300 in donated or invested funds from MEIPA and other select donors. In addition, community participants will contribute personal funds as necessary for each aspect of the project. Each part will be treated separately.

Table 2 Initial Budget for Pigulca Project

Budget	Gardening	Poultry	Irrigation Pipe	Spiritual Growth
From Mission	5	300		100
From Outside Funder	0	0	3700	
From Community Members	50	not sure	not sure	
Totals	55	300	3700	100

5.0 MONITORING

Responsibilities and methods for monitoring and evaluation of the project will vary with each aspect. Each will be treated separately. Primary tools used will be informal discussion, surveys and possibly road map activities in which the participants describe the journey from the beginning of the project to the point of evaluation. Due to the nature of a participation project, the program manager monitored progress at every visit to the community. It should be noted that while this study is scheduled for approximately nine months to one year, the project and its components will quite likely continue beyond the scope of this study, perhaps up to three years.

5.1 Monitoring Report

Initial activities were implemented in September 2009 and continue to the present. This report includes monitoring information regarding the status of activities, the timeliness of

activities with regard to plans, explanation for delays and attainment of outputs. Since the project is comprised of a number of activities, each is treated separately, with a view to the attainment of the overarching development goal. Additionally, within each activity, consideration is given to the role participation plays in the project. Finally, in the Appendix there is a monitoring chart of all activities for this project.

5.1.1 Vegetable Production

With regard to the vegetable gardens, monitoring and evaluation is the responsibility of the group participants, with the help of a facilitator. The program manager has acted as facilitator when feasible. Otherwise, the community president has acted as facilitator. Given that there are many steps in this project, there was an evaluation at each step. Beginning with the initial training by the agronomist, community members began to put into practice what they had learned, while the agronomist was still present in order to demonstrate the formation and planting of the seed beds. Daily the participants took turns watering the beds. Those responsible for watering monitored the seedlings to determine if they were receiving enough water. After two weeks, some seedlings were ready for transplanting to a larger planting area. The group waited until the program manager was present to work together to prepare beds and plants for transplanting. At that time a new watering schedule was made. Once there was sufficient rain, daily watering was not necessary. However, when it did not rain, group members had to be careful to care for the plants. After four weeks, most plants were ready to be transplanted for

more ample growing space. The women did not want to thin the carrots, but transplanted them along with the other plants.



Figure 4 Women harvesting and weeding in garden

By March 2010, the first stage of vegetable production activities had been completed. Fifteen women and their families were involved in the project, which began with training by an agronomist and the preparation and planting of a community garden near the community soccer field. At the beginning, there was some limited access to water through an existing non-potable water system. However, during dry spells, even this water dried up. Such was the situation the community had been experiencing for the prior two months. The women worked well together to control weeds and maintain the garden until the dry spell began.

One struggle with this series of activities had been a lack of local leadership. In the absence of the project manager, whose presence had of necessity been sporadic, some important jobs had not been done. In an effort to resolve this issue, the project manager encouraged the group to choose two or three women to oversee activities. Since they could see the need, three women in the group eventually agreed to coordinate future activities. These women have been helping make decisions about harvesting, replanting and transplanting plants. They have also been making plans for group work days to accomplish new goals which the group recently set.

As of the beginning of March 2010, most of the plants in the garden had been harvested a first time. The Swiss chard continued to produce, though somewhat less due to lack of water. The onions were still being harvested, and the cabbage had been harvested. A few of each type of plant were left in the soil in order to produce seed. However, due to the lack of available water, as well as the lack of rain, the group made two new decisions. The first decision was not to replant until it rained again, or until there was more water available through the water system. The second decision was to help each woman form a household garden at her own home. Three women did not have space at their homes, so they were to be able to continue to use space at the

community gardening area. However, the other women liked the idea of the convenience of having the vegetables at their homes.

The value placed on sharing with community members from the community garden—even those not participating in the gardening project—allowed project members to prove that the concept worked and that the quality of the soil was not as bad as they had previously thought. However, when vegetables were harvested, divided up and distributed, each family received about enough for one meal. This is not the kind of economic goal group members were seeking. Thus, it was recognized that individual gardens would be more practical for families wanting to eat from them. Additionally, some women mentioned a desire to sell vegetables, which would not be possible using only the community garden. In order to meet the economic goals of the project participants, all indicated that planting household gardens would be more beneficial.

Those in charge of coordinating garden activities were to coordinate work days to help each woman prepare her household garden, though this does not appear to have happened. They consider this dry season a good time for garden preparation. An additional need identified by the group was some way to protect the plants from their chickens. The three coordinators wrote a request to the local flower production company asking for plastic sheeting to put around the gardens. At the last visit, project participants reported that the flower company had set plastic aside, and the women needed to go pick it up. Additionally, project members had planted in the community garden and were using it as a type of nursery. They planned to transplant the seedlings to their own home gardens. No discussion had been made yet regarding grouping themselves together to sell the produce once they have increased production. However, this is a distinct possibility in the future.

It is important to note that project participants have not yet made provision for the making of organic fertilizer. The program manager introduced the topic a number of times and asked when they expected to implement fertilizer production. No answer was given. However, at a recent visit, project participants still indicated a desire to experiment with organic fertilizers in an effort to increase production.

Experience seems to indicate that using participation as a tool for development is worth the added time and energy required. In some ways, it would be much easier to use a “blueprint” approach in which the manager decides what to do and then implements the project. However, because the participation approach requires the involvement of project participants at every level, sometimes it took longer because project members were not always available for meetings. Several of the members work in the flower plantations and during high season, they often work very long hours. Additionally, sometimes the work has been frustrating because project members did not want to make decisions regarding harvesting, protecting the garden or other decisions when the program director was not present. It has often been true that big work days would be planned because they knew the project director was coming. When directly asked about specifics of the project, such as how a particular plant does or lessons learned, project members answer questions knowledgeably. However, getting them to actually monitor and make changes due to needs has been something of a challenge.

On a positive note, project members themselves are very appreciative of the impetus that organizing the project has given them. While most are very capable of planting gardens, a number of them had not previously done so. They asked for the project, and in the process they have discovered that they are capable. Also, the women report that they like to work together, even though it seems that much of the work has fallen to those who live closest to the garden.

The concept of participation is very similar to the cultural practice of ~~m~~minga,” which is working together toward a common purpose. The concept of participation is culturally acceptable and thus agreeable for community members.

When asked how project had helped the women, they answered that it had made the mothers more unified since they were working together in the garden. When asked if the project had had any negative impacts, the women answered that it had not. They went on to say that they had never had much help in the community, but that the project had helped them. It had been difficult to organize themselves in the past. They reflected that now they replant and harvest even when the project manager is not present. When asked what they could do to improve the project, one of the group coordinators said that they wanted to plant some different vegetables and that they wanted to visit one another’s gardens to offer advice (Isabel de Maldonado, Personal Communication, June 1, 2010).

5.1.2 Poultry Production

With regard to the chicken project, constant monitoring to care for the chickens was necessary. The most important factor to consider is the health of the chickens. This needed to be monitored several times per day. The technician gave information regarding the life cycle, when and how to administer vitamins and vaccinations, as well as how often to give food and water. Participating community members needed to make a chart detailing responsibilities as well as a schedule of the vitamins and vaccines. The responsibility for coordinating responsibilities belonged to the members. If at some point it became obvious that something was not working the community president or his wife would need to call a meeting of those participating to address the problem. If there was a problem with the health of the birds a project member would need to contact the technician to request help.

The growing cycle for chicken production depends on the age of the birds purchased. The quickest variety should be ready for sale at seven weeks of age. They would be purchased at about two weeks of age, leaving five weeks of responsibility to raise them. The participants would have to make arrangements to sell the birds at the appropriate time. The sale price is a good way to evaluate how successful the method of raising the birds proved to be. At the time of sale, they were to calculate the gain by subtracting all of the costs from the sale price, and then subtracting the initial investment. The remainder would be the gain. Thus, they would be able to evaluate the success of the production, being able to determine the return on the investment. Thought needed to be given to electricity used in the project as well as other more obvious costs.

The initial stage of this project was completed in December. It was unsuccessful for several reasons. First, the project manager trusted the community president to administer the project, assuming that he would do the necessary planning beforehand. Second, the project director gave the initial investment funds to the community president before he had provided an estimate of associated expenses, and before an agricultural consultant provided training. Additionally, in an effort to rely on community leadership, the project director did not meet with those interested in the project, leaving that to the community president, who had indicated that eight families were interested in participating. In the end, only the community president and his family really participated in the project. The costs were higher than estimated, the chickens did not grow as large as estimated, and about ten percent of the chickens were stolen before they could be sold. The project ended up losing money, rather than generating an income for the participant(s).

It can be argued that the project failed because there was no real participation of a group of community members. Even the project director was not an active participant, and others in

the community were unwilling to participate because they thought the project would fail. Only the community president received the skills training needed for this project, since the technician from the Ministry of Agriculture did not come to the community; rather the training was provided in Otavalo, probably by the agricultural salesman. The information the community president shared with community members seemed to have been cause of their concern. The technology of using lights 24 hours a day and constant provision of food had implications that required late night visits to the chicken house. This was not agreeable to any of the prospective project participants. In the end, a few other community women participated in processing the chickens that were sold, receiving in return the heads and feet for their own use. Additionally, the community president said that he thought he must have misunderstood something in the training, and thus did not make any profit from the project.

The community president purchased about one hundred chicks that were two weeks old at the end of September 2009, believing that he would be able to sell them in five to six weeks. By the beginning of December he had discovered that a number of chickens had been stolen. When he began to sell them, he discovered that he could only get \$1 per pound and that the remaining chickens only weighed three and one half to four pounds, once they were processed removing the heads and feet. If he sold them whole, with heads and feet, the price was only \$0.80 per pound. When asked to produce the receipts for all of the expenses of the chickens in order to calculate earnings or loss, he was unable to find them. Thus, it was impossible to learn whether the project even broke even. No money was returned to the mission.

While immediate monitoring was done by the community president, project monitoring was by the program manager, her husband, and a Quichua mission team member. In view of the failure, this portion of the project is on hold. The mission is not yet willing to invest more funds

for an animal production project until community members again request it. Additionally, more funds will not be released for animal production until involved community members receive training in the raising of such animals. Another requirement will be the presentation of an anticipated budget, as well as the presentation of receipts for purchases. While there are some limited funds accessible through the mission, much wisdom is still necessary.

5.1.3 Irrigation System

The monitoring and evaluation of the irrigation project will involve several steps. The first step involves the president of the community finding the volunteer engineer that was projected. If this happens and the community is willing to do the work of installing the system, the donor will make funds available for the purchase of pipe. The president of the community will need a committee of people to oversee the construction of the pipeline. Once the irrigation pipe is brought to the community, individual families will need to make the connection. The president of the community, or perhaps the president of the water board, will monitor when and which families connect to the irrigation pipe. Monitoring of pipes will be necessary on a monthly basis. Responsibility for this monitoring will lie with the water board president or other designee. Individual families will be able to evaluate the effectiveness of irrigation on their production by examining their crops and by measuring their output relative to output in previous years. The researcher will conduct a survey, formal or informal, to determine whether community members find a significant improvement in crop or vegetable production.

Because the pre-requisite is the installation of a potable water system, these activities have been postponed. However, it is very interesting to note that the community has had to rethink its previous plans for a potable water source. The initial source they had identified is located some distance from the community, requiring them to pass through other communities to

access it. This was further complicated because the neighboring community wanted to charge for entrance to the legalized source. Since there are at least three water sources in Pigulca, the project director and her husband had asked a number of times why the community did not choose to access a closer source. Usually, the answer given was that the farther water source was a large supply. However, eventually, it was discovered that the community feared the costs associated with a water pump, which would be necessary to use one of the local sources. When the program manager and her husband asked an engineer from HCJB Water Projects to come talk to the community, he explained that very expensive systems with pumps usually have pumps that are bigger than is necessary. In general, government engineers installing water systems do not consider the size of the community and the height the water must be lifted. Additionally, they do not teach water conservation practices, which also serve to reduce the cost of water. When the engineer explained that bringing the water from a far water source would actually cost the community more than a pump, they began to be encouraged. Recently, someone from the city of Otavalo came out to do the topographical study required by HCJB Water Projects, so that the community could move ahead on their potable water project using a local source.

Participation of community members was very important in this decision-making process because the community president was ready to take action that would have proved very expensive for the community. In order to complete the potable water project through HCJB Water Projects, participation will be required of all community members, and it is hoped that this will bring more unity amongst them. The project director continues to encourage the community in its process to achieve a potable water system for the community and to monitor the progress of the potable water project in anticipation of moving forward with planning for irrigation activities.

5.1.4 Spiritual Development

Evaluation of the spiritual results may be more difficult to quantify and measure. Certainly, mission team members and other community members can measure the number of people who choose to attend Bible studies and worship services. Unless community members freely share their thoughts, however, it may be more difficult to determine actual spiritual growth. Even so, it may be possible to gage growth based on questions asked and interest shown. Those responsible for teaching and leading will attempt to evaluate the interest level and questions asked by community members in order to determine spiritual growth and/or progress in the future possibility of planting a church.

Spiritual growth activities have taken a different form than was originally planned. In the beginning, several community members had expressed a desire for worship services in the community. Several worship services were held with varying results. For special occasions, services were well attended; however, for regular bi-weekly services attendance varied from 10-15 people down to no people. Mission members met with the two Christian families in the community and it was decided that Bible studies would be established; these have failed to materialize as well. However, one of the women, Isabel, requested that the program director do a short devotional relating their projects to the Bible. These have been very well received by the ladies who attend the gardening meetings. In addition, the program director asked Isabel to translate for the devotional (and in fact for the whole meeting). While the growth of others in the group is not yet evident, it seems that by participating in the teaching through the translation process, Isabel is growing spiritually. She has repeatedly shared a desire to reach community members for Christ, and this process seems to be equipping her to share her faith. It is evident that in the translation process, she also makes some interpretations of the project manager's

comments, not just translating word for word. It is also the project director's opinion through direct observation that Isabel is growing in confidence with regard to leadership. Incidentally, she is one of the gardening project members who agreed to coordinate gardening activities.

In conclusion, participation has been valuable throughout the course of this project. While financial and spiritual results are still not measurable, and while the participation process has been slower than desired, some success can be identified. Project participants are encouraged that it is possible to produce good quality vegetables in their soil, even with limited access to water. At this point they are willing to begin household gardens with a view to produce more for family consumption. In addition, a number of the women have also expressed a desire to sell some of their produce, noting that the cost of seed is much less than they had previously thought. While the poultry project was not successful, the program director believes that a primary reason was a lack of participation in the making of decisions and in the activities themselves. This should encourage the mission to consider how to bring more participation to future similar projects. Even while the irrigation activities are on hold, some notable advances have been made in community participation with regard to the potable water project, which is the precursor to irrigation activities. Finally, even while wide-spread spiritual growth is not yet obvious, at least one participant is growing spiritually. It is possible that her growth can be linked to her own initiative in bringing devotional studies to the women of the gardening activities.

6.0 EVALUATION

6.1 Theory of Change

Participation leads to the ability to identify and define a person's own problems and needs, as well as celebrate her own successes. Over time, participation can lead to achieving a

better life as defined by the individual or community. There are many steps on this path of participation, which leads to the empowerment of people, both as individuals and as a whole community. Based on the experiences in this project, it could be argued that participation can help individuals and communities become agents for change throughout the process of an all-encompassing development. Paulo Freire, who successfully implemented an adult literacy program in his home Brazil, posited that participation in the political and educational process was emancipating, bringing freedom along with change (Freire, 1970). Ultimately, this emancipation and freedom is empowering as people begin to take charge of their own development. Overall development includes social, economic and spiritual change and a general improvement in the lives of community members, and as such for the community as a whole. The process of development as a whole has an end-goal of reaching a material, social and spiritual “better life” which must be determined by each person. Thus, the assumption is that participation leads to development which leads to success in the individual and community pursuit of a “better life.”

This theory of change is represented by a spiral diagram which describes the process as a cyclical pursuit in which each step continues to feed and grow the change process. Interestingly, this spiral idea is not new. Rather it was used by Kurt Lewin in 1946 in his work in social psychology, stressing “the need for groups to define common problems and work together to overcome them through a spiral of steps composed of planning, acting, observing and evaluating” (CARE Health and Population Unit, 1999). As facilitators work with a group, they should be active participants in the identification of their common problems, and then progress to identifying possible solutions. The identification of solutions should naturally lead to plans for implementation of solutions. While it may be necessary for the group to look for outside help or

intervention, it is just as important for community members to participate in the implementation of solutions. However, the implementation of solutions is not the end of the process. It is necessary for the group to evaluate its own progress, and perhaps to make additional changes to the implementation of solutions. Successes should be celebrated, and this should lead to an encouragement to continue pursuing further development. As a group has success in the implementation of solutions, others who see the success will want to participate as well. Perhaps what a member (or a community) previously identified as a solution or improvement is re-evaluated to an even higher or “better” next step. It is possible that this is because the possibilities that the group sees were smaller at the beginning, and as they experience success, their vision is expanded. As their vision expands and they begin to see new possibilities, they will seek to attain a higher level of development. As each new success is experienced, the individuals and the group will be encouraged to keep moving along in their own process of development. The work of the facilitator will be to help the group members take more and more leadership responsibility and to see their own capabilities to move ahead.

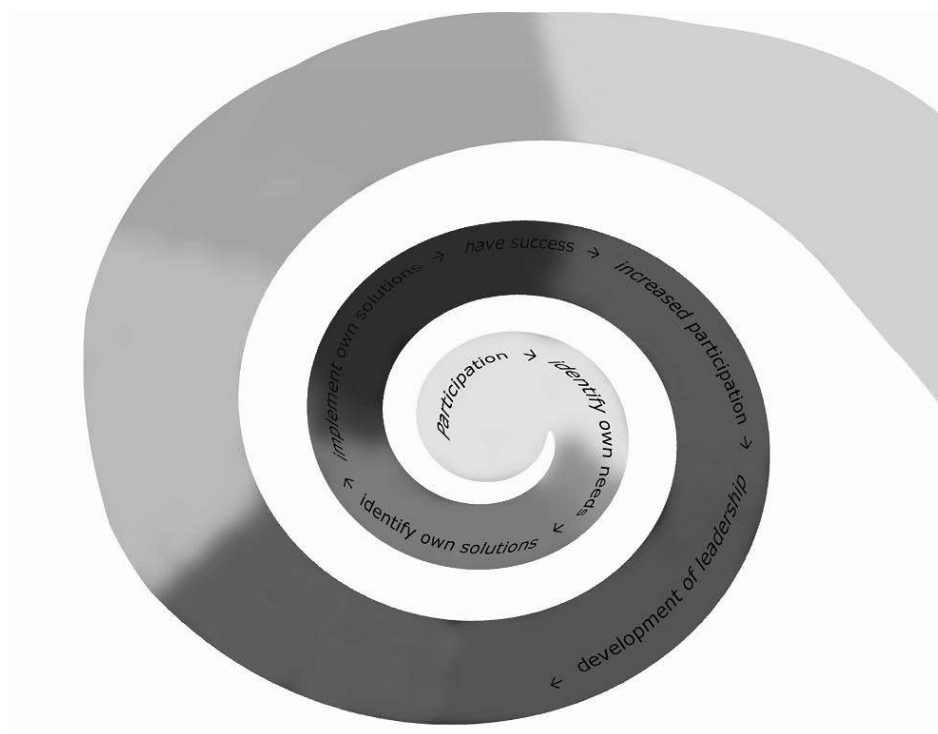


Figure 5 The Spiral Model of the Theory of Change Brought About by Participation and Leading to Empowerment and Overall Development

6.2 Objectives of Evaluation

As noted earlier, this is a two to three year project. Thus, currently, evaluation has not yet taken place. At the end of the second or third year an evaluation will take place to determine whether the project has attained its defined objective. The objectively identifiable indicators will be considered with regard to overall development, which is represented by social, financial and spiritual change both in the community at large and in the individuals in the community. It is hoped that the individuals who have participated in the project will be the primary agents in the evaluation of the project and the project activities.

Due to the fact that this is a participation project which will be self-evaluated by participants, there will be no hypotheses put forward by the program manager. Further, it is hoped that the participants themselves will possibly even make changes to the indicators the

project manager has set up. Should participants desire to evaluate different aspects of the project not previously considered, it would be the height of the participatory process.

The evaluation will be designed to consider several different aspects of participation and its value. Participation will be defined not just as the presence of an individual at a meeting or group activity. Rather, considering a continuum from low to high participation, it is possible to describe the person at the low end as attending neither meetings nor activities and not taking part in decision making. On the high end of the participation continuum is the person who not only attends meetings and activities, but also helps to initiate development in the community and seeks to be a part of the solution.

Issues to be considered in the final evaluation are those mentioned in the Logical Framework of Action with regard to purpose. It is important to consider whether there has been growth in social capital and confidence, improvement in financial situation and spiritual growth both among individuals and in the community as a whole. The different groups of people that will be considered are project women, husbands or other male family members of project women, non-project women, and husbands or other male family members of non-project women. While there are four activities associated with the project, the one with the most progress is vegetable gardening. There are currently a group of fifteen women involved. Possibly, with the advent of the irrigation activities there will be others, both men and women who become project participants. Each activity will have a separate group of responsible persons who will evaluate it. Some indicators will be different, specifically related to the particular activity. However, some indicators will be common to all since it is participation which must be evaluated.

6.3 Methodology

The project manager will develop a survey, which may be altered by project participants as they identify other indicators. The participants themselves will take the survey, which will ask them to make a qualitative judgment about different aspects of the project. The format used will be consistent with the People's Participation Programme of the FAO (Uphoff, 1991) in which groups self-evaluate rating themselves using a pattern of four options that qualitatively evaluate a certain indicator. The explanation is as follows:

This pattern of having four alternatives is repeated in all of the self-evaluation questions. The first, (a), represents a most satisfactory situation, with little or no room for improvement. The second, (b), describes a satisfactory situation, but with some room for improvement. The third, (c), characterizes an unsatisfactory situation, with considerable room for improvement, while the fourth, (d), presents a very unsatisfactory situation with very great room for improvement (Uphoff, 1991, p. 273).

Each option is given a numeric value in order to give it a score. The first option has a score of three, the second two, the third one, and the fourth zero. Using these numbers, a visual representation may be made using a "spider" diagram (Gosling & Edwards, 1995).

As another tool for evaluation, the project women will be asked to divide into groups. Each group will prepare a "road map" drawing which depicts their journey with the project. At the beginning of the road they might draw something to represent the time before the project. Along the road they would draw pictures of symbols or events that represent different steps or events in the project. Near the end of the road they would draw something which symbolizes where they have come in the project. They could reflect the actual activities, but they will also be encouraged to consider the participation itself in their visual representation. Each group will

then share their diagram with the other groups, explaining the journey they feel they have taken. If the group and/or the community believe it is appropriate, this might be a good tool to share at a larger community meeting.

In addition to the above mentioned evaluation tools, the program manager plans to make a video recording of the participation process for those involved in the project and other community members. They will be asked to participate actively in the making of the video, perhaps even shooting footage themselves. The film will be comprised of interviews with both project members and non-members to record their perspectives on the project and on the specific aspect of participation. There will also be the use of archival material, specifically photos that were taken early in the process before the video camera was used. The film will explore different activities and perspectives of community members throughout the project life. At the end of the project, both participants and non-participants will have the opportunity to view the film and respond to it. They will be asked about what changes they have seen and how they view the process that brought the changes. In addition, they will have the opportunity to respond freely with their own ideas. After this evaluation, they will be asked to consider future plans for development in the community.

Once the group has done its self-evaluation, the program manager will encourage participants to create an action plan for next steps. After two or three years, certainly the group and other community members will not feel that they have developed as much as they are able. It is hoped that as members go through the process of this project, they will be moving higher on the participation continuum and that they will continue to work as a group to accomplish other goals in the community.

7.0 LESSONS LEARNED

Community members and the project manager have learned much from the project and its activities thus far. Given that there are one to two years left in the project, it seems likely that both will learn much more. Here are some reflections regarding the project manager's learnings.

7.1 Through Formal Instruction and Experience

In addition to reading about different development theories, both from a secular and spiritual perspective, the program manager has also studied formally. First, through involvement in the Chalmers Center for Economic Development, she has learned much about holistic development and the need to pursue relationships with those she wanted to help. However, she also participated along with project members in training in horticulture, including planting vegetable gardens and making organic fertilizer. The instruction itself has been beneficial, but the interaction among students in such situations has also facilitated growth in the program manager.

On the other hand, formal instruction is not adequate for in depth and life-changing learning to take place. The experience of spending time in the community developing relationships has been valuable in teaching the program manager more about herself and the culture of others. In the AI meetings at the very beginning, participants talked of the cultural value of *-minga*.” While the program director knew the word, and understood to a certain extent its value in the culture, she came to have a deeper appreciation for the power of the concept through first-hand experience.

7.2 About the Process of Participation

The program manager learned much about the process of participation and about facilitating change. She found it necessary to deal with issues of group dynamics, gender differences and leadership struggles. Additionally, she learned a number of significant things from the community, from both project members and others not involved in the project.

Even though the project manager was well aware that participation for development is a process, she was not fully aware of how much time it takes. It is difficult to get full participation from all community members for a wide variety of reasons. Even people who say they are interested are often less than involved because of constraints related to work, children or other family commitments. Even when people make plans for a particular date, if something culturally more important comes up, the original plans will not happen. Even participants cannot control issues such as the wedding of a family member or close friend of the family. Sometimes sporting events become more important than community activities. Sometimes people just do not come because they do not want to. One frustration for the project manager was making plans with the project group and arriving to find that there were significant changes, or no one was available due to unavoidable circumstances.

By its very nature, participation requires the presence of participants, as well as the willingness to be there. Additionally, presence is just the beginning, because mere presence does not necessarily indicate active involvement in a meeting or activity. Often there have been people in meetings who sit quietly and never contribute anything. Even if a facilitator attempts to elicit a response, this type of participant may simply repeat what someone else has said. It takes more time than a “blueprint” approach because people have to interact with one another in

order to make decisions about how to proceed. Even if people are participating in activities, they may not catch the vision for speaking into their own development and initiating solutions.

Facilitating participation of group members requires relationships, not only among the members of the group, but also with the facilitator, in this case, the project manager. At the beginning of the project, the manager had very little relationship with community members. She had been invited in because she was helping to bring a work team which was to help finish the community house. She approached the leaders of the community and asked if she and her husband might involve themselves in helping Pigulca to move ahead in its own development. She outlined the need to survey the households and to meet with people to talk about what they valued in their community and culture. They said that no one had ever expressed the desire to help them in this way and welcomed her and her husband.

Once the community had indicated willingness for the program manager and her husband to try to help, the work of developing relationships began. Because the program manager and her husband were aware of some of the cultural realities of the Quichua people, they decided to encourage participation by initially meeting with the women and the men separately. In fact, they decided that it would be wiser to meet with the women first, so that there was no risk of the husbands telling the wives how to answer. Because there were a large number of young people in the community, they met with a group of youth as well. When all three groups met together to hear about findings of the meetings, the women were willing to express themselves.

It is very interesting that the men's future dreams related significantly to infrastructure changes they wanted to see. The women's future dreams were related more to the desire to improve their economic situation. Several women mentioned that they did not want to work

outside their homes, but rather wanted to be able to generate income while staying at home. In considering ways in which the program manager and MEIPA could help, consideration was given to available resources, both human and financial, as well as the enthusiasm expressed by community members. When the women mentioned gardening, the men were also interested. Though actual participants in the project are women, there are a number of men who attend meetings and help in the garden, at least when the program manager and/or her husband are present.

7.3 About Facilitating Change

Just because a facilitator or project manager sees a need for change, or even if the project participants have expressed a need for change, does not mean that people will do what is necessary to move forward in the process. Indeed, one course may be initiated with good results. Then, at some later point in time, a new situation may come up and project participants become distracted from their goals. For instance, because the community of Pigulca had been pursuing a potable water project, they had been moving in a necessary direction. They encountered a road block when another community between them and the water source tried to extort money from them in order to gain access. In an effort to resolve the problem, the community president and others from the community board decided to try to get the money from inheritors of unoccupied property in Pigulca. The inheritors likewise did not have the funds, so the board decided that they could force those inheritors to cede their property to the community in order to build a soccer stadium. Suddenly, the soccer stadium became a major distraction from both the water project work and the vegetable production activities.

Facilitation means not imposing the facilitator's will on those in the group. It is tempting to push participants to continue moving in a certain direction. However, while the group may

not desire to confront the facilitator, they will continue to move in the direction that they have determined. At other times, the group may not agree with the facilitator and is willing to be more verbal about it. In all of this, the facilitator's role is to help the group members continue to move along in a particular process. If the process takes a different direction than anticipated, the facilitator's role is simply to make sure the participants understand that the direction has changed. Sometimes they will want to come back, and other times they will be content with the shift in direction.

Sometimes a facilitator can make the mistake of trusting someone else to facilitate activities which do not work out. With regard to the failure in the poultry production, the program manager should have been more careful and waited until she had more time available to facilitate the formation of the poultry raising group. Instead, she was in a bit of a hurry and believed that the community president was capable of facilitating the activity. In reality, it is entirely possible that the community president was more moved by his own personal interest in the project, rather than its potential to help more people in the community.

At the same time, trust is necessary for the development of leadership and empowerment of people. In order for the members of Pigulca to achieve their own development goals, they will need to own them. They will need to decide what is needed and then move ahead to pursue it. As mentioned in the monitoring section, this was something of a challenge with the vegetable project women. There were some women who did what was necessary because they lived nearby and were aware and willing. Other women, who lived further away from the garden, were less aware of what needed to be done. Some of them did not help more because of work situations. However, others may not have participated more simply because no one said, "It is time for a work day (minga)," or, "We need your help with this."

The program manager noticed that the group seemed only to harvest when she was present. They did other things, such as water and weed the garden, when she was not there. When she asked about this, they responded that they thought she would be upset if they did. She did her best to assure them that the garden is their project, not hers, and they needed to feel the freedom to do what was necessary in the time that it was necessary. In several meetings, the women talked with the program manager about what needed to be done next. However, it took several meetings and several months until the participants really began to take ownership, not just of the garden, but of the process itself.

The program manager urged the women to select a committee to be responsible for coordination of the necessary activities for the garden, such as sowing seeds, transplanting seedlings, watering and weeding. They all said they recognized the value of a coordination team, but they did not want to volunteer. It took two or three meetings for the women to come to an agreement of who would be a part of the committee. Once the committee was appointed, they began to do a few things on their own. Finally, the program manager found that the group began to be proactive in the work for the garden. It was very important for the group to begin to depend less on the program manager and more on their own abilities and knowledge.

7.4 From Community Members

The community members of Pigulca were very kind to the program manager, her husband, the Quichua partners and others from MEIPA who visited the community. They were very grateful for the help that the activity of the mission represented. Sometimes something very simple in the eyes of the organization, in this case MEIPA, can be very significant from the perspective of the community. In August, when the project was just beginning, a work team associated with MEIPA visited the community to help with finishing the community house and

doing a Vacation Bible School for the children. The community members had asked for help to connect electricity to the community house. The cost was very small, only \$60. A few days later, when the program manager was meeting with the men for the appreciative inquiry meeting, it began to get dark and she could no longer see her notes. She mentioned that perhaps they would need to suspend the meeting because of darkness. One of the men said, “Why don’t we go into the other room? There is light in there now!”(Luís Enrique Maldonado, Personal Communication, August 4, 2009) Everyone took his or her chair into the other room and the meeting continued. The program manager asked why they had not been using the community house before. They answered that since they usually met at night, it was impossible to meet inside because of darkness. They were very thankful for the light inside, so that meetings could be held there. All commented on how much more comfortable it was to meet inside rather than out in the wind and cold.

Another important lesson learned was that being with people is more important than merely getting things done. Even when there were meetings scheduled, if the meeting did not happen, the program manager spent time talking with and listening to those folks who happened to be there. For the community it was very important to share their cultural practices. Thus, nearly every trip to the community was an opportunity to participate in some culturally relevant activity. Once it was just eating traditional foods in the outdoor kitchen of one of the families. Another time it was accompanying people as they put a roof on a house and accompanying the women as they killed and cleaned chickens for a celebration. On several occasions it was participating in festival rituals such as Day of the Dead and Holy Week. The program manager and her husband felt that some progress had been made in relationship whenever someone invited them into their home. Presence with the people seemed important to them.

8.0 RECOMMENDATIONS

There are a number of recommendations to make with regard to future plans in the community San Luís de Pigulca and with regard to future development projects that MEIPA may choose to undertake. Additionally, those churches or other religious groups who desire to work with the poor should consider a couple of issues. Participatory methods have proved to be time consuming. However, it is important to recognize that the investment of time is empowering to those involved and it is hoped that resulting changes will be long-lasting.

The first recommendation is for the members of the community of Pigulca. They have begun to see some success from participating together. There is strength in the unity that can be built through participation. In order to succeed in future endeavors, it will be important to capitalize on their high value of the concept of minga and work together for the changes they want to see. They have begun to show themselves that they do not necessarily need a lot of resources from outside, and that they know more than they had previously thought. Rather than waiting for others, or one single champion, to spearhead development, they should look for ways to communicate with one another and move ahead as a group.

As mentioned above, Pigulca is in the process of establishing a potable water system with assistance from HCJB. MEIPA should participate in this project to the extent possible, especially continuing to encourage community members in the process. HCJB uses a highly participatory model which emphasizes 100 percent involvement of members. It is hoped that the work previously done through this participation project has laid groundwork from which the community will benefit, both in working with HCJB and in future development endeavors. Additionally, it is hoped that work on the potable water project will favor the process necessary

for the establishment of an irrigation plan and system as outlined for years two and three of the participation project.

In line with the proposed use of video cameras to record and evaluate the project, it will be useful to encourage community members to film one another and the activities from their own perspective. This will enhance the participatory nature of both this project and other development initiatives that the community may decide to pursue. This may necessitate the purchase of a small video camera for use in the community, which will imply an expense not previously considered. However, the value for encouraging more participation would be worth the financial cost.

Since it has not yet been determined whether participation is truly effective for church planting, MEIPA should continue to monitor spiritual growth within the activities of the project. It is still possible that a church plant will result from the development work in Pigulca, though the investment made will not be considered a failure if it does not occur. Having made a beginning in the community, the development of social capital is evident in as much as there have been more communal activities over the last year. Economic impact may follow as project participants begin to raise their own vegetables on family plots, whether by sale or simply less costly access to food. It will be interesting to see if spiritual results follow these social and economic results.

At the end of the project, MEIPA should evaluate their strategy with regard to the use of development projects in church planting among the poor. While this project in a rural community may not translate to similar work in urban centers, there may be some useful information to consider. It will be important to listen to whether participants from Pigulca feel

that the development initiatives undertaken have had any effect on their spiritual growth. In strategic planning, MEIPA will be able to use this feedback to inform future initiatives for working with the poor in Ecuador.

A final word to other churches or religious organizations that want to help the poor: Remember that this is not just about money; it is about relationships. If a group desires to help, it is important to spend time getting to know people and really listening to them. They know what their needs are, but help them remember what their strengths are as well. The review of literature revealed that poverty is multi-faceted; it is not just the lack of material wealth. There is much to be said for preserving or magnifying the dignity of the individual. Just giving handouts without investing time in people, does not build their dignity; it can actually damage it. They should look for someone who is willing to be involved in the community in order to facilitate growth and restoration of relationships, rather than causing damage.

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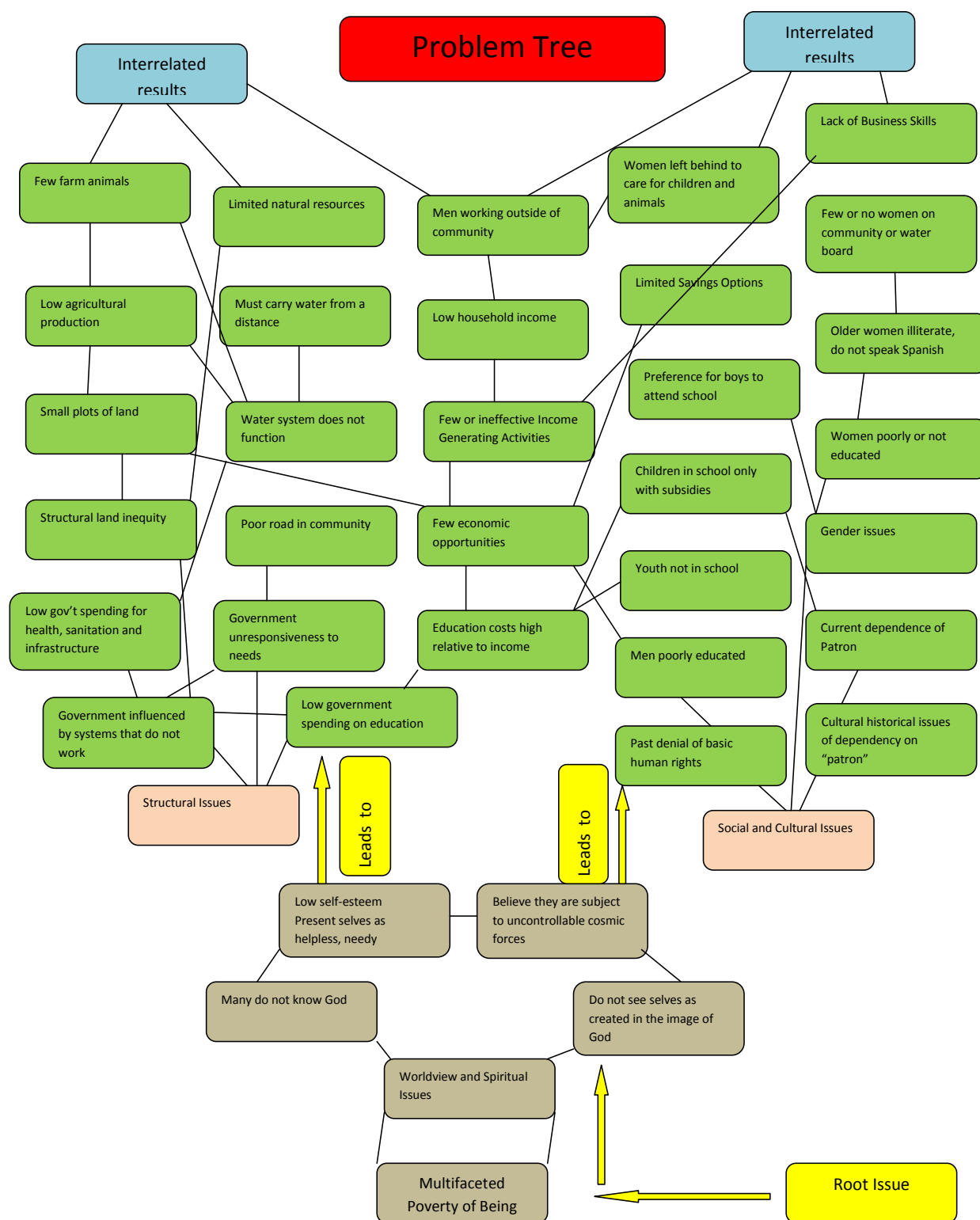
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10.0 APPENDICES

Appendix 1 Problem Tree



Appendix 2A AI Questions, English

Appreciative Inquiry Questions (English, borrowed from World Vision Tanzania)

What life-giving, life-enhancing forces do you have in your community?

What gives you the energy and power to change and to cope with adversity?

Thinking back on the last 100 years in your community, what has happened that you are proud of, that makes you feel you have been successful?

What are your best religious and cultural practices? Those that make you feel good about your culture? That have helped you when times were tough?

What do you value that makes you feel good about yourselves?

What in your geographical area and in your local political and economic systems has helped you to do things of which you are proud? (This question was part of the World Vision Tanzania's list, but it was not clear, and the researcher did not ask it)

What skills or resources have enabled you to do things your children will remember you for having done?

How have your relationships, both within and without the community, worked for you and helped you do things that you believe were good for the community?

What are the possibilities for a better future for the community or for you individually? Do you have some dream or desire you would like to achieve in your life?

Appendix 2B AI Questions, Spanish

Appreciative Inquiry Questions (Spanish, from Caminando con los Pobres, Bryant Myers (Spanish) 1999)

- 1a. ¿Qué fuerzas o poderes tienen en su comunidad que estén a favor de la vida, mejorándola?
- 1b. ¿Qué les da la energía y el poder para cambiar y enfrentar la adversidad o los problemas?
- 2a. Reflexionando sobre los últimos cien años de su comunidad ¿qué ha ocurrido de lo cual ustedes están orgullosos? O ¿qué les hace sentir que han tenido éxito?
- 3a. ¿Cuáles son sus mejores costumbres religiosas y culturales?
- 3b. ¿Aquellas costumbres que los hacen sentirse bien sobre su cultura?
- 3c. ¿Aquello que los ha ayudado cuando el andar se hizo duro?
4. ¿Qué valoran que los haga sentirse bien acerca de ustedes mismos?
5. ¿Qué cosas en su zona geográfica y en sus sistemas económicos y políticos los han ayudado a hacer cosas de las que están orgullosos?
6. ¿Qué habilidades o recursos les han permitido hacer cosas por las cuales sus hijos los recordarán?
7. ¿De qué manera sus relaciones, tanto dentro como fuera de su comunidad, le han ayudado a hacer las cosas que creen que han sido buenas para la comunidad?
8. ¿Qué podría ser en su comunidad o individualmente? ¿Tienen algún sueño, deseo o idea para lograr en la vida?

Appendix 2C Record of AI Meetings

Researcher's Written Record of Appreciative Inquiry Meetings

August 3, 2009 Open Meeting with Women in the Community

Researcher: Robin McMahan Translator: Laura Sinchico

Attending the meeting: Myriam, Luz María, Rosa, Beatriz, María Carmen, Susana, Nancy, María Luisa, María Maldonado, Rosa Elena, María Magdalena, Isabel.

At the beginning of the meeting, I was trying to practice a little bit of Quichua, asking names, ages and some information about their children. They laughed at me, but answered. I hope to get a couple of the women to help me to communicate better in Quichua. We started out sitting in the field, but the wind was terrible, and the president of the community said we should move to the community house. We sat in the open entry hallway of the house, adding chairs as necessary. I asked the following questions, and got more or less the following answers:

1a. What strength or power does your community have that is for life, making it better?

The community leaders have tried to help us move ahead. Many of them have not had a lot of success, so we must depend on help from God. We really have a need for water, and up until now the directors have not been able to do what is needed, and we really need water.

I clarified that I was looking for what has worked for life, what already works.

Then, they answered that their children and their families are what keeps them here in Pigulca. They said they cannot leave (as some people do) because they are used to it here. They commented that some people go away to work and leave their kids behind.

1b. What gives you the energy and power to change and face adversity and problems?

The women answered that only God; He gives us strength, we constantly have to think about God.

Since we had heard that only a few community members were Christians, I asked, "Are there people in the community who do not know God?"

They answered that everyone knows there is a God, even if they do not attend a church. They emphasized this a few times. Luz María said that she attended church as a child, but that when she got married, since her husband did not attend church, she stopped attending church as well.

2a. Reflecting on the last one hundred years of your community, what has happened of which you are proud? Or what makes you feel that you have had success?

Carmen gave some history of the community: Before we had to wash the laundry with ~~vinco~~ (a plant that looks somewhat like a century plant), but now it is very good that we have Deja (the popular laundry detergent used here). We used to carry water in large clay pots, and if your pot broke it was very bad. It is wonderful that now we have water at the house and good soap for washing. *I asked how the water system and the roads were put in.* Carmen said that their parents and grandparents got together to put in the system by way of ~~mingas~~ or community work days. She said that her husband put up a little house and then a little pathway. They the community leaders put in some roads, and I am not totally sure, but she was talking about how the animals wandered into other people's fields and damaged the crops. Somehow a road helped with this. She also said that when they wanted electricity, they were told they had to put in a good road. So, they did.

3a., 3b., 3c. What are your best cultural and religious customs? Those which make you feel good about your culture? Those that have helped when continuing on has been difficult?

The women said that sometimes their customs are helpful and sometimes they are not. They mentioned that they enjoyed the ~~dances~~ of San Juan" which are associated with the harvest in late June. They also mentioned the ~~day~~ of the dead" which is November 1. Another good custom has been planting, even when things are difficult and they do not have water. Work is a good custom. We plant in order to eat, and we can't buy the seeds because it is expensive. Also, a lot of the seed available for purchase has been chemically treated and they prefer not to use treated seed.

Some other customs are to make fanesca, which is a soup made of 12 grains and legumes during the Pascua, or Easter season. It symbolizes helping God by gathering all the grains and beans and cooking them. *This was previously a pagan tradition, and we do not know all the early significance; however, when the Spaniards came, the Roman Catholic priests taught the indigenous people to do the fanesca in this way: each of the grains or legumes represents one of the 12 disciples of Christ, and rather than putting cuy (guinea pig) in the soup, you must put in dried fish (since during that time Roman Catholics do not eat meat).*

Since the women did not mention their typical clothing, which they mostly wear every day, I asked them how they felt about it.

The women commented that the older women will ~~probably~~ die in the traditional clothing" but the younger women are changing somewhat. It is easy to note that many of the young women do not wear the traditional clothing on a daily basis. The styles are changing and the women of Imbabura are being influenced by the new styles. *I asked one young woman why she was wearing jeans instead of the traditional dark skirt with white underskirt and the white embroidered blouse.* She said that some things change because it is more comfortable or easier. However, even though she wears pants, she enjoys to put on the anacu for special occasions, church, etc. Several women mentioned that the newer fabrics have changed even the traditional

dress. In the past, the white blouse was made of cotton and hand embroidered. Now, most of the blouses are made of synthetic, white, fairly transparent material and are mostly embroidered by machine. The machine embroidery is attractive because of the variety of colors and designs that are available.

4. What do you value that makes you feel good about yourselves? *I asked this in a fairly personal way, asking about each personally, and attributing answers to particular people.*

María Magdalena: I live for my children. I love my children and live for my husband.

María Luisa: I live for my children. They give me strength to work for myself since I am a single mother. I do everything myself.

Rosa: Taking care of the house and animals gives me value. I work hard, so that when my husband arrives the things will be well done already.

María Maldonado: I live depending on God, I pray when my children and my husband leave. I do everything in the house. So that I can plant and harvest I pray to God.

6. What abilities or resources have allowed you to do things for which your children will remember you?

My husband has a loom and he will teach our children to weave also. I make woven bracelets and I can teach them to do this too.

We work very hard so that we can send our children to school and high school. We work to help them, so that they can become leaders. Our parents did not (or could not) do that for us. We want them to be able to get good jobs. Also, they will remember that we work hard in our homes and in the community work days (mingas).

Susana: I am a single mother with three children. I want them to study and to learn to work and to cook. I cook while they are at school, and I teach the ones who are in high school to cook, too. Then, when they come home from school they can heat the food to eat, and if it runs out, they can cook some more. That way they learn to work, and I work and teach them to work. I also work with them.

8. What could the community be like, or your life individually? Do you have a dream, idea or desire to achieve in life? What about the future?

I want the community to have everything it needs. We are working hard because we are poor. But I do not want to have to ask anyone for anything.

Isabel: I want to be able to work at home, to have my own work. Right now I work in a flower plantation, and it is not easy to get time off of work. Like for this meeting, I am late because I was not able to get permission to leave. I want my own work. There has never been any kind of

training for women here- this is the first time. I would like to see some kind of training for women. We know we are behind because we have not had training. *What kind of training would you like to see?* I would like to see some kind of women's association or a project for women. I would also like someone to come teach us how to grow vegetables.

I want the community to move forward. *In what way?*

Carmen: I am happy to see the help in the community. I am very thankful. We cannot work when we do not have money. We collaborate, and it is good to see the opportunity to work together. We need help with the water. I am a widow and I live with my children. I long for help. Seeing this help here in the community, it is like my house is being filled.

August 4, 2009 Open Meeting with Men of the Community

Researcher: Robin McMahan Team Member: Michael McMahan Translator: Segundo Anrango

Those in attendance were: José Manuel, Gregorio, Segundo (from Pigulca), Segundo (from Pigulca), Luís Enrique, Inti, Moisés Washington, Walter and Raul

I asked the same questions asked of the women the night before.

1a. What strengths or powers does your community have that are for life, making it better?

Regorio: God has given us life, strength. The force of life is from God, mercy, cooperation.

Enrique: Unity of the community, visit of the work team, trust in the Lord even in the difficulties

Inti: Family is the first and primary thing. I enjoy working with my father. I have a house and land. My wife and my children are my strength even in the midst of difficulties.

José Manuel: I believe in God even though I am not a Christian; my family, I was poor and living with my uncles (and aunt?), with work and sacrifice I have had success, but we desperately need water.

Washington: I have a big responsibility for the maintenance of my family, my mother and my sister since the death of my father. *When did your father die?* He died on December 31, and it was very hard on the community. *Since at this point, Washington was beginning to cry, I offered to pray for him, which he and others seemed to appreciate.*

All: the collaboration of the community

1b. When the crops fail it is because we have not asked God's blessing. We must ask help from God.

Sometimes we fail because of our own carelessness. We have to acknowledge God. But sometimes we did not do the preparation well, or there is not enough rain in some seasons. But we continue planting, thanking God. We are fruits of this land, we are planted here.

At this point, the room became dark because the sun had fully gone down, and I mentioned that I could no longer read my questions. They said that we should move to the bigger room since there is light in there now. So we all picked up our chairs and moved into the bigger room.

2. Reflecting on the last one hundred years of your community, what has happened of which you are proud? What makes you feel that you have had some success as a community?

They brought water and light to the community, the community did it. Even though we do not have much, we do have water and we take care of the water we do have. We also have public lighting. We are the only community that has the public lighting and we are proud of it.

The women told me that they could not get electricity in the village until they had built a road. How did this happen?

The community leaders sought help from the government in order to make the road.

The light is better than the darkness. We are proud of the community because we have the community house now. Regorio has worked as president so that we have the house.

How come you did not use the house before?

Because we did not have electricity before! This is the first time we are using the community house at night, and we are so happy to have the electricity. Before when we had meetings, we used to meet out in the field under the street light. We would meet until midnight or 1 am, and the wind would blow and it would be so cold. It is really nice in here, without all the wind. Sometimes, if it was really bad, I would invite them into my house, but usually we would just meet outside in the cold. *The first time? When did you put in the light?* Yesterday we put it in with funds from the work team. *I am honored to be a part of the first evening meeting inside the community house.*

Before we had light, it was always dark. We used candles and those kerosene lamps, but when you wiped your nose in the morning it was all black! It was so dirty. We love having the light.

Before, we had community leaders who could not get anything done. I am really thankful for Regorio; he has done a lot for this community. Now we have the house, and we are moving ahead for the water. We have had to fight/struggle, and we are still here. For the lights, we contracted trucks, and now we have the house, which is much more comfortable.

3. What are your best religious and cultural customs?

The best is the traditional dress, both of the women and the men. We are losing them because of style changes and modernization. Now, everyone only uses the traditional dress for special days and celebrations. The man's poncho served for many things. It was a very useful piece of clothing. You would wear it in the day, and you would use it for a blanket at night. It was very warm.

The minga is a great custom. It symbolizes the union/unity of the community; it is the strength of the community.

For Christians, going into the church and seeing everyone in the traditional dress is beautiful. It is good to demonstrate the culture in church.

One of the Segundos said: Drinking a lot and fighting. *Is this a good custom?* No, it is not so good. Several men commented that we were talking about good customs, and Segundo said that in spite of this, we look to the well-being of everyone.

Baptism is a nice custom because everyone goes with the family.

Other customs that are good are collaboration and eating cuy (guinea pig). The cuy is especially important, since it is an old tradition, and it is the big celebration for festivals to eat cuy. It is also a good and old custom to cook with wood.

We are proud of our ponytail. The men use a ponytail, and it is distinctive of our culture here.

Maintaining the Quichua language is important.

4. What do you value that makes you feel good about yourselves?

Working hard in a very dedicated way is very important. Dedication is very important. I was raised to be a leader, and I play football (soccer) well. My parents taught me to walk with my head held high.

We value maintaining the Quichua language here. We also value the family and our children. I want my son to continue to study, so that he can be a professional, so that God will help him.

I want to continue with God and to continue to be united with the community. I want my children to study and to continue with work in the community. It is important that we work together in the community.

They asked: We have told you our values, what are yours? Mike answered that we value our children and their education, and that we also value our faith, that we are here as missionaries and want to help. *I answered that one of the things that I value is participation. I told them that I want to help in the community, but in a way that includes the participation of the members of the community. I told them that Mike and I could possibly see things that need to be done, and could propose projects to the community, and that they would probably say yes. But then, after*

we leave, the project would not continue and it would be for nothing, and would not solve anything long term in the community. On the other hand, if we work together, and they make plans for solutions that they think are important, it will be more likely to last and be helpful to the community.

6. What abilities or resources have permitted you to do things for which your children will remember you? *This was an interesting question in that there were two father-son pairs in the group.*

As a father, I have learned to cultivate the ground. I learned this from my father, and I teach it to my sons.

My parents helped me to be able to study, and they provided a place to live and taught me to work hard. They gave me and taught me the strength to continue pushing ahead.

My parents provided me with education. They taught me to be polite and to greet my elders. They taught me to be respectful, to use only good words (as opposed to bad words) and to behave myself.

As the history of the success of this community has been told, I want to teach all that my father has taught me to my son. I want him to be proud of his grandfather. I had the chance to go to university, but I had some personal problems and now I am married and have children. Maybe my parents are not happy that I did not finish school, but I am thankful to my parents. I want my children to know what a great grandfather they have.

They taught me to greet my elders and to have respect even though my father drank a lot. I want to tell you that I drank a lot too until the Lord got a hold of me. I had a son, and I did not want to be a bad example. The church helped me a lot, and I took my son to church too. I, my son and my wife are all Christians.

I am proud to be a member of this community.

8. What is possible in your community or individually? What is your dream or desire or idea to achieve in your life or in the life of the community?

José Manuel: We really need more water. What we have is not sufficient. I also want to see waste water disposal (sewer system). I would like to see a stadium with a park for the children, with play ground equipment.

Segundo: I want to see a church so that our children will seek God as well

Washington: I would like to see the road paved so that transportation can come to our village.

Walter: I would like to see more public lighting, especially close to the highway. It can be dangerous and sometimes robbers come in at the entrance to the community.

Inti: I would like to see the whole road paved. I would also like to travel outside of Ecuador. I would like to finish my studies. I would also like to bring people to see as tourists the way that we work and the products we produce. I would like to be able to export some of what we produce. I want people to see what we plant and how we do it. In addition, I would like for someone to teach us how to plant vegetables. *I did let him know that we know a guy who is recently graduated in agriculture, and who is working among Quichua people in this province. We may be able to get him to come, but the community would have to define well what they want first, and then they could make him a proposal.*

Raul: I would like to have a school in the community so that we don't have to send our children to Otavalo to attend school.

Gregorio: We need water, and I would also like to see a waste water disposal (sewer system). I would like to see roads in the community, not just the road that goes through. I want to see a larger amount of community land with a school, a stadium, a park with trees and a basketball court.

Segundo: I want to see the main road paved, a consistent water system, and waste water disposal.

Enrique: I would like the streets to be like a neighborhood, divided with pretty streets. I also want to see our children in the hands of God. I would like to have a church and for everyone to attend services.

August 13, 2009 Open Meeting with Youth of the Community

Researcher: Robin McMahan Team Member: Michael McMahan Team Member: Lacy Thompson

Those in attendance: Myriam-22; Walter-13; Anita-12; Zoila- 16; Marina- 14; Myriam-16; Elisa-13; Lenin-15; José-13; Byron-12; Luís Efraín-14

1a. What strength or power does your community have that works for life, making it better?

The green space is wonderful and does not have the pollution that is present in the cities. Also we have the agriculture. We also have the soccer field and all the boys come and play soccer. We love the harvest because it comes every year. We love the celebration that comes with the corn harvest. The work of harvesting is hard, but we enjoy it; we all work in it.

I love that we have light. The light is better than the darkness. We used to live with darkness except for candles or kerosene lamps we had no light. It was not much light.

1b. What gives you the energy and power to change and face adversity or problems?

Asking God for help helps us face problems. Also, we have faith in one another; we can trust in one another. Also, we should forget what is behind, and look to the future. If we argue or fight with our friends, we should make up and forgive each other so we stop fighting.

2. Reflecting on the last one hundred years of your community, what has happened of which you are proud? What makes you feel that your community has had success?

Our ancestors have left us an inheritance of land. They brought water to our houses, and they brought electricity. They made the stadium that we have right now. There used to be trees and the ground was not level. They fixed up the field so that we have a soccer field and an Ecua-volei court. Also, all the roads used to be like ~~ehaquinan~~” which means narrow ways. Now they made the streets and they are wide enough for a car to pass through.

3a. What are your best religious and cultural customs?

The agriculture and the harvest are the best. We love the festival of Inti Raymi, which is also the San Juan festival, which is also the corn harvest. The festival of Inti Raymi is to thank the sun for the harvest. We love the dances in the San Juan festival. The dancing is fun with the ~~zapateando~~” which is like tap or clogging.

Also, we love the cultural dress. In some schools the cultural dress is mandated instead of a uniform. We are going to be obliged to use it. Even if we do not like it, we will still have to wear it. One boy, Lenin, said that he does not like the cultural dress. When asked if his father wears it, he said no, and his grandfather is no longer living. The girls claimed to like wearing the anacu (the traditional Quichua woman’s skirt), even though they wear jeans.

3b. What customs make you feel good about your culture?

A boy answered that the long hair is important. They like that they can be identified by their ponytail. The girls agreed that they like seeing the boys with the ponytail. One of the boys does not use long hair, and I asked him what happened to his ponytail. He said, ~~I~~ am not really indigenous.” *I noticed only one or two other men among the adults who do not use the long hair.*

4. What values to you have that make you feel good about yourselves?

Education is important to me. I want to study ~~informatics~~” (which is related to computers) and later ~~systemas~~” (which is also computers).

I am thankful for the help that God has brought us. No one has ever visited us before.

Strength to work hard makes me feel proud. If we do not work hard, we will never do anything. This strength helps us to overcome.

I have my son.

Hard work is very important.

6. What abilities or resources have permitted you to do things for which your children will remember you? *For this age group, this question was exceptionally difficult. I asked what they want their children to remember about them. The only answer I got was "something good." Given the ages of the participants, and the fact that only one even has a child yet, I encouraged them to be thinking about what they would like their children to remember about them. Then I went to the last question.*

8. What is your dream for yourself, or for your community?

Luís Efraín- to work in construction

José- to work with computers

Byron- also to work in construction

Lenin- to be a businessman; to have a school in the community; to have a stadium- meaning that we would like to have a basketball court as well as what we already have

Myriam (22)- to have water in the community; to work in agriculture and to live

Walter- to be a doctor; to have a medical center in the community; to bring sources of work to the community

Elisa- to be a teacher

Nelly- to work in artesanía

Myriam (18)- to have a store that sells food stuffs, such as vegetables and fruits

Marina- to have a clothing store

Zoila- to work in artesanía

Anita- did not know, but when asked if she wanted to finish school she said yes. She is not scheduled to attend school this year.

Appendix 3A Community Survey, English Version

Pigulca Community Survey (English copied from Qualtrics website)

Researcher entered responses gathered in home visits into the survey tool generated on the Qualtrics website.

1. Household # _____

2. How many people live in this household?

___ One (should read one to three)

___ four to seven

___ eight or more

3. How many males and how many females?

___ Males

___ Females

___ Total

4. What are the ages of those who live in the household?

0-2 3-5 6-12 13-18 19-25 26-35 36-45 46-55 56 or older

Respondent

Member 1

Member 2

Member 3

Member 4

Member 5

Member 6

Member 7

8. To what level have the adults in the household studied?

Never	Primary	Finished	Some	Finished	University	Other
Attended	1-3	Primary	Secondary	Secondary		Training

Husband/Father

Wife/Mother

Grandmother

9. Do the adults in the household know how to read?

Yes

No

Husband/Father

Wife/Mother

Grandmother

10. In what grade are the children in the family studying?

Primary K-3 Primary 4-6 Secondary 7-9 Secondary 10-12 University Not in School

Child 1

Child 2

Child 3

Child 4

Child 5

Child 6

Child 7

11. If child/children are not in school, why not?

___ Not school aged yet

___ Not enough family income

___ No space available in school

___ Not motivated to study

12. Are there any health problems in the family?

___ Yes

___ No

13. If answer to question 12 is yes, what are the health problems in the family?

14. Are the children in the family vaccinated?

☐ Yes

☐ No

15. If so, where did they receive their vaccinations?

16. If not, why not?

17. What does the husband do for work?

☐ Flower plantation

☐ Cement production

☐ Construction

☐ Occasional day laborer

☐ Does not work

☐ Other

18. What does the wife do for work?

☐ Flower plantation

☐ Domestic help

☐ Restaurant help

☐ Cares for home and children

☐ Other

19. Do the children in the family work?

☐ Yes

☐ No

20. If so, what work do they do?

21. Do you have any other income generating activities?

☐ Making bracelets

☐ Weaving

☐ Selling agricultural products

☐ Other

22. What is the family bi-weekly income?

☐ \$0-50

☐ \$50-60

☐ \$60-70

☐ \$70-80

☐ \$80-90

☐ \$90-100

☐ more than \$100

23. Do you save money?

☐ Yes

☐ No

24. Do you have any loans?

☐ Yes

☐ No

25. Do you have an account in a cooperative or MFI?

☐ Yes

☐ No

26. If so, which one?

27. Have you ever been involved in informal finance, such as ROSCAs or ASCAs?

☐ Yes

☐ No

28. How much land do you own?

☐ none

☐ only the lot with my house

☐ one lot

☐ two lots

☐ more than two lots

29. If you own land, what do you plant? (Check all that apply)

☐ maize

☐ beans

☐ peas

☐ chochos

☐ potatoes

☐ quinoa

☐ barley

☐ other

30. Is the harvest sufficient to feed the family?

☐ Yes

☐ No

31. Is the harvest sufficient to sell?

☐ Yes

☐ No

32. Do you own your home?

___ Yes

___ No

33. What kind of vehicle do you own?

___ none

___ bicycle

___ motorcycle

___ car

___ truck

___ cart

___ Other

34. What animals do you own? How many of each?

1 2 3 4 or more

Chickens

Pigs

Goats

Cows/Bulls

Guinea Pigs

Others

35. What do you use your animals for?

___ Work

___ Food

___ Sell for profit

36. Does anyone in the household attend church?

___ Yes

___ No

37. If so, where do they attend?

38. How often do they attend?

___ Never

___ Less than once a month

___ Once a month

___ 2-3 times a month

___ Once a week

39. Did the children in the family attend the Vacation Bible School held in the community in August?

___ Yes

___ No

Appendix 3B Community Survey, Spanish Version

Pigulca Community Survey (Spanish, translated by Robin McMahan) in format in which was administered

Encuesta para Visitas de Casa en Casa

1. ¿Cuántas personas viven en el hogar?

- a. Menos de tres
- b. 4 – 7
- c. Más que 7

2. ¿Cuántos varones y cuántas mujeres?

- a. Varones
- b. Mujeres

3. ¿Cuántos años tienen los que viven en el hogar?

- a. El o la que responde- edad
- b. Miembro 1
- c. Miembro 2
- d. Miembro 3
- e. Miembro 4

4. Nivel educacional de Miembros de la Familia

4.1 ¿Cuál es el nivel educacional de:

Nivel Educacional

Esposo/Padre

Esposa/Madre

- a. Analfabeto
- b. Primaria
- c. Colegio
- d. Universidad
- e. Otro (especifico)

4.2 Nivel de educación de los niños:

Niño	Asiste, si o no	Asistió antes, sí o no	Nivel	Razones por no asistir
a.				
b.				
c.				
d.				
e.				

5. Situación de Salud de la Familia

5.1 ¿Están vacunados los niños?

5.2 ¿Hay algún problema persistente de salud de alguien en el hogar?

6. Situación Económica de la Familia

6.1 ¿Qué trabajo tiene el esposo?

6.2 ¿En qué trabaja la esposa?

6.3 Favor, describa cualquiera actividad que tienen los miembros del hogar para generar ingresos.

6.4 ¿Trabajan los hijos de la familia? ¿En qué trabajan ellos?

6.5 ¿Más o menos, cuánto es el ingreso de la familia por (o semana o mes)?

6.6 ¿Tiene la familia o un ahorro o algún préstamo?

6.6.1 ¿Cómo ahorra dinero?

6.6.2 ¿Adónde van para sacar un préstamo?

6.7 ¿La familia está involucrada en algún programa cooperativa de o ahorros o préstamos?

6.8 ¿Cuál es el área del terreno que tiene la familia?

6.9 ¿Qué siembran en el terreno?

6.9.1 ¿Sale la cosecha suficiente para la familia?

6.9.2 ¿Sale la cosecha suficiente para vender?

6.10 ¿Es la casa propia de ustedes?

6.11 ¿Tiene la familia algún vehículo?

6.11.1 ¿Qué tipo de vehículo tiene?

- a. auto
- b. camioneta
- c. bicicleta
- d. carreta
- e. otro

6.12 ¿Tiene algún animal?

6.12.1 ¿Qué tipos de animales tienen? Y ¿Cuántos tienen?

- a. Gallina/Gallos
- b. Ovejas
- c. Chanchos
- d. Cabras
- e. Caballos
- f. Vacas/Toros
- g. Cuyes
- h. Otros (Especifica)

6.12.2 ¿Usan los animales para alimento o para generar ingresos?

7. Situación Espiritual

7.1 ¿Asiste alguien de la familia a una iglesia?

7.2 ¿A cuál iglesia asiste?

7.3 ¿Asistieron los niños a la escuela bíblica vacacional cuando estuvo el grupo de EEUU?

Appendix 3C Community Survey, Quichua Version

Pigulca Community Survey (Quichua, translated by Rick Aschmann)

Huasin huasin purishpa tapunacuna

1. ¿Cambaj huasi ucupi mashna gentecunata causan?

- a. Shuj ishqui
- b. 4 – 7
- c. Canchismanda yali

2. ¿Mashna jari, mashna huarmi?

- a. Jaricuna
- b. Huarmicuna

3. ¿Huasi ucupi causajcunaca mashna huatatata charin?

- a. ¿Canga mashna huatatata charingui?
- b. ¿Caishujcá?
- c. ¿Caishujcá?
- d. ¿Caishujcá?
- e. ¿Caishujcá?

4. ¿Familiacuna ima gradocamanda yachajurca?

4.1 ¿Cusaca ima gradocamanda yachajurca? / ¿Canga ima gradocamanda yachajurcangui?

¿Huarmica ima gradocamanda yachajurca? / ¿Canga ima gradocamanda yachajurcangui?

<u>Ima gradocaman yachajushca</u>	<u>Cusa/Taita</u>	<u>Huarmi/Mama</u>
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- a. ¿Leyi ushanllu?
- b. ¿Primariata tucuchircachu?
- c. ¿Colegiota tucuchircachu?
- d. ¿Universidadta tucuchircachu?

6.7 ¿Huasi ucupuracunaca culquita huacaichingapaj, mañachingapajca shuj ~~co~~operativa de ahorros o préstamos” shuti tandanajuihuan tandanajunguichichu?

6.8 ¿Mashna alpatata charinguichi?

6.9 ¿Alpapi imatata tarpunguichi?

6.9.1 ¿Cuzichaca cangunapaj minishtishcacunapaj pactanllu?

6.9.2 ¿Cuzichaca parteta jatungapaj pactanllu?

6.10 ¿Huasica cangunapajchu?

6.11 ¿Carrotachu charinguichi?

6.11.1 ¿Maican carrotata charinguichi?

- a. auto
- b. camioneta
- c. bicicleta
- d. carreta
- e. shuj

6.12 ¿Shuj animalta charinguichu?

6.12.1 ¿Maican animalcunatatata charinguichi? ¿Mashnata?

- a. Atalpacunata/Gallocunata
- b. Llamacunata
- c. Cuchicunata
- d. Chivocunata
- e. Caballocunata
- f. Huagracunata
- g. Cuyicunata
- h. Shujcunata (¿Maicanguna?)

6.12.2 ¿Charishca animalcunata micunguichichu, jatunguichichu?

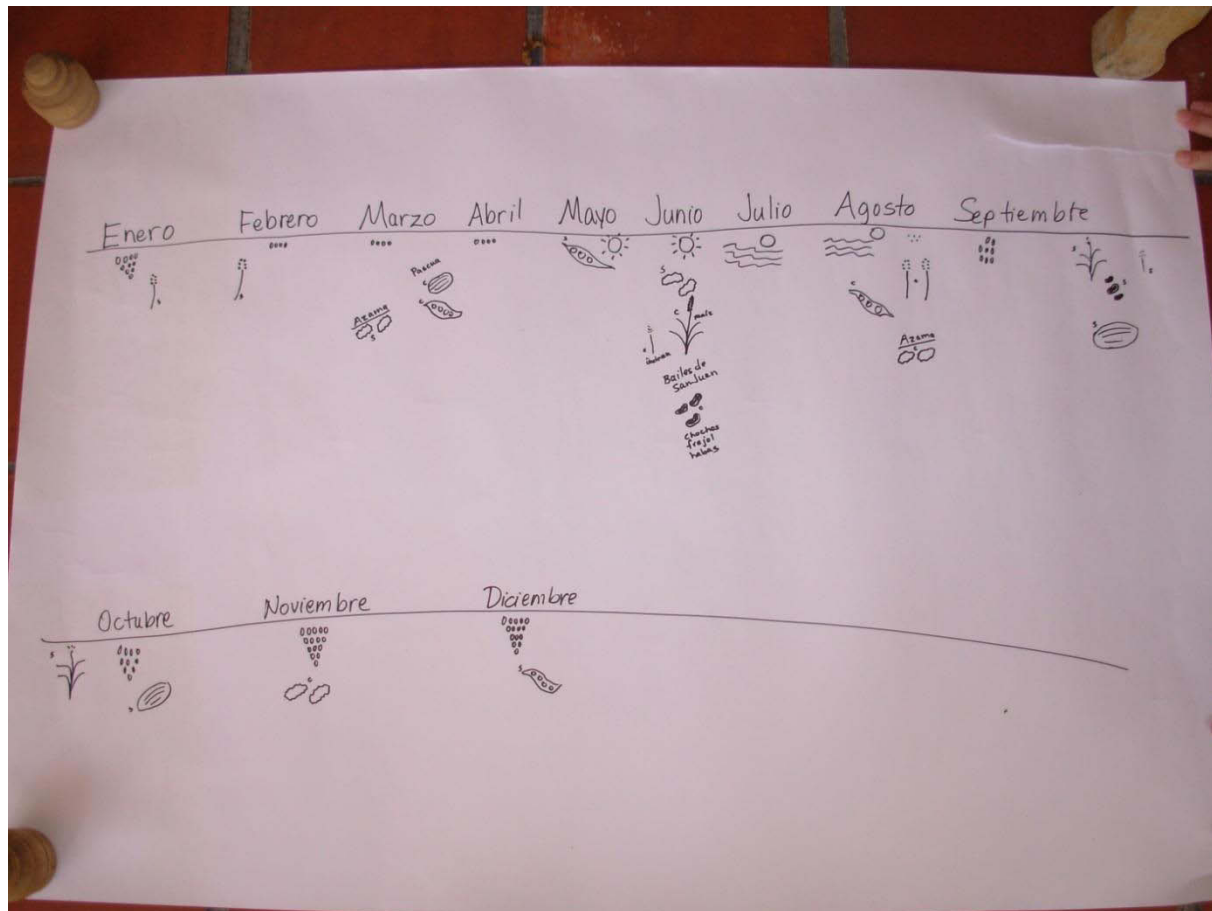
7. Diosmanda, iglesiamanda

7.1 ¿Shuj huasi ucupurachu iglesiapi tandanajun?

7.2 ¿Maican iglesiapi tandanajun?

7.3 ¿Cambaj huahuacunachu chai shamushca gringocuna yachachishca “escuela bíblica vacacional” shuti programapi carca?

Appendix 4 Seasonal Calendar



Appendix 5 Wealth and Poverty Diamond



Appendix 7 Monitoring Report

Activities/ Outputs	Indicators	Data Sources	Frequency of Monitoring	Data Collection Method	Who/Responsible
Participatory CNA -Appreciative Inquiry -Questionnaires -Follow-up to AI -Needs expressed -Idea sharing -Planning projects	Willingness to share and participation in all participatory CNA activities	Comm. Members Households AI results Comm. Members Comm. Members Comm. Members	One time event One time event One time event Ongoing Ongoing Ongoing	Conversations/Mtgs Questionnaires Conversations/Mtgs Conversations/Mtgs Conversations/Mtgs Meetings	-Prog. Manager -Prog. Manager -Prog. Manager -Community members and Proj. Manager
Vegetable Production -Capacity building -Community garden -Preparation of beds -Planting -Weeding, watering -Harvesting -Decision-making -Identify coordinators -Prep home gardens -Share seeds, plant -Make fertilizer -Fertilizer App. -Care for gardens -Harvest for sale or fam. consumption	-Agronomist visit -Work day -Work day -Work day -Growth of garden -Harvested veggies -Needs expressed -Identify coordination group -Work days -Gardens planted -Fertilizer made -Fert. Applied -Growth of gardens -Actual amounts of harvest	Agronomist, program director, community members Visual, photos Visual, photos Comm. Members Comm. Members & Prog. Dir. Comm. Members Comm. Members Comm. Members Comm. Members Visual, photos, Comm. Members Comm. Members, visual	3 visits over 1 st 2 mo One time event Several times a week Periodic, Dec – Mar Periodic, Dec-Mar Mar 2010, annual? Periodic, seasonal Periodic, seasonal Periodic, as needed Periodic, as needed Daily/weekly Periodic, seasonal	Visual, anecdotal Visual, photos, anecdotal Verbal reports Actual harvesting Conversation/Mtgs Meetings Verbal rep/observe Verb. rep/observe Verb. rep/observe Verb. rep/observe Verb. rep/observe Verb. rep/observe	Agronomist, PM Comm. Members & Project Manager Comm. Members Comm. Members CM & PM CM & PM CM & coordinators CM & coordinators CM & coordinators CM & coordinators CM & coordinators CM & coordinators
Poultry Production -Identify coordinator -Provision of funds -Capacity building -Arrangements for chicken house -Purchase chicks, etc -On-going care, vitamins, vaccines -Finding market -Sale of chickens -Decision-making	-Willing person -Funds given/loaned -Agronomist trains -Provision of house -Presence of chicks -Growth of chicks -Market found -Chickens sold -Results of sales	Comm. Pres (CP) Husb. of PM CP CP Visual, photo, CP Visual, photo, CP CP CP & wife CP & wife	Mid-September Mid-September Mid-September End of September End of September Periodic Early December Early December Mid-December	Conversations Observation Conversations Conversation/obser. Verbal rep./receipt Verbal/photos/obs Verbal report Verb rep/no receipt Conversations	PM PM CP CP CP CP & PM CP CP PM & mission mems.
Irrigation Plan -Encourage potable water project -Coordinator -Find water source -Engineer plan -Installation	-Continuance of process Other Irrigation Activities on hold	-CP, Comm. Mems. & HCJB engineer	Monthly	Conversations/Mtgs	PM & mission mems.
Spiritual Growth Act. -Worship services -Bible study -Devotions	-Attendance -Attendance -Attendance	-Mission members -Mission members -PM/meetings	Every two weeks Every two weeks At Veg. Act. Mtgs.	Direct Observation Direct Observation Direct Observation	Mission members Mission members PM