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**COMMUNITY-DRIVEN DEVELOPMENT: A CASE STUDY OF THE DOMIL
COMMUNITY**

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The opinions expressed in this report are those of the author and not necessarily those of the National Research Institute.

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Acknowledgments

Acronyms

AusAID	Australian Agency for International Development
CBHC	Community-based health care
CBHD	Community-based health and development
CIC	Coffee Industry Corporation
FGD	Focus group discussion
FI	Family interviews
FPDA	Fresh Produce Development Agency
ICHD	Integrated community health and development
KI	Key informants
NGO	Nongovernment organisation
NZAID	New Zealand Agency for International Development
PNG	Papua New Guinea

Executive Summary

Strong and vibrant communities are needed for successful development initiatives in specific localities in Papua New Guinea (PNG). Service delivery by government, although important, should simply create an enabling environment in which communities can thrive. These government services should not replace the responsibility of the communities themselves to contribute to their own growth and development. This case study reports on the successful community-driven development initiatives of one community in Domil, Western Highlands (now Jiwaka) province. The report also focuses on the important relationships with government and other stakeholders that have been developed by this community.

The study was conceived by The National Research Institute (NRI) in early 2009 to identify the processes and activities through which the Domil people had transformed their community over the past fifteen years. The NRI envisaged that the lessons learned from the Domil community would assist community development partners in embarking on new approaches.

The better understanding of successful community development initiatives gained from the study should also help to complement and support the government's attempts to improve service delivery in rural PNG. Rather than relying on government handouts, communities can learn from the initiative taken by the Domil community, and other similar initiatives. These lessons can empower community members, help identify the available resources and prompt people to take the bold steps needed to advance their communities.

The aim of the study was to learn from the experience of a successful rural community-driven development program by exploring:
- aspects of social capital, including community cohesiveness and networks
- community learning and dialogue for development of knowledge and skills
- self-help activities.

The study also aimed to understand the relationship between service delivery institutions at local community and state levels, and whether collaboration was occurring. This analysis is intended to inform both government and community development sectors and assist in their efforts to better the living conditions of people in rural communities.

As a preliminary study, the project sought to analyse the social network within one community to understand how the community members achieve community-driven development. Qualitative research methods were employed in this community case study. For example, interviews and discussions with specific groups were carried out and then transcribed. The information that forms the basis of the report was gathered from:
- two focus group discussions
- six family interviews
- discussions with four key informants
- the researcher's observations

- analysis of documents and material in other media, comprising two film documentaries, two program evaluations, a copy of the constitution, photographs, a training manual, an information booklet and several newspaper reports.

The NRI conducted a series of six workshops on policy research with qualitative data, using the transcripts from the Domil case study. Analysis of the data revealed a number of themes. However, according to the objectives of the study, the findings were discussed in relation to social capital and networking, community learning and dialogue, and self-help activities.

In order to run successful programs for socioeconomic growth in communities, social capital is regarded by the researcher as an indispensable factor in community-driven development. The Domil community provides an illustration of this principle. The activities and initiatives of this community are discussed in terms of the three components of social capital: the bonding, the bridging, and the linking within social capital.

Community learning and dialogue, the second area explored in the study, is central in the Domil community, and the community resource centre plays an important role in increasing the knowledge and skills of the people. The resource centre disseminates new information and teaches new skills through a variety of training programs. Thus, training has become an indispensable part of the development program.

The third area explored was self-help activities by community members. In Domil, self-help activities include economic self-reliance, volunteer work, community support services, common health care arrangements and contributions to community obligations. These activities have created a greater sense of ownership of decisions and actions. Self-help activities have assisted individuals, families and the community as a whole to sustain themselves and improve their personal and community living conditions with minimal assistance from outside sources.

This report illustrates significant lessons learned from the Domil community regarding collaboration with external community development partners. This collaboration has assisted, triggered and helped sustain the local development initiatives. State agencies, the private sector, churches, civil society organisations and donor agencies have all contributed meaningfully to the development of the Domil community. Therefore, the researcher recommends effective collaboration between community development partners and communities as an important part of community-driven development programs.

Governments can thus contribute in ways that do not duplicate community initiatives. For example: improve physical infrastructure through public–private partnerships; facilitate market access; release funds in a timely manner; and keep communities informed of plans and other relevant matters. Community members also need to proactively interact and collaborate with the various community development partners, especially district- and local-level public servants. By adopting these strategies, community members can improve their quality of life and effectively cater for the basic needs of their community.

States can do much to tap community-level energies and resources for development if they seek to interact more synergistically with local communities.

- M. Gupta, H. Grandvoinnet and M. Romani 2004 -

Difficult for the government to come and develop us if we don't do anything, we will not go anywhere. We should do something and then the government will play its part.

- Villager from Domil 2009 -

The Community-Based Health and Development (CBHD) program is an attempt to 'bridge the gap' between government service delivery and community development initiatives. It is a peaceful, constructive way for villages to determine their own security, their direction, and establish their own sustainable development, while the national government comes to terms with its own charter.

- CBHD Program Information Booklet -

1. Introduction

Overview

Strong and resilient communities are the essence and agents of successful development initiatives. Service delivery by government, although important, should simply create an enabling environment in which communities can thrive. These government services should not replace the responsibility of communities to contribute to their own growth and development.

Government officials and community development actors must ensure a healthy, balanced relationship between the state and the community. This relationship is crucial for development and must be maintained. Without this balance, a one-sided emphasis on service delivery by government and donor-funded community development projects can create a vicious cycle of dependency. Such relationships are also susceptible to elite capture and state or donor paternalism. Equally, community development initiatives that do not have support mechanisms and vertical networks with government and other external agencies may become unsustainable. A healthy state–community synergy is necessary for developing rural communities and can be fostered by government through enabling programs, policies and legislation.

This case study examined the successful community-driven development initiatives of one community in Domil in the Western Highlands (now Jiwaka) province, Papua New Guinea (PNG). The report also details the important relationships that have been developed by the Domil community with the government and other stakeholders.

Aims and objectives of the study

This study was conceived by the National Research Institute (NRI) in early 2009 to identify the processes and activities through which the Domil people had transformed their community over the past fifteen years. The NRI envisaged that the lessons learned from the Domil community would assist community development partners in embarking on new approaches.

The better understanding of successful community development initiatives gained from the study should complement and support the government's attempts to improve service delivery in rural PNG. Rather than relying on government handouts, communities can learn from the initiative taken by the Domil community, and other similar initiatives. These lessons can empower community members, help identify the available resources and prompt people to take the bold steps needed to advance their communities.

The aim of the study was to learn from the experience of a successful rural community-driven development program by exploring:
- aspects of social capital, including community cohesiveness and networks
- community learning and dialogue for development of knowledge and skills
- self-help activities.

The study also aimed to understand the relationship between service delivery institutions at local community and state levels, and whether collaboration was occurring. This analysis is intended to inform both government and community development actors and assist in their efforts to better the living conditions of people in rural communities.

The Domil initiative

The Domil community in Western Highlands (Jiwaka) province offers important lessons on community-driven development that need documenting. The lessons learnt will assist people involved in community-driven development initiatives elsewhere in PNG.

The Community-Based Health and Development (CBHD) program, introduced by the Nazarene Church Health Ministries and implemented in the Domil community, began as an attempt to 'bridge the gap' between the delivery of government services and community development initiatives. The program was a peaceful and constructive way for people to determine their own destiny and to achieve sustainable development in the face of a decline in delivery of rural services by government.

The Domil initiative is an excellent demonstration of an effective state–community synergy, as well as an example of successful collaboration with other development partners. This community also reaches out to other neighbouring communities and helps to link them with relevant government bodies and other development partners.

The objectives of the CBHD program, taken from *Bridging the gap: A program for change in rural community* (CBHD 2007, p.12) are:
- to recognise traditional PNG tribal groups and the hausman system of community-based governance
- to empower rural communities to help themselves, regardless of church denomination
- to facilitate rural communities to address their basic health and survival needs in a holistic manner leading to the alleviation of poverty, health problems, apathy and helplessness
- to address law and order issues in a positive and productive way by providing direction, purpose, occupation and involvement for each and every community member
- to provide the necessary knowledge and 'skills for living' to empower each member of a community to be socially responsible and economically self-reliant
- to enable communities, either individually or collectively, to achieve sustainable economic stability and financial security
- to provide each child in a community with an enhanced education opportunity in a secure, caring family environment.

In endeavouring over the past decade to realise its vision, this successful program has attracted much attention. That success was recognised as a possible pathway forward for other communities, in terms of community responsibility, local governance and prospective economic development (CBHD 2007).

During the Public Sector Reform Advisory Group's visit to Domil in February 2009, the chairperson, Mr Brown Bai, commended the tangible demonstration of a group committed to transforming their lives through innovation and self-sacrifice. He noted the positive advances towards community empowerment. Further, he challenged the Public Sector Reform Management Unit to adopt the "lessons from Domil" and incorporate these lessons into strategies for service delivery that support the government's *PNG Vision 2050* (*Sunday Chronicle*, 1 March 2009, p.7).

The views of Mr Bai have been affirmed more recently when a group of senior bureaucrats met the leaders of the Domil community. According to the *Sunday Chronicle* (22 August 2010, p.3), "most of the senior government people present were convinced that such a model the Domil community has initiated and has been using is the way to go for rural development in PNG and greatly compliments the *PNG Vision 2050*."

Brief history

The Nazarene Health Care Ministries were established in 1967. In 1992, a Community-Based Health Care (CBHC) project, which centred on disease prevention, community participation and a holistic approach to development, began. Bernard Gunn, a nursing tutor who was teaching personal and community health, decided to implement, in Domil village on weekends, what he taught to his students. He realised that the community needed a health system centred on prevention rather than curative care and started preventative health work with the community. Since then, the community's index of illness has declined, and the program has incorporated other development activities. In 2007, Integrated Community Health and Development (ICHD) was formed as an independent nongovernment organisation (NGO).

To date, the development program encompasses:
- Community government
- A resource centre
- A community banking facility
- Agricultural activities (livestock, crops, fish farming)
- A small coffee growers' association
- Health care and facilities, including antenatal checks and deliveries
- Carpentry training, with the construction of low-cost, permanent buildings.

In the community, individuals were encouraged to adopt and embrace the objectives of the program. People adopting this model have prospered in terms of personal health, financial security, increased income and better living conditions.

Background information

Domil village is situated in the eastern part of the North Wahgi district. The Papua New Guinea Rural Development Handbook (Hanson et al. 2001) gives the following information about the social, economic and geographical profile of the district.

North Wahgi district covers the plains and swamps north of the Wahgi River (see Annex 1 for map of the Wahgi area). Average annual rainfall is 2300–2600 mm, and

altitude varies from 1400 m in the Wahgi Valley to more than 3000 m on the peak of the Bismarck Range. Most people live between 1400 m and 1800 m.

The North Wahgi rural population was 44 000 in the 2000 census. The highest population density is in the Wahgi valley, east of Kerowil, with 146 persons per square kilometre. The Wahgi valley, west of Kerowil, and valleys in the Sepik–Wahgi divide support 90 persons per square kilometre.

Access to services in the entire district is good, with most people able to reach Mt Hagen in less than four hours. The old highlands highway runs through the district and connects to numerous surface roads that run into the Sepik-Wahgi divide (for example, the road from Banz into the Jimi valley).

Incomes are high in the district and are derived from the sale of coffee and fresh produce. Currently, very few plantations provide wage employment. Agriculture in the district is characterised by moderate-intensity sweet potato production. In the 1982–83 national nutrition survey, malnutrition in children under five years old was assessed as relatively low; 39% of children were stunted and 2% were seriously underweight (Hanson et al., 2001).

The Domil community is situated just over one kilometre west of Nondugl subdistrict and a little over three kilometres from the Okuk Highway to the north. The old highlands highway cuts through the village. As the community is close to the Simbu province in the east, people can choose either to go to Mt Hagen or to Kundiawa for shopping and other services. Other nearby centres are Minj and Banz.

The Domil community is composed of two clans, Pondo and Wollom. Traditionally, the clans have been allies and, with the introduction of local-level governments, both share the same ward demarcation. The two clans are composed of eleven sub-clans.

The sub-clans each share a common meeting place, usually called the 'hausman' (men's house). Traditionally, the hausman served as an important and secure residence for male members of the patrilineal corporate descent. However, in Domil today, the hausman is now an important symbol that links the sub-clans and the families, or households. The hausman is also the location for discussing issues of common concern. Usually, a hausman services about ten to twenty families that share a common great-grandfather.

Domil community has a population of 1300, with 240 households. The main sources of income for the families in Domil are agriculture and livestock production. Coffee remains the major cash crop. There are two elementary schools in the Domil community, and currently a strong push exists for a community school in the area. Most of the children attend community or primary schools in Nondugl, while Minj High and Fatima Secondary schools take students who complete primary schooling.

Patients with grave illnesses are referred to Kujip Hospital. The treatment of minor illnesses and diseases, and prevention activities, are conducted in Domil. There are nine Christian denominations that serve the spiritual needs of the community.

2. Key concepts and issues

This section begins with a brief assessment of the impact of social change on communities in PNG. Specific concepts identified during the field work, and which are pertinent to the research objectives, are also reviewed.

Global effects of modernisation include high rates of migration, job mobility and domestic seclusion. These effects have reduced economic and social intra-dependence (Wadsworth 1997). These community changes are accompanied by problems of adjustment, and adaption to new circumstances poses many challenges. In traditional communities, people knew each other as a matter of practical necessity and survival. Community support, networking and association with the land were strong safety nets. However, these safety nets are weakening in today's communities. As communities struggle to adjust, government planning and assistance have been poor and, in some cases, negligible, especially in recent years (Yala and Sanida 2010).

'Community-driven' rural development has been the aspiration of leaders and bureaucrats since PNG became a sovereign state. However, development has been uneven. While the city of Port Moresby has developed at a rapid rate, many rural areas lack basic services. Government and development agencies have made many attempts over the years to improve conditions in rural areas, but success has been minimal. The factors that hinder progress need to be identified, and new, innovative ways to develop local communities must be sought.

The practice of government and donor 'handouts', when they occur, has also contributed to an attitude of dependency on the part of communities, and of paternalism on the part of external partners and donors. This practice reinforces the so-called cargo-cult illusion, which holds that goods and services are donations from dead relatives, rightfully belonging to the tribe or clan. In this mindset, development equates to donations, which overrides 'sweat equity' as a means for personal and collective growth. In such a scenario, people regard themselves as recipients of development processes, rather than agents of change.

Concurrently, poor discipline and performance in the public service has caused government services to local communities to reach a very low ebb. However, a few determined communities have shed this entrenched attitude and stand out as models of community development.

This research report identifies the means by which the Domil community has rekindled its social fabric: through providing more mutual support; by strengthening and increasing the sources of social capital; and by forming a viable micro-social economy geared toward self-reliance. Developing these new intra-community bonds is a way of filling the gaps caused by the impacts of social change.

Four key concepts, discussed below, are fundamental to this analysis. They are:
- Community–state synergy
- Social capital
- Community learning and dialogue
- Self-reliance.

Community–state synergy in development

There is a growing awareness of, and dissatisfaction with, 'top-down' approaches to development. Interest has shifted to the potentially powerful role of community participation in growing communities and bolstering local capacity for delivery of public services (Gupta, Grandvoinnet and Romani 2004). This participation requires effective state–community synergy. Local people need to interact and collaborate with district- and local-level public servants in order to improve their quality of life and effectively cater for the basic needs of their community. The aim is to motivate communities to raise their own living conditions, while simultaneously attempting to incorporate the communities into the structure of the state.

The government has the potential to provide the institutional support and infrastructure that is necessary for communities to progress and for triggering local community initiatives. Studies illustrate how the quality of service delivery by government improves when the complementary strengths of communities (eg. local knowledge and monitoring capacity) and the state (eg. technical and infrastructural support) are combined (Gupta, Grandvoinnet and Romani 2004).

Kaufman and Kaufman (1990) acknowledge that communities can be dynamic systems that deal with change. They noted that factors such as leadership, citizen participation and cooperation for common good make important contributions to community vitality and stability. Communities can be more than passive recipients of changes imposed on them from outside. Rather, they can assume an active role and direct their efforts to accomplish specific desired outcomes. Thus, at the heart of community capacity is the ability of people to react and take responsible action.

The idea of community–state synergy, especially in PNG, can only be realised if local governance is improved. This opinion is strongly argued in a recent proposal by the Taskforce for Government and Administrative Reforms (2010). This proposal suggests that services can be improved at the community and local government levels by:
• establishing a direct funding mechanism for local governments to address priority community needs
• improving village-level planning and consultations by involving people more directly in local decision making
• creating a local government and community service.

The taskforce's report maintained that a local government and community service would provide support to strengthen capacity at the local level. The idea generated by the taskforce can be incorporated into the current sub-national strategies of the Department of Provincial Affairs and the Integrated Service Delivery Model Mechanism of *PNG Vision 2050*.

Many basic services can be more effectively implemented by councils and community organisations than, for example, through the discretionary funds of members of parliament or direct intervention by the public service. These relationships must begin when communities are not totally dependent on outside sources for help, and when they can also contribute to the development of the

nation. The government and donor programs must coordinate their resources and foster community-driven development initiatives.

Social capital

Robert Putman (1995) popularised the concept of social capital. He defined it as a feature of social organisation whereby the networks, norms and trust that occur within communities help to facilitate coordination and cooperation for mutual benefit. The concept relates to institutions, relationships and the values that shape a society's social interactions. Social capital is crucial for societies to prosper economically and for sustainable development. When social capital is increased, the effectiveness and sustainability of development projects is improved because social capital builds the community's capacity to work together to address their common needs in ways that foster greater inclusion and cohesion.

Narayan (1999) and Woolcock (2001) have defined different types of social capital: 'bonding' social capital (relationships among family, close friends and neighbours within a community); 'bridging' social capital (relationships between loosely connected individuals who share similar interests, eg. between communities); and 'linking' social capital (alliances with people in influential positions, with organisations and systems beyond the community).

The *Papua New Guinea Vision 2050*, produced by the National Strategic Plan Taskforce (2009) underscores the importance of social capital in its long-term development plan and affirms the above. The progress of communities requires grounding on the development of social capital. The Vision (p. 35) says that "there is a need for social capital development within communities. Social capital refers to the shared norms or values that promote cooperation and cohesion within, and among, social relationships within a community or setting."

Community learning and dialogue

Human nature allows individuals to discuss, share information or meaning, interact and learn from each other (MacKeracher 1996). Learning is a normal and natural phenomenon that has been used as a vehicle for both continued existence and for improving situations and conditions in communities (Hart 1983). Individuals, communities and organisations need networks and proper systems for capturing, processing and understanding data, information and knowledge. This information can then be used for creating applications and for implementation and evaluation of their community-related experiences (Moore and Brooks 2000). Communities use a variety of methods to capture this information and share experiences.

A learning process that overlooks human behaviour and actions defends the status quo in society and hinders the learner's ability to think and learn creatively. Reflection and analysis are part of the foundation of community education and, if allowed, can provide the basis for dialogue, change and sustainability. Community learning is guided by four components:
• Open participation
• Sharing information
• Networking

- Building dialogue.

According to the Department for Community Development's *Integrated Community Development Policy* (2007), community learning involves community members having access to information, skills and ideas — both new and traditional — that help the members improve the development of human capital. The community learning approach uses learning as a major tool to empower people to participate in their community's social and economic development. This approach also emphasises life-long learning and the connection between this learning and sustainable development.

In the policy, community learning is based on the view that all Papua New Guineans should have the opportunity to develop their potential. They should be enabled to gain the skills and knowledge necessary to live productive lives, care for themselves and their facilities, and participate in the affairs of their communities and the country as a whole. The policy focuses on the majority of Papua New Guineans in rural areas and urban settlements who have had limited access to formal education. The aim is to promote learning opportunities for community members outside the formal school system, with a focus on literacy and the development of income-oriented and life skills.

Examples of community learning activities include: literacy and skills training; training in improved agricultural techniques; income-generating activities; governance work such as establishing law and order committees and community policing programs, and leadership training; water, sanitation and preventative health projects.

The policy underscores the essential link between community learning and development. Community development always has a learning aspect through which people develop their skills, knowledge and ideas and apply these to addressing issues for the benefit of their communities. All activities such as early childhood, adult literacy and 'tokples' programs, and passing on traditional skills and knowledge, are regarded as necessary for community progress.

Self-Reliance

Burkey (1993) defines self-reliance, in the economic sense, as the ability of an individual, family, community or nation to produce some or all of its basic needs as well as producing surpluses with which to trade for those commodities and services not produced efficiently. No individual can, over time, be completely self-sufficient, and few communities today are self-sufficient. Interdependence between people and communities is essential. The development of self-reliance begins within individuals through a process of creating awareness and understanding. Thus, Burkey (1993) stresses that outside attempts to promote self-reliance that ignore these factors will ultimately fail.

People must feel and believe that their own efforts are driving the development process. They must feel that they themselves are contributing the maximum of their own human, financial and material resources and that assistance from outside is only for resources they cannot yet provide themselves.
Self-reliance, according to Burkey (1993), is based on social relationship. He says:

Like-minded individuals come together and voluntarily pool their efforts and their resources in small groups; small groups ally themselves with other small groups working towards the same or similar goals; these may form associations which can further the interests of the members in interaction with external entities such as merchants, exporters, banks and government department.

In agreement with the concept of community learning, Burkey claims that self-reliance requires a wide variety of knowledge and skills. People need to learn how to form and manage their own organisations. They also need to learn how to use their organisations to gain access to resources and services and to prevent exploitation. They need to learn how to acquire and adapt new knowledge and technologies to, for example, improve agriculture and other income-generating activities.

3. Methods and approach

This preliminary study sought to analyse the social network within one community to understand how the community participated in community-driven development. The Domil community was identified as a case study to ascertain what could be learned and possibly applied in other communities. Qualitative methods were employed for the study. Interviews and discussions conducted with specific community groups and individuals were transcribed and analysed.

Data gathering

The information upon which this report is based was gathered from:
- A series of discussions with two focus groups
- A series of interviews with six family
- A series of discussions with four key informants
- The researcher's observations
- Analysis of documents and material in other media, comprising two film documentaries, two program evaluations, a copy of the constitution, photographs, a training manual, an information booklet and several newspaper reports.

In order to code the sources from the transcripts the two series of focus group discussions are coded FGD 001 and FGD 002. The six series of family interviews are coded FI 001–006, and the series of discussions with key informants are coded as KI 001–004.

The rapport between researcher and community

A point of entry to the community was necessary to begin developing rapport with community members. Initially, the researcher learned about the developments in the Domil community through a presentation made by John Waim, the chairperson of the Domil community government, during an NGO workshop in the Simbu province. Closer rapport was built when the researcher contacted John Waim and Bernard Gunn at a conference in Lae. An official letter was then written to Bernard Gunn to propose the NRI's case study on Domil. The community government members agreed that a case study could be undertaken. The study began in January 2009.

Fieldwork data was mainly collected in Domil, where the researcher stayed, slept, ate and interacted with community members, especially the research participants. The researcher also visited Banz, the district headquarters of North Wahgi, where he met with public servants as part of a protocol visit. Their views were sought on the developments in Domil.

Data analysis workshops

Some early reflections on the initial data collected were published by the NRI (Unage 2009). Subsequently, a series of six workshops on policy research employing qualitative data was conducted at NRI, using the Domil case study transcripts. The transcripts were analysed by the group using qualitative research tools and processes for data analysis. Each session dealt with one in a succession of processes:

- Listing and identifying key themes
- Developing a thematic framework
- Coding the data
- Categorising
- Mapping
- Interpreting.

Reflections on methods

During the analysis, some limitations of the chosen methodology emerged. A mixed methods approach may have produced a more balanced view of the program's development. If the relationship between the NRI and Domil is maintained, and further research is conducted, the mixed methods approach could be used.

In addition, the diversity and complexities of local communities in PNG may limit the application of a case study of one particular community. A cluster of communities in the four regions would have been helpful to examine any alternative models for community-driven development. If support for such a future research project is available, the findings could be valuable.

4. Findings

A thematic analysis of the large amount of data and information grouped the data into three distinct themes: social capital and networking; community learning and dialogue; and self-reliant activities.

Social capital and networking

Social capital is an asset of the people that is increased by mutual trust and relationship building within the family and the clan. Social capital is the fundamental binding force or 'glue' that holds entities within a community together for collaborative action. This capital is necessary to establish networks and to build relationships with important key stakeholders, which contribute to vibrant community-driven development.

In order to run a successful program for socioeconomic growth in communities, the researcher regards social capital as an indispensable part of community-driven development. The Domil community illustrates this well. The three components of social capital evident in the activities and initiatives of the Domil community can be categorised as social capital bonding, social capital bridging and social capital linking, as espoused by Narayan (1999) and Woolcock (2001).

Reviving and strengthening clan system: the hausman

Many communities in PNG, including Domil, are arranged according to clan affiliation. The clan serves as the basis for cooperation, mutual support, common action and trust.

In Domil, social capital bonding was clearly evident in the many activities undertaken that have revived and bolstered clan solidarity among this patrilineal corporate descent group. These activities have profoundly affected the overall CBHD program.

The community at Domil realised that the traditional clan support system needed to be the basis for building and encouraging community-driven development. This traditional support system is very evident in the concept and practice of the 'hausman'. For the Pondo and the Wollom clans of Domil, rebuilding the hausman was the first significant activity. The hausman was regarded as the sacred meeting place where the powers of the ancestors were generated. Without this central meeting place, clans had become disjointed and vulnerable. In the focus group discussions, one participant said:

> Ancestors had hausman. In hausman they met, discussed, and made decisions for farming, engaging in fighting and all other activities. Today, we have no *hausman*. During training, we realised that we need to rebuild the hausman. (FGD 001-21, 24)

In the revived hausman, people could discuss issues of common interest and concern. This practice strengthened clan solidarity and facilitated participation in, and ownership of, initiatives.

Formation of community government

After reviving the hausman system, a central meeting place was needed for leaders of the different hausman in the Pondo and Wollom clans to discuss issues of common concern. The idea of constructing a community hall and forming a community government was proposed. At the clan level, one man and one woman were chosen by consensus to represent the clan in the community government. The community government comprises two leaders from each of the eleven sub-clans, as well as the church pastors. The members of the community government then elect a chairperson. Each member of the community government has a responsibility toward the community and either heads a ministry or is a deputy minister.

For instance, the community Minister for Agriculture leads and is responsible for all the agricultural activities in the community. A similar system exists for the other community ministries. The community government bonds the eleven sub-clans together under a common authority structure. Under this structure, co-operation, community spirit, trust, volunteerism and self-sacrifice are cultivated.

The researcher's first impression was that the community government acted as a mini-parliament with a cabinet. The community government could actually supersede the Ward Development Committee advocated by the *Organic Law on Provincial Governments and Local-Level Governments*. However, to effectively blend the informal authority structure with a formal structure such as the Ward Development Committee, the Domil community government needs to include a ward councillor who would play an active role in government.

The analysis of bonding social capital revealed that, in Domil, the community:
- identified the traditional clan alliances and demarcations as fundamental
- built social cohesion based on ethnicity and solidarity
- rebuilt the hausman as a locus for discussion and participation
- encouraged involvement of all community members in decision-making
- organised their own localised community structures and shared leadership responsibilities
- required a structural integration between the ward arrangement of the formal local-level government and the community-established government.

Family: the basis for bonding and gender issues

Clearly, within Domil community, the family is important in developing social capital. The clan is comprised of families and, as PNG has modernised, families have experienced unprecedented change. All six families interviewed noted that family bonds had improved and family members were experiencing less domestic conflict than previously. In the families, new levels of trust, energy and activity have emerged to give purpose and meaning to life. During the focus group discussions, one participant said:

> Husband and wife have trust, if there is no trust, there is problem in family. With trust, the families are strong and the marriage survives. In Domil people draw their strength from strong families (FGD 002: 15).

In order to strengthen families, gender inequality was an issue addressed under the CBHD program. Under the program, women were trained in aspects of nutrition, skills such as sewing, cooking and gardening, and were encouraged to form their own groups to discuss issues that specifically affected them. Empowering women to act within a strong patriarchal society was the basis for promoting gender equity.

In one of the informal discussions with several key informants, the informants told the researcher of a significant gathering held in the village, in which all the men gathered together and apologised to the women for previously treating them as inferior members of the community. The men pledged to respect the women as equals in the future.

Increasingly, women were given greater levels of respect, autonomy and independence, according to the key informants. Women were allowed to operate their own financial accounts and have collective savings of about K20 000. The Domil community government has eleven women representatives, one from each of the eleven sub-clans. This representation empowers the women to contribute significantly to the political life of the community.

With the improved understanding of women as equal partners, cooperation between husbands and wives improved, and women were given more autonomy over household matters. They could then act on their desire to improve living standards. One woman participant said:

> For livelihood conditions to improve in each household there should be utmost cooperation between wife and husband. Cooperation is good, and women are the managers of the house (FGD 001: 2).

Another woman participant said:

> Women want to build permanent houses for their families, and are now selling their pigs to buy good items for the house, and not spending money on compensation or give money to others to receive fame and big name (FGD 002: 6).

The promotion of women's empowerment and gender equality in Domil has resulted in women:
- developing trust in, and collaborating more with, men
- having access to leadership responsibilities
- managing household affairs without much interference from men
- controlling income generated from the sale of goods
- being able to save money towards building permanent houses
- having an important role in cash cropping
- increasing their group's savings.

The bridging program

Social capital bonding without social capital bridging can be detrimental because then progress and new development occur in isolation and without support. Hence, the CBHD program also promoted activities for bridging social capital by expanding its program to cover other communities and tribes in the district. This expansion linked the communities together into a wider network. Currently, there are six other communities participating in this program, four in the North Wahgi district and two in the South Wahgi district.

Under the CBHD program, these surrounding communities are invited to be part of the program. Initially, the communities are trained in community organisation and administration. A process of identifying leaders and the available human resources in the respective communities also occurs. These communities are then incorporated by the signing of an agreement between the CBHD program and the communities. The CBHD management encourages community leaders to form a community governing body to ascertain the needs of the community and identify available resources (CBHD 2007).

These communities form a wider network in the Wahgi area, but healthy competition is still encouraged, especially in the areas of coffee production and generating savings in the community bank. Each year, trophies are awarded, one for the community that produces the most coffee and one for the community that has the most savings in the community bank. This initiative encourages economic development, social improvements and maintenance of intercommunity relationships.

These social capital bridging activities demonstrate:
- the willingness to reach out and break the 'enclave consciousness' set by clan boundaries
- the desire to provide learning to other communities to help them improve their own circumstances
- how larger horizontal networks are created through motivating the involvement of other groups, as found in the healthy competition activities
- a collective approach to development at the local and district government levels
- that, by working together, communities can improve conditions and incentives for receiving external assistance for their community initiatives.

Establishing vertical links

The activities of the Domil community also demonstrate social capital linking by establishing vertical links with government, church and donor institutions. The program started with the initiative of one individual who solicited support from the Nazarene Health Ministries. However, when the program gained momentum, two donor agencies began to financially support the program: the German Evangelische Entwicklungsdienst, which has supported the program since 1995; and the New Zealand Agency for International Development (NZAID), which has provided support since 2005. The program also has links with the Department of Health and collaborates with health workers at the district level. Other vertical links include:
- District police;
- The law and justice sector
- Fresh Produce Development Agency

- Department of Agriculture
- National Agricultural Research Institute
- Coffee Industry Corporation
- ANZ Bank
- Public Sector Reform Management Unit
- Education Division
- Habitat for Humanity
- PNG Vision 2050 Development Centre.

The vertical links that join the community to service providers, government and donor institutions are the basis for a community–state synergy in community development. Domil has provided important lessons in this regard. The (now) Integrated Community Health and Development Program has established its office at the district headquarters and acts as a focal point for linking community initiatives with government service providers. These vertical links and support networks are discussed below.

First, the Health Division in the Western Highlands and the Nazarene Health Ministries have been associated with the Domil community from the beginning of the program. Even the Health Department's 'Healthy Island Concept', which underscores preventative over curative health care, was embraced and wholeheartedly implemented in Domil. This participant says:

> The CBHD program began with health to improve health and hygiene of the people. Now in Domil, we have a day clinic operating at the community hall. Volunteer health workers treat disease, deliver babies, and make referral to health centres. Now we have a health insurance with K5 contribution from each member to a joint account to be expended on any referrals to health centre. Hospital costs are met by this savings (FGD 001: 12, 13)

Second, the community has maintained links with four key partners in Agriculture: the Department of Agriculture, the Fresh Produce Development Agency (FPDA), the National Agricultural Research Institute and the Coffee Industry Corporation (CIC). These links have enabled the introduction of new crops and greater food variety, which have made Domil a more food-secure community. One particular farmer has a strong link with FPDA and is the Vice Minister for Agriculture in the Domil community government. He says:

> I am No. 2 Didiman leader, and went to a training conducted by FPDA and the agency supplied me with equipments… I have a green house and for four years, I have provided seeds for the Domil community…. I sell each seedling box for K10 and earn good money… I also earn money from selling my vegetable at markets (FI 005: 1 ,3, 5, 6).

Coffee is a major cash crop in the Highlands. Coffee production has increased in Domil since significant contacts and support were sought from the CIC. The community Minister for Agriculture said:

> Apart from being the minister, I have an added responsibility as business development officer in Domil. We have 300 000 coffee trees, and planted new ones totalling to 500 000. Coffee project is seen as a major project for income earning.

> CIC trained us on quality improvement to our coffee. We marketed 300 green bean bags directly to US and got K102 000. This was big money for Domil people and those in the CBHD program (FGD 001: 14).

Third, the Domil Community Bank is linked with the ANZ Bank, and financial transactions can occur in the village, which makes trips to the commercial centres of Mt Hagen or Kundiawa unnecessary. This link is a good example of a private sector organisation creating links at the community level. The advantage of having a village bank is outlined by the village bank teller:

> The total number of passbooks is 800: 500 for men and 300 for women. I am only a volunteer but we all work together. Banking in our community has great benefits because commercial banks have restrictions and cannot allow simple village people to open accounts. We also have six other communities apart from Domil that open accounts with us. Among those communities, the community that saved the most money received the trophy annually. (FGD 001: 17).

Fourth, the organisation, Habitat for Humanity, has supported the construction of low-cost permanent buildings in Domil. So far, forty permanent houses have been built, and nearly all village families wish to acquire one. In order to build permanent houses, training in carpentry skills was necessary for community members. The Minister for Housing in the community said:

> Most of the carpenters are villagers and illiterate. Yet they were taught in the local language in two weeks. This group built five houses in three weeks. We build two storey community resource centre in Domil. In Tun village, carpenters build one house just in three days. Also the village carpenters do maintenance work on district police station and the health centre. The carpenters want to construct more building in the community before going out to look for employment (FGD 001: 19).

Fifth, there are twenty-two community police in Domil. The officers have radio contact with the regular police force in Nondugl subdistrict. Law and order in the community have improved due to the links with the district police and the law and justice sector. During a focus group discussion, the village Police Minister said:

> We have eleven sub-clans with twenty-two village police. Government has police but they did not come to the village. Therefore gambling, home brew and stealing were a problem. We appointed village policemen and they were trained. In two days we had an operation and cleaned the place and brought peace (FGD 001: 11).

Lastly, important links have been established with the Public Sector Reform Management Unit. This unit is within the Prime Minister's Department and has now been renamed the PNG Vision 2050 Development Centre. This unit has shown interest in the development in the Domil community and wants the model to be adopted by other communities in PNG.

The positive results of these vertical links include:
- the dissemination of new information
- the development of new knowledge and skills
- the development of strong networks and partnerships with stakeholders

- the realisation of a meeting point for delivery of government services and community initiatives
- the significant involvement of non-state actors in community development.

Leadership and trust

Leadership plays an important role in community development and also helps to bolster stocks of social capital. The natural leadership qualities of John Waim and the visionary management skills of Bernard Gunn, as well as the commitment of the twenty-two clan leaders, contribute to making Domil a successful and sustainable model of community development. Leadership is needed to unite people, resolve conflicts, raise expectations, build trust among people, and provide vision and direction:

> Leaders resolve conflicts and take the initiative in negotiating peace. Leaders are role models and are good examples. There was no tribal fight since the introduction of this program. There is a commitment by the twenty-two committee leaders. They stick together, have regular meetings, and many lead by example (FGD 001: 26, 35).

In Domil, leaders are easy to find and people do not have to elect a community leader by ballot. One respondent said:

> In the community, there is no vote taken on who should lead. It is self-evident. People know who the leaders are by their character and performance in the village (FGD 002: 33).

Trust is the essence of leadership and important for building social capital. In Domil, people trust Bernard Gunn, and this trust has a snowball effect. In discussions with Bernard, he mentioned that trust is a very "expensive commodity" and is the basis for the growth of the program. Trust and confidence are built on every step of the way. Bernard said trust in God has underpinned this program. He sees trust as building oneness in people. People need faith in each other in order to move forward.

As an example, Bernard explained that the village bank gives loans based on trust to community members. He said that, in Domil, the bank doesn't ask people many questions; if people ask for a loan, they receive it because the bank knows them personally and has trust in them, unlike commercial banks.

Important lessons from the Domil community regarding leadership are that:
- leadership is important for community initiatives and sustainability
- leadership is self-evident and based on character and behaviour
- leadership is important for building social capital
- people have trust in their leaders
- leaders become role models
- trust is the basis for sustainability of the program
- trust is important to unite people
- faith in God enhances trust.

Community learning and dialogue

A working definition of community learning and dialogue is: people coming together to share ideas and experiences and to seek new knowledge about how best they can collectively influence their way of life. This learning and dialogue can express itself in various forms, formal or informal. Communication between two people or two parties, or within a common gathering, enhances collective consensus and common action. Learning new ideas and skills is very important for improving the living conditions of people and for progress.

Community learning is central to the Domil community, and the community resource centre plays a major part. Apart from the reconstruction of the hausman and the establishment of a community hall, the resource centre plays a significant role in increasing knowledge and skills in the community. The resource centre disseminates new information, and new skills are taught through a variety of training programs. Training is now an indispensable part of the program.

Learning and training

Community education began with the development of a training manual by CBHD that was holistic in nature and covered physical, mental, spiritual, social and economic health. This manual became the catalyst for change in the community and the launch pad for community development and self-improvement.

Training for the Domil community is very much linked with relationships: how people relate to God, to fellow human beings, to the environment and to their own personal development.

Apart from the basic training in the manual, training for skills in preventative health care, village birth assistance, hygiene, sewing, cooking, carpentry, agricultural techniques and financial management is coordinated through the resource centre. Also, experimentation with new crops has been carried out, and seedlings distributed to villages. Indeed, the resource centre is the knowledge bank for the community.

One female participant in the focus group discussion commented about the training that was provided on basic health and hygiene matters:

> With the intervention of the program, and the desire to improve livelihood concerns at the village level, the first thing we did was the training on preventative health care (pasim sik). People now have separated pigs and humans previously living in the same house. Separate houses had to be built. Children are taught the laws of hygiene, and the habit of washing hands before touching any food and eating it (FGD 002: 2).

Furthermore:

> In many family houses, you will now see improved household items, and houses are kept clean and there are many dish racks. Toilets are dug and there are rubbish pits for any disposal. We go to the river and wash frequently (FGD 002: 4).

In order to maintain health and hygiene in the community, village inspectors, village police and village court officials inspect the 240 houses regularly to check that the community hygiene laws are adhered to. Households that do not follow the laws are told to do so or risk arrest. The culprits pay a fine according to the law of the community.

The training and learning in the Domil community have:
- been holistic; the spiritual aspect is seen as the foundation
- helped change the mindset of the people
- been the catalyst for change in the community
- contributed to the acquisition of new knowledge and skills
- assisted in creating an improved and healthy lifestyle.

The information centre

Inside the community resource centre is a mini-library where practical manual books, newsletters from relevant stakeholders such as the National Agricultural Research Institute, and other books and printed materials are kept for people seeking information. At times, the information is read out aloud and translated into the local language for people who are unable to read.

Communication mechanisms necessary to link Domil with the district and subdistrict have been set up in the information centre. Thanks to VHF (very high frequency) radio, people can communicate with service centres such as Banz and Nondugl. Domil has an electricity connection and there are plans to install telephone, fax and internet connections to connect Domil to the world.

The information centre:
- provides access to information
- keeps valuable village records and artefacts
- serves as a mini-library for community learning
- serves as a contact point with the outside world.

Monitoring and evaluation

To measure progress, the Domil community considers monitoring and evaluation very important. A simple monitoring and evaluation tool to assess progress was put in place as part of community's self-critical learning. This pictorial tool can be used by all people in the community, including those who cannot read, as it does not involve a written evaluation framework.

The tool is a Needs Assessment Chart (see Annex 2) that uses colour coding to measure either progress or regress. Red indicates little or no progress in a particular area, and that more effort is required. Green indicates that the set goals have been met, and yellow indicates a mid point, that is, some progress has been made.

Monitoring and evaluation is a major part of community learning in Domil and has ensured:
- self-critical reflection on individual performance
- measurement of community progress

- the setting of higher development targets.

Self-help activities

A self-help activity is defined as an activity carried out by an individual, a family or a community that helps sustain them and improve their specific conditions with minimal assistance from outside sources. In order to be self-sustaining, a sense of individual responsibility is of paramount importance to cultivate a strong work ethic, which, in turn, leads to increased productivity and improved conditions.

In Domil, self-help activities include economic self-reliance, volunteer work, community support services, common health care arrangements and contributions to community obligations. All these activities have created a greater sense of ownership of decisions and subsequent actions. The discussion below focuses on self-reliant economic activities and volunteerism.

Self-reliant economic activities

Self-reliant economic activity is grounded in an increased sense of self-responsibility, illustrated by this comment:

> With the CBHD program, I turned away from my bad ways and embraced the program. I saw order in my life, and started to take some responsibility in my life, I started to raise fish in ponds, raise chickens and look after pigs (FI 001: 2, 3).

A strong work ethic, which resulted in an increase in coffee production and garden produce, is demonstrated by this comment:

> I went around telling people to increase their production and told them to plant more coffee seedlings… and teach other farmers to produce quality coffee (FI 003: 2).

Additionally, families are cooperating to collectively support their wellbeing and are seeing improvements in their quality of life. Families collectively work in their gardens, raise pigs and chickens, farm and contribute to savings:

> We have five pigs and earn our income from the sale of pigs is K1000 annually. An estimate of K4000 windfalls from trade store annually, and K700 from coffee sales. Currently, we have 2000 coffee trees and planted another 5000 trees (FI 004: 11).

Regrettably, however, several families mentioned the lack of market access for their produce. One village farmer said:

> I built twenty fish ponds and have many fish in them. I have been a fish farmer for almost thirteen years; however, there is no market for my fish. I only earn about K21 per week by selling them at the village market (FI 006: 4).

In summary, a trend towards increased personal responsibility is evident in the strong work ethic of community members. The work ethic has contributed to increased production of food and cash crops, and more ways creating wealth for

individuals and families. Consequently, the living standards of the people in the community have improved. However, improved market access for produce could lead to major improvements.

The self-reliant economic activities in Domil have:
- created greater awareness about personal responsibility and work ethics
- provided opportunities for wealth creation
- created demand for a viable microeconomic policy
- exposed the need for greater market access for surplus community produce.

Volunteerism

Volunteerism is defined as the spirit of willingness and the initiative of people to improve their situation without expecting remuneration. Volunteerism involves self-sacrifice and dedication. Since the program began, the road from the highlands highway to Domil village has been maintained by the community with no financial assistance from the government. In addition, most of the village birth attendants are people from the village trained to provide this volunteer service to community mothers. Volunteerism is also clearly evident in the early preventative health care work (pasim sik) conducted by the initial CBHC program. Volunteerism involves sacrifices and perseverance, but can have rewards in the end. Below are comments about volunteer work:

> On Mondays we work on the road and do banking. Tuesday is for school work, and Wednesday is for church work…People cooperated and volunteered to do the work, which is properly the work of government (FGD 001: 2).

> Now in Domil, we have a day clinic operating at the community hall. Volunteer Health Worker treat disease, deliver babies, and make referral to health centres (FGD 001: 13).

> I worked my way up as a volunteer. As an elementary teacher, I was paid only K61 a fortnight, then I was paid K180, now as teacher-in-charge, I earn around K330 each pay day. There are many testimonies of volunteerism leading to success (KI 001: 6, 12).

Volunteerism is significant in community-driven development because volunteers can:
- freely participate in the delivery of public goods and services
- assist government in the provision of basic services
- do things out of concern for their fellow community members
- find satisfaction is doing things for others
- strengthen their character and develop a sense of responsibility
- learn that sacrifice and endurance can contain the seeds of success.

The significance of religious faith in Domil

From the discussions and interviews, it was evident that people's relationship to God was at the heart of the program in Domil, and that the spiritual element of their work played a very significant role. Throughout the country, the churches have been

instrumental in educating and training people in communities. The strong spiritual element in Domil can be attributed to the involvement of the Nazarene Church in the CBHD program. Interestingly, the community flag of Domil bears the inscription 'Jesus is Lord'.

Specific outcomes of the program

There have been two evaluations of the CHBD program in Domil. One was performed by Kum-Gie Consulting Limited, Lae, in September 1999, and another by Barry Lalley and Rosa Koian in March 2007. Both reported on the positive and tangible improvements in conditions of livelihood in the village. Together, these evaluations produced a range of findings on physical health, social and environmental health, spiritual and mental health, and financial health. Below are the major findings of both reports:

Physical health
- People are healthier
- Villagers are cleaner
- Homes are being kept clean
- People are growing more nutritious foods
- A variety of livestock (rabbits, poultry, fish, pigs) is being raised.

Social and environment health
- Tribal fighting has reduced
- Family life has improved
- Women have become more confident
- The abuse of alcohol and marijuana, and the incidence of stealing and gambling, have drastically reduced
- Communities have fixed the roads
- The work load of district police has been greatly reduced
- Traditional village chiefs have regained their place in society
- Compensation claims have been reduced.

Spiritual and mental health
- The nine churches collaborate more
- CBHD communities are respectful, organised and very cooperative
- People are learning new skills
- Communities are claiming ownership of programs
- Fewer accusations of sorcery and witchcraft occur (resulting from ownership of health programs)
- People appreciate the value of public works
- People now plan for the future (eg. financial security, water supply, electricity, permanent housing, children's future).

Financial health
- People save money and better understand income and expenditure
- People spend less money on imported food
- Bride price, and compensation and funeral costs have decreased.
-

Recent developments

Since this case study was undertaken, some new developments have taken place. First, the local MP, Hon. Benjamin Mul, became interested in the program and showed political will to have the ICHD incorporated into the five-year Electoral Development Plan, with an initial commitment of K100 000.

Second, a water supply to the Domil community has been funded by the European Union, and work has commenced on the project. Having access to clean, fresh water will prompt a major improvement in hygiene and health.

Third, the Australian Agency for International Development (AusAID) has approved funding for the construction of a cassava processing plant in Domil, which will boost the generation of income in the community.

5. Summary and recommendations

As mentioned in the review of key concepts and issues in Section 2, local people should interact and collaborate with district and local-level public servants to improve their quality of life and to effectively cater for the basic needs of their community. The government has the potential to provide the necessary institutional support and infrastructure for communities to progress and to trigger local community initiatives.

The Domil community has collaborated with external partners in community development. This collaboration has triggered, assisted and sustained local development initiatives. State agencies, the private sector, churches, civil society organisations and donor agencies all have contributed meaningfully to the development in Domil community. The community has seen tangible demonstrations of effective collaboration between development partners, community members and the community as a whole.

In Domil, social capital has proved more important for community development than other assets such as natural and human assets. The three types of social capital (bonding, bridging and linking) and collaboration between internal and external networks have leveraged development in the Domil community. In Domil village, church denominations respect each other, people are exhorted to maintain the community laws and are encouraged to discard unhelpful traditional practices. This combination has provided the environment for an effective community government and social harmony.

Community learning and training is another important factor in the development of the Domil community. The initial CBHD program hosted training sessions in Domil. Training in areas such as mindset change, hygiene, nutrition, health care, agriculture, financial literacy and carpentry have assisted in developing the knowledge and skill base of the community. These developments ultimately led to improvements in living standards and quality of life.

The third area explored in Domil was self-help activities. Activities that promote economic self-reliance, as well as volunteerism, assist in the provision of public services and goods. Also, community support for people in need plays an important role in maintaining a sense of solidarity and action towards common goals.

Below are recommendations in the three areas specifically explored by the case study. The researcher considers that these recommendations could be usefully applied to other rural communities across PNG.

Social capital and networking

The recommendations on social capital and networking in communities are to:
- explore the necessity for establishing trust, respect and solidarity among the basic units of people in the community (families, clans and organisations)
- ensure that communities are organised for collective action
- involve people in institutional reorganisation at the local level
- ensure that trusted people with leadership qualities lead communities

- consider the possibility of community government as the basic, formal government institution and as a focal point for community–state synergy
- develop and empower community government for decision making and implementation of government projects
- heed community demands for better public goods and services
- shift public officials and agencies from districts into communities
- establish close links with communities by tapping into informal community institutions
- support and encourage private sector incentives and involvement in communities
- establish strong networks among community development stakeholders
- ensure intercommunity networks and outreach activities are maintained
- encourage and support NGOs and churches as important partners in community development
- ensure greater individual accountability for, and ownership of, community-driven development
- provide financial, technical and other support to communities
- develop strong political will to assist community-driven development.

Community learning and dialogue

The recommendations for community learning and dialogue are to:
- establish community learning and development centres in every ward in the country
- create a mini-library in communities to store information and village records
- introduce basic training, similar to the holistic training conducted in Domil, to effect a change of mindset
- encourage informal ties and gatherings, especially discussions in hausman or boi;
- encourage dialogue among family members to establish trust and strengthen relationships
- encourage public officials and information extension officers to regularly provide people with governmental information
- introduce informal education and skills development
- establish close links between the formal and the informal education systems in communities
- ensure that communities have communication links with district centres.

Self-help Activities

The recommendations for self-help activities are to:
- ensure greater assumption of personal responsibility by individuals
- provide an environment for cultivating a positive work ethic
- create opportunities for wealth creation
- provide access to markets for community produce
- plan for viable micro-economies in communities
- encourage village banking and saving systems
- ensure community responsibility for basic services
- encourage volunteerism.

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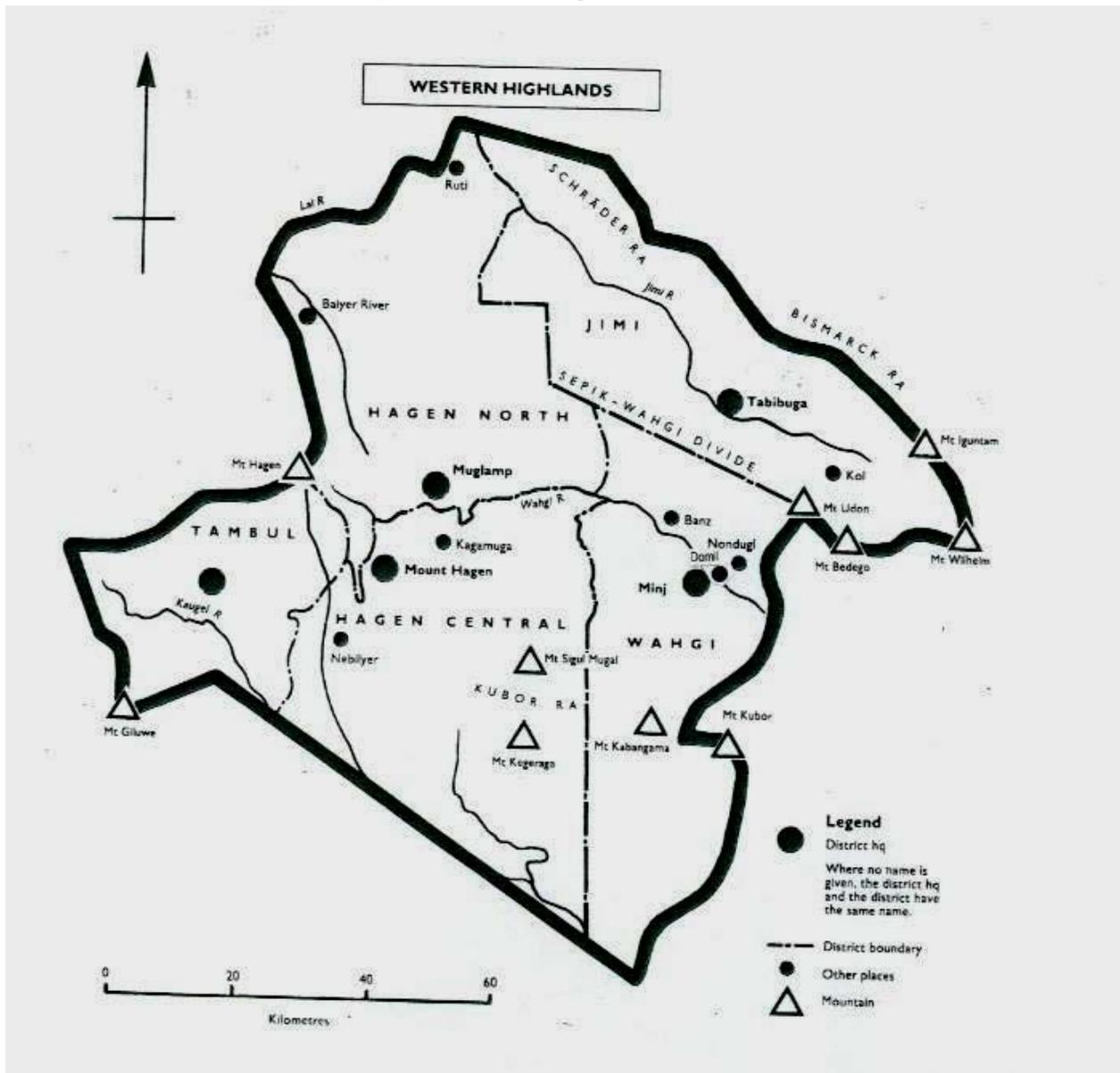
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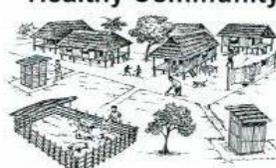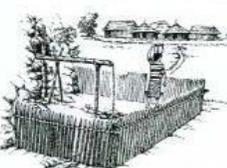
Annex 1

Map of Western Highlands Province

Annex 2

Community Evaluation Chart

☐ Village Committee	☐ Community Office	☐ Clean Water	☐ Clean environment
☐ Access to Health Services	☐ Access to place of Worship	☐ Access to Education	☐ Social Groups
☐ Community Law and Order	☐ Good Roads and Transport	☐ Access to Cash Income	☐ Peace and Harmony
☐ Community Bank	☐ MCH Clinic visit	☐ Change bad Customs	☐ Educate about Health

Name of Village

X = RED = NO
☐ = YELLOW = SOME
✓ = GREEN = YES

Nazarene CBHC Healthy Village
March 09