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# The effectiveness of partnership approach in community development.

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THE EFFECTIVENESS OF PARTNERSHIP APPROACH  
IN COMMUNITY DEVELOPMENT

A Dissertation Presented

by

DANIEL SHEA GERBER

Submitted to the Graduate School of the  
University of Massachusetts Amherst in partial fulfillment  
of the requirements for the degree of

DOCTOR OF EDUCATION

February 1996

School of Education

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IN COMMUNITY DEVELOPMENT


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by


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## DEDICATION

This document is dedicated to my father, mother and wife, whose support, belief in me, and love have made this journey one of learning and growth.

It is also dedicated to brothers and friends who have cared for and supported me through the years.

## ABSTRACT

### THE EFFECTIVENESS OF PARTNERSHIP APPROACH IN COMMUNITY DEVELOPMENT

FEBRUARY 1996

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This study explores the concept of partnership in community development programs. The purpose of this study is to investigate the concept of partnership, and acquire a comprehensive understanding of community development programs called partnership programs.

In the past few years the international development community, especially the nongovernment organization (NGO) community, has been discussing the importance of establishing partnerships between organizations and people from the developed countries with organizations and people from the emerging nations. Also, during the past fifty years community development programs have become the dominant type of development program for communities working together to improve the living condition of the community members. In the last few years a new concept called, "partnerships and community partnerships" is being heard as

a new type of development program. What are these partnerships? How are they different from community development programs? Are these partnerships worthwhile? And if they are, how, and to whom? These questions need to be answered in order to decide if and how development organizations should implement partnership programs. The following research hopes to answer these questions.

Six programs have been studied, five short cases and one longer case study. The issue of power and empowerment have been examined in detail because it is important to understand exactly how partnership members empower themselves to improve their lives for themselves. Three other dimensions used in this dissertation to understand partnerships are: different types of teaching pedagogies, participation, and different types of community development organizations. By examining partnership programs through these four dimensions the author was able to better understand and explain why and how partnership programs are different from community development partnership programs of the past.

The study concludes with a description of what partnership pedagogy is, and how the author believes that



creating partnerships in development is one way of transforming our institutions into more effective systems for human beings to work and live together.

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## CHAPTER I

### INTRODUCTION TO THE RESEARCH

#### Introduction

In the past few years the international development community, especially the nongovernment organization (NGO) community, has been discussing the importance of establishing partnerships between organizations and people from the developed countries with organizations and people from the emerging nations. (A recent example of this is a video documentary called, "Development - A Commitment to Success," shown at the 1992 InterAction Forum). No longer is it appropriate for organizations from developed countries to implement any kind of top-down community development program they want for needy beneficiaries living in the emerging countries. Programs must now be designed and implemented with the beneficiaries participating. Leaders from the emerging countries no longer willing accept just any community development program from the developed countries.

Meanwhile many community development organizations from the developed countries are discovering that their programs are not as successful as they can be. This has been a major theme with American NGOs belonging to InterAction, the

Consequently, the concept of "partnership program" has been discussed by developers and local leaders. Until recently the term "partnership" was used to describe a legal agreement between two people. In the late 1980's the term "partnership" emerged to describe how the human race can (some people are saying "must") learn to live together if we are to survive.

Webster's dictionary describes the word "partnership" as "the association of two or more partners in a business enterprise." The researcher describes the term "partnership" in the world of community development as, "two or more people working together to improve their own lives and the lives of others," or in a larger context of, "the interconnectiveness of survival and growth for all living creatures. These two possible definitions are very different. The first definition begins with two independent entities (people) forming a bond to improve theirs and others living condition. The second definition begins not with an independent entity, but whole sphere of many independent entities (all living things) interacting together to survive and grow. Most of the partnership programs the researcher examined understood the concept "partnership" by the first definition, but occasionally the

second definition would emerge as the ideal partnership or something for which to strive.

An example of a partnership is the Hill Town Community Partnership (for reasons of confidentiality this is not the real name). The geographical area in which members of the Hill Town Community Partnership live and work is comprised of three fairly small sized towns with populations from 8,000-17,000 in Western Massachusetts. Surrounding these towns are six smaller communities with as few as 650 residents. The two largest towns have long histories of being mill towns. In the 1980's the largest mill closed and since then no new industry has been introduced into the area. Numerous studies have documented that the area has high rates of teen pregnancy, child neglect, child physical and sexual abuse. Abuse of alcohol and other drugs has also been documented as a major problem for this rural location.

At the beginning of 1991, a federally funded community partnership grant for the prevention of alcohol and other drug abuse was awarded to a regional agency to create community partnerships. The goal of these partnerships is to reduce alcohol and other drug abuse, and to increase collaboration, empowerment and community health.



In an effort to achieve this goal the Hill Town Community Partnership was formed of local citizens to develop prevention activities, increase of knowledge about the effects of alcohol and other drug abuse on a community's well being, and offer technical assistance in identifying and creating successful prevention programs and activities.

Activities undertaken during the first two years of the Hill Town Community Partnership are:

- \* Implementing a neighborhood picnic.
- \* Implementing non-alcohol dances and a non-alcohol high school prom.
- \* Sharing information regarding DARE program's funding for parenting programs and subsequent implementation of these programs.
- \* Sharing information regarding other alcohol and drug prevention programs, parent training programs, up coming conferences, and other prevention-related activities offered several local human service agencies.
- \* Participating in a cable television segment where information about the community partnership and specific efforts occurring in the region.

The partnership has been the catalyst in connecting community members with each other, getting information out to people about community events and educational information, especially concerning the dangers of alcohol and drug abuse. The partnership has also helped empower its

members in taking an active role in caring for them self and their community. To quote two different members,

The partnership is a community. Members have learned to care about each other, along with wanting to do something for the community we live in.

At first I didn't talk much at the (partnership) meetings. I felt the educate people there should be the ones to talk, but over time I realized members wanted to hear my opinion. Now I talk all the time, and you know, I know as much as the educated ones, maybe even more. It's good for me to be part of the partnership. I feel better about who I am, and this may sound stupid, I started to take classes with another member at night. And, I like being in school. Now that's crazy.

The Hill Town Community Partnership was created by the Tri-County Community Partnership Program. This program and four other partnership programs are presented in chapter five: The Katalysis North/South Development Partnerships, World Education Partnerships, Quebec-Labrador Foundation - Atlantic Center for the Environment Partnerships, and Save the Children Partnerships. There is also a longer case study of a partnership program implemented by the Philippine Department of Health called, the Partnership for Community Health Program, presented in chapter six.

The above six programs have been studied because it is important to understand exactly how partnership members empower themselves to improve their lives for them self and

others. If this can be understood, then possibility other partnerships can be created in places where there is also a need for people to work with each other in order to improves their lives and the lives of the people around them.

Next, the reason for choosing five small case studies and one long case study was two fold. The first was simply access. I was able to interview one or two people in the first five smaller case studies, while the longer case study I was able to interview over a hundred people and observe several partnership groups in action. The second reason is, it became clearer as I interviewed people that the level of experience implementing partnership programs or being in a partnership varied greatly, and I wanted to spend time with people who have been struggling with the idea of partnership groups the longest. With the Philippine partnership program as my longer case study, I was able to accomplish this.

### **Statement of The Problem**

The idea of communities developing has been around since humans began to form communities. In the past fifty years the concept of community development has taken on a more formal meaning of a type of development program (see chapter two for formal definitions). In the last few years

a new concept called, "partnerships and community partnerships" is being heard as a type of development program. Community partnerships are sometimes verbalized as new and improved community development programs. What are these partnerships? How are they different than community development programs? Are these partnerships worthwhile? And if they are, how, and to whom? These questions need to be answered in order to decide if and how development organizations should implement partnership programs. The following research hopes to answer these questions.

#### **Purpose of Study**

The purpose of this study is to investigate the concept of partnership, and acquire a comprehensive understanding of community development programs called partnership programs.

The study hopes to answer the question, what is a partnership program and how is it different from community development programs of the past?

#### **Primary Question**

Why do professional community developers believe a new "partnership" approach must be created to community development programs?



### **Implementing Questions**

- \* What is a partnership program?
- \* How and why are they different from the past community development programs in the United States and in emerging nations?
- \* How do partnership programs define their teaching pedagogies, empowerment, and participation?
- \* Which kind of power is being used by the partnership?
- \* How do the organizations that implement partnership programs describe how their organizations learn and change?
- \* How do the participants benefit by being involved in partnership programs?

### **Assumptions and General Comments**

The study is based on the assumptions that humans need each other, and that together they can help them self and others around them improve their lives. It is also based on the idea that humans are more committed to improving their own lives when they are: (1) given the choice to participate or not, and (2) freely with others choose how they will improve their own life. The author recognizes that these assumptions, especially the latter one, is personal and culturally basis. Not all cultures put the individual needs and desires before the group needs and desires. Still it is

the author's opinion that people are more committed to change when given free will to make that change.

The author also has an extensive background in designing and implementing community development programs. He has no experience with partnership programs. (One of his reasons for choosing this topic was to learn about them.) As a designer and implementer of community development programs he has experienced what it is like to come in from the outside and introduce new ideas to a community or group of people. Through these experiences he has learned the importance of the concept of "power" between people. Too often it has been the people with the most power who benefit from community projects, while the people with little to no power expend the work involved in the community development projects. Because of this, the author will examine very closely the kinds of power being used in partnership programs (see chapter three for a description of the different kinds of power).

### **Overview of the Dissertation**

The dissertation is divided into seven chapters:

Chapter One. Introduction - This chapter, as you have just read, contains a discussion of the basic

problem, why it has become an important subject in recent years, who the author is, and why he chose this peculiar topic to study.

Chapter Two. Historical review of community development programs - The first part of the chapter is a historical view of community development programs of the 1950's and 1960's, and the problems with these programs. The second part describes teaching pedagogies in order to understand why the problems with early community development programs, and with the emergence of a new teaching pedagogy (nonformal education) community development programs many of the problems were solved.

Chapter Three. The Partnership Model - This chapter describes the different historical definitions for partnership models, and four key dimensions: teaching pedagogies, empowerment, participation, and types of organizations implementing partnership programs.

Chapter Four. Design of the Study - Chapter four presents a description of the general methodological approach of the study that includes a discussion of the initial interviews and the use of a case study. It also presents how the data was collected; analyzed; the generation of categories, themes, and patterns; and the validity of the study.

Chapter Five. Initial Interview Data - Five different partnerships programs are described. Areas covered are goals and objectives of the programs, and short descriptions of each kind of partnership groups established. The chapter also explains why the creators of these programs thought partnerships were the correct process to address the problems they were trying to solve.

Chapter Six. The Partnership for Community Health Development Program in the Philippines - Chapter six is an extensive description of a community development partnership program and

the key issues and themes in implementing this partnership program. This is the longer case study.

Chapter Seven. What Have I Learned - The final chapter describes the conclusions of the study. It entails a description of partnership programs in general, why have them, and then discusses the specific issues in creating these programs. It ends with obstacles for creating partnership programs, recommendations for further study, and possible futures for these programs.

## CHAPTER II

### REVIEW OF COMMUNITY DEVELOPMENT PROGRAMS

The literature review for this dissertation has been separated into three sections. The first section is a historical view of community development programs of the 1950's and 1960's. The second section describes teaching pedagogies, liberation theory and social change theory in order to try and understand community development programs of the 1970's and 1980's.

The third section (chapter three) describes different definitions for partnership models and a framework of four dimensions that I have chosen from the literature. These four dimensions have been cited as key issues when researching the current thinking of community development programs and partnership programs.

#### **The Community Development Era - the 1950's to the 1960's**

The term "community development" was introduced in the United States in the 1930's to represent community



participation in municipal planning. In 1956 the United Nations defined community development (Collantes, 1980, p.30) as:

The process by which the efforts of the people themselves are united with those of government authorities to improve the economic, social, and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress.

The same year the United States Government defined community development (Cary, 1983, p.19) as:

A process of social action in which the people of a community organize themselves for planning and action; define their common and individual needs and problems; make group and individual plans to meet their needs and solve their problems; execute these plans with a maximum reliance upon community resources; and supplement these resources when necessary with services and materials from governmental and non-government agencies outside the community.

Finally, a more recent definition (Chavis & Florin, 1990, p.34) is:

A process of voluntary cooperation and self-help/mutual aid among the residents of a locale aimed at the improved physical, social and economic conditions.

During the 1930's to 1950's community development programs grew.

By the late 1950's community development programs had been started in over sixty countries around the world. (Holdcroft, 1978, p.11)

Its fast growth and possible potential was exciting. However what were these programs trying to accomplish? In order to understand the goals of community development of the 1950's and 60's, an understanding is needed of the prevailing development theories of 1950's and 60's, and the events that were shaping the world during this era.

The community development movement grew quickly in the 1950's (Todaro, 1985) primarily due to the promotion and financial support of the United States. With the start of the U.S./Soviet Cold War, and communism's ascendancy in China and Korea, the United States felt the need to invest in developing nations to try prevent other countries from succumbing to the "red peril." Community development was appealing to the United States because it was supposed to contribute to the process of building "grassroots" democratic institutions, while improving peoples lives in accord with national government policies. Most importantly (existing political and economic systems) would not be threatened, and capitalism would thrive in these countries.

With the help of the United States and the Ford Foundation, in 1952, India launched an ambitious community development program (Holdcroft, 1978). This program was seen as a prototype for other community development

programs. By 1960 the United Nations estimated that over sixty countries in Asia, Africa, and Latin America had established national community development strategies.

Based on the India prototype and smaller experiments in other parts of the world, it appears most countries formed their community development programs in a similar way. The scenario was often as follows: A small team of "community development experts" were sent to the emerging nation in order to assist in the planning of a community development program. This was usually undertaken with financial and technical support from the United States or other developed nations. This would usually be followed by the establishment of a community development agency by the emerging nation. The next step was to have these "community development experts" from the developed nations train prospective community development officers from the emerging nation. Developed nations provided funding for supplies, technical advisors, and other resources.

After planning and training at the national and regional levels was completed, training for direct line or village level community workers began. They typically received several months of training (Batten, 1967). They were prepared to serve as catalysts for the villagers to

assist in identifying needs, designing plans to fulfill their needs collectively, and implementing these plans. The community workers were usually trained to see their goal not as finished projects, such as schools or health clinics, but as communities that were self-reliant with a sense of social and political responsibility.

While the 1950's were a time of excitement and growth for community development programs, the 1960's were a time of disillusionment for community developers (Holdcroft, 1978; Inkeles & Smith, 1976; Streeten, 1981). For the most part disillusionment for community development occurred because one, poverty was not reduced, and two, grassroots democratic institutions were not established.

In the early fifties, development was seen by the United States and other industrialized countries as improving economics in developing countries. After all, the United States had just helped Europe rebuild itself under the Marshall Plan, which was an economic revitalization plan based on massive amount of financial aid and technical assistance, so why shouldn't something that worked in Europe work elsewhere? Also the Cold War had started and it was important for the U.S. and other capitalist countries to make sure the developing nations remained under a capi-

talistic sphere of control. What better way then to aid these poor countries in developing themselves, but with a capitalistic economic growth plan? Consequently, the U.S. and other countries began to take an active role in how these countries developed. Western developers (Holdcroft, 1978) examined what had been accomplished in Europe and in their own countries and generated development theories that they thought would work. Community development was an approach rooted in two theories: growth and modernization theories.

The growth theory (Todaro, 1985) came from our understanding of what happened in Europe after World War II and the United States on its own road to development. This theory explains that, since all modern industrial nations were once undeveloped agriculture societies, including ours, then why wouldn't what worked for us not work for other agricultural societies? According to the growth theory the major components needed for a country to develop was (1) capital accumulation, (2) growth in population and (3) technological progress. So like in Europe, if the United States helped out with financial support for capitalization and technical assistance, developing nations would soon join the industrialized nations in being developed.

Many developing nations accepted this theory. Their acceptance could have been influenced by the large amounts of funding which came with this theory from the industrialized nations. Several important assumptions also came with it. First, the developing nations wanted to end up looking like all the developed industrialized nations. Two, the gross national product (GNP), was the most important indicator for whether or not a country was developing. And finally, since the financing for this development was coming from the developed nations (Todaro, 1985), the developing nations were required to follow the developed nations guide lines.

With the developed countries subscribing to the growth theory, they were not as concerned with the unequal distribution of benefits, but with the developing countries GNP increasing each year. We know today that the growth theory and the "trickle down" effect has not worked. While a few countries have increased their GNP significantly, they haven't shown any signs of improving the unequal distribution of the economy. Example of this are countries such as South Korea, and Taiwan where there is no doubt that economic development has taken place, but very few, if any, changes have occurred in: class relationships and the



distribution of wealth and power (Streeten, 1981, p.30). In other words, the rich got richer and the poor remained poor.

Next, at the same time the United States and the developed countries were inducing the developing nations to accept the growth theory, another theory was being developed in the west called the modernization theory. Essentially this theory (Inkeles and Smith, 1976, p.290) said that if poor nations wanted to develop, they should begin thinking like modern nations. In practice this meant many things. For instance, one developer defined the following characteristics of being modern: open to new experience, ready for social change, willing to examine the growth of opinions, understanding and following schedules, efficiency, trusting in institutions, valuing technical skills, understanding production, and aspiring toward formal education. Consequently, all poor nations needed to do to develop was act like the developed nations.

The basic assumption in the modernization theory was, that being like us (the developed country) was "good" and the "right" way to be. Conversely being their way (the developing country) is "bad. It assumed that the only successful outcome of development was adopting the same goals in life as the developed nations. Modernization theory

was not only explicit in what the primary goal of development was, but also in the best method for obtaining this goal.

The theory actually did not become popular until after the 1950's, but the attitudes and values, and assumptions of this theory were present in the 1950's. Community development "experts" arrived from the developed world to show the national officials of the developing world what to do. In turn, the people at the national level trained the regional level in what to do and so on down the line to the community level worker. Consequently, the community workers were not trained to listen and respond to community members thoughts. They had their own ideas of how the community should develop, which meant taking on the values of the "modern" person. Be it community development action plans, technological advances in agricultures, or modern medical practices, the community workers thought they knew what was best for the community, and perceived their job as one of teaching "better" way to live as community members. Consequently, the community development process of helping the community members (Holdcroft, 1978, p.19, Chambers, 1983, p.34), "define their individual needs and problems" never really had a chance. Most community developers

believed they already knew the communities needs and problems, and had tried to implement their ideas for solving them.

Both the growth and modernization theories are important to the community development, because the assumptions and solutions to development that were integrated into these theories played an important part in the goals and implementation of community development programs. Their underlying assumptions profoundly shaped the implementation of community development programs around the world.

There are many reasons why community development programs of the 1950's did not achieve the goals for which supporters, designers, implementers and recipients had hoped. First, it is important to understand that the concept and process of community development was conceived by western developers, all of whom believed in paradigms entrenched in western development theories of growth and modernization. The United States saw all development as economic, because of its acceptance of the growth theory. Improvements in social and cultural conditions were to happen in a "trickle down" effect once economic conditions had improved. Second, community development was imposed on

developing nations by the developed nations. The developed nations were willing to pay for at least the seed money of the community development programs, but the developing nations were to follow the developed nations instruction. The lure for poor countries to accept this western form of "community development" was the developed countries willingness to pay for it.

Next, since the developed countries, especially the United States, were paying for the start-up costs of the community development programs the developed nations goals' for community development were incorporated into the implementation strategies for the developing nations. Here the developed nations (Holdcroft, 1978, p.22) had several reasons for being attracted to community development:

- \* Community development was popular with the western nations because many of them saw it as the appropriate democratic response to the threat of international communism of the Cold War era. After all, community development stressed the creation of democratic grassroots organizations. Also, because community development was seen as something to be accomplished along with the overall national government policies and plans, these grassroots organizations were to be stable, self-reliant communities that shared a sense of social and political responsibility.
- \* Because of the widespread use of the modernization theory, the goals of community development programs must also be the processes and end products similar to the processes and end products of developed nations. Community development around the world had to conform to the goals of the developed nations.

These reasons played themselves out each in various ways when being designed and implemented. The 1950's political structures in most developing nations were young; many had just received their independence from the old colonial powers, and were doing their best to establish the social and political structures to keep themselves in power.

Establishing democratic grassroots organizations by government officials who worked for undemocratic governments, proved difficult. Little or no attention was given to ensure that the benefits of the community developments projects were distributed equally in the community. In the end, community development programs did not create the democratic grassroots organizations that would ensured equity and growth for the entire community, but rather accepted the established local power structures of inequity and reinforced them.

By the mid-sixties the developed nations were disillusioned with community development and were trying to coerce many developing nations to change their strategies to rural development. For example in 1965-67 India's foreign exchange crisis (Shanin, 1987, p.437) gave the World Bank the chance to direct India's foreign policy from ineffective community development programs to the promotion of technical improvement of rural development. With rural development

came the idea that the small farmer is not the initiator of agricultural development but the "beneficiary. Community development was replaced by "rural development," which centered on the idea that it was not the business of farmers, but accomplished by the state, international agencies and technical experts. Consequently the local "beneficiaries" of rural development had to be organized to suit the administrators' convenience.

#### **Community Development Programs of the 1970's and 1980's**

After the 1960's, the number of community development programs declined and were replaced (Shanin, 1987, p.438) by newer more popular development strategies based on the idea that technology was the solution for helping people become self sufficient. Many government community development departments were reduced to much smaller staffs. On the other hand, nongovernment organizations (NGO's) continued working and experimenting with community development programs, but on a much smaller scale than before.

The literature presents several new concepts and theories which began to emerge in the 1970's and 80's and considerably influenced community development programs (Chambers, 1983, Cary, 1983; Chavis & Florin, 1990; Dejene,



1980; Denise, 1989; Gajanayake, 1986; Gran, 1983; Hall, Gillette, Tandon, 1982; Kindervatter, 1979; Midgely, 1986; Ruether, 1972). These theories were a new teaching pedagogy called, "nonformal education" (NFE) and a new development theory called "liberation" theory. These concepts began to change many of the community development programs that still existed. Community development programs still utilized the old "community development approach" but with this new teaching pedagogy. Essentially nonformal education is out-of-school learning that is planned and agreed upon by both the community development worker and the participants. For the first time in community development history there was an established teaching pedagogy other than the formal top-down teaching of telling people what to do. This formal top-down teaching is now referred to as the, "banking approach. Paulo Freire (1968) describes the banking approach as one of the dominant processes of oppressing people. With the establishment of NFE in the 1970's, a new learner-centered educational method was made available to the community development worker. Finally asking the benefactor to participate in a process in a way other than simply receiving orders from outside experts.

Along with establishing a new teaching methodology a new development theory was also being advanced in Latin

America called liberation theory (Ruether, 1972). Liberation theory grew out of the liberation movement of the 1960's and 70's in Latin America. Liberation theory states that there can not be authentic development, unless there is liberation from the oppressed/oppressor relationships of the poor and rich people of the community, nation, and finally the world. In other words, until we all learn to live and work in partnership, development can not happen.

With the evolution of a new development theory and teaching pedagogies, new community development strategies have come into existence. Two authors Chavis and Florin (1990, p.34) described a framework of eight pillars for community development process, specifically for programs in the United States. The community development process:

- \* is comprehensive.
- \* addresses stressful environmental conditions.
- \* itself is primary prevention.
- \* can incubate social intervention.
- \* expands resources for services.
- \* can reach the hard to reach.
- \* can create community compatible services and programs.
- \* fosters ownership and institutionalization.

Unfortunately, despite the fact the authors stress community participation, its community development approach is similar to the redundant standard approach of the 1950's and 1960's.

Robert Chambers (1983) discusses the problems of people coming in from outside a community to help develop the community, but then gives his suggestions on ways outsiders (community developers) can help people help themselves. Essentially, he suggests (Chambers, 1983, p.209) that the outsider employ six approaches: sitting, asking and listening; learning from the poorest; learning by working; and simulation games, as ways that encourage and enable outsiders and poor people to learn and work together. This "reversal in learning" as he calls it, is sometimes seen as an offense to the status and professional appropriateness of outsiders coming to help people in poor communities. But, learning in reverse can give pride and practical insights in how people can help themselves. Chambers is very much in line with a nonformal education approach to community development programs of the 1970's and 1980's.

David Korten (1986, p.25) has also been trying to develop a new framework that incorporates liberation theory and NFE. He coined the phrase, "People-Centered Development"

to describe the movement of nongovernment organizations toward new equality-led sustainable community development programs. Most of his research however, centers around the type and structure of organizations that will implement a new community development approach.

Lester Brown (1989, p.155) writes about "the unnoticed tide" of grassroots organizing growing around the world, and Herman Daly (1989) discusses the importance of recreating communities through community development programs. Most of the additional literature focuses on individual programs.

In the next chapter examining current community development programs, called partnership programs, and their use of nonformal education learner-centered methods will contribute to a better understanding of community development programs of the last twenty years.

## CHAPTER III

### THE PARTNERSHIP MODEL

#### Definitions for Partnership Models

"If you have come to help me you can go back home.  
But if you see my struggle as part of your own  
survival then perhaps we can work together.

- Australian Aborigine Woman

An organization that studied partnership programs in India is, the Society for Participatory Research. They define a partnership program as,

a program created between two or more organizations that goes beyond collaboration of just creating a program to solve specific problems and enhanced empowerment but also share a long term vision. (Society for Participatory Research, 1991, p.12)

For others, such as Habana-Hafner and Reed (1989, p.1) the term partnership is a generic term to cover a wide range of cross-organization relationships.

Another organization, the Center for Partnership Studies, states that we are only at the beginning of defining what partnership means. Riane Eisler the founder for the Center for Partnership Studies writes,

The partnership model is somewhat harder for us to identify, because we have only experienced it in bits and pieces, in fleeting glimpses of what might it be like to live a different way. (Eisler and Loye, 1989, p.8)

Consequently, the researcher believes whether it's partnership between two people, a number of people, organizations, or countries, the concept of partnership can be defined as, "two or more people working together to improve their own lives and the lives of others."

Where defining what a partnership models means is still being developed, the importance of creating partnership model is not. Community developer Luis Hernandez Navarro (Marklein, 1990) from Mexico talks about the importance of creating more equitable partnerships between the developing countries and developed countries. Korten (1990) writes about the damages done by the dominant states that have emerged in developing countries after the end of colonialism. These dominant states which are supported by even greater dominant states in developed countries are using the growth theory for developing. According to Korten it is just not working. The growth theory of putting economic growth ahead of people and the environment on which their well-being depends. Korten believes (1990) we need a new alternative equity-led sustainable growth theory that is people-centered rather than growth-centered. In this new development theory, people and organizations of the developed country will learn to work in partnership with people and organizations of the developing countries. He



also states that these partnerships are just beginning to be formed, and a great deal of further attention and research is needed.

The following chapter discusses specific models for partnership building, and the elements of partnership process. It then continues with different dimensions or criteria the researcher used while studying partnership programs.

To date, there are two U.S. based organizations that have centered their research and writings around partnership and how it is accomplished. They are the Center for Partnership Studies in California and the Center for Organizational and Community Development at the University of Massachusetts.

The Center for Partnership Studies was created in the late 1980's to follow-up the research and writings of Riane Eisler. Eisler (1987) depicted the history of the human race as one that of domination: especially men over women, but also the human race over the environment. She also wrote about past cultures that did not dominant each other or the environment, but lived in partnership. She stressed how we must strive to achieve a partnership world again or

the human race will not survive. Many social ecologists (Brookchin, 1990) have come to the same conclusion as Eisler.

Montuori and Conti (1993), two disciples of Eisler, believe creating partnerships involves a process of learning together what partnership means. They feel that learning together what partnership means is very important because this process will create knowledge, and this knowledge brings about a source of inner power in members of the partnership. Finally, this inner power has an empowering effect that can free people from believing in the established top-down oppressor models of society and increase people's desire to live in partnership with all living things. The following is Montuori and Conti's model for developing partnerships (Montuori and Conti, 1993, p.222):

- \* Partnerships begins with a process of learning together what partnership means. It is created in a process of dialogue. (And, the process of dialogue is supported in partnership.)
- \* Learning together what the partnership goals are, generates a source of inner power.
- \* This inner power has an empowering effect that liberates people to believe in themselves and the partnership they belong to.
- \* The partnership members are then willing to begin implementing the steps to the goals, and partnership living is established.

Partnership process for Monturi and Conti is the continuing process of dialogue and praxis. Both concepts are discussed in greater detailed later on in this chapter.

The Center for Organizational and Community Development believes partnerships are established for one of two reasons (Habana-Hafner and Reed, 1989, p.6). The first is for internal reasons of wanting to be more effective as an organization. The second is because outside influences, such as the organization funding base, requires partnerships with other organizations.

They also see a similar process for developing partnerships as Monturi and Conti. The Center for Organizational and Community Development partnership process developed by Habana-Hafner (1989, p.17-21) is:

- \* Establishing goals creates a shared sense of meaning, and the beginning of a "sense of self" for the partnership.
- \* Once the goals are defined the partnership identified the steps to reaching their goals.
- \* This empowering effect has a, "heightened energy among the (partnership) members.
- \* The heightened energy is then used as motivation to "act rather than just discuss.
- \* The partnership members are then willing to begin implementing the steps to the goals, and partnership living is established.

Habana-Hafner and Reed (1989, p.75) describe this empowering effect as a, "heightened energy among the (partnership) members. This heightened energy is then used as motivation to "act rather than just discuss. Habana-Hafner and Reed also believe this process is successful because the essence to this heightened energy comes from the partnership using a participatory group decision-making process. Montuori and Conti (1993, p.60) believe that this empowering effect liberates the people in the partnership from believing in the established top-down oppressor models of society and increased peoples' desire to live in partnership with all living things.

### **Dialogue**

According to Monturi and Conti (1983, p.266) partnership is created in dialogue, and dialogue is created in partnership. At first a facilitator controls the process, but in a dialogic process this leads to an independent future of the members controlling the process. In other words, dialogue is each member giving their own ideas and opinions, and together they explore how they can build together a better world. Paulo Freire believes,

Dialogue is the encounter between men (and women), mediated by the world, in order to name the world (Freire, 1968, p.76).

Both, Monturi and Conti, and Freire discuss the importance of understanding the world the way it is, before a group of people can discuss and decide how they want to change it.

Often, groups that call themselves partnerships practice debate instead of dialogue. Debating is a more common process, in the developed democratic countries, for groups trying to achieve change through a group process. Dialogue, though maybe as old as debating, is not as well understood as debating. The following is a table distinguishing the differences between debate and dialogue. It was developed by the Public Conversations Project of the Family Institute of Cambridge (1993) in order to help groups understand the differences between debate and dialogue.

**Table 3.1**            **Difference Between Debate and Dialogue**

<i>DEBATE</i>	<i>DIALOGUE</i>
Pre-meeting communication between sponsors and participants is minimal.	Pre-meeting contacts and preparation of participants are essential elements of the full process.

Continued, next page

Table 3.1 continued,

<p>Participants tend to be leaders known for propounding a carefully crafted position. The personas displayed in the debate are usually already familiar to the public. The behavior of participants tends to conform to stereotypes.</p>	<p>Those chosen to participate are not necessarily outspoken "leaders. Whoever they are, they speak as individuals whose own unique experience differ in some respect from others on their "side. Their behavior is likely to vary in some degree and along some dimensions from stereotypical images others may hold of them.</p>
<p>The atmosphere is threatening; and interruptions are expected by participants and are usually permitted by moderators.</p>	<p>The atmosphere is one of safety; facilitators propose, get agreement on, and enforce clear ground rules to enhance safety and promote respectful exchange.</p>
<p>Participants speak as representatives of groups.</p>	<p>Participants speak as individuals, from their own unique experience.</p>
<p>Participants speak to their own constituents and, perhaps, to the undecided middle.</p>	<p>Participants speak to each other.</p>
<p>Differences within "sides" are denied or minimized.</p>	<p>Differences among participants on the same "side" are revealed, as individual and personal foundations of beliefs and values are explored.</p>
<p>Participants express unswerving commitment to a point of view, approach, or idea.</p>	<p>Participants express uncertainties, as well as deeply held beliefs.</p> <p>Continued, next page,</p>



Table 3.1 continued,

<p>Participants listen in order to refute the other side's data and to expose faulty logic in their arguments. Questions are asked from a position of certainty. These questions are often rhetorical challenges or disguised statements.</p>	<p>Participants listen to understand and gain insight into the beliefs and concerns of the others. Questions are asked from the position of curiosity.</p>
<p>Statements are predictable and offer little new information.</p>	<p>New information surfaces.</p>
<p></p>	<p></p>
<p></p>	<p></p>

Three of the major key differences between debate and dialogue is, one debate tries to change the other person's view by attacking any ideas that are not in line with their own. While dialogue ask's the group to share their views from their own individual point of view. Attacking other people's viewpoint is not part of dialogue. The second mayor deference is dialogue will lead to new information or the creation of new knowledge. Debate usually offers little to no new information or knowledge. Finally, in debate when decisions are reach, many times by voting, someone always wins, and someone always loses. Whereas in dialogue common ground is looked for in order to try and create win-win solutions for everyone.



## Developing Goals for a Partnership

Partnership dialogue involves exploring what partnership means, as well as trying to build a partnership.

One of the first steps of exploring what partnership means to a new group is developing the goals of their partnership.

Once the goals are defined the partnership then identifies the steps to reach its goals. By collectively determining what the partnership goals are, and the steps to reach these goals the partnership is creating knowledge. This is similar to how Paulo Freire (1968, p.58) describes creating knowledge:

Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other.

Next, this "creation of knowledge" generates a "source of inner power," and this inner power has an empowering effect or "empowering energy" that liberates people to believe in themselves and the partnership to which they belong. The partnership members are then willing to go out and implement the steps to the goals.

...liberation (empowerment) implies the problematization of their situation in its concrete objective reality, so that being critically aware of it, they can also act critically on it.. (Freire, 1968, p.53)

The idea of empowering members of a partnerships by exploring what is a partnership is not new. It is exactly the same process Socrates used in ancient Greece to empower his students to learn (Wartenberg, 1990).

**Four Significant Dimensions of Community Development and Explaining How Partnerships Differ from other Community Development Programs by Utilizing a Social Change Theory from the Field of Sociology**

In order to understand community development programs of the 1990's and the partnership programs, I have created a set of criteria for examining these programs using four separate dimensions. I chose these four dimensions because they continue to appear in the literature as key themes or indicators of successful community development programs of the 1980's and newer partnership programs. The dimensions are: different types of teaching pedagogies, empowerment, participation, and different types of community development organizations. Korten (1991) discusses the importance of what type and how northern NGO's teach and work in partnership with southern NGO's. While the Society for Participatory Research (1991) emphasizes the importance of participation, empowerment and the type of community development organizations that form partnerships. By examining partnership programs through these four dimensions

the researcher hopes to be able to understand and explain why and how partnership programs are successful or not.

Finally, in order to further understand how partnerships for community development can be and in some cases are different than other community development programs, the researcher will also use an analytical framework from the field of sociology. This social change theory has two different dimensions: the sociology of radical change and the sociology of regulation.

**The first dimension: Different pedagogies for community development programs**

All the literature I have found on community development partnership programs (Chavis & Florin, 1990; Dejene, 1980; Denise, 1989; Gajanayake, 1986; Gran, 1983; Hall, Gillette, Tandon, 1982; Kindervatter, 1979; Midgely, 1986), including the video made by nonformal third world leaders "Development - A Commitment to Success" discusses the importance for creators of partnership programs to move away from a "Banking Approach" pedagogy to a "Nonformal Approach" pedagogy.

## **The Banking Approach to Community Development Programs**

The teaching pedagogy for most educators and community developers before the 1970's was called, the banking approach (Freire, 1968, p.58). This is the act of transferring information from the community developer's head and depositing it in a community member's head.

Characteristics of this type of teaching methodology for community development are:

- \* The community developer is seen as possessing all the important information.
- \* The villagers are seen as "empty vessels" needing to be filled with knowledge.
- \* The community developer talks.
- \* The villagers listen passively.
- \* The community developer chooses the program content and the villagers must adapt to it.
- \* The community developer confuses the authority of knowledge with his or her own authority, which he or she sets in opposition to the freedom of the villagers.
- \* The community developer is the subject of the learning process while the villagers are the objects.

The Brazilian educator Paulo Freire (Srinivasan, 1977) saw this kind of teaching pedagogy as the root causes for class oppression and believed teachers (community developers) who used the banking approach were not trying to help the poor develop but keep them down in order to

maintain the status quo. Pedagogy is typically used in the instruction of children and is similar to the banking approach.

### **Nonformal Education Approach to Community Development Programs**

As mentioned earlier nonformal education is out-of-school learning that is planned and agreed upon by both the community development worker and the participants. General characteristics of NFE (Fox, 1989, p.4) are:

- \* The participants are active.
- \* The learning is practical, flexible, and based on the real needs of the participants.
- \* The purpose of NFE is to improve the life of the individual or community, rather than to teach isolated skills or knowledge.
- \* NFE emphasizes trust and respect while encouraging questioning and reflection.

Complementing NFE for community development programs is an adult education theory called Andragogy. This was a word created by Malcolm Knowles (1973) to describe the art and science of how adults learn. It has a completely different set of characteristics from its counterpart, Pedagogy.

Andragogy is similar to nonformal education. Like NFE, andragogy implies adults will learn better if they can choose what they want to learn. Andragogy theorists conclude that the ego involvement is the key to successful adult education, and consequently community developers must allow adults to assess their own needs, formulate their own goals, and share in designing and carrying out the learning experience. The ideal andragogist believes in the uniqueness of every individual (McCullough, 1978) and therefore looks upon groups of adults as a group of individuals.

### **Problem-Posing Approach**

With NFE and andragogy as the methodology for community development programs, programs were seen as a process that promoted information and learning, with the ability to use a problem-posing approach. This problem-posing approach involved a community developer helping community members to (Kindervatter, 1979, p.62):

- \* Identify the aspects of their lives which they wish to change.
- \* Examine the problems that prevent them from changing.
- \* Discover together practical ways to change their situation for what they perceive as better.

Freire (1968, p.70-1) described problem-posing education as a process where,

men (and women) develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as static reality but as a reality in the process of transformation.

He saw problem-posing education as part of a new development theory called, liberation theory. Liberation theory grew out of the liberation movement of the 1960's and 70's in Latin America. Followers of liberation theory believe that there cannot be authentic development unless there is liberation from the oppressed/oppressor relationships of the poor and rich people of the community, nation, and finally the world.

By implementing a community development program using problem-solving techniques with community groups, community development can occur (McCullough, 1978), because community members begin to acquire confidence and skills to work individually and collectively. Also, by applying their learning, community members continue to learn as well as to earn advances in their socio-economic standing.

Many community developers use the process of dialogue described earlier to pose problems and ask questions, while encouraging community members to do the same. (As mentioned



earlier, the facilitator does the same in partnership building.) This is what Freire called, praxis, which is a process of action and reflection. Praxis then is the process by which humans name their world. Freire believes (1972, p.60-1),

Human existence cannot be silent, nor can it be nourished by false words, but only by true words, with which humans transform the world. To exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. (Humans) are not built in silence but in word, in work, in action-reflection...If it is in speaking their word that humans transform the world by naming it, dialogue imposes itself as the way in which (humans) achieve significance as (humans). Dialogue is thus an existential necessity.

To put it simply, community development groups (and partnerships groups) practicing dialogue and praxis are in the process of assisting their members in transforming their world.

Dialogue and praxis can not be truly implemented well without friendship and trust. Freire believes without love for other humans, dialogue cannot happen.

Dialogue cannot exist, however, in the absence of a profound love for the world and for men. The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love (Freire, 1968, p.77).

Freire also discusses how humans must have faith, humility and hope in order for dialogue to take place.

## Critical Consciousness

Finally, community developers facilitating dialogue and praxis is trying to help community members achieve what Freire (1968) calls critical consciousness. Critical consciousness is attaining a holistic view of the world; seeing yourself and your place in the world; taking action and making changes in order to not be oppressed, externally or internally.

Ira Shor (McLaren, 1993, p.32-3) notes four qualities for critical consciousness. They are power awareness, critical literacy, desocialization and self-organization/self-education.

Power awareness is the understanding of power in the society or culture the community development group comes from. For critical consciousness it is important for the community members to know who holds the power and who does not, and how do the people with power organize themselves to hold on to it. It is also important for the members to realize that throughout history power shifts by human action.

Critical literacy is using the analytical tools of thinking, reading, writing, speaking or discussing beneath

surface impressions, traditional myths, mere opinions, and routine cliches; understanding the social contexts and consequences of any subject matter; discovering the deep meaning of any event, text, technique, process, object, statement, image, or situation; applying that meaning to your own context.

For community development groups this means seeing the world holistically and critically, and then seeing yourself and your place in the world.

Next, by recognizing and challenging myths, values, behaviors and language, community members learn which of these false myths, values, etc. led them to be internally oppressed. This is called, desocialization.

Self-organization/self-education is creating a community development group that treats all of its members as equals and with respect. Together they implement projects that will improve the lives of the members and the community they live in.

Shor (McLaren, 1993, p.33-4) also offers ten values for developing a critical consciousness. Some of these values have already been discussed. They are:

- (1) Participatory. From the very beginning community members are asked to participate in creating the partnership. This is accomplished by first creating an ideal vision, and then the steps for reaching this vision.
- (2) Situated. The facilitator must use language and ideas that all the partnership members understand.
- (3) Critical. In community development groups this means seeing the world holistically and critically, and then seeing yourself and your place in the world. It is important for them to examine the root causes of problems the community development group is analyzing.
- (4) Democratic. All the community members treat each other as equals and with respect. Together the members decide how the partnership moves forward.
- (5) Dialogic. The facilitator uses a problem-posing process in order to transfer control to the members. At some point in the process the community members take ownership of the process by asking each other the questions and deciding the answers without the need of an outside facilitator.
- (6) Desocialization. This is recognizing and challenging myths, values, behaviors and language community members learned while growing up that led them to be internally oppressed.
- (7) Multicultural. The members recognize the various differences in the community development group. Racial, ethnic, gender, etc. are critically examined in order to make sure members are not discriminated against, but rather treated as equals.
- (8) Research-Oriented. Community development groups encourages its members to inquire and examine by posing problems to the groups concerning everyday experiences.
- (9) Activist. The community development group itself is active and interactive, but to reach critical consciousness, the partnership is expected to seek action and change. This action and change is decided upon collectively by the members.
- (10) Affective. Community development groups in search of critical consciousness are interested in the members developing themselves in ways beyond just concrete action. It is hoping for the development of the

members' human spirits or self esteem, and the optimism the world can and will change to be a better place to live for all.

Whether the community development programs of the 1970's and 1980's followed the approach of Freire's problem-posing approach or not, the critical question is are they being successful in creating people, programs and structures that are not oppressive in nature? Most of the literature on community development programs after the 1960's concentrates on describing individual programs, and so there hasn't been any comprehensive study of community development programs using a nonformal education problem-posing approach. One exception is Kindervatter (1979) which described the potential of NFE to promote social change and empowerment. Also, reviewing the last ten years of the *Community Development Journal*, many of the articles discuss the benefits of using of NFE techniques in implementing their community development programs. And all of the writings on partnership programs discuss the importance of using NFE techniques when implementing these programs. Consequently, I believe it is safe to say there has been a strong trend toward the use of NFE in community development programs in the 1980's and 90's. Through that use community development programs have evolved toward "partnership.

## **The Second Dimension: Empowerment**

Empowerment is a key issue in community development programs of the 1980's and 1990's and a necessity for collaboration and partnership programs (Society for Participatory Research, 1991, p.12). One definition for empowerment by Kindervatter (1979, p.62) is:

People gaining an understanding of and control over social, economic, and/or political forces to improve their standing in society.

Another definition by the Cornell Empowerment Group (1991, p.231) is:

Empowerment is an intentional, on-going process centered in the local community, involving mutual respect, critical reflection, caring, and group participation, through which people lacking an equal share of valued resources gain greater access to and control over those resources.

For empowerment in partnerships the closest definition the researcher discovered was one by Seth Kreisberg.

Kreisberg (1992) said empowerment is,

a process through which people increase their control or mastery of their own lives and the decisions that affect their lives.

All three definitions are similar in the sense that people who have been empowered have gained control over something.

Either resources, political or economic forces, their own life, or all of the above, and having gained this control have bettered their lives.



So if empowerment is gaining control over something, what does empowerment feel like? Kreisberg (1992, p.107) quotes several individuals:

- \* When I feel empowered. I feel more energetic and enthusiastic about something, as well as calmer in the sense of being more centered...or stronger about my ability to work on an issue, and therefore having the energy to work on it.
- \* My sense of empowerment is that it's a feeling of confidence to be able to act in the world... Real empowerment comes for me in terms of being able to have my vision, in however limited a way, begin to grow in the social environment.
- \* Empowerment works two ways...you can empower somebody, you can be empowered...the end is the individual having both skills and the confidence to make change... or to make a difference or have an affect on something.
- \* Empowerment is a state in which a person feels that he or she has some control over his or her life, over the decisions that he or she has to make, and that those are not capricious or decided by fate or the person has no control at all...and that if you find yourself in a situation which is difficult for you or not to your liking, you have some skills and some strategies for trying to better the situation.

These people are describing a feeling of control and power in their own lives, that was some how missing before. And, its clear that this feeling is a good feeling and even sometimes very powerful.

In the three definitions above, empowerment for partnerships is also seen as a process that promotes information and learning, with the ability to use a nonformal problem-solving approach in community development



programs. This problem-posing approach involves a community developer helping community members (Kindervatter, 1979, p.62):

- \* Identify the areas of their lives which they wish to change.
- \* Examine the problems that prevent them from changing.
- \* Discover together practical ways to change their situation for what is perceived as better.

Characteristics for community development programs using NFE techniques for empowerment, suggested by Kilian (1988, p.119) are:

- \* A small group of participants of a homogeneous composition share similar ages and interests. It is autonomous and encourages involvement of members and group solidarity.
- \* Responsibility for running the program is gradually transferred from the implementing organization to the members.
- \* Participant leadership is encouraged by developing leadership skills and providing concrete benefits to motivate learners to meet their needs.
- \* The community developer is a facilitator who poses problems using a non-directive approach.
- \* Democratic processes are fostered by training in a cooperative and democratic behavior and the establishment on non-hierarchical relationships.
- \* The processes of reflection and action are integrated through experiential learning. Analyses of members' experiences are linked to collaborative efforts to promote change.
- \* Methods are employed which encourage self-reliance.

- \* The outcome is increased social standing of group members.

These characteristics are in line with nonformal educational activities.

When empowerment occurs it produces a change in the participants. Participants have a greater sense of control over their circumstances, and demonstrate this by showing a change in their attitudes, skills, and knowledge. The question is how can this change be described or measured? One researcher (Otero, 1987) has suggested measuring the impact of solidarity groups by four indicators: participation, attitudinal change, solidarity and family well-being. These indicators may also be used in developing indicators for measuring empowerment.

Next, Kindervatter (1979, p.97) suggested the following indicators for measuring a group's increased social standing:

- \* Increased access to resources.
- \* Increased collective bargaining power.
- \* Improved status, self esteem and cultural identity.
- \* The ability to reflect critically and solve problems.
- \* The ability to make choices.
- \* The legitimation of people's demands by officials.
- \* Self-discipline and the ability to work with others.

These indicators were employed when observing partnership groups in the Philippines.

### **Empowerment and the Concept of Power**

Another major issue with community development partnership programs and empowerment is the issue of power.

Three definitions of power found in the literature (Starhawk, 1987, p.9-10) are:

- (1) Power-over is the relationship of domination. Its characterized by inequality, competition, hierarchy, and win/lose situations. Power-over plays out in situations in which a person or group has the ability to control the behavior, thoughts, and values of others in the group, in order to fulfill their own desires or wishes.
- (2) Power-from-within comes from the individual's discovery of their "true human consciousness. Power-from-within has been described as akin to the "sense of mastery" little children discover for themselves with each new ability, as they stand erect, take their first steps, and the magic of using words to convey their thoughts and needs.
- (3) Power-with is the sharing of individual power in group form in order to achieve a common goal. Power-with uses a process of participatory decision making that respects each individual's opinions and values. Together, as a collective power, the group agrees to change the social structures they live under by not accepting the structure, and by creating a more equitable way to share the outcome.

In examining community development partnership programs it will be important to understand the definition of

empowerment and to which power the community development program subscribes. This issue of power or where the power lies, is crucial in all programs because the person or people that control the process hold power. How they use this power depends on which kind of power they subscribe to.

Community developers who subscribe to:

- \* Power-over will tell the participants what they should do.
- \* Power-with-in will facilitate the participants to discover their inner strength.
- \* Power-with will facilitate participants to discover the strength of working together as a group.

Many of the programs utilizing nonformal education with problem-posing methods combine power-with-in and power with into their strategies.

Empowerment is "power with and/or power-within," not "power over. Most of the partnership research talk about the importance of establishing partnerships with power-with.

Power-with (Starhawk, 1987) is the sharing of individual power in group form in order to achieve a common goal. Power-with uses a process of participatory decision making or dialogue that respects each individual's opinions and values in the group. Together, as a collective power the group agrees to change the social structures they live under by not accepting the dominant power-over structure, and by creating a more equitable way to share the outcome.

In power-with, strength does not mean the ability to impose one's will on others, it is rather an expression of strength to be open to other voices through dialogue. This openness is a display to change and be innovated. Along with this openness comes a trust that is special to people working together and listening to each other's ideas and opinions.

According to Kreisberg (1992), power-with is a whole new discourse on power. This new discourse or paradigm has a different set of rules and a different framework for conceptualizing and articulating. To understand this discourse the following is a description of the dominant way the world sees power.

Power has generally meant the ability to advance oneself and simultaneously to control, limit, and if possible, destroy the power of others. Power so far has at least two components: power for oneself and power over others... The history of power struggles as we have known them has been on these grounds. The power of another person, or group of people, was generally seen as dangerous. You had to control them or they would control you. (Miller, 1976, p.116)

Richard Katz (Kreisberg, 1992, p.19) states one of the central issues of empowerment is the process leading to critical consciousness. This in turn can lead to action that assist's people in gaining access and control of valued

resources. In power-over, the person who has access and controls of valued resources has the power. But, a study conducted by Charles Kieffer (Kreisberg, 1992, p.19) showed how empowerment involves a process that leads to critical consciousness, which leads to individuals gaining control of valued resources by effectively participating in social and political worlds.

Perhaps more simply said about the dominant way the world sees power is from a book by Michael Korda (Kreisberg, 1992, p.31) called, "Power: How to Get It, How to Use It."

He says,

All life is a game of power. The object of the game is simple enough: to know what you want and get it. The moves of the game, by contrast, are infinite and complex, although they usually involve the manipulation of people and situations to your advantage.

More and more books in the 1990's talk about manipulating others using the concept of power-over. The person doing the manipulation is drawing personal energy away from the people they are manipulating. This manipulation makes the people being manipulated feel weaker about their own individual human spirit. At the same time, the manipulator is feeling stronger because they have received energy from the people they manipulated.



Peter Park, a researcher of participatory research, stated that a person can only use power-over when the people to be controlled allow it. Power can not simply be taken, it also has to be given up. "We allowed ourselves to be manipulated. - A partnership member talking about the himself and other poor people in relation to the rich people in their community.

Eleanor Roosevelt said, "No one can make you feel inferior without your consent. Many people are subjected to feeling inferior due to the hidden oppressive structures in society that cause external and internal oppression. When this happens two steps are needed to eliminate inferior feelings:

- \* Creation of an awareness of these hidden oppressive structures.
- \* Working together, people need to reject these oppressive structures. They can create new ones that are based on power-with and power-within, not power-over.

Partnership programs offer this kind of process.

In a paradigm of power-with, power takes on an entirely different meaning. Janet Surrey (Kreisberg, 1992, p.64) describes power-with,

This process (power-with) creates a rational context in which there is increasing awareness and knowledge of self and others through sustain affective connection,



and a kind of unencumbered movement of interaction. This is truly a creative process, as each person is changed through the interaction. The movement of relationship creates an energy, momentum, or power that is experienced as beyond the individual, yet available to the individual (power-within). Both participants (and partners) gain new energy and awareness as each has risked change and growth through the encounter. Neither person is in control.

Power-with creates awareness and energy and in a partnership model. This energy is called empowerment energy which, to recall, leads to inner power (or power-within) and action.

### **The Third Dimension: Participation**

A main factor in the attraction of community development partnership programs is that resources come from participation of community members (Otero, 1987). In 1981 the United Nations defined participation as,

the creation of opportunities to enable all members of a community... to actively contribute to and influence the development process and to share equitably in the fruits of development. (United Nations Research Institute, 1981, p.23)

An even more recent definition (Midgely, 1986, p.14) for community participation is,

the poor and oppressed....mobilized by external agents and encouraged to take part in decision-making for social development at the local level.

Madison and Oakely (1985, p.24) have attempted to analyze types of participation by putting them into four

different categories based upon the different goals and objectives for the participation.

- (1) The first kind of participation is defined in terms of mobilization of the masses to contribute to specific activities that are supposed to be beneficial for the people involved. In this kind of participation the important decisions, such as the goals for the activity and plans to reach these goals are not made by the participants but by an external controlling body, for example the government or an outside organization.
- (2) The second kind of participation is similar to the first except minor decisions are made by the people who are contributing to the activity. With this kind of participation the hope is the participants will slowly take on a greater role in the decision making.
- (3) The third type of participation is based on the assumption that the poor will be able to emerge from their actual state of poverty if they create the necessary structures and organizations which will give them permanent power in local decision making. These organizations will also automatically have a place in building a relationship of negotiations with the more developed sectors of their society.
- (4) The fourth and final type sees participation as an emancipatory process which will lead to the empowerment of the people to control their own destiny and living conditions. Similar to the third type of participation this kind will also create organizations, but these organization's goals are to form a power base for the poor to demand a more equable share of society's resources.

Madison and Oakely (1985) believe it is important to ask the question, participation for what and whom, when looking at community development programs. This is because the first two kinds of participation, which are in line with the United Nations definition, help the people in power stay in power, while the last two types, in line with Midgely's

definition, either automatically expect or challenge the people in power for a part of their power. Vasoo (1991) agreed with Madison and Oakely and wrote about the importance of grass-root mobilization and citizen participation based on the third and fourth types of participation in community development programs.

Before leaving participation it is important to mention one further approach to implementing a community development that has only in the last ten to fifteen years become popular: participatory research. Participatory research (Hall, Gillette, & Tandon, 1982) is the involvement, in the entire research process, of the people who are supposed to be the beneficiaries of the research. In community development, participatory research focuses on the involvement of the citizens in data collection, the formation, and the analysis of the findings. The key to this approach that makes it a pedagogy for community development programs (Anyanwu, 1988) is that the process and the results of the research project are of immediate and direct benefit to the community.

As a method for community development, participatory research involves participation of ordinary people in problem-posing and solving. It is a process for the

community developer and community members to analyze the structural causes of problems through collective discussion and interaction. Maguire (1987, p.37) describes the unfolding of the collective investigation, analysis and action process:

The investigative component begins with collective problem-solving. Ideally, a community group, working with a researcher (community developer), names existing problems which they want to eliminate or change. These existing community problems become the basis for research. Together they try to understand why and how the problem exists... By looking at the whys and hows of the problem, the group investigates the concrete and complex social reality in which they live but may not understand thoroughly.

The following are characteristics of participatory research identified by Rahman (1991), Tandon (1981) and others:

- \* Participatory research is a process of knowing and acting. Knowledge for the sake of knowing alone is de-emphasized, while knowledge is linked to direct action.
- \* The degree and level of participation of people in the process of investigation, analysis, and action varies considerably. Participatory research is often a slow process that is culturally and situationally influenced.
- \* Control of the process dwells with the people in the situation. Even when the community developer is the initial motivator, the power and control over the process of knowing and acting must be with the community members.
- \* Participatory research process is collective in nature. It requires that the people engaged in the process together investigate, analyze and act upon the collectively identified problems.

Implemented with the above characteristics participatory research will lead to the development of self-reliant community groups.

#### **The Fourth Dimension: Types of Implementing Organizations**

The final dimension to the consideration of community development partnership programs is, what type of organization is implementing the program. One way is to describe the different types of organizations that are in line with Madison and Oakely's (1985) description of the different types of participation. Essentially, there are two types of organizations (Carroll, 1992, p.36):

- (1) The first type is the organization that enters a community to organize the masses but gives them no control in the decision making process.
- (2) The second type enters a community to help community members create their own organizations to implement their own programs. Bellah, Madsen, Sullivan and Swidler (1991) state that the second type, communities creating their own participatory democratic organizations, is the only way for constructing a decent society. In fact much of the literature for the last ten years discusses the importance of the poor establishing their own organizations for community development programs, though the literature varies in how this should be accomplished.

Korten (1990) discusses the importance of organizations that support or implement community development programs to

constantly be reexamining their vision. He feels since the world is changing quickly, community development organizations must be able to change with it. Korten and Navarro (Marklein, 1992) support organizations of the developed countries to look for ways to strengthen and work in partnership with organizations of the developing countries.

An example of nongovernment organizations re-examining and creating a new vision together is, in 1989 nongovernment organizations in the Philippines (Korten, 1989) developed the, Manila Declaration on People's Participation and Sustainable Development. In this declaration there are four central characteristics required for development programs that lend to partnership programs. They are:

- (1) A people-centered development seeks to return control over resources to the people and their communities to be used in meeting their own needs. This creates incentives for the responsible stewardship of resources that is essential to sustainability.
- (2) Those who would assist the people with their development must recognize that it is they who are participating in support of the people's agenda, not the reverse. The value of the outsider's contribution will be measured in terms of the enhanced capacity of the people to determine their own future.
- (3) There must be a basic redefinition of participation as applied by most official ...agencies...and organizations. Conventional practice too often has called for the participation of the community in donor or voluntary development organization defined agendas and projects.



- (4) In authentic development an assisting agency is a participant in a development process that is community driven, community led and community owned - basic conditions for sustainability.

Finally, while Korten (1990), Navarro (Marklein, 1992) and others write about the importance of community development organizations changing with the times, Senge (1990) discusses the characteristics of the kind of organization that can change with the times. For Senge there are five vital dimensions in building organizations that can learn, continually change and enhance their capacity for success. These five dimensions are:

- (1) Systems Thinking - is the understanding of a conceptual framework and tools that have been developed over the last fifty years to help as well as to see the patterns of the field the organization belongs to and see how to change the organization to become more effective.
- (2) Personal Mastery - is the discipline of continually clarifying and deepening our individual vision and commitment to doing the best we can.
- (3) Mental Models - are deeply ingrained assumptions or generalizations that influence how we understand our world and take action. To work with these mental models, one is first required to turn the mirror inward and learning what the mental models are and then scrutinize them.
- (4) Building Shared Vision - involves the skill of evolving a shared picture of the future with everyone in the organization. This will motivate the people in the organization to excel and learn.
- (5) Team Learning - is the idea that people will work harder and more effectively if they feel they are a respected part of a team. This involves dialogue and learning how to recognize the patterns of how the team works effectively together.



For the purpose of this study, I used Senge's five dimensions to examine community development organizations that try to implement partnership programs in order to understand how and why they are changing or not.

These four dimensions, or set of criteria, played an important part while designing, data collecting, and analyzing the following research.

#### **A Social Change Theory From the Field of Sociology**

In the 1970's four paradigms (Burrell and Morgan, 1979), two from the sociology of radical change; radical humanist and radical structuralist, and two from the sociology of regulation; functionalist and interpretive, and were combined, and presented as an alternative model for the analysis of social processes. These four paradigms define a fundamentally different perspective for social change. This means that each paradigm has its own separate social-scientific reality, which involves seeing the world in a particular way. Each paradigm offers a different view of how and why community development programs are implemented.

The sociology of regulation refers to theories regarding why and how society is maintained as an entity.

Social theorists (and community developers) are essentially concerned with the need for management in human affairs. On the other hand, the sociology of radical change is the opposite of the sociology of regulation, since the radical change theorists are concerned with explaining society as a set of structural contradictions with deep-seated conflict, and underlying modes of domination. The sociology of radical change theorists (and community developers) are concerned with human beings' emancipation from the structures which limit and inhibit their potential for development, and while the sociology of regulation accepts the status quo, the sociology of radical change seeks alternatives.

The following is a diagram of the four paradigms:

**Table 3.2** The Sociology of Radical Change with the Radical Humanist Paradigm and Radical Structuralist Paradigm, and the Sociology of Regulation with the Functionalist Paradigm and Interpretive Paradigm (Burrell and Morgan, 1979, p.22).

<b>THE SOCIOLOGY</b>  RADICAL HUMANIST PARADIGM	<b>OF RADICAL CHANGE</b>  RADICAL STRUCTURALIST PARADIGM
INTERPRETIVE PARADIGM	FUNCTIONALIST PARADIGM
<b>THE SOCIOLOGY</b>	<b>OF REGULATION</b>

The sociology of radical change and regulation are polar opposites of a sociological perspective, (Burrell and Morgan, 1979, p.18) each with its own set of assumptions about how the world functions. Each contains two distinct paradigms. In comparison, the sociology of regulation is concerned with:

- \* The status quo
- \* Social order
- \* Consensus
- \* Social integration and cohesion
- \* Solidarity

- \* Actuality
- \* Need satisfaction - (meaning that all human beings may find their needs met in a society.)

The sociology of radical change is concerned with:

- \* Radical Change
- \* Structural conflict
- \* Modes of domination
- \* Contradiction
- \* Emancipation
- \* Potentially
- \* Deprivation

"Deprivation" where human needs are not being met for everyone because of the result of the status quo is the opposite of "need satisfaction. Deprivation has its roots with the idea that society has resulted in individual loss for some individuals, rather than in gain.

The functionalist paradigm and the interpretive paradigm comprise the sociology of regulation. Both of these paradigms agree with all the characteristics of the sociology of regulation when trying to explain how society functions but disagree in one important area. The functionalist paradigm perceives the world from an objective viewpoint, while the interpretive paradigm perceives the world subjectively. In the functionalist paradigm

individuals are considered less than the social structures.

Human beings and their social affairs are determined by the situation or "environment" in which they exist. Free will is not considered important, and social systems and structures determine how human beings interact.

The interpretive paradigm suggests that the world is made up of individuals, and must be perceived from a subjective viewpoint. This paradigm precludes the idea that there can be laws or regularities in a world of social affairs. For theorists (and community developers) who believe in the interpretive paradigm, human beings are completely autonomous and free-willed, and must be studied or assisted individually.

The sociology of radical change theory is comprised of the radical humanist paradigm and the radical structuralist paradigm. Like their counterparts in the sociology of regulation, the radical humanist and radical structuralist paradigms share the same characteristics as the sociology of radical change. They are also similar in the sense that the radical humanist follows the way of the subjective, and the radical structuralist follows the way of the objective.

What is most important is seeing how the world functions through one of these paradigms. The social theorists who developed this analysis for social change theory felt that the various paradigms were too far apart to allow for someone to be in two or more paradigms at the same time.

The functionalist paradigm has provided the dominant framework for the study of most sociological fields. It is also the dominant paradigm for how the "development experts" envisioned community development programs of the 1950's, and 1960's. To recall, community development programs of the 1950' and 1960's tried to introduce the following into the already established community structure: a community process of group formation, needs and problem assessment, planning and implementation. The individual differences of each community or community groups were not a concern. Community developers of the time felt that if the "environment" of the community changed through the introduction of a community development process, then the community as a whole would develop. Unfortunately, as we have already seen, this approach failed.

In the interpretive paradigm, as in the functionalist paradigm, the social order is supported and maintained. A

key difference is that community development in this paradigm is accomplished through individual change by community members. This happens through informational education dispensed by the community developers.

An example of community developers from the functionalist paradigm is as follows. Ever since people learned to live in settlements, they have had to protect themselves from outsiders who wanted what they had. People from the outside were not to be trusted, especially the people who said they came to help. More than once the researcher has been reminded of the traveling salesperson who sold the magic elixir that cured all ills of the community, or the person who swore he could bring the rain.

The community developer is not as bad as these examples, but too often, those who promote community development fail to make real contact with those to be developed. More often than not, a "let me tell you how to develop" person is the community developer. These community developers come from a world of the functionalist paradigms. They enter the community under many names: the doctor, the nurse, the health worker, the extension agent, the missionary, the consultant, the planner, etc., and only understand how to create teacher-student, doctor-patient relationships. They are all dependency relationships. They all of them arrive



in the community to help the community develop itself as long as it's done their way.

One of the basic traits of the radical humanist paradigm is the belief that the consciousness of humans is dominated by the ideological superstructures of the society in which they live. Because of this domination, humans are led to a "false consciousness" which prevents them from fulfilling their potential. In keeping with its subjectivist approach, the radical humanist community developer places primary emphasis upon the individual or human consciousness. The radical humanist community developer considers the release of the "true human consciousness" as the answer to individual and community development. The radical humanist community developer searches for ways to facilitate this through helping individuals understand their own society, including the forces of domination within it. Implicit in this process is a deep trust that over time people will begin to understand their own potential, and feel empowerment to realize their potential.

While the researcher examines partnership programs he will listen and observe to the way the designers and implementers of the programs address how the members of the

partnerships benefit from being in the partnership. By doing this he believes he will be able to understand which one of the four paradigms the partnership program and the partnership groups fall under.

## CHAPTER IV

### DESIGN OF THE STUDY

This chapter describes how qualitative methodology was used to identify and describe the essential components of partnership programs. Included in this chapter is a justification for the use of qualitative research measures, information on the selection of the initial study participants and the case study, the rationale for utilizing specific qualitative research techniques, and the collection and analysis of data.

The design of the study is to build on what I have already learned. Consequently, after completing a literature research of the early days of community development programs, the current writings about community development partnership programs, I defined four specific dimensions for analyzing partnership programs.

#### Qualitative Research

The essence of traditional research is that there is a single objective reality that can be observed and measured (Bogdan and Biklen, 1982; Merriam, 1988; Patton, 1980). On the other hand Merriam (1988, p.20) stated,

The world is not an objective thing out there but a function of personal interaction and perception..... Research is exploratory, inductive, and emphasizes processes rather than ends... One does not manipulate variables or administer a treatment. What one does do is observe, intuit, and sense what is occurring in a natural setting...

I believe by using qualitative research techniques I was allowed to develop a deeper understanding of partnership programs. Patton (1980) said, "Qualitative measures describe the experiences of people in depth."

While Miles and Huberman (Merriam, 1988, p.154) also supported the use of qualitative techniques. They wrote,

Qualitative data are attractive. They are a source of well grounded, rich descriptions and explanations of processes occurring in logical contexts. With qualitative data, one can preserve chronological flow, assess local causality, and derive fruitful explanations.... Words especially when they are organized into incidents or stories, have a concrete, vivid meaningful flavor that often proves far more convincing to a reader than pages of numbers.

### **Initial Interviews**

In-depth interviewing was the primary qualitative research method utilized because this study focused on personal perceptions, attitudes, opinions, and experiences of those who are involve in pursuing partnership programs. At first, I interviewed leaders in the field of partnership programs.

## **The Interview Guide for the Initial Interviews**

In order to facilitate the interviews, a guide was developed that included the topics to be addressed. Patton (1980) describes the interview guide as a tool that provides topics or subject areas,

... within which the interviewer is free to explore, probe, and ask questions that will elucidate and illuminate that particular subject. Thus the interviewer remains free to build a conversation within a particular subject area, to word questions spontaneously, and to establish a conversational style but with the focus on a particular subject that has been predetermined.

The following is the interview guide for the initial interviews:

- \* What is a partnership program?
- \* How and why are they different from the past community development programs here in the United States and in developing countries?
- \* Why are professional community developers saying we must develop a new approach to community development programs that are truly partnership programs?
- \* How do community development programs that are called partnership programs define their teaching pedagogies, empowerment, and participation?
- \* How do the participants benefit by being involved in a partnership program?
- \* What kind of organizations are implementing partnership programs strategies?
- \* Why have they decided partnership programs are the way to go?
- \* Can you name specific partnership programs?

- \* How are they working?
- \* How do the organizations that implement partnership programs describe how they learn and change?
- \* What kind of teaching pedagogies to you feel are the most effective in establishing partnership programs? Why?
- \* How do you describe empowerment and participation in partnership programs?

### **The Case Study**

The framework of this study is a "case study" as described in Hoaglin (1982) and Merriam (1988). Both authors stated that a case study is an analysis of a specific occurrence such as a program, event, person, process institution or social group. The preoccupation of a case study is in process rather than outcome or in discovery rather than confirmation (Merriam, 1988, p.7). The decision to develop a case study was made after considering the attributes of the topic being studied. The identification of key elements, strategies and themes for partnership programs called for a research design that allowed for discovery of individual motivations, opinions, beliefs, attitudes and experiences.

### **Indentification of Research Site**

In June 1994 I was invited to the Philippines by the Minister of Health, Dr. Juan Flavier to research the Philippine's Department of Health program called, Partnership for Community Health Development. This program is partnership based program funded by the World Bank to discover ways to improve the health of hard to reach communities.

As a researcher, I interviewed the staff of the program, other government personnel involved in the program, nongovernment personnel involved, and the beneficiaries. I also attended two regional congresses about the program, and read all the written documentation I could find. This research is the case study (chapter six) for this doctoral dissertation.

### **The Interview Guide for the Case Study**

It was possible to study two different types of partnership programs. The first was a partnership between organizations servicing the same community. This usually consisted of several nongovernment organizations and the Department of Health. The second was a partnership of three organizations, the community people's organization, the



local Rural Health Unit, and a nongovernment organization. Questions asked the members of the partnership groups included the following:

Beginning Questions:

- \* How long have you been involved with the group?
- \* How many current members are there?
- \* How often does the group meet?
- \* What is the mission of the group?

Historical Questions:

- \* Describe what events led to the formation of the group?
- \* Describe some of the first activities the group initiated?
- \* Has the group changed since it was formed?
- \* Who were the initial members?
- \* Are they still involved? Why, or why not?
- \* Why did you decide to get involved with the group?

Current Activities:

- \* Describe some of the group's current activities?
- \* How were these particular activities chosen?
- \* What kind of problems has the group dealt with?
- \* Describe how they solved these problems?

Impact:

- \* How successful have the activities been?
- \* Overall, what impact do you think the group is having?
- \* How do members benefit from being in the partnership?

Key Members:

- \* Who are some of the key members?
- \* What makes them key members?
- \* Has your group interacted with other groups or organizations?

Concluding Question:

- \* Is there anything else that you want to discuss?

I have also interviewed people who were responsible for creating the partnerships. The following are questions I asked them:

- \* Why did you decide to create this partnership?
- \* How did you start the partnership?
- \* What were you hoping to achieve?
- \* Are you achieving it?
- \* If you were to begin again what would you do differently?

### **Data Collection**

The approach to data collection is a methodological triangulation that combined, (1) interviews of leaders in the field of partnership, implementers of partnership programs and member of partnerships, (2) observations of partnership programs in action, and (3) on analyses of written documentation of partnership programs. The reason for conducting the research using multiple data collection is that one method has its strengths and weaknesses, while

by using several methods the case study can be strengthened overall (Merriam, 1988).

### **Open-ended, In-depth Interviews**

I chose to use open ended, in-depth interviews as my primary method for data collection. The reason for this was it gave me access to information that I could not obtain from observation (Patton, 1983), and the perspective of the person being interviewed (Patton, 1980).

Prior to each interview, I reminded interviewees that the purpose of this study was to provide data for my dissertation, and I received permission to tape record each interview. Tape recording permitted me to concentrate on my interaction with the interview subject rather than on note taking. I also promised to keep comments strictly confidential and assured that the identity of the interviewee would not be connected to any particular response.

Although the interview guide included specific questions, I allowed the interviews to take their natural course, rather than impose a strict sequence of topics. I also asked more detailed questions for clarification when

necessary. In the end, flexibility in questioning allowed for exploration of areas of relevant interest as they came up in the interview (Patton, 1980).

### **Observation**

Marshall and Rossman (1989) associate qualitative research as a flexible process that allows for research directions to surface from an open-ended and on-going process. During my visit to the Philippines I was able to visit:

- \* The Department of Health in Manila
- \* A regional conference on Partnership for Community Development in Iloilo City, Panay
- \* Provincial partnership in the province of Antique
- \* Community partnership groups in the province of Antique
- \* A regional conference on Partnership for Community Development in Baguio City
- \* Regional partnership in Legaspi City
- \* Provincial partnership in the province of Camarines Sur
- \* Community partnership groups in the province of Camarines Sur
- \* Save the Children's Field Office, Iloilo City, Panay
- \* Save the Children's partnership program in Gurmaras Island, Panay

The following are elements I kept in mind while observing the different community partnerships (Merriam, 1988):

- \* The physical setting of where the community partnerships members lived.
- \* The participants.
- \* Activities and interactions.
- \* Frequency and duration.

The process of collecting data through observations was conducted in three stages (Merriam, 1988):

- (1) Gaining Entry - I first had to gain entry into the community partnerships. This was accomplished by:
  - \* First receiving permission from the Minister of Health and his staff. I did this by writing to the Minister who I knew. He in turn wrote to notify his staff who arranged for me to travel and meet the community partnerships.
  - \* In each province, I visited the governors, mayors, and health officials before meeting with the any partnership members.
- (2) Data Collection - Upon meeting with partnership members I explained the reason I wanted to meet with them was so I could learn from them. They would then show me the community projects and explain how their partnership function.

They appreciated the idea that I had come to learn from them. More than once someone would say that foreigners they meet would usually talk more than they listened. And, everyone liked the idea that they might know something that someone in America would want to know. Their perception is that America has all the answers.

- (3) Exiting - After each observation and interview I thanked the partnership members and explained that I would take what they had taught me back to America and share it with others. At all times I stayed humble,

and I believe this helped facilitate people sharing with me the strengths, obstacles and weaknesses of the partnerships.

### **Documentation Analysis**

Whereas, interviews and observations are important methods for collecting data, I also conducted a document analysis of all the written materials I was able to obtain on partnership programs. Merriam (1988) sees documents as a "ready-made source of data," while Patton (1980) also emphasizes the importance of program records and documents.

He wrote,

One particularly rich source of information about many programs is program records and documents. The nature of program records and documents will vary from program to program, but in contemporary society all programs leave a paper trail that the evaluator can follow and use to increase knowledge and understanding about the program (Patton, 1980).

On the other hand, it was important to remember the limitations of documents. Guba and Lincoln (1981),

Often no one on the project keeps very good notes on process, ... and even more often, the only writing that is done is in response to funders' requests for technical reports or other periodic statements about the progress of the program or project.

In the case of the Philippine community partnerships there were a variety of written documents. Most of the documents were given to me by the Philippine Department of Health at all levels, but even the partnership members

shared with me things such as their training materials, plans, etc. The following is a list of written materials I obtained in the Philippines:

- \* Sowing the Seeds of Cooperativism: Barangay Cambante Partnership for Community Health Development Project
- \* A monograph on the Partnership for Community Health Development
- \* Urbiztondo Integrated Health Development Project
- \* Sukailang Integrated Health Development Project
- \* Partnership for Health: The Surigao Del Norte Experience
- \* Integrated Community and People's Empowerment Project in Barangay Nato, La Castellana
- \* Models of Partnership for Health: The Camarines Sur Experience
- \* Partnership for Health: The Antique Experience
- \* Primary Health Care Development Through Potable Water System Project in Barangay Nagsubuan, Tobias Fornier, Antique
- \* The Damayany Programa Ng Pangalusugan sa Siruma: LGU-NGO-Community Participation at Its Best
- \* A Mismatch of Expertise and Priorities: The Case of the San Mateo Integrated Rural Health Development Project
- \* Building a Partnership for Health in Eastern Samar
- \* Models of Partnership for Health: The Camarines Sur Experience



## **Data Analysis**

Data analysis is the systematic method of bringing order, structure, and meaning to a mass of data (Marshall and Rossman, 1989). The systematic approach I preferred in my data analysis featured the generating of categories, themes, and patterns (Marshall and Rossman, 1989, Merriam, 1988, Patton, 1980). Consequently, I implemented three phases of data analysis:

- (1) Organizing the data.
- (2) Generating categories, themes, and patterns.
- (3) Conceptualizing the framework or theory.

## **Organizing the Data**

The process of analysis for a qualitative research study begins the first time a book is opened for research into the study, the first interview or the first observation made. From that point emerges insight, hunches, themes, etc..., and so it was for me. This process of analysis is inductive and in many ways, like playing detective (Merriam, 1988). As each interview concluded additional clues materialized, taking me deeper into the understanding of the partnership programs. Patton (1980) describes this inductive analysis as,

a means that patterns, themes, and categories of analysis come from the data rather than being superimposed on them prior to data collection and analysis. This analysis can use the categories

developed and articulated in the program studied to organize presentation of particular themes.

Interviewing people who implemented partnership programs was an excellent beginning for helping to bring organization to the data. Through discussions with them I listened to not only their words but also their voices. From these interviews I began to see patterns and themes pertaining to partnerships.

### **The Generation of Categories, Themes, and Patterns**

Developing categories, themes and patterns involves looking for recurring regularities in the data (Merriam, 1988). In other words, which units of information go together? It is a task of comparing one unit of information with another, looking for similarities. It also involves convergent and divergent thinking (Guba and Lincoln, 1981).

Convergent thinking is deciding which units of information fit together, to create a single category or theme.

Divergent thinking is the task of separating the overall categories into clear and well defined smaller categories.

According to Guba and Lincoln (1981), "differences among categories ought to be bold and clear.

### **Conceptualizing the Framework**

Along with interviewing people who implement partnerships, employing the four dimensions from the literature research also helped define the categories, themes and patterns. As I interviewed people or observed partnerships in action, concepts or theories from writings in the four dimensions would enter into my mind. Later I compared what I heard or saw with what different authors wrote about, and themes started to emerge.

### **Validity of Study**

There are two important assumptions when conducting qualitative research (Merriam, 1988) that I have taken to heart throughout this study. The first was understanding that during the study, I was never looking for a grand theory that explained all, but general themes that seemed to be true about partnerships. Erickson (1986) called this kind of qualitative research, "interpretive" research and Merriam (1988) stated this kind of research is needed in order to engage in a deeper understanding of whatever is being studied. From the start, what I was looking for was a deeper understanding of what partnership meant.

The second assumption was that any phenomenon studied using qualitative research methods is in reality, multidimensional, holistic and most important ever-changing, not a single, fixed objective phenomenon (Merriam, 1988). In other words, I was interested in the people's construction of reality as it appeared to them, or how they understood partnership. Walker (1980) wrote "The case study worker constantly attempts to capture and portray the world as it appears to the people in it.

I also tried to implement the following techniques (Merriam, 1988) throughout the study, in order to establish reliability for the study:

- \* Triangulation - Methodological triangulation is the use of more than one data collection technique to study the phenomenon under investigation. Triangulation was implemented in the research design through the use of multiple forms of data gathering including in-depth interviews, observations, and document analysis.
- \* Member Validation - Member checks is the taking data and interpretations back to the people from whom they were derived and asking them to check the results as plausible. I accomplished this continuously throughout the study (as suggested by Guba and Lincoln 1981) by coming back to the person or persons and sharing what I heard them say after each interview.
- \* Peer Examination - The asking of colleagues to comment on my findings also continued throughout the study. Several peers who were familiar with qualitative case study methodology periodically reviewed the data and engaged me in continuing dialogue to probe problems, raise questions, challenge assumptions, and encourage re-examination of procedures and emerging interpretations.

\* Clarifying Researcher Bias - The main instrument in qualitative research is the researcher. For this study it was clear from the beginning that although I did not have any experience with partnership programs, I was not a beginner in the field of community development. I also realized I agreed with the community developers of the past that the early programs were not effective, and I wanted to learn about current programs.

## CHAPTER V

### INITIAL INTERVIEW DATA

The following chapter is a description of five different partnerships about which the researcher had the opportunity to learn. Along with a description of each partnership, this chapter also explains why the creators of partnership programs thought partnerships are the correct process to address their problems. The chapter also describes the major steps or issues they undertook to create the partnership. Critique of these partnerships by the researcher is found in chapter seven.

#### **Katalysis North/South Development Partnership**

Katalysis North/South Development Partnerships was founded in 1984 with the objective of strengthening southern development organizations in their efforts to help low-income people in their countries become self-reliant. The Katalysis partnership was started by two close friends, Bob Graham of the United States and Carlos Santos of Belize. Because of their beliefs the Katalysis partnership approach is to create partnerships that are equitable and possibly lifelong relationships between northern and southern organizations.

The researcher interviewed a northern partnership member of Katalysis. The researcher also attended one of the partners annual meeting (BEST, Belize in 1993), and informally interviewed some of BEST staff.

Katalysis partners is composed of four southern nongovernment organizations, and one northern nongovernment organization. The partnership began with the northern NGO, Katalysis in California, and the southern NGO, BEST in Belize, and slowly added others over the past ten years. Today, there are four southern partners and one northern partner organization. The first southern partner is Belize Enterprise for Sustained Technology (BEST) a nongovernment organization in Belize. BEST has provided business training, technical assistance and credit to members of community-based enterprises, such as small farming and fishing cooperatives and women's community banking.

The second southern partner is Organizacion de Desarrollo Empresarial Femenino ("Organization for Women's Enterprise Development" ODEF). ODEF is located in Honduras and has been part of the partnership since 1989. This organization has helped women in northern Honduras start more than two thousand small businesses. As a partner the organization has expanded its services to include women's



community banking, health and nutrition education, and environmentally sustainable resource management.

The third is Cooperacion para el Desarrollo Rural de Occidente ("Cooperative Association for Western Rural Development" CDRO). CDRO is located in Guatemala and joined the partnership in 1992. This organization promotes a wide variety of community development programs.

The fourth is Mujeres en Desarrollo ("Women in Business" MUDE). MUDE is an another Guatemala nongovernment organization and a partner since 1992. Its programs are community banking and other microenterprises for women.

The northern partner is called Katalysis North/South Development Partnerships and was founded in 1984 to strengthen southern development organizations in their efforts to help the poor in their perspective country. The word "katalysis" is Greek for "catalyst."

The five partners developed the following four point mission statement. One, strengthen the management, financial, and service-delivery capabilities of the indigenous nongovernment organizations through the transfer of skills and resources. Two, create a multilateral

partnership with selected organizations that fully support the right of southerners to self-determination and control of their own development. Three, work closely with our Partners to continually improve both the development methodology and the collaborative technology of the partnership in the spirit of mutual learning. And four, develop and disseminate the partnership model as a holistic approach to global development. This mission statement was created over time.

In order to understand the Katalysis partnership it is important to understand why the creators decided to initiate the partnership in the first place. The first reason is the belief that the traditional top-down approach to development has failed to improve poor peoples lives. The second is because the problems of the developing world are too complex for any one single solution. Poverty, overpopulation, the environment and less natural resources make the problems more interdependent, demanding solutions that are collaborative in their problems-solving approach. The third is the growing recognition that the South can and must solve their own problems. The Katalysis partnership believe's the south now has the leadership capability to help their own people. They describe this in their documentation as, "...an expanding cadre of dedicated, highly capable southern

development professionals...." And finally, the partnerships also believes that as this dramatic shift in the power dynamics of development assistance progresses, the north must begin to work in partnership with the south, if the north is going to help at all. According to the Katalysis partnership these three reasons are the underlying trends why north-south partnerships are becoming popular in today's world.

A brief description of how Katalysis partnership process is developing can best be described in the following story told to the researcher by a partnership member. In 1990 three of the partner organization's directors decided to collaborate in applying for a grant to research and disseminate solar cooker technology. They received the grant in 1991 and began implementation. By early 1992 problems began to arise in implementing the program. What emerged was while the decision to apply for this grant was made in partnership between three executive directors (one northern director and two southern directors), because none of the implementing staff were involved it looked to the staff like another top-down decision being imposed on them and the communities they worked in. "None of the staff felt ownership of the project," said one director in retrospect. The director of the northern partnership organization was

confused and a little upset when confronted with this problem, since his organization was responsible for administrating the grant. After discussions between the northern and southern partner organization's directors and staff, the decision was made to drop the grant if that is what the southern staff wanted. With this decision made the southern staff was able to discuss freely if the program should be dropped or not. They decided to continue implementing the project. The partnership managers learned their lesson. All future grant applications now enlist staff participation in decisions of applying for them or not, and designing of the applications.

The Katalysis partnerships have discovered seven essential elements to achieving successful partnerships. The first is open and efficient communication. Bob Grahram, the founder of Katalysis, explains how the partnership implemented the first important elements,

The ideal partnership is practiced in each relationship, in each context. At first our partnership was built around a few relationships. But the language we used made it safe to look at what partnership could really mean. So a person could say, "Since we're always talking about partnership around here, why not extend it to this set of actions or these relationships?" We put it out there, so we must stand ready to be challenged.

Good decisions depend upon receiving good and accurate information. With open and efficient communication the partnership can establish wider participation of information sharing and in decision-making. This hopefully leads to gaining more perspectives, ideas and in the end better decisions. It also leads to increased understanding and ownership of the partnership.

The second element is a willingness to address difficult issues candidly. This has been one of the more difficult elements to implement, but also one of the more important ones in building partnerships. One reason addressing difficult issues may be hard, is cultural.

Some of the southern partners felt that they needed to be accommodating to the north. To stay in their good graces by keeping the relationship smooth. This may be cultural, not wanting to offend the north, but I'm not sure. - A partnership member

In the end, this member felt the willingness to address difficult issues needs to be performed even more in the Katalysis partnership,

I think we (meaning north and south partners) have to have a very frank and open discussion about how the southern partners feel about their relationship with their northern partners.

It is important to note that diverse cultures deal with discussing difficult issues differently. For example,

Americans might want to sit down and get everything out in the open or have "frank and open" discussions. Many southern cultures are more comfortable in dealing with difficult issues by going through a third party. This way neither primary parties lose face by saying anything that the other might be uncomfortable hearing. The researcher believes the partnership member that wanted to deal with difficult issues understood this, and for them, doing this by frank and open discussions or through a third party is not the issue, just as long as the difficult issues were discussed.

The third element is sharing cultures and building friendships. A successful partnership is one where partners have more than just a professional relationship, but take the time to understand each other, their cultures, and discover a friendship along with the partnership.

Respecting autonomy is the fourth element. With the acknowledgement of the failure of top-down development, the Katalysis partnership respects the right of the southerner to make their own decisions in how they are to support the development of their country. This includes the right to say no to development ideas from the north. Respecting

autonomy also means each partner has the right to choose their own level of participation in the partnership.

Creativity and sensitivity in dealing with money is the fifth element. Money is always an issue in partnerships. It takes on an even greater magnitude in north-south development partnerships because of the disparity of the northern partner having significantly more than the southern partners. The Katalysis partnerships understands the negative effect money can have and knows it is an issue that must be discussed. One member of the partnership from the north felt that some of the southern partners feel, "The north has got it, here's an opportunity for us to get some resources. Let's do it." This northern member has no problem with southern members feeling this way, but feels sometimes, because the northern partner has the resources the southern partner is careful not to offend its northern friend, even at the cost of not expressing over issues they do disagreement with.

The sixth element is a context of mutual learning and continual improvement. Both the northern and southern partners recognize that there are no easy answers in development. Therefore they try to follow a process of mutual discovery. Blame and judgement, characteristics



found in many failing relationships are replaced with, "Were all in this together, and no one has all the answers."

Another interesting idea about development partnerships learning from each other comes from a conversation about sustainability in program implementation.

What does sustainability mean on a day to day basis? Solar cooking was not successful in Belize. Why? Because of the questions, what is development about, what is progress, and what is improving people's standard of living. Certainly, women who have to walk a good distance for wood would rather not, but they're also not going to substitute walking for wood with a solar cooker. They might substitute walking for wood with an oven or a gas stove, because in their minds, this is what progress is. Also, given that, how do we help women understand pursuing those kinds of modern conveniences (ovens, gas stoves), over the next fifty years, is not going to help all of us on this planet. That while, yes we (the north) have our stoves, but this (meaning the modern stoves) is not a good idea, because in the long run all of us are going to be at a terrible disadvantage because we have used up all of the resources. - A partnership member

We (the north) should be making changes in our lives that we can live or model for other people (the south) around us. - A partnership member

In many of the interviews the researcher found partnership members talking about a phenomenon the researcher calls, "interconnectiveness." This is a realization that were all in this together and its not just the countries of the south that need to develop, but all countries and all people need to learn how to live sustainable.

Finally, the seventh and last element is an agreement on values and goals. Taking the time to develop a shared vision and mission statement is a must in developing a successful partnership. A common vision and mission statement builds trust among the partners, guides decisions, and provides a framework for resolving conflict.

These five organizations have worked very hard in making their partnership work for them. And for developers who believe the north can not be telling the south how to develop, this kind of partnership will be viewed as a good first step in letting the south be in charge of their own development. But, the researcher also discovered signs that where the partners tried very hard to treat each other as equals, some of the organizations themselves might practice top-down decision-making.

In fact I'm not sure the participatory approach the heads of the south/north partnership undertake is going on with the head of the organizations and their staff.

- A partnership member

Where a few of the organizations called the beneficiaries "partners" many of the programs they implement are similar to the usual community development programs implemented by many northern nongovernment organizations. Comments such as,

I didn't see the kind of participatory relationships with the community (community meaning where the

southern partners implemented their programs). It was more dogmatic. Here's how you do it. It wasn't about let's think about this together, let's do this together,"

by a partnership member leads the researcher to question if the partnership concepts progresses into the southern partners programs.

Not all the partners practiced a top-down decision making process. The researcher did hear about partners that practiced participatory decision making with their staff and beneficiaries. When asked to describe this kind of process the researcher heard,

A model or process of decision making and running the day to day business of the organization with one that is much more open, was a lot more based on trust, and on valuing the contributions, the skills, and the expertise of each and every staff. It was non-competitive. The process was participatory. There was someone in charge who had to be accountable and who would make some decision unilaterally that did not have to include everyone. But when it comes to planning the program, implementing the program, visioning, everyone was included. And even the way they dealt with the communities was similar. In fact, they (southern staff) were pretty much using Paulo's (Freire) model of working with the community to get them to develop the projects and programs that felt would impact their lives in a positive way.

In conclusion, the Katalysis model for partnerships have come a long way since its conception, but as one member said, "It (the partnership) is still evolving."

## **World Education, Inc. - People as Partners**

World Education is a private, non-profit organization. World Education's prime mission is to build strong, self-sufficient institutions. It accomplishes this mission by centering their activities around what they call, "collaborative partnerships" with one or more southern nongovernment organization. A staff member explained that Dr. Welthy Honsinger Fisher, the founder of World Education, believes that true development is generated more by committed partnerships with local organizations and individuals than by financial resources and commodities.

An example of a partnership World Education has is with a southern nongovernment organization called, Tototo Home Industries in Kenya. Tototo was started in 1963 to train poor women in skills that would increase their livelihood. It's original approach was a social work approach of working with individual women. In 1972 staff from Tototo participated in a nonformal education workshop implemented by World Education. From this workshop an informal relationship began between members of World Education and Tototo staff based on similar values and friendship. Because of these informal friendships, over the next few years the staff of these two organizations collaborated on specific events, such as seminars in participatory

evaluation. Finally, in 1978 the two organization decided to form a partnership and apply together for funding to implement a nonformal education project. A funding source was found and a joint project proposal was written and approved. This funding marked the beginning of a series of joint projects World Education and Tototo Home Industries would implement together over the next fifteen years.

With the creation of the World Education and Tototo Home Industries partnership a shared vision was formed over a period of time. This shared vision was initially established over a six month planning period by two staff members (one from World Education and one from Tototo Home Industries). Looking back at this beginning of the partnership two elements were cited as crucial for developing the shared vision. They were, one the good will of the key actors to listen and try to understand the other actors, and two the shared goal of wanting Tototo in becoming a stronger independent organization. These two elements were also cited as two of the main reasons the partnerships has lasted through the years.

Over the years World Education's partnerships have discovered the following essential elements to achieving successful partnerships. The first is trust and personal

relations. World Education has learned over time that the personal relationships of the partnerships can not be removed from the partnership equation.

Trust on a personal level lays the foundation for strategic planning at the institutional level and improved effectiveness with local populations.

- World Education's paper on partnership and institutional building

World Education has learned that trust takes time, and is established while they and the partner organization proceed through a process of jointly planning, implementing and evaluating development projects.

The second element is an interactive planning process. Routine discussions between the partners must be incorporated into all projects from the very beginning. This is important in order to build trust, a unified vision, realistic goals, and a participatory approach to planning and problem solving.

The third element is autonomy vs. assistance. As already stated above, World Education's goal is to encourage autonomy rather than dependency in its partnerships. This is why building trust, vision, goals, and a participatory planning process is important at all levels.



Our mission has always been to build local competence. One of the ways we do that best is by putting responsibility for a project design and project implementation in the hands of the local institute (NGO), at all different levels. Such as, at the level of community, at the level of the local NGO (nongovernment organization or partner), at the level of the national institutes.

- A World Education staff member

There is also a recognition that the southern partners are better at working more effectively at the community level than the northern partner leads to the building of local competence.

The fourth element is communication and information sharing, and a learner centered approach. Similar to the planning process, routine discussions need to be established. Also, at all levels visioning, planning, implementing and evaluating, World Education has discovered that a learner-centered approach works best. This means all the partners view themselves as learners in building a partnership.

The fifth and final element is the recognition of the changing nature of North/South relationship and the increased popularity of partnerships. This recognition has



lead the World Education staff the researcher interviewed to having concerns about the use of the term "partnership" in today's world.

Partnership today are much more talked about, they're trendy, there out there, people understand what they mean. In the early days it took us a lot to persuade missions (United States Agency for International Development overseas mission office) to even consider the idea of bringing in southern (Kenya) staff. The missions once was, "Are we going to spend our hard earned American tax payers dollars bringing southerners in to help?"

Because partnerships are "in" today, the term many times involves suspicion; especially about the division of responsibility and authority between the "conceptualizers" and the "implementers." If one of the goals of partnership is to break the old top-down dependency roles between northern and southern organizations, thus promoting true development then, the question the northern partner must continually ask itself is, whether it's activities are primarily promoting the development of their southern partners and beneficiaries, or its own institutional survival.

Another concern about partnerships for World Education today is, because partnerships are now trendy, organizations are forming them in order to be eligible for funding.

I don't think you can slap organizations together to make it work. And a lot of people (north/south

organizations) are trying to do that, because partnership is now trendy. I think the way we have really tried to approach partnership is with a much more in-depth slow growth together.

- A World Education staff member

An example of this is, the researcher heard one staff member from another northern nongovernment organization say,

We (the northern nongovernment organization) heard UNDP (United Nations Development Programme) was allocating a great deal of funding to southern nongovernment organizations. Consequently, we decided to approach several southern nongovernment organizations to see if they wanted to go into partnership with us. This was the only way we saw we could tap the UNDP money.

Later on the same staff member admitted the partnerships formed to obtain the UNDP money were not very strong. In fact, they were not working very well at all, because the southern organizations were not listening to them (the northern organization). This staff member clearly believed partnership meant the northern partner telling their southern partner what to do.

On the other hand, World Education's approach to partnership has been something they have been learning about over a long period of years.

A lot of our thinking about partnership came out of a very long relationship with an southern organization (Tototo Home Industries) in Kenya. This is very different to lets have partnership and that way we will get funding and let's do this quickly.

- A World Education staff member

### **Tri-County Community Partnership**

In 1971, President Richard Nixon was the first president to declare a "war on drugs. Since that time, the United States has spent over \$70 billion on fighting drugs (New York Times, June 14, 1992). In 1988 approximately 37 million young Americans used an illegal drug (The White House Conference for a Drug Free America, 1988). The problems related to drug use in our society are immense, diverse and in some way affect all of us. One of the most prominent ways in which drugs affect our society is through crime and violence. All types of victim-related crimes increase with drug use. Drug-related crime is now worse than it was twenty years ago.

Throughout the eighties, prevention practitioners and evaluation researchers indicated the need and potential for community wide prevention efforts. In 1988, the Office of Substance Abuse Prevention, currently known as the Center for Substance Abuse Prevention, was authorized by the Anti-Drug Abuse Act to assist communities in reducing the abuse of alcohol, tobacco and other drugs (ATOD) among their populations. Addressing ATOD issues on a community wide basis would enable prevention efforts to take place on

multiple levels and involve participation from a variety of segments of the community (U.S. Department of Health and Human Services, 1991).

In October of 1990, three counties within the western region of Massachusetts were funded through the Center for Substance Abuse Prevention (CSAP) to implement a Community Partnership program for the prevention of alcohol and other drug abuse. The goal of the partnership is to reduce alcohol and other drug abuse and to increase collaboration, empowerment and community health. The geographical region of this Tri-County Partnership encompasses Berkshire, Hampshire and Franklin Counties. Each county has a community organizer who initiates community-based prevention efforts. The researcher had the opportunity to interview the Hampshire County community organizer for the Tri-county Community Partnership. He also attended a conference called, "From the Ground Up: Sustaining the Effort. This conference explored the current standing of the community partnership program for the prevention of alcohol and other drug abuse. Finally, through the interview and conference the researcher discovered a wealth of material from the Center for Substance Abuse Prevention, Washington DC, which has the responsibility of implementing the national community partnership grant.

The goal for the Tri-County community partnership is the same as the goal for the entire 220 partnerships nationwide, to reduce alcohol and other drug abuse and to increase collaboration, empowerment and community health. To reach this goal the partnerships objectives are to:

- \* Encourage community leaders, diverse organizations, or interest groups in local communities to coordinate primary prevention programs more effectively and to develop new prevention initiatives.
- \* Demonstrate that development of broad based support within the community and close coordination with appropriate State agencies can substantially contribute to elimination of alcohol and other drugs problems.
- \* Encourage and stimulate self-sustaining, multi-faceted prevention and early intervention programs targeted to affected youth.

Along with hiring one community partnership coordinator for each county, two national training sessions were implemented during the initial start-up period. They were, one a community partnership institute training for community partnership coordinators and other staff. Themes for this training included team building approaches, strategic planning, and valuing cultural diversity. And two, a training for trainers workshop to update community coordinators on prevention programs and community development approaches. The goal of this specific workshop was to sharpen the trainer's facilitation skills.

The Tri-county community partnership began with the forming of the partnership activities in 1991, such as community forums, door-to-door visits with businesses in each community, and local newspaper articles about the partnership grant. At the community forums the coordinators first explained what the partnership program goals and objectives were, then asked the audience to brainstorm the problems, resources, and possible solutions to alcohol and drug abuse.

In Hampshire County many community members identified the absence of healthy structured activities for teenagers as the reason for alcohol and drug abuse. In response to this problem several community partnerships organized teen dances. Another partnership organized a community fair for their youth and adults. The fair also raised funds for other activities.

The following is a further description of the Hill Town Community Partnership described in chapter one. The first task of the partnership group was to develop a mission statement. After two meetings facilitated by a community organizer the group came up with,

The mission of the Hill Town Community Partnership is to enhance our common environment of the village of



Hill Town, encourage appreciation for our downtown area and to provide fun and interesting ways for people to come together.

With an agreed upon mission statement they then decided upon and developed the following two activities, a National Night Out and the community garden. National Night Out is a crime/drug prevention street fair sponsored by the National Association of Town Watch. In referring National Night Out, partnership members said,

The streets have been taken over at night by drug dealers. To claim back the neighborhood at night, it was an empowering exercise I think for people to say, 'Hey, this our place too.'

National Night Out was for people to meet their neighbors and have fun. It was a block party essentially and it was a good-bye to neighborhood drugs and crime.

It was a real successful celebration on being together and being in this community.

The community garden is another example of how the Hill Town Community Partnership group is trying to improve social conditions. Many of the people who live in Hill Town live in apartments and do not have any place to plant a garden. The community group identified someone to donate land and now there are a number of people involved who are participating in the community garden.

An obstacle this community group has encountered is that of participation. There have been a few key members who have been consistent in their participation, but they



represent the minority. The norm that has emerged is individuals come to the meetings for a period of time and then they stop attending. Some of these people resurface at a later time and some do not. The constant need to recruit new members is often an exhausting process however, it is an issue that needs to be addressed if the community group plans to survive.

The following are three issues that have been identified by partnership members as key issues in building community partnerships in the Tri-County. The first issue is community partnerships are based on voluntership, and, to volunteer, people have to have the time. On the other hand, many of the communities targeted for this grant were poorer communities where drugs and alcohol abuse are seen as a problem. Consequently, it was not surprising for people in these poorer communities to express that they did not have time to volunteer, since many of them work long hours just to survive. To try and keep people interested small grants were offered.

The second issue is nonformal leaders are needed to keep the partnership alive. This is true especially to keep the partnership going in the beginning. Later on, once an activity has taken place, the members of the partnership are

usually more committed, because they have observed what that can accomplished. But, in the beginning, leaders from the community are needed to keep members motivated.

The community coordinator interviewed felt that a key to keeping one of the partnerships going until the members realized themselves the importance of sustaining the partnership was a program two nonformal leaders of that community received. This program was a leadership training course implemented by the UMASS Cooperative Extension program. The program is called, The Masters Teachers Program and it is essentially a course designed to individually empower potential nonformal leaders of poor communities. According to the community partnership coordinator, leadership training would help the community partnerships immensely.

The third issue is a major obstacle for the implementation of the partnership grant has been that the federal grantees evaluations have focused on the Tri-country partnership while all the real partnerships are taking place at the community level. Unfortunately, this seems to be too small a unit for the federal evaluators. Early in the implementation of the grant, the community coordinators recognized that people saw community partnerships as a much

smaller geographical unit, than the federal grantees. The federal grantees looked for partnerships between the three counties, while the three counties did not see themselves as any kind of community. Consequently, while healthy and productive partnerships have been formed inside the county level, the federal grantees gave community coordinators and the Tri-county grant a poor evaluation.

Many of the community partnerships have been successful. One partnership member summed it up by saying:

I think the bottom line is, (community partnerships) give help to people in the community so that they will be motivated to change their life for the better, (and) show them that we are not just going to provide them with services. We are going to work together to pool our resources. This is what community really means, 'helping our neighbor.' I think that is our goal at this point, and then, when you make a community a community and everybody knows each other, and everybody is trying to help each other out, then the detractors or the anti-social ones, the ones who are dealing the drugs or vandalizing will eventually get the message that this is a community that is not going to allow that to happen and they will either move on or they will join the club. Maybe some of those kids who are vandalizing just need to be reached out to and to have someone say we are trying to do something good for you too.

In conclusion, the growth and development of each community partnership is unique, depending on its membership, its purpose and its context. Though in the end everyone the researcher formally or informally interviewed

agreed community partnerships can lead to creating better and healthier communities.

**Quebec-Labrador Foundation - Atlantic Center for the  
Environment**

The Quebec-Labrador Foundation (OLF) Atlantic Center for Environment is a not for profit nongovernment organization whose mission is to improve the quality of life and environment by working at the community level, person to person. The organization maintains three things that are needed to improve and safeguard the world's environment. The first is the development of individual leadership. The second is increased education, and the third is sustainable development.

The researcher had the opportunity to interview one of the Atlantic Center for the Environment core staff.

The leadership development program takes the form of internships for young professionals and scholarships for university students in forestry, wildlife, etc. Their community development project assist communities, in partnership, to manage land and water resources for the community benefit as well as for long-term sustainability.

The following are examples of partners with the Atlantic Center for the Environment; Scottish Environmental Education Council, Scotland, England; Friends of the Mad River, Vermont; Newfoundland Freshwater Resource Center. All of these partnerships are based on the common vision of saving our environment. The Atlantic Center for the Environment usually begins a partnership by having a leader from the partner organization come to the Atlantic Center for the Environment for management training and technical assistance opportunities. The staff member interviewed explained,

A lot of our help is helping the partner learn how to obtain information that will help them make informed decisions.

An example of a partnership for the Atlantic Center for the Environment is with a community group in Canada that decided to organize to try and stop the deterioration of the land around them, and begin restoring and preserving their natural surroundings. It began with several concern citizens contacting the Atlantic Center for the Environment, because of their concern about the land and water deterioration in their community due to increased tourism. The Center invited these concern citizens to visit several community groups in the United States that the Center was working with, that were working on similar problems in their

community. The Center also sent several professionals to the province in Canada to collect data to assess the land and water deterioration. After the visit to observe how other communities dealt with the problem of land and water deterioration the concerned citizens began to organize themselves and others into a viable community group concerned about their local environment. Using a combination of dialogue and praxis, something the citizens witness while visiting the other community groups, the community group moved from seeing themselves as individual bystanders to the environmental deterioration around them, to a community group that had the power to stop the deterioration and begin restoring and preserving their natural surroundings. Together as a group and working with local officials the province developed a sustainable development plan for the entire province.

There are two important issues for developing partnerships between the Atlantic Center for the Environment and partnership community groups. The first is the Atlantic Center for the Environment recognized early on that they usually had more resources than the organizations they wanted to assist. They also knew that they wanted to assist these other organizations, but not have them become dependent upon them. Their idea of leadership are leaders

who are independent and think for themselves. Consequently, they decided years ago that calling their relationships with other organizations, partnerships, was one way in helping establish independent partners.

We realized in the beginning there is an unevenness to the partnership. We're saying were strong we can help you develop. - A staff member

The second issue is the importance of personal relationships between the staff of each partner. The Atlantic Center for the Environment believes successful partnerships can only happen when the partners have personal friendships as part of the partnership. For the Atlantic Center for the Environment friendship and strong individual identities for each partnership organization is the key to successful partnerships.

### **Save the Children Federation**

Save the Children was founded in 1932 to help Appalachian children during the Great Depression. Today, Save the Children implements programs in thirty-five developing countries and twenty states in the United States.

These programs vary from community development programs, relief operations and refugee programs. Many of the community development programs are seeking to include



institutional development activities, which Save the Children calls, partnering. Partnering usually means helping communities form multi-purpose cooperatives, or working with local nongovernment organizations to strengthen their capacity to implement community development programs of their own.

Of all the initial interviews Save the Children was the most extensive. This was because, one, the researcher once worked for Save the Children and already knew a good deal about its history and programs. And two, the researcher was able to interview, a director of partnering from one of Save the Children's developing country field offices, a headquarter's staff member in charge of developing their partnering process, and members from one of Save the Children's partner organization. The researcher, along with interviewing, was also able to spent a day observing a partner organization and its programs. The organization is called, Nueva Valencia Multi-Purpose Cooperative, Guimaras Island, Philippines.

For the past decade, changes in the international development world have encouraged a shift in the roles and functions of northern and southern nongovernment

organizations engaged in development. The following is found in the latest Save the Children's strategic plan:

In the international development context of the 1990's, characterized by increasing nationalism and competition between indigenous and international (northern and southern) nongovernment organization, Save the Children must develop an operating style that encourages partnerships with local and international (northern and southern) nongovernment organizations, as well as host country governments. Partnerships will leverage our limited technical and financial resources, facilitate sustainable and replicable program impact, increase Save the Children program outreach, and countries to long-term development of the communities and countries in which we work by helping to strengthen the voluntary nongovernment sector in those countries.

Save the Children should define and further explore.... a two-tiered program strategy... The first tier is the implementation of dynamic, community-based development programs... The second tier involves activities which combine Save the Children's resources and expertise with those of local governmental and/or nongovernment organizations and international development agencies...

According to Save the Children's staff,

The external world has changed dramatically. Politically and economically it is completely inadvisable for a northern nongovernment organization to be the instrument of local change anymore in anybody else's setting.

Who else is saying this? All the local southern nongovernment organizations in the world just about. The development setting has been politicalized in such a way that Save the Children is both politically inappropriate and economically too expensive to be the instrument of local change. At the same time most of the settings in the developing world are either increasingly or more realistically perceived more clearly as being institutionally very complex. That is to say, this whole idea that community based integrated development (community development) and Save the Children used to say, 'where no one is working, Save the Children will go fill a void.' Today there is really a sense that there is no such thing as a

nongovernment organization void in the world anymore. Rural Vietman, rural China, rural Burma, rural India, are highly defined networks of people advocating on their own behalf. It is therefore absolutely impossible for Save the Children to find a void.

Even if we tried to do it (find a void where Save the Children could fit in), we would be resisted by thousands of little institutions who just wouldn't let us do it.

Another reason to establish partnerships are,

The funding agencies is the other massive external stimulant here. No one wants to fund Save the Children to work in Burma. Save the Children/USA is based in Westport, Connecticut. Funding agencies are saying, "Why should I work with you.

I can name twenty or more southern nongovernment organizations (to fund), why should I fund you? This is a whole fundamental shift particularity in the US. (a Save the Children staff member)

The Save the Children staff member believes the president of Save the Children would say,

northern nongovernment organization's need to change, not because we want to, or we think its the best way to cause change, but because we can play a role in the world economically, politically, etc. How do northern nongovernment organizations adjust to this new agenda, so we are not dictating the terms. This is a very difficult thing for CEO's of northern nongovernment organizations to even grapple with or think about.

Northern nongovernment organizations were used to making decisions about how their programs were to be implemented in developing countries. Allowing southern nongovernment organization's to have a say, and even to

treat them as equals is not an easy transition for northern nongovernment organizations. According to one Save the Children staff,

Save the Children is in a praxis mode (thinking and reflecting) because the world is changing.... We have to rethink our role in the development mix. We're a large scale network of small scale implementers all around the world. What we need to be is, we need to occupy some strategic niche somewhere in the world that lends to large scale change, so therefore donors will want to give to us even though we're expensive money wise, because the net result is massive in terms of change. So what we are trying to do is figure out what is our comparative advantage in a new world.

We see our Save the Children program areas as national laboratories that have national implications for social change. For example, the women's saving groups have become a multi-level cooperative southern nongovernment organization (Nueva Valencia Multi-Purpose Cooperative, Inc., Guimaras Island, Philippines) that Save the Children has a partnership with.

Creating partnerships is relatively new for Save the Children, and their experience with it is limited. A training has been designed to help initiate and guide Save the Children and a potential southern nongovernment organization into establishing a successful partnership. The training is similar to other partnership training designs seen by the researcher. It facilitates the potential partners through a participatory process of; establishing a common vision; analyzing both partners strengths and weaknesses; making decisions on what problem

they are going to address together; and finally deciding on a plan of action by developing specific tasks and schedule for each partner.

Save the Children has a wide range for their concept of what partnership is,

- \* Partnership means different things in these different settings.
- \* In Nepal UNICEF is seeing us (more) as a contractor as a partner, then southern nongovernment organizations we see them more as our clients. They see us as partners, but bigger not to be argued with to much....
- \* Another similar grant from UNICEF to mobilize smaller southern nongovernment organizations in basic educational services in Bangladesh.....
- \* USAID gave us (Save the Children) money to fund smaller southern nongovernment organizations in Nepal for a AIDs prevention program.
- \* Trying to develop a partnership/relationship with Headstart, the biggest CD (community development) thing in the USA... Were partners with Headstart by offering technical assistance.
- \* Our partners are CIE... (Center for International Education).
- \* So there is a whole range to these kinds of institutional (partnership) arrangements... but all of them are different then the old Save the Children going in and doing something by ourselves.

From the above quotes it is possible to observe that, the changing vision in doing business for northern nongovernment organizations is not entirely a voluntary one. The world is changing and northern nongovernment organizations must

change with it or perish. In the case of Save the Children the changes range from transferring country programs to southern nongovernment organizations,

Save the Children will close their field office in Colombia, but hand over programs there to a southern nongovernment organization to implement,"

- A Save the Children staff member

to searching for new ways to support development in developing countries,

Partnering for Save the Children means taking a national perspective, finding the key players in the national setting and discovering who are the institutions in line with this perspective and what kind of relationship can Save the Children form with these people and institutions.

- A Save the Children staff member

One community partnership with Save the Children the researcher observed is the Nueva Valencia Multi-Purpose Cooperative. This cooperative of mostly women on the island of Guimaras in the Philippines, started from village women saving's groups formed by Save the Children in 1983. As the groups grew Save the Children staff designed and implemented trainings in how to form and manage a cooperative. In 1990 twenty-three women's savings group became an cooperative.

As first the partnership was between Save the Children and each women's group. While, Save the Children was responsible for introducing the idea of savings groups to



the island of Guimaras, it was their intention from the very beginning that the groups would sustain themselves and Save the Children resources were strictly for support. The partnership grew from a partnership with each savings group to a partnership with the now combined savings groups, the Nueva Valencia Multi-Purpose Cooperative.

Today, Save the Children/Philippines role is being a linkage for the Nueva Valencia Multi-Purpose Cooperative and other southern nongovernment organizations. Many Philippine nongovernment organizations are creating alliances over issues that affect them all. Save the Children sees their role as a facilitator for supporting local southern nongovernment organizations in joining forces to influence national policy.

As already stated, Save the Children has a wide range for their concept of what partnership is. One Save the Children staff member described the world today as one of endless "interconnectivness." In other words, implementing development projects is not just for the project beneficiaries, because what one person does now effects us all. Development projects has to consider how it effects everyone, the beneficiaries, the environment, the



implementers, etc. Today, development means,  
"Interconnecting with the world." - Save the Children  
Staff Member

Save the Children is in a process of trying to understand this new paradigm and how their organization can work in it. The next chapter is a description of a partnership program that has been going through praxis since its very beginning.

## CHAPTER VI

### THE PARTNERSHIP FOR COMMUNITY HEALTH DEVELOPMENT PROGRAM

With the collapse of the Marcos regime many changes have taken place in the Philippines. One of the more significant changes is people who would never have been appointed to higher government office under Marcos were now being appointed. A few of these people arrived into office with new ideas. The following is a description of a program that was developed out of one of these new ideas.

#### Description of the Partnership for Community Health Development Program

##### The Philippine Situation

The Philippine health situation has achieved notable improvement over the past fifty years. Infant death rate per 100,000 declined from 135.8 in 1940 to 24.3 in 1990. Also, life expectancy at birth improved from 58.1 in 1970 to 64.6 in 1990 (1990 Philippine Government Health Statistics).

On the other hand the poor, especially the rural poor, have inferior nutritional and health status. Morbidity

patterns indicate the prevalence of easily preventable diseases such as tuberculosis, measles and diarrhea. So, as the overall economy improves the availability of safe water and sanitary waste disposal systems should also improve, helping decrease the incidence of water and food-borne diseases (1990 Philippine Government Health Statistics).

However, public health services continue to suffer from insufficient government support. During the past twenty years, the financial allocation for health was less than five percent of the total government budget. In 1992 government spending for social services dropped to twenty-two percent of the entire government budget (the target budget for social services was thirty-nine percent), while health received only three point seven percent of the entire national budget.

With this limited budget, allocations of public health services is stretched to help as many people as possible. In 1981 the National Health Survey revealed that forty percent of deaths had no medical attendance; fifty-three percent of births had no professional attendance; and eighteen percent of those who became ill did not seek

medical consultation, either because they considered the illness minor or because they were out of reach of a health service provider.

A Department of Health (DOH) study has identified twenty-two percent of the total villages in the Philippines as hard to reach unserved/underserved areas with high-risk health groups. These areas are called, Targeted Areas for Development or TADs, and means the health status of the people living in these areas are worse off than other areas due to a result of a combination of factors such as geographic inaccessibility, lack of health personnel in the community, cultural and political constraints, illiteracy, community apathy and widespread poverty. This combination of factors for these unserved/underserved areas, especially the factor of being geographic inaccessible, required the Philippine Department of Health to think creatively. Historically hampered by institutional, financial and manpower constraints, the Department of Health had to take a closer look at the problems and resources of these isolated areas and brainstorm fresh ways to help improve the health of the people living there.

## **The Conception of the Partnership for Community Health Development Program**

In 1987 Mr. Mario Taguiwalo a leader in the world of nongovernment organizations was appointed as the Undersecretary of Health and Chief of Staff. Through Undersecretary Taguiwalo's knowledge, influence and support, the philosophy and framework for helping the isolated areas (TADs) was developed. At his instructions the staff of the Department of Health examined the wealth of experience the nongovernment organization sector and particularly social development NGOs had in working with these isolated communities. Their experiences pointed to the importance of community organizing and development to improve community awareness and responsiveness to health programs and services. Through the encouragement of the Undersecretary the staff of the Department of Health/Community Health Services developed a framework of how the Department of Health could work with local NGOs and local government units (LGUs) in helping improve the health of the people living in isolated communities (TADs). This framework is called, the Partnership for Community Health Development program. This partnership was envisioned to enhance the adoption of greater creativity hastening the community organizing processes for health development. This was to be accomplished by complementing the Department of Health

technical resources with the expertise in community organizing coming from the nongovernment organizations.

### **A New Philosophy for the Department of Health**

The original designers of Partnership for Community Health Development believed that every human has the right to a better life. However, in today's world human beings are constantly threatened due to limiting situations affecting them such as: the political structure or system they are under, the way resources are managed and/or controlled, and their limited perception of themselves. All these limiting situations must be transformed to liberate people in order to live happy and healthy lives.

The designers felt the way to eliminate these limiting situations was by recognizing the health of people not as an isolated issue, but rather as interrelated and interdependent with other socio-cultural, political and economic factors that altogether affect the development of the individual's total well-being. This new outlook is a major paradigm shift in how healthcare providers viewed health.

The designers also realized the Department of Health did not have the resources to help people be healthy when viewing health in this more holistic way. Consequently, they are trying to develop new strategies/processes to support health development under this new paradigm. Several of these new strategies/processes are incorporated into the Partnership for Community Health Development program. They are partnership building, community organizing, action-reflection-action and value clarification strategies.

### **A New Primary Health Care Strategy**

This new paradigm is a shift from seeing people's health as a individual entity, to a more holistic view. With this new paradigm, the Department of Health changed their logo from,

"To Serve the People"  
to putting,  
"Health in the Hands of the People."

In this new paradigm of "Health in the Hands of the People," the country wide primary health care strategy had to change. It needed to move from a medical based model, with the doctors taking all the authority and responsibility, to a community based model, with the people themselves taking responsibility for their own health. This new strategy has five important components. They are:



- (1) Primary health care has to be community based and always available.
- (2) It needs to be accessible and acceptable to individuals and families through their full participation.
- (3) Sustainable at a cost which all can afford.
- (4) Develop a self-reliance for individuals and the community as a whole.
- (5) Part of a total socio-economic development strategy.

These five components initiated the Department of Health into establishing four new goals. They are:

- (1) Maintain an acceptable level of health in as many people as possible by encouraging patterns of living and behavior which are known to prevent diseases and promote good health, especially those in remote and economically depressed communities.
- (2) Develop community leadership and initiatives in identifying community health problems and needs and seeking their solutions in the spirit of self-reliance.
- (3) Evolve an authentic, appropriate and sustained community health care system founded in its integration to the socio-cultural, political and economic system of society with maximum participation of the communities and their people.
- (4) Provide relevant health and health related services that are acceptable, accessible, affordable, sustainable and community-managed.

It is also important to understand what the Department of Health means by the term "health care." Health care in this new paradigm is:

- \* Education on the prevailing health problems including non-health but related factors and the methods of preventing and controlling them.
- \* Promotion of adequate food supply and proper nutrition.

- \* Basic environmental sanitation and an adequate supply of safe water.
- \* Maternal and child care including family planning.
- \* Immunization against major infectious diseases.
- \* Prevention and control of local endemic diseases.
- \* Appropriate treatment of common diseases and injuries.
- \* Provision and proper use of essential drugs and herbal medicines.
- \* Access and utilization of hospital care as centers of wellness.

It is hoped this new primary health care strategy will lead to, communities capable of defining their community-based, self managed and sustained health systems, while transforming unsupportive social, economic, and cultural structures into an enabling infrastructure that support healthy communities and people.

### **The Philosophy and Framework for Partnership for Community Health Development Program**

Partnership in the Partnership for Community Health Development program is defined as a functional relationship and working arrangement among participating NGOs, LGUs, DOH, and communities established to achieve a common vision and shared goal of community health development.

The specific goals for the program is, to promote equality and reduce health disparities by providing focused health development services in the most disadvantaged and threatened communities. Another goal is, to raise the level of health status in high-risk households and communities to enable them to catch up with the better off communities. These goals help set a new direction for the Philippine Department of Health.

### **Overview of Partnership for Community**

#### **Health Development Program**

Probably the most unique element of the Partnership for Community Health Development program original design is, there was no blueprint on how to form partnerships. Several members of the original Department of Health implementers expressed their frustration during the early years, because the direction from the Undersecretary Taguiwalo was specifically, do not hire experts to develop a blueprint on how to form the partnerships. His direction was to start small and begin working with the Department of Health, local and provincial government officials, and nongovernment organizations in four provinces; Camarines Sur, Negros Occidental, Antique, Surigao del Norte. The undersecretary instructed Community Health Services of the Department of

Health, Manila to ask the above agencies how do they think the partnerships should be formed, and learn from their experience. Consequently, each province formed partnerships unique to their situation.

Partnerships have implemented different types of projects in the last four years. The most common projects are potable water systems. Other community health related projects included the construction of village health stations, toilet facilities, immunization campaigns, sanitation drives, drainage, community gardens, and watershed protection. Many barangay partners that have implemented health projects supported by the Partnership for Community Health Development program have moved on to implement non-health related projects. Examples of these are the building of schools, the establishing of a store for a farmers group, livelihood projects and road improvement projects.

### **Levels of Partnership**

At the national level the Department of Health's, Community Health Service is responsible for the implementation of the Partnership for Community Health Development program. At this level there is a national director and several national coordinators.

Responsibilities for these coordinators are to begin implementation of the partnership program in new regions and monitor the regions already implementing the partnership program.

The next level is the regional level where the Department of Health's regional director assigns one of his/her staff to be the Regional Coordinator for the Partnership for Community Health Development program. The Regional Partnership for Community Health Development Coordinators responsibilities are to coordinate orientation activities and processes in the region and provinces.

The third level down is the provincial level. It is here where partnerships between agencies fully begin. The provincial partnership is established between the Department of Health, provincial LGUs and NGOs. It is at this level that sets the overall direction for community for health development, or the overall strategies for putting health in the hands of the people. The duties and responsibilities of the provincial partnership are to set the general direction for community health development in the province.

It is at this level the researcher began to hear criticism by different partnership organizations for the

program in general. The general theme for these criticisms was a belief by many higher ranking government officials that partnerships with nongovernment and people organizations were unnecessary, and in some cases contrary to government policy. Because of this belief many of the partnerships at this level were not really functioning.

One nongovernment partnership member described it as,

Partnership at this level is in name only. Meaning there are names and organizations describing a partnership, but in reality it does not exist. The one or two times the partnership organizations did meet, we (meaning nongovernment organizations) found ourselves being lectured to by the provincial health office.

The above statement was verified by the national coordinators.

One Coordinator said,

We recognize there are levels where the partnership is not working as well as we wish. The provincial level is the most serious level for disfunctioning partnerships. At present, we are trying to demonstrate to these nonbelievers that the partnership program does work at the village level when given a chance. Meanwhile, the nongovernment organizations that have partnerships at the local and provincial level, and also have a national office in Manila keep us informed to what partnerships are not really working.

Another problem the researcher heard about from an nongovernment organization member was provincial health officers only invited NGOs that were friendly with the government to be partners. This member said,

An outside evaluation conducted several years ago discovered that many NGOs were excluded from being invited to be part of the PCHD (Partnership for Community Health) program. Only NGOs that were friendly with the provincial health office were invited to join, even when it was obvious they did not fit the criteria.

An example of the above is, a NGO was asked by the provincial health office to conduct the initial survey in a village they were not working in, but another NGO was. The NGO that was working in the village was also implementing health projects with community members. When the outside NGO asked the provincial health office why don't they use the other organization, the health office reply that the other organization was to radical.

The municipal level partnership is established between the municipal level LGUs and the NGO partners that are working in the TAD areas. The composition of the municipal partnership is usually, the mayor, the doctor from the municipal RHU, a member of the NGO partner, and other directors of the LGUs. In more recent years as people's organizations have become stronger, heads of the people's organization have become active members of the municipal partnership. Activities at this level are to support or help develop and monitor Partnership for Community Health Development projects.



The researcher observed a typical meeting between the local government units and nongovernment organization partners. Most of the meeting was a discussion of obstacles the people's organization was having in building a water catchment area for their community. The NGO had acquired the necessary pipes and cement, but transportation was needed to deliver the materials to the community. The local doctor and NGO representative advocated for the use of a municipal truck to deliver the materials. After the NGO representative agreed to supply fuel for the truck the mayor agreed to its use.

There are three layers to Partnership for Community Health Development's partnership, provincial, municipal and barangay. Since, Partnership for Community Health Development program's policy is to strive for decentralized decision-making and participatory bottom-up approach in planning, it makes the barangay level partnership the most important partnership in the program. Over the course of the four years, four different barangay partnerships have emerged. The most common model that has evolved is a partnership between the nongovernment organization, a peoples organization in the barangay, and the local rural health unit (RHU). This partnership usually has equal participation between each partner, while each partner plays

a distinctive role in the partnership. The customary roles are, the NGO provides the organizing inputs for the people's organization, while the rural health unit usually through the midwife, took care of the health related criteria. The people's organization is the central player of the partnership, and undertakes the implementation of the community projects.

The second model developed in places where the NGO community is strong like the province of Antique a common type partnership organized is between an NGO and a barangay people's organization. Under this set-up, the NGO partner organize villagers into distinctive barangay organizations called, peoples organizations or Pos. The people's organizations then carry out the implementation of the health project.

The third model includes the active participation of the local government unit or LGU. In the former two models the local government unit plays a passive or non-existent role in the partnership. In this model the partnership consists of a the NGO, the PO, the RHU and the LGU. The first three partners, the NGO, PO, RHU, have the identical

role as in the first model, but now the LGU plays a significant part in the planning, project implementation and most important in resource mobilization.

The last model develops when there is no NGO available for the partnership. In these cases the LGU and other local government agencies take on the role of giving organizing inputs to the partnership. These partnerships consist of the LGU, the PO, and government agencies. In the end each barangay partnership forms the kind of partnership that works best for them.

#### **Description of the Program Process**

In the program's initial phase, the Program Coordinator from Community Health Services, Manila and the designated Regional Coordinator was given the responsibility for the program entering a province. It begins with a visit by the Regional Coordinator to the governor of the new province. Many times the Partnership for Community Health Development Coordinator from Community Health Services, Manila would participate in this meeting. The meeting was mostly an informational meeting to inform the governor of the concepts and strategies of the program, elicit feedback from the

governor as to their views in implementing the program in their province, and request a meeting with the Provincial Health Office to design a strategy of implementing the Partnership for Community Health Development program in the province. In talking with several governors the researcher discovered that at first, some governors protested as to why involve NGOs. They felt the province had sufficient health personnel to implement the program. The Coordinator would then explain that, where Partnership for Community Health Development wanted the provincial health personals input, the local NGOs in the area had even more experience in working in hard to reach barangays. Since most governors saw this as something extra to the main stream health care of their province, they allowed the program to involve local NGOs in the implementation processes. Another reason for them to give consent to the involvement of local NGOs was with the over throw of the Marcos regime by a popular grassroots movement, the new national government welcomed NGO involvement in developing the country.

With permission from the governor the Regional Coordinator and the Provincial Health Officer organizes an orientation seminar and a strategic planning conference. Experience in the first years of the program demonstrated the importance of implementing a strategic planning

conference and a follow-up conference, called the tactical planning conference, in building partnership. The strategic planning conference is usually a three day live-in activity covering: an environmental scanning and evaluation of each partner organization; defining the partnership's vision, mission and goals; formulation of operational goals; and the initial selection of project sites.

Participants to this first conference are the LGU, NGO's and other government organizations who attended the orientation seminar and have committed to be a partner. The trainer for this conference is someone who has been trained in facilitation.

The environmental scanning and internal evaluation activity involves an in-depth discussion and analysis of the province's social, economic, political, and cultural conditions. The information that is used is the provincial demographic data, development plans, health assessment, and TAD list. Along with the above data, key provincial personnel, such as the governor, provincial health officer, and leaders in the business or religious world, are asked their opinion regarding the major health problems in the

province. All this data is presented to the conference members and then members are asked what they think of all this.

After the environmental scanning, each partner presents their agency profile. These profiles include program thrusts, plans, expertise, resources, area in the province they work in, and commitment to the partnership.

Once the conference members accomplish the environmental scanning and internal evaluation they are ready to move on to creating the Partnership's overall vision and mission statement. The trainer begins by asking the group, "What is your ideal situation of society?" As they brainstorm their ideas the trainer asks them to describe the socio-economic-cultural characteristics in relations to health. The second question for discussion is, "What strategies need to be implemented to obtain this ideal society?" And finally, "From these strategies what specific role can the partnership play in your province?"

The first question helps the conference members begin to form a vision for the partnership. The second question guides the members to translate a comprehensive mission statement that everyone can take some ownership of.

Finally, the members initiate specific roles the partnership might take on. In the end, a committee is formed to narrate a vision and mission statement after the conference is finished. A copy of their draft is then sent to each conference member for final input.

An example of one partnership's vision statements are:

- \* Our relationship is based on a continuing commitment to serve our communities.
- \* Our relationship is purposeful and productive.
- \* Our actions are guided by our shared visions.
- \* To this end we encourage one another, we cooperate, we love each other, and we shall share our resources, talent, time and experience.
- \* We are united and treat each other as equals.
- \* We are one in God.

An example of a mission statement is,

To provide its target communities with integrated services focused health using holistic development approach and for the purpose of empowering people to sustain their development. These communities are hard to reach, underserved and disadvantaged areas.

Operational goals are a description of the desired future and direction for the partnership to undertake. To establish operational goals the trainer asks the members,

What do we want the partnership to be in three to five years?"



This question might be asked in small discussions groups in order for everyone to give their input. In large group list the goals and ask everyone to rank them from order of most important to least important.

Examples of operational goals the researcher heard from different partnership members are,

A dynamic and harmonious working relationship among partners whereby experiences, talents resources and time are fully given and utilized inspiring others to be part of the vision.

A partnership complementing with other's competence an ability to identify and respond to the changing needs of the community.

A new approach in community development that could be adapted to other communities.

Awakened and empowered communities and with dignity participate in their own development and create and work toward their own vision.

Site selection for possible Partnership for Community Health Development program implementation is conducted on the last day of this conference. At first, the members are given the TAD list for the province. The members are divided into small groups according to the municipality they work in.

After all the possible sites are listed, the members are asked to prioritization which barangays have available

resources and which barangays are the members committed to work in. The final decision for the conference is the forming of a project site evaluation team.

After the conference the project site evaluation team is sent out to the possible sites. The team is usually made up of staff from the Provincial Health Office, the Municipal Planning and Development Office, the NGO partner, and the local Rural Health Unit.

Upon arrival at the possible site the team proceeds to the barangay chairperson and introduces themselves and explains why they are visiting. It is important to note that the team should NOT say they are here to validate this community, but is just on a fact finding mission.

After meeting the barangay chairperson the team will walk through the community in order to gather an initial impression. It is also a way to meet community members. Following the walk, community leaders, formal and nonformal, meet with the team to discuss the population, history of the community, health data, access to health services, mode of public transportation and communication and peoples organizations in their community. With this information in hand the team returns to the provincial capital.

The technical planning conference is implemented to review and finalize the project sites, and set the objectives and action plans for the coming year. Since this conference progresses into the details of the planning process other personnel, along with the original members of the first conference, are included. Especially, members of the LGUs and NGOs who will be directly involved in the implementation of the program at the project sites are asked to attend.

Finalization for selecting project sites takes place after the site team reports to the entire provincial partnership. Essentially, as with the goals, all the eligible project sites are listed according to municipality and the members prioritize utilizing the criteria stated above. The sites that receive top priority are communities the Partnership for Community Health Development program enters first.

Developing action steps is the final part of the technical planning conference. Concrete tasks are decided upon, along with completion dates and who will accomplish each task. Decisions concerning how, who and when will bring the program to the barangays are decided. When

members of the partnership begin to take ownership of tasks, they also begin to realize who and how they will be working with each other.

### **Entering the Chosen Barangays and Building Partnership at the Barangay Level**

The optimal way to enter a chosen barangay is a team approach utilizing members from the local RHU and a NGO that is already working in the barangay. Together, the team implements a community needs assessment. This assessment is accomplished by examining barangay documents at the municipality, interviewing barangay leaders, formal and nonformal, and through direct observation. Along with having a comprehensive picture of the economic, social, health, and political status of the barangay, the team is looking for the nonformal leaders. Many times the nonformal leaders are heads of barangay peoples organizations.

One older women from the village of Sabalayan (not the real name) described forming of the partnership she belong to.

For years I watched government officials arrive in our village to tell us how to live, so I was not surprised when the new young female doctor from the local government rural health unit came to me one day and said, "Will you help me call a meeting of villagers who are concern about their families health?" She then introduced me to a young social worker from

nongovernment organization. The doctor explained the young woman was sent by a nongovernment organization to learn from the people in this village. The doctor requested that I bring this woman with me to visit with my neighbors. I told that doctor I might be old, but I'm still a very busy person. But, since this young woman wants to learn I suppose I could take her around.

Well, that young woman learned a lot. She asked me and my neighbors hundreds of questions. I also did as the doctor asked and a few weeks later the doctor returned.

We had the meeting right here. Of course this meeting house wasn't here yet, but this land here is where we (meaning the villagers) usually meet to discuss community matters.

I thought the doctor was going to lecture us about eating better or something, but instead she asked us questions. Many of her questions were the same ones the young woman asked. The doctor then asked what is our number one health problem? We answered our children being sick with diarrhea. The doctor explained that diarrhea comes from dirty water. She said we should take our water from the top of the mountain, because it's clean up there. We told her the problem is getting the water from the top of the mountain. It is too much work for us. She said she might be able to get the government to give us pipes if we were willing to build the water system ourselves. That sounded good to us, so we agreed. The doctor then explained for us to obtain the pipes we had to organize ourselves into a people organization and write a proposal for the pipes and cement. She also said the young woman would help us do that. We all agreed.

After the RHU/NGO team completes the barangay needs assessment a community meeting of interested community members is called to begin the project proposal process. At this meeting the community reviews the community assessment and goes through a problem analysis process. This problem analysis is participatory in nature, including a health

problem tree and possible solutions. After prioritizing solutions as to which ones would have the best possibility of success and agrees with the Partnership for Community Health Development criteria, one solution is chosen.

At this point the community selects several leaders to work with the RHU/NGO team to develop the rest of the proposal. During the first years of the program experience showed that developing and implementing projects was a good start in building partnership, but many times not enough. Partnership for Community Health Development discovered that projects may be built, but partnership did not occur because the local LGUs did not allow barangay leadership to develop. Consequently, community organizing and leadership building was needed at the barangay level.

Another member of the Sabalayan village partnership said,

Building our own water system was good for the village, but it was really only the beginning. The nongovernment organization our young social worker belong's to gave the officers of our people organization leadership training. Our officers in turn told us about what they learned. Basically, the officers learned how unless we organize ourselves someone from government or the rich people in town will always be better off than us. Not that we didn't know this already. We know when the mayor or other elected officials come to see us during their election campaign, what they say is just lies. What our officers told us is we don't have to vote for them, and with the help of other people organizations we can



elect people who care about us, the poor people. That is when I started to understand why the young doctor and the social worker kept saying we can work in partnership with government and others.

The Partnership for Community Health Development program recognized early on that NGOs have the expertise in community organizing and development. Since community organizing and leadership building were identified as a real need with barangay level partnerships, NGOs were asked to take the lead in this area. Many of the NGOs already had full-time community organizers in project sites, but in some barangays where the NGOs did not have community organizers yet, Partnership for Community Health Development funded the NGOs to place community organizers there.

The role of the community organizer is to facilitate the process of change in the barangays they live in. They accomplished this by first moving into a barangay and getting to know the community members. Past experiences taught NGOs to place the community organizer with a respected community member, but NOT one of the better off families. It is important for the community to see the community organizer as neutral and not part of the elite in the barangay.



In the beginning the community organizer has three main activities. The first is integration into the community. They do this by participating in all the community activities, conducting house-to-house visits, social calls, conversing with people in places where they usually converge. While visiting with community members the community organizer discusses the goals and ideas of Partnership for Community Health Development and the Department of Health's philosophy of putting health into the hands of the people.

The second activity the community organizer may begin to work on is, on the basis of the community profile, some health related needs or problems which can be attended to immediately may be identified. When this occurs the community organizer teams up with staff from the local RHU and initiates interventions. For example, the community organizer and RHU staff have organized immunization campaigns and health education classes.

Because one of the overall purposes of the Partnership for Community Health Development program is to eliminate unsupportive situations such as an oppressive or uncaring political structure or system, the community organizer's third activity is to begin identifying new potential leaders

that truly care about their barangay. Several times the researcher heard from a member of a people organization that the head of their organization was elected village head in the last election.

Many of the first proposals written at the municipality and barangay level are capability workshops. These capability building proposals include developing a participatory monitoring and evaluating system (see below for further details), and community organizing and leadership building training workshops.

For partnership building at the barangay level the community organizing and leadership training is a central component. In most cases the partner NGO will implement the training to either an already established people's organization or to community members that are interested in starting their own people's organization. The training involves the participants to acquire, through discussion, a deeper awareness of their economic, political, cultural and ecological condition in the society they live. After this the participants develop a plan for their people's organization to develop a vision for development of their community and a plan to make their vision come true.

In most cases, the projects were implemented in accordance with the project proposals. Some of the outcomes of projects stated by either NGO or government staff were:

Community members were able to state what health problems were being solved by the project. In some cases, community members could say exactly how many cases of diarrhea have decreased due to a clean potable water system.

Community members explained how many people volunteered to work on the project.

Many community members talked about with pride the peoples organization they helped start or belonged to.

There were cases of how the head of the peoples organization replaced the barangay captain in the latest election. People spoke of how their barangay captain works for them.

Heads of peoples organizations interviewed talked about how the mayor or partner government organizations committed resources to the project.

The researcher observed an many examples in all the provinces he visited as to the success of the Partnership for Community Health Development program.

### **Categories and Themes from the Partnership for Community Health Program**

The following is an inductive analysis from the overall data. This means, as explained in Part Two, Design of Study, that the researcher discovered themes or patterns in

the data. For understanding the following themes I first quote someone the researcher interviewed in bold and then give further explanation of the theme.

## **A Paradigm Shift -**

### **A New Way to Establish Health Communities**

Freirean ideas arrived in the Philippines during the Marcos regime and were accepted by many NGOs. The Partnership for Community Health program adapted these Freirean ideas early on in the creation of their program, thus beginning a paradigm shift in how the Department of Health established healthy communities.

**THEME (1) Every human has the dignity and right to a better life. However, in today's world human beings are constantly threatened due to limiting situations affecting them such as: the political, economic structure or system they are under, the way resources are managed and/or controlled and their own cultural value of themselves. All these limiting situations must be transformed to liberate people in order to live happy and healthy lives. - Partnership for Community Health Development Manual**

This new philosophy for the Department of Health produced a paradigm shift from seeing people as an individual entity, to having a more holistic view of seeing health, or lack of health, as unequal disparities in society's structures and resources. And, with this new

paradigm came the need to discover new ways to correct these disparities. Consequently, NGO leaders and staff the researcher interviewed talked about the need to design and implement community organizing and leadership training for communities formal and nonformal leaders. The reason for this is, NGO leaders and staff believe if community members understood how unequal structures and resources caused them to have unhealthy communities, then they would begin to eliminate these unequal structures, thus creating healthier communities. NGO staff also incorporated into the trainings ways for community members to understand that, as long as they believed they would always be poor, then that is what they would be. The community organizing and leadership trainings designed by the NGO partners, guided community members through a discussion process which helped the participants discover for themselves these unequal disparities in society, and if community members wanted to improve their own lives, then how they viewed themselves would also have to change.

**THEME (2) Community members can understand why they are poor. - NGO Staff**

When interviewing community members who had undertaken the community organizing and leadership training the researcher discovered, that community members had acquired a deeper awareness of their present situation in the economic,

political, cultural and ecological aspects of their lives. The following is a collection of what community members expressed.

**Economic situation:**

The majority of us are poor because most of us are landless tenants, agricultural workers or laborers, lessees.

No capital for farm inputs.

Not equal sharing of land. There has been a return to history. Wherein during the time of the Spaniards those people who were close to the Spaniards had the largest tracts of land, and this is true today for the people who were closest to the Marcos regime.

Rampant illegal logging.

High expensive prices of farm inputs.

Very low value of agricultural products.

There are no good markets for small farmer's products.

**Political situation:**

Rampant graft and corruption in our government.

Vote buying during elections. Those who are rich and who can spend much during the election can easily win their candidacy. Because of this situation, rampant graft and corruption is present in our government.

Palakasan or compadre system strongly exists. This system is, if someone supports or is close to the people in authority, then they can easily avail many opportunities, such as employment. During the Marcos regime, many people or private businessmen were guaranteed, by our government, loans they did not pay back. Now, we (meaning the poor) will be the ones to pay back these loans with high taxes.

Many of the government programs do help the poor, but they are badly implemented by government officials who have alliances with rich people in their communities.



**Cultural situation:**

We are a culture of silence. Most of us are not assertive of our rights, because of our fear of authority.

Passivity and the feeling that poor people will always be poor exists in the barangay.

**Ecological situation:**

There is a presence of illegal logging even in the barangay.

Most of our mountains are bald.

Insufficient supply of water especially for drinking and household use.

Longer dry seasons.

**THEME (3) Only if we change ourselves will our communities be healthier. - Community Member**

The same community members that understood why they were poor, also understood how they collectively could improve their own lives and their community. The following is a collection of what community members expressed.

**Political situation:**

We should not sell our votes. Instead we should elect those who really can be trusted and can respond to the interests of the majority who are poor.

During the election time the peoples organizations can take the opportunity of selecting better leaders by asking them for their platforms or by identifying problems in the barangay and asking the candidates their stand on these problems or proposed projects to solve the problems.

We can clarify the meaning of power and authority to everyone in the community. In our democratic governance, the people are the ones giving the power to the people in authority. This means the people should be consulted regarding the programs to be implemented.



**Cultural situation:**

The palakasan or compadre system should not be tolerated because use of this attitude can have a negative effect. In our peoples organization we must not practice palakasan system, but stick to our policies.

Unity and cooperation. If there is unity and cooperation among the people, then solution to existing problems can easily be found. For example, bald mountains or uplands can be conserved or possibly become green again, if the people were organized.

Culture of silence. Most of us are not assertive of our rights, because of our fear of authority. But, it is our right to demand basic services from our government, because a large part of our national budget comes from the majority of us who are poor.

The attitude of social responsibility was also many times stressed. We are all social beings and in order to live we have to interact properly with all living and non-living creations of God.

**Ecological situation:**

An attitude towards ecological preservation is a sign of maturity of the people.

Ecological destruction means imbalance.

To stop illegal logging we are trying to formulate ordinances in our barangay to see to it that our resources are protected.

Through community organizing and leadership training, the peoples organization members with the support of the partnership they belonged to, began to create a vision of how they wanted to improve their communities and the plan to accomplish this vision.

**Participatory is not just another word - A  
Partnership Coordinator**

The dictionary defines the word "participatory" as, "to have or take part or share with others in some activity. The Partnership for Community Health Development program defines participatory in a similar manner. For the program it means taking part or sharing in the partnership activities.

**THEME (4) Being participatory is important at all levels.  
- A Partnership Coordinator**

The Partnership for Community Health Development program tries to be participatory at all levels. From the first orientation, all the way to project completion and evaluation the people involved are asked to be participatory. The following is the process they follow. The first exercise, in the one-day orientation seminar, is a getting to know each other exercise, where everyone who was invited participates. Once people have a chance to get to know each other, then they are introduced to Partnership for Community Health Development concepts, objectives, strategies, and implementation scheme. Following this talk, the participants are asked to describe the organization they represent and the work their organization performs.

Creating a partnership's overall vision and mission statement is the second exercise. The trainer begins by asking the group,

What is your ideal situation of society?

As they brainstorm their ideas the trainer asks them to describe the socio-economic-cultural characteristics in relations to health. The second question for discussion is,

What strategies need to be implemented to obtain this ideal society?

And finally,

From these strategies what specific role can the partnership play in your province?

The RHU/NGO team then reviews with the community the community assessment and then goes through a problem analysis process. This problem analysis is participatory in nature, including a health problem tree and possible solutions. Finally, the community prioritizes solutions as to which ones would have the best possibility of success. They are then ready to begin writing the project proposal.

The community organizing and leadership training guides community members through a discussion process which helps the participants discover for themselves these unequal disparities in society.

The Partnership for Community Health Development program also uses a participatory monitoring and evaluation process that involves community members in deciding what areas to monitor and evaluate, selecting their own indicators, designing data collection, tabulation systems, and analyzing results.

In partnership building a participatory process is essential if the partners are going to feel like they truly belong to the partnership, and feel respected by the other partners. This is important for people trying to improve their lives. This is because using a participatory process gives people a sense of control and ownership, and people need to feel a sense of control in their lives in order to improve themselves.

**THEME (5) To feel like an active partner in a Partnership for Community Health partnership, we must be asked what do we know and think.**

- A partnership member

Part of the participatory process is a philosophy that the partners have ideas, opinions and the answers to how to bring community health development to the TAD communities. For instance, whenever a partnership meeting is going to be called and data is being collected to present at this meeting, the Coordinators collect data from outside the

partnership, but also from the partners themselves. This is another way to give the partners a feeling of ownership, and that they are being respected. For example, before the one-day orientation seminar is called, the Coordinators visit the local government units and NGOs to discover information for the assessment report, and to begin to identify potential NGO partners. Asking the partnership members what they think is important at all levels of partnership.

**THEME (6) Government and nongovernment organizations need to be humble and work together with the people.... We need to see the people as partners, not as beneficiaries.**

**- A Government Officer**

In the past community development programs were implemented by people that had the attitude of "let me tell you how to develop," towards the people they were suppose to help. Hearing government officials express the need to be humble, and seeing the people they are suppose to help as partners, created a whole new relationship between government or nongovernment staff and community members. This relationship is more respectful towards community members. It moves the community developer from a "teacher-student relationship" to a healthier "adult-adult relationship." It also means the Partnership for Community Health Development staff and other government officials are

willing to share their power if communities are willing to work at bettering themselves.

**THEME (7) It is important to respect the people in power.**  
- **A Partnership Coordinator**

On the other hand, the Partnership for Community Health Development staff was always stressing the importance of respecting the people in power:

- \* The Partnership for Community Health Development program begins with a visit by the Regional Coordinator to the governor of the new province.... and request a meeting with the Provincial Health Office to design a strategy of implementing the Partnership for Community Health Development program in the province.
- \* At the municipality, the first person to visit is the mayor. The mayor is informed that the area was selected as a potential project site for the Partnership for Community Health Development program. After explaining exactly what the Partnership for Community Health Development program is, the mayor is asked for a list of participants that should attend an orientation seminar. It is explained that the participants should be the mayor, if he has the time, members from the mayor's staff, members of the local municipality governmental units especially the rural health unit, local NGOs, members of any peoples organizations from the TAD areas, and/or members from the community of the TAD areas.
- \* Upon arrival at the possible site (for a future program) the team proceeds to the barangay chairperson and introduces themselves and explains why they are visiting.

This is not to say that respecting the powers in place did not come with problems. Many political leaders and government officials welcomed the Partnership for Community



Health Development program. Many of these people understood the current top-down programs have limited success, and were open to trying new ways. Other people were happy with government officials working with NGOs, and/or giving community members power in the decision making process. For example:

\* The researcher discovered that in the beginning some governors protested as to why involve NGOs. They felt the province had sufficient government health personnel to implement the program. But, since most governors saw this as something extra to the main stream health care of their province, they allowed the program to involve local NGOs in the implementation processes.

\* Some government officials said,

If we asked community members what do they think their health problems are and how do they think they could solve them, the community members will think we (government officials) are stupid.

\* Other officials believed,

What are the community members going to know, were (government officials) the ones with the education.

These kinds of problems or misconceptions were handled patiently by program staff and others who knew these ideas to be untrue.

Finally, there were political leaders and government officials that welcomed the Partnership for Community Health Development program, but really had no intentions of giving community members any power. For example:



- \* A Partnership for Community Health Development staff admitted that sometimes choosing which TAD communities were entered became a political decision as much as a criteria decision.
- \* During the first years of the program experience showed that developing and implementing projects was a good start in building partnership, but many times not enough. Partnership for Community Health Development staff discovered that projects may be built, but partnership did not occur because the local LGUs did not allow barangay leadership to develop.

At times like the above, empowerment of community members did not occur, and the unequal social structures remained very much in place.

**THEME (8) In the beginning government officials and nongovernment organizations were distrusting of each other.**

- Government and NGO staff

One mayor the researcher interviewed said, "Partnerships need fertile ground." This fertile ground was created with the over throw of the Marcos regime by a popular grassroots movement, and the new national government welcoming NGO involvement in developing the country. The mayor and others also expressed that partnerships between NGOs and government were the future, where as the past experiences had been almost the opposite. What they meant by this was, during the Marcos era, many NGOs were seen as anti-government. Consequently, it was not surprising to the Partnership for Community Health Development designers and

staff that the initial contact between government officials and staff was one of distrust.

The Partnership for Community Health Development staff discovered through experience the solution to eliminating this distrust between NGOs and government was by having them create the Partnership's overall vision and mission statement. Together the NGO and government staff were asked,

What is your ideal situation of society? and, What strategies need to be implemented to obtain this ideal society?

The first question helped NGO and government staff to begin to form a vision for their partnership. The second question guided them to translate a comprehensive mission statement that everyone could have some ownership of. Through these discussions NGO and government staff discovered common ground and the steps towards building trust began.

Finally, it was not surprising to the researcher that the younger government staff, who were never part of the Marcos government, were more open and supportive of the partnerships.

**THEME (9) The building of teamwork and trust needs to happen at all levels of partnership.**  
- Government and NGO staff

Trust building between NGOs and government staff needed to take place at the provincial level before it could take place at the municipality level. This is because NGO and government staff took their cues or signals from their superiors, and if the provincial level NGO and government staff did not trust each other, then the lower levels would not either. Consequently, where a greater amount of partnership activities does take place at the municipal and barangay level, the cooperation at the provincial level was still crucial to forming successful partnerships.

**THEME (10) Devolution plays an important part in supporting the forming of partnerships. - Local Politicians**

In 1991, the Philippine government undertook a monumental change in trying to decentralize government services with the hope of making them more responsive to the people. It is called, Local Government Code of 1991. The code has four outstanding features:

- \* It devolves the responsibility for delivery of basic services to the local governments. This included health.
- \* It devolves the responsibility for the enforcement of certain regulatory functions to the local governments.
- \* It increases the financial resources available to the local governments through increased taxing powers and increased share in the internal revenue allotment.

\* It provides the policy infrastructure for the participation of NGOs and peoples organizations in the process of local governance.

Basically, this meant the central government gave up their authority of local government organizations, such as RHUs, by putting them under the authority of the local political leaders. This was called devolution and was described by one politician as,

We are now in a spirit of revolution, so we will respect everyone, but will work for the people to help themselves.

Now for the first time local elected leaders were in charge of coordinating local government services. Consequently, for many political leaders having government organizations work together with NGOs and peoples organizations was very much in the spirit of devolution.

**THEME (11)        Unlike other government programs, Partnership for Community Health Development did not begin with a plan designed by experts. - A Partnership Coordinator**

The researcher did not have the opportunity to interview Ex-Undersecretary Taguiwalo, but it is the researcher's opinion that the Undersecretary knew exactly what he was doing when he told the original designers not to hire experts to help prepare the Partnership for Community Health Development program plan. First, he knew most government programs were top-down with little to no participatory process, and if government experts were told

to first design a blueprint plan for Partnership for Community Health Development, the program would have once again been a top-down program. Second, coming himself from the NGO world he knew the expertise the NGO world had in community organizing, but also knew about the history of mistrust between NGO and government staff. If the Undersecretary had initially hired experts from the NGO world to design a Partnership for Community Health Development plan, the plan might have been bottom-up and participatory, but selling this plan to government staff to implement would have been very difficult. In the end, the researcher believes that instructing the Department of Health to learn together with NGOs how to build partnerships, as per instruction of the Undersecretary, was the best way to create the Partnership for Community Health Development program.

**THEME (12)            Nongovernment organizations have the  
                         expertise for community organizing.  
                         -        A Partnership Coordinator**

The most important, but also the most difficult partnership to establish, is the barangay partnership. The Partnership for Community Health Development program recognized early on that NGOs have the expertise in community organizing and development, and because of this, they were asked to help develop the barangay partnerships.





now have "the people" or community members in the partnership.

**THEME (15)            The most difficult building of partnerships  
are the barangay partnerships. - A  
Partnership Coordinator**

Whereas the most important partnerships are the barangay partnerships, they are also the most difficult to form. This is because community members were used to government programs telling them what was good for them by government experts, and how they were going to change to better their lives. The concept of partnership and communities deciding for themselves how they should solve their health problems was difficult for many communities to grasp. NGOs in general had a better track record in working with communities, and as already said, NGOs knew how to organize communities. Consequently, allowing NGOs to help build peoples organizations and the barangay partnerships were successful in many barangays.

In the end participatory was not just another word but a concept these partnership groups understood and took very seriously.



## Project Implementation

A major key to the partnership groups success was their active participation in implementing projects.

**THEME (16)      Projects are just vehicles to people empowerment. - Political leader speaking at the Baguio Partnership for Community Health Development Congress**

The researcher saw many of the finished projects implemented by the partnerships. Everything from potable water systems, community gardens to barangay health stations. For the designers of the Partnership for Community Health Development program the finished project is, to use a computer analogy, the hardware of the program, and how the project came into being is the software. This is why, when visiting a project the researcher asked questions such as:

Who decided to build this water system?

Why a water system?

Whose land was the health station build on?

Why did they donate the land?

How many people volunteered to plant this garden?

Through questions such as these the researcher received a clearer understanding of how the project was implemented.

For the original designers of the program the software of the program was seen as equally important as the hardware. They wanted communities to improve their health through completed projects, but they also wanted communities to continue improving themselves through a process of partnership.

**THEME (17)            Implementing projects using partnerships  
                          takes a great deal of time. - Several  
                          Coordinators**

Building partnerships acquires a good deal more time than top-down programs. This is true. If the goal is only the completion of a project, hiring someone to build the project would save a good deal of time. But, the Partnership for Community Health Development program has two goals:

- \* To promote equality and reduce health disparities by providing focused health development services in the most disadvantaged and threatened communities.
- \* To raise the level of health status in high-risk households and communities to enable them to catch up with the better off communities.

To reach these goals takes a lot more time, work, and cooperation than just building a project.

**THEME (18)**      **One of the most frustrating and disruptive components to the program is the untimely release of program funds. - Many of the people interviewed**

From the researcher's first meeting with the Undersecretary Galvez-Tan, all the way down to community members, everyone talked about how the delays in releasing of funds upset the program process. When asking why does the money take so long, it was explained, that most other government offices, especially the one handling funds did not understand the Partnership for Community Health Development program. The normal government procedure is, if the funds are for projects then a bid goes out to contractors to see who could build the project for the least amount of money. Giving project funds to either an NGO or a peoples organization is unheard of. Even after four years the program Coordinators are still trying to find a workable system for the proper and timely release of funds.

Implementing projects was not always easy but a crucial part of establishing successful partnership groups.

#### **Conclusions and Recommendations**

**The Partnership for Community Health Development program is reaching its goals and objectives. -National Coordinator**

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#### Conclusions and Recommendations

The Partnership for Community Health Development program is reaching its goals and objectives. -National Coordinator

The goals for the Partnership for Community Health Development program are:

- \* To promote equality and reduce health disparities by providing focused health development services in the most disadvantaged and threatened communities.

- \* To raise the level of health status in high-risk households and communities to enable them to catch up with the better off communities.

Partnerships are building healthier communities. All of the community members interviewed that belonged to a partnership talked of how they (meaning the members of the community) were helping make their community a healthier place to live. All of the RHU doctors, nurses and midwives that belonged to a partnership said the same. This is not to say they also didn't speak of problems or constraints, they all did. But they seldom spoke of problems as ones that could not be solved.

Community members also spoke of government officials and political leaders that only gave lip service to really helping the people, but for every person in power that did not care, the researcher heard of someone in power that did.

The program accomplished their goals by attaining their objectives. The objectives are:

- \* To set up operational structures capable of collaborative action and provide sustained technical,

not imposed by the government, nor was it implemented just because there were funds for this particular project, then the probability of success was high. In conclusion, one of the answers to this program is community ownership of the process and project, and through this feeling of ownership, empowered people.

**The Partnership for Community Health Development program needs to be institutionalized.**

- National Coordinator

The first four years of the program proved the program is successful. It is now time to institutionalize the program from an alternative health program into the mainstream of the Department of Health. To accomplish this job the following steps need to happen:

- \* The program needs to expand to the rest of the country. Implementing Partnership for Community Health Development Congresses is a good start to letting other provinces know about the program. Manuals for Coordinators are just beginning to be developed. These manuals will be helpful in the expansion process.
- \* The program needs to be incorporated into the national budget.
- \* A proper financial system needs to be designed in order to release program funds in a more timely manner, but still ensure the money is used for the purposes it has been released for.
- \* Other government organizations need to hear about the program and examine the possibility of adapting the partnership process to their programs.

None of the above steps will be easy, but then the Partnership for Community Health Development staff is very adapt at learning from their experiences while they begin to implement.

Greater emphasis needs to be placed on the program process and less on the project funds.

- National Coordinator

Project funds are an excellent catalyst to supporting group building for the peoples organization and the barangay partnership, but additional emphasis needs to be put on implementing projects without outside funding. Non-financial projects such as immunization or clean-up campaigns, and health education classes are a good start. In the end, it's the process that will help change society and improve communities.



## CHAPTER VII

### WHAT HAVE I LEARNED?

The purpose of this study is to acquire a comprehensive understanding of the subject of community development programs called, partnership programs. Five nongovernment development organizations and one government program later, the researcher believes he has learned something about partnership programs. This chapter is about what the researcher has learned. It answers the original research questions presented in chapter one. The chapter describes partnership programs in general and why have them, and discusses the specific issues in creating these programs and the theories behind them. These specific issues are described and then analyzed utilizing the four dimensions of: different pedagogies; empowerment; participation; and types of implementing organizations, and a discussion of partnership and the social change theory.

### Partnerships, What are They?

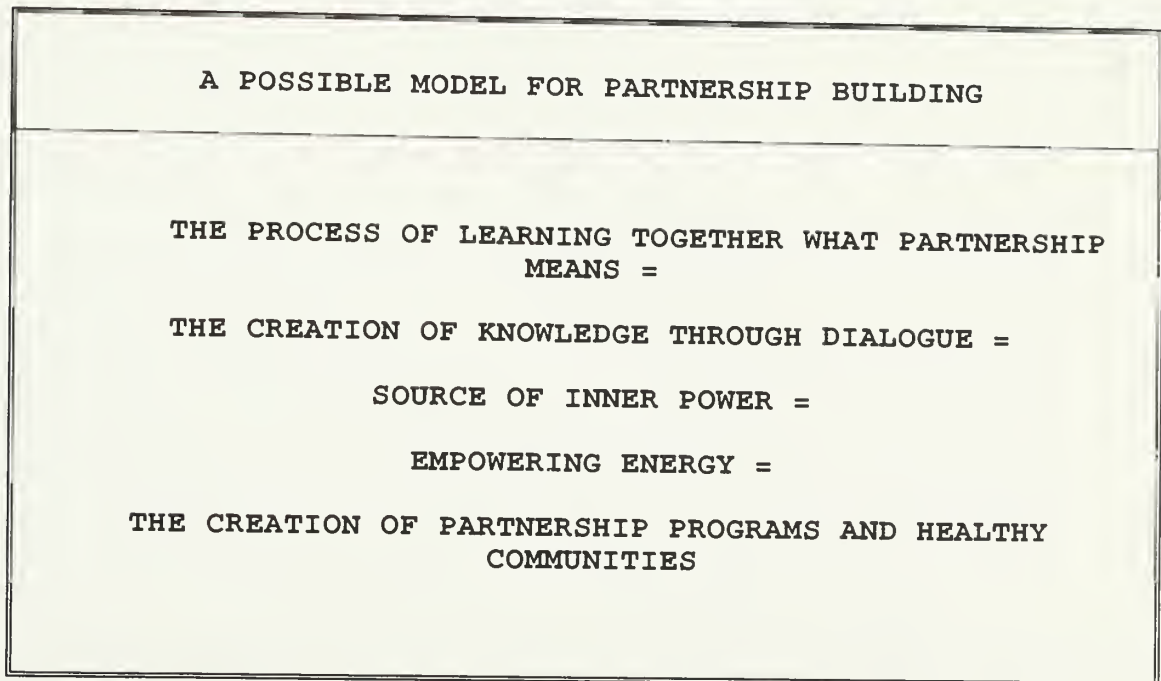
The researcher discovered that all the partnerships in community development he either interviewed or observed had several governing characteristics. They were; shared vision; shared responsibility; shared power; shared benefits

or rewards, and mutual learning. Consequently, the answer to one of the first research question's, what is a partnership program, is:

A partnership program is the process of two or more people envisioning a better life for them self and learning together ways to accomplishing this better life through dialogue, and then creating this better life. (The Researcher)

The following model emulates a partnership program's process:

**Table 7.1** A Possible Model for Partnership Building



The above model begins with a group of people defining what partnership means for them, how partnership works and what are the possible benefits of belonging to a partnership group. This kind of beginning has two outcomes:

- (1) The establishment of guidelines or norms of how the group will work together.
- (2) The initiation of a shared vision by identifying common problems and possible long and short term solutions the group may want to implement.

To recall, chapter three describes several researchers (Montuori and Cont, 1993; Habana-Hafner and Reed, 1989) of partnership programs that use a similar process as the above model. The formulation of the above two goals outcomes the first and second part of the process, learning together what partnership means and the creation of knowledge.

All the partnerships researched communicated the importance of creating a shared vision. This shared vision usually centered on deciding together what the partnership's goals were going to be. Habana-Hafner and Reed believe, and the researcher found in his research, that establishing goals created a shared sense of meaning and the beginning of a sense of self for the partnership.

The following is a profile of how these three model's compare:

Table 7.2 Three Models for Partnership Building

<p><b>THE RESEARCHER'S MODEL FOR PARTNERSHIP BUILDING</b></p>	<p><b>MONTUORI AND CONTI PARTNERSHIP PROCESS</b></p>	<p><b>HABANA-HAFNER &amp; REED PARTNERSHIP PROCESS</b></p>
<p>THE PROCESS OF LEARNING TOGETHER WHAT PARTNERSHIP MEANS =</p>	<p>Partnerships begins with a process of learning together what partnership means.</p>	<p>Establishing goals creates a shared sense of meaning, and the beginning of a "sense of self" for the partnership.</p>
<p>THE CREATION OF KNOWLEDGE THROUGH DIALOGUE =</p>	<p>Partnership is created in dialogue, and dialogue is supported in partnership.</p>	<p>Once the goals are defined the partnership identified the steps to reaching their goals.</p>
<p>SOURCE OF INNER POWER =</p>	<p>Learning together what the partnership goals are, generates a source of inner power.</p>	<p>This empowering effect has a, "heightened energy among the (partnership) members.</p>
<p>EMPOWERING ENERGY =</p>	<p>This inner power has an empowering effect that liberates people to believe in themselves and the partnership they belong to.</p>	<p>The heightened energy is then used as motivation to "act rather than just discuss.</p>
<p>THE CREATION OF PARTNERSHIP LIVING =</p>	<p>The partnership members are then willing to begin implementing the steps to the goals, and partnership living is established.</p>	<p>The partnership members are then willing to begin implementing the steps to the goals, and partnership living is established.</p>

The above processes confirm with what the researcher found in his research. All of the partnership groups interviewed and observed were following something similar to the above processes. The differences were that some groups prioritized discussion or dialogue about implementing a project together first, while other groups first discussed the importance of defining a shared vision. The end results were the same, the establishment of a partnership group and the completion of one or more projects.

#### **Why have Partnerships?**

The researcher discovered the primary reason for creating partnerships for development programs, including community development programs, is because southern nongovernment organizations are beginning to resent northern nongovernment organizations implementing development programs in their countries. Southern leaders believe that these development projects created by the North have failed, and only when southern countries can develop the way they choose, will development take place.

In 1991, the researcher attended the InterAction Forum, which is a nongovernment development organizations' annual forum. At this forum many of the participants discussed how southern nongovernment organizations did not want northern nongovernment organizations to implement development projects, including community development programs, in their country by themselves. Soon after the conference a video was produced explaining why northern nongovernment organizations should not implement programs on their own, but rather work in partnership with southern nongovernment organizations (Development - A Commitment to Success, 1992).

In the video Sithembiso Nyoni, a nongovernment organization leader in Zimbabwe said,

A lot of people go into development looking for success which is measured according to their standards. They go in with something like a specific vision, a specific perception of what development must look like at the end of the process, but development does not work like that because it is about human beings.

Development for me should be centered on people. It should be the development of people, than just the materials around people.... Development is about self-image. If you have developed a positive self-image such as: you really want to be clean, you really want to be healthy, you want your children to go to school, you want to be informed, you want to have roads, you want to have good shelter, then your self-image will translate into projects. But a lot of development does not allow us to develop those positive self-images because we are poor. Those self-images are already developed for us, imposed on us, and all we are to do is respond to the outside.

I am inviting the Western (northern) nongovernment organizations to join us in the new dialogue. It's not a new dialogue, its an old dialogue, shall we really



sit down again (like) that we tried in the past, to see where the problems are. Where are the problems? What can we do together?

You from the north who try and assist us, must understand some of the systems that really continue to make us weak. We need each other, we can no longer work as separate camps.

Perhaps, Monica Jimenez (Vasoo, 1991) a nongovernment organization leader from Chile, says it best,

Countries in the North must remember that they are not our superiors, and we do not want them to be our benefactors. We have ideas and experience to share with the North. Maybe it's good to take a map and turn it upside down once in a while.

But the relationship between North and South isn't just a question of money. It is a question of creating a more equitable partnership.

Korten (1990) also writes about the damages done by the dominant states that have emerged in developing countries after the end of colonialism. According to Korten these dominant states which are supported by even greater dominant states in developed countries are using the growth and modernization theory for developing and as discussed in chapter two, these theories were not very successful. Korten feels we need a new alternative equity-led sustainable growth theory that is people-centered rather than growth-centered. In this new development theory, people and organizations of the developed country will learn



to work in partnership with people and organizations of the developing countries. He also believes that these partnerships are just beginning to be formed, but a great deal of further attention and research is needed.

Sithembiso Nyoni, Monica Jimenez, and Korten answer another research question, how partnership programs are different than community development programs of the past. According to them if partnership programs are implemented properly then people and organizations of the developed country will learn to work in agreement with people and organizations of the developing countries, and everyone will benefit equally. Something they believe has not been happening in (community) development programs of the past.

In 1993 the Katalysis partnership produced a publication, Choosing Partnership (1993, p.4), essentially agreeing with Korten as to why working in partnerships is the future for northern and southern nongovernment organizations. They state the following as characteristics of the relationships between northern and southern countries in the past:

- \* A long history of northern authoritarianism.
- \* Deep-seated suspicion of the northern intention by southerners.
- \* A pervasive lack of trust on both sides.

- \* Power inequities resulting from the huge disparities in resources.
- \* An inherent paternalism that accompanies "helping" people.
- \* The conclusion, that traditional northern-dominated, "top-down" assistance has failed to provide sustainable improvement in the lives of the poor (in southern countries).

The Katalysis publication says:

the South's right and ability to control its own development is forcing northern nongovernment organizations to change their roles. And, the single most important issue upon which an equitable partnership can and must be built is an authentic honoring of the South's right to control their own lives, communities and resources. - Choosing Partnership (1993, p.7)

The video, Development - A Commitment to Success (1992) states,

Today northern nongovernment organizations are in a change and stress in which our relationship with our southern partners are shifting, even being recreated. At the same time we are together facing a world of new challenges, diminished resources and growing isolationism in the U.S., environmental crises which involve the cooperation of both hemispheres, and a redistribution of priorities, caused by the end of the cold war. Meeting these challenges requires enlightened North/South partnerships. Partnerships that can lead to the empowerment of people. Partnerships that (can) be the liberation of people from poverty. Partnerships that can form the cornerstone of successful development.

The International Council of Voluntary Agencies, one of the main international networks of nongovernment

organizations, developed guidelines for northern and southern development partnerships (Ashman, 1993, p.6). They are:

- \* Change the relationship between northern and southern nongovernment organizations from paternalistic, to one of equality, mutuality of respect, trust, and exchange.
- \* Recognize the financial contribution of the North is only a small part of resource commitment to development. southern nongovernment organizations and communities contribute time, labor, and commitment.
- \* Responsibility for development is in the South so, change development program's foci in South and North. northern nongovernment organizations should shift away from an operational orientation to offering moral support, skills transfer, human resource and institutional development and financial assistance. Institutional development should be a top priority. Also, northern nongovernment organizations should switch activities in their home countries to include domestic poverty alleviation, development education, policy advocacy, and fund raising.
- \* Change operational and program processes. Communities must be involved in all phases of development programs, which implies more time, flexibility, and funding. southern nongovernment organizations strategic autonomy needs to be respected. Evaluation should be incorporated as a learning tool into program design and implementation, rather than used as a funding measurement.
- \* Change financial relationships. Commit funds for longer terms and with more flexible conditions. Initiate transparent relationships: northern nongovernment organizations should share information about their donor sources, conditions, and annual reports. Grant report requirements should be simplified and standardized among nongovernment organizations. northern nongovernment organizations should accept local bookkeeping standards. Financial autonomy of southern nongovernment organizations should be encouraged: support the development of operational reserves, access to credit, and income-generating projects.

- \* Increase roles of southern nongovernment organizations and decrease roles of northern nongovernment organizations. Shrink size of northern nongovernment organization field offices and expatriate staff. Hire southern staff for local positions and all levels of home office. Support southern nongovernment organizations in the area. Encourage southern influence of northern nongovernment organization organizational policy development.

These guidelines represent a significant change in how northern and southern organizations work together today.

International Council of Voluntary Agencies guidelines also mandate a major shift in the balance of power between northern and southern nongovernment organizations. Everyone the researcher interviewed agreed that there should be a shift. However, several people questioned the idea of, how is giving southern nongovernment organizations more freedom to make their own decisions going to help the beneficiaries of development projects, if the southern nongovernment organization is as top-down in their decision-making and programs as the northern nongovernment organizations?

Several people interviewed suggested that some southern leaders motivation to make the northern nongovernment organizations work in partnership was to gain more control over external resources. Andre Gunder Frank (1969) presents a concept called, chain of metropolis-satellite relations. This means that relations of dominance and surplus exist not

only between the dominant states and the states they exploit, but at all levels. Or in other words, dominant states (northern countries) produce smaller dominant satellites (southern countries elites), and together they exploit the poor. Also, if the southern leaders want control for themselves then this implies the modernization theory is being used. As mentioned in chapter two, modernization theory states that northern development workers teach their southern brothers to be like them, and where they (northern and southern nongovernment organizations) might begin working in partnership, the people they are supposed to help are given the same ineffective top-down development projects they have already seen.

In the modernization theory people from the South are taught to believe in northern values, even if those values are counter productive to their own southern beliefs and values. In the end, southern countries really believe development will occur when southern countries have the freedom and control, then the partnership process must be at all levels in order to ensure they do have the freedom. This means northern and southern nongovernment organizations

must work as partners, as well as southern nongovernment organizations and people they are trying to serve must work in partnership.

Another reason for partnerships current acceptance is that they are fashionable with funding organizations. Unfortunately, while northern nongovernment organizations may have "seen the light" and moved towards partnership, some people feel this is just an attempt to partake of the shifting winds of development funding, than a genuine desire to embrace the hard work of equitable relating of a true partnership.

The funding agencies are the other massive external stimulist for creating partnerships.

- A nongovernment organization staff member

Partnerships are "in" and so is using the word. Many programs that call themselves partnerships are no different then when they were called (top-down) development programs. Saying the program is a partnership does not automatically mean it really is a partnership.



## Partnership Pedagogy -

### What Partnership Pedagogy is Not

The old banking approach to implementing community development programs did not work. Neither does it work for today's partnership programs.

The banking approach to adult education (community/partnership development) will never propose to students (partnership members) that they critically consider reality. ....teaching (banking approach) is the process of filling empty receptacles with knowledge.....The more students (partnership members) work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. (Freire, 1968, p.58)

The banking approach for community/partnership development is designed to keep people poor and passive, while allowing others to use them for their own gain. The banking approach was the main strategy for many years for community development programs. Consequently, this is why the southern Katalysis partners felt,

A deep-seated suspicion of the northern intention by southerners.

Government designed community development programs that kept the people poor and passive by using the banking approach is also the reason why establishing partnerships



between the people in the community and government officials was the more difficult partnership for the Philippine Department of Health. To recall, chapter four:

Whereas the most important partnerships are the barangay partnerships, they are also the most difficult to form. This is because community members are use to government programs telling them what is good for them by government experts, and how they are going to change to better their lives. Also, unfortunately, many government programs that tell community members what is good for them (banking approach), are really good for only a selected few, which makes people suspicious of government officials who come to supposedly help their communities. (Chapter Four, Theme 15)

Freire (1973, p.57) explains about the banking approach,

With no experience of dialogue and participation, the oppressed are often unsure of themselves. They have been consistently denied their right to have their say, having historically had the duty to only listen and obey. It is thus normal that they almost always maintain an attitude of mistrust toward those who attempt to dialogue with them; actually this distrustful attitude is also directed toward themselves. They are not sure of their own ability. They are influenced by the myth of their own ignorance.

Community development or partnership programs using the banking approach fit into the framework of the Sociology of Regulation. Similar to the traveling salesperson who sold the magic elixir that cured all ills of the community, the only beneficiary is the traveling salesperson. Often the banking approach accomplished more harm than good. Many nongovernment organization's staff interviewed, explained

how development programs now call themselves partnerships, but in truth are still the old top-down development programs. These so-called, partnerships are using the banking approach.

### **What Partnership Pedagogy is**

As stated in chapter three, community development programs need to move away from a banking approach to teaching, to a nonformal approach of learning. The researcher calls the methodology exercised by partnerships in a nonformal approach of learning, the "partnership pedagogy. All the partnerships researched are trying to employ partnership pedagogy. In brief, partnership pedagogy means to each partnership the following:

- \* The Katalysis partnership emphasizes "mutual learning" and "mutual discovery.
- \* World Education discovered that a "learner-centered approach" works best in creating partnerships.
- \* The Tri-County Community Partnership Coordinators are trained to be facilitators in order to help the partnerships members solve their own problems.
- \* The Atlantic Center for the Environment teaches their partnerships a process of how to find information on their own.
- \* Save the Children has developed a learner-centered partnership training to help initiate and guide Save the Children and a potential southern nongovernment organization into establishing a successful partnerships. Save the Children also acknowledges that they themselves are in a praxis (action and reflection) mode of thinking.

- \* Finally, the Philippine Department of Health's partnerships are all designed and implemented using nonformal education techniques.

In the Partnership for Community Health Development program, training takes on a different meaning, because instead of learning knowledge from the expert, the participants are learning how to work together. This kind of training takes facilitation skills...

- Chapter Six

As can be seen, partnership pedagogy means different things to each organization. Nevertheless there are certain characteristics or elements of partnership pedagogy that can be found in all the organizations researched. The rest of this chapter is divided into three areas: where partnership pedagogy originally arrived from; a description of these elements; and conclusions; and answers the last four research questions:

- \* How do partnership programs define their teaching pedagogies, empowerment, and participation?
- \* Which kind of power is being used by the partnership?
- \* How do the organizations that implement partnership programs describe how their organizations learn and change?
- \* How do the participants benefit by being involved in partnership programs?

## External and Internal Oppression

Partnership pedagogy derives from liberation theory. Its stated in chapter three that,

Followers of liberation theory believe that there cannot be authentic development unless there is liberation from the oppressed/oppressor relationships of the poor and rich people of the community, nation, and finally the world.

In other words, until we all learn to live and work in partnership, development cannot happen.

In the Partnership for Community Health Development Manual (1993, p.27) it states that,

Every human has the dignity and right to a better life. However, in today's world human beings are constantly threatened due to limiting situations affecting them such as: the political, economic structure or system they are under, the way resources are managed and/or controlled and their own cultural value of themselves. All these limiting situations must be transformed to liberate people in order to live happy and healthy lives.

The Philippine Department of Health felt the way to accomplish the above statement was by creating partnerships between communities and government organizations. They did this by guiding community members through a discussion process which helped the participants discover for themselves these unequal disparities in society. The Department of Health felt that if community members understood how unequal structures and resources caused them to have unhealthy communities, then they would begin to

eliminate these unequal structures, thus creating healthier communities. The designers also incorporated into the trainings ways for community members to understand that as long as they believed they would always be poor, then that is what they would be.

Implicit in the above quote are two forms of oppression, external and internal. External oppression is expressed in the words,

...in today's world human beings are constantly threatened due to limiting situations affecting them such as: the political, economic structure or system they are under, the way resources are managed and/or controlled....

- (Partnership for Community Health Development Manual, 1993, p.27)

These "limiting situations" are unequal structures in society that are controlled by the people in power in order to keep them in power. Examples of these structures narrated by poor people in the Philippines are:

- \* Rampant graft and corruption in our government.
- \* Vote buying during elections. Those who are rich and who can spend much during the election can easily win their candidacy. Because of this situation, rampant graft and corruption is present in our government.
- \* Palakasan or compadre system strongly exists. This system is, if someone supports or is close to the people in authority, then they can easily avail many opportunities, such as employment. During the Marcos regime, many people or private businessmen were guaranteed, by our government, loans they did not pay back. Now, we (meaning the poor) will be the ones to pay back these loans with high taxes.

\* Many of the government programs do help the poor, but they are badly implemented by government officials who have alliances with rich people in their communities.

These structures are created to keep people with power, in power and with as many resources as they can accumulate, even, or especially, at the expense of others.

The oppressors develop the conviction that it is possible for them to transform everything into objects of their purchasing power; hence their strictly materialistic concept of existence. Money is the measure of all things, and profits the primary goal. For the oppressors, what is worthwhile is to have more materials things, even at the cost of the oppressed having less or having nothing. For them, to be is to have and to be the class of the "haves" (Freire, 1971, p.44).

The second kind of oppression is internal oppression. Internal oppression is expressed by the Partnership for Community Health as,

...in today's world human beings are constantly threatened due to limiting situations affecting them... and their own cultural value of themselves.

- (Partnership for Community Health Development Manual, 1993, p.27)

People are taught to feel inferior because they are subjected to these unequal structures of society. The following quotes are examples of people in the Philippine partnerships feeling internally oppressed:



- \* We are a culture of silence. Most of us are not assertive of our rights, because of our fear of authority.
- \* Passivity and the feeling that poor people will always be poor exists in the barangay (village).

Internal oppression is the effect of external oppression.

External oppression becomes internalized and is manifested in feelings of inferiority, hostility to self and others, self-doubt and self-blame, and in powerlessness. These, along with other distress feelings... become the distress patterns that lock and maintain the individual in the oppression (Ramos-Diaz, 1985, p.14).

One partnership member described the reason for his poverty as,

Not equal sharing of land. There has been a return to history. Wherein during the time of the Spaniards those people who were close to the Spaniards had the largest tracts of land, and this is true today for the people who were closest to the Marcos regime.

This person was describing external oppression.

At the same time this partnership member who understood why some people had more than him (quote above, "Not equal sharing of land...), grew up believing the reason he was poor was because it was God's will. This was a myth he was taught by his culture so that he would accept his position in society and not confront the people in power. An example of internal oppression.



Internal oppression is something all people feel at one time or another.

Internalized oppression is part of the socialization process that we all experience in all phases of life. However, it is a part of the socialization process that has resulted in the disempowerment of the human spirit.

It has caused us to deny our experience, knowledge, abilities, and our desires, in an effort to please those individuals, groups, and organizations with whom we must live, and on whom we depend. It causes the student to assume that the teacher has the right answer; the worker to assume that only a superior in the organization knows what should be done next; and the child to assume that there is a right time and a wrong time to cry (Morris Barry, 1987, p.12-3).

Freire (1968), Ramos-Diaz (1985), and Barry (1987) all believe that oppression is more than just one set of people having material goods, while another set does not.

Oppression is also the devastation of the humanness of one set of people by another. They also believe, especially Freire, that when one group of people oppresses another, both the oppressor and the oppressed human spirits are destroyed.

As the oppressors dehumanize others right to be human, they themselves also become dehumanized (Freire, 1968, p.48).

Consequently, in the act of liberation of the oppressed, both the oppressed and their oppressors become free.

In the researcher interviews and observations of people that would be categorized as "oppressors," the subject of their human spirit being freed did not come up directly. What was said by government officials, time and time again, was how good it felt to be in a partnership that worked. The researcher believes this sensation of "feeling good" was the humanization of the spirit.

### **Problem-Posing Approach**

Partnership pedagogy uses a nonformal educational approach called, a problem-posing approach which is essentially a learner-centered process that assists partnership members to critically discover the way they exist in the world.

In all the partnerships researched, problem-posing education began with the process of creating a shared vision. It then moved on to the steps to reaching this vision. It is in these steps of reaching the vision where the partnership members achieve a comprehension of the real conditions of their daily lives, the limits imposed on them by others and how they internalize these limits. Finally,

by understanding these "limits imposed on them," and how these limits made them feel inferior, the process of transformation began.

In this process of transformation (empowerment) energy is created that is humanistic and liberating. "...problem-posing education is humanist and liberating... (Freire, 1968, p.66). And, this (empowerment) energy is used to achieve the vision of the partnership. In the Philippine partnerships this was very evident. Partnership members spoke of how for the first time they felt they had a say in the community development projects. This not only led them to work harder implementing the community projects, but also gave them a great deal of pride in them self, their community (partnership) organization and their community.

### **Dialogue**

Another important part of the partnership pedagogy is a philosophy that the partnership members have ideas, opinions and the answers on how improve their own lives and a need to express them. This process is called, dialogue.

In partnerships pedagogy the facilitators in charge of creating the partnership use a dialogic problem-posing process in order to transfer control of creating the

partnership to the members. This transfer begins from dependency, but leads to partnership members facilitating their own growth through dialogue.

Practicing dialogue help partnership members feel like they truly belong to the partnership. A nongovernment partnership member describing dialogue in a partnership organization said,

it a model of decision making and running the day to day business of the organization with one that is much more open, was a lot more based on trust. Was a lot more based on valuing the contributions, the skills, and expertise of each and every individual on staff. It was non-competitive. The process was participatory. There was someone in charge who you had to be accountable to and who would take some decision utilaterality that did not have to include everyone. But when it comes to planning the program, implementing the program, visioning, everyone was included. And even the way they dealt with the communities they worked in was similar. In fact they were pretty much using Paulo's (Freire) model of working with the community to get them to develop the projects and programs that they felt would impact their lives in a positive way. So they were facilitating something.

As illustrated by the quote above, only when members feel they have a voice in the partnership will ownership of the partnership take place. By using a dialogic process, people get a sense of control over the process and outcome.

This is one reason why partnership members begin to feel an inner power. This inner power leads to empowerment energy and the action of improving themselves.

The importance of friendship and trust kept coming up in the partnerships the researcher either interviewed or observed. Except in the case of the Katalysis partnership, in which two friends started the partnership, many people said they were not friends with other partnership members before the partnership began. Partnership members said, time and time again, that implementing the process of creating a shared vision, deciding together the steps to achieving this vision and working together to make this vision come true is how members became friends.

The researcher also found it very interesting that in the two government sponsored partnership building conferences he attended in the Philippines, the word "humility" was used a good deal to describe the essential characteristic of an outside partnership facilitator.

### **Shared Vision**

Creating a shared vision is one of the first step in partnership pedagogy. Creating a shared vision has many benefits. A major one is, it begins the partnership in a very positive way. The members discover common ground in how they would like to see their world. They also begin with a spirit of cooperation.

Schlechty and Whitford (1990, p.195) state that collaborative relations can be formed on the basis of enlightened self-interest, but people need to take the time to discover what these self-interests are. Once a group has established mutual self-interests they begin to realize that solving these problems together will be easier than solving them alone.

It is this recognition that generates the general will necessary for otherwise independent entities to bond themselves and willing to forego short-term interest for long-term, common good. (Schlechty and Whitford, 1990, p.195)

One nongovernment organization staff member interviewed said about partnership visioning with another organization,

I think the way we have really tried to approach partnership is with a much more in-depth, slow-growth oriented. And we have had our problems figuring out what's good for each organization (visioning), what's best for the field, but its been working for a long period of time. When you are ready to develop and learn together, a very solid foundation and relationship happens....I don't (think) you can slap organizations together and make it work (no visioning)..

This partnership member understood the importance of deciding what is best for each partnership organization, and that this process takes time.

Habana-Hafner and Reed (1989, p.48) developed five questions partnership groups responded to using a dialogue and praxis process. These five questions are basically the

same questions all the partnerships researched asked themselves while developing their vision. They are:

- (1) Identify/describe your understanding of the issues or problems being discussed in this meeting.
- (2) Concerning the identified issues, what is your vision of an ideal state of affairs?
- (3) If this partnership could develop further and really begin to implement change, what could you imagine being achieved?
- (4) What prevents things from being that way now? (Is it, for example, lack of resources, commitment, time, organization?) What are the obstacles?
- (5) Why might a partnership approach help overcome any of those obstacles?

These five questions are not asked once just in the beginning of the partnership, but time and time again (praxis).

Our partnership keeps growing as we implement projects. After each project we analyze how that project went, what problems did we encounter and why, and how can we do it better next time or in the next project we decide to implement. - a partnership member.

Before moving on it is important to note that defining what the partnership is and how it works together, is not an end in itself, but part of a explicit praxis, or action and reflection. Bell Hooks (1993) explains that again and again Freire has to remind his readers that he never spoke of conscientization (the achievement of seeing the world



holistically and critically) as an end itself but always as it is joined by meaningful praxis.

Men and women are human beings because they are historically constituted as beings of praxis, and in the process they have the capability of transforming the world - of giving it meaning (Hooks, 1993, p.148).

The same is true for creating and maintaining partnership groups.

Finally, the creation of a long term vision is new for community development programs. Maxwell (1992) believes visioning a better future is a good and relatively new way for people to begin working together. He says,

We urgently need a new kind of inquiry. This new inquiry would have, as its basic aim to improve, not just knowledge, but rather personal global wisdom (wisdom being understood to be capacity to realize what is of value in life for oneself and others). (Maxwell, 1992, p.207)

He goes on to describe that this new kind of inquiry would be best understood and conducted in a cooperative fashion among people.

...organized inquiry is perhaps best understood as rising in response to, and to help solve, the problems of acting cooperatively in our vast, complex, diverse, rapidly changing, and interconnected modern world (Maxwell, 1992, p.207).

Maxwell, like Schlechty and Whitford, encourages solving the problems of the world in a collaborative way, and to

accomplish this means finding new and better ways for humans to work together. Creating partnerships is one of those ways.

### **Partnership Empowerment**

It is stated in chapter three that empowerment is a key to community development. This statement was reinforced as the researcher interviewed people in community development partnerships. In the Philippines many of the members of community partnerships talked about "peoples empowerment. To them this meant, power-with, working together to build a better community and nation.

An excellent example of power-with and the non-acceptance of power-over is the Katalysis North/South partnerships.

Countries in the North must remember that they are not our superiors, and we do not want them to be our benefactors. We have ideas and experience to share with the North. Maybe it's good to take a map and turn it upside down once in a while.... But the relationship between North and South isn't just a question of money. It is a question of creating a more equitable partnership (Jimenez, 1991, p.47).

The people interviewed did not use the words power-with or power-within, but they did talk about these concepts. The following are quotes heard during interviews about power-with in partnerships:

Power-with - Our community partnership helps its members better their lives.

In our partnership we all make the decisions together. Even our government partner members do not tell us what to do. I have never seen that before. (This is power-with and the absence of power-over.)

Unity and cooperation. If there is unity and cooperation among the people, then solution to existing problems can easily be found. For example, bald mountains or uplands can be conserved or possibly become green again, if the people were organized.

Power-within - Being a partnership member made me realize just how much I can accomplish with my life.

Being a partnership member gave me strength.

These people were feeling and describing power-with and power-within in the partnership they belonged to.

The researcher discovered people in partnerships, utilizing partnership pedagogy, also felt a new feeling of control and power in their lives. The researcher's analysis of this phenomena is partnership groups facilitate its members to discover what Starhawk (1987) calls "power-with and/or power-within" and reject society structures that produce "power-over."

Finally, partnerships utilizing power-with and power-within use an empowerment process similar to how Freire describes problem-posing education.

In problem-posing education men (and women) develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation.  
(Freire, 1968, p.70-1)

Problem-posing education is Freire's term for an empowerment process.

A more simpler definition for empowerment might be,

the ability to make a difference by being part of the decision-making, and then to move to action for the betterment of oneself and others. (the researcher)

The researcher also feels another name to describe this process for partnership is "partnership pedagogy."

### **Co-opting the Word "Empowerment"**

Similar to the word "partnership," the word "empowerment" is over used. The researcher heard one government staff member describe empowerment in partnerships as, "making the poor people work harder to improve their lives. This person was coming from a place of exercising power-over, and empowerment was not transpiring. In the

last few years the researcher has heard many times the word "empowerment" used for programs that were clearly not empowering programs.

### **Critical Consciousness and Empowerment**

Many partnerships use problem trees to discover the roots of whatever problems they were analyzing. This was a good first step towards critical consciousness. However, not all the partnerships using a nonformal approach, are designed to achieve critical consciousness. The Tri-County partnership is an example. In this partnership the members try to solve the problem of alcohol and drug abuse in their community. This in itself is good, but these partnerships seldom think critically and holistically. They center in on one problem (alcohol and drug abuse in the case of the Tri-County partnerships) and think only in the context of this problem. Their solutions are worthwhile (organized activities for their teenagers, education programs, etc.), but there is little to no praxis after the activities. Consequently, the group does not learn to see themselves in an holistic context and critical consciousness is not achieved.

Freire (1973) describes the above process as a "semi-transitive state. In this semi-transitive state the partnership is exercising thought and creating action for making a change, but these groups are only partly empowered.

To reach critical consciousness a partnership needs to analyze problems from a critical holistic context and see themselves in relationship to the world around them. For example, the Tri-County partnerships need to examine the underlining reasons why do people in their community feel the need to abuses alcohol and drugs. What community pressures are there preventing these people finding healthier ways of living, and what can the group do to alleviate these pressures.

One partnership program which did lead some partnership groups to critical consciousness was the Philippine Partnership for Health Development program. This program was similar to the groups studied by Charles Kieffer (Kreisberg, 1992) which, to recall, showed how empowerment involves a process that lead to critical consciousness, which lead to individuals gaining control of valued resources by effectively participating in social and political worlds. Members of these community partnerships described this critical consciousness as:

- \* The palakasan or compadre system should not be tolerated because use of this attitude can have a

negative effect. In our peoples organization we must not practice palakasan system, but stick to our policies.

- \* Culture of silence. Most of us are not assertive of our rights, because of our fear of authority. But, it is our right to demand basic services from our government, because a large part of our national budget comes from the majority of us who are poor.
- \* The attitude of social responsibility was also many times stressed. We are all social beings and in order to live we have to interact properly with all living and non-living creations of God.

Once the members understood their place in the world and the oppressive structures they were under, they were willing to take action to cease being under these structures.

Kriesberg (1992) also states empowerment, especially individual empowerment (power-within), is tied to community or group empowerment. As a nongovernment organization staff member said,

Help people who have similar problems empower each other. Both Kreisberg and the staff member theorize that empowerment is not something someone can give to another. It is something someone feels when allowed to work with others as an equal.

Thus empowerment can be described as,

a process of individual and group transformation in which individuals and groups come to develop the skills to master their own lives and control their own resources. - The researcher

This is exactly what was observed in the community partnerships in the Philippines.



## **Synergistic or Interconnective Communities**

The researcher heard many people in partnerships talk about the potential of partnership building as a better way of living and working with others. Katz (Kreisberg, 1992) termed the phased "synergistic community" as a community that has certain valued resources that are accessible to all, renewable and expanding rather than becoming more scarce. This kind of community sees itself, not in conflict with people in the community, but as interconnected with each other and all things. Community members work towards reaching the needs of their own self and the whole community. This is partnership at its finest.

Starhawk (1987, p.8) also talks about this interconnectiveness.

When we see spirit immanent, we recognize that everything is interconnected. All the beings of the world are in constant communication on many levels and dimensions. There is no such thing as a single cause or effect, but instead a complex intertwined feedback system of changes that shape other things (Starhawk, 1987).

For people like Starhawk, Kreisberg and Katz the world is changing and this change is very much needed. They and others (such as Freire) feel there is a call for alternative ways of thinking about ourselves, our communities, and our world. In addition, this new alternative calls for new ways of being with other people that can nourish emerging

critical consciousness and nurture a new set of needs and desires in everyday life. In the end, empowerment utilizing power-with and power-within reflects the struggle for liberation and justice for all, at the level of daily interactions of power and knowledge that shape our lives.

### **Participation in Partnerships**

In chapter three of this paper Madison and Oakely (1985) emphasized the importance of asking the question, participation for whom and for what. By determining for whom and for what, we see what kind of participation is being used. In participation for partnerships using partnership pedagogy there are two kinds of participation:

- \* The first type of participation used in partnership pedagogy is based on the assumption that the poor will be able to emerge from their actual state of poverty if they create the necessary structures and organizations which will give them permanent participation in local decision making. (In the case of the North/South partnerships, the poor means the southern partners).
- \* The second type sees participation as an emancipatory process which will lead to the empowerment of the people to control their own destiny and living conditions. Similar to the first type of participation this kind will also create organizations, but these organization's goals are to form a power base for the poor to demand a more equitable share of society's resources.

While the North/South partnerships researched used the first type of participation, the case study community partnerships in the Philippines is based in the second type. When interviewing partnership members, especially community partnership members from the Philippines, people describe partnership with words like: ownership, empowerment, trust, self confidence, decentralization.

In the Philippines, an important principal to the success of the community partnerships was the strengthening of the people organizations. The outside partnership facilitators first strengthen the local people organization through leadership training. These trainings were based on the Freiren process of problem-posing, praxis, and dialogue (or partnership pedagogy). From these trainings the local people organization leaders were able to strengthen their organizations by assisting the members through a process which lead to critical consciousness. This lead the peoples organization to demand access to the local government decision-making process for community development projects. Thus beginning the elimination of unequal oppressive structures.

Like Giroux and McLaren (1989) characteristics of a critical educator, the task of the partnership facilitator

is to provide the conditions for partnership members to acquire a language that will enable them to reflect upon and shape their own experiences. In some instances, such as the partnership (people) organizations that had leaders who had partaken in Freire type leadership training, the facilitator is part of the partnership. Bell Hooks (1989, p.151) sees this as the optimum way to facilitate or help. Authentic help means that all who are involved help each other mutually, growing together in common effort to understand the reality which they seek to transform. Only through such praxis - in which those who help and those who are being helped help each other simultaneously - can the act of helping become free from the distortion in which the helper dominates the helped.

In other words, the optimum scenario for implementing the process of partnership pedagogy is when the facilitator of this process is also a member of the partnership.

### **Types of Organizations That Implement Partnership Programs**

The designers of the Philippine's community partnerships understood the importance of the thousands of "people organizations" in their country, as groups to foster the democratic process. They designed a program in which

outside facilitators first strengthen the local people organizations, before having them enter into partnerships with local government organizations. The designers knew that without this strengthening, the people in the communities would never have any say in the decision-making process of partnership building.

The designers also knew for an organization such as a government bureaucracy, in this case the Philippine Department of Health, to change the way they do business. They created a situation in which Department of Health employees were required to go into a learning mode, and then given a process (praxis) that would help them learn from each other and outside people. One department, Community Health Services, was given a new philosophy (the idea of partnership). Employees were then were told to learn how to establish this new philosophy they must learn and use a "learn as you go" methodology (praxis). To recall, in chapter six, this new philosophy for the Department of Health produced a paradigm shift. Instead of seeing people as individual entities, employees gained a more holistic view. They learned to see health, or lack of health, as unequal disparities in societies structures and resources (critical consciousness). And, with this new paradigm came the need to discover new ways to correct these disparities.

Working with nongovernment organizations in a praxis mode the Philippine Department of Health designed and implemented community organizing and leadership training for community's formal and nonformal leaders. The reason for this is, if community members understood how unequal structures and resources caused them to have unhealthy communities, then they would begin to eliminate these unequal structures, thus creating healthier communities. The Department of Health and the nongovernment organizations were learning how to use a partnership pedagogy, which they figured out as they went.

Examining Senge's (1990) five dimensions for learning organizations, it was clear the partnership organizations researched were utilizing some and occasionally all of them.

The four that seemed to be understood and used the most were; building a shared vision, team learning, personal mastery (the clarifying and deepening of one's own personal vision), and mental modes (analyzing assumptions or generalizations that influence how we see the world and take action). The fifth dimension (not to be mistaken for the singing group) systems thinking (understanding the conceptual framework (paradigm) of how and why we think the way we do in our fields of work) was being utilized by only

a few people. Systems thinking for the field of development is being used by development academics and practitioners to push other development practitioners' thinking in new directions. For instance, the Save the Children staff member interviewed in their international headquarters talked about how Save the Children was going through the process of praxis. The organization on a whole was examining how and why they did business, and questioning if there were other ways to be more effective. Also, the Philippine Undersecretary of Health made the department designated to implement their new partnership program (the Philippine Department of Health's, Community Health Services) work with local nongovernment organizations in analyzing why and how the government implemented community development projects, and is there a better way. Both the Save the Children staff member and the Philippine Undersecretary of Health understood the importance of systems thinking for helping their organizations become learning organizations.

Korten (1990) also writes about the importance of organizations, especially development nongovernment organizations, to always be re-examining their vision (one of the five dimensions). According to a Save the Children's



staff member, development organizations must reexamine their vision because the world is changing,

The world has changed dramatically. Politically and economically it is completely inadvisable for a northern nongovernment organization to be the instrument of local change anymore in anybody else's setting.

He then goes on to explain how the organization proceeds with this need to change,

Save the Children is in a praxis (thinking and reflecting) because the world is changing.... We have to rethink our role in the development mix.

Partnerships is one viable method to create that work in today's world.

Organizations built on praxis, such as, the Philippine Department of Health, Community Health Services and their nongovernment organization partners, can be described as "responsibility-based organization. Peter Drucker (1993) predicts responsibility-based organizations (and the researcher includes partnerships) which are knowledge-based and responsibility-driven are the future, and the traditional "command and control" hierarchical structure will come extinct. The researcher hopes Drucker is right.

## Partnership and Social Change Theory

World Education, Quebec-Labrador Foundation - Atlantic Center for the Environment Katalysis partnerships and the Philippine Department of Health's partnerships came from the radical humanist paradigm. These partnerships are encouraging their members to find and release their "true human consciousness. By doing this the members strive to grow to their full potential, and in this process improve their own life, other members' lives and other community members' lives.

An important note here is Katalysis North is trying very hard in supporting its southern partnership organizations to discover and release their "true human consciousness. On the other hand there is little evidence that the southern partnership organizations are working with their communities in the same way. On the contrary, while the researcher had limit exposure to the southern organizations, one northern partnership member who did said,

I didn't see the kind of participatory relationships with the community (community meaning where the southern partners implemented their programs). It was more dogmatic. Here's how you do it. It wasn't about let's think about this together, let's do this together, "

This comment and others such as,

The staff (meaning staff from a southern partnership organization) know which programs are good for the community, "

made by partnership members makes the researcher believe that the community development programs implemented by the southern partnership organizations are from the functionalist paradigm.

Save the Children and the Tri-County Community Partnership are from the interpretive paradigm. Where both programs believe creating partnership is the way for organizations and community members to help better themselves, there is no discussion of different kinds of domination, contradiction or conflicts. The social order or status quo is respected. It is just through individuals changing themselves that members and the organization and communities they live in better themselves.

### **Problems with Partnership Programs**

All the partnerships programs researched did not form easily. Problems were seen at all levels. One of the bigger problems the researcher observed was, many of the people involved in creating partnership programs were still more comfortable or believe in power-over v.s. power-with. An example of this was most of the older doctors in the Philippine Department of Health prescribed to the idea that they know what was best for the people in their community.

Only the younger doctors fresh out of medical school seemed open to establishing partnership programs with community members.

This problem outlines one of the major weaknesses in implementing partnership programs and that is, certain conditions need to be in place for partnership programs to flourish. These conditions are, either the people who have the power must be willing to share it, or the people who do not have the power must collectively demand a that the power be shared. Without one or both of the above conditions partnership programs are not successful.

The process of dialogue is just beginning to be understood. The process of creating a shared vision utilizing power-with is relatively new in development. How to facilitate a dialogic process is still being explored.

Another problem was facilitators of dialogue for supporting partnership groups until they can facilitate themselves were not easy to find. And even when then were found many people are more used to following due to their own internal oppression they are unsure of themselves. Asking them to really be involved in a decision making in a process of power-with is difficult for them.

Next, change in general is difficult. Many people are afraid of trying something new, either because of internal/external oppression or because trying something new means risk. Also, partnership programs can upset the balance of power in communities that they exist in. And, as mentioned in chapter six, there are all kinds of blocks from people in power to prevent partnership groups from forming.

There are times when partnership programs are not appropriate. In countries where the government keeps a tight control on their people, partnership programs will fail. One reason partnership groups is beginning to work in the Philippines is because of the over throw of the Marcos regime. One of the Philippines main themes today is "people power" making the environment more conducive to creating partnership groups.

Another time partnership programs are not appropriate is during emergencies or disasters when there is no time for discussion or dialogue. Relief is needed and immediately, meaning someone in charge telling people what to do. An example of too much discussion during a disaster was the

earthquake in Kobe, Japan in 1995. While the Japanese leaders discussed what to do, people suffered and help was delayed.

Finally, the issues of sustainability has not yet been fully answered. All the groups observed were only a few years old. The researcher does believe that for a partnership group to sustain itself they will need the ability to facilitate a dialogic process without an outside facilitator. Most of the partnership groups observe were not yet independent from outside support. Consequently, it is still to early to know if they will last and grow over a long period of time.

The problems and weaknesses of partnership programs are many. Like sustainability, only time will tell how they are either solved or what replaces them.

### **Conclusion**

The purpose of this study was to acquire a comprehensive understanding of community development programs called partnership programs. I believe I have accomplished this. I offered a simple model for partnership

programs, slowly demonstrated how powerful this model can be for supporting human beings in enriching their lives, and then discussed the problems and weaknesses of these programs.

For the researcher a partnership program is, the process of two or more people envisioning a better life for them self and learning together ways to accomplishing this better life through dialogue, and then creating the life they envisioned. The three key elements to partnerships are; shared vision through dialogue; shared responsibility utilizing power-with; and shared benefits.

Finally, it needs to be recognized the process of partnership is not new, nor is the process of oppression (internal and external) new. Both processes have been around as long as human beings have been around. The concept of "partnership programs" is a nineties term. In order for partnership programs to grow something new in human nature is going to have to happen.

#### **What do Partnership Programs Need to Grow?**

Despite the difficulties of establishing partnerships the author perceives two important phenomenons happening



today that might help partnership programs increase. These are:

- (1) The expanding realization that the world as a whole is in trouble. Collapsing ecological systems, deeply stressed social structures, and a world of dehumanizing poverty is slowly coming to the attention of most people in the world.
- (2) A slowly increasing recognition that the dominant vision for humanity, a vision that compares human progress with economic growth, is obsolete and no longer valid.

These two phenomena are new to human history. In the past humans have always had physical room to expand, but not so today. The world's resources are stretched to its limits.

Consequently, the critical development issue for the nineties and beyond is becoming not growth, but transformation.

Our collective future depends on achieving a transformation of our institutions, our technology, our values, and our behavior consistent with our ecological and social realities (Korten, 1990).

Partnership programs is one of the possible transformation processes, because partnerships have the potential to be consistent with our ecological and social realities.

It is my belief that partnerships using partnership pedagogy is one way to transform our institutions into more effective systems for human beings to work and live together. But it is important to remember that partnerships

must be established and all levels if they are to be meaningful for the poor. This means between northern and southern development organizations, but also between community groups and governmental and nongovernment development organizations.

#### **Recommendation and Suggestion for Further Study**

This study has answered the question it set out to answer and that was to understand community development programs called partnership programs. It presented an overview of what these programs can look like and discussed the themes and issues of such programs. Because one case study and several interviews is not enough to say we know everything there is to know about partnership programs I recommend further research into partnership programs.

One way to design and implement additional research is by taking one of the ideas learned in this study, partnership groups must define what partnership means to them through dialogue, and carry out participatory research with other groups. This way the researcher will observe the

process as it creates itself and learn from these new groups. I am hoping to do this as the next step in my career.

In the end, partnerships can be one of the new ways of being with other people that nourishes an emerging critical consciousness and a new set of needs and desires in everyday life. While at the same time, striving to eliminate the unequal structures in society, and establish new ones that are equity based, liberating in nature and justice for all.

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