

# Learning and Communicating about Livelihoods – A Process Guide

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- FAO, for considering the livelihoods and languages work important enough to support the compilation of this *Guide*.

## Overview of the *Guide*

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Purpose, Origin and Use of the <i>Guide</i>	The introductory section responds to questions about this <i>Guide</i> in terms of <i>why</i> , <i>how</i> , <i>who</i> and <i>when</i> . It also directs readers to stories that relate experiences of learning and communicating about livelihoods.
Learning and Communicating about Livelihoods	The process helps to build shared understandings through three phases (see Figure 1): Defining the Conversation Group, Sharing Meanings and Sharing Understandings.
Tools	These three tools can be used as a package and adapted to suit particular needs: Conversation Partners, Relationships, and Communication Issues.
Stories	These sample stories – and others that could be collected – highlight the importance of language and communication, and illustrate the need for us to come to shared understandings within Conversation Groups.
Examples	Drawn from experiences of some of the co-authors and others, the examples give life to the descriptions of the process and tools.
Glossaries	This section could contain guidelines for building glossaries with local language meanings of terms used in livelihoods analysis.
Explanations	In addition to the diagram of a Sustainable Livelihoods Framework (adapted from DFID) and a simplified interpretation of it, this section could contain explanations of concepts and terms from other sources.
Guides, Handbooks and Manuals	Various “handbooks on livelihoods analysis” could be included as appendices, including descriptions of methods and tools.
References	This section could contain references which may be easily available to users of the <i>Guide</i> , including Internet resources.
Cases of Using the <i>Guide</i>	This section could eventually contain descriptions of cases where the <i>Guide</i> has been used, with an emphasis on learning from experience and modifying the <i>Guide</i> accordingly.

The *Guide* can be produced as a binder sectioned according to the table of contents. With a binder, different versions (country-specific, context-relevant, local language, different resources) can appear in the same collection. The flexibility of a binder format means that files can be added, removed and revised as needed. There is a ‘master’ English version which can be used as a basis for regional discussion and local translation.

## Purpose, Origin and Use of the *Guide*

The introductory section responds to questions about this *Guide* in terms of *why*, *how*, *who* and *when*. It also directs readers to stories that relate experiences of learning and communicating about livelihoods.

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### Why have a *Guide for Learning and Communicating about Livelihoods*?

Our experience has taught us that ‘appropriate’ participatory livelihoods analysis<sup>1</sup> practice is about having ‘conversations’ with people in communities to learn and understand about their livelihoods. It has also been realized that we experience “communication gaps” – or misunderstandings – in our roles as people who often find ourselves working with a wide range of stakeholders.

Read:

Story 1 – *A Story about Land Reclaiming*

Story 2 – *A Social Forestry Story*

There are differences in the ways that people communicate – between the ways that community, government and NGO people talk; between people who live in rural and urban areas; among different languages or dialects; or different development ideologies. We need to become more aware of how these differences – across levels and contexts – are related to issues of how languages are used, how people have opportunities to participate, and how power statuses affect relationships.

Read:

Story 3 – *A Story of ‘Collaboration’*

Story 4 – *Full Moon, Census and Livelihoods Analysis*

The purpose of this *Guide* is to describe a process for building shared understandings of participatory livelihoods analysis – its concepts, approaches, processes and practices – and meanings of words commonly associated with these. In particular, this *Guide* will invite readers to consider how participatory and inclusive they are in working with people in communities, and how they exercise power. It can also guide our community colleagues to a clearer understanding of why we are taking a livelihoods approach to development.

Shared understandings provide a basis for establishing trusting relationships, which in turn, allow us to work together to plan and implement activities which will improve the lives of communities.

All of us need to become more responsive to the needs of the communities we work with. This – being responsive – requires us to find opportunities to reflect on the ways we think about and work with communities and other stakeholders.

How do we learn from and about others? How do we communicate with them? Do we understand community perceptions of why we are studying their lives?

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<sup>1</sup> In Thailand, colleagues use the term “community study” to refer to their approach to learning about people’s livelihoods.

## How is the *Guide* being developed?

The SPARK-STREAM Learning and Communications Process on Livelihoods and Languages began with the coming together of 21 colleagues who represent seven SPARK and STREAM countries and the 14 languages in which this *Guide* is intended to be used.<sup>2</sup>

In their first workshop in April 2003, these colleagues considered terms and translations used in livelihoods analysis work, reflected on their own livelihoods, and thought about livelihoods approaches as ways of thinking and working – not just ways of getting information and data. In the workshop, the co-authors also learned from the experiences of livelihoods practitioners in Cambodia, the Philippines and Vietnam, and gained an understanding of the scope and challenge of actually carrying out livelihoods analyses.

Following the first workshop, the co-authors reflected on its outputs and outcomes, and then got wider consultative feedback “at home”, in other words, comments on and recommendations about the process from local colleagues and practitioners. They then reviewed their progress and further developed their ideas for this process. This provided a way to make it practical and understandable by a full range of stakeholders, especially communities, their own colleagues, other NGOs and government organizations. It also gave the co-authors experience in the sharing of meanings and understandings with others.

Read:

Story 5 – *Story of Ras Behari*

Story 6 – *A Story of No Problems*

In the second workshop in June 2003, the co-authors learned from each others’ experiences of trying out different processes. They came to shared understandings of the purpose of the *Guide*, a “Process for Learning and Communicating about Livelihoods”, appropriate contents and resources. After the second workshop, several efforts were made toward the *Guide*’s further development:

- A diagram was drawn to illustrate the Process for Learning and Communicating about Livelihoods (Figure 1), and
- A special number of *STREAM Journal* 2(2) was published on the SPARK-STREAM Process for Learning and Communicating about Livelihoods.

The contents of this first version of the *Guide* are taken from the outputs of the two workshops and the between- and after-workshops periods.

## Who are the users of the *Guide* and when would they use it?

This *Guide* will be a useful reference for anyone working through a participatory livelihoods approach, especially practitioners who work directly with communities, and members of communities themselves. Users may work with NGOs, local government units or inter-governmental organizations. The *Guide* may also be useful at certain times for other groups which can have an impact on the lives of farmers and fishers: policy-makers, donors and international organizations.

We need to be aware of dominant personalities or “power play”, especially in groups with people from different backgrounds. For example, community members may not be comfortable talking in front of government or donor agency representatives. Facilitation of such a group is an important issue.

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<sup>2</sup> The fourteen languages are Bahasa Indonesia, Bangla, Cebuano, Chotanagpuri, English, Hindi, Ilonggo, Khmer, Nepali, Oriya, Tagalog, Thai, Vietnamese and Waray.



The SPARK and STREAM Initiatives work with a wide range of stakeholders. There will be occasions when different combinations of stakeholders – or potential “Conversation Groups” – may come together, each time involving speakers of different languages. The co-authors of the *Guide* themselves come from seven countries and communicate using 14 languages.

“Conversation Group” discussions can lead to building shared understandings, and also clarification of group members’ roles and responsibilities.

The *Guide* could be used any time and anywhere people are together to discuss participatory livelihoods approaches and analysis, and how they will be carried out – methods and tools – with communities and other stakeholders.

Building shared understandings may also lead to identifying communities’ “real needs”, being able to evaluate impact, and ensuring that stakeholders are “on the same page”.

## Learning and Communicating about Livelihoods

The process helps to build shared understandings through three phases (see Figure 1): Defining the Conversation Group, Sharing Meanings and Sharing Understandings.

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- Phase 1 – Defining the Conversation Group – uses tools called Conversation Partners, Relationships and Communication Issues
- Phase 2 – Sharing Meanings – happens through an agreed strategy, and can be complemented with stories, examples and glossaries, and
- Phase 3 – Sharing Understandings – can be aided with explanations; guides, handbooks and manuals, and references.

For each phase, starting questions, inputs from previous phases and objectives are suggested, as are tools and other resources from the “tool box”.

The learning and communicating process is general and can be adapted according to the needs of particular groups. It is not just for the purpose of “understanding words”. In our wider work contexts – whether doing “livelihoods analysis”, “monitoring and evaluation” or “project identification”, for example – there are opportunities for people to come together to clarify meanings and come to shared understandings. It is important to note that such processes should be continuous, and should become part of our “ways of working”, and not a ‘one-off’ exercise.

### Phase 1 – Defining the Conversation Group

This phase happens before users of the process meet with those with whom they wish to build shared understandings. Some examples of this phase could be when:

- Government and NGO workers try to work together for the first time
- Government and/or NGO workers work with local communities for the first time
- Groups from different countries work on a regional project for the first time, or even when
- Government and/or NGO workers have worked with local communities for a long time but would like to reassess their relationships with the people for whom they are intended to provide support.

The process starts with an analysis of who the Conversation Group will be, considering issues of relationship-building, power relations and languages to be used, a kind of awareness-raising for those who will be using the process. Then the purpose of the conversation can be defined, and consensus reached on the concepts and terms around which to build shared meanings and understandings, with reference to three tools.

### Conversation Group

Refer to *Tool 1 – Conversation Partners*, and *Example 1*

- With whom are we working or talking?
- Whom do they represent?

Refer to *Tool 2 – Relationships*, and *Examples 2 and 3*

- What are their relationships with us?

Refer to *Tool 3 – Communication Issues*, and *Examples 4 and 5*

- What might be the “power dynamics” within the Conversation Group?
- What languages will conversation partners be using?
- How will the conversation be facilitated?

## ***Purpose of the Conversation***

- ❑ What is our purpose in coming to shared understandings?
- ❑ Why should we need to do this?
- ❑ What are our experiences of having misunderstandings?
- ❑ How can we learn from the experiences of other people?
- ❑ How do we share our purposes with community members or other partners?
- ❑ How can we understand community perceptions of why we are studying their lives?

Reread and discuss the Purpose section of the *Guide*.

## **Phase 2 – Sharing Meanings**

This phase occurs when the Conversation Group comes together.

The term 'meaning' refers to things or ideas that are conveyed or signified by language. For example, the term 'livelihoods' may mean "resources, capacities and activities to make a living" to development workers, but for a fisher, it may mean simply "a source of income".

See Examples 6, 7 8 and 9.

Words can be thought of as having definitions, or internationally or nationally accepted specific meanings, like from a dictionary. They also have meanings which come from context, or the way we actually use words ourselves. Finally, the values and feelings that words have for us are called connotations, which can be positive or negative.<sup>3</sup>

To "share meanings" means simply sharing our understandings of words and concepts based on our own contexts and use of these words. As the term 'livelihoods' above shows, it is possible for words to have different meanings. These differences need to be uncovered and shared, if we want to ensure that people supposedly working on the same goal are "on the same page" and that we are talking about the same thing.

During the discussion, reference may be made to resources from the tool box.

## ***Bringing the Conversation Group Together***

The discussion may be full of 'fireworks', with everyone giving their own meanings. How can we ensure that we leave the discussion with shared understandings?

- ❑ We should not expect to come to shared understandings at first, nor agree on one definition – or meaning – after only one discussion. It will be an on-going process.
- ❑ It may also happen that we agree that there are many possible meanings, not just one. Thus, we need to be aware and take advantage of opportunities to continue discussing and sharing meanings.
- ❑ Go back to your purpose: the terms to be discussed and defined depend on this. Come up with a draft list of words that you think need to be discussed, which may change.

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<sup>3</sup> SPARK-STREAM 2003 First SPARK-STREAM Workshop on Livelihoods and Languages. Bangkok, Thailand.

## Discussing and Agreeing a Strategy

- Discuss and agree on an appropriate discussion strategy – be creative – to share meanings of your terms. For example, you may start by asking each other about situations where you felt you were misunderstood by someone.
- During the discussion, look for common language used in defining words or differences in the definitions. This may help you to focus on the words that really need to be discussed. Some words might be more difficult to define than others.

With community members, discussions might benefit from creative ways of discussing and defining words. For example, start by asking about situations where people felt they were misunderstood by someone from outside the community. Sharing of experiences can be a take-off point for identifying terms around which to build shared understandings, depending on the purpose of the conversation.

With representatives of organizations – like the SPARK Country Advisory Group – prepare the Conversation Group before the discussion. You may ask them to think about (and maybe even define) some words, or even suggest some in a meeting agenda, if it's appropriate to send one in advance.

## Phase 3 – Sharing Understandings

This phase occurs when the Conversation Group starts reaching shared understandings.

To "share understandings" is one step beyond "sharing meanings." Sharing understanding denotes reaching a level of agreement on the meaning of a word or concept. For example, different groups working together at some point may say, "the term 'livelihoods' to us now means resources, capacities and activities to make a living, which includes sources of income."

See Examples 10 and 11.

It is not always possible to achieve agreement on the meanings of words or concepts.

During the discussion, reference may be made to explanations; guides, handbooks and manuals, and references from your tool box.

See Explanations 1 and 2 on the Sustainable Livelihoods Framework

## Shared Understandings

Possible outcomes of the discussion include:

- The group may or may not come to shared understandings. If it does not, the minimum outcome may be that we are aware of where each person stands.
- We may not agree completely, but we can reach a level of understanding based on the experiences and contexts of others.

In the DFID Sustainable Livelihoods framework, does *outcome* mean the results of livelihoods strategies at present? Or what the community hopes to achieve in the future?

## Next Steps

Whatever the outcome, come to an agreement on what to do next. This may lead to having another discussion to resolve any differences.

When doing project identification, if we cannot agree on the meaning of *community*, how can we proceed?

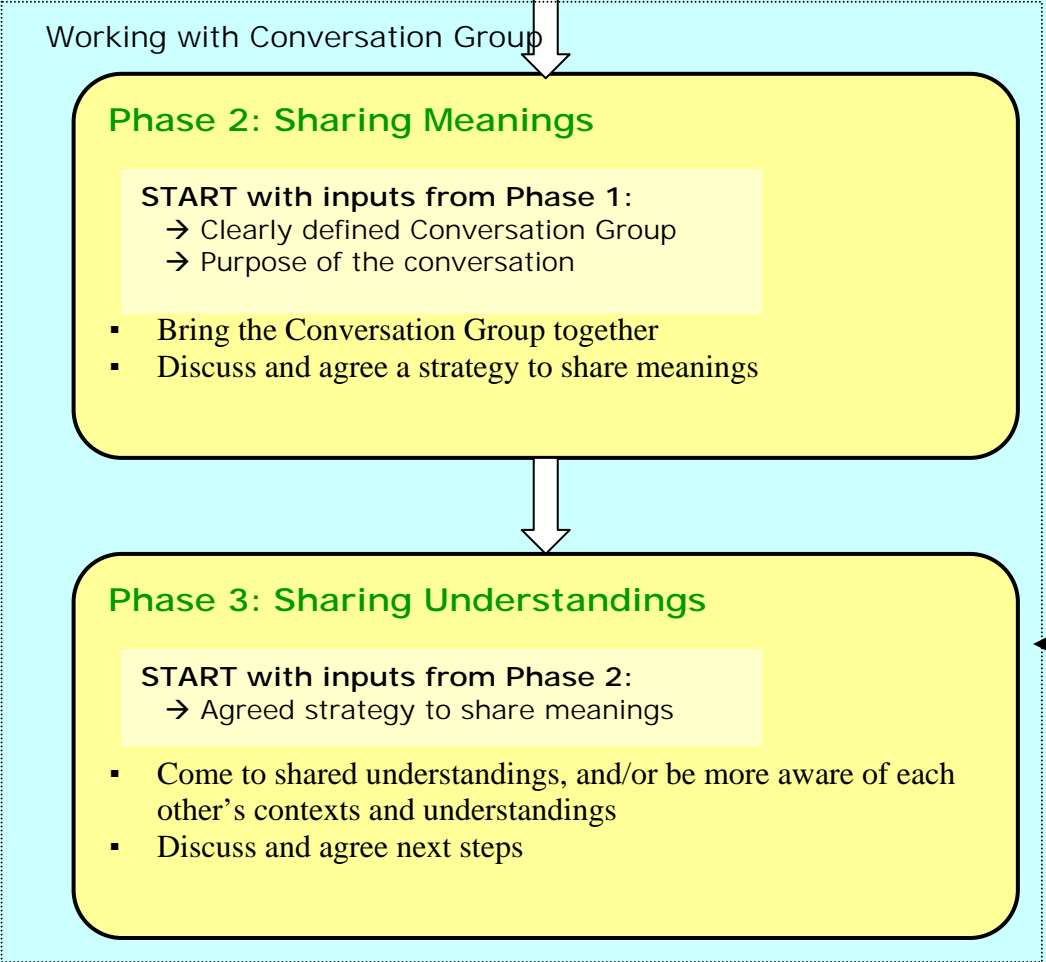
Figure 1 Learning and Communicating about Livelihoods

### Phase 1: Defining the Conversation Group

**START with the questions:**  
→ Who will the Conversation Group be?  
→ What is the purpose of the conversation?

- Define the Conversation Group and the purpose of the conversation

- Tool 1  
*Conversation Partners*
- Tool 2  
*Relationships*
- Tool 3  
*Communication Issues*



### Phase 2: Sharing Meanings

**START with inputs from Phase 1:**  
→ Clearly defined Conversation Group  
→ Purpose of the conversation

- Bring the Conversation Group together
- Discuss and agree a strategy to share meanings

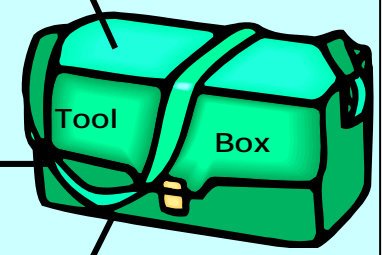
- Stories
- Examples
- Glossaries

### Phase 3: Sharing Understandings

**START with inputs from Phase 2:**  
→ Agreed strategy to share meanings

- Come to shared understandings, and/or be more aware of each other's contexts and understandings
- Discuss and agree next steps

- Explanations
- Guides, Handbooks and Manuals
- References



## Tools

These three tools can be used as a package and adapted to suit particular needs: Conversation Partners, Relationships, and Communication Issues.

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### **Tool 1 – Conversation Partners**

#### ***Purpose***

To understand about the groups to which people belong and represent

#### ***Output***

A list in the form of a matrix that serves as an inventory of all the groups involved in a project or in a common undertaking, the people we converse with in our work to understand livelihoods of local communities. The list can be updated as the project or undertaking is being implemented and more groups become involved.

#### ***Participants***

Persons involved in the implementation of a project or in carrying out a common livelihoods-related undertaking

#### ***Resources Needed***

Pens and flip-charts

#### ***Procedure***

1. Start by drawing a matrix on a flip-chart with four columns with the headings 'international', 'national', 'local' and 'livelihoods beneficiaries'. You can make your own headings or add more columns if you want.
2. Ask participants the question, "In our work to understand and improve the livelihoods of poor people, with whom are we working and talking?" See Example 1
3. Proceed to Tool 2. This matrix can be revisited at some point in the future once more groups become involved in the work.

## **Tool 2 – Relationships**

### ***Purpose***

To define working relationships between ourselves and people we work and talk with

### ***Output***

A shared understanding of working relationships (in terms of roles, functions and responsibilities, mandated or voluntary) of the groups we work and talk with, as identified in Tool 1, in relation to understanding and improving livelihoods of communities

### ***Participants***

Same as in Tool 1

### ***Resources Needed***

Pens and flip-charts

### ***Procedure***

1. Start by drawing four concentric circles on a flip-chart.
2. Place the 'livelihoods beneficiaries' in the middle circle. Emphasize that the ultimate goal of our efforts is to understand about and contribute to the improvement of their livelihoods. This group may also be called 'end-users'.
3. Place the groups who work directly with the livelihoods beneficiaries (in some cases the group is duty-bound to directly work with them even if they are not yet doing it) in the second circle. These groups may be called "service providers".
4. Discuss the roles, functions and responsibilities of these groups in relation to understanding and improving the livelihoods of 'end-users'.

See Examples 2 and 3

### Tool 3 – Communication Issues

This tool allows users to explore issues of languages, power and relationships in work contexts. Across the top and down the side of the matrix can be listed those groups represented by the members of the Conversation Group. An example is shown below.

In the matrix cells can be noted whether Conversation Group members need to consider issues of:

- Language(s)
- Power relations
- Relationship-building

The matrix can show languages involved, whether there may be power and status issues to think about, and how people have opportunities to build relationships.

	<b>NGO</b>	<b>Government</b>	<b>Academia</b>	<b>International Organization</b>	
<b>NGO</b>					
<b>Government</b>					
<b>Academia</b>					
<b>International Organization</b>					

*Figure 2 Communications Issues Matrix*



**Purpose**

To understand issues related to sharing meanings and understandings about livelihoods

**Output**

List of issues constraining sharing of meanings and understandings about livelihoods and how to address these

**Participants**

Same as Tools 1 and 2

**Resources Needed**

Pens and flip-charts

**Procedure**

1. Start by drawing a matrix similar to the one usually used in pair-wise ranking, with five columns and five rows, as shown in Example 6.
2. Consider issues of:
  - languages – what languages are being used in the conversations?
  - power relations – whose perspectives may dominate the discussions?, and
  - relationship-building – what opportunities might there be for building relationships?
3. List down any issues that need to be addressed in the relevant cell.
4. Discuss possible ways of addressing the issues.

See Examples 4 and 5

## Stories

These sample stories – and others that could be collected – highlight the importance of language and communication, and illustrate the need for us to come to shared understandings within Conversation Groups.

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### Story 1

#### *A Story about Land Reclaiming*

There are two groups of NGOs in Indonesia who have different strategies or ideologies for helping local communities and *adat* people to have access to forest land which belongs to the state.

The first is a group of NGOs who advocate land reclaiming as a strategy. This group facilitates the local community and *adat* people to take land from the state. They do not want to talk and discuss with the government, because they think the land belongs to the local community or *adat* people. The land was taken away from the local community and *adat* people, and allocated to private and state-owned companies for plantation or logging concessions.

The second group are NGOs who do not talk about ownership rights, but rather management rights. They facilitate local communities to have access to manage the forest by developing collaborations among stakeholders. They develop agreements which consist of rights, responsibilities, revenues and relationships among stakeholders.

It is difficult for both groups of NGOs to meet together and discuss what is the best way for the local community and *adat* people. Perhaps both groups have the same goal, but if they do not want to meet, they will stay in the same place. So, it is important to discuss the meaning of *reclaiming* as a starting point to discuss goals, similarities and differences among themselves.

*Arif Aliadi, Indonesia*

## Story 2

### *A Social Forestry Story*

Social Forestry (SF) is an umbrella program of the Department of Forestry since Mr Prakosa has been in charge in the Ministry of Forestry, some two years ago. Nobody in the Department knew exactly what "social forestry" was, until a working group on SF was established in November 2002. The task of the working group was to develop a concept of SF and disseminate it internally and externally.

The concept of SF relates to involving local communities in forest management, but it does not talk about ownership rights. It can be applied in production, plantation or protection forests, or even in conservation forest areas. The working group planned to develop SF pilot projects in 37 areas in Indonesia. But until now, we do not know where the 37 areas are. They still keep the information.

The responses of NGOs and *adat* people to this concept are various, but all of them ask about the transparency of consultation process in terms of deciding the 37 pilot projects and their implementation. Some NGOs and *adat* people avoid this concept because it does not recognize ownership rights.

The SF concept and planning also raises confusion among Department of Forestry officers, because it avoids a previous concept called *Hutan Kemasyarakatan* (Community Forestry) which was developed and implemented in 1997 and stopped when the SF concept was introduced. This means there is no other concept except Social Forestry.

The SF concept was introduced and promoted by Mr Prakosa because he studied about it when he took his master degree, and now he has a power to implement the concept.

*Arif Aliadi (LATIN, SPARK Hub Organization, Bogor, Indonesia)*

### Story 3

#### *A Story of 'Collaboration'*

In May 2000, two years after Soeharto resigned, I went to Padas Village in East Java with John Freeman (IIRR) to conduct a site selection process for a project on community-based forest planning. It is a collaboration project between LATIN and IIRR which has been supported by IDRC Canada. We saw that many trees had been cut down along the way.

Before we arrived in the village, we talked about our expectations. We wondered whether the community would be happy to meet us; otherwise it would be difficult to get the information we needed. We needed to know whether there was any collaboration among stakeholders to rehabilitate the forest in this village. It is better if there is agreement between the local community and other stakeholders to rehabilitate the forest area.

After a fifteen-minute walk, we arrived in the village, met some people, and had a conversation with them. We introduced ourselves and explained the purpose of our visit. The people responded, "WHAT? COLLABORATION? No!! No!! We do not have collaboration with any other people." The response of the local community surprised us, because they looked afraid or worried to answer our question about collaboration. We did not know yet why that was. After that, we had difficulties talking with people in the village.

Finally, we found a local community who wanted to talk to us. Again, we started by introducing ourselves and explained our purpose, and talked about their families and their children. We didn't talk about collaboration.

After we felt they were happy with us, we about asked the history of their village, including the situation after Soeharto resigned. Before 1998 or before Soeharto resigned, the forest was managed by Perhutani, and farmers could not get access to the forest. The village people said, "We did not get benefit from the forest, even though it was in our village area. We just imagine that the trees are covered by money, but we could not touch it." After Soeharto resigned, encroachment and illegal logging happened here, started by outsiders from other villages far from here. Many people came from other villages just to cut the trees here.

In the beginning, the villagers said, "We just watched because we were still afraid of the forest ranger of Perhutani. After several times, we did not see any punishment given by the forest ranger to the illegal loggers. We saw there is no law anymore. The forest could not be controlled by the forest ranger anymore. So, after that, we also joined to cut the trees, even though we knew it is illegal. This is the only way to reach our dream to have cash money quickly. After we joined, we understood why there is not a law anymore. It was because we have to "COLLABORATE" with the forest ranger to cut the trees. They buy the logs from us which they can sell for higher prices than what we can get. Now, the situation is like you see along the way. There are no people responsible for rehabilitating the forest, even Perhutani."

At that time, John and I understood why the farmers in the first village worried when we asked about "collaboration".

*Arif Aliadi (LATIN, SPARK Hub Organisation, Bogor, Indonesia)*

#### **Story 4**

##### *Full Moon, Census and Livelihoods Analysis*

We did a livelihoods analysis in Halimun Village in Indonesia and learned about a framework for understanding real life. In this case, the village carried out their own annual census in a full moon period, during which everyone did an assessment of their livelihoods for the year. So there would be no point in going to that village with another way of analyzing livelihoods. If you build relationships with people in the village, then it should be possible to share in their methods, such as the “full moon event”. If we could participate in that event, that would be people analyzing their own livelihoods and us taking part, not the other way around.

*Latipah “Smith” Hendarti, Indonesia*

#### **Story 5**

##### *Story of Ras Behari*

Ras Behari lives in a remote village of Ranchi, India. One day he went to the bank to take a loan for aquaculture. The bank employees told him that he needed to have something for the mortgage. He did not understand the meaning of the term *mortgage* and also the banking loan procedures, although he was having a piece of land for mortgage.

When he asked the bank employees to explain to him about the term, then they told him a word in Hindi which was more difficult to understand. Then Ras Behari asked some other people to help him to understand the term, but they were unable to help him because they did not understand the word either.

Finally, Ras Behari found it was difficult to fill in the bank’s loan form. So he dropped the idea to take a loan from the bank and instead he took one from the local moneylender at a higher interest rate.

*Rubu Mukherjee, India*

#### **Story 6**

##### *A Story of No Problems*

There was a parish worker who volunteered to do pastoral work in a slum area under the jurisdiction of the parish. The first time she went there, she came upon a group huddled together in a *sari-sari* store. She saw this as an opportunity to establish some sort of rapport with people she would be working with.

In an attempt to make conversation, she proceeded by asking how’s life and what are their problems? (This is a common conversation starter used by Ilonggos and usually delivered in jest.) Expectedly, the group’s response was that they are doing fine and they have no problem.

The worker returned to the parish and told the priest of her encounter. The parish priest was prompted to conduct an orientation on community engagement for all volunteers.

*Bebet Gonzales, Philippines (from an anecdote told by a parish priest)*

## Examples

Drawn from experiences of some of the co-authors and others, the examples give life to the descriptions of the process and tools.

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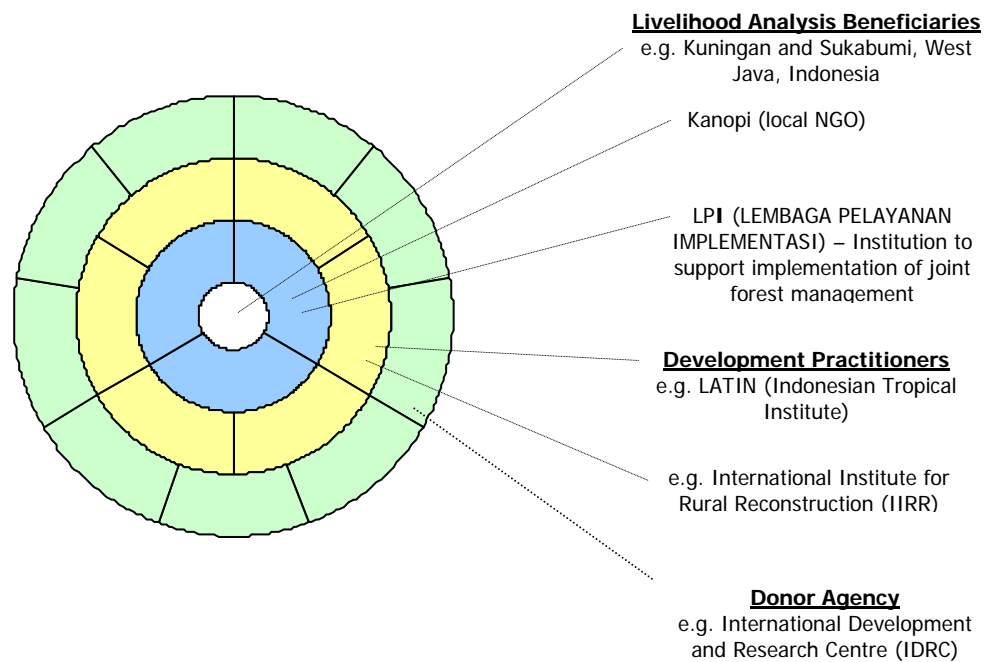
### Example 1 Tool 1 – Conversation Partners<sup>4</sup>

International	National	Local	Livelihoods beneficiaries
VSO GTZ UNICEF/CPCY Plan International	Department of Agriculture  Philippine Coconut Authority  Department of Agrarian Reform	Municipal Planning and Development Office  Local Government Support Services Unit  Local office of PLAN International	Coconut farmers in the municipality of Hernani

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<sup>4</sup> Adapted from Santos, R and de Jesus, M 2004 Proceedings of the SPARK "Rural Livelihoods" Workshop. 15-17 October 2003, Bali, Indonesia.

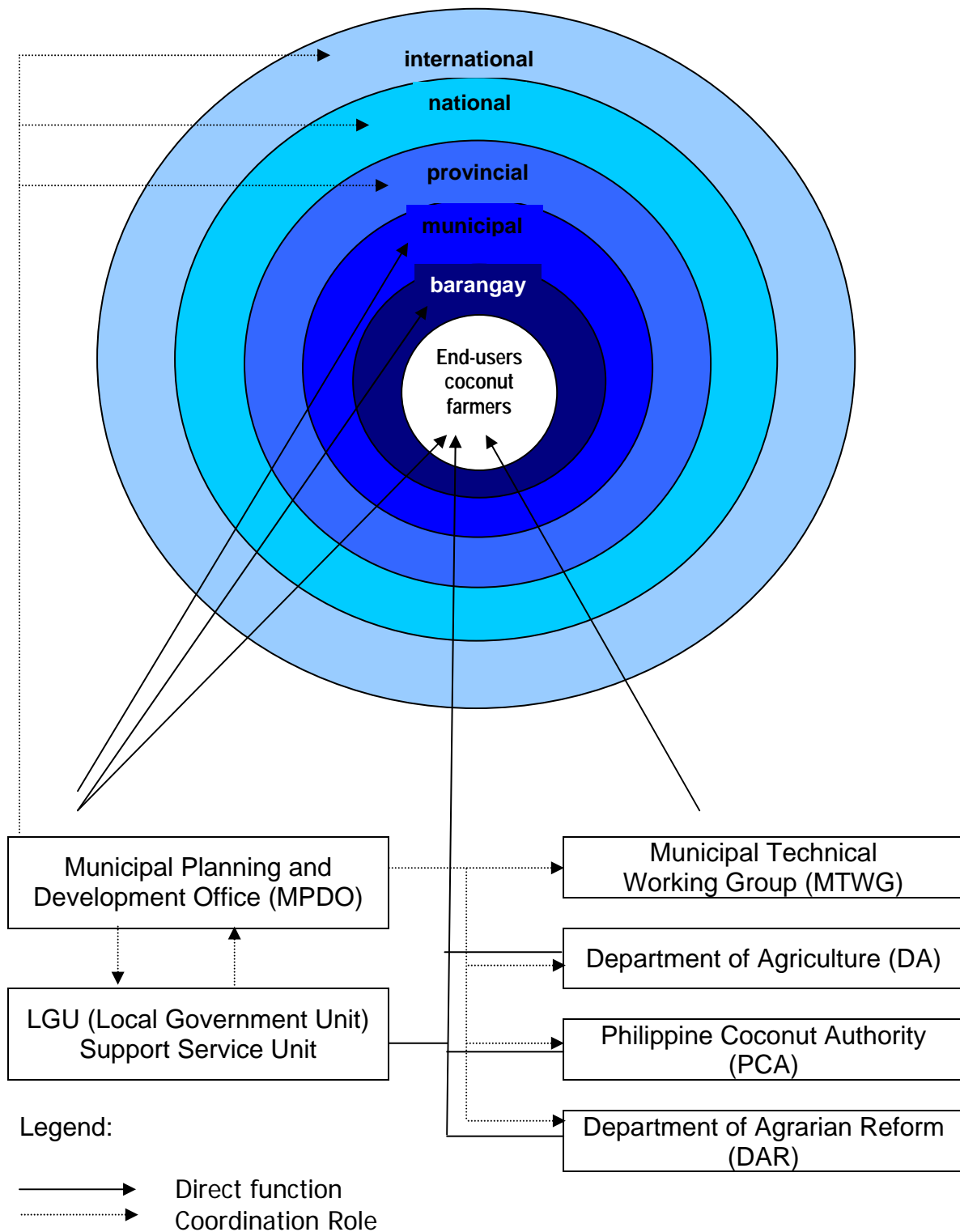
## Example 2 Tool 2 – Relationships (West Java)



We can organise potential user groups of the *Guide* for a given location, for example, the diagram above describes partnerships involved with support to communities in West Java, Indonesia.

When different Conversation Groups come together we need to consider issues of power-relations, relationship building, coming to a common understanding about meaning and translation between languages. Considering further the stakeholder and Conversation Group interactions within the West Java example, we can begin to understand the issues and requirements related to sharing meanings about livelihoods.

**Example 3 Tool 2 – Relationships (Philippines)<sup>5</sup>**



<sup>5</sup> Adapted from Santos, R and de Jesus, M 2004 Proceedings of the SPARK "Rural Livelihoods" Workshop. 15-17 October 2003, Bali, Indonesia.



### **Roles, Functions and Responsibilities**

<b>Group</b>	<b>Role, functions and responsibilities in relation to improving livelihoods</b>
Municipal Planning and Development Coordinating Office	<p>The MPDC is responsible for the integration of the sectoral plans and programs of the municipalities, which can be local, provincial, or national. In particular, the 20% Community Development Fund, although executed by the Local Chief Executive (Mayor), is prepared and monitored by the MPDC. In theory at least! The municipal council can and does realign the funds for the projects. Its other functions are:</p> <ul style="list-style-type: none"> <li>a) encourage participation of the community in the planning processes</li> <li>b) formulate the Comprehensive Land Use Plan (CLUP)</li> <li>c) prepare municipal zoning ordinances (land and sea)</li> <li>d) suggest fund sources to the Local Chief Executive</li> <li>e) prepare project proposals</li> </ul>
LGU Support Service Unit	<p>As part of the LGU's commitment to promote and develop sustainable livelihoods in the municipality, this office has been created. The team consists of one VSO volunteer specialist in Sustainable Economic Development and a Technical Assistant graduate in business management and commerce and recently trained as a CEFE trainer through the GTZ-PAPSI project. In terms of organizational structure, the unit is directly under the office of the MPDC.</p>
VSO	<p>Funds the placement of a volunteer enterprise development specialist within the local government</p>
GTZ	
Plan International	
UNICEF/CPCY	
Municipal Technical Working Group (MTWG)	<ul style="list-style-type: none"> <li>a) serves as a venue for addressing specific sectoral concerns</li> <li>b) identifies proposed programmes/projects</li> <li>c) suggests funding allocations</li> </ul>
Department of Agriculture	<ul style="list-style-type: none"> <li>a) extension of services</li> <li>b) provision of farm inputs</li> </ul>
Philippine Coconut Authority	<ul style="list-style-type: none"> <li>a) institution-building</li> <li>b) extension services</li> </ul>
Department of Agrarian Reform	

### Example 4 Tool 3 – Communication Issues (Indonesia)

	<b>Livelihood Analysis Beneficiaries</b>	<b>Local NGOs</b>	<b>Development Practitioners</b>	<b>Donor Agency</b>
<b>Livelihood Analysis Beneficiaries</b>	Sundanese Bahasa Indonesia			
<b>Local NGOs</b>	<b>Relationship building</b> Sundanese Bahasa Indonesia	<b>Relationship building</b> Bahasa Indonesia		
<b>Development Practitioners</b>	<b>Relationship building</b> Bahasa Indonesia English Sundanese	<b>Power relation mediation</b> → <b>Relationship building</b> Bahasa Indonesia English	<b>Relationship building</b> Bahasa Indonesia English	
<b>Donor Agency</b>	<b>Power relation mediation</b> <b>Little expectation of Relationship building</b> English Sundanese Bahasa Indonesia	<b>Power relation mediation</b> → <b>Relationship building</b> Bahasa Indonesia English	<b>Power relation mediation</b> → <b>Relationship building</b> Bahasa Indonesia English	<b>Relationship building</b> English

This tool allows users to explore issues of languages, relationships and power in livelihoods analysis. The matrix shows languages to be considered, how people have opportunities to build relationships, and whether there may be power and status issues to be mediated. In the boxes, there are references to “power relation mediation” and “relationship building”.

### Example 5 Tool 3 – Communication Issues (Eastern Samar)<sup>6</sup>

In a workshop to improve the capacity of government workers to conduct livelihoods analysis in Eastern Samar, Philippines, the NGOs, volunteers and government people working in one municipality were asked these questions:

- Whose 'livelihoods' do you want to understand?
- Why do you want to understand their livelihoods?
- What is your relationship with them? What services are you duty-bound to provide?
- What do you know of these people's livelihoods in terms of livelihoods strategies, resources and capacities?
- What affects their livelihoods?
- How do you get this information (question no 4)? What tools did you use?

Their responses were:

Whose livelihoods do you want to understand?	Natural resource dependents; Poorer groups in the community, mainly marginal fishers, wood gatherers
Why do you want to understand their livelihoods?	To know why are they poor and help them improve their quality of life Considered as a threat to the natural resource base and inform them that they need to reduce extraction To know why they destroy natural resources To help implement needs-based and suitable interventions To empower them
What is your relationship with them?	Friends Partners in development End-users Primary stakeholders Relatives Official or functional client (part of social responsibility)
What services are you duty-bound to provide these people?	Education and empowerment Technical and material Facilitation and management Financial assistance
What do you know of these people's livelihoods? - livelihoods strategies, resources and capacities	Natural resource extractive, depletive, dependent Low drive towards alternative livelihoods Limited information to understand their livelihood
What affects their livelihoods?	Calamities Lack of finances
What are your sources of information?	PRA, workshop, observation, perception

<sup>6</sup> Taken from SPARK 2004 Second Eastern Samar Cluster Meeting, Workshop on Livelihoods Analysis. Marabut, Eastern Samar.

The workshop participants surprised to realize that they did not really know a lot about the livelihoods of poor people in their community. Looking at the communications matrix, they realized that they needed to explore issues in the cell intersecting farmers and fishers and local government (see below) and NGOs to determine what is constraining better understandings of livelihoods.

	Farmers and fishers	Local government and NGOs	National government and NGOs	International agencies
Farmers and fishers				
Local government and NGOs	Language: Waray? Power: who defines purposes? Relationship: LGU and NGO duty-bound to provide services			
National government and NGOs				
International agencies				

## Example 6 Understanding the Concept of 'Livelihoods'<sup>7</sup>

The participants were divided into three groups: two men's groups and 1 women's group. For the workshop discussion, the participants were asked to answer these questions:

- 1) What word(s) is used for the English term 'livelihoods'?
- 2) What does this mean literally?
- 3) What are people's understanding of it?

The workshop group results can be read below.

<p>Group 1 Men</p> <p>Pakabuhi – buhi (life)          Kinabuhi – source of living          (Pag) alayan – to do something for someone else          Trabaho – work, job          Levensonderhoud – life maintenance</p> <p>If you ask people what is their livelihood? (Ano ang imong pakabuhi?)</p> <p>They would answer, fishing, farming or government employment.</p>	<p>Group 2 Men</p> <p>Pakabuhi – worthy endeavor          Trabaho – work, job          Buhay-buhay – literally translated as life-life, sources of cash or income          Dugang nga kita – additional income</p> <p>People's understanding of the term livelihoods:</p> <p>loans/grants for additional income          subsistence level (basic needs satisfied: food, shelter, clothing, sex, education)          source of living</p>
<p>Group 3 Women</p> <p>Pakabuhi – sources of income from our own activities          Balu-ay – barter/exchange          Trabaho – work          Gamit – tools          Individual contributions          Independence          Empowerment</p> <p>Kinabuhi – life          Aram – knowledge          Hibaro – know-how          Pamilya          Kalilibungan – backyard, surroundings          Palibot – environments          Kalikasan</p> <p>(Drawing of a woman vendor)</p>	

### *Discussion Points*

Does a housewife or an out-of-school youth have a livelihood? Some people answered 'no' because a housewife and an out-of-school youth, in most cases, does not earn their own money from what they do. Some answered 'yes', they have a livelihood, because a

<sup>7</sup> Taken from SPARK 2004 Second Eastern Samar Cluster Meeting. Workshop on Livelihoods Analysis, Marabut, Eastern Samar.

livelihood is not only about receiving income from what you do. For example, a housewife may need to pay a house-helper to do household chores if she is not doing it herself. The same situation goes for an unemployed man or an out-of-school youth. Having no income does not mean that one has no livelihood. Indigenous people, for example, do not necessarily have income, but they have livelihoods.

One participant shared that the role of a breadwinner (usually ascribed to men) takes place outside the household, where things have become monetized, but the role of doing household chores (usually ascribed to a housewife and mother) takes place in the household, where monetized exchange is of less importance. As a result, the things that men produce and purchase in the market have been considered by some as 'economic', while the things that women produce and consume within the household are not.

### **Example 7 'Livelihoods' in Bahasa Indonesia**

Indonesian colleagues reported that in Bahasa Indonesia, the word "livelihood" can be translated in three different ways:

- *Mata pencaharian* means job and is more economic-oriented
- *Kehidupan* means a way of life and is more holistic
- *Pri kehidupan* means human relationship

### **Example 8 Sustainable Livelihoods Framework**

At the end of the First Livelihoods and Languages Workshop, we decided to explore the meanings of nine words: livelihoods, participation, stakeholder, assets, outcomes, strategies, vulnerability, community and influences. These are commonly used terms in the context of participatory livelihoods analysis, and were selected from the DFID Sustainable Livelihoods Framework (see the diagram).

Initial exploration showed that these words frequently have multiple meanings and are understood differently by the range of individuals with whom we work. Hence, they are difficult to translate. The Sustainable Livelihoods Framework includes other words which also need discussion and clarification.

*Mariel de Jesus, Philippines*

### **Example 9 People Know About Livelihoods**

Between the two livelihoods and languages workshops, I visited an office located 40 km from the capital of Nepal. It is a District Agriculture Development Office. I went there to share knowledge about livelihoods and languages that I gained in the first workshop, and to develop a common understanding on it.

First I met the chief of the office. I greeted him and said to him that I came there to get some help from him. He asked me what help I wanted. I answered if they had some free time to participate in the discussion which I wanted to have. They asked what the subject was. I replied, about people's livelihoods. All the officers were gathering in that room and said, initiate it.

I asked about how DFID and other agencies describe the word *livelihood* and how we perceived it – does it give some meaning to us? One of them replied, it means just income generation and is related to poor people. Another one said, I have no more idea about it.

I discussed the broad meaning of livelihoods, livelihoods-related terms, our own livelihoods and rural livelihoods. At the beginning, they were not showing interest but later they showed keen interest to discuss about livelihoods and its application in development. In the discussion process, I put a question: can we use livelihoods analysis in agriculture development? They replied, for that we must have broader knowledge about it, then we can say whether we can use it in agriculture development or not.

On that day, I did not have any concept notes or livelihood language guide to support our discussion, though we talked about 3-4 hours about livelihoods and languages. At the end, we reached a conclusion that to develop shared understandings about livelihoods, we need a guide that helps in deep-level discussion. They requested me to develop a few-page concept note on livelihoods and languages and give to them for comment.

From this, I learned that discussions can help to create awareness.

*Nilkanth Pokharel, Nepal*

## Example 10 Building Shared Understandings of Monitoring and Evaluation Terms<sup>8</sup>

### **Purpose**

For people who may use the same language or several languages (within a country or inter-country) and who want to have shared understandings of basic monitoring and evaluation terms and understand the logic of development interventions

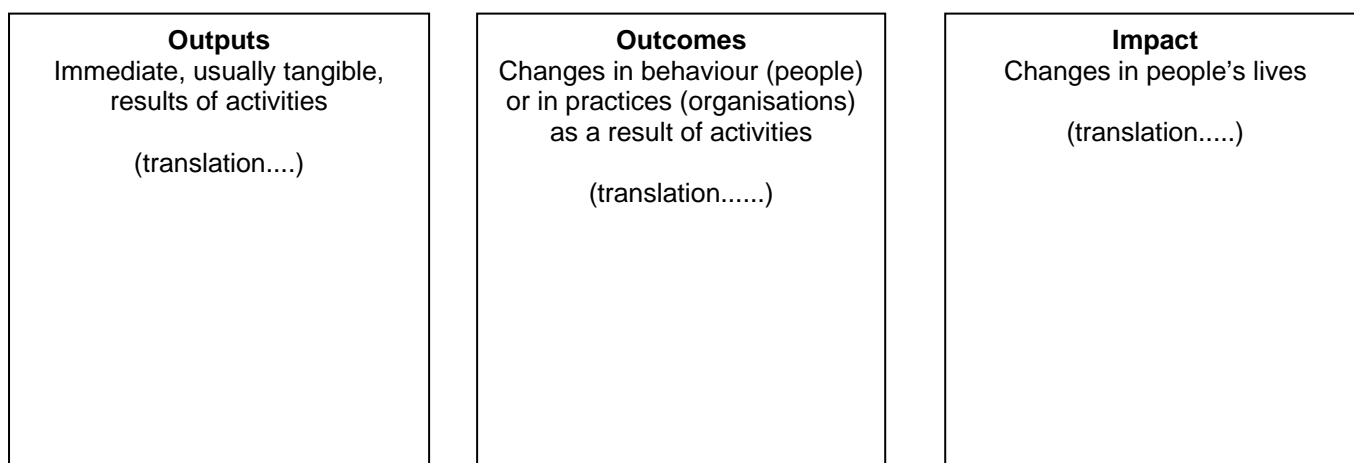
This tool may be useful during program development discussions, when formulating or reviewing objectives and there are new persons joining a project, during evaluation sessions where not all participants are "on the same page" with regards to basic monitoring and evaluation terminology

### **Resources Needed**

Three flip-chart sheets, cards and pens

### **Procedure**

1. On a wall, post three flip-chart sheets with definitions of outputs, outcomes and impact (in English and translated into the local language). Usually, the terms outputs, outcomes and impact translate to only one word in many other languages. So it is good to have the definition translated or an example to explain the definition translated as well. Pictures may help explain the meanings of these words.

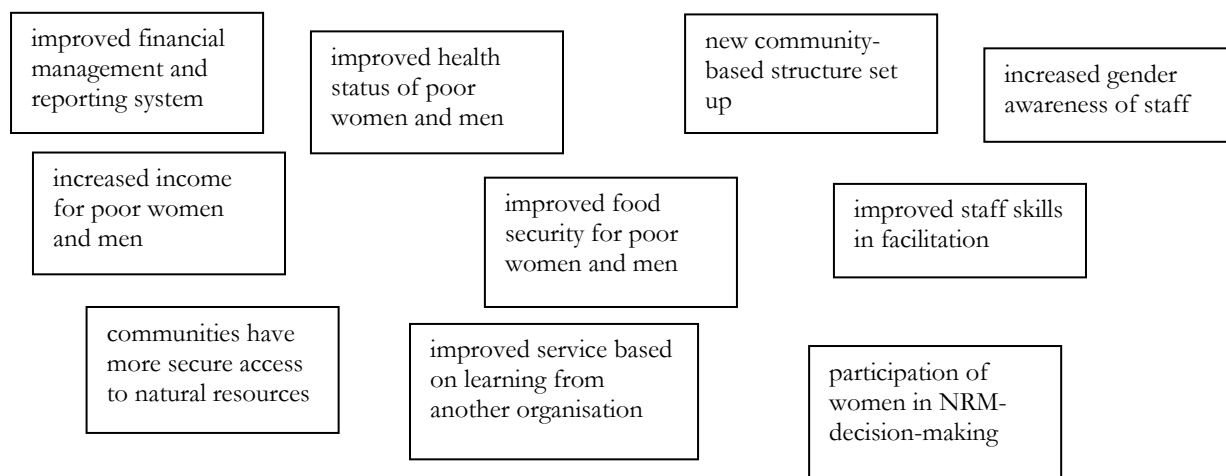


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<sup>8</sup> Based on the workshop on monitoring and evaluation in Cambodia for partners of the VSO Cambodia Natural Resources Management Programme that was attended by Ronet Santos, SPARK Regional Project Coordinator



2. Ask participants to categorize the phrases below (translated in your own language, or you can make similar examples based on your own context) by posting them to what they think is the appropriate flip-chart.

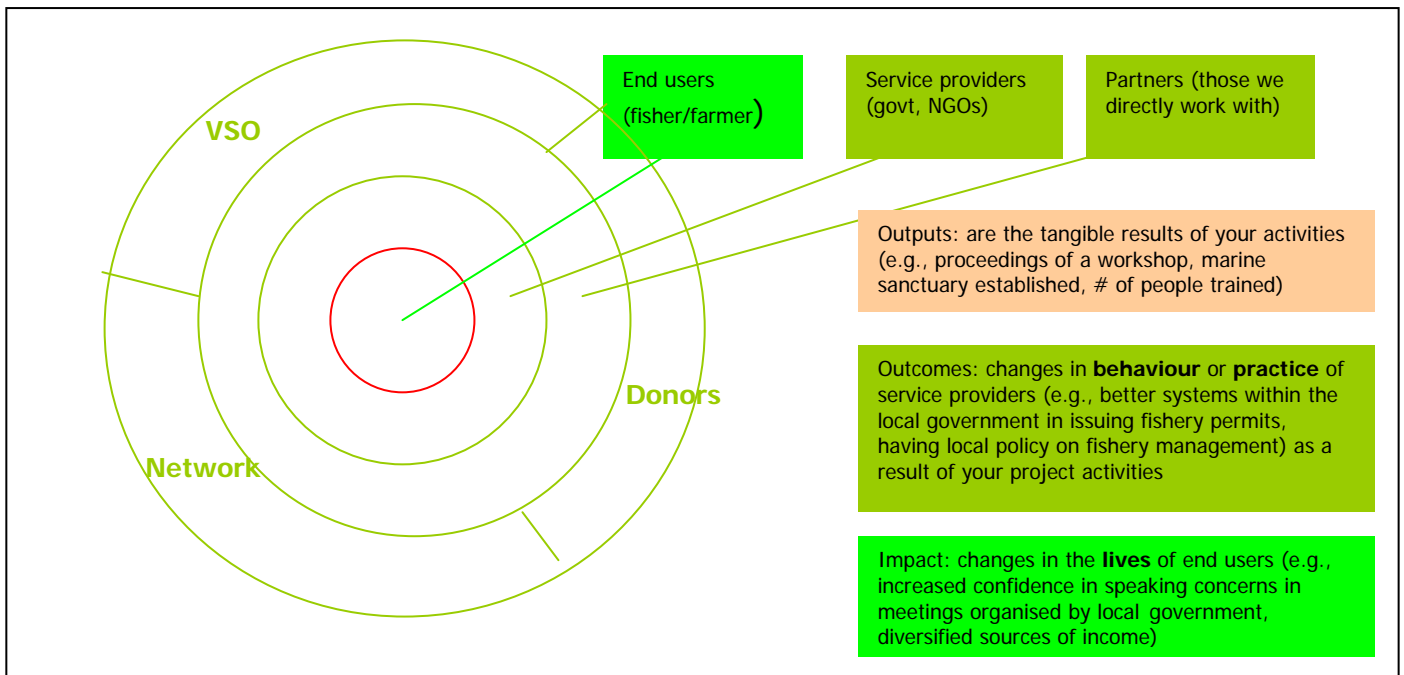


3. Discuss the results. An ideal result would look like the one below. In most cases, it is difficult to categorize the phrases in neat boxes, as the one below. Some important discussion points with the participants could be:

- The relationship between inputs, activities, outputs, outcomes and impact can be seen as a kind of “ripple effect”: inputs are needed to carry out activities, activities lead to outputs, outputs produce outcomes and eventually outcomes result in impact. In some cases, the causation chain can be long, which means some parts of the chain may not exactly fit the categories. Some welcome having longer causation chains, because for them it means the process of achieving an impact becomes clearer.
- Outcomes refer to a changed behavior or practice that has been demonstrated rather than just the existence of a change in attitude. For example, "increased gender awareness" is an output (it is a change in attitude) which could lead to the outcome "participation of women in NRM decision-making" (which already demonstrate a change in behavior and practice).
- If there are still differences in the way these terms are understood, note down the differences for future reference.

Outputs	Outcomes	Impact
<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;">new community-based structure set</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;">increased gender awareness of staff</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;">improved staff skills in facilitation</div> <div style="border: 1px solid black; padding: 5px;">improved financial management and reporting system</div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;">participation of women in NRM-decision making</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;">communities have more secure access to natural resources</div> <div style="border: 1px solid black; padding: 5px;">improved service based on learning from another organisation</div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;">improved food security for poor women and men</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;">increased income for poor women and men</div> <div style="border: 1px solid black; padding: 5px;">improved health status of poor women and men</div>

### Definitions of Outputs, Outcomes and Impact



### **Example 11 Glossaries**

In a directory on international NGOs prepared by UNDP Vietnam, there is an appended glossary of development terms. In this glossary, the word *watershed* was translated into Vietnamese as *rung dau nguon* – literally meaning “upper basin forest”. Consultation with STREAM and various partners in the fisheries sector, led to another word in Vietnamese – *thuy vuc* or *water body* in English. UNDP is the biggest development agency in Vietnam, but if other development practitioners in the fisheries sector have the same understandings as they do, this could lead to miscommunication.

*Nguyen Song Ha, Vietnam*

## **Glossaries**

This section could contain guidelines for building glossaries with local language meanings of terms used in livelihoods analysis.

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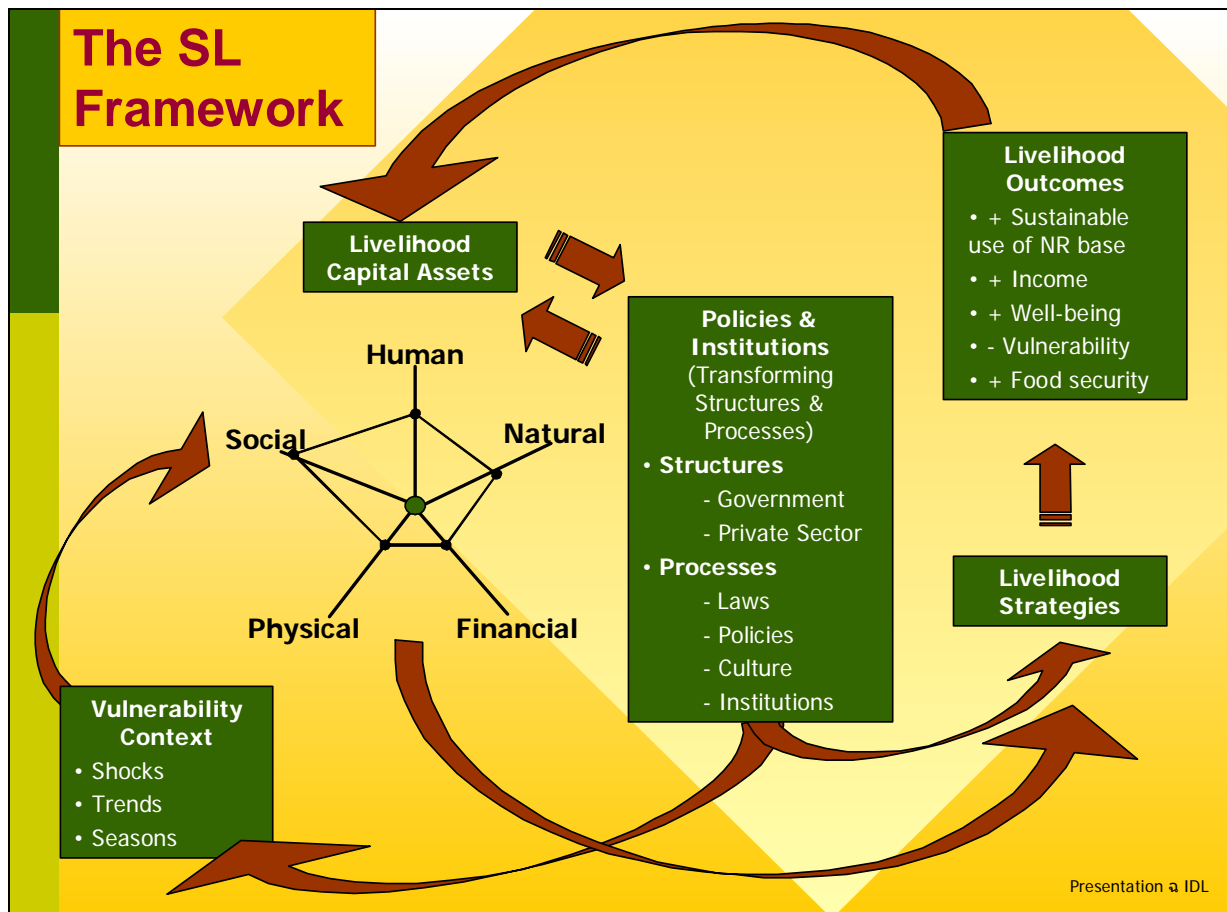
Such guidelines may include:

- Common meanings should be used.
- Words should be elaborated on and have simple explanations, with illustrations and examples of use where appropriate.
- Glossaries will need to be updated.
- Bilingual glossaries can help development practitioners who work with foreigners.
- Connotations and root words should be explained
- Glossaries should include acronyms (with pronunciation) to go with the terms

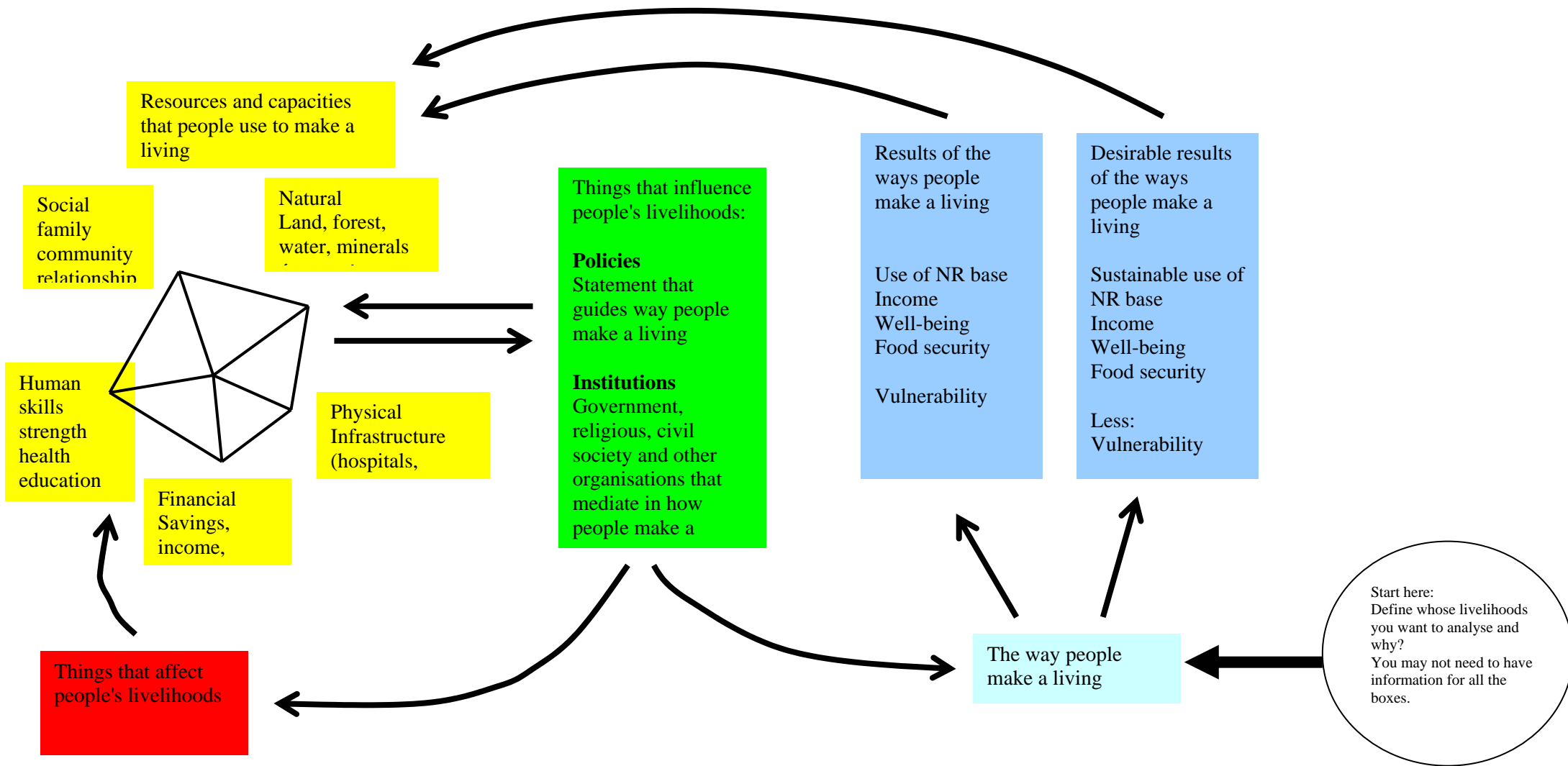
## Explanations

In addition to the diagram of a Sustainable Livelihoods Framework (adapted from DFID) and a simplified interpretation of it, this section could contain explanations of concepts and terms from other sources.

### Explanation 1 Sustainable Livelihoods Framework



**Explanation 2 Sustainable Livelihoods Framework (made more understandable)**



## Guides, Handbooks and Manuals

Various “handbooks on livelihoods analysis” could be included as appendices, including descriptions of methods and tools.

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At the First Livelihoods and Languages Workshop, participants (named below) generated a list of documents, other sources and topics they are using to learn about, build capacity in or carry out participatory livelihoods analysis. These could be used as starting points for collecting country-specific materials for this section.

- Arif – PRA, participatory mapping, *Kampung* information system, participatory resource planning (village level or many villages), encourage collaboration among stakeholders, conflict management (proceedings from VSO)
- Latifah – PRA, gender analysis, bio-regional approach (not just agriculture or upland), limited capacity, local capacity (one organization with 23 people with 80 volunteers), knowledge and experience, scientific background but not social science, books on philosophy, DFID, World Bank, most references are in English.
- Priyo – VSO Indonesia finished strategic plan, we work in three areas (livelihoods, health and disability), DFID and World Bank (in Indonesian and English) – not sure whether this is the best document because we still need to come to the same understanding of livelihoods. The translation is too narrow. There is a need to explore the idea of “livelihoods language guides”.
- Tabitha – DFID, empowerment of the people and now it is sustainable livelihoods, what is the real meaning of livelihoods? If I do not know the meaning of it, how can I transfer?
- Christine – income generating for women, what people’s needs are
- Jun – not a holistic framework, sub-sector analysis starts from assessment of resources in an area, then relates these to market opportunities, then start with particular skills, from the family to communities, sometimes we call them craft villages (e.g., weaving in the village)
- Malou – community resource maps and community plans, PRA, socio-cultural profile with partner communities, stakeholder dialogues, livelihoods is not just resource extraction
- Mariel – same as Malou: I feel the same way; livelihoods analysis is something new. We focus on NRM in ESSC. But this does not always equal sustainable livelihoods. I am expected to come back and tell my organization about the workshop, DFID Guidance Sheets
- Decha – rural system analysis, household mapping (a kind of social mapping), one tool that can be used to begin understanding livelihoods is wealth-ranking
- Oy – community mapping to analyze resources, but this is not a direct tool (does not analyze livelihoods directly), dialoguing, activity calendars, small group discussions

- Nuch – participatory, DFID Guidance Sheets more complicated for me
- Pim – strategic plan, exit strategy, participatory assessments, post-its, H-diagram, SWOT analysis, documents accumulated by staff
- Yak – we try to find out how people think, why did they say it (more details during tomorrow’s presentation); STREAM Cambodia has a handbook on livelihoods analysis
- Nil – problems are brought to the surface and ranking
- Bebet – no personal experience of livelihoods analysis, SIAD, participatory land use planning, orientation first and then PRA, FRMP funded by ADB (income diversification, community organizing and livelihoods); they already have a framework
- Song Ha – working with leaders of communes, seasonal calendars, Venn diagram, PRA, RRA, livelihoods analysis; STREAM Cambodia has a handbook on livelihoods analysis



## References

This section could contain references which may be easily available to users of the *Guide*, including Internet resources.

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## **Cases of Using the *Guide***

This section could eventually contain descriptions of cases where the *Guide* has been used, with an emphasis on learning from experience and modifying the *Guide* accordingly.

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