Constructing alternative rural development

A practitioner's action-oriented research

（代替的な地方開発を構築する: 実践者のアクション・オリエンテッド・リサーチ）

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KEYWORDS

Alternative rural development, local and indigenous knowledge, community policy structure, localization, empowerment evaluation, D-HOPE, phronetic social science, reflective practitioner

ABSTRACT

This study is concerned with constructing alternative rural development from a practitioner's perspective. Conventional "quick fix" and problem-solving approaches are limited, especially in the absence of rural people's explicit will and vision. Despite the differences between rural and urban development, national policies are made in the capital city and based on metropolitan standards. Research should more thoroughly utilize practitioners' practical knowledge because rural development requires a more holistic and multidimensional approach to ameliorate the lives of rural people. Thus, researchers should not undervalue the act of going beyond a traditional academic discipline and methodology to construct alternative rural development from a practitioner's perspective.

This study explores how alternative rural development can be constructed by rural people, for them, and from their perspectives. It aims to conceptualize an alternative approach to rural development by giving voice to a development practitioner's field experience. My daily work consists of basic qualitative methods and the construction of conceptual frameworks for praxis. I argue that reflective practitioners are researchers who pursue discoveries for practical issues guided by their pragmatic research questions, and phronetic social science is where practitioners can contribute best to practical issues through research.

Drawing on these methodologies, I have examined the utilization of local and indigenous people's knowledge, the recognition of community policy structure on a national and local level, the process use of empowerment evaluation, and the utilization of the D-HOPE approach. I argue that rural people's knowledge is the legitimate resource, and this case study confirms that it can be utilized in a hands-on program. In case of Paraguay, 110 hands-on programs were elicited while Nicaragua's case was 266 hands-on programs that directly connect people's lives. I also argue that recognizing the community policy structure of both national and local governments is necessary for a successful national policy localization. The case study demonstrates how the Thai government achieved to localize national policies into 28 provinces' context while interacting with their high community capacity. I also argue that rural people can become evaluators by localizing subjects of evaluation that are directly connected to their lives while supported by internal evaluators as appreciative friends to help the designing evaluation framework and its process. Because changes of rural people are the outcome of national policy, these results can be utilized for policy reform. Furthermore, I argue that the D-HOPE approach is a versatile and alternative approach that can potentially be utilized into different sectors, in the course of different development projects and even to organizations. These case studies contribute to addressing issues pertaining to ethical decision-making in rural development as phronetic social science and multiple praxis as action-oriented research.

This research primarily implies that rural development does not require vast amounts of financial and external resources to flourish. The governments, donors, or development consultants and practitioners must construct an appropriate theory-based framework together with their experiences of what worked to cultivate practical wisdoms. Another significant implication of the research is that rural development requires more facilitators who possess knowledge based on both research and practice to create development practices rather than research practices. This kind of self-study is not very common in the field of rural and community development. However, it will make development professionals, consultants, and practitioners reflect on themselves, which could lead fundamental changes of the actions and discourses. Hence, rural development can transform to alternative rural development by accumulating small changes. This may even be able to reverse their power with rural people.

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LIST OF ABBREVIATIONS

AI	Appreciative Inquiry
AI	Artificial Intelligence
AR	Action Research
BRAC	Bangladesh Rural Advancement Committee
CBOs	Community-based Organizations
CDD	Community Development Department
CDF	Comprehensive Development Framework
CSR	Corporate Social Responsibility
DAC	Development Assistance Committee
DFID	Department for International Development
D-HOPE	Decentralized Hands-on Program Exhibition
EBPM	Evidence-based Policy Making
EE	Empowerment Evaluation
FCDO	Foreign, Commonwealth and Development Office
GAD	Gender and Development
GDI	Gender Development Index
GII	Gender Inequality Index
HDI	Human Development Index
HDR	Human Development Report
IHDI	Inequality-adjusted Human Development Index
IMF	International Monetary Fund
JICA	Japan International Cooperation Agency
NGOs	Non-governmental Organizations
MDGs	Millennium Development Goals
MPI	Multidimensional Poverty Index
ODA	Official Development Assistance
OECD	Organisation for Economic Co-operation and Development
OTOP	One Tambon One Product
OVOP	One Village One Product
PE	Photo Elicitation
POFE	Post-feminist Ethnography
PAR	Participatory Action Research
PLA	Participatory Learning and Action
PRA	Participatory Rural Appraisal
PRSP	Poverty Reduction Strategy Paper
RCT	Randomized Control Trials
RRA	Rural Rapid Appraisal
SDGs	Sustainable Development Goals
SGOs	Social Good Organizations
SL	Sustainable Livelihood
U-FE	Utilization-focused Evaluation
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNDP	United Nations Development Programme
USAID	United States Agency for International Development
WID	Women in Development

CHAPTER 1

INTRODUCTION: GLOBALIZATION IS OVER. WHAT IS NEXT?

Every act of creation is first an act of destruction.
Pablo Picasso

1.1 The Research Problem

Globalization highlighted the diversity in all walks of our life, but it is already over (O'Sullivan, 2019). Many "old paradigms" and ways of life have already been demolished accelerated by the current global pandemic and climate change. Under such circumstances, the creation of alternative development is more significant than ever. Then, how should rural development respond to it, and what direction to take?

The conventional rural development discourse centers on rural people's poverty and vulnerability (Behera, 2006). Owing to the recent transformations of rural contexts and global stratification, inequality between urban and rural became the central subject. Urban and rural are no doubt distinct; the problem is a lack of alternative approaches that are genuinely applicable to disempowered people (Friedmann, 1992). Central governments' policies, programs, and projects focus on "quick fixes" due to pressing concerns such as income inequality. The problem is that the idea of "standardization" inherent in the quick fixes affects rural people because those approaches are primarily designed from the urban standard viewpoint. My concern is that this makes rural people forget their core values and underappreciate themselves and their communities. As I work in the rural and community development field worldwide, I often hear rural people talk about development using someone else's rhetoric and not "their words".

Many action research tackles this problem for social change at the local level. Some alternative concepts are also discussed, such as the importance of looking at community capacity from the national level to the community level and understanding its policy structure (Miyoshi & Stenning, 2014). Nevertheless, it is still problematic when planning rural development while sitting in the central government office located in the capital city to consider achieving rural people's empowerment in every corner of the country, when empowerment means different for different people (Zimmerman, 2000, p. 45). This is one of the main challenges I face within my work.

Current literature fundamentally lacks to address "how" issues in constructing alternative rural development from people's perspective in the public sector. Hence, creating an alternative rural development approach designed for rural development through action is necessary, which is the study's central theme. Furthermore, studying self-practice is often criticized as "biased" and regarded as "not objective enough" to the subject, which makes it hard to "research" my practices and experiences as a practitioner. These methodological and positionality issues in the rural and community development field are the sub-theme of this study.

1.2 Research Questions

There are two main research questions for this study:

- How can rural development be constructed for and by rural people, and from their perspectives?
- How can a practitioner become a qualitative researcher? (Chapter 3)

In the course of answering the above research questions, this study also addresses the following:

1. What should be concerned for constructing alternative rural development? What are the methodologies that focus practical issues? (Chapter 2)
2. How can local and indigenous knowledge be created and effectively utilized for rural development? (Chapter 4)
3. How can national policy be localized systematically at the local community level by local people themselves? (Chapter 5)
4. How can rural people empower themselves through getting feedback for their development activities? (Chapter 6)
5. How can practitioners and researchers utilize the D-HOPE approach to get involved in the D-HOPE approach construction in terms of research and practice? (Chapter 7)

1.3 Objectives of the Study

This study aims to conceptualize an alternative rural development approach by giving a development practitioner's voice based on the field experiences. There are five sub-objectives under the main objective:

1. To explore alternative ideas for constructing alternative rural development and methodological ideas to conduct research on practical issues. (Chapter 2)
2. To describe the development practitioner/professional's worldview and lifework of engaging in the rural and community development field to examine its positionality from the viewpoint of relationship between theory and practice. (Chapter 3)
3. To articulate the local and indigenous knowledge creation process in workshops combined with group discussion method and experience-based activities. (Chapter 4)
4. To explore the experiences involved in the national policy localization process at the local community level in Thailand, with a focus on the planning stage. (Chapter 5)
5. To describe the empowerment evaluation design steps and group discussion process from an internal evaluator perspective. (Chapter 6)
6. To present the conceptual framework of the D-HOPE approach, the practical framework for the D-HOPE implementation, and the process and result of the application of the D-HOPE approach in five countries. (Chapter 7)

1.4 Significance of the Study

This study contributes to Phronetic Social Science, especially to the work of decision-makers and practitioners on finding ways to address issues pertaining to ethical decision-making in rural development, and the concept of reflective practitioner as a form of action-oriented research from planning various conceptual frameworks, implementation, reflection, and improvement of own practice. The significance of this study is that it involves field-based research through a practitioner's abductive reasoning from social constructionist perspective based on the reflection-in-action epistemology of practice to integrate research-based, practice-based, and tacit knowledge.

1.5 Scope and Limitations of the Study

No research is a panacea. Therefore, it is necessary to decide what to include as a scope of the study. This study focuses on my work that is relevant to critical issues in rural development. Therefore, the outcomes of my actions for the rural communities I worked with do not fall within the scope of this study. However, the data and information presented in this study are rich in quality and quantity. The study provides an in-depth understanding of a practitioner's everyday work and interprets social phenomena from the field. It also gives voice of the development practitioner from the experiences.

As the study does not follow the scientific method, it does not provide three areas as follows:

a) Identifying general patterns and relationships: This study does not provide general patterns or relationships by collecting comparable cases.
b) Testing and refining theories: This study does not provide hypotheses to test theories in order to refine them.
c) Making predictions: Predictions for the future are possible when we accumulate knowledge of history, success, and failure, and understand the patterns in them. As the study provides neither, it does not make any predictions for the future.

Thus, this study does not advance new theories by testing hypotheses.

There are two other ways in which this study makes theoretical contributions. First, the data illustrates new concepts by expanding on existing ones and by giving voice of the researcher. Second, it finds inadequacies in the existing theoretical perspectives from a different viewpoint and through detailed analyses of cases presented in the data chapters.

1.6 Outline of the Dissertation

This doctoral dissertation is a quintain[1] of case studies (Stake, 2006) on rural development issues acquired through action-oriented research conducted in different countries and communities to conceptualize an alternative rural development approach from a development practitioner's perspective through the practitioner's "claims-making" (Spector & Kitsuse, 1987/2001, p. 73) and the research design from a social constructionist viewpoint. This postmodern approach considers "social problems as *the activities of individuals or groups making assertions of grievances and claims with respect to some putative conditions"* (p. 75). The dissertation is divided into three parts: introduction, discussion, and presentation of the overall concepts and concluding remarks (Figure 1.1).

PART I comprises the introductory part of the dissertation, including this chapter and the literature review. This first chapter introduces the dissertation by presenting the research problems. Chapter 2 reviews rural development discussions for drawing out alternative ideas through positioning current theories, concepts, and practices. As an interdisciplinary approach, a wide range of research: action research, some key development organizations' work, and public policy and administration, are reviewed and elucidated the crucial considerations for constructing alternative rural development for this study. The chapter also reviews methodological issues in social science focusing on qualitative inquiry for practical issues.

PART II presents a quintain of case studies. In Chapter 3, I begin with the story of how I got interested in development issues and developed my research questions through my lifework. I highlight my development works as a practitioner while doing research and discuss

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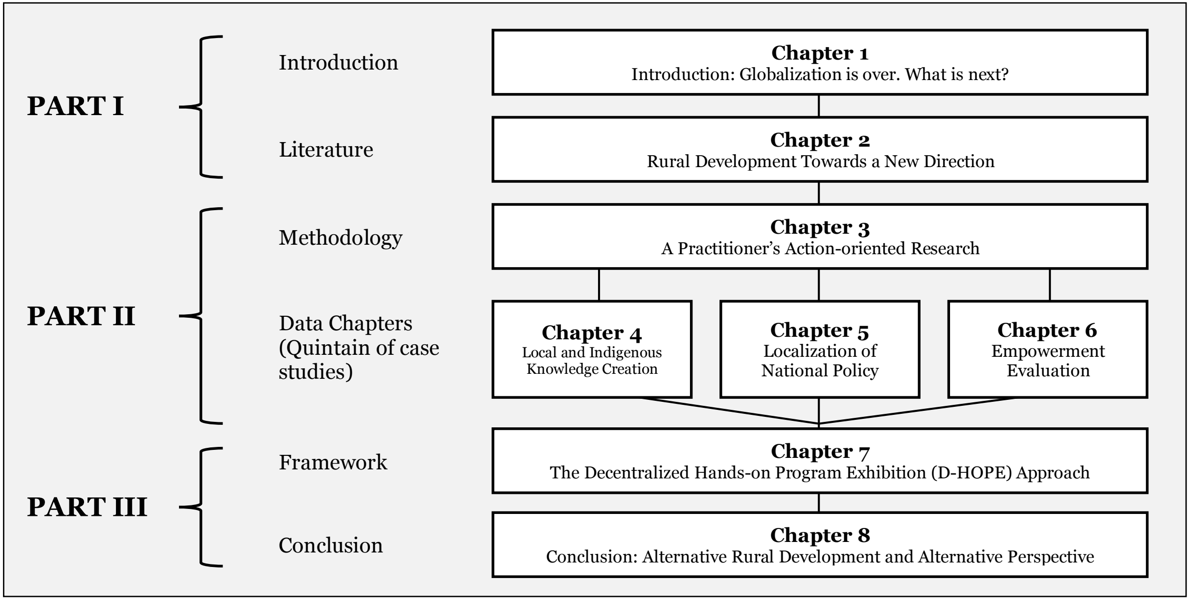
[1] "A quintain is an object or phenomenon or condition to be studied – a target" (Stake, 2006, p. 541/6442), in other words, it is a multicase study.

Figure 1.1 Structure of the Dissertation


PART I
Introduction
Literature
PART II
Methodology
Data Chapters (Quintain of case studies)
PART III
Framework
Conclusion
Chapter 1
Introduction: Globalization is over. What is next?
Chapter 2
Rural Development Towards a New Direction
Chapter 3
A Practitioner's Action-oriented Research
Chapter 4
Local and Indigenous Knowledge Creation
Chapter 5
Localization of National Policy
Chapter 6
Empowerment Evaluation
Chapter 7
The Decentralized Hands-on Program Exhibition (D-HOPE) Approach
Chapter 8
Conclusion: Alternative Rural Development and Alternative Perspective

Source: created by Okabe

action-oriented methodological issues and positionality. Historically, field practitioners and professionals were considered as two distinct roles in many development projects. There is an estrangement from research and practice. However, practitioner's positionality is unique, and I argue practitioners do "research" through the cycles of frame-testing within the works, contributing to better ethical practices – question-making, decision-making, action, and reflection. Thus, practitioners can contribute to practical issues using research in combination with phronesis and praxis. The chapter defines this as a practitioner's action-oriented research.

Chapter 4 is a case study of resource mobilization that emphasizes the utilization of rural people's knowledge for economic activities. I argue that rural people can use their diverse knowledge for economic activities if there is a proper foundation to do so without taking risks. Rural people's knowledge is a fundamental resource for rural development and is indispensable for sustainable development. However, it is not limited to planning development. By giving rural people room to exercise their choices, rural communities can independently strive for economic development while also taking other parts of their livelihoods such as environmental and societal issues into account. This chapter discusses how people can create existing personal knowledge without adding any technical knowledge in the form of hands-on programs. It requires people to recognize their knowledge through vigorously networking among themselves. Facilitators can support the process and identify these rural people.

Chapter 5 provides an in-depth examination of the community capacity of the Thai government in light of the localization of the national policy in 28 provinces by locally stationed officers. For rural people to strive for livelihoods, providing a foundation through the public sector is necessary based on the local characteristics of each province. Providing guidelines with a budget neither localizes national policies properly nor implements them sufficiently. Decision-making, commitment, resources, and the capacity of the government at multiple levels are essential to delivering national policies for equity. Chapter 5 also demonstrates the process by employing a group discussion method and uses a discussion framework through learning by doing instead of scaling up the pilot project. Local officers understand the context, situations, characteristics, and people better than national officers. This case study shows that utilizing the concept of policy structure enhanced the community capacity of the Thai government for the implementation, and this resulted in the localization of the policy structure into 28 provinces' contexts.

Chapter 6 is a case study on the application of empowerment evaluation in rural Chonburi province, Thailand. I describe the steps in the construction of the evaluation framework, which is intended for the learning purpose. Empowering rural people is one of the main challenges and also one of the most influential and indispensable means for development. This case study examines the empowerment evaluation function to help people empower themselves through self-reflection using photographs, and to discuss its practical use in the public sector in order to enhance the evaluation capacity of rural people. By utilizing such evaluation mechanisms, we can expect development by rural people to transcend the realm of the project.

PART III comprises Chapters 7 and 8. In Chapter 7, I present the conceptual and practical framework of the alternative rural development approach, the Decentralized Hands-on Program Exhibition (D-HOPE) approach, based on the previous chapters. Then I present the D-HOPE cases from Paraguay, Nicaragua, Bhutan, Bosnia and Herzegovina, and Thailand to exhibit the diverseness of the D-HOPE approach in various sectors. All these countries have demonstrated different results. I discuss possibilities of utilization of the D-HOPE approach and future development. In Chapter 8, I reflect on the study results from each chapter and the research process, along with confessions of my "detour" as a doctoral student, implications of the study, and ideas for future research.

As I have access to an established network of development practitioners worldwide through my work, this dissertation aims at supporting both academics and practitioners through knowledge-sharing. Thus, to meet the needs of both academia and decision-makers and practitioners in the rural and community development field, and to enable discussions in order to co-create alternative rural development, this dissertation was written in simple language, especially Chapter 7.

It is necessary to position myself briefly for you to understand the relation between literature and case studies presented throughout this dissertation. Although it is described in Chapter 3, I will briefly introduce my background here. I have worked in the rural and community development field for over a decade in different positions, from a volunteer to a professional expert. I am Japanese, female, and lived, studied, worked in multiple countries throughout my life. As a development practitioner, my interest is always how to use research-based knowledge into practice within my works for the creation of an inclusive, open, and democratic society in which individual people and rural communities can empower themselves to achieve individual and collective development goals. In this connection, this study is mainly conducted from the development sociologist perspective; however, it bears relevance to development anthropology as both share similar views in postmodernism and emphasize "on enlarging in rural people's choices in general" (Behera, 2006, p. 15).

CHAPTER 2

RURAL DEVELOPMENT TOWARDS A NEW DIRECTION

> *Imagination is more important than knowledge.*
> *Knowledge is limited. Imagination encircles the world.*
> *Albert Einstein*

Rural Development

2.1 Introduction: A New Direction

There are two ways to look at rural development. One is to see it as synonymous with the development of developing countries, which centered poverty and social vulnerability issues. This has been a concern of international organizations and Official Development Assistance (ODA) (Behera, 2006, p. 14). This field has continuously played an essential and central role in the international development discourse since the 1950s, when it began with an emphasis on the community development approach. Generally, the policies and practices have followed the ideological base of the development discourse and reflected changes along with the changes of the development discourse.

However, Aghajanian and Allouche (2016) argue that the former "structural prejudiced framing of development as a North-South issue" (p. 5) should be removed to shift development focus onto reducing inequalities and creating a more sustainable and inclusive society, which tends to be more complex. This is particularly remarkable when recent global challenges like climate change and the pandemic have brought us to look at development from "a global and universal process that aims to better the lives and living standards of people everywhere" (p. 5). In this connection, re-examination of the positionality of "outsiders" in rural development is required.

Rural development is also widely used as opposed to urban development as the second way to look at rural development. This view considers rural development a high priority and a critical policy arena in developed and developing countries because urban life depends enormously on rural areas for food security and environmental issues (Green & Zinda, 2013, p. 3). The stability of a nation in terms of politics can be affected by inequality between urban and rural areas. Therefore, economic and other inequality issues are primary concerns.

The fundamental problem of rural development is that ideas and views on rural development derive from offices located in the capital city with a concern for macroeconomics, not for the people from the field with a micro perspective (Behera, 2006, p. 20; Chambers, 2006, p. 64). Thus, thinking, understanding and approaching rural development is becoming complex and requires a more interdisciplinary as well as action-oriented approach. Based on these new directions, the planning discussions, who construct rural development and how to do it from the field viewpoint with micro concerns should be deepened as an alternative rural development. Hence, this study attempts to approach them based on the rural development and methodological discussions.

There are two parts for this chapter: rural development and methodology. The purpose of the first part is to explore alternative ideas for constructing alternative rural development while the second part is to explore methodological ideas to conduct research on practical issues.

In the second section, I attempt to unpack alternative planning issues from the action research discussions. In the third section, I examine key development actors' policies and approaches in different development sectors and themes to explore current trends and ideas for practical approaches regarding planning. In the fourth section, I search alternative planning and evaluation perspectives from the public policy and administration discussions. In the fifth section, I explore the discussions about different worldviews focusing on the researchers' ontological stance and goals for conducting social research. In the sixth section, I review phronetic social science as an alternative social science. In the seventh section, I investigate action-oriented research focusing on practitioner's positionality. Based on the above, I clarify two discussion points to be deepened for the following chapters in the eighth section.

2.2 Planning Rural Development

Ideas and development theories in the 1950s were linear and rigid, where the engine of social change, progress, and development was predominantly technology due to its emphasis on economy (Crewe & Harrison, 1998, as cited in Aghajanian & Allouche, 2016, p. 3). This development resulted in economic inequalities between the "poor" and the "rich" and the disruption of the community; further, rural people also began to believe in the existence of "the problems" such as poverty, health, agricultural production, burgeoning populations and so forth by watching modernists work hard to solve these issues because they had the "answers" to provide (White, 1994, p. 21). Consequently, rural people were labeled as "problems to be solved," and money flowed in more and more for the "problems" (p. 21). This led to development policies, programs, and projects in a top-down manner, driven by the donors and government.

Reflecting this development paradigm and consequences, researchers who are concerned with power and knowledge issues begun action research to discuss about ideas of alternative rural development and practices through praxis of participation; rural people's voice; rural people's knowledge; empowerment; and positionality. More than a several decades, the discussions have been expanded. Understanding the concept of power is not just about negative meaning, but also positive ones that comes within oneself, and co-production of knowledge can lead new forms of actions for empowerment by rural people (Gaventa & Cornwall, 2015). In this connection, I examine discussions and clarify as ordinary or alternative ideas in the abovementioned five aspects for this study in Table 2.1.

2.2.1 Participation – Paradigm, Concept, and Approach

The discussions on participation seemed settled down in academia and the "trend" seems passed in practices. However, this is one of the most discussed and used development paradigms, concepts and approaches in the development works worldwide. Thus, I review the core meaning and origin of participation to identify relevant ones for alternative rural development.

The concept of "participation" evolved from the top-down view where rural development projects were created by outsiders for rural people to participate in. Influenced by community development in the 1950s and 1960s, "community participation" became the central theme of the development discourse in the 1970s and 1980s (Cornwall, 2000, p. 23). Gradually, the meaning of participation shifted into a view beyond the realm of the project in the 1990s where people are considered as the center of their development (p. 23). Thus, in participatory development as a paradigm, people exercise decision-making and are actively involved in every aspect right from planning to implementation and evaluation. Hence, it is

Table 2.1 Ordinary and Alternative Ideas on Action Research

	Ordinary	Alternative
Participation	• Top-down view of participation • People "participate" in (outsider view) • Examination and analysis of own knowledge for action • Baseline studies • The western perspective	• Transcend project realms • Decision-making by rural people on their development • How outsiders are involved in rural people's lives • Other than planning • Non-western perspectives
Rural people's voice	• Being oppressed and silenced • PRA movement • Pedagogy through advocacy and facilitation • Facilitation tools	• Liberation from social hierarchy • Social movement • Choose from advocacy and facilitation that is best suited to each situation • Primal intention, the way we bring facilitation and how to stick with it
Rural people's knowledge	• Investigation to grasp the real community situations • Locally derived knowledge • Technical knowledge in nature	• Rural people's own measurement for their development • Knowledge that derives from rural life: understandings, skills, and philosophies, informing decision-making, integral to a cultural complex, community-based, dynamic
Empowerment	• Poverty as measures: poverty line, absolute and relative poverty, etc. • Power relations change in the community for equal distribution of resources	• Increase an access to bases of social power: defensible life space; surplus time; knowledge and skills; appropriate information; social organization; social networks; instruments of work and livelihood; and financial resources • The combination of critical self-learning and action that includes two different actors (not only powerless but also more powerful actors)
Positionality	• Privilege and supremacy • Colonial relations within and between nation states	• See 2.5.3 and 2.6.3

Source: created by Okabe

often called a bottom-up approach and uses multiple facilitation techniques to make "participation" happen in the field.

The participatory approach has also been used extensively for planning rural development through action research "for finding out about local context and life" (Chambers, 2015, p. 31). For instance, in the form of Participatory Rural Appraisal[1] (PRA) and Participatory Learning and Action (PLA) that seek and embody "participatory ways to empower local and sub-ordinate people to examine and analyze their knowledge and to take action" (p. 31). PRA is used as a baseline study for planning and evaluation of the development projects in the operations of the large organizations like the World Bank, the U.S. Agency for International Development (USAID) and the Food and Agricultural Organization (FAO) (Greenwood & Levin, 2007, p. 194). Rural Rapid Appraisal (RRA) is used "to be faster and better for practical purposes than large questionnaire surveys or in-depth social anthropology" (Chambers, 2015, p. 31). Participatory Action Research (PAR), and many others are also used within research projects and as a part of development project cycles (see Bradbury, 2015; Chambers, 2015; Greenwood & Levin, 2007). These participatory approaches were widespread in the 1990s and 2000s (Chambers, 2015, p. 33). They have been applied to over 100 countries from the north to the south by almost all International Non-Governmental Organizations (NGOs) and donors. There are plenty of methods and approaches are available. For instance, visual expressions and analysis such as “mapping, modelling, diagramming, pile sorting, or scoring with seeds, stones or counters” (p. 39).

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[1] Greenwood and Levin (2002) noted that PRA "embodies one of the development practices that has the most in common with AR" (action research) (p. 196) at that time, but they also stated "[U]ntil workable alternative approaches to the alleviation of international poverty are developed" (p. 196).

However, as anything with the term “participation” has gained popularity in development practice, it is often considered just another development buzzword with numerous meanings, definitions, and uses (Cornwall & Brock, 2005). This is not just the term participation, but also terms like empowerment and poverty reduction (Cornwall & Brock, 2005). The problem of buzzword is that the approaches become prevalent among other buzzwords without proper understanding of the concept, and it only makes it harder to serve the original purpose. Sato (2003) further clarified that there is a pressure on organizations to adapt development “fashion trend” even though it is difficult for development consultants to apply participatory approaches in full scale like researchers do. Moreover, the invisibility of social and human development process caused too many expectations on the participatory approach. He argues that the discussion has to be centered on how outsiders are involved in rural people’s lives rather than how to make rural people participate, which is the initial intention of Chambers (see 2.2.3). However, he also points out that this idea itself is evolved from the western perspective, which has been the dominant view on development. Therefore, he suggests that there is something to contribute to this area from other perspectives.

2.2.2 Rural People’s Voice to be Heard

Activists considered modernists’ works during the 1950s-1970s as political, environmental, economic, and social exploitation. Therefore, some activist-educators brought forth the concept of “participatory research” as one of the research methodologies “whereby the people themselves would have a voice in studying themselves and their situations” (White, 1994, p. 21). One of them was Paulo Freire, a renowned educator and philosopher from Brazil. In his book titled “Pedagogy of the Oppressed” (1970), he raised a concept conscientization and emphasized its importance due to the rural people’s beliefs around themselves. Freire thought it was necessary for them to recognize their own social environment and change their own beliefs to be liberated from the constructed social hierarchy. This is considered as an alternative approach for adult education that “gave rise to the Participatory Action Research (PAR) movement” (Cornwall, 2000, p. 24), which is another stream of participatory approach.

In this connection, facilitation and advocacy approaches are developed and used to enhance the process (Kiiti & Nielsen, 1999). Although there are similarities, the facilitators step back and let rural people put in front while the advocators do things for rural people on behalf, and this difference is distinct (Kiiti & Nielsen, 1999, p. 66). Therefore, advocators can potentially silence rural people’s voices if the perspective is too narrow. Kiiti and Nielsen (1999) claimed that rural people are not ignorant, they just “need to be heard, understood, and respected” (p. 66). Nevertheless, they are aware that which one is best suited can be determined by “the cultural and socio-economic context of the environment in which development practitioners work” (p. 66).

Gómez (1999) shared his dialogue on facilitation with Orlando False-Borda[2] who was aware of how it is like to be working at the grassroots level where development facilitators “need to be able to adapt to their existing conditions” (p. 155). Thus, he stated “I cannot tell you that you need to do this or that” (p. 155) simply because there are circumstances and situations in each context. Instead, he gave a philosophical teaching that “it all depends on the capabilities and personal values you have, on how serious you are in your commitment with the cause of the people, and on your persistence in carrying out your work” (p. 155). Thus, Gómez concluded inner strengths to not to give in and adaptation skills are required (p. 155). Among many facilitation tools, what facilitation approach we choose does not matter so much, but our primal intention, how we bring facilitation, and how we stick with it matters.

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[2] He is known as one of the originators of action research (see 2.7)

Freire’s pedagogy remains still relevant today, such as positionality issues (see 2.2.5) and Fetterman’s empowerment evaluation through facilitation (see Chapter 6). However, the emerge of Internet and social media like Twitter gave everyone opportunities to *give voice* (see 2.5.4.1) to the rest of the world. This often creates a “viral sensation” picked up by the media even it is not as big as social movements like Black Lives Matter[3]. This is clearly a distinct change from 1970s and 1980s. Now, anybody can give their voices publicly but anonymously at any times if you have the Internet and a device. In this sense, there is a significant meaning in collective action and enabling environment where rural people’s voices are heard by the people who needs to really listen to.

2.2.3 Rural People’s Knowledge to be Utilized

Rural development projects have largely focused on infrastructure and agricultural technology development projects; they play a crucial part in making sure that rural communities have a good quality of life, especially with regard to poverty (Kano, 2005). In the 1980s, there were many cases of eviction of indigenous people and disruption of the environment caused by the development of big infrastructure in Asia and Latin America owing to the lack of preliminary studies and compensation (Matsumoto, 2015, p. 35). The local people demanded that such projects should consider the cultural and social sides of development by launching many protest movements against them (Washimi, 1989, as cited in Matsumoto, 2015, p. 35).

Robert Chambers, who made a name with his famous participatory approach in the 1990s, was especially concerned with outsiders’ attitudes and behaviors toward local people while they are formulating projects. In a book titled “Rural Development: Putting the Last First,” Chambers (1983) proposed the idea of reversing the power between professionals and rural people. He developed RRA as an investigation technique for outsiders to grasp the “real” community situation and to consider the social and cultural aspects of rural communities. He called on outsiders to acknowledge that they have their own measurement of development, which is known as “rural people’s knowledge.” He emphasizes that rural people’s knowledge is not limited to local and indigenous knowledge, as it includes personal knowledge derived from rural life that comes with individual people’s lives, which are complex and dynamic. Because local knowledge is usually understood by locally derived knowledge whereas indigenous knowledge frames narrowly technical knowledge in nature (Chambers, 1983). UNESCO (2017) define both terms in line with Chamber’s views as follows:

> Local and indigenous knowledge refers to the understandings, skills, and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life. This knowledge is integral to a cultural complex that also encompasses language, systems of classification, resource use practices, social interactions, ritual and spirituality. These unique ways of knowing are important facets of the world’s

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[3] See http://blacklivesmatter.com

> cultural diversity, and provide a foundation for locally-appropriate sustainable development. (p. 8)

Barker (2017) argues that a precise definition of indigenous knowledge is elusive, however the main characteristics are that "it is community-based and unique, being indigenous to a specific culture group and particular to a geographical area. It is dynamic rather than static, and so enables a community to try to cope with and adapt to environmental change" (p. 1). Chambers wanted outsiders to listen to what rural people have to say about their lives with their in-depth knowledge while making use of the knowledge with scientific knowledge. This is because development projects were mainly about agricultural related technological advancements.

2.2.4 Rural People's Empowerment

"Poverty" is defined by people "who regard themselves as the social superiors of the poor" (Friedmann, 1992, p. 55) such as poverty line, absolute and relative poverty, and among others. Alternatively, Friedmann (1992) proposes the (dis)empowerment model that treats "poverty as lack of access to bases of social power" (p. 67) as follows: (1) defensible life space; (2) surplus time; (3) knowledge and skills; (4) appropriate information; (5) social organization; (6) social networks; (7) instruments of work and livelihood; and (8) financial resources (pp. 67-69). Understanding this process and its outcomes in context and population specific, we can generate understanding of empowerment because meanings vary to each individual so do the processes (Zimmerman, 2000, p. 45). The process is about "to gain control, obtain needed resources, and critically understand one's special environment" (p. 46) while empowerment outcomes "refer to operationalization of empowerment" (p. 46). Principally, nobody can empower anyone else; people must empower themselves (Fetterman, 2015a); however, increasing those access and opportunities can lead empowerment.

Chambers (1983) and Cornwall (2008) argue that participation is merely a means, but empowerment as an ends can occur when power relations change in the community. This is an empowerment approach as "a value orientation for working in the community" through intervening social change creation because of the unequal distribution of resources (Zimmerman, 2000, p. 43). Furthermore, Gaventa and Cornwall (2015) suggest that knowledge should be generated from the participatory research process, which is action. The analysis of this knowledge leads to the formation of new action. This means learning and action should always be combined if the approach aims at reversing power. However, they also suggest that critical self-learning should not be about weak or powerless people alone, but also "for more powerful actors who may themselves be trapped in received versions of their situation" (p. 470). Furthermore, the combination of learning and action that includes two different actors have to be strategically considered.

2.2.5 Positionality in the Rural and Community Development Field

Chambers (1983) was very clear about the idea of considering development professionals as "outsiders" at that time. Naturally, they primarily see their positionality as "colonial relations within and between nation states" (Chambers, 1997; Tuhiwai Smith, 1999; Villenas, 1996; Willinsky, 2000, as cited in Herr & Anderson, 2015, p. 54) because of its background. For a long time, positionality in rural development was about (white and male) privilege and supremacy even after the colonial era, and remained haunted by the dependency theory. Therefore, power and knowledge issues became the central theme for foreign researchers and professionals, experts, and consultants of donor organizations. If we remove the old South-North prejudicial look, what positionality remains in the development field? (see 2.7.3).

2.3 International Organizations, Governments, and NGOs

This section explores how different organizations plan rural development in different development sectors and themes and clarifies the alternative perspectives for this study (Table 2.2). As rural development has a wide range of development aspects, this section focuses mainly on key development actors and a specific theme or sector. First, I review the World Bank and the United Nations Development Programmes (UNDP) because they are one of the leading organizations for global development in the different sectors, and their works usually have a ripple effect on other international organizations, donor agencies, and governments. As poverty is one of the central themes of rural development, poverty reduction is examined from how different actors tackle the theme and clarify what could still be relevant today. Gender development is also examined the same way because it promotes inclusiveness in the development practices and shares the ideas of social construction.

Table 2.2 Ordinary and Alternative Ideas on Planning

	Ordinary	Alternative
The World Bank	• Macroeconomics • Infrastructure development projects • Sociology and anthropology • *Episteme* (and *phronesis*)	• A more equitable distribution • Social and cultural considerations into projects • Action-oriented applied research • Openness and transparency
Poverty reduction	• Increase a number of projects and loans • Stand-alone • Low-income and narrowly defined poverty • Sector-oriented approach	• Comprehensive view with projects that directly connect people's lives • Multiple stakeholders • Sustainable livelihoods - activities for a means of living • People's involvement in the identification and implementation of activities
UNDP	• Assessment • Human development • Solutions to a problem • People as patients • More opportunities and choices	• Practice • Human development and environment • Learning-by-doing • People as agents • Ability to participate in decision-making and to make one's desired choices
Gender and Development	• Women in Development • An attention to women in development policy and practice • Integration of women into the development process • Welfare, equality, anti-poverty, efficiency approach • Microfinance or skills development for training • Organizing groups to improve the societal position • Women-specific approach	• Gender and Development • A focus on the socially constructed basis of differences between men and women • Challenges of existing gender roles and relations • Empowerment approach • Microfinance with other progressive social and economic policies to contribute to long-term, sustainable, progressive social change • Start with who are in position of "power" • Self-reliance to end the need for foreign assistance • Networking with different actors

Source: created by Okabe

2.3.1 The World Bank for Economic Development

Considering the World Bank's work itself is the mainstream development focusing on macroeconomics, in this section, I pay attention to the ethical issues in planning development projects and its studies within the organizational framework. The World Bank played a central role for economic development by big infrastructures development projects aiming at industrialization of the "third world" to deviate from monocultural economy, which is reflected by the view on development policy – modernization, after the World War II (Kuroda, 2005, p. 5). However, the notion of "people's participation" became popular, and the president of the World Bank at the time, Robert McNamara, addressed it to the Board of Governors in 1973 (Kuroda, 2005, p. 5; White, 1994, p. 21). He emphasized to reorient the national government development policies for providing a more equitable distribution – the Basic Human Needs. This marked a new direction for the World Bank from the role of an investment bank for infrastructure development to development aid for eradicating poverty in developing countries (Kuroda, 2005, p. 103).

Michael Cernia was hired as the first social scientist[4] in 1974, a year after the change of direction. The early days of social scientists' work (not economists who had greater "power" in the World Bank) was about incorporating sociological and anthropological investigation techniques to plan big infrastructure development projects due to its disruptions in rural communities as mentioned earlier (see 2.2.3). Cernia was trying to reform social scientists' way of delivering research into practice because academic research as it is was insufficient to meet practical demands. One of the World Bank's discussion papers, "Using Knowledge from Social Science in Development Projects", Cernia (1991a) stated:

> For carrying out action-oriented applied research work, sociologists and anthropologists must go outside the academic cocoon of their disciplines. They must undertake policy-oriented social inquiry and must re-structure their research work to fit operational frameworks and practical demands. The range of entrance points for sociological knowledge should be expanded to every segment of the project cycle and every aspect of development work, from policy formulation to project implementation and from theorizing to social engineering. (p. ii)

In the same year, Cernia published a book titled "Putting People First" (1991b) with numerous examples on agricultural projects like irrigation, settlement, forestry, and livestock. Chambers also presented his PRA in a chapter titled "Shortcut and Participatory Methods for Gaining Social Information for Projects." Both works focused on the irrigation system in rural communities around this time.

As seen, participatory approaches were born out of the infrastructure and technological advancement with the concern of its effect on rural people's lives. However, the ideas of "core-periphery" and issues seemed remain dominant in the World Bank. Behera (2006) argues that development discourse generates the core-periphery debate at the international organization level, then "ideologies embody a planners' core, center-outwards, top-down view of rural development" (p. 20). People-centered development such as the concept of participation would then be taken in the system of the bureaucracy, and it becomes in vain. Although Robert McNamara brought significant changes in the World Bank, Kuroda

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[4] The World Bank uses this term for sociologists and anthropologists to differentiate them from economists (Matsumoto, 2015, p. 44).

(2005) argus that the World Bank remained to modify the same route as before because the emphasis on the government role was made rather than the market, which equals the base of structuralism (p. 104).

Due to the constant criticisms towards the World Bank, their policy reform towards "good governance" and "partnership with developing countries" took off after 1990s contributed by Joseph Stiglitz[5] (Kuroda, 2005, p. 107). However, Matsumoto (2015) points out the superiority of economists' power in the World Bank due to its nature of work led their "failure" in studies for the projects of 2000s due to the "complicity" of different kinds of knowledge in their works. For instance, he argues that *episteme*, the universal knowledge, is put priority for decision-makings than *phronesis,* which puts emphasis on individual situations and context (see 2.5.1.1). But the latter also has own problem in dealing with power with "the researched", locals. Obviously, organizational systematic problem can be seen, but he suggests requestioning about what knowledge should be, and how professionals and organizations use them. Ethical issues that come with the development works is no doubt challenging as his study showed especially in the big organization like the World Bank; however, the fact that openness and transparency of the World Bank allowed his study and others (p. 46). As Matsumoto suggests, it enables outsider researchers to study the "studies" done within the course of the development projects. Thus, accumulating studies and making it available to public like the World Bank does is necessary for other development organizations, professionals, and practitioners. For instance, not only an investment bank, but also as a knowledge-sharing institution, the World Bank accumulates and shares a vast amount of data and research on their website.

2.3.2 Poverty Reduction

The participatory approach was considered fundamental in eradicating poverty and injustice (White, 1994, p. 16), and used at multiple levels. However, as the Millennium Development Goals (MDGs) achieved poverty eradication (United Nations [UN], 2015), the focus shifted to inequalities under the Sustainable Development Goals (SDGs). In this section, I review the different applications of participation concept at the different levels and organizations and examine how they consider the concept of poverty, and what kind of approach is used. Therefore, I use mostly their annual reports and related documents for the review.

2.3.2.1 Low-income Countries

The 1990s is when the World Bank rediscovered "poverty" and they have put forth the "good governance" concept (Kuroda, 2005, p. 108). This is based on the idea that democratic and efficient governing system leads market economy and mechanisms work more effectively (p. 108). In this connection, the World Bank and International Monetary Fund (IMF) proposed the Comprehensive Development Framework (CDF) "as a means by which countries can manage knowledge and resources to design and implement effective strategies for economic development and poverty reduction" (Wolfensohn & Fischer, 2000, p. 1) by themselves. This systematic reform was necessary to impact one country's development more comprehensively rather than just increasing numbers of projects or loans. Those incorporated social and human development projects like social safety net, basic medicine, health, basic education, women's education, and other sub-sectorial projects that directly connects people's lives. It emphasizes a participatory process. Therefore, principally decision-making is conducted by each country with their priorities and programs so that it ensures ownership. CDF emphasizes partnerships among the government at all levels, civil organizations, the private sector, and other external agencies. Based on this, the Poverty Reduction Strategy Paper (PRSP) was used as a means to achieve this.

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[5] He was Chief Economist at the World Bank 1997-2000.

2.3.2.2 The Sustainable Livelihood Approach

The Sustainable Livelihood (SL) Approach was developed and applied by many organizations because the narrow framing of poverty eradication focuses only on low-income (Kranz, 2001). Therefore, other dimensions like health, literacy, and social services, and so on were incorporated in the SL approach, which now looks at poverty by offering a more coherent and integrated view. The definition of sustainable rural livelihood by Chambers and Conway (1991) is widely applied:

> A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation and which contributes net benefits to other livelihoods at the local and global levels an in the short and long term. (p. 6)

The SL approach is not a conventional sector-oriented approach in that it is not limited to agriculture, water, or health. It emphasizes people's involvement in the identification and implementation of activities. Krantz (2001) compared the use of the SL approach in UNDP, CARE, and the Department for International Development (DFID), and found that all of them adopted the SL approach in a similar manner. The UNDP and CARE primarily applied this while planning projects and programs, whereas the DFID applied it as a basic framework for analysis. It is mainly used as an analytical framework in planning and assessment or as a program in itself. It has many similarities with the Integrated Rural Development approach (Krantz, 2001).

2.3.2.3 OXFAM

Oxfam is a well-known international NGO that tackles poverty reduction; however, they have also shifted its focus from poverty reduction to inequality over the years. Currently, its main goal is to end poverty and injustice by fighting inequality while valuing equality, empowerment, solidarity, inclusiveness, accountability, and courage.

According to Oxfam's global strategic framework for 2020–2030 (n/d), it is concerned with inequality and poverty: "[T]oday's economic models have failed the world" (p. 3). As they are leading advocates, they are vocal in expressing criticisms of contemporary society and propose the use of a multi-dimensional approach that is centered on feminism, people's power, thinking and acting both locally and globally, enhanced humanitarian action, digital rights, and space and systemic change. Their Annual Report for 2018–2019 announced six goals: the right to be heard, gender justice, saving lives, sustainable food and natural resources, and financing for development. Under the first goal, the right to be heard, for example, the activities included: analyzing key changes in terms of attitudes; strong actors and alliances; and political, legal, and accountability norms; raising awareness; and sharing experiences toward planning the future. As seen, grassroots level effort is also trying to incorporate a more dynamic approach towards inequality, and poverty is places as the only part of the issue.

2.3.3 United Nations Development Programme for Human Development

The ideological shift from an economic to human-centered development took place around the 1980s. Although this paradigm and approach have been shared for over 30 years now, this is hardly the mainstream work “either in the teaching of development or as a frame for policy analysis and policymaking, even among the UN agencies” (Jolly & Santos, 2016, p. 25). The traditional three dimensions of human development – life expectancy, education and economy, may be appropriate, but indicators are comparatively limited as “human” although other indices are available. Human Development Index (HDI), Inequality-adjusted Human Development Index (IHDI), Gender Development Index (GDI), Gender Inequality Index (GII), and Multidimensional Poverty Index (MPI), among several other indicators for measurement, their primal function is an assessment. However, there has been a recognition of this problem in UNDP, and they are some new steps taken by them.

2.3.3.1 Human Development Approach

UNDP (2020) states: “[H]uman development - or the human development approach - is about expanding the richness of human life, rather than simply the richness of the economy in which human beings live. It is an approach that is focused on people and their opportunities and choices” (n/d). The human development approach was developed by economist Mahbub based on Sen’s capability approach. Sen’s work marked a *paradigm shift* as development was seen from a heavily macroeconomic perspective; but he expanded its horizons as an economist. As seen from the Human Development Index (HDI), it challenged macroeconomic-dominant development into a more widened perspective that treated life expectancy as long and healthy life, and education as knowledge.

2.3.3.2 Human Development and Anthropocene

Since its emergence, this view has been modified to meet the current needs in the development sector in order to include issues like planetary pressures (UNDP, 2020). UNDP claims that we are now entering a new geologic epoch, the age of humans, which has never happened in the history of humankind. This is the Anthropocene “in which humans are a dominant force shaping the future of the planet” (p. 4). As much as it sounds like we are in control, “[F]or the first time in our history the most serious and immediate, even existential, risks are human-made and unfolding at planetary scale” (p. 21). UNDP states that planetary and social imbalances reinforce each other and emphasize “new norms,” which is an unavoidable path for us because of COVID-19. In this connection, they reexamined the narrative around “solutions to a problem,” and raise the issue of its disconnected sound as an external to the problem and someone else’s matter from a far. The new approach to reorient problem-solving is proposed as follows:

> In the face of complexity, progress must take on an adaptive learning-by-doing quality, fuelled by broad innovations, anchored in deliberative shared decisionmaking and buttressed by appropriate mixes of carrots and sticks. Getting there will not be easy. Fundamental differences loom large - in interests and around the responsiveness and accountability of current institutions. So do various forms of inequality, which restrict participation in decisionmaking, limit the potential for innovation and increate vulnerability to climate change and ecological threats. Development choices are often framed as if confined to

> a set of narrow, well trod but ultimately unsustainable paths. Deeper still are questions about what we value and by how much. (p. 5)

Based on the new approach, the UNDP's central theme is to "think of people as agents rather than as patients" (p. 6). It defines human development as it "is about empowering people to identify and pursue their own paths for a meaningful life, one anchored in expanding freedoms" (p. 6). Economic growth is merely a means. However, as we are dealing with unprecedented challenges, UNDP suggests that the ability to expand choices is not enough. Therefore, it suggests including agency as "the ability to participate in decision-making and to make one's desired choices" (p. 6) and values as "the choices that are most desired" (p. 6) to the dimensions of human development with, of course, the interactions with nature.

2.3.4 Gender and Development

One of the main issues raised in the 1970s and 1980s was women's role in society, and the concept of empowerment was born out of the women's movement (Muramatsu, 2005, p. 33). Thus, women's empowerment often associates with the concept of participation. Initially, the Women in Development (WID) approach called "for greater attention to women in development policy and practice, and emphasises the need to integrate them into the development process" (Reeves & Baden, 2000, p. 3). Its original focus was solely on women.

This had shifted to the Gender and Development (GAD) approach, which "focuses on the socially constructed basis of differences between men and women and emphasises the need to challenge existing gender roles and relations" (p. 3), in order to address the issue from a wider perspective. Although these are expressed as approaches in research terms, they clearly constitute a policy agenda to achieve an inclusive society.

At the conceptual level, there are numerous ways to understand this. Gender equality, for instance, means that women have equal and same opportunities as men (Reeves & Baden, 2000). Women's empowerment is about the power "to transform the nature of power relations" (Reeves & Baden, 2000, p. 35) but it does not mean for women to take control over men. It is a bottom-up process, and "development agencies cannot claim to 'empower women', nor can empowerment be defined in terms of specific activities or end results" (p. 35). Nevertheless, the restructuring the existing power relation means a threat to the privileged, and therefore the development projects tend to be based on the WID approach (Muramatsu, 2005, p. 55).

Muramatsu (2005) identified five main approaches used for gender planning: welfare, equality, anti-poverty, efficiency, and empowerment approach, in chronological order of its trends. The emergence of empowerment approach was based on the women's movement in "the third world" as mentioned, and this marks a major difference from other approaches (p. 57). This empowerment approach has a relation with the concept of participation. However, the meaning of empowerment is to empower themselves through organizing groups to improve the societal position (p. 66).

Generally, the Freirean pedagogy is utilized, and "[A] facilitative rather than directive role is needed, such as funding women's organizations that work locally to address the causes of gender subordination and promoting dialogue between such organisations and those in positions of power" (Reeves & Baden, 2000, p. 35). GAD aims to promote the creation of an inclusive society. However, Cornwall (2016) points out how development organizations "talk the talk on 'gender'" (p. 75) because of the actual difficulties of "changing those who inhabit positions of power and privilege" (p. 75). Thus, she suggests to start by those who are in the position of power and privilege to recognize own agency and responsibility so that changes can be spawn.

2.3.4.1 Microfinance

Microfinance is applied widely in social development projects and is one of the most popular methods under GAD. In Bangladesh, the founder of Grameen Bank, Yunus, established a micro-loans mechanism to help rural women out of poverty (Grameen Bank, 2021), and women's economic independence was promoted through microcredit finance as a means of access finance in the late 1980s. Following its success, many women-specific development projects were established in many NGOs and donor organizations around the same time. However, the Grameen Bank operates for women and for the poor. Its staff evaluates the poverty level of borrowers using 10 indicators to see if the socio-economic situation is improving. Logically, there is a balance between the policy agenda, concept, and practices in terms of a direct influence of economically underprivileged or women's lives as a bank. However, it has a more potential growth "if used in conjunction with other progressive social and economic policies to contribute to long-term, sustainable, progressive social change" (Bernasek, 2003, p. 369). Therefore, it functions well as a bank, but microfinancing should be accompanied by other mechanisms for better outcomes.

2.3.4.2 United States Agency for International Development (USAID)

USAID was a pioneer of GAD and has reported its success since the 1980s (Muramatsu, 2005, pp. 52-53). According to the Gender Equality and Women's Empowerment Policy Report (USAID, 2020), their primary aim is for partner countries to become more self-reliant. They believe that integrating gender equality and women's empowerment is fundamental to achieve the goal. There are two areas: women's economic empowerment and prevention of and response to gender-based violence. As practical approaches to women's economic empowerment, the former mainly provides financial access, technical skills training, and networks and removes cultural barriers for greater participation if necessary. They have specific indicators called self-reliance indicators and ensure the path to end the need for foreign assistance. Clearly, the North-South colonial relation view of development aid is becoming irrelevant to many traditional donor agencies by their organizational reforms such as Department For International Development (DFID) (currently operating as Foreign, Commonwealth & Development Office).

The relationship between the policy and target group is clarified well in the case of USAID. As it is a donor organization, it aims to arrive at a point where developing countries no longer need external support. They are vocal in stating this: "to achieve greater development outcomes and work toward a time when foreign assistance is no longer necessary" (2020). USAID believes that women's progressive role in society is fundamental to achieve this. However, their practical approaches are women-specific activities rather than gender-inclusive ones, nevertheless, a practice like networking with different actors can help expand opportunities for rural women.

2.3.4.3 Bangladesh Rehabilitation Assistance Committee (BRAC)

The NGO advisor (n/d) listed the top 200 NGOs as the world's 200 best social good organizations (SGOs) in 2021 through diverse criteria. The Bangladesh Rehabilitation Assistance Committee (BRAC) ranked first from the second place ranked in 2015, and their development efforts have remained consistent throughout.

According to the Annual Report (BRAC, 2020), their main aim is to achieve positive change through economic and social programs that enable men and women to achieve their full potential with four values: integrity, inclusiveness, effectiveness, and innovation. They are currently working on eight different themes for social development: eliminating extreme poverty, expanding financial choices, employable skills for decent work; climate change and emergencies; gender equality; universal access to healthcare; pro-poor urban development, and investing in the next generation through education. For instance, gender equality is about justice and diversity, community empowerment and human rights, and legal aid services.

The gender issue is mainly integrated with other sectors like financial schemes and skills development for training and/or microfinance. They also use different advocacy tools and conduct small workshops such as role-play sessions for understanding the concept. The activities target community leaders and local government. NGOs' activities are relatively grassroots, and cater to rural people directly. BRAC also embodied this idea as they have many practical tools. The role-play workshops and advocacy activities offer participants the opportunity to think about their current positions critically, which is a pedagogical activity. By the look of various activities, it appears as though they may have a greater chance to promote gender equality than helping women alone. The following section explores planning and evaluation issues from the public policy and administration viewpoint focusing on rural and community policy.

2.4 Public Policy and Administration

This section explores policy planning and its evaluation research in the public sector to clarify the ordinary and alternative ideas in terms of policy reform, rural policy, community capacity development and policy structure model, and evaluation summarized in Table 2.3.

2.4.1 Policy Reform in Public Sector

In the globalization era, "state capacity" was considered "a necessary condition to use the opportunities provided by the globalization and to protect and promote the interests of vulnerable groups in society" (Rondinelli & Cheema, 2003, p. 8) along with improving governance and public administration. Bertucci and Alberti (2003) suggest that four elements need to be strengthened for the public sector to develop its full capacity: institutional reforms, human resource development, resource mobilization and financial management, and innovation and information technology capacity building. Achieving these embodies good governance with an emphasis on the financial aspect. This is because even with a well-functioning organization, "[W]ithout adequate resources, even the most courageous reforms will not result in action" (Bertucci & Alberti, 2003, p. 28). However, even with additional resource mobilization, it is not enough to promote rural development. There is a need for strong political support and commitment with a will to use the funds to achieve "socially desirable objectives, and efficient public financial administration and management" (p. 28).

However, Grindle and Thomas (1991) claimed that most academic discussions focus on how the policy change would not occur rather than the conditions it will through the policy analysis. They studied policymaking and its implementation by examining policymakers in developing countries closely from within in order to understand the policy reform process. They found that: "[P]eople do change policy, and they do it from motivations and perspectives that are imbued with personal and professional values and that frequently include serious concern for the public interest and public welfare of their societies" (p. xiv). The implies developing countries' decision-makers generally have critical understandings for reform agenda and make changes. They suggested that authoritative choice-making as policy reform can only be understood while incorporating the "perceptions, motivations, values, skills, and opportunities of the decision-makers and the impact that characteristics of the decision-making process have on the choices" (p. 7).

Table 2.3 Ordinary and Alternative Ideas on Public Policy and Administration

	Ordinary	**Alternative**
Policy Reform	• State capacity with an emphasis on resource mobilization in terms of finance • Discussions on how policy change would not occur	• Strong political support and commitment with a will to use the funds to achieve socially desirable objectives • Discussions on how policy change can occur by studying policy-makers' perceptions, motivations, values, skills, and opportunities
Rural Policy	• Agricultural policy with subsidies to increase agricultural productivity • Short-term and sectoral approach • Application of urban policies	• Diversity and complex nature of socioeconomic systems • Long-term growth of low-density economies and multi-sectoral approach • Flexible and dynamic policies to accommodate the constantly changing context
Community Capacity Development and Policy Structure Model	• State capacity: institutional reforms, human resource development, resource mobilization and financial management, and innovation and information technology capacity building • Rural policy: difficult to identify and categorize • Planning	• Community capacity: characteristics of community capacity, functions, and strategic components and community can refer to national or local government, organization, or groups • Community policy structure: a chain relationship between ends and means • Evaluation and planning
Localization	• Maximizing economic growth • State role • The across-the-board compilation of the implementation approach • Model/pilot project	• Moral-oriented • Local government capacity • Identification of problems and strategic planning from a holistic view • Localization of policy structure and its continuous revision
Evaluation	• The first-third generation • Accountability • Systematic approach • Evidence-based policy-making • Donor (government) driven • Evaluation methods	• The fourth and fifth generation • Learning by knowledge sharing • Qualitative evaluation • Stakeholder Involvement into Evaluation • Stakeholder driven • Evaluation use

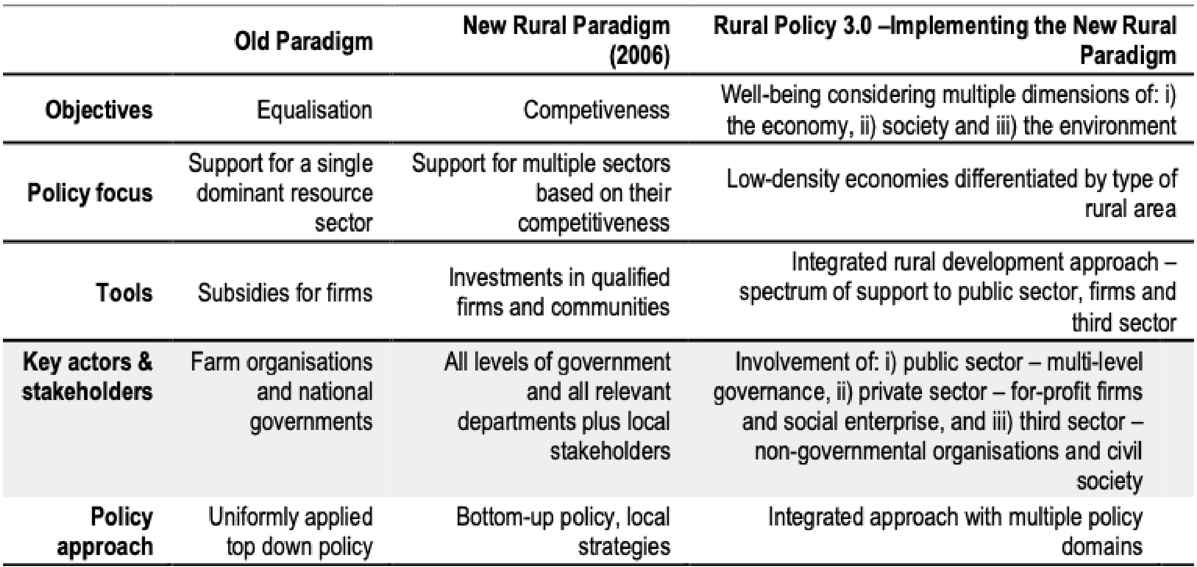
Source: created by Okabe

2.4.2 Rural Policy

Johnson (2013) distinctively used the term rural policy in a broader sense, saying "the provision of services, and improvements in non-economic standards as well as economic development" (p. 43), as opposed to the term "rural development policy," which usually addresses the economic performance of underdeveloped rural areas. I refer to rural policy in a broader sense in this section.

The OECD (2018) proposed Rural Policy 3.0., a policy framework beyond the New Rural Paradigm proposed in 2006, as shown in Table 2.4. The rural policy was predominantly equated with the agricultural policy as a large number of rural populations engage in agriculture (Johnson, 2013). Therefore, policies were mainly designed to support rural people with subsidies in order to increase agricultural productivity. This changed drastically over the years, as this traditional economic development view is no longer relevant because of "a small share of total employment, income and gross domestic product" (p. 45).

Table 2.4 Rural Policy 3.0



	Old Paradigm	New Rural Paradigm (2006)	Rural Policy 3.0 –Implementing the New Rural Paradigm
Objectives	Equalisation	Competiveness	Well-being considering multiple dimensions of: i) the economy, ii) society and iii) the environment
Policy focus	Support for a single dominant resource sector	Support for multiple sectors based on their competitiveness	Low-density economies differentiated by type of rural area
Tools	Subsidies for firms	Investments in qualified firms and communities	Integrated rural development approach – spectrum of support to public sector, firms and third sector
Key actors & stakeholders	Farm organisations and national governments	All levels of government and all relevant departments plus local stakeholders	Involvement of: i) public sector – multi-level governance, ii) private sector – for-profit firms and social enterprise, and iii) third sector – non-governmental organisations and civil society
Policy approach	Uniformly applied top down policy	Bottom-up policy, local strategies	Integrated approach with multiple policy domains

Source: adapted from OECD (2018, p. 22)

Rural Policy 3.0 reflects critical changes in rural development, such as the diversity and complex nature of socioeconomic systems. The well-being of rural people is emphasized in three dimensions: economy, society and environment, and the balance between them. This means the increase in well-being in rural regions contributes to national performance (OECD, 2018). To achieve this, policies must focus on “the long-term growth of low-density economies” (OECD, 2018, p. 22) rather than the short-term and sectoral approach. Therefore, they suggest a multi-sectoral approach with different actors from the public to the private sector and NGOs. However, Johnson (2013) points out the difficulty in rural policy development “because rural people and places lack a well-defined constituency” (p. 51). He argues that while sector-based stakeholders can generally arrive at a common interest, rural people in general have different interests, which makes it hard to have a common one. Therefore, a rural policy must “become more flexible and dynamic to accommodate the constantly changing context” (p. 52). Therefore, policy-makers should not “apply policies designed for urban areas, across the rural-urban spectrum, without regard for the unique needs and constraints of rural regions” (p. 52).

The term rural policy cannot be easily defined or developed, and no institutions to deal exclusively with rural policy within the current government framework[6] (Johnson, 2013). National governments are divided rather sectoral-based, and with this nature, policies that directly improve economic and social conditions are delivered by multiple national agencies narrowly rather than multidimensionally. Therefore, rural policies are explicitly spatial and “more difficult to identify and categorize” (p. 42).

2.4.3 Community Capacity Development and Community Policy Structure Model

The community capacity development and community policy structure model shown in Figure 2.1 is an alternative concept to the abovementioned discussions. This model offers an alternative way to look at community as the dual function of community capacity development and policy structure. (Miyoshi & Stenning, 2014; Stenning, 2013; Stenning & Miyoshi, 2008).

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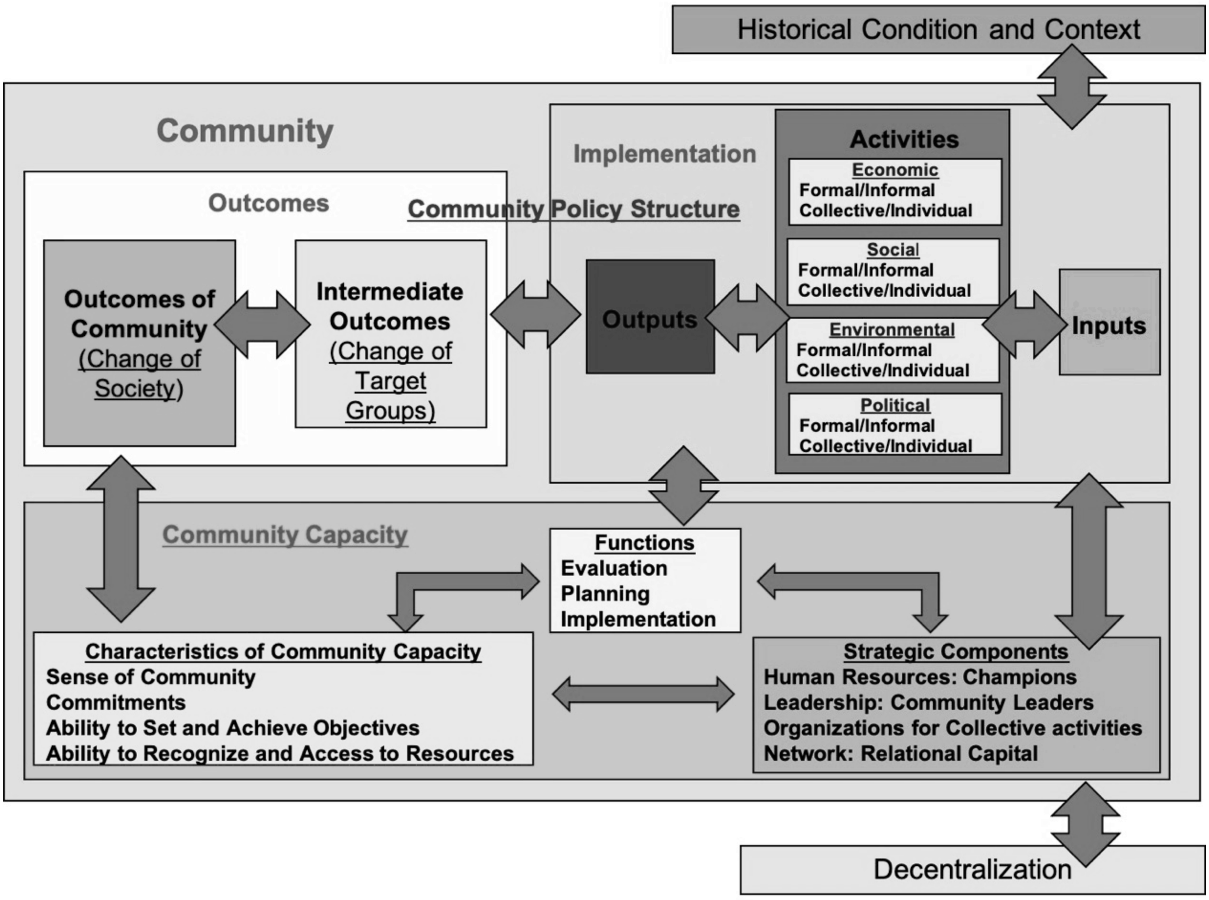
[6] His argument is limited to OECD countries. However, I acknowledge some countries like Afghanistan uses rural often in the government entities and focus on rural development issues. e.g., Ministry of Rural Rehabilitation and Development (MRRD). (See https://www.mrrd.gov.af)

Figure 2.1 Community Capacity Development and Community Policy Structure Model


Historical Condition and Context
Community
Implementation
Activities
Economic
Formal/Informal
Collective/Individual
Outcomes
Community Policy Structure
Social
Formal/Informal
Collective/Individual
Outcomes of Community (Change of Society)
Intermediate Outcomes (Change of Target Groups)
Outputs
Environmental
Formal/Informal
Collective/Individual
Inputs
Political
Formal/Informal
Collective/Individual
Community Capacity
Functions
Evaluation
Planning
Implementation
Characteristics of Community Capacity
Sense of Community
Commitments
Ability to Set and Achieve Objectives
Ability to Recognize and Access to Resources
Strategic Components
Human Resources: Champions
Leadership: Community Leaders
Organizations for Collective activities
Network: Relational Capital
Decentralization

Source: partially modified the way the community capacity component interacts based on Miyoshi & Stenning (2014, p. 34).

The definition of community capacity in this model is based on Chaskin et al. (2001), "the interaction of human capital, organizational resources, and social capital existing within a given community that can be leveraged to solve collective problems and improve or maintain the well-being of that community" (p. 7). It is about "what makes communities 'work'" (p. 7). Enhancing community capacity starts with the characteristics of community capacity, which comprises a sense of community, commitment, ability to set and achieve objectives, and recognize and access resources. All these are simultaneous and affect enhancement. Stenning (2013) argues that this can be converted into "a tangible community function that plans, implements and/or evaluates the community policy structure as a community activity" (p. 21). In other words, making the policy structure explicit strengthens the relationship between ends and means that expect strategic components like people, leaders, and organizations to recognize its function. These strategic components are intrinsic and can be externally influenced. In this connection, as opposed to the concept of state capacity, community capacity can be applied to any organizations, institutions, associations, and groups depending on how to define "community". This model treats all organizations possess these intertwined elements as a capacity.

The term policy structure is also known as program theory or logic model, and these are used interchangeably. This refers to a chain relationship between ends and means. The term policy is often understood to mean the policies of countries; however, this chain relationship also exists in individuals. In other words, "people's daily lives and organizational activities have reasonable ends, and people and organizations make efforts, using various means, to achieve those ends" (Miyoshi, 2014a, p. 55). In this connection, community policy structure refers to a more collective entity, and this community can be defined as an administrative boundary, organization, or group. On the left far end, the end outcome is a change in society as a whole. To achieve this, there are multiple intermediate outcomes that need to be attained. These are called target groups, and their change depends on how well the activities have done. Outcomes are the results that are indirectly controlled by activities, whereas outputs are controllable. In other words, all we can do is to change our course of actions to produce outputs as activities, then we can only expect to achieve our outcomes. In this sense, the dual function of community policy structure and community capacity has a dynamic and interactive way of understanding organizations or groups rather than static.

2.4.3.1 Integration of Evaluation and Planning

Drawing on this model, Miyoshi (2014a, p. 55, 2016, p. 329) explains the relationship between evaluation and planning (Figure 2.2). In general, planning is considered as a first step to formulate policies, programs, or projects. However, policy structure as a chain relationship between ends and means is already existed whether explicitly or implicitly (2014a, p. 55, 2016, p. 329). Therefore, by clarifying the existing policy structure, evaluation and planning can be conducted, and then the existing policy structure will be refined. In this sense, evaluation and planning are inseparably related, and recognition of policy structure is essential for policy-making.

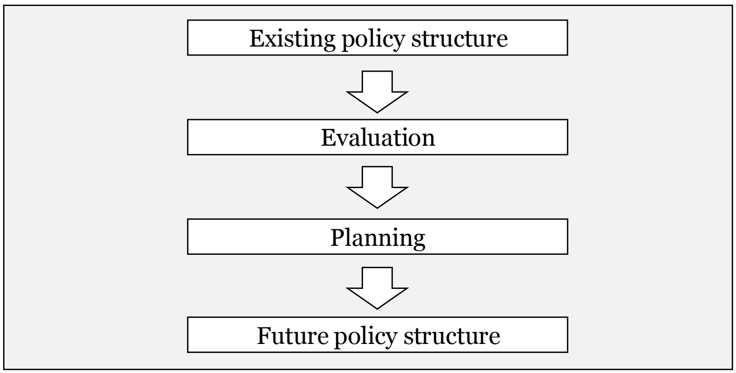
2.4.4 Localization

While the mainstream doctrine's theory and practice lies in maximizing economic growth, alternative development is more moral-oriented (Friedmann, 1992). In this connection, he claims that typical alternative development embodies a micro project because the significance of micro-level project is that it is flexible, manageable, and customizable even though the coverage of micro projects is limited. As Schumacher (1993) stated, there is no doubt that "small is beautiful" and good, being at the grassroots level to support rural livelihoods.

Table 2.5 shows the contrast of characteristics of alternative projects and mainstream projects in terms of financial assistance, cost, focus, technology, management, adaptation, approach, control for negative side effects, and start-up time. As reviewed earlier (see 2.2.4), Friedmann (1992) proposes the idea to increase social power for disempowered people first before moving into political power. When this is achieved in a small-scale alternative development project, the next step is "scale-up" this success into a wider area.

Generally, it is considered that a conversation between national strategy and local

Figure 2.2 Integration of Evaluation and Planning



Source: adapted and translated from Miyoshi (2016, p. 329)

Table 2.5 Small-scale Alternative vs.
Typical Large-scale Mainstream Development Projects

	Alternative projects	Mainstream projects
Financial assistance	Directly to the poor	To the state
Cost	Relatively inexpensive, especially in terms of foreign-exchange requirements	Relatively expensive in terms of foreign-exchange requirements
Focus	People-intensive; face-to-face interaction essential	Capital-intensive
Technology	Appropriate technology, often as extension of existing practices	Advanced technology, usually imported from abroad and displacing existing practices
Management	Flexible management (changes possible in course of implementation)	Bureaucratic management (once committed to a course of action, changes are difficult to make)
Adaptation	Fine-tuned to local conditions	Procrustean: what doesn't fit must be "cut off"
Approach	Oriented toward mutual learning between external agents and local actors: transactive planning	Top-down technocratic planning: little learning occurs
Control for negative side effects	relatively easy and quick	delayed
Start-up time	Short	Long

Source: partially modified based on Friedmann (1992, p. 140)

contexts should be made to align the development path for the global, national, and local benefits with an emphasis on the local initiative. Mitsugi (2002) explains localization is a concept that considers local government, NGOs and local communities are the main development actors and promote their participation and self-reliance (p. 26). Similarly, the global task force (GTF) of the United Cities and Local Governments (UCLG) (2020) adapts the localization concept from the UN Development Group[7] (2014) that describes "the process of defining, implementing and monitoring strategies at the local level for achieving global, national and subnational sustainable development goals and targets" (p. 16).

2.4.4.1 Vulnerabilities of Pilot Projects

However, creating a thousand similar projects to reach all the vulnerable people who need help is almost impossible (Friedmann, 1992, p. 141; Inoue, 2002, pp. 252-253). Micro projects are typically carried out by micro or small organizations alone, but they do not have a capacity to cover other areas like national governments do. Therefore, it is generally recognized the state role is necessary to carry out such an alternative development to provide quality social services nationwide (Friedmann, 1992, p. 142). This means local government capacity is highly critical for localizing national policies. Because the state role comes with the dangers of bureaucracy, where power and professionalization takes over (p. 142).

A pilot or model project is widely used as a policy instrument or means of management. It is usually an experiment on new models, approaches, strategies, or techniques in a certain target area and population for developing "knowledge about the interactions of the innovation and the context" (Lee, 1999; Raven, 2007, as cited in Vreugdenhil et al., 2012, p. 149). Because of this characteristic, Ando (2002) claims that most development projects whether by NGOs or government for poverty reduction are using pilot project approach within the limited coverage (p. 92). Thus, it makes easier to monitor the process and management. As a result, projects can be succeeded because they are made and operated to be the success. Therefore, as a result of input and investment, development interventions without any replicability and sustainability must be avoided (p. 92), because this means to end the project.

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[7] This is also adapted by GTF, UCLG (2019), GTF, UNDP, UN-Habitat (2016).

However, Friedmann (1992) points out that the level of dedication as the "first" project and ideological investment will not be the same by quoting Devaki Jain (1989) as follows:

> There are several reasons why....successful micro-level projects are not generalizable. One is the *charisma* and *dedication* associated with the "first" experiment which usually cannot be replicated. Another is that the financial and ideological *investment* put into the original is often missing or hard to duplicate. A third is that certain cultures absorb what others cannot. My view is that the inability to replicate stems from all of these, and more. It is the innovative process itself that generates the first success which counts. The impetus, the consciousness raising, the leadership, the muscle and the "heavy weight" that developed the first project dissipates in succeeding ones that seek to duplicate it. (p. 141)

This is an issue of path dependency – "the tendency of institutions or technologies to become committed to develop in certain ways as a result of their structural properties or their beliefs and values" (Greener, 2019, para 1). In this connection, the sector program was invented to compensate the vulnerability of pilot project for poverty reduction by integrating all strategies of recipient countries and donor agencies under the same sector in 1990s. CDF (see 2.3.2.1) also attempted this issue; nonetheless, Ando (2002) points out that the careful consideration should be made between: identification of problems and strategic planning from a holistic view; and the across-the-board compilation of the implementation approach to poverty reduction (p. 94).

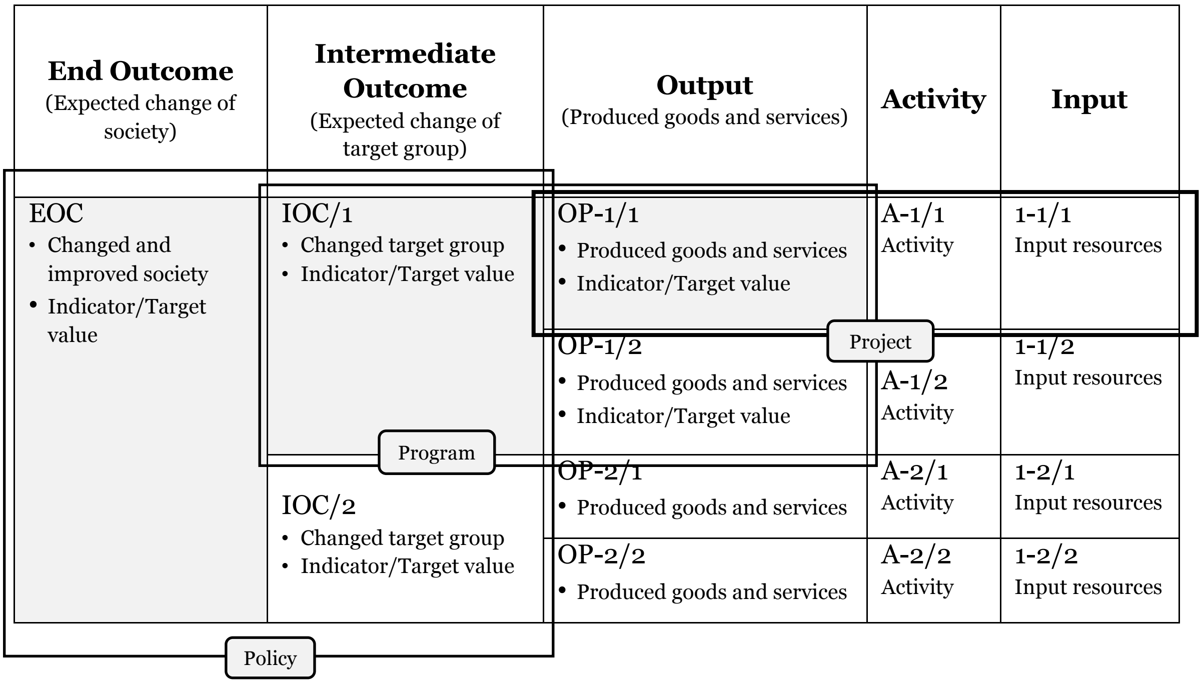
2.4.4.2 Localization of the Policy Structure

As depicted in Figure 2.3, there are three recognitions: policy, program, and project in a program theory matrix. Miyoshi (2016) points out that this kind of pilot project only concerns a part of the interventions for a specific target group as mentioned. A project (1) only considers from the inputs to outputs while the policy considers the change of society from several programs, which also have several projects. A program considers the intermediate outcome and output. However, he points out that most scaling up pilot projects have been considered as an expansion of a system into different areas, which is expected to happen as chronologic (Figure 2.4). Here, the problem is that there is no discussion about the specific project's outcomes and benefits compared with the inputs and costs (p. 320). Therefore, it must be considered as a different project. Miyoshi explains localization as follows:

> Localization is a concept that should be considered in cases where the performance of a policy formulated at the national level must be aggregated at the local level or where the performance of a policy implemented at a local level must be evaluated at the national level. (p. 73)

The concept of localization shares a similar view with Behera (2006) and Chambers (1983) that rurality is a micro-unit from the perspective of national development strategies. However, it is "in fact a macro understanding of the competing realities of rural development in the face of diversities that exist across the regions and social groups" (Behera, 2006, p. 16; Chambers, 1983). In other words, if evaluation can properly capture the outcomes of rural reality, it tells us the outcomes of national policies (Miyoshi, 2013).

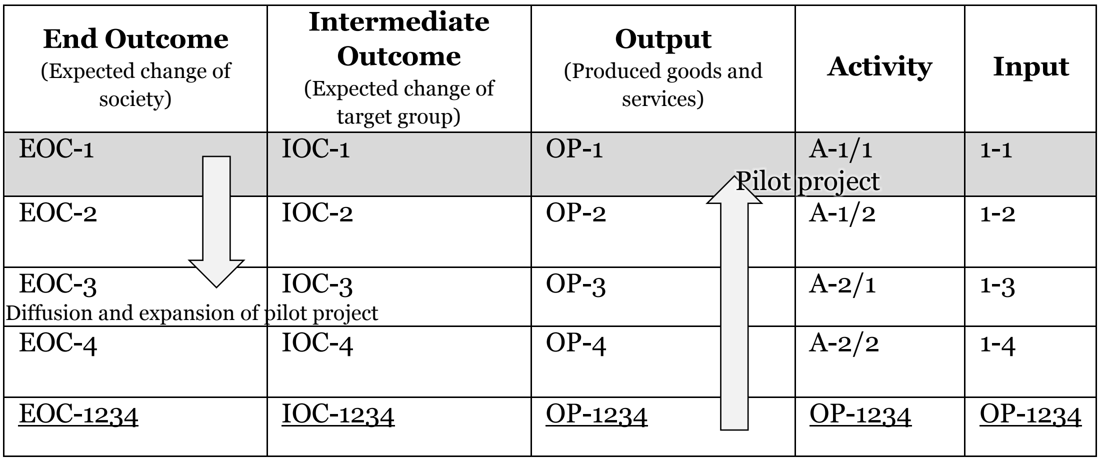
Figure 2.3 Recognitions in the Program Theory Matrix



End Outcome (Expected change of society)	**Intermediate Outcome** (Expected change of target group)	**Output** (Produced goods and services)	**Activity**	**Input**
EOC • Changed and improved society • Indicator/Target value	IOC/1 • Changed target group • Indicator/Target value	OP-1/1 • Produced goods and services • Indicator/Target value	A-1/1 Activity	1-1/1 Input resources
		OP-1/2 • Produced goods and services • Indicator/Target value	A-1/2 Activity	1-1/2 Input resources
	IOC/2 • Changed target group • Indicator/Target value	OP-2/1 • Produced goods and services	A-2/1 Activity	1-2/1 Input resources
		OP-2/2 • Produced goods and services	A-2/2 Activity	1-2/2 Input resources

Source: translated and partially modified based on Miyoshi (2016, p. 318)

Figure 2.4 Diffusion and Expansion of a Pilot Project



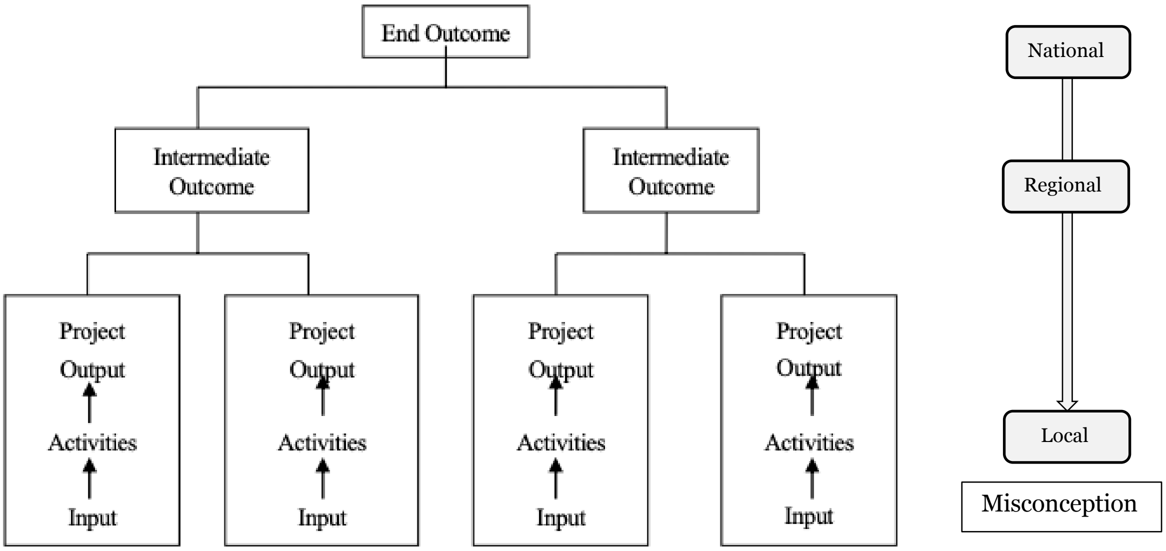
End Outcome (Expected change of society)	**Intermediate Outcome** (Expected change of target group)	**Output** (Produced goods and services)	**Activity**	**Input**
EOC-1	IOC-1	OP-1	A-1/1	1-1
EOC-2	IOC-2	OP-2	A-1/2	1-2
EOC-3	IOC-3	OP-3	A-2/1	1-3
EOC-4	IOC-4	OP-4	A-2/2	1-4
EOC-1234	IOC-1234	OP-1234	OP-1234	OP-1234

Source: translated by Okabe based on Miyoshi (2016, p. 320)

Localization is often misunderstood where a national policy (end outcome) is localized into lower levels of communities as programs and projects (Figure 2.5). As shown in Figure 2.6, Miyoshi (2014b) argues that establishing (evaluating) policy structure requires the same logic as the national policy but to be adapted into each context (p. 73). For instance, the specific target groups can be identified, and means (project) as an activity could be different. Then, localization will be possible when explicitly revises the policy structure by refining the chain relationship between the ends and means continuously (Figure 2.7).

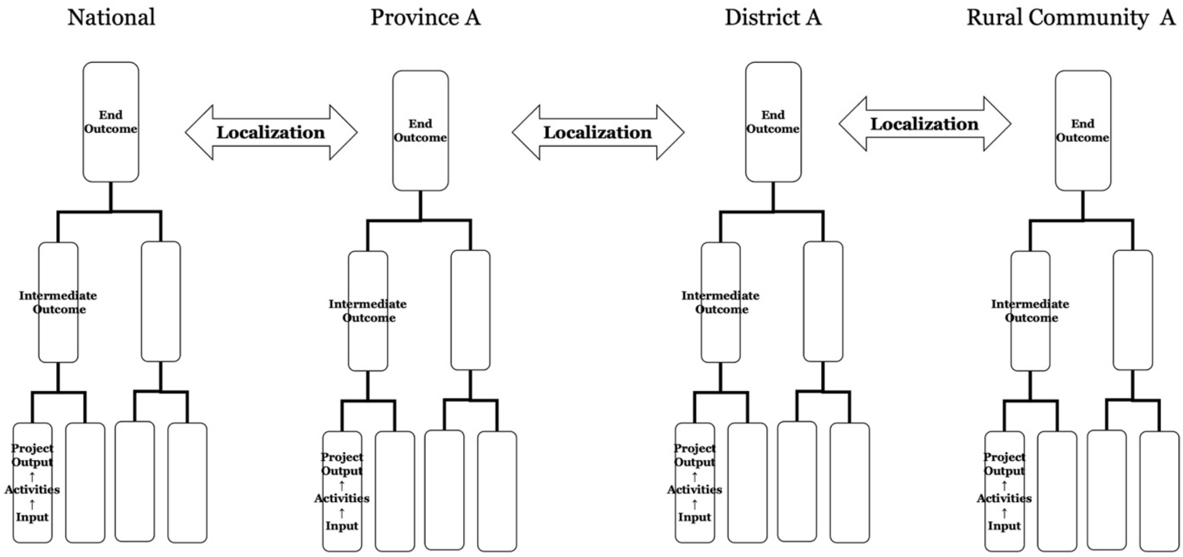
In sum, the alternative characteristic of the community capacity development and policy structure model is that community policy structure exists not only in the public sector but also organizations and groups even implicitly. Making this community policy structure explicit as evaluation is the planning. In other words, planning and evaluation are essentially inseparably related. Thus, development that matches local context will be possible through recognizing this community policy structure, which is localization.

Figure 2.5 Misconception of Localization


End Outcome
Intermediate Outcome
Intermediate Outcome
Project Output
Activities
Input
Project Output
Activities
Input
Project Output
Activities
Input
Project Output
Activities
Input
National
Regional
Local
Misconception

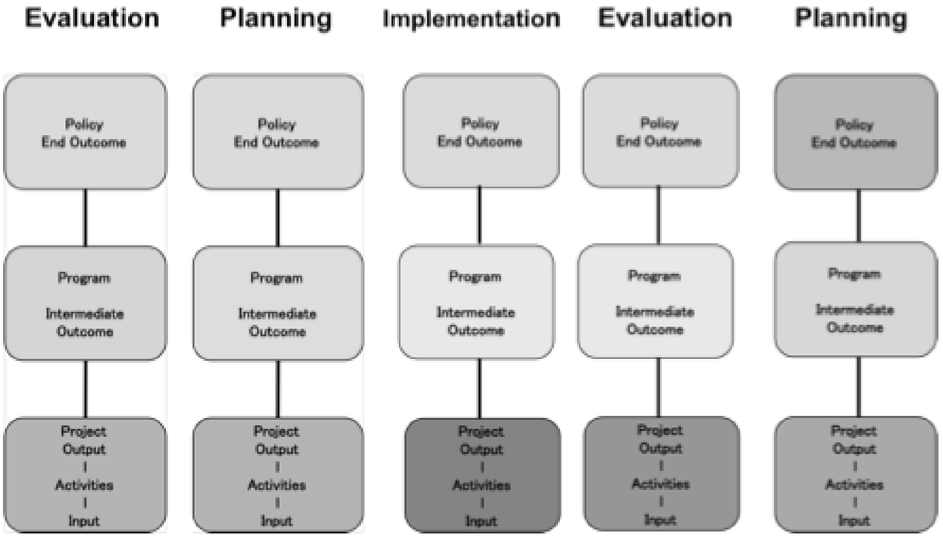
Source: partially modified based on Miyoshi (2014a, p. 54)

Figure 2.6 Localization


National
Province A
District A
Rural Community A
End Outcome
Localization
End Outcome
Localization
End Outcome
Localization
End Outcome
Intermediate Outcome
Intermediate Outcome
Intermediate Outcome
Intermediate Outcome
Project Output
Activities
Input
Project Output
Activities
Input
Project Output
Activities
Input
Project Output
Activities
Input

Source: PowerPoint slides of the training materials of JICA training program (Miyoshi & Okabe, 2019)

Figure 2.7 Continuous Revision of the Policy Structure



Source: adapted from Miyoshi (2014, p. 57)

2.4.5 Towards the Fifth Generation Evaluation

Evaluation is applied research that aims to "improve" something for an expected user (Bradbury, 2015, p. 2). It has its roots in the early 1900s and been constructed and reconstructed over time (Guba & Lincoln, 1998, p. 22). Guba and Lincoln (1998) mapped out four generations of evaluation: measurement, description, judgment, and responsive constructivist evaluation. Especially the fourth generation marked a major shift for evaluation influenced by the postmodern mode of thinking (see 2.5).

Evaluation in a form that is familiar today, was born in the U.S. as a means to measure social policies and programs around 1920s. Although there are many available definitions, evaluation can be defined as "a systematic assessment of the operation and/or the outcomes of a program or policy, compared to a set of explicit or implicit standards, as a means of contributing to the improvement of the program or policy" (Weiss, 1998, p. 4) in the public sector. In this sense, evaluation studies have more practical characteristics than purely academic ones, and practical methodologies are emphasized to apply them in the public sector (Miyoshi, 2008, p. 5). In this connection, evaluators employ social research methods to judge social policies, programs, and projects for improvement. Hence, evaluation's evolvement is simultaneous with the progress of social research methodologies.

Due to the major flaws identified from the first three generations such as "a tendency toward managerialism, a failure to accommodate, and overcommitment to the scientific paradigm of inquiry" (Guba & Lincoln, 1998, pp. 31-32), the fourth generation was proposed as an alternative approach to evaluation. Stakeholders who ultimately needs and requires evaluation was prioritized, and the position of evaluator as a constructivist was needed. This was the attempt to replace the positivist scientific evaluation to constructivist evaluation (p. 43). For instance, empowerment evaluation was first introduced in 1993 by David Fetterman (Fetterman, 1993; Patton, 2017). Similarly, collaborative and participatory evaluation were proposed by other researchers such as Rita G. O'Sullivan and J. Bradley Cousins.

However, there was a lot of confusion around the definition, use, and approaches, and the role of evaluator and practices. Owing to the similarities and differences among the three, members of the American Evaluation Association deployed Stakeholder Involvement Approaches in 2018. They clarified collaborative, participatory, and empowerment evaluation as different types that address concerns around relevance, trust, and use. Such forms of evaluation contribute toward building the capacity of stakeholders, which is the current needs in the global community (Fetterman et al., 2018). Jackson and Kassam (1998) stated:

> [T]raditionally, most evaluations have been donor driven and professionally controlled; they have been top-down exercises in which the sharing of knowledge has occurred too little and too late. However, many years of development practice have established beyond doubt that local citizens possess valuable information and analytical capacity to assess the achievements and constrains of development processes. --- The shared knowledge that emerges through this process is more accurate, more complex, and more useful than knowledge that is produced and deployed by professionals alone (p. 1).

This type of evaluation not only significantly promoted knowledge sharing in evaluation practices but also cultivated evaluative thinking in stakeholders, which is the core of evaluation capacity. This is much needed in the global community (Fetterman, et al., 2018).

Currently, the fifth generation evaluation is emerging. Although there is no explicit explanation or a type of evaluation defined as the fifth generation, some evaluators are trying to set out the fifth generation evaluation from a social constructionist perspective (see 2.5.5) such as Lund (2018). With this in mind, I clarify the ordinary and alternative evaluation approaches in terms of purpose of evaluation and framework and evaluation use.

2.4.6 Purpose of Evaluation and Framework

There are mainly two purposes for evaluation: accountability and feedback as learning (Miyoshi, 2008, p. 6, 2016, p. 315). Clarifying the purpose of evaluation is necessary first to conduct an evaluation because users and approaches may vary according to the purpose. Due to the limited time and resources, identifying the user of evaluation results is also crucial. In this connection, what we want to know through evaluation, evaluation questions, and evaluation framework can be clarified.

When the purpose is for accountability, evaluation centers on reporting results and its announcement to stakeholders (Miyoshi, 2008, p. 6, 2016, p. 315). Accountability in development aid increased since the 1990s and aid effectiveness became the theme of discussion among international and donor organizations owing to the ineffectiveness of individualistic development projects (OECD, 1991). Thus, the Paris Declaration, with five fundamental principles, namely ownership, alignment, harmonization, results, and mutual accountability, was chosen by member countries to incorporate evaluation in development works in order to improve the quality of aid and impact on development projects. The Organisation for Economic Co-operation and Development (OECD)/Development Assistance Committee (DAC) adopted the “Principles for Evaluation of Development Assistance” in 1991 in order to measure development aid effectiveness for accountability (OECD, 1991, 2013). The DAC initially employed five evaluation criteria: relevance, effectiveness, efficiency, impact, and sustainability, and added coherence in late 2019 (OECD, 2019). Since then, with the OECD/DAC’s adaptation of evaluation as a starter, donor countries follow these principles (Miyoshi, 2016, p. 314). As reviewed earlier on CDFs or PRSPs, the issue of ownership of recipient country was the central theme at this time. In this connection, the emphasis on being as systematic and objective as possible was made while keeping it neutral stance (p. 314).

As evidence-based policy-making (EBPM) has come under the spotlight as a result of the evidence-based movement, which had derived from the medical field in the 1970s (Baron, 2018), systematic approach such as the Randomized Control Trial (RCT) or program evaluation by Rossi et al. (2004) has been paid attention lately. Such quantitative evaluation is clear and evident, but is also limited in terms of reflecting human complexity. Generally, scientific and quantitative analysis is considered insufficient in grasping individual details; however, it remains as the mainstream because "evidence is based on numerical power" (McIntosh, 2010, p. 14). Moreover, the difficulty of this kind of systematic approach is pointed out even in Japan (Sugitani, 2021). Fujikake (2008a), drawing from feminist and development anthropology perspective, points out that some data can only be obtained when there is a rapport between evaluators and the evaluated, for instance, in studying sensitive issues like domestic violence. Fujikake (2008b) bridged this gap by primarily obtaining qualitative data through post-feminist ethnography (POFE) and made rural women's empowerment graphically visible especially for policy-makers.

Later in 2019, coherence was added to the list in order to avoid duplicate development activities and to align with recipient countries' policies (OECD, 2019). This change suggests that it did not bring a satisfactory result in terms of national policy strategic viewpoint over the last couple of decades. This means it is necessary for evaluators to become more knowledgeable of other interventions from a holistic perspective. However, Miyoshi (2016) claims that even conducting evaluation has a difficult aspect in developing countries (p. 313).

Another purpose is getting feedback through learning, which focuses on improving public administrative or international cooperation activities by understanding the contents of the activity and its results in depth (Miyoshi, 2016, p. 315). Therefore, the various results are expected to be reflected into future activities and plans (p. 315). In this connection, the fourth generation evaluation shares this view to make evaluation more relevant to its stakeholders through learning.

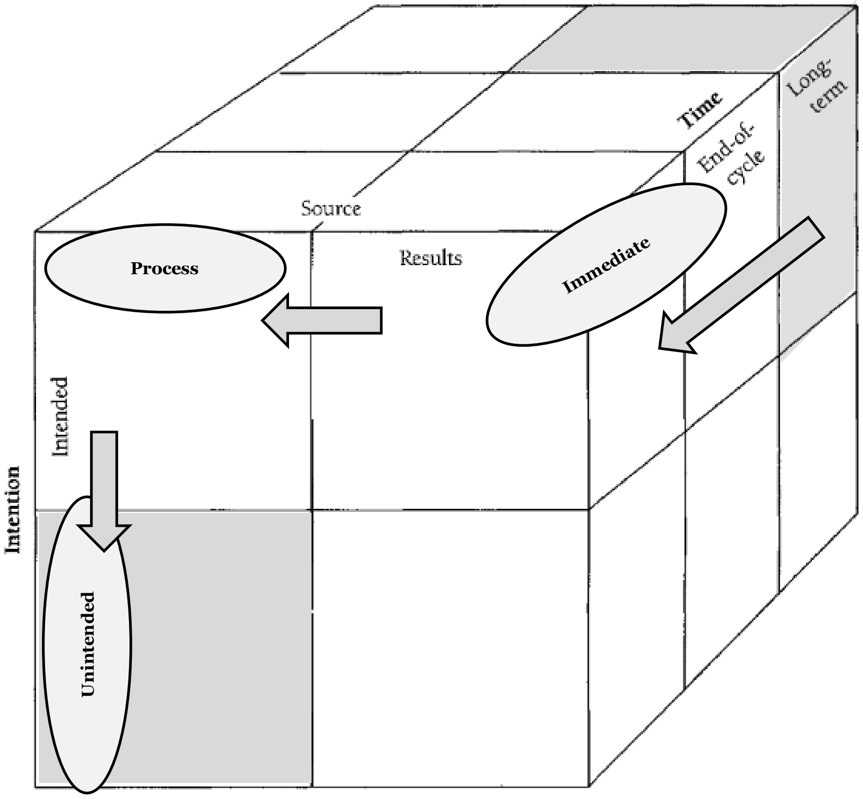
2.4.7 Evaluation Use

After clarifying the purpose, it makes the user and its utilization clear. Naturally, the evaluation framework such as the subject of evaluation, evaluation questions, and method, can be identified (Miyoshi, 2016, p. 14). Miyoshi (2013) argues that the evaluation of rural development requires a holistic perspective as the achievement of national policies is ultimately the change at the local level. Thus, the subject of evaluation must be localized using the community policy structure. After that, evaluators choose appropriate research methods based on the established evaluation questions.

Evaluation research is heavily concerned with methods of evaluation, rather than issues around the use of evaluation itself (King & Alkin, 2019); however, it is one of the crucial concepts for rural development. Evaluation use concept has evolved "from a simple utilitarian view to a more complex and inclusive view" (Cummings, 2002, p. 1). Although King and Alkin (2019) emphasize the diverse approaches, contextual variations, and sensitivity, Patton (2020) points out that they fell back into the old positivist paradigm. It suggests the difficulty of getting rid of "paradigm" in evaluators. Although positivist evaluation theorists consider utility the standardized operationalization of evaluation use, Patton (2020) replaces this with "a pragmatic constructivist epistemology - emphasis on socially constructed perspectives and meanings within diverse contexts" (p. 19). For instance, Patton proposes a "thick" concept referring to Williams (1985) and Geertz (1973) in evaluation, which he calls "thick evaluation." He states, "[A]ny particular evaluation is designed within some context, and we are admonished to take context into account, be sensitive to context, and watch out for changes in context" (pp.7-8). He also considers the definition of evaluation itself, which is predominantly understood in line with Scriven's definition, as "judging the merit, worth, and significance of something” (p. 8). However, Patton concludes that we must accept ambiguity in the definition of evaluation and evaluation use, as there is and can be no standardized universal definition.

When Kirkhart (2000) offered the integrated theory of influence from the source of influence, time, and intention as shown in Figure 2.8, this was a turning point of evaluation use discussions from the perspective of beyond use. She identifies three influences: source, time, and intention, and emphasized that the use of a process matters more than just the results as a source of influence in evaluation. This is called process use type of evaluation where stakeholders engage in the process evaluation to have an immediate influence by evaluation. In this connection, stakeholder involvement type of evaluations follow the process use in terms of stakeholders’ changes within the process, which is more direct, immediate and unintended. This means evaluators are required to transform themselves from a traditional evaluator role who makes assessment to a facilitator role for stakeholders to drive their evaluation.

Figure 2.8 Integrated Theory of Influence



Source: Kirkhart (2000, p. 8), partially modified by Okabe

METHODOLOGY

2.5 Worldview[1]

> *"What do you think that you know?"*
> *"How do you know that you 'know'?"*

It is important to start with the epistemological questions because the boundary between quantitative and qualitative is blurring (Flyvbjerg, 2011, p. 313; Denzin & Lincoln, 2018, p. 2/972). Then, what does it mean to conduct research? In this section, in an attempt of answering the question, I explore a variety of research methodologies in a broader sense – worldview, alternative social science, and action-oriented research with an emphasis on research for practical issues.

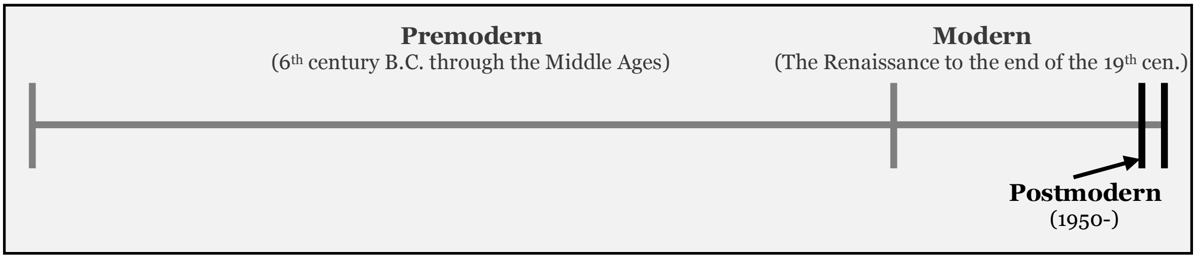
2.5.1 Philosophical Arguments between Plato and Aristotle

Sexton (1997) divided the history of humankind into three eras: the premodern, modern, and postmodern as shown in Figure 2.9 (as cited in, Raskin, 2002, p. 3). Each era is driven by "a particular ontological perspective that shaped how people dealt with events, problems, and solutions" (Raskin, 2002, p. 3).

The premodern era started from sixth century BC and continued through to the Middle Ages (Butler-Kisber, 2018, p. 3/8; Raskin, 2002, p. 3). In this period, mind and body dualism, idealism, and rationalism were emphasized. People strongly believed in faith and religion at the time and see the world from a "god's-eye-view" (Johnson, 1987, as cited in Clandinin & Connelly, 2000, p. 36). It means being "purely objective" (Raskin, 2002, p. 4) whether it is possible or not.

Today's the most simplified QUAN/QUAL methodological differences can be then understood by its roots all the way back to the philosophical arguments between Plato and Aristotle (Table 2.6) in terms of epistemology, ideal, the way to acquire virtues for a well-lived life, emphasis, focus, and reasoning. Plato played a crucial role in pioneering rationalism[2], which was followed by other philosophers and continued to be the leading work (Bolisani and Bratianu, 2018, p. 2). This science-based approach became dominant even in social science (Flyvbjerg, 2001, p. 56). In the discussions of the philosophical ideas, while Socrates, Plato and Aristotle all regard the ethical virtues as a central to a well-lived life, Aristotle rejected Plato's ideas of acquiring them (Kraut, 2018, para 1). Plato's idea was "through a training in

Figure 2.9 History of Humankind in Three Eras


Premodern
(6th century B.C. through the Middle Ages)
Modern
(The Renaissance to the end of the 19th cen.)
Postmodern
(1950-)

Source: created by Okabe based on Raskin (2002, p. 3)

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[1] Paradigm and worldview are defined as "a set of beliefs that guide action" (Creswell, 2009, p. 6): ontology (the nature of reality and its characteristics), epistemology (how knowledge is known), axiology (the role of values) and methodology (the process of research). These terms and philosophical assumptions are used interchangeably in this study; I choose to use worldview.

[2] Rationalism "argues that knowledge is a result of a reasoning process and that our sensory experience plays no role" (Bolisani and Bratianu, 2018, p. 2) such as mathematics.

Table 2.6 Philosophical Differences between Plato and Aristotle

	Plato	**Aristotle**
Epistemology	• Rationalism	• Empiricism
Ideal	• Scientific ideal (dominant)	• Practical ideal
The way to acquire virtues for a well-lived life	• Scientific training - general	• Praxis
Emphasis	• Learning general rules	• General to particular
Focus	• *Episteme*	• *Phronesis*
Reasoning	• Deductive reasoning	• Inductive reasoning

Source: created by Okabe

sciences, mathematics, and philosophy, an understanding of what goodness is" (para 1). Therefore, learning general rules was the priority. Thus, he focused on *episteme* and used deductive reasoning.

On the contrary, Aristotle's idea was that what we need is to properly appreciate the different goods such as "friendship, pleasure, virtue, honor and wealth" (Kraut, 2018, para 1) as a whole, and apply this understanding into practice that is best suited on each occasion. Aristotle thought praxis – applying general understanding to particular cases, requires "the ability to see, on each occasion, which course of action is best supported by reasons" (para 1) through childhood and habits including "deliberative, emotional, and social skills" (para 1). Undoubtedly, the emphasis was put on the particular (Flyvbjerg, 2001, p. 57) and Aristotle thought one cannot acquire such *phronesis* by solely learning general rules (Kraut, 2018, para 1). For Aristotle, *phronesis* was the most important virtue (Flyvbjerg, 2001, p. 4), and he thought "ideas and forms cannot be separated from physical objects and sensory information" (Bolisani and Bratianu, 2018, p. 3) – the emergence of empiricism "as an opposable perspective to rationalism" (Bolisani and Bratianu, 2018, p. 3). In this sense, Aristotle's practical ideal and inductive reasoning makes a striking contrast to Plato.

2.5.1.1 Episteme, Techne and Phronesis

These differences between Plato and Aristotle can be understood better by further clarifying the differences between *episteme, techne,* and *phronesis,* the important virtues discussed by Aristotle (Flyvbjerg, 2001, p. 3), and one of the central discussions of this study. Table 2.7 organizes the differences between three virtues in terms of translation, today's term, concern, production of knowledge, context, rational orientation, and its characteristics.

Episteme can be translated as science and scientific knowledge, but it can be understood in today's term as epistemology and epistemic (Flyvbjerg, 2001, p. 55, 57). This "concerns universals and the production of knowledge which is invariable in time and space, and which is achieved with the aid of analytical rationality" (Flyvbjerg, 2001, pp. 55-56). Therefore, it has a context-independent nature. In this connection, *episteme* also "concerns theoretical *know why"* (Flyvbjerg, 2001, p. 56).

Phronesis and *techne* "denote two contrasting roles" (Flyvbjerg, 2001, p. 56) to *episteme*. *Techne* is translated "as 'art' in the sense of 'craft'" (Flyvbjerg, 2001, p. 56), are found in modern words such as technology and technical (Flyvbjerg, 2001, p. 3). It concerns technical *know how*. Flyvbjerg (2001) explained "[*T]echne* is thus craft and art, as an activity it is concrete, variable, and context-dependent. The objective of *techne* is application of technical knowledge and skills according to a pragmatic instrumental rationality" (p. 56).

Phronesis is translated as prudence or practical ethics; however, this term is lost and cannot be found in today's term (Flyvbjerg, 2001, p. 3). Flyvbjerg (2001) provided a profound explanation of *phronesis* as follows:

Table 2.7 Episteme, Techne and Phronesis

	Episteme	Techne	Phronesis
Translation	• Science • Scientific knowledge	• Art • Craft	• Prudence • Practical common sense
Modern term	• Epistemology • Epistemic	• Technology • Technical	• -
Orientation	• Scientific	• Pragmatic	• Pragmatic
Concern	• Universal • Theoretical *know why*	• Production • Technical *know how*	• The analysis of values as a point of departure for action • Praxis
Production of knowledge	• Invariable	• Variable	• Variable on specific cases
Context	• Context-independent	• Context-dependent	• Context-dependent
Rational orientation	• General analytical rationality	• Pragmatic instrumental rationality	• Practical value-rationality
Characteristics		Objective: • Application of technical knowledge and skills • Production	Requirement: • Interaction between the general and the concrete • Consideration • Judgment • Choice • **Experience**

Source: created by Okabe based on Flyvbjerg (2001)

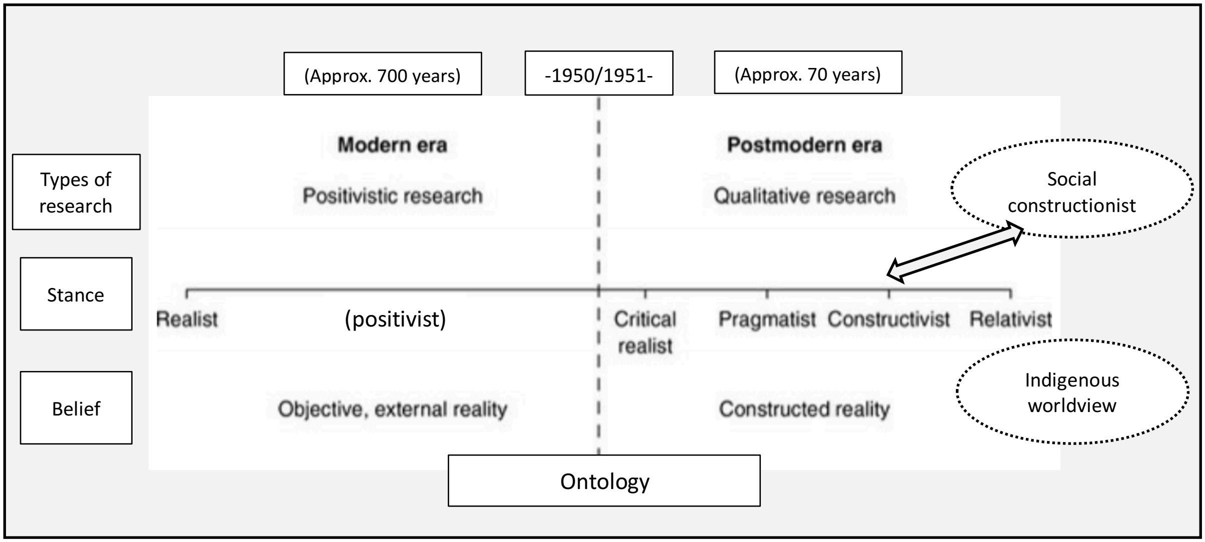
> *Phronesis* thus concerns the analysis of values – "things that are good or bad for man" - as a point of departure for action. *Phronesis* is that intellectual activity most relevant to praxis. It focuses on what is variable, on that which cannot be encapsulated by universal rules, on specific cases. *Phronesis* requires an interaction between the general and the concrete; it requires consideration, judgment, and choice. More than anything else, *phronesis* requires *experience"* (p. 57).

Phronesis is then pragmatic, "[O]riented toward action" (Flyvbjerg, 2001, p. 56), and "[B]ased on practical value-rationality" (p. 56). *Techne* is related to *phronesis,* but it is not lesser form of *phronesis*. For Aristotle, "*phronesis* is about value judgment" (Flyvbjerg, 2001, p. 58) while *techne* is about producing things.

2.5.2 Ontology and Epistemology in the Postmodern

Started by the arguments between Plato and Aristotle, philosophers "developed Epistemology as a theory of knowledge" (Bolisani and Bratianu, 2018, p. 2). The differences of researcher's ontological `stance provides better understanding of the relationship between ontology and epistemology. Figure 2.10 depicts the continuum of ontological stance divided by the modern and postmodern eras. Although methodologists usually categorize typologies of epistemologies in -isms (see Creswell & Poth 2018, p. 36/460; Holliday, 2016, p. 16; Silverman, 2018, p. 134/572), I mainly use the work of Butler-Kisber (2018, p. 11/202) because "[I]t focuses on acknowledging the stance or perspective of the researcher and the form of inquiry" (p. 11/202).

Figure 2.10 Ontological Stance Continuum


(Approx. 700 years)
-1950/1951-
(Approx. 70 years)
Modern era
Postmodern era
Types of research
Positivistic research
Qualitative research
Social constructionist
Stance
Realist
(positivist)
Critical realist
Pragmatist
Constructivist
Relativist
Indigenous worldview
Belief
Objective, external reality
Constructed reality
Ontology

Source: revised by Okabe based on Butler-Kisber (2018, p. 11/460)

2.5.2.1 The Modern Era

In the modern era, approximately 700 years from around the Renaissance to the end of the 19th century and beyond, empiricism, logical positivism, and scientific methodology were stressed (Raskin, 2002, p. 3). However, 1950s and 1960s were "the heyday of logical positivism" (Flyvbjerg, 2001, p. 53), which was also the beginning of the postmodern era. This positivism is categorized as positivistic research where researchers – realists, or positivist, believe in objective truths that "there is a clear difference between beliefs about the world and the way the world is" (p. 13/202). For them, external reality does exist apart from beliefs or understandings. Hence, objectivity is the central of the work through scientific methodologies. Consequently, the notion of "professional knowledge as the legitimate source of understanding the world" (Sexton, 1997, as cited in Raskin, 2002, p. 3) became dominant and "[S]cientific knowledge was assumed to be a mirror image of objective reality" (Sexton, 1997, as cited in Raskin, 2002, p. 3).

2.5.2.2 The Postmodern Era

In the postmodern era since the second half of the 20th century until now, creation is emphasized and it "highlights human participation in the construction of reality" (Raskin, 2002, p. 2) due to the criticisms of the limiting positivistic ideas. Thus, all the postmodernism theories and perspectives share the concept that "knowledge claims must be set within the conditions of the world today and in the multiple perspectives of class, race, gender, and other groups affiliations" (Creswell & Poth, 2018, p. 26/460). This postmodern mode of thinking represented by qualitative research[3], is only starting recently within the history of humankind. However, early qualitative studies can be identified around 1990s (Denzin & Lincoln, 2005, as cited in Butler-Kisber, 2018, p. 8/202).

As qualitative inquiry evolved since 1990s (see details Denzin & Lincoln, 2018; Butler-Kisber, 2018), qualitative researchers also advanced in terms of how to present the works from as objective to as subjective (Butler-Kisber, 2018, p. 8/202): from critical realist, pragmatist, constructivist, and to relativist. As the term suggests, critical realists (or postpositivist) believe an ontological realism of positivists; however, they also accept "a form of epistemological constructivism and relativism" (Maxwell, 2008, as cited in Butler-Kisber, 2018, p. 13/202). They regard research "as a series of logically related steps, believe in multiple perspectives from participants rather than a single reality, and espouse rigorous methods" (Creswell & Poth, 2018, p. 23/460). Therefore, their approach to research is scientific (Creswell, 2009, p. 6; Creswell & Poth, 2018, p. 22/460). Accordingly, they draw "causal conclusions about human behavior that emerge from inquiry derived preferably from observational work" (Silverman, 2007, as cited in Butler-Kisber, 2018, p. 13/202).

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[3] Butler-Kisber (2018) avoided using the terms interpretivist inquiry and postpositivist because of its inconsistent discussions and uses. However, many researchers like Creswell and Poth (2018) use the term interpretive frameworks for qualitative research including postpositivism (p. 32/460).

Pragmatists primarily focus on practical implications, which are "the outcomes of the research – the action, situations, and consequences of inquiry" (Creswell & Poth, 2018, p. 26/460). They are not interested in "the reality or the laws of nature. 'They would simply like to change the subject'" (Rorty, 1983, as cited in Creswell & Poth, 2018, p. 27/460). Their research is constructed around "what works" questions, so that knowledge and everyday action have no gap in between and consider "ontology and epistemology are conflated" (Butler-Kisber, 2018, p. 13/202). For them, "[K]nowing is in the doing/experiencing, truth is the equivalent to whatever is known at a particular time" (Maxwell, 2008, as cited in Butler-Kisber, 2018, p. 13/202). Perhaps the most distinct character is that they are "not committed to any one system of philosophy and reality" (Creswell, 2009, p. 10; Creswell & Poth, 2018, p. 26/460), meaning that they are not constrained with any particular method or procedure of research. Instead, they "use multiples methods of data collection to best answer the research questions" (Creswell & Poth, 2018, p. 27/460) such as mixed methods. There are many researchers who share this stance, but I only mention John Dewey and Michael Patton who are relevant to this study.

Constructivist (or interpretivist), which has roots in the work of Gregory Bateson, Jean Piaget, and Lev Vygotsky (Butler-Kisber, 2018, p. 14/202), is considered as the turning point for many fields (see 2.4.4). They believe "reality is socially constructed/created through social practices, interaction, and experiences" (Butler-Kisber, 2018, p. 13/202) so that they "develop subjective meanings of their experiences" (Creswell & Poth, 2018, p. 24/460). For constructivists, there are multiple realities that can be understood or known by multiple ways,

> which are always constituted and contextually dependent. The perspective of the observer and the object of observation are inseparable; the nature of meaning is relative; phenomena are context-based; and the process of knowledge and understanding is a social, inductive, hermeneutical, and qualitative. (Sexton, 1997, as cited in Butler-Kisber, 2018, p. 13/202)

Unlike critical realists who start with a theory, "inquirers generate or inductively develop a theory or pattern of meaning" (Creswell & Poth, 2018, p. 24/460). They primarily let participants speak to seek meaning so that they use more open-ended questions, and process of the interaction with them is crucial (p. 24/460). The characteristic of constructivists is the recognition of researchers' position in the research, because they recognize that interpretation is shaped by own experiences and background (p. 24/460).

At the right end of the continuum, there is a relativist, who has the "perspective, or the belief that reality is known only through socially constructed meanings. There is no single shared reality, just a variety of social constructions" (Butler-Kisber, 2018, p. 13/202). They use arts-based inquiry such as poetic, collage, photographic and performative inquiry (see Butler-Kisber, 2018).

2.5.2.3 The Ontological Turn

Despite the resistances by politicians and hard scientists who called qualitative researchers as "*journalist* or 'soft' scientists" (Denzin & Lincoln, 2018, p. 8/972) and considered their works as "unscientific, only explanatory, or subjective" (p. 8/972), finally by the 1990s, "a long, hard struggle, qualitative inquiry began to receive acceptance as a legitimate form of research" (Butler-Kisber, 2018, p. 9/202). Especially constructivist perspectives receive less criticism (p. 14/202). Denzin and Lincoln (2018) consider the backlash as "criticism and not theory, or it is interpreted politically, as a disguised version of Marxism or secular humanism" (p. 8/972). Nevertheless, it does not mean that qualitative researchers are being completely freed from the pressure on adapting a more quantitative or mixed methods influenced by the recent evidence-based research movement (Butler-Kisber, 2018, p. 9/202).

Most recently, alternative ontologies are discussed in consideration of "[W]ho has the right to observe and count whom, and what does counting mean?" (Denzin & Lincoln, 2018, p. 1/972). For instance, Kovach (2018) challenges "the Western gaze" inherent in participatory action research or methodologies that are imbued with postcolonial or decolonizing theories (p. 215/972). She states, "think critically about the Western gaze. For when taking measure of Indigeneity, the Western gaze sees what it wants to see" (p. 216/972). Then, if we attempt to place this ontological stance, this cannot belong to the continuum in Figure 2.10. Butler-Kisber (2018) also acknowledges this and only pointes out that we should learn from it because she sees the synergetic possibility with qualitative inquiry (p. 10/202). This ontological turn is representing what Denzin and Lincoln (2018) call "Twenty-First-Century Interpretive Communities of Practice" for such diversity (p. 2/972).

There are even some debates about the terms whether we should use research or inquiry, paradigm or worldview, and researchers or inquirers. For here, the important thing is to understand a lot of discussions suggests "the western worldview" of academic itself is somehow limiting, and we are moving forward into so many directions. It is understandable why research is just more than QUAL/QUAN divide or mixed methods.

2.5.3 Axiology

As qualitative researchers do not believe in value-free approach, it is required to "actively report their values and biases as well as the value-laden nature of information gathered from the field" (Creswell & Poth, 2018, p. 20/460) by openly positioning themselves in the research.

2.5.3.1 Positionality

The term positionality refers to understanding one's position from ontological, epistemological, and "assumptions about human nature and agency" (Holmes, 2020, p. 1). Therefore, it is an individual worldview as well as their position in the social and political context (Holmes, 2020, p. 1). Sherwood (2015) provides the definition as follows:

> Positionality is a critical understanding of the role a scholar's background and current (socially constructed and perceived) position in the world plays in the production of academic knowledge, particularly in qualitative research in the social sciences. Multiple epistemologies—ways of knowing or understanding the world—exist as researchers come from varied vantage points. Undermining positivist constructions of knowledge, the theoretical construct of positionality refutes dominant notions of objectivity in the academy. Instead, it highlights

> that the way an academician is situated in space and time fosters a specific understanding of social reality. Positionality provides a space to critically interrogate the researcher's motivations, assumptions, and decisions at each and every stage of the research process. (p. 568)

Acevedo et al. (2015) identified the emerge of position theory from postmodern feminist theory and social psychology, both almost simultaneously "as an alternative to role theory in an attempt to better account for the complexity of human participation in social settings" (p. 32).

Holmes (2020) suggests three areas to be considered for identifying positionality: "(1) the subject under investigation, (2) the research participants, and (3) the research context and process" (p. 2). While some aspects such as physical and cultural attributes are fixed, others "such as political views, personal life-history, and experiences, are more fluid, subjective, and contextual" (Chiseri-Strater, 1996, as cited in Holmes, 2020). The insider-outsider dichotomy is also blurring in its debate and qualitative researchers generally acknowledge this fluidity (Holmes, 2020).

2.5.3.2 From Pedagogy to Praxis – Inevitable Bias

Takacs (2003), who openly positions himself as "a reflective practitioner of the teaching profession" (p. 27), shared his teaching practices on positionality issues with his students in his article titled "How does your positionality bias your epistemology?". He encourages students to identify and study their positionality and its bias following the view of Freirean pedagogy so that they can "mutually achieve 'emergence of consciousness and critical intervention in reality'" (p. 34). He noted that it is unscientific finding but "male science students have the most trouble connecting positionality to epistemology" (p. 37). One reason could be the beliefs installed by educational trainings through books, teachers, conferences, or journal articles (Creswell & Poth, 2018, p. 15/460). Becoming aware of these beliefs is difficult, which suggests the early influences has a lot to do with own assumptions. Acevedo et al. (2015) advanced the pedagogical activity and created an integral learning model premised on praxis by situating positionality as knowledge. They emphasized the importance for sharing positionalities to each other because they have found that having bias is impossible to avoid (p. 41). In other words, stating our positions enables us to communicate others in a way to take our "titles" off and create a space to share (Acevedo et al., 2015).

2.5.4 Goals of Conducting Social Research

Articulating the diverse methodologies for social research is daunting. Instead of choosing methodologies first, I would like to take a different approach to consider why we want to study something in the first place.

2.5.4.1 Seven Goals

Ragin and Amoroso (2019) identify two fundamental goals that social researchers aim: "*to identify order and regularity in the complexity of social life"* (p. 54/354)*;* and "*to generate knowledge with the potential to transform society*" (p. 54/354). Under these goals, they clarified seven goals of social research: identifying general patterns and relationships; testing and refining theories; making predictions; interpreting culturally or historically significant phenomena; exploring diversity; giving voice; and advancing new theories (p. 56/354). While several of them try to emulate what natural sciences do, such as identifying general patterns and relationship, the other type of researchers believe that the most important thing they can do is "to give voice to marginalized groups - to tell the stories of those who have been shoved aside by the rest of society" (p. 35/354).

2.5.4.2 The Scientific Method

Researchers who follow the first goal apply the scientific method as shown in Figure 2.11, and mostly are driven by experiments (Ragin & Amoroso, 2019). Ragin and Amoroso (2019) argue that social research can gain "legitimacy as purveyors of scientific truths" (p. 31) to some degree, if it "can claim to follow the same general scientific plan" (p. 31) as natural science. As reviewed earlier, this Platonian way has been the dominant method in academia, and some qualitative researchers also use this method such as critical realists. This method generally starts with a theory, not from a field, and create hypothesis to test it out through a rigorous procedure. Thus, reviewing literatures is critical for this method.

2.5.4.3 The Interpretive Model

Researchers who follow the second goal apply the interpretive model as shown in Figure 2.12. In this model, the dialogue between ideas and evidence is at the core, and simultaneously construct analytic frames and images by both sides. There is no "hypothesis" because it must be able to testify it, but "ideas" or "imaginations". Through making these dialogues, it represents social life. For researchers who follow this, their objectives are "both to increase the stock of knowledge about different types, forms, and processes of social life, as well as to tell the story of a specific group, usually in a way that enhances its visibility in society" (p. 71). Thus, some researchers use visual images into research. There are many confusions around this model and many methodologists claim its misconception and use. However, the interpretive model does not appear Ragin's previous versions of the book titled "Constructing Social Research" (1994) and "Fuzzy-Set Social Science" (2000), this is rather a recent advancement in methodology, and those goals are also needs to be clarified further.

I should also note here that these differences in researcher's stance manifest their writing style in texts. For instance, Van Maanen (1988) clarified the differences of writing style between realist, confessional, and impressionist tales in ethnography. While the realist authors do not appear in the text at all, impressionists "convey[s] a highly personalized perspective" (p. 101). In other words, the way researchers write their text should not be unrecognized because it reveals its ontological stance. In the 1990s, ethnography was transforming its way from authentic voice to interpretive eye, some used visual materials into research, and called interpretive anthropology (or ethnography) (Denzin, 2000; Harper, 1989). This often associates with visual sociology, which was also emerging in 1980s to making society visible (Harper, 2012, p. 3).

One of the most popular methods among many is considered Douglas Harper's photo elicitation (2002; 2012) but there is a confusion between photo elicitation and photovoice. Photovoice[4] has its roots from action research tradition inspired by Freire, and it expects changes of disadvantaged and marginalized people by taking photographs for a long period of time for self-empowerment (Rose, 2012, p. 305).

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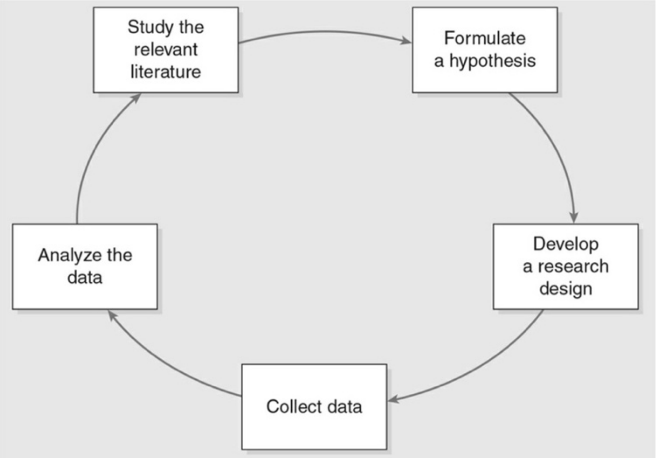
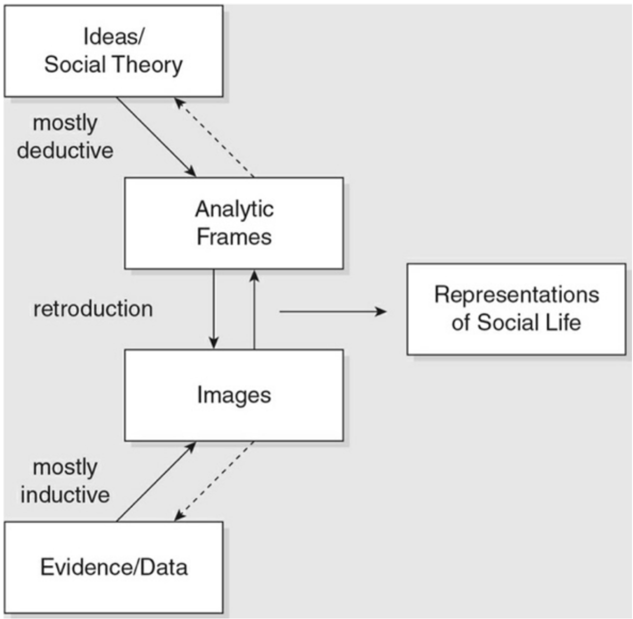
[4] See https://photovoice.org

Figure 2.11 The Scientific Method


Study the relevant literature
Formulate a hypothesis
Develop a research design
Collect data
Analyze the data

Source: adapted from Ragin & Amoroso (2019, p. 33/354)

Figure 2.12 The Interpretive Model


Ideas/ Social Theory
mostly deductive
Analytic Frames
retroduction
Representations of Social Life
Images
mostly inductive
Evidence/Data

Source: adapted from Ragin and Amoroso (2019, p. 90/354)

Photo elicitation is used for a short period, such as to insert photos into interviews between the researcher and the participant.

However, Rose (2012) claims that researchers usually openly express those visual methods are experimental (p. 307). As the rise of smartphone-taken instant photos and social media exposure, the meaning of the use of photographs in research changes a lot. For instance, there is a different meaning when using a personal photo taken for personal, private, and work use, or photos taken for a research project with an explicit understanding of why participants take photos and for what.

2.5.5 Social Constructionism as an Alternative Philosophical Assumption

Social constructionism is recognized by some researchers as an "alternative philosophical assumption regarding reality construction and knowledge production" (Galbin, 2014, p. 87), and as one of the postmodern approaches to knowledge. Many researchers use the term constructivist (constructivism) and constructionist (constructionism) interchangeably, with the more socially oriented emphasis of ‘social constructionism’” (Kenneth Gergen, 2020, p. 3/657). However, it should be noted that their roots are different, and social constructionists do not share the idea of constructivists that “individual’s mind represents a mirror of reality” (Galbin, 2014, p. 82). Based on the review thus far, I have attempted to map them out roughly with an addition of social constructionism in Table 2.8. Nevertheless, we should acknowledge that the postmodern mode of thinking is still progressively advancing in many different fields of disciplines, and its discussions are far from over. It is hard to keep up with all the methodological developments and advancements to clarifying them precisely as many methodologists have a different approach to it, while some reject certain ideas, or some propose alternative ideas of alternatives. Therefore, this table only shows its tendency from ontological stance to the method, and it does not mean that some researchers have other ways of approaches or methods. Nevertheless, this table provides a summary and basic clarifications of researchers’ stance, goals, and its methods.

Table 2.8 The Differences between the Modern, Postmodern and Alternative

	Modern (Dominant)	**Postmodern**			**Alternative**
Type of research	Positivistic research	Qualitative (interpretive) research			No single legitimate form (Human inquiry)
Ontological stance	Realist (positivist)	Critical realist	Pragmatist	Constructivist, relativist	Social constructionist (*reflective pragmatist)*
Belief	Objective truth	Multiple realities	Truth is at a particular moment	Multiple realities	We know only stories about true, false, good, bad, right or wrong
Nature of reality	External reality			Constructed reality	Everyone has its ways to construct reality
Perspective	Objective		What works	Subjective	Value-oriented
Knowledge orientation	Value-neutral knowledge	In between value-neutral and social construction	Knowledge and everyday action have no gap in between	Knowledge is socially constructed	• Action and practice-oriented • Co-construction
Goal of Social Research	To identify order and regularity in the complexity of social life • Identify general patterns and relationship • Testing/refining theory • Making predictions		To potentially transform society • Practical implications	To potentially transform society • Interpreting significance • Giving voice • Advancing new theories	• Social transformation by placing values at the center • Inclusion
Method	Scientific method		Multiple Mixed method	Interpretive model	Innovative
Evidence	Objective evidence	Subjective evidence	Multiple evidence	Subjective evidence	Multiple evidence
Axiology	Value-free	Positionality			

Source: created by Okabe mainly based on Butler-Kisber (2018), Kenneth Gergen (2020), and Ragin & Amoroso (2019)

2.5.5.1 The Emergence of Social Construction

In the 1960s, there were three significant intellectual movements in the U.S and Western Europe: the ideological movement such as feminist and anti-colonialist movements; the use of language; and the influences of Thomas Kuhn as the basis of social constructionism (Kenneth Gergen, 2011; 2020). Kuhn contributed to shifting the dominant beliefs of the positivist doctrines in the philosophy of science (Bird, 2018, para 1). Before Kuhn, the heroic view of scientific progress - "science develops by the addition of new truths to the stock of old truths" (para 1), was not carefully considered. Kuhn argued that a great discovery or scientific revolution requires *paradigm shift*. This is not just a theory, but the entire worldview, and discovery happens when "scientists question the *paradigm*" (Orman, 2016, p. 48). Newman (2004) stated as follow:

> What we know to be true or real is always a product of the culture and historical period in which we exist. It takes an exercise of the sociological imagination, however, to see that what we ourselves "know" to be true today……may not be true for everyone everywhere or may be replaced by different truths tomorrow (p. 53).

Likewise, Michael Polanyi is known as one of the contributors to the anti-positivist philosophy in the 1960s (Orman , 2016, p. 47). Polanyi (1966/2009) argues that "we can know more than we can tell" in our tacit dimension (p. 4), which is tacit knowledge we accumulate as a personal knowledge. Polanyi and Kuhn both thought researchers need t o follow this "intuition" for a great discovery, and it is only possible from practices because tacit knowledge is only acquired through practice. Therefore, our "practices" are fundamental to making a great discovery, but it also requires sociological imagination practices.

2.5.5.2 Social Constructionist Ideas

Social constructionists replace, the traditional universal and value-free knowledge generation to a "*reflective pragmatism*" (Kenneth Gergen, 2020, p. 5/657) orientation. Therefore, constructionist ideas replaced hypotheses-testing model with "a concern for the interests of the participants and others who may be affected by the research" (Mary M. Gergen, 2020, p. 18/657). Although social constructionists see the traditional mode of thinking is ideologically problematic, they do not entirely deny them because it has important uses (Galbin, 2014, p. 82; Kenneth Gergen, 2004, p. 3). Kenneth Gergen (2004) states, "[T]here is nothing about constructionist ideas that demand one kind of research method as opposed to another; every method has its ways of constructing the world" (p. 2). Thus, no single legitimate knowledge creation form – QUAN/QUAL or mixed methods, is necessary because "we never know what universal true or false is, what is good or bad, right or wrong; we know only stories about true, false, good, bad, right or wrong" (Galbin, 2014, p. 82). Kenneth Gergen (2020) also states about inclusion, which represents the postmodern approach:

> While the constructionist dialogues are broadly liberating from their implications, they do not give rise to a 'new truth' to which everyone must subscribe. Acknowledge are the multiple perspectives, values, and ways of life created by the peoples of the world, and the rich potentials of sharing. The advantages of this inclusion for the development of professional practices cannot be overstated. (p. 6/657)

The main difference is that constructionists put human value as a center of research process and practices, which is expected to lead social transformation (Kenneth Gergen, 2020, p. 7/657). Thus, it is action and practice-oriented social sciences. Due to this theory and practice synergism nature, "this cross-fertilization between scholar and practitioner groups becomes an ever-blurring line" (p. 8/657).

The characteristic is that diversity across qualitative inquiry indicates the significance and strength of qualitative inquiry from the perspective of social constructionists. In this way, "many practitioners have shifted their logic from *causality* to the *co-construction* of meaning" (McNamee & Hosking, 2012, as cited in Gergen, 2020, p. 9/657). Kenneth Gergen (2020) states: [W]hen one's concerns are primarily pragmatic, there is no single tradition of understanding or practice from which resources may be drawn" (p. 7/657). For instance, he picks up an example of program evaluation practice (see 2.4.4) and explains "one might think beyond traditional measurement practices, to include phenomenological reports, focus groups, and participant observation practices" (p. 7/657). In such way, innovative practices can be spawn. In this connection, the premise of social constructionists has been used in practical domains like the fields of therapy, organizational management, and education (Kenneth Gergen, 2004, p. 2).

2.6 Alternative Social Science

In this section, I explore methodological issues from a wider viewpoint, which is alternative ways of conducting social science. This is related to the difference between *episteme* and *phronesis* as mentioned earlier.

2.6.1 Phronetic Social Science

Flyvbjerg's (2001) book titled "Making Social Science Matter" created a stir in the academic community because of his controversial claims on the failure of the social sciences (Schram, 2012, p. 16). Flyvbjerg (2001; 2012) argues that this happened as the social sciences emulated natural sciences, which, in his view, it should not have done.

In sociology, Auguste Comte, the father of sociology, coined the term positivism in the late modern era, and believed that "sociology should apply the same rigorous scientific methods to the study of society that physics or chemistry use" (Giddens, 2006, p. 11), an idea to emulate natural sciences. This positivism believes that "science should be concerned only with observable entities that are known directly to experience" (Giddens, 2006, p. 11), and became the pillar of sociology. Berger and Quinney (2005) called it positivist sociology as opposed to storytelling sociology using narrative. They claimed positivist sociology "led to the ascendancy of quantitative methods" (p. 2) to earn hegemonic status as "real" sociology by being allied with economics (Berger & Quinney, 2005). This happened because researchers were constrained by career advancement in universities and grant-making institutions, in which "even qualitative methods became subject to such constraints, as witnessed in the development of systematic techniques for the coding and transformation of qualitative data into numerical variables" (p. 2).

Flyvbjerg's argument had been reviewed a large number of major journals, and he soon became the leader of alternative social science (Geertz, 2001, p. 53; Schram, 2012, p. 16). Flyvbjerg argues that as opposed to episteme and techne, phronesis – practical wisdom – was forgotten in academia, and the social sciences should bring it back.

2.6.2 How We Acquire Knowledge Matters

Artificial Intelligence (AI) is progressing rapidly. It can do what most humans cannot do. Then, what does it mean for us to use our own knowledge? In the late 1980s, when computers were not as common as they are today, Hubert and Stuart Dreyfus (1986) claimed that computers could never match the level of human abilities and "expertise," so they warned us not to make light of our intuition, which is the fundamental and the only feature experts possess. They simply emphasized we need more "experts", otherwise, the experts of humanity would be extinct soon enough, and that we will not know what is missing when mechanical rationality takes over. Flyvbjerg (2001, chapter 2) drew their work *Dreyfus model* (Dreyfus, 2004; Dreyfus & Dreyfus, 1986) – human learning model in five levels: novice, advanced beginners, competent performer, proficient performer, and expert - and explained how much rule-based rationality could go compared to practical experiences. Neither Hubert and Stuart Dreyfus nor Flyvbjerg deny the necessity of being analytical and rational, but their claim is that we need both rationality and intuition (Flyvbjerg, 2001, p. 23). He asserts:

> [t]he position of intuition is not beyond rationality but alongside it, complementary to it, and insofar as we speak of experts, above rationality. The model specifies that what is needed in order to transcend the insufficient rational perspective is explicit integration of those properties characteristic of the higher levels in the learning process which can supplement and take over from analysis an rationality. These properties include context, judgment, practice, trial and error, experience, common sense, intuition, and bodily sensation. (p. 23)

I return to the questions at the beginning of the section, how do we make a claim when we think we know something? Knowledge is not merely data or information. It is far "broader, deeper and richer" (Davenport & Prusak, 1998, p. 5) and "exists within people, part and parcel of human complexity and unpredictability" (Davenport & Prusak, 1998, p. 5). Therefore, knowledge is unique to humanity. In today's science and academia, we do not even understand our knowledge and our very existence in exact terms. However, a "working" definition by Davenport and Prusak (1998) is helpful to understand our knowledge as follows:

> Knowledge is a fluid mix of framed experience, values, contextual information, and expert insight that provides a framework for evaluating and incorporating new experiences and information. It originates and is applied in the minds of knowers. In organizations, it often becomes embedded not only in documents or repositories but also in organizational routines, processes, practices, and norms. (p. 5)

What we "know" is that "[K]owing is one of the most specific human processes and knowledge is its result" (Bolisani and Bratianu, 2018, p. 2). This way to acquire knowledge is fundamental.

2.6.3 Case Study

Case studies constitute Phronetic research following the Aristotelian mode of understanding knowledge as "particular circumstances" (Flyvbjerg, 2001, p. 135). This is because "practical rationality and judgment evolve and operate primarily by virtue of deep-going case experiences" (p. 135). Quantitative or qualitative do not matter, but what matter is value -

phronesis (Flyvbjerg, 2001). Have case studies still not gained legitimacy? Flyvbjerg (2006) points out five misunderstandings around case studies as follows:

> (1) Theoretical knowledge is more valuable than practical knowledge; (2) One cannot generalize from a single case, therefore the single case study cannot contribute to scientific development; (3) The case study is most useful for generating hypotheses, while other methods are more suitable for hypotheses testing and theory building; (4) The case study contains a bias toward verification; and (5) It is often difficult to summarize specific case studies. (p. 1)

He claimes that the accumulation of more good case studies can strengthen social science.

To answer a simple question "what is a case?" is not so simple and how case studies are applied also differs from the ontological stance of the researcher "because *it depends*" (Ragin, 2009, p. 215). Ragin (2009) mapped out the answer by clarifying how researchers understand cases as either empirical units or theoretical constructs, and concept of case either being specific or general. Among the combination of two dichotomies, Douglas Harper is identified in the position of *cases are found*. This type of researcher sees "cases as empirically real and bounded, but specific" (p. 314), which matches phronetic social science. Ragin (2009) emphasized the importance of asking the question "what is this a case of?" during the research process because "cases may be multiple in a given piece of research" (p. 281).

Yazan (2015) clarified three approaches to the case study method in qualitative research by drawing from the works of Yin (2002), Merriam (1998), and Stake (1995) and identified their epistemological commitments made them see a case and conduct case studies very differently. Yin's epistemological commitment is based on positivism and defines case as "a contemporary phenomenon within its real life context, especially when the boundaries between a phenomenon and context are not clear and the researcher has little control over the phenomenon and context" (p. 13). She treats case study as an empirical inquiry. Merriam and Stake are based on constructivism, but Stake is also based on existentialism (non-determinism). Merriam (1998) sees case is "a thing, a single entity, a unit around which there are boundaries" (p. 27) focusing on particularistic, descriptive, and heuristic characteristics. Stake has an artistic way of approaching research and defines case as "a specific, a complex, functioning thing" and "integrated system" (p. 2). Thus, this case study approach has a more flexible design that "allows researchers to make major changes even after they proceed from design to research" (Yazan, 2015, p. 148). The social constructionist perspective and concept of reflective practice share this idea (see 2.6.3.1 reflective practitioner).

Stake (2006) proposed multi-case methods to collect different cases to examine them, namely the quintain. While each case has its own stories to tell, together as the multi-case project, the interest lies "in the phenomenon exhibited in those cases" (23/6442). Stake also asserted that fewer than four cases will be limited to consider as a multi-case study, "whereas 15 or 30 cases provide more uniqueness" (784/6442). Cases can be selected based on three criteria: relevance to the quintain, diversity across the context, and provision of opportunities to learn about complexity and contexts (Stake, 2006). Practitioners' strength is about how many different social "scenarios" we can prepare before it happens. The more, simply the better because then, we can deal with different "cases". With the epistemological commitment, Stake's approach seems synergetic.

2.7 Action-oriented Research

In the section 2.2, I have clarified how action research is utilized in the rural and community development field. These discussions are drawn from the collaborative type of research, which aims at reversing the roles between "researchers" and "the researched". However, from a practitioner positionality viewpoint, action research offers an alternative way – an insider study.

2.7.1 The Origin of Different Types of Action Research

Action research has been developed based on multiple researchers' work in different disciplines, fields, and times. The term action research was first used by Kurt Lewin back in 1946 (Bradbury, 2020, p. 47/657; Adelman, 1993; Greenwood, 2015, p. 425). Lewin concerned how positivist social science operates and studied its outcomes. He advocated collaborating with other stakeholders to enable the provision of a group process for change in research based on John Dewey's pragmatic view on education (Adelman, 1993). Bradbury (2015, p. 5; 2020, p. 47/657) mentioned the works of Kurt Lewin (social psychology) from Global North and Orlando Fals Borda (social liberation) from Global South as the origins. I would add John Dewey (pragmatist in education) to this list (Bradbury, 2020, p. 46/657). Freire is also known as a pioneer for some researchers. Although their works are different, they shared a common view, namely to reject "the notion of an objective, value-free approach to knowledge generation in favor of an explicitly political, socially engaged, and democratic practice" (Brydon-Miller et al., 2003, p. 13). Such action research "has become a major alternative to positivist conceptions and practices of research" (Gergen & Gergen, 2015, p. 401). It also has strong convergences with social constructionist. However, action research can be quantitative, and all social constructionists do not apply action research (pp. 401-402).

2.7.2 Definition of Action Research

Social change in action research refers to developing local knowledge with the consideration of power and knowledge for action researchers. Because knowledge is power that determines actions - decision-making (Gaventa & Cornwall, 2015; Haas, 1990). This way, the main difference between conventional and action research is how knowledge is produced in the course of research (Bradbury, 2015). The purpose of conventional research is to understand by researching the subject, whereas action research is to understand and improve by researching "with" the so-called "researched" ones for social change. Social change is not merely any change, but refers to an "increase the ability of the involved community or organization members to control their destinies more effectively and to keep improving their capacity to do so within a more sustainable and just environment" (Greenwood & Levin, 2007, p. 5).

Among the plethora of action research, Herr and Anderson (2015) offer a definition that works as the common ground for all action researchers:

> Action research is inquiry that is done by or with insiders to an organization or community, but never to or on them. It is a reflective process, but is different from isolated, spontaneous reflection in that it is deliberately and systematically undertaken, and generally requires that some form of evidence be presented to support assertions (pp. 3-4).

It is, therefore, "a democratic and participative orientation to knowledge creation" (Bradbury, 2015, p. 1) by bringing action and reflection, theory, and practice together, “in the pursuit of practical solutions to issues of pressing concern” (Bradbury, 2015, p. 1; 2020). Therefore, action research combines action, research, and participation in a way that “other forms of social research that do not contribute as actively and directly to processes of democratic social change and simultaneous creation of valid social knowledge” (p. 3). Local knowledge definition in action research is still vague and understood differently by each researcher (Greenwood & Levin, 2007, p. 105). However, in general, action research in the development field succeeds to the idea of Chambers that is “to bridges local knowledge and scientific knowledge through cogenerative learning in a process that creates both new local knowledge and new scientific understandings” (p. 105). Hence, action research expects changes to “occur within the setting or within the participants and researchers themselves” (Herr & Anderson, 2015, p. 4). In this connection, action research is pragmatic, reflexive, and dialogic in nature, “in combination necessary to the action research transformative approach to learning-by-doing” (Bradbury, 2020, p. 46/657).

2.7.3 Positionality of Action Researcher

Herr and Anderson (2015) provide the continuum and implications of positionality largely into six categories, and I have separated them into practitioner, both, and researcher category as shown in Table 2.9 (pp. 40-41). All research contributes to knowledge, but the practical improvement differs from an individual to organization level. The exemption is researcher’s university-led academic research, and it contributes to only knowledge. As seen from the traditions, an insider study is the only one that focuses on individual transformation. In many cases, practitioners choose to study because they are interested in the subject related to their works or results of their works. In these cases, they are insider to the setting.

Table 2.9 Positionality of Action Researcher

	Positionality	Contributes to:	Traditions
Practitioner	1. Insider[a] (researcher studies own self/practice)	Knowledge base, Improved/critiqued practice, Self/professional transformation	Practitioner research, Autobiography, Narrative research, Self-study
	2. Insider in collaboration with other insiders	Knowledge base, Improved/critiqued practice, Professional/ organizational transformation	Feminist consciousness raising groups, Inquiry/Study groups, Teams
	3. Insider(s) in collaboration with outsider(s)	Knowledge base, Improved/critiqued practice, Professional/ organizational transformation	Inquiry/Study groups
Both	4. Reciprocal collaboration (insider-outsider teams)	Knowledge base, Improved/critiqued practice, Professional/ organizational transformation	Collaborative forms of participatory action research that achieve equitable power relations
Researcher	5. Outsider(s) in collaboration with insider(s)	Knowledge base, Improved/critiqued practice, Organizational development/ transformation	Mainstream change agency: consultancies, industrial democracy, organizational learning; Radical change: community empowerment (Paulo Freire)
	6. Outsider(s) studies insider(s)	Knowledge base	University-based, academic research on action research methods or action research projects

a. A flawed and deceptive version of this is when an insider studies his or her own site but fails to position himself or herself as an insider to the setting in the dissertation (*outsider-within*).

Source: revised by Okabe based on Herr & Anderson (2015, pp. 40-41)

2.7.3.1 Reflective Practitioner

Practitioners who study own self or practice is called self-study, practitioner research, autobiography or narrative research (Herr & Anderson, 2015). These types of studies are all based on the concept of reflective practitioner by Schön (1983). Their research takes place in the setting where they practice. However, positionality of this kind of researcher must be carefully thought through because there is a distinction from practitioner researchers who "study the outcomes of a program or actions in their own settings, much like an internal evaluation study" (Herr & Anderson, 2015, p. 42). Herr and Anderson (2015) pointed out that there was a misuse of this idea "in which action researchers who are studying their own settings refer to themselves as 'the researcher' and use third person instead of first person pronouns" (Herr & Anderson, 2015, p. 42).

Schön (1983) discussed the superiority of professionals over practitioners and made a distinction between professional and practical knowledge while drawing out examples from engineering, medicine, law, urban planning, and management. The hegemony of professionals based on positivist practice of epistemology and its "technical rationality" (Schön, 1983) was long-believed to be the legitimate professional knowledge. However, he argued it is limiting to deal with complex issues. Instead, he suggested reflection-in-action epistemology of practice because "the importance to actual practice of phenomena-complexity, uncertainty, instability, uniqueness, and value-conflict-which do not fit the model of technical rationality" (p. 39).

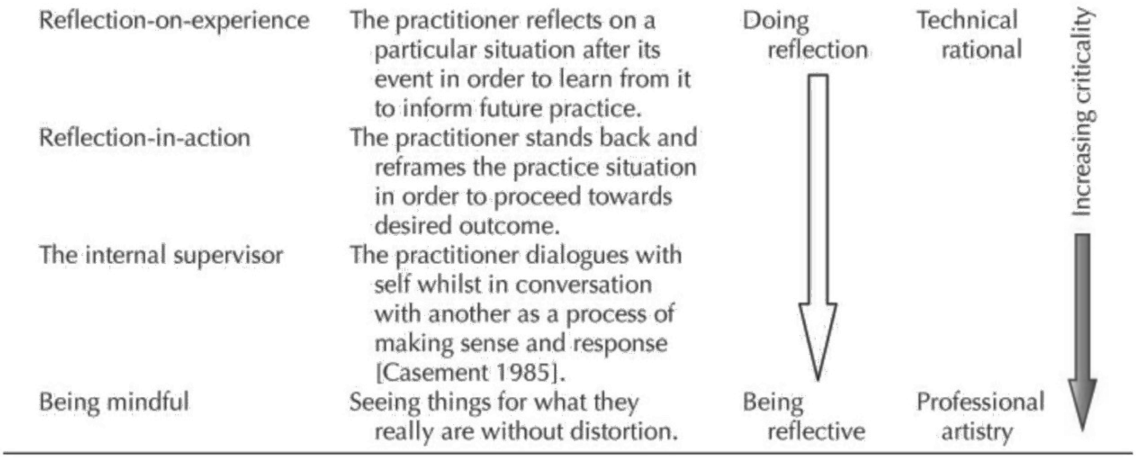
One of the problems is applying science to moral and political issues. When there is an agreement on the ends, the question of "How should I act?" is reduced to merely instrumental and scientific questions around choosing the best means to achieve the ends using scientific techniques (Schön, 1983). If logically and scientifically "proven" means are agreed upon, the ends are not necessarily re-questioned (Schön, 1983). History is the best teacher on this moral hazard. Therefore, he claimed the importance of practice because there is "a gap between professional knowledge and the demands of real-world practice" (1983, p. 45).

Johns (2017) clarifies the typology of reflective practices shown in Figure 2.13. He argues that doing reflection reflects an epistemological approach while "[*B]eing* reflective reflects an ontological approach concerned more with 'who I am' rather than 'what I do' (p. 951). In this sense, the objective of practitioners learning about their craft is about make meanings of own practice to become a better practitioner in own settings, and it is a process of becoming more mindful, which means "an extension of the internal supervisor" (p. 978). Herr & Anderson (2015) state that this kind of studies are "insider case studies of practitioner learning that both become a form of professional development for the researcher and provide case study data on how practitioners learn and grow in different professional contexts" (p. 44).

2.7.3.2 Autobiographical Narrative Inquiry

As mentioned earlier, narrative is a crucial part of practitioners' studying own self or practice, which is "the individual's experience in the world, and experience that is storied both in the living and telling and that can be studied by listening, observing, living alongside an other, and wiring and interpreting texts" (Clandinin, 2016, p. 17). The term narrative is often considered synonymous with "story", but a simple definition of narrative cannot be clarified due to a variety of ways used in different disciplines (Riessman, 2008). At the core of narrative, it is stories that people tell based on their direct or indirect experiences, and they carry personal emotions, feelings, and insights about them (Landman, 2012). Therefore, "narrative inquiry is a way of understanding experience" (Clandinin & Connelly, 2000, p. 20).

Figure 2.13 Typology of Reflective Practices



Reflection-on-experience	The practitioner reflects on a particular situation after its event in order to learn from it to inform future practice.	Doing reflection	Technical rational
Reflection-in-action	The practitioner stands back and reframes the practice situation in order to proceed towards desired outcome.		
The internal supervisor	The practitioner dialogues with self whilst in conversation with another as a process of making sense and response [Casement 1985].		
Being mindful	Seeing things for what they really are without distortion.	Being reflective	Professional artistry

Source: adapted from Johns (2017)

Clandinin & Connelly (2000) developed narrative inquiry based on the Deweyan way of view of experience with two criteria, “continuity, and interaction” (p. 32). For them, it is about understanding experiences, stories, and phenomena, and “narrative is both the phenomenon and the method of the social sciences” (p. 18). Clandinin (2016) also claims that such inquirers are rational inquirers, attentive to the intersubjective, relational, embedded spaces in which lives are lived out” (p. 24). Thus, “narrative inquiry is stories lived and told” (Clandinin & Connelly, 2000, p. 20). It contributes toward creating “a new sense of meaning and significance with respect to the research topic” (p.42).

One form of narrative inquiry is called autobiographical narrative inquiry, which is indispensable to begin a narrative inquiry because we identify “who the researcher is in relation to the phenomenon under study, which helps to set the personal, practical, and theoretical / social justifications and shapes the emerging research puzzle” (Clandinin, 2016, p. 191). It is akin to autoethnography (Clandinin, 2016). Doing narrative analysis has a several ways: thematic, structural, dialogic/performance and visual analysis. Riessman (2008) has expanded the meaning of narrative in these types of analysis. One specific idea, visual analysis, is using visual images because “images become ‘texts’ to be read interpretively” (p. 142).

2.7.4 Appreciative Inquiry

In the field of management, Appreciative Inquiry emerged as a branch of action research based on the social constructionist premise for change in management and organizational transformation (Coghlan et al., 2003; Cooperider et al., 2003; Duncan, 2015). While pursuing his doctoral studies, Cooperider happened to look at his classmate’s data that had positive and negative stories. He was drawn rather strongly to the positive stories and made an analysis that was later developed as Appreciative Inquiry. Watkins and Mohr claimed that it is not just methodology but “a philosophy and orientation to change that can fundamentally reshape the practice of organizational learning, design, and development” (as cited in Coghlan et al., 2003, p. 6). It refers to “a search for knowledge” and “a theory of collective action designed to evolve the vision and will of a group, an organization, or a society as a whole” (Cooperider et al., 2003, p. 3). Thus, managers in the private sector have applied Appreciative Inquiry for organizational and human development purposes.

The emergence of Appreciative Inquiry significantly shifted the paradigm from the traditional problem-solving approach (Cooperider et al., 2003, p. 2) that is “rooted in a logical positivist paradigm that treats organizational reality as something fundamentally pre-existing”

(Thatchenkery & Chowdhry, 2007, p. 45). On the other hand, the assumption of Appreciative Inquiry is “every organization has something that works well, and these strengths can be the starting point for creating positive change” (Cooperider et al., 2003, p. 3) so that the approach will increase “opportunities for harmonious knowledge sharing at every level in an organization” (Thatchenkery & Chowdhry, 2007, p. 41). This is because Appreciative Inquiry intends to discover, understand, and foster innovations in organizational arrangements and processes, often described as the 4-D cycle, comprising discovery, dream, design, and destiny (Cooperider et al., 2003, p. 2).

Appreciative Inquiry is mainly applied in the field of management for knowledge sharing. This is because how individuals share their knowledge is fundamental for organizational development, and mostly personal tacit knowledge holds the key for innovations (Nonaka, 2000). Nonaka (2000) argues that such innovation occurs when tacit and explicit knowledge both mutually interact: from tacit to tacit, from explicit to explicit; from tacit to explicit; and from explicit to tacit. However, the problem lies in the first tacit-tacit socialization process because “90 percent of knowledge is in the head of people” (Thatchenkery & Chowdhry, 2007, p. 29) and this is most ineffectively accessed. Thatchenkery and Chowdhry (2007) identified that this is where Appreciative Knowledge Sharing (prospective) comes in (p. 29) as opposable to retrospective approach (Table 2.10). Because the former approach tends to cause a “blame game” environment whereas the alternative prospective approach “focus on the harmony or flow” (p. 42). As seen from the table, retrospective is a modernistic approach focusing on identification of problem to be solved while the prospective is a postmodern one focusing on what is to envision the future. The prospective approach is about creation and being innovative through interactions with others for knowledge sharing. The intervention between the two is distinct where retrospective approach tries to fix, and prospective approach affirms. This transition is the paradigm shift from knowledge management to knowledge sharing.

Table 2.10 Contrasting Retrospective and Prospective Approaches

Retrospective	Prospective
• Problem solving	• Appreciative Sharing of Knowledge
• Identification of problem	• Valuing and appreciating ‘what is’
• Highlight what is broken	• Affirm what is working
• Identify knowledge management problems: What makes people hoard knowledge?	• Identify knowledge enablers: What makes people share knowledge?
• Analyze causes	• Envision what is possible
• Generate possible solutions	• Generate future-present scenarios
• Action planning and treatment	• Innovating/realizing what will be
• Fixing as intervention	• Affirmation as intervention
• Looking at what is missing	• Looking at what is present
• Knowledge management as a problem to be solved	• Knowledge management as an opportunity to be embraced
• Degenerative diagnostic focus	• Generative prognostic focus
• Reactive, knee-jerk response	• Proactive, reflective response
• Focus on what’s urgent	• Focus on what’s important
• Leverage learned helplessness	• Leverage learned optimism
• Passive, cognitive re-affirming of status quo and current reality	• Active, intentional cognitive reframing of current reality
• Modernistic	• Postmodern
• Reductionistic	• Social constructionist
• Defensive routines	• Open communication/dialogue
• Managing from the past	• Managing for future

Source: adapted from Thatchenkery & Chowdhry (2007, p. 43)

2.8 Conclusion

As reviewed, rural development is very diverse. It has a wide range of areas of development and research and involves all aspects of rural people's lives in communities. Friedmann (1992) claims that alternative development has to do more with morals and ethics than the facts. With this nature, this chapter selected to review only the essential issues relevant to the construction of alternative rural development, but there are a lot more issues that need our attentions. Moving forward the following chapters, I must also limit discussions for the sake of dissertation. Thus, I only focus on the several issues as discussed earlier.

2.8.1 From Research at Local Level to a Policy in the Public Sector

As reviewed, participatory approaches in the form of action research, appraisal, pedagogy, and among others, in the rural and community development field are used for planning various development projects through collaborative knowledge production with local people by outsiders. This reflects the idea of field-based research with micro concern, which is necessary as Behera (2006) claimed. However, Inoue (2002) points out the needs of making use of the practical knowledge and experiences gained from these action research into national policies. This is because even if one problem is solved in a particular area, this is almost everlasting without covering other areas. Nevertheless, it is impossible to make this kind of micro projects in all areas of the country, so that the public sector's involvement and its influence is necessary (Friedman, 1992).

Blyth and Schneider (2017) proclaim, "if you can communicate your research well enough, policymakers will pay attention. While communication is no doubt important, the route from evidence to policy and practice is rarely this linear" (para 2). As Haas (1990) argues that explaining human choice such as politicians or decision-makers should be combined with the common interest of economists, the power of political scientists, and the structured and institutionalized norms of sociologists (hegemonial power) rather than pitting "these divergent formulations against each other" (p. 12), decision-making process is never apparent. Politicians and decision-makers, or managers in the public sector, they require specific results within a certain period, either political terms or annual budgeting year. Thus, decision-making is conducted fast at multiple levels using the available knowledge. This is a very complex process, and "evidence" is only a part of this decision-making process (Blyth & Schneider, 2017). Inoue (2002) claims this is beyond academism of policy research, and what we need is to shift our discussions into how to actually change policies.

First, what needs to be addressed is practitioner's position and how to conduct research to deliberate such an issue. As reviewed, qualitative inquiry offers a wide range of alternative perspectives, stances, and ways of conducting research. This includes alternative ontological and epistemological perspective such as a social constructionist. Phronetic social science and action research are also alternative approach to research as opposed to positivist approach to social science. Moreover, the concept of reflective practitioner is practitioner's positionality. Appreciative Inquiry is also based on the premise of social constructionism and ask "what is" as opposed to problem-solving approach, which is based on the positivist paradigm. The assumption and claim are that research from these combined alternative ways of doing research provides alternative ways to construct rural development. The positionality issue will be further discussed in the following chapter.

Second, planning and evaluation issues matter and constitute an essential part for constructing alternative rural development. As reviewed, the community capacity and policy structure model by Miyoshi and Stenning (2014) offers an alternative way to look at policies and its implementation as well as evaluation from the planning and evaluation viewpoint. The alternative characteristic of the concept is that community policy structure exists not only in the national government but also organizations and individuals even implicitly. Making this community policy structure explicit as evaluation is the planning. In other words, planning and evaluation are essentially inseparably related. Thus, development that matches the local context will be possible through recognizing this community policy structure, which is localization. It will be further discussed in Chapter 5.

2.8.2 From External Resources to Rural People's Knowledge

As reviewed, careful considerations are necessary when planning rural development for rural people to control and manage their development through providing a place for exercising own decision-making. As Aristotle emphasized, *phronesis* is the most important virtue and it can be only acquired from praxis – from general understanding to a particular. Nevertheless, when we look at development practices, technical skills training or knowledge transfer are emphasized. These levels are not meant for rural people to become "experts" in doing as Dreyfus model clarified the stages from novice to becoming an expert. The nature of big infrastructure development projects is engineering, which is likely linear, rigid, and mostly predictable. It requires scientific, technical knowledge, and material resources of outsiders in most cases. The problem lies its application regardless of the nature of development whether it is human or social development, which is about people and society that are fluid, unstable, and unpredictable. Thus, achieving people's empowerment becomes hard. My claim is that we can and should never treat both the same as infrastructure, but projects that are delivered as linear processes do not consider this difference. This is rarely seen as a problem.

Toyama's (2015) development projects in India that aimed to make use of technology failed massively because they did not consider the rural Indian context sufficiently. Delivering computers into the classroom for active learning, which was believed to help students with technology, did not complement the absence of teachers. This is a typical example of using *techne* in practice. According to Toyama (2015), technology simply turned into a hindrance in the classroom. Therefore, he puts an emphasis on human development first and foremost.

Given the nature of people, a plan is seldom linear and precisely as intended such as in the case of infrastructure, and it should never be so. Because people change our minds all the time, and the reasons for these changes can vary from just circumstances or feelings. If changing our minds are not allowed, for instance withdrawing from participating project activities or bringing new ideas and change their initial plan, they may feel less motivated, empowered, or, in the worst-case scenario, forced, which does not end well. Ironically, there is no self-determination or decision-making. Thus, power issues occur without allowing for the exercise of one's decisions. Regarding the knowledge utilization issue, it will be discussed further in Chapter 4. The empowerment issue will be discussed in Chapter 6 along with the evaluation issue.

CHAPTER 3

A PRACTITIONER'S ACTION-ORIENTED RESEARCH

Be the change you want to see in the world.
Gandhi

In this chapter, I examine my positionality by drawing upon the experiences I had as I grew from a novice to a professional in the rural development field. The chapter determines the epistemology and methodology of the study for constructing the Decentralized Hands-on Program Exhibition (D-HOPE) approach as an alternative rural development approach.

3.1 Introduction

I have been involved in the rural and community development field as both development practitioner and researcher. My primary intention is to construct alternative rural development through research and practical applications. I endeavor to produce innovative approaches for rural development from a prospective viewpoint based on the social constructionist premise, by collaborating with individuals and communities. In this context, my project-based work mainly requires actions from policy to community level in the public sector to achieve the development goals as well as professional knowledge and basic qualitative research skills. In this sense, I have dual roles that are intertwined, which enables me to provide a practical, adaptable, and reproducible yet theory-based approach. Although practical knowledge can be utilized more vigorously in research, this is where I struggle the most in academia.

Historically, field practitioners and professionals, called as "experts" and "specialists," were considered as two distinctive roles in many social development projects. Specialists are almost the same as researchers as they primarily apply research-based knowledge to their work. On the other hand, practitioners are often called "field (or extension) workers" who primarily uses their technical or practical skills in the field.

This estrangement from research and practice is what Schön (1983) points out as the limitation of traditional professionals based on the positivist epistemology of practice. He argues that as much as professionals are able to propose solutions, they cannot frame problems to change the design of actions to deal with complex situations. On the other hand, new types of professionals, whom Schön calls reflective practitioners, can deal with much more complicated situations by going beyond "technical rationality" in their practices based on the reflection-in-action as an epistemology of practice. Therefore, they are able to recognize the frame of the structures of practices and problems within practices, which enables them to reframe and subsequently transform the design of actions.

The purpose of this chapter is to describe the development practitioner/professional's worldview and lifework of engaging in the rural and community development field to examine its positionality from the viewpoint of relationship between theory and practice. Therefore, the research question guiding the current study is "how can a development practitioner become a [qualitative] researcher?", a question on which Schön has not argued much in his books. In seeking answers, I draw upon autobiographical narrative inquiry (Clandinin, 2016) to better understand the process of reflective practices as a research. Thus, this study also has an element of storytelling sociology, which measures the "truth" of my narratives that powerfully evoke vivid lived experiences (Berger & Quinney, 2005, p. 9) supported by photographic images using the photo elicitation method (Harper, 2002, 2012). In the second and third section, I describe my lifework related to development issues how I utilize theory and practice into my professional work. In the fourth section, I dissect theory and practice of my work. In the fifth section, I examine my positionality and discuss how practitioners can contribute to practical issues.

3.2 Starting a Qualitative Research

3.2.1 What is the Meaning of "Good" in Development?

My very first "research" question can be traced back to 1999, when I was only 14 years old. I visited Thailand on a family vacation where I saw a child, probably a little younger than me, sitting on the street of Bangkok with a skinny dog sleeping next to him. I simply could not take my eyes off the scene. Many questions arose in my mind—"Why is he alone? Where are his parents? What is going on in his life?" Being a child myself, I had no clue how to search for the answers I wanted. After many years, I watched a documentary film, entitled "Life and Debt" [1](Black, 2001), which portrayed the concept of neo-liberalism and its consequences in Jamaica through narratives such as the former prime minister's authentic speech on the "first world." This kind of *giving voice*[2] had particularly influenced me about the world but also made me question things even more, "If the world's biggest organizations are not doing "good" but harm, what would happen to our world?" Around the same time, I was also active as a member of the students' community development committee to create a new community festival. I observed how local people accept or do not accept "outsider" students' attempts of *Machizukuri* (community development). I could not really figure out how local people see students' efforts, so I kept thinking, "what does 'good' even mean in development for people?".

3.2.2 Encountering the Lifework

Because the committee had many connections with local people in Beppu, we found out that Mr. Nogami from the NPO Hatto Onpaku was looking for few students to work in a hot spring facility for a part-time job during weekends as the NPO was managing the facility. I signed up for it with other friends casually. There was the most skilled *Sand Meister*, Ms. Imura, who was kind enough to teach us techniques as well as hospitality. Her work amazed us that she never complained how tiring the job was even though she was helping her husband's restaurant at night after work, but my friends and I were exhausted even we were only 20s. Her hospitality was something that none of us could learn easily, especially how she got foreign tourists comfortable. There was no wonder why she became very famous through media covers (Figure 3.1).

Mr. Nogami often came to have chats with Ms. Imura about the daily work. At some point, Ms. Imura told my friends and me how the Onpaku event got them busy even during weekdays full of foreign tourists. According to her, weekends were always busy, so they needed more helping hands in the first place. Nevertheless, attracting constant and regular customers during weekdays was the challenge for touristic services like this one in Beppu. The Onpaku catalog showcased hundreds of services to promote veterans like Ms. Imura at the front. She said it was a good idea that benefits service providers to increase customers because they can

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[1] According to the website, "[B]y combining traditional documentary telling with a stylized narrative framework, the complexity of international lending, structural adjustment policies and free trade will be understood in the context of the day-to-day realities of the people whose lives they impact" (http://www.lifeanddebt.org/about.html).

[2] I am aware that the film is not a research work per se. However, elements of the interview part are similar to qualitative research.

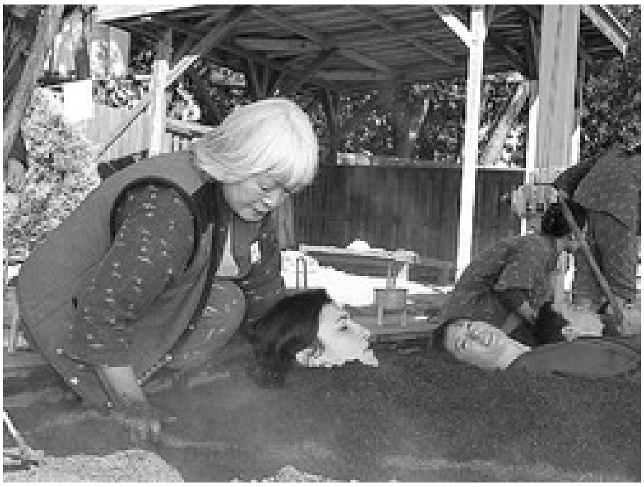

Figure 3.1

The Professional Work of the Sand Meister

Note. Ms. Imura, hosting French tourists while being interviewed and photographed by a newspaper journalist at Kaihin Sunayu, Beppu.

From *Spa news* [Blog post and photograph], by Mikio Hori, 2011. (https://spanews.exblog.jp)

receive a unique hot spring pudding afterward at the same price. The catalog looked attractive to me, and I got to know more about the locals as an outsider student.

In the meantime, I had a seminar class assignment on project evaluation with whatever subject I was interested in. As I heard what Ms. Imura felt about the Onpaku event and the changes in the work, I immediately decided to evaluate this initiative. I was very excited about the assignment. The NPO's initial goal was sustainable local revitalization, so my team and I decided to interview Mr. Nogami because we knew each other. He was one of the key stakeholders in the Onpaku project. We asked about his view on sustainability, and he said, "There is no such thing as success. *Machizukuri* is constantly changing, so we must constantly change what we do as well (Okabe, Furuya & Koike, 2006, p. 21)". I had no clue that this will be my lifework for a decade because of this assignment at the time. However, I remember enjoyed working as a service provider in the tourism sector for community development. When I shared the finished project report, Mr. Nogami became interested in the evaluation work. Since then, my seminar class's supervisor, Professor Miyoshi started to collaborate with the NPO for the project evaluation, which eventually brought me back to research and practice.

3.2.3 Constructed Reality

While job hunting as a fourth year undergraduate student, I became determined to pursue my long held wish of living in Africa like a villager to understand African people's perspectives towards life through their eyes. I was well-aware of *media bias* at the time, so my search was about finding out "the truth" about "the third world". When I got there, outside of the house I lived, all eyes were glued to me the way I had never experienced before, and it was impossible to "blend in" as one of them. I was often shouted at by some people with slurs like "white people!" in Chichewa or "China!" It was not pleasant. Some children cried with fear on seeing us while others often visited our house to play. Facing these rather confusing and varied reactions was an emotional roller-coaster ride. It made me very conscious of being an "outsider" in rural Africa.

My inexperience and curiosity as a newcomer and my limited Chichewa- speaking ability naturally turned me into a careful observer and watched specially to learn how other volunteers and extension workers treated and interacted with villagers daily. Which one should I follow and behave like? As I did not know what was the best way to behave in many different and difficult situations, naturally, in a way I was trying to find particular patterns in their behaviors and their consequences. But who am I to "judge" fellow volunteers and extension workers' behaviors? Their individual experiences shaped their way of thinking and their beliefs and made them behave in certain ways that were aligned with "their truths," which brings me to the same topic—the individual *worldview*. Even when I figured out those patterns, I just could not imitate someone else's attitude in the end. Whatever I could learn from their experiences, I learned, but eventually I turned to focus on myself and look for the meaning of "good" through doing. There is no single "true" or "right" answer to that question though, especially because doing involves other persons, and each moment and person is different – this is the context I learned.

3.2.4 The Roots of *Praxis*

The experiences in Malawi, especially seeing people I knew lose their lives, made me feel very helpless. Eventually, I began natural medicine practices introduced to me by fellow volunteers. I learned about natural medicine from a book given by a local NGO, which was the only source I could learn about tropical plants and their effectiveness, and to refer before practicing natural medicine on my own.

What shocked me, in the book, was that natural medicine was traditional knowledge of people in Africa, which was lost along the way toward "development." Moreover, natural medicine plants are mostly grown in African or tropical countries, but are turned into finished goods in Western countries. Where are the medicines? I questioned; "in Western countries, not here," the book answered. It seemed contradictory to what development projects do here and what our society aims for at the global level. However, it also crossed my mind that the book might be untrue and "scientifically questionable" in many ways, but there was no googling available and there was no access to books either. Irrespective of that, the reality I lived in was true—there was no medical care within the village but medicinal plants were present.

I started with teaching local people how to use natural resources to make simple natural medicines by fully utilizing the book on my own. Within the *praxis*, I started to discover more details of people's lives from different angles than before. In the beginning of my stay in Malawi, I had interviewed a HIV-positive women group about their conditions with a help of a local interpreter. However, I soon realized that these interviews were not enough to really grasp their health conditions to the point of knowing which parts of their bodies hurt and how it affected their daily lives. Consequently, I felt I knew nothing about "their reality."

What I concerned the most was about sustainability, which meant replicability by local people themselves. A fellow volunteer and I used to talk about how people can continue on their own, which was critical in the village we lived in. Many things we were doing were impossible for local people because we were buying some materials from Blantyre town. Oftentimes, how villagers actually perceived natural medicine was mysterious though. Seeing their reactions, mostly no reactions at all, I was not so sure why they even showed up. With that in mind, the medicine-making demonstration turned into cooking together, and teaching the importance of sanitation and health turned into establishing tropical plants nursery. I tried to collect material things from the village rather than outside. I grew herbs at my home to multiply the produce (Figure 3.2). Besides, I started to enjoy working in the field with the extension workers who helped me along the way. Moreover, I noticed a gradual shift in the people around me—the volunteers as well as the villagers were friendlier and more expressive. This may be because of my internal change, reflected in seeing the world around me and not necessarily people's change.

All in all, I became more certain that how our society is functioning itself is self-contradictory and I also started to feel the need of policy level influences for communities to change in the end. However, retrospectively speaking, I always had a sense of incompleteness

Figure 3.2

Plants and Planting

Note. Home-grown seedlings at my house (right) and planting them in a nursery by local people (left) at the PIM village, Chiradzulu, October 10, 2008. Photographs taken by the author.

and defeat about the experience. Due to the feeling of lack of knowledge in finding my answers, I pursued graduate school as a master student to study development for acquiring research-based knowledge after leaving Africa.

3.3 Constructing Alternative Rural Development

3.3.1 Learning-by-doing in Training Programs

Soon after I entered the master's course in graduate school in 2009, I also started to get involved in the training program of the Japan International Cooperation Agency (JICA)[3] as a facilitator and later as a lecturer. It mainly targets government officials from developing countries, and I have conducted the two-week program four to eight times a year, with approximately 15 to 20 participants. Within this repeated cycle which continued for a decade, I accumulated diverse knowledge on developing countries' policies, programs, and projects on social and human development from the participants as they first present their inception reports in the training program (Figure 3.3). The training programs are designed for three years, and the participants usually come from the same organization. Therefore, I could see the continuation or changes of the policies, programs, and projects each year by different officers. However, it took time for me to see the changes.

3.3.1.1 Observation and Listening

After the presentation by the participants, lecturers, including myself, provide theoretical discussions such as the community capacity development and policy structure model (Miyoshi & Stenning, 2014) while showcasing community development initiatives in rural Japan or other countries. Then, we bring the participants for study tours to observe and listen to rural people's perspectives on development in an open-ended style. Therefore, the local lecturers speak about what they want to speak about in each visit. Mr. Koda, who was the former town government officer in charge of the industrial policy, often said that other community members might talk about the town development in Oyama (see Stenning, 2013), so he chooses to talk about environmental issues and his project. The lectures often took place in his

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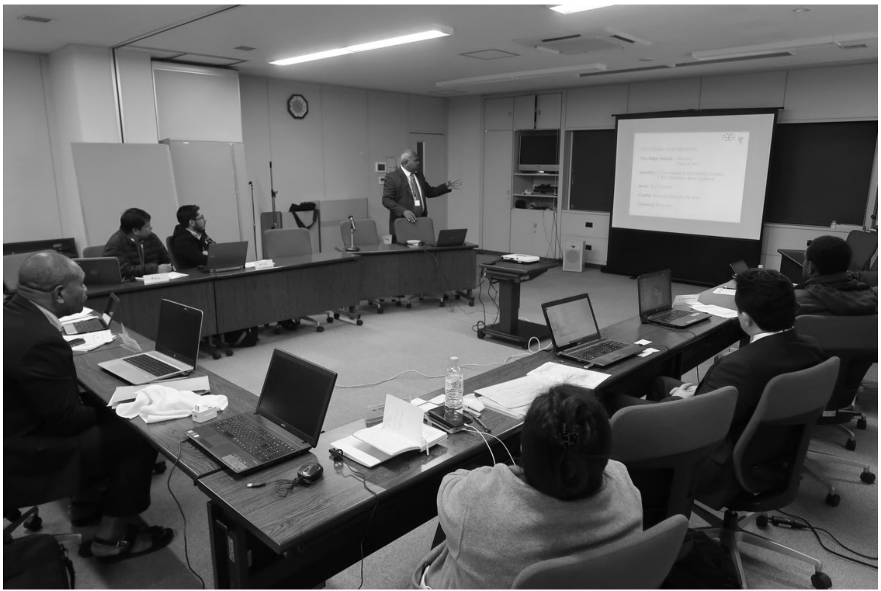
[3] See Miyoshi and Okabe (2014)

Figure 3.3

Inception Report Presentation



Note. A participant is presenting the inception report in the training program at the Kitakyushu International Center on January 15, 2018. Photograph taken by the author.

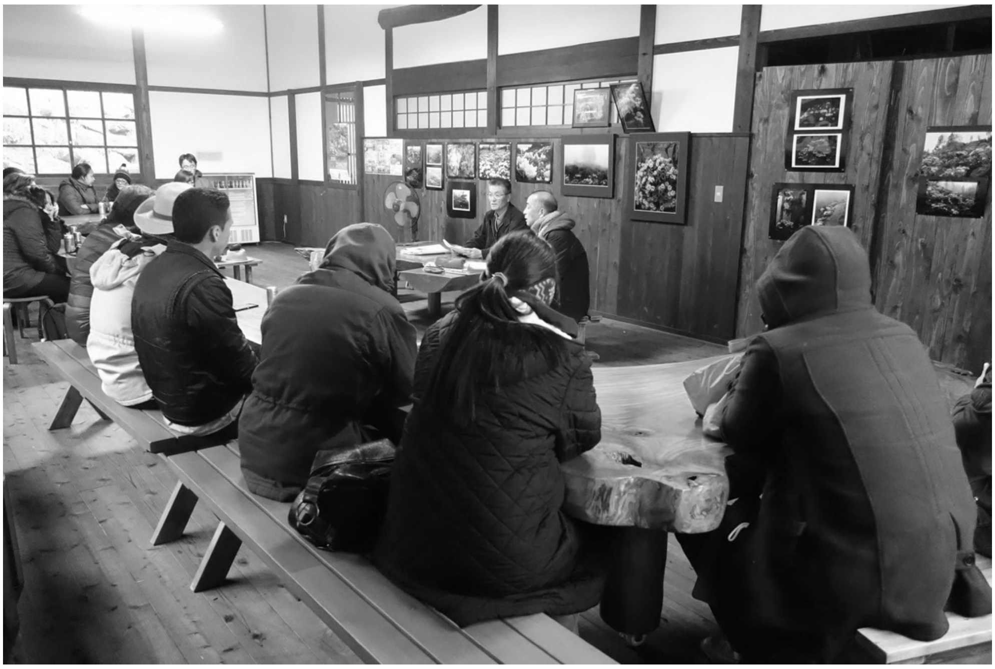
old house made of woods, which was moved to his flower mountain, where he invested for future generations in the community as a visitor center.

He often said conveniences for humankind are threats for bugs or animals, such as the highway express road construction. He questioned the participants why we use concrete or asphalt over stones or trees. In his view, the tallest tower made of steel on earth is not the most significant achievement because it is simply artificial and replicable, but big stones are the most precious resource we can have because none of them are made the same. Back in my mind, I knew this kind of "development" view is very different from the government works in general. He emphasizes specifics of community rather than generic development. Thus, I observe how the participants react during his lecture and their conversations (Figure 3.4). It seemed the participants agreed with his view as a person rather than someone with the "title", and they were very interested to hear what he had to say. In one lecture for the Colombian participants, Mr. Koda also joked that it would be a fortune in return if anybody would like to invest in his mountain. The participants laughed and replied "yes!" enthusiastically. Observing questions and answer sessions in the study tours, I found out the participants' questions towards the lecturers usually represent their "true" intentions. Therefore, I pay attention to the details of their questions during the study tours. Afterward, I confirm their changes in terms of perceptions and intentions for elaborating their action plans in the classroom.

The training program team also started to bring the participants to places such as the Onpaku project in Beppu. Its model expanded in different places, such as Soja, and they named the event *Michikusa Komichi* (hanging around in an alley) to promote local hidden treasures. Ms. Sumida, one of the founders of the event and the newspaper bag-making program provider in Michikusa Komichi, often talks about her experiences with the Japanese working culture as a woman at the beginning of the program experience. She had difficulty finding a new job after moving from urban areas to Okayama prefecture because of her marriage, even though she had a promising career. She used to ask the participants about women's working environment in their countries and acknowledged many countries do better than in Japan. While enjoying the newspaper bag making, she and the participants including myself often

Figure 3.4

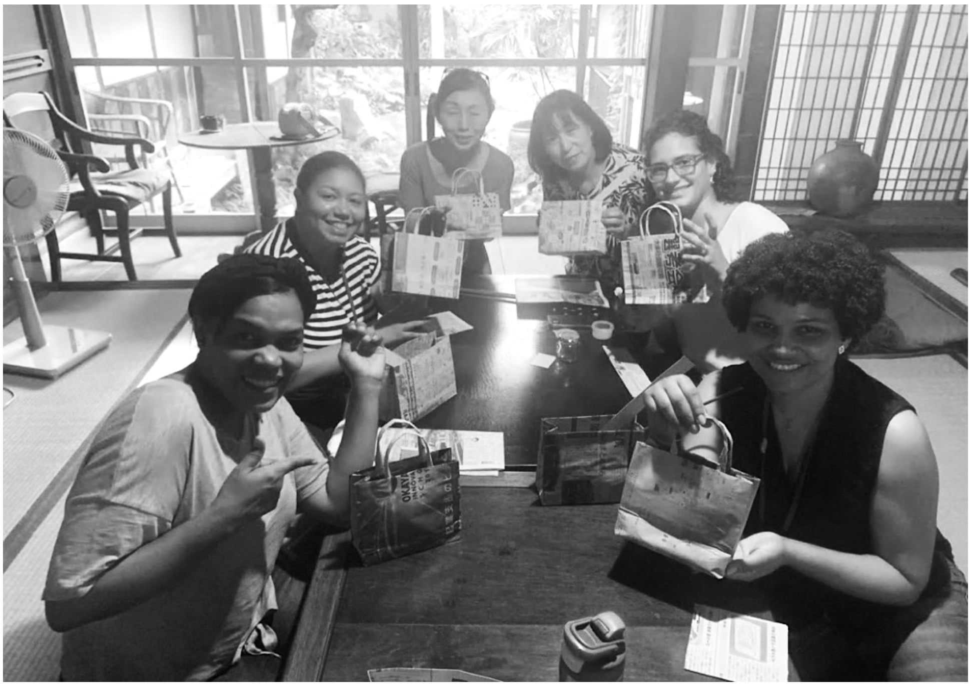
Lecture in Study Tour



Note. Mr. Koda (center) is giving a lecture to the Colombian participants in his mountain at Ogirihata, Oyama, January 16, 2015. Photograph taken by the author.

Figure 3.5

Dominican Participants and Ms. Sumida



Note. Ms. Sumida (up left)'s newspaper bag making program with her support (up right) and participants from the Dominican Republic who work in the central government holding the finished bags at Soja city, Okayama, September 18, 2019.

From *Institute for Community Design* [Facebook page and photos], photograph taken by the author, 2019. (https://www.facebook.com/IFCD.org/)

have informal conversations and she emphasizes that it is a mutual learning rather than teaching because she also learns a lot from the participants. I often take a photograph (Figure 3.5) to capture the moment to remember for all of them as well as to connect people who are involved. With the spread of individual smartphone use, I often see participants themselves taking photos to share it on social media, which is becoming a common phenomenon.

Although training participants usually enjoy such hands-on program activities, the feeling of its applicability depends on each participant. I listen and observe while taking photographs because they often exchange their opinions during the activities. This time, for them, it is to form their "research questions" through lectures, observations, and experiences. Sometimes, I heard participants have clear and definitive answers telling each other that it is good as an "idea" and not very realistic regarding its applicability in their countries. Some people said no one would be interested in coming to such experiences in their country's context. Some participants focus on material resources to see whether they can get external support to implement a specific program. Some participants are just so excited seeing the possibility of replication and already planning who will be in charge of a new program in their head.

Not only presenting the theoretical model, a more versatile and practical development approach seemed very much needed among practitioners to embody the theory for their action plans, the team and I have started to construct rural development approaches through study tours. We started to conceptualize initiatives like the Onpaku model adaptable to rural communities with the theory-based practices.

3.3.1.2 Facilitation is Harder than it Sounds

After going back to the classroom, I try to shift our mindset into "how to make it work" in each context by developing actions plans in groups. We form group discussions, and I try to let these "research questions" come out from participants through developing each action plan. As a facilitator, I decide whether to form groups by myself or a random grouping for the best possible outcomes we can get as a group. Each group is different in terms of dynamics. Thus, it is best to mix people with different opinions and contexts for discussions rather than people with the same mindset to conclude the discussion quickly. For instance, a group combined officials from different levels of government, a group combined with different regions, or a group combined different ministries, a group mixed with participants who completely have different opinions.

For the first time I was asked by Professor Miyoshi to facilitate groups, I had no clue how and even grouping the participants. Obviously as a novice, my observation skill and the level of understanding of their policies was insufficient. But he just told me to look how other facilitators do, and just do it on my own. So, the beginning was focused on listening after listening, just "facilitate" the process such as helping them to write post-it notes. This made me rather ask more questions about details of their countries and policies, some participants were very good at narrating the stories that we all wanted to know more. Usually, the participants were finding mutual challenges and tell each other how to deal with them in the discussions. When I started to understand "facilitate", I was more confident and started to speak a lot, which only made me a "lecturer" or "teacher". Professor Miyoshi always told me "Facilitators need to be 'stupid', which means to pretend that we do not know anything even if we do. This is the key for a successful group "discussion", but that's the hardest part of being a facilitator". Again, I understood what he said, but I could not comprehend it. I remember I had a time when I was going through a slump of being "professional" rather than a "facilitator".

All I could was try again and again but slightly in a different way. Eventually, Professor asked me to go and facilitate all the groups and manage the discussion time. "How can I do it when I'm not following their discussion the entire time?" He never gave me any specific or concrete answer, so I had to figure it on my own by doing. Jumping in different groups and capture the essence of group discussion was hard; but all I needed was to accumulate experiences. The more I do, the more I became natural.

3.3.1.3 Limitation of Training Program and Lectures

Despite my struggle, the contents of action plans were becoming richer as the training team also provided more and richer contents over the years, but we did not hear or see much progress after they went back to their countries. The action plan remained a plan. Therefore, we conducted survey studies in 2013 (see Miyoshi et al. 2013) targeting all the participants through e-mails to investigate the actual utilization of the action plans. I conducted in-depth interviews with few countries in Asia and Africa by visiting former participants and seeing their working environment and situations. The results indicated that providing the development approach is not enough to implement it within their work, likewise theoretical discussions. Most participants needed financial, material, and human resources both internally and externally. Like I went through so many experiences, the participants also needed a little extra support for learning-by-doing. It was a limitation of the training program and my position as a lecturer in practical issues. Moreover, we needed to present real cases of the approach that was adapted into a different context.

3.3.2 Group Discussion with Local People, Not Professional Enough?

Almost simultaneously, I began getting involved in numerous development project missions to support implementing the action plan requested by the training participants. I then understood why participants found it challenging to carry out the action plans in a much deeper sense. First, the challenge I faced was to plan my visit to conduct group discussion-style workshops for local people to get involved. It was often not considered a proper activity and declined the proposed plan by people other than the former training participants. Going through several discussions and explanations on different occasions, I realized that even practical workshops are not common activities but seminars – lectures or presentations. I was frustrated with people's general concept of mission: experts' presence and observation to provide specific advice. I also found this due to technical and financial assistance, which seemed a common yet dominant approach.

Luckily, I had opportunities to carry out numerous workshops and group discussions. In a workshop held in El Salvador back in 2015, a participant from the local area came up to me after the workshop while showing much excitement. She first thanked the project team and said the workshop was helpful because it was about fishing, not about the importance of fishing. She said many talked about the importance of doing something, but none taught her how. As the group discussion was already something natural to me, it opened my eyes that some people would find that refreshing – the first time I also experienced this feeling of "fun!" doing group discussion back in 2006. The participants are the main "speakers", and the officers are there to observe as mainly the "listeners" to their ideas (Figure 3.6).

There are many interesting small community development cases found like Oyama and in developing countries, I visited. However, to make this initiative at the policy level is a different story – shifting from micro to macro perspective, which is a centralization process. Slowly but surely, the sense of "this is it!" was growing in me the way to deliver activities centered on the local people at the local level from the position of the central government level. Moreover, it was interesting to see the participants because I often feel they are without the

Figure 3.6

Group Discussion

Note. Local participants are discussing their ideas, while observed by the mayor and the central government officer behind their back at San Lorenzo, El Salvador, August 12, 2015.

From *Institute for Community Design* [Facebook page and photos], photograph taken by the author, 2015. (https://www.facebook.com/IFCD.org/)

"title" in the training program in Japan. However, in their countries, their "title" is very present, which is natural. It was something that I started to consider a lot by getting involved in the fields and reconsidered the way I deliver my works as a facilitator within the training program. It is hard for officers to go beyond their responsibilities, but making development approaches work within their duties is valuable. It is what I am intending as a facilitator and keeping in mind when I give lectures. Therefore, lecture materials and its order are all prepared, but I pick up the contents that seems appropriate or needed by the participants through listening to their inception report, field visits, and questions they ask and customize it accordingly. Furthermore, participants themselves also discuss a lot about their duties and authorities what they can/cannot do. It is a good brainstorming that sometimes, they do not realize how much they can change the course of work without interfering with their duties. Thus, I have learned facilitation skills at poking small questions to make them brainstorm like this.

3.3.3 Rural Development Projects

The training team and I began getting involved in the participants' policies, programs, or projects in early 2012. It started with one province in Thailand as a small grassroots project, and the project expanded into a country-wide program in late 2017 at the national policy level. I also got involved in Paraguay, Nicaragua, Bhutan, Bosnia and Herzegovina, Costa Rica, and the Dominican Republic, funded by JICA. As I was conducting training programs in Japan, my involvement in those countries was just two weeks to one month long each time and a couple of times in a year, traveling one place to another all the time. The intention was to assist with the project launch, as it is the hardest part of development project implementation, and then gradually reduce my involvement once the project began rolling. In this way, I tried to make it "their project" concerning ownership. When the project had progressed to the next level, for instance, expanding the area or allocating the national budget, I also changed my role and activities accordingly in each project. Every experience was a new challenge because no project is the same, I read books to get specific ideas. I tried to embody theories in practice by drawing the conceptual framework beforehand.

3.3.3.1 Am I an Outsider or Insider?

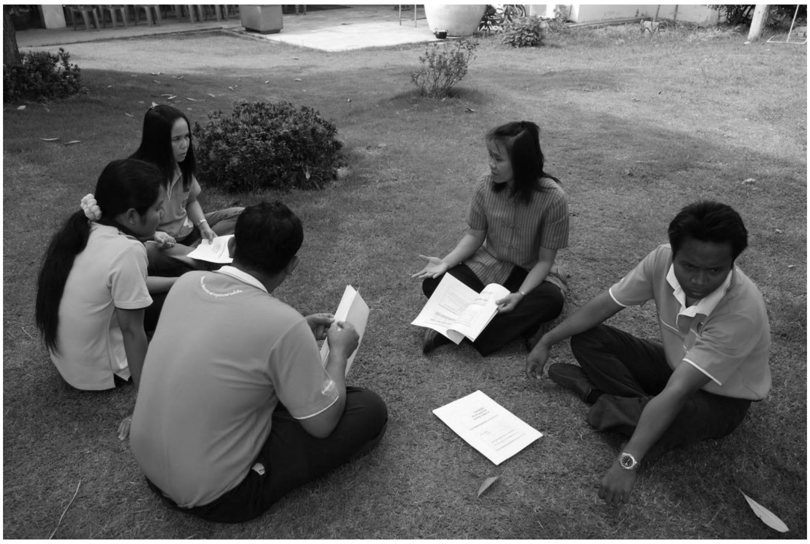
Since 2014, I received an opportunity to work in a university's rural development project funded by JICA in Surin province, Thailand, where I was in charge of the evaluation. While a friend/colleague, Maru worked full-time in the project as the main implementor of the project, my involvement in evaluation lasted for a couple of weeks each year. Because she spoke Thai and was an expert on Thai culture and people, I considered it was "her project" that was only natural to me not being "attached" to the project. Therefore, I was very observant of the project and stakeholders at the beginning.

Initiating a project is any practitioner's nightmare, but at the same time, it is exciting. Being an "insider" to the project and mobilizing all stakeholders towards the same goal is not as easy as it sounds. My colleague had difficulty collaborating with other implementors, except her immediate counterpart, Ms. Nok, who brought the project to her office, the Surin Provincial Community Development Office (CD Surin). Although it was not "my" problem due to the lack of understanding of how hard it is to implement the project, my colleague used to tell me that some people viewed her as an outside "researcher" simply because it was a university project.

In the meantime, I had discussed the evaluation framework repeatedly with the project team. Since the conventional evaluator role is the same as a researcher, my first intention was to reduce that idea among the project stakeholders in the evaluation process with the consideration of community development, which was one of the main goals of the project and the issue the project team was facing in mind. From reading many evaluation books, I chose participatory evaluation and targeted all stakeholders to conduct self-evaluations using Appreciative Inquiry (Cooperider, Whitney & Stavros, 2003) and photo elicitation methods. As this was the first time to apply this evaluation framework into practice, I did not know exactly how to it goes. As Ms. Nok was a responsible person in the office, she was eager to know about small details, but in the end, I could only tell her that "let's see how it goes and we do as we go".

Figure 3.7

Meeting Before the Workshop



Note. Ms. Nok (in the middle) is explaining about the workshop facilitation and their expected duties to the district officer before the very first workshop based on what we discussed beforehand at Srinarong district, Surin province March 21, 2013.

From *Project report (Okabe, 2013),* photograph taken by the project staff, 2013.

When we finally reached the day of the first evaluation workshop, which targeted all the officials at the provincial and district level- “the implementors”, surprisingly, most of them were very honest about having no collaboration for the project simply because it was not “their project.” After that, we held workshops five more times for all the project beneficiaries in different places accompanied by the officials as facilitators. Based on the first workshop experience, Ms. Nok took the opportunity to talk about facilitation to the fellow officials (Figure 3.7), and before and after each workshop, we created time to share ideas and opinions rather informally, and I kept records of their discussions rather than me talking to them. What I noticed was the officers’ changes before and after the workshop. Gradually, I began understanding their perception of why it was not their project.

The workshops with local people (project beneficiaries) were a totally different experience for us because they appreciated the project very much and were eager to proceed to the second year. I recorded their presentations, took notes, and the project team collected the whole post-it notes to translate. My colleagues told me that officers were surprised to see some elderly participants presenting and speaking on behalf of the group to the entire floor, because no matter how they tried, these women were too shy to speak their opinions. These were the changes they observed. I could only see their changes within the workshop because I was not involved in the implementation process. On the contrary, the officials who had spent a long career working with these people and communities immediately had a sense of the changes in local people in terms of behaviors and attitudes compared to the other initiatives. That was how they were influenced by the community people towards the project and became more motivated for the second year of the project. With these inputs, we changed the evaluation framework each time and organized a more enjoyable workshop for the participants. The officers in CD Surin were trained to do this in their entire career and they were all very natural, so I let them to do the “fun” part of the workshop, while I focused on developing more relevant evaluation questions and methods.

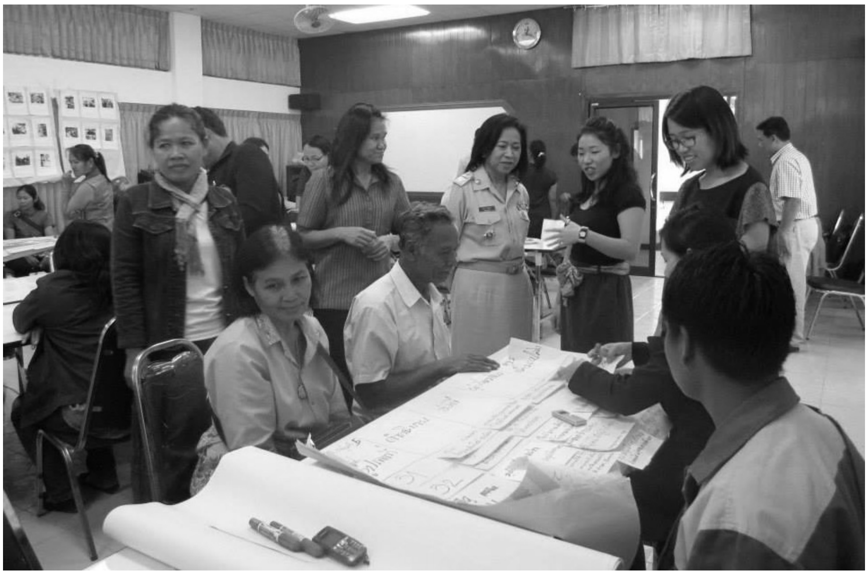
Consequently, the evaluation workshops mobilized implementors in a better way as Appreciative Inquiry intended. In three years, Ms. Nok transformed in terms of her seriousness with the evaluation activity as she was in charge of the planning and evaluation at the provincial level. When I interviewed her and asked about her experiences with the project, I confirmed how she changed the organizational norm in evaluation and facilitation.

According to my colleague, the officials had to execute plenty of budgets, which means a lot of work to do daily, and they even got out of the office in late hours. No one really had time to deal with extra work, as some workers brought children to the office and continued the work after school. While working in their office from time to time, I simply felt there was no “invisible donor power” but mutual respect as professionals even though I was only starting my career. It also helped me get insights on the ongoing policies, programs and projects, budgets and means, social and cultural norms, and values within the organization. Under such circumstances, the crucial part for me was to speak “their language,” for which I received support from my colleague. However, unlike for others, organizational political issues such as personnel affairs were not my concern, which placed me in a unique position where I could bring a new, outsider perspective to the organization. Thus, I had to seek the opportunity to discuss with them, especially the decision-makers within the period of my stay from the viewpoint of “one of them” to make the decision-makers’ time worth listening to how the project aligns with their organization’s policies.

In the second year, Ms. Orasa was just transferred to the chief of CD Surin. As she was very interested in the project, she came to one of the workshops. I explained the concept of

Figure 3.8

Official Visit to the Evaluation Workshop



Note. I (the second from the right) am talking about the evaluation workshop and the group discussion to the chief Orasa (center) accompanied by Ms. Nok (the send from left) at Sikhoraphumi district, Surin province, February 6, 2014.

From *Institute for Community Design* [Facebook page], photograph taken by the project staff, 2014. (https://www.facebook.com/IFCD.org/)

this evaluation that stakeholders do instead of myself as an evaluator (Figure 3.8). She later took the project as a community development model named Surin's 5D to the Star, submitted it to the central office. From the initiative, I understood that she immediately comprehended the concept of the project, which matches their main work that is human development. Ms. Orasa's leadership with her expertise in community development had influenced the project since then. She genuinely listened to what I had to say about the evaluation results as a professional, even though I was very inexperienced at the time. In a way, I lost the sense of being an "outsider" and started act more as an "insider". Hence, I began to use "we" rather than "I" in meetings and workshops.

Based on the collaborative research work in this project, the training team and I constructed the alternative rural development approach named the Decentralized Hands-on Exhibition (DHOE) around this period (see Ishimaru & Miyoshi, 2012; Nogami, 2012; Miyoshi & Ishimaru, 2012). I conducted a participatory evaluation for three years in this project (see Okabe, Ishimaru & Miyoshi, 2014) and made extra visits on other occasions. I interviewed both the officials and beneficiaries and even created a video about Surin's experiences. After that, I had been providing a real case with people's voices to the training participants. However, the name had changed during the training program for Bhutan in 2015. We brainstormed together for a better title while developing the action plan. After that, the approach is called the Decentralized Hands-on Program Exhibition (D-HOPE).

3.3.3.2 Ethics and Narrative Inquiry

A year after starting in Surin province, Thailand, I was invited as a rural development expert to the environmental project in rural Paraguay by the project leader, Dr. Sasaki. It was my debut in the technical cooperation project. The leader specifically asked me to introduce the D-HOPE approach to attract people to get involved in project activities and initiate "participation" of all the stakeholders from central government to local individuals. According to him, nobody really wanted to take his position because the project seemed too challenging to achieve and complicated enough to even start. There was no expert on mobilizing people in the project team but electronic engineers and a reforestation expert, so I was called upon for it. His expectation was to get the stakeholders' attention to begin the project activities while my mind was fully committed to implementing the D-HOPE approach till the end without knowing what his intention was. As it was my first time implementing the approach by myself, I remember the pressure I was feeling on the plane on the way to Paraguay and reminded what my friend told me about her experiences in Thailand.

On one of my first visits to rural communities in Paraguay, I met a community group leader. Dr. Sasaki had already approached him several times before, so he told me I did not have to do anything or say anything to the community leader as it might be too uncomfortable for me to hear what he had to say. I did not understand what that meant, but as soon as the community leader started talking about his experiences with development projects, I understood what the project leader had meant. One of the stories the community leader mentioned was about a paper written by researchers from overseas on a project executed in the community. This paper concluded that the project improved conditions in the community. However, he disagreed with that conclusion. He stated that he had seen no change in their living conditions. This story went on for over an hour while we were all standing up and listening. But no one really spoke anything, so I just stood there and listened as well.

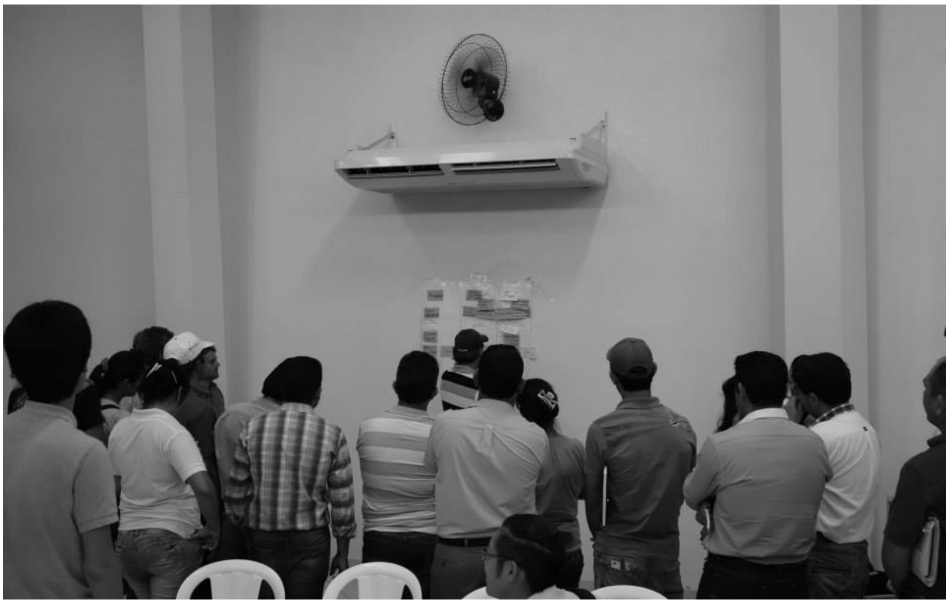
This negative side of development projects is already well-known, and local people claiming that it is nothing special nor new. I thought, but if local people did not feel the change subjectively or at least having a good memory of working with other foreigners, why do we need the projects in the first place? What is the research for? This was not coming from the leader only but also others in the same municipality, including the mayor. The mayor even said everything ended as the project was completed. It was telling me something. I had heard such stories before and even witnessed them during my master's research in Africa, but the impact and weight it had on me was way different because I felt I was suddenly on the side who were "researched on". Therefore, I was bracing myself for the work I was about to do in this rural Paraguayan community.

Despite such claims, some group members continued to work together on the project, and they kept showing up for other workshops we were organizing. In the first workshop, I organized a group discussion first with randomly divided participants from seven municipalities to share their experiences. While I facilitated, I actively listened to what people had to say by asking small open-ended questions. As I was facilitating, I noticed from hands-on program discussions that we, as the project implementors, had an assumption that local people do not care about the environment, but they actually care and even try to do something about it individually. One participant told me that she recycles used car tires for flower planters. There was also an orchids lover, and she told everyone that individually people try to do something about the environment, but we need more collective understanding and doing. This was where I could take advantage of my position to see what "insiders" do not. The group discussion was mainly about "We (the project team) do not know anything, teach us," and people eventually did the same thing to each other so that stories could be shared (Figure 3.9).

Later that night, Dr. Sasaki seemed very happy about us finding out people care about their environment, and they showed the willingness to participate in future activities with us. Much later on, he was delighted to see the change in the facial expressions of a small-scale tomato farmer as she became more proactive after the workshop. Ultimately, the group discussions enabled other project team members and me to grasp people's real intentions

Figure 3.9

Presentation



Note. A presenter is introducing the discussion result and other participants are listening at the hall in the Dr. J. E, Estigarribia municipality, Caaguazú, March 6, 2014.

From *Institute for Community Design* [Facebook page], photograph taken by the project staff, 2014. (https://www.facebook.com/IFCD.org/)

and needs of development. I also felt interviews and group discussions should be considered to utilize according to the situations. For instance, group discussion works best for collective and individual brainstorming, and I can use this opportunity as a snowball sampling and ask few people for a more in-depth interview individually. In this way, I constantly discussed my observation and asked Dr. Sasaki what are his thoughts, and if we agreed, we went on visits to do some in-depth interviews.

Moreover, although this was my first "implementation" of the D-HOPE approach, Dr. Sasaki later told me that it went beyond his expectation, literally "participation" of stakeholders. He mentioned that it was rare to see development projects go beyond a "campaign" and implement practices. Although I could not really comprehend what he meant by "actual practices" at that time, this experience had made me realize that mobilizing people to work towards the same goal by conducting practical workshops made a lot more difference than just me talking about issues and solutions, which was also necessary, but not enough.

In this way, people's narratives and voices became indispensable to my work. For instance, I had to deliver the fact that "local people actually care about environment, and we were making the wrong assumption" in the Paraguay case. I used narrative inquiry in my reports on the methods used and phenomena I observed during my work, along with my professional viewpoint; these reports were shared with the project and organizational decision-makers on both sides. I write my report as "integrated voices" from the field centered on rural people's voices, but some occasions showed me that there are organizational agenda at the higher level. For instance, how the budget should be used and by whom became a big issue in one project, where I supported local governments over central governments. Another time, I wrote a report on how "donor" effects were too strong on the counterpart government so that the project requires a third-party evaluation, in which I included this narrative of me as a donor. In this particular project, I had a strong work and friend relationship with counterpart officials, so I had to use my position to speak up for “my side” because of their culture of not speaking up. It may be not the best approach to confront them. However, I admit dealing with the organizational politics is one of the challenges I have a lot to learn.

3.3.3.3 Instant Decision-making

I have been applying the group discussion method with all my projects repetitively, using Appreciative Inquiry as a facilitation approach and photo elicitation to deepen discussions and obtain insights on their own as mentioned. Over time, I am improvising many methods the way to make it more practical. Appreciative Inquiry was initially used to develop evaluation questions and facilitation in Thailand. Although the evaluation questions were similar to 4-D questions of Appreciative Inquiry (see 2.7.4), and photo elicitation is normally used for an interview, I improvised them for a more practical use in my work. Because group discussion is dynamic, there are usually 30 – 50 participants, and it is never a catch ball type of conversation. I know the theoretical understanding would help facilitators, but like I learned by doing, I just explain them about the approach as “just have fun, and enjoy together, no negative comments or thinking”. Gradually, I became better at improvisation of these methods according to the context, and I changed the way if it was necessary.

However, when I practiced in Bosnia and Herzegovina in 2016, in a project where I was not so familiar with cultures, norms, and values of people as well as stakeholders, this improvisation was crucial and instant. But I was never so unsure of the group method. It was similar to Paraguay in that I was asked by the project leader to perform a “participatory approach” in communities to build trust among people. The experience was very different from others, where I used to be appreciated just for my presence in communities. In this community, people were already frustrated with “donors” and “outsiders,” so they were very straightforward about how development projects are not contributing to their life, especially in one particular workshop.

Despite this negative atmosphere, I continued the work like I do all the time, and mentioned if anybody feel uncomfortable, it is an open-door workshop. It seemed not many people left and most of them stayed, which was surprising for me and the project leader. There was a volunteer who was working for the local NGO, and she was helping to facilitate the workshop. She told me “Random grouping is not a good idea; I will do it”. I knew where she came from with an understanding of the background for this community. However, for networking purposes, I felt like I could and should do it even though I had no idea how it would turn out. Although I noticed a subtle “nervousness” on participants' faces in the beginning of the workshop, which was not necessarily a bad thing, things seemed alright as they were discussing. There was not much eye contact, and their eyes were glued to the papers on the desk. However, considering that the participants had no previous experience working with others, they seemed comfortable enough. Moreover, other facilitators were surprised by how well the workshop progressed, so I continued until the end. Seemingly, the ice broke between the participants and me as some people came up and talked to me.

At this point, I could acknowledge that people have certain prejudgments due to their past experiences, and it is best to not perceive them as a personal offense to my organization or me. I have developed a deep understanding of applying Appreciative Inquiry when the situations are rather negative and judgmental. I can only embrace their past experiences, but we can co-create new realities by working together in new ways.

In another workshop, one of the local project staff was impressed during and after the workshop. With a smile on her face, "Honestly, I thought it wouldn't work for here, but I just

Figure 3.10

Group Discussion while in Japan

Note. She (in the middle) is participating in the group discussion with other participants at the Ritsumeikan Asia Pacific University, Beppu, Oita, October 26, 2015. Photograph taken by the author.

didn't say anything. I'm so surprised!". Before this, she had participated in the training program in Japan (Figure 3.10), so she knew what she would do but never really expected the same results as other countries or communities, which she only confessed to me after the workshop. This was because of her almost 10 years of experience working on the project.

As I accumulate more experiences in facilitation, I exercise more intuitive decision-making and instant improvisations while doing. I used to take a lot of time for group discussion framework design as I customized the design to the local culture and background, especially for the first workshops in either communities or project activities. I often asked other stakeholders to discuss the plan or brainstorm together. However, gradually I became more spontaneous. I can instantly recognize the need to change a plan or even create a plan in the beginning of the workshop. Thinking about how I started to bother myself facilitating only five to six people in a group, I can now comfortably accommodate a couple of hundreds of people in one workshop.

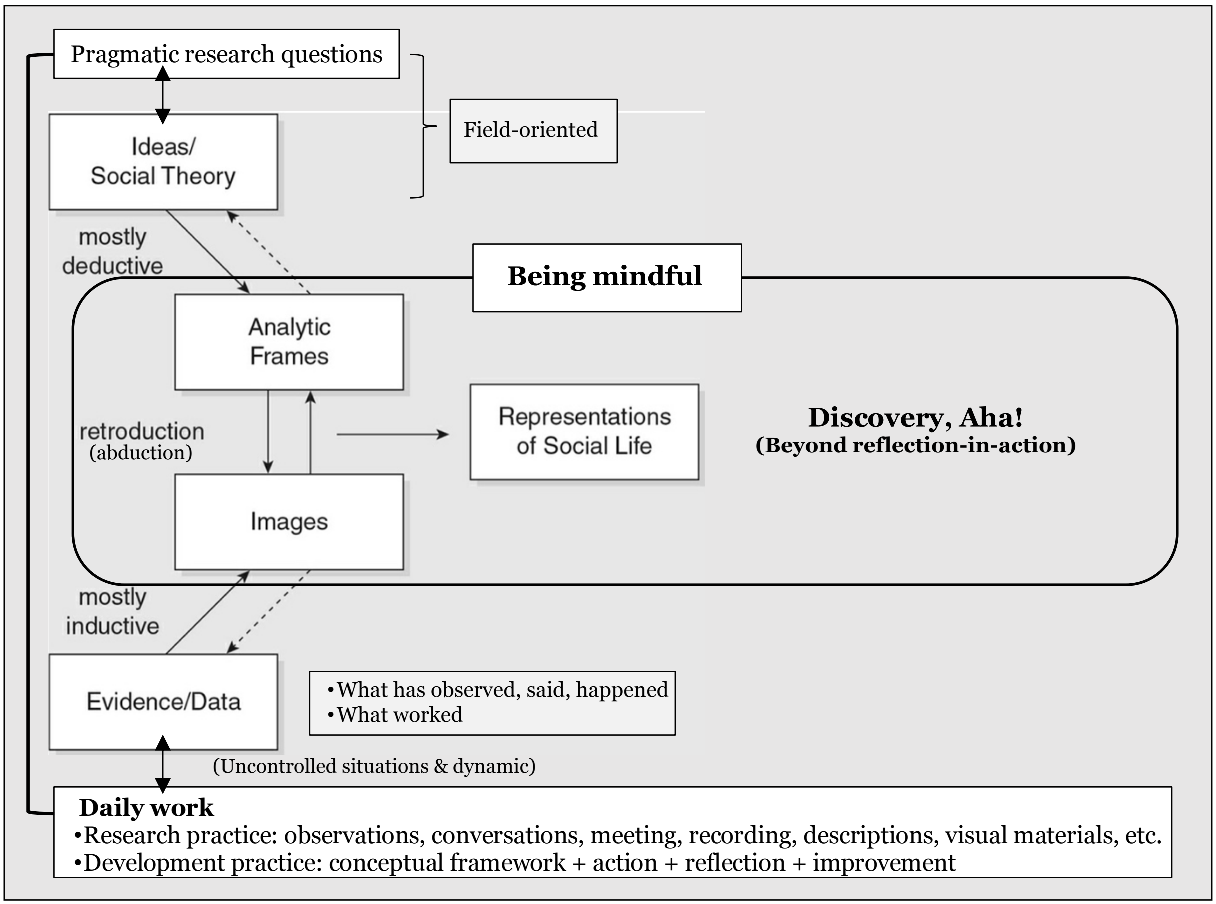
3.4 Relationship Between Theory and Practice

Based on the experiences on the construction of the D-HOPE approach, I dissect the relationships between theory and practice to examine my practice drawing on the interpretive model of qualitative research and reflective practice (Figure 3.11).

3.4.1 Research Question Evolvement and Ideas

With good questions, either "intellectual curiosity" or "a passion for a particular topic" (Janesick, 2000, as cited in Agee, 2009, p. 433), we all begin our study. This is a common ground for all qualitative researchers whether the questions are exploratory, explanatory, descriptive, or emancipatory (Agee, 2009). My "research" related to development issues had already begun since the moment I saw that child on the street back in 1999. As these kinds of "interests are often percolating inside of researchers unknowingly for many years"

Figure 3.11 Practitioner's Action-oriented Research


Pragmatic research questions
Field-oriented
Ideas/ Social Theory
mostly deductive
Being mindful
Analytic Frames
retroduction (abduction)
Representations of Social Life
Discovery, Aha!
(Beyond reflection-in-action)
Images
mostly inductive
Evidence/Data
•What has observed, said, happened
•What worked
(Uncontrolled situations & dynamic)
Daily work
•Research practice: observations, conversations, meeting, recording, descriptions, visual materials, etc.
•Development practice: conceptual framework + action + reflection + improvement

Source: revised by Okabe based on Ragin and Amoroso (2019, p. 90/354)

(Butler-Kisber, 2005, as cited in Butler-Kisber, 2018, p. 20/202), they connected to formulate new research questions as I experience and involve in different activities more. Eventually, my research questions gradually had progressed from just curiosities of why to practical issues of how, distinctively from the time of Malawi and involvement of development projects. This is an action researcher who questions rather pragmatically, "how can I improve my practices?", which is the starting point of action research (Bradbury, 2015, p. 1).

As my research question are evolved, the *ideas* about society in development issues also derived from everywhere, from shocking experiences, media, an extracurricular activity, or a job. This is because even from a small joke can give you an idea about society so that people know many social theories without studying them (Ragin & Amoroso, 2019, p. 93/354). For instance, I learned Immanuel Wallerstein's world-systems theory and its hegemony without studying the theory in Malawi.

The experience in Thailand and Paraguay made me focus on *giving voice* through narratives. Since then, I mainly focus on telling the story of a community I work with for enhancing their visibility in terms of rural perspectives to the other stakeholders such as government officials or donor organizations through my perspective. Doing this requires for me to "relinquish or 'unlearn' a lot of what they [I] know to construct valid representations of their [my] research subjects – representations that embody their [my] subjects' voice" (Ragin & Amoroso, 2019, p. 72/354). Nevertheless, many wisdoms I heard from local people who are engaging in community development while I was studying and visiting rural Japan and having lectures by local people in the training programs helped me listening to what people had to say first and foremost in an open-ended style. This style represents constructivist idea (Butler-

Kisber, 2018). Therefore, as much as I acknowledge the importance of gaining the accumulated knowledge of social theories for sophisticating the ideas, contribution to "theory by learning more about phenomena and groups that have been ignored or misrepresented" (Ragin & Amoroso, 2019, p. 94/354) became my primal objective.

3.4.2 Data Collection and Evidence in Two Ways

When a qualitative researcher finds the subject interesting, the person goes into the field to see what is going on (Holliday, 2016). Early days, my intention was similar to a journalist or a documentary filmmaker who collects *facts* and *evidence* to represent social life without an interpretation (Ragin & Amoroso, 2019, p. 15/354). The experiences of dealing with many difficult situations especially in the time of Malawi enhanced my ability to read people's behavior, which is a base of ethnography through observing the "'microscopic' details of the social and cultural aspects of individuals' lives" (Agee, 2009) for my adaptation in each context. Thus, my perspective was gradually shifting from that of a journalist to an ethnographer who studies people's actions in everyday contexts (Hammersley & Atkinson, 2007, p. 3).

However, the stance to collect data for evidence differ to each researcher. For instance, there is a huge difference on observation in terms of distance from the *complete participant* to *complete observer* (Kawulich, 2005). Working in development projects made me to shift the way of observation a more participatory by fully acknowledging myself as a part of social construction, a *participant as observer*. This is because my epistemology also constructed a postmodern way of thinking—the constructed reality (Butler-Kisber, 2018). This means I "constructed" my *worldview* by being rather than "choosing" *paradigm* to conduct research.

As described, my data comes from my daily work. Transcriptions of meetings, presentations, or informal interviews. Observations while participating, recording photographs, sometimes videos and use them to build rapport among everyone who are involved. Although I ask permission to post them online platform, there is usually an implicit understanding to keep it as a project record for multiple use such as project reports or promotions in public event because our mutual presence is agreed within the works. We take photos of each other or together, post them online and interact through social media. I often ask other project stakeholders to share their photos and see the phenomena from multiple angles. I also keep all the post-it notes descriptions written by the participants to support interpretations of their subjective voices. Doing this allows me to increase transparency of my work in development projects (Matsumoto, 2015) because it is done by public funds, at the same time, it provides me a kind of objectivity of what we all do including myself later.

Eventually, reflection-in-action epistemology of practice was cultivated through making changes in my practices by employing various concepts into my work. In Schön (1983)'s view, reflective practice occurs when practitioners face unpredictable and unstable circumstances. This uncertainty is why practitioners turn into reflective researchers (p. 308) so that "research is an activity of practitioners" (p. 308). In other words, controlled situations do not convert researchers into reflective researchers. Although I had accumulated enough experiences, I was uncertain about many of the workshops, and had to improvise it including the way I employ methods. This is where I did an instant reflection-in-action to perform research and engage in either frame- or theory-testing experiments within the practices, which also transform the practice situations (Schön, 1983). Therefore, "the exchange between research and practice is immediate" and done simultaneously (p. 309). This could mean that reflective practitioners have a different kind of "evidence" in a sense of "what worked" from the ambiguous knowledge through experiences and practices. This is a pragmatist perspective. Then, practice itself is a way to collect our data, but a different kind from abovementioned qualitative research methods.

3.4.3 Retroduction for Aha! Moment

To represent social life, the dialogue of ideas and evidence is the key (Ragin & Amoroso, 2019, p. 109/354). This is the advantage of reflective practitioner not only to collect and accumulate in-depth data in bulk but also to inductively construct images of the cases from collected data repeatedly, which means they become able to represent social life better, thereby increasing a chance for discovery. This is the conversation between theory and practice, which is simultaneous. It is retroductive, which is "the interplay of induction and deduction and is central to the process of scientific discovery" (Ragin & Amoroso, 2019, p. 67).

For some researchers, it is also called abduction. Strictly speaking, it is one of the inductive approaches. However, while abduction emphasizes forming a *logical* and *innovative* hypothesis, the charm of abduction is that it is "a means of inferencing" (Reichertz, 2010, p. 2) that extends into the realm of profound insight (and therefore generates new knowledge)" (Reichertz, 2010, p. 3). Thus, it starts with empirically bounded specific facts and data, jumps into making ideas, and inferences with general theories (Inoue, 2002). Detectives are a good example because their work shares similarities with qualitative research (Holliday, 2016, p. p. 25). To make the best possible explanation, they first follow their instinct, a kind of "gut feeling" rooted in past experiences, which is tacit knowledge, and they draw inferences from collected evidence. Therefore, the more repetitive the practices are, the more profound insights, that is, Aha! moments, we find.

As all these processes was simultaneous and fluid process, I "see cases as empirically real and bounded, but specific" (Ragin & Becker, 2009, Starting points for answering "what is a case?"). By the repetition, practitioners can frame either by case or aspect, which "constitute two key conversations that take place in the dialogue of ideas and evidence" (Ragin & Amoroso, 2019, p. 101). For instance, I found that three years of participatory evaluation in Thailand was a case of community development through participatory evaluation. In this case, there can be many aspects such as first year with new experiences or the last year as experienced and knowledgeable in terms of evaluation capacity.

To produce "good" research, one must do well in the fieldwork— the lifework practices those practitioners already do in their daily lives. Hammersley (2004) argues that this kind of craft is about the skills that are practically acquired rather than technically instructed "because skills are an ambiguous, secondary kind of knowledge" (Schön, 1983, p. 28). In other words, we learn as we do. In this way, we actually conduct qualitative research in our daily lives as we deal with other people's behavior and reflect on our own behavior and on how to respond to particular situations (Holliday, 2016). In this sense, everyone is a qualitative "researcher" as long as we interact one another. Thus, there is not much difference between practitioners and qualitative researchers. Because work can emerge with research (Holliday, 2016, p. 25).

3.4.4 Selection of Evidence and Tacit Knowledge

Insider's tacit knowledge in the sense of self-study, even the explicit knowledge of "I know," is advantageous. Nevertheless, it is often pointed out as bias (Herr & Anderson, 2015) in terms of selecting evidence. Herr and Anderson (2015) state that "it raises epistemological problems in a sense that unexamined, tacit knowledge of a site tends to be impressionistic, full of bias, prejudice, and uninterrogated impressions and assumptions that need to be surfaced and examined" (p. 44). However, tacit knowledge is the ultimate guide for practitioners and researchers or any discovery. In other words, without tacit knowledge, there is no great discovery. Polanyi (1966/2009) argues that research always start with a problem, but we already know its discovery, so then there is no problem. This is the paradox of science. Plato is the only one who offered the solution, "all research discovery is a remembering of past lives" (p. 22), which comes from experiences. In other words, for those who can see problems have the ability to recognize the problems, and this is the limitation of the technical rationality (Schön, 1983). Therefore, the core strength of reflective practitioners is to frame this problem and change the course of actions to solve the problem based on the accumulated experiences.

The professional artistry of reflective practitioners, in general, is about being mindful, which means "[S]eeing things for what they really are without distortion" (Johns, 2017, chapter 1 Reflexivity). This is "an extension of the internal supervisor" which is to have a continuous dialogue "with herself in response to the unfolding situation" (chapter 1 Reflexivity). My research questions were always a product of this kind of internal dialogue induced by outside influences. For reflective practitioners, removing our bias will be done by trying to become mindful from doing reflection to being reflective, which is the ultimate goal. This process is a transition from an epistemological approach to ontological approach "concerned more with 'who I am' rather than 'what I do'" (chapter 1 Reflexivity). This is how self-study emphasizes autobiographical narrative inquiry or autoethnography to search for "who I am". Thus, practitioners conducting traditional research only makes it worse in terms of biases because these biases cannot be removed but enhances *episteme*, which separates their understanding and doing.

This professional artistry is related to the "expert" concept of the Dreyfus model (Dreyfus, 2004; Dreyfus & Dreyfus, 1986), which contains five-stages of skill acquisition—novice, advanced beginner, competent, proficient, and expert. Acquiring general knowledge does not make a novice to advance its skills. Becoming an expert requires accumulating practice and have an ability to apply general or theoretical knowledge into a situation in a way that is best suited (Flyvbjerg, 2001; Kraut, 2018). As illustrated in this chapter, I was very analytical and detached in the beginning but gradually became more involved, while remaining partially analytical. I also studied theories and applied them into my works, although there was no flexibility and fluidity in my work early days, gradually, I have become able to make use of different methods into a different context. Accumulation of experiences while focusing on gaining ideas from books or people is how I acquired my skills. If the experiences on facilitation was not enough, perhaps I had been made a different decision in Bosnia and Herzegovina.

According to the five-stage model, the expert is the only one that makes intuitive decisions, which requires tacit knowledge. Then, what does it mean by tacit knowledge is bias? It also raises another question, what do we mean by "expert" using research-based knowledge to research on/with people and make assessment in development projects?

3.5 Practitioner's Positionality

3.5.1 Outsider-within in Development Projects

Action researchers can have multiple positionalities depending on defining their position in action research (Herr & Anderson, 2015, pp. 54-57). Physically, I am insider to the project, and I choose it tobe the subject of my research. This kind of researchers see positionality as "[I]nsider/outsider positionality vis-à-vis the setting under study" (Anderson & Herr, 1999, Cochran-Smith & Lytle, 1993, as cited in Herr & Anderson, 2015, p. 54). Thus, there is no separation between my practice and the setting. This is a form of action research that greatly emphasizes narrative and self-reflective methods based on the concept of the reflective practitioner by Schön (Herr & Anderson, 2015, p. 42). Therefore, the focus is always on "improved/critiqued practice" (Herr & Anderson, 2015, p. 40) for self and professional transformation. At the same time, I can be an outsider to the other project stakeholders from physical and cultural attributes viewpoints such as race, ethnicity, and nationality or the different position in the project.

Acknowledging myself as an absolute outsider, a "white" foreigner, was no difficult task in Malawi, although my positionality was gradually becoming what Collin (1990) calls "outsider-within" in the project context. In my first project in Thailand, I acknowledged my limitations as an outsider evaluator to the organization due to my limited knowledge to the organization. Through interaction with other stakeholders, my perspective shifted deeper, which was how to achieve the organizational goals rather than solely the project's goals as if I am one of them. At the same time, having a fresh eye to the organization as an outsider – not a permanent member of the organization. Therefore, I could suggest some improvements through evaluation reports based on this unique position.

In Paraguay, my perspective was as a member of the Yguazu community in the project context. Realizing that the project team and I had a particular assumption about them, I extensively tried to hear what local people had to say within the project activities. I used my position to speak up for local people to decision-makers at higher levels of government, which represented "the reality" that people care about environmental issues and what they do in their daily lives. Therefore, it is not about choosing advocacy or facilitation, this is how advocacy can shine only after facilitation. In Bosnia and Herzegovina, I brought "new" approaches, and it was possible because I was an outsider from race and ethnicity viewpoints, but still an insider to the project, and what we tried to achieve was building trust among community members, which was challenging.

3.5.2 Development Practice and Context

The difference from researchers or participatory action researchers and myself as a reflective practitioner is various. My acknowledgement is that officials are already experts in their works and knowledgeable about people and communities whereas local people are professionals on what they do whether they are farmers, producers, service providers or entrepreneurs. We are all striving to become experts within our different positions. Utilizing research-based knowledge is necessary for my position and work, but it does not mean anything better or less compared to other positions. Because of this perspective and based on studies I have read as well as from experiences, I consider *know who* works better rather than *know how* for rural development projects. Therefore, I use multiple research methods to create an environment where project stakeholders can become closer to the expert level in their own positions focusing on networking. Naturally, my focus is to improve my practices by analyzing the results of this networking. This is how the division of roles is considered, at least in my work and practice but not necessarily all the projects I was involved. However, I can change this through the way I bring practices.

Especially in the international development field, participatory action researchers or development professionals position themselves as an outsider based on the colonial relations with the physical and cultural attributes that are fixed, but not on experiences or contextual attributes that are more fluid and subjective (Chiseri-Strater, 1996, as cited in Holmes, 2020). Besides, their intention is to bring research-based knowledge to conduct "research practice" for people to collaborate and improve practices and knowledge altogether. Therefore, there is a division of roles between outsider "researchers" with research-based knowledge and local "practitioners" with practice-based knowledge. Research practices are no doubt helpful, but can we truly assert there is no western gaze inherent in this type of research like Kovach (2018) claim?

My concern is that not too many development professionals actually bring development practices but research practices by focusing on either *episteme* (scientific knowledge) or *techne* (technical knowledge to produce something) to the project. There are plenty of assessment tools, methods, and approaches; however, when it comes to practical approaches that directly help rural people as development practice I claim, not many effective approaches are available. Thus, practitioners apply approaches that are designed for urban development that are most likely about improving competitiveness.

As described, I participate in the project activities as one of the stakeholders in the setting. This means I also constitute the context and have a degree of control to make the context in each setting. In this sense, there is operationability, which means reflective practitioners can embody different ideas to create desired society from a social constructionist perspective. This is the uniqueness of this positionality; however, this kind of position "offers a specialized, subjugated knowledge" (Herr & Anderson, 2015, p. 55) to foster organizational changes that could potentially be a threat to change. For instance, the workshops in Bosnia and Herzegovina are a good example, there was a possibility of threat for change the norm. In Thailand as well, using evaluation results, there are changes. Thus, careful thoughts are required for the changes we make through our actions with ethics and wisdoms.

3.5.3 How Can Research Contribute to Practical Issues?

Constructing intelligent social action requires practical reasoning and wisdom where social sciences can best contribute (Flyvbjerg et al., 2012). However, Flyvbjerg (2001) claims that social sciences have failed due to their attempt of emulating natural sciences. They have failed simply because the discovery of humans requires more of "context, practice, experience, common sense, intuition, and practical wisdom" (Geertz, 2001, p. 53) than scientific objectivity, which is premised on a positivist paradigm. Likewise, researchers such as Pierre Bourdieu, Clifford Geertz, Alasdair MacIntyre, and Richard Rorty also "emphasize practical before epistemic knowledge in the study of humans and society" (Flyvbjerg, 2001, p. 130). This is because local or tacit knowledges "cannot be taught *a priori* but which grow from the bottom up, emerging out of practice" (Schram, 2012, p. 19), which is also reflected in this chapter's description of how a reflective practitioner acquires tacit knowledge by facing complex situations.

People bring power in their actions (Flyvbjerg, 2001). To make actions, they first question themselves and make decisions. In development work like this one, power is brought in multiple layers, directly to the setting by methods, indirectly by policies and its framework. In this sense, questions truly matter for practitioners because it is ultimately how our societies are co-constructed with other actors. When practitioners are facing somewhat complicated issues or having-no-answer situations, this process of question-decision-act is more rapid, in fact done instantly using instinct, which is tacit knowledge. Oftentimes, decision-makers do not have available data nor enough evidence to take decisions in social development polocies, programs and projects under unstable circumstances, but we have to take them, no matter how uncertain the situations are. Current global pandemic is the best example to explain this situation.

For practitioners, phronetic social science, which produces "knowledge that improves the ability of those people to make informed decisions about critical issues confronting them" (Schram, 2012, p. 20) is valuable. Because it "is centrally about producing research that has relevance to decisions about what can and should be done, and also how to do it" (Schram, 2012, p. 19) in particular circumstances and contexts. If we develop our practical wisdom, this means we are able to drive ourselves primarily by moral justification, which is about alternative development (Friedmann, 1992). In this sense, reflective researchers can contribute; to phronetic social sciences by writing case studies, which is the research results; and to ourselves by interpreting own practice, which is the practical knowledge. Thus, practitioner's research can be original and unique because their research problems are always original and unique as they derive from complex situations in a certain context; no case is exactly the same, but others can never see it, which potentially leads to a great discovery. This is because the better and more original the research problem is, the more successful the research is (Polanyi, 1966/2009). Accumulation and sharing these case studies would help practical issues, and this is where practitioners can contribute best.

3.6 Conclusion

There is a significant difference between the work of development professionals based on a positivist epistemology of practice and development practitioners based on a reflection-in-action epistemology of practice (Schön, 1983). While practitioners have practice-based knowledge, this is neglected from many research methodologies. The chapter challenged to answer "how can a practitioner become a qualitative researcher?".

This case study articulated the convergence between the interpretive model of qualitative research and reflective practice and discussed the uniqueness of practitioner's positionality in the rural and community development field. Based on this analysis, it can be concluded that reflective practitioners are researchers pursuing discovery for practical issues in our society guided by their pragmatic research questions using any available tools and approaches that work for a particular context. The significance of a practitioner doing research like this one lies within our daily practices and knowledge that is backed up by research-based knowledge. Writing up narratively not only enhances reflexivity even more, but also makes more sense of practical issues, thereby improving future actions with practice-based knowledge. This process is how practitioners can acquire practical wisdom.

For new and great global issues, such as climate change, for which we do not really have absolute solutions, action-oriented research is required more than ever to produce transformative changes with a new notion of knowledge creation, which is an inclusive knowledge form (Bradbury, 2020; Bradbury et al., 2019). Yet, there is a lot of improvement that should be made in this regard in the rural and community development field. There is a need of more development practices, and not research practices to local people. Combinations of a case study based on the concept of phronetic social science and reflective practices produces the inclusive knowledge, which is an integration of wisdom and practice-based knowledge derived from reflective practices. This is what I define as a practitioner's action-oriented research in which practitioners can best contribute. This research method is crucial for practitioners to bring intelligent social actions for fostering social changes.

To better understand the implications of this study, further studies can enrich this discussion by accumulating more action-oriented case studies by development professionals, consultants or practitioners.

CHAPTER 4

LOCAL AND INDIGENOUS KNOWLEDGE CREATION FOR RESOURCE MOBILIZATION

> *The person who has lived the most is not the one who has lived the longest,*
> *but the one with the richest experiences.*
> *Jean-Jacques Rousseau*

The previous chapter positioned my works as a practitioner's action-oriented research conducted by the interpretive model of qualitative research and reflective practice. This chapter focuses on a case of rural people's knowledge creation in Nicaragua and Paraguay for their development by themselves through group discussions and practical workshops. In Paraguay, indigenous people got involved through the workshops, which is one of the challenges in the context of their communities. In Nicaragua, people in Nueva Segovia became so proud of their small business through utilizing their own knowledge.

4.1 Introduction

Despite development projects with huge sums of money flowing into rural communities, where resources are scarcely found, rural-urban disparities remain conspicuous. To fill this gap, technical assistance is predominantly used, which is typically about skill or knowledge transfer. It tends to be specific such as production or material-oriented that are normally accompanied by financial support. In this sense, technical assistance, which emphasizes know-how, can only become a compelling tool when local people know exactly how to make use of it with an understanding of the ends and means. Consequently, only a few local people will be selected to receive support in accordance with the external stakeholders' criteria, making it exclusive in nature. Some studies like Gorjestani (2004) reports significant cases of indigenous knowledge being utilized for development even without the support of outsiders. However, he also claims the necessity of institutional support for the continuous utilization. Then, how can local and indigenous knowledge be created and utilized for rural development?

Successful resource mobilization in rural communities can essentially be achieved by local people recognizing local and indigenous knowledge as well as appreciating their own tacit knowledge. Utilizing these kinds of knowledge in rural development is a basic, yet indispensable step (Chambers, 1983; Collier, 2007). Nonetheless, very few methodologies are available theoretically or practically to achieve this that directly connects rural people's lives such as income generation activities.

In this connection, rural people's knowledge creation issue is still relevant and vital for rural development, I present cases from Paraguay and Nicaragua although the studies were conducted in 2014. The purpose of this chapter is to articulate the local and indigenous knowledge creation process combined with group discussion method and experience-based activities by drawing upon autobiographical narrative inquiry (Clandinin, 2016) and photo elicitation (Harper, 2002, 2012) to support descriptions. There are many workshops held in different times with different stakeholders and communities within both projects, however I only pick some cases for this chapter to illustrate cases.

In the following section, I introduce the background of the study in Paraguay and Nicaragua. In the third section, I present the conceptual framework of the D-HOPE approach briefly. In the fourth and fifth section, I describe the local and indigenous knowledge creation processes through the resource mobilization workshops. In the sixth section, I examine the effects of the workshops. In the seventh section, I conclude with a claim on the importance of resource mobilization focusing on rural people's knowledge.

4.2 Background

I have been designing and introducing the Decentralized Hands-on Program Exhibition (D-HOPE) approach[1] as an alternative approach for a holistic rural development in the training program delivered for JICA, which is offered to practitioners including from central/local governments, head of private institutions and political leaders in developing countries since 2010. I facilitate the participants to form an action plan based on the D-HOPE approach in line with their policies, programs and projects as well as supporting the implementation in the field. In this connection, the D-HOPE approach in both countries were undertaken in collaboration with the counterpart government officers to make invisible or hidden resources like local champions and tacit knowledge, visible, explicit, and able to be used by local people themselves. I was accompanied by a translator who helped me with translations and interpretations from Spanish to English. The project staff and I took photos and videos during the workshops and kept all the post-it notes descriptions after the workshops. I also recorded the participants' presentations during the workshops.

4.2.1 Case of Paraguay

The Paraguay case was unique in that Dr. Sasaki, the project leader from JICA asked me to join his environmental project to initiate the D-HOPE approach within his project since he and the officials from the administracion nacional de electricidad (ANDE-National administration of electricity) were struggling with getting into rural communities to plant trees in vast private lands, especially without incentives for local people to cooperate. This was a new experience for me – working with people who were not so familiar with community development or the D-HOPE approach. Therefore, I positioned the approach in the project context and its target and purposes, and consulted with the project team before the dispatch in the fields.

The project was implementing in nine municipalities across two departments[2] and I joined the project in a month of March and September 2014 about a month long in each deployment. Before holding workshops, I and the project team visited key stakeholders such as mayors and governors to share the idea of the project and introduce Expo Yguazú Porã, the D-HOPE event and to invite them and their officers and local people to the workshops. The project team already used the term Porã for their project because it means the beauty in Guarani (indigenous) language. It was only natural to use this for the event name to promote the beauty side of Yguazú community, which also aimed to become more environmentally conscious. They decided who else to invite, which was important for us to see their targets in the communities. The first workshop achieved 69 participants from seven municipalities participation in March 2014. The second workshop was conducted with 50 participants in R.A. Oviedo municipality in September 2014.

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[1] The origin of the D-HOPE approach comes from the Onpaku initiatives in Beppu, Oita where more than a hundred of service providers were presented in one catalog and offered the experiences to the customers or visitors (see Chapter 3).

[2] Department refers to the administrative unit under national in Spanish. The terms is similar to province.

4.2.2 Case of Nicaragua

The Nicaragua's project was delivered in partnership with the former trainee, Mr. Matute, who was in charge of the Department of Nueva Segovia from Instituto Nicaragüense de Fomento Municipal (INIFOM-Nicaraguan Institute of Municipal Development). He requested JICA support for the implementation of his action plan including my deployment for economic development in 10 rural municipalities. He first started as a small-scale project in 2014 after the training program in which I only supported the initial workshop activity about three weeks in October 2014. Based on the initiative, the economic development project was formed by JICA from 2015 where I was in charge of the project by myself. I have supported this micro project for about four times and a month long deployment from 2015 to 2016.

Because Mr. Matute was directly working with the municipalities, he asked mayors and key stakeholders in every municipality. Therefore, he invited mostly those officers in charge of economic sectors and some local producers. In case of Nicaragua, they collectively named the D-HOPE event Las Segovias, Tierra Mágica (The Segovias, the Land of Magic) because local people are proud of the artistry of hand-made crafts, products and agricultural produce. Therefore, the event was intended to promote these micro and small initiatives by the local champions for supporting the household economy. The first workshop got 17 participants from seven municipalities in October 2014. The second workshop was conducted with 20 participants in Yalagüina municipality in the following week and 24 participants in Santa Maria municipality in November 2015.

4.3 Conceptual Framework

4.3.1 The Concept of the D-HOPE Approach

The D-HOPE approach aims at local people gaining confidence in their lives by offering hands-on programs subsequent to participating in the workshops. Hands-on program refers to small and experience-based activities such as walking tours, cooking local cuisine and learning traditional rituals offered by local people in their own places to the public. All collected hands-on programs are offered in a catalog in a specified period of time as an event to public, which functions as an exhibition incubator or laboratory whereby exchanges between the hands-on program provider and the participants as a customer or visitor. Since the D-HOPE approach covers a variety of overlooked local activities with different skills, talents and knowledge in different people and sectors, it functions as an umbrella to coordinate projects that supports rural livelihoods as a whole.

4.3.2 The Position of Group Discussion Workshop

The D-HOPE approach assumes that it is important to clarify the division of roles between implementors and local people to provide activities with a well-organized logic to make local people better professionals in their areas by incorporating experience-based activities for an effective and efficient application. In this sense, the D-HOPE approach has to be set strategically with implementation in mind. Training participants are encouraged to localize the approach into their context as an action plan which includes to set up target beneficiaries and communities, objectives, and goals of the approach before the implementation.

The D-HOPE approach consists of five stages that emphasize collective activity of local people, which is defined as community capacity (Miyoshi & Stenning, 2014; Stenning, 2013). Therefore, each stage is designed with specific activities and its outputs under the whole project framework to accomplish the overall outcomes. In this connection, participation of local people as many as possible is vital for the approach to be executed meaningfully. Hence, the D-HOPE approach does not encourage selection process like a proposal or screening. It is an open door for anybody who wants to join and leaves local people to make decision on their own whether to continue or even leave at anytime.

The D-HOPE approach also seeks opportunities for offering positive experiences through a learning-by-doing process for participants and facilitators to co-create the best possible environment to work towards a specific goal by incorporating Appreciative Inquiry (Cooperider et al., 2003), which is the professional knowledge implementors bring. However, this knowledge must stand at an equal position with indigenous knowledge by acknowledging that we are both professionals in our fields. Each stage incorporates group discussions in a workshop setting among local people, except the fourth activity (an event), accompanied by implementors as facilitators.

4.3.2.1 Appreciative Inquiry

Employing a problem-solving approach is quite common in development works, which creates huge gaps with local people because it is "rooted in a logical positivist paradigm that treats organizational reality as something fundamentally pre-existing" (Thatchenkery & Chowdhry, 2007, p. 45). Subsequently, this leads not only our mind to seek negative aspect of rural communities rather than exploring positives, but also ranks their knowledge as inferior to ours because experts "regard their problem-solving skills as the key to their competitive advantage" (Senge & Sharmer, 2001, p. 199). Moreover, those professionals offer quick-fix and very technical solutions that create co-dependence between professionals and the people to whom they offer these solutions (Senge & Sharmer, 2001, p. 199). As a result, local communities become more dependent on "aid".

On the other hand, the assumption of Appreciative Inquiry is "every organization has something that works well and these strengths can be the starting point for creating positive change" (Cooperider et al., 2003, p. 3). This is because the intention of Appreciative Inquiry is to discover, understand and foster innovations in organizational arrangements and processes, often described as 4-D cycle (discovery, dream, design and destiny) (Cooperider et al., 2003, p. 2). Appreciative Inquiry refers to "a search for knowledge" and "a theory of collective action designed to evolve the vision and will of a group, an organization, or a society as a whole" (Cooperider et al., 2003, p. 3).

Therefore, incorporating such Appreciative Inquiry helps to establish a collective knowledge-creation system together with all stakeholders who are involved, which results in a better contribution to rural communities. This also creates a group dynamism "to build a team spirit, thereby creating a better environment" (Cooperider et al., 2003, p. 151) focusing on the strengths and positives to nurture existing potential. I have developed specific conditions to make use of Appreciative Inquiry for facilitation in order to ensure marginalized rural communities' voices are sufficiently heard and participants appreciate each other comprehensively as Duncan's research (2015) uncovered that people's stories inevitably include their hardships within strengths and positives they accumulated in lives.

4.3.2.2 Facilitating Group Discussion

Implementers are responsible for overall management of the D-HOPE approach while local people design hands-on programs. Thus, facilitators' contribution is to appreciate local resources with fresh eyes for them to be able to acknowledge them. It is encouraged to not use research-based or technical knowledge while facilitating but more personal voice here to create affirmative inquiries profoundly within people to nurture and stimulate their intellect. It is similar to narrative therapy approach; however, it is collective and more complex and unpredictable than the one-on-one session. Thus, providing concrete or definitive answers is not necessary because this does not allow people to brainstorm by themselves from their perspective. Listening is key (Lewis, 2016), and getting other participants in this listening process is vital yet it is necessary to strike balance between encouraging and pushing.

The D-HOPE approach assumes that doing this helps people engage in deep discussion on their own. This type of positive atmosphere creates an informal and enjoyable workshop that stimulates people's ideas and creative thinking through providing opportunities for learning-by-doing as well as to have fun working with other people. That is the dynamism, which occurs when people and knowledge work together to come up with new ideas, innovations and creativities. Subsequently local people take control and exercise decision-makings. This is expected to result in fundamental positive change such as gaining confidence and even participants envisioning a future path together.

Communities know the most about their livelihoods (Pretty & Gujit, 1992) yet they are often not fully recognized as potential partners for development. It is facilitator's role to support the process to develop their skills, values, and knowledge of their activities. Working in small groups enables all participants to speak up and creates equal opportunities regardless of social status. Participants are divided into small groups of five to seven people and work on provided formats with sticky notes. Using removable sticky notes allows flexible and free group discussions. Facilitators must continuously keep the environment and inquiries positive, affirmative, vigorous, interactive, and encouraging by stimulating participants.

4.3.3 Identification of Potential Champions: The First Stage

Since the first two stages of the D-HOPE approach is about resource mobilization related to knowledge creation, this chapter only focuses on these two stages. The first workshop aims to mobilize resources by shortlisting potential local champions and resources from participants' perspective by making the invisible visible in the group discussions. Therefore, brainstorming ideas together is essential to identify as many potential champions and resources as possible. Resources here refer to tacit, local, and indigenous knowledge that includes talents, skills, wisdoms, traditions, cultures and expertise of rural people that are usually overlooked. The term champion does not necessarily mean people who are already recognized publicly, rather the process seeks transformational opportunities for people to become champions by acknowledging their own tacit knowledge. Therefore, it is potential champions. No specific condition is necessary to be mentioned as a champion – even a grandmother who cooks local cuisine very well at home can be listed. It is to give an opportunity for local people to start recognizing themselves from an appreciative perspective.

How well local people recognize others determines how many potential champions will be identified. Facilitators can support them to better recognize champions and resources by asking affirmative questions or offering different perspectives on potentially overlooked resources. Furthermore, discussions must be detailed, precise and specific so that people's stories can be told. For example, champions are expected to be an individual person's name and resources refer to what makes the person a champion, for example their skills or knowledge.

After shortlisting the champions and resources (Table 4.1), each group selects a hands-on program as an example and develops details (Table 4.2) and activities (Table 4.3). This is a planning exercise whereby specific contents and activities are visualized. The process helps people to make it realistic in terms of utilization and mobilization of resources in preparation for the following workshop. In addition, constructing processes intends to make help people understand the ends and means of each hands-on program so that they confirm the position

Table 4.1 List of Potential Resources

Name of champion	Resource	Name of hands-on Program	Purpose of hands-on program

Source: created by Okabe

Table 4.2 Details of Hands-on Program

Program details	
Name of champion	
Catchy phrase	
Name of hands-on program	
Date	
Time	
Participation fee	
Max. participants	
Place	
Phone number	
Email address	
SNS	
Story of champion	

Source: created by Okabe

Table 4.3 Activities of Hands-on Program

Schedule	
Time	Activity

Source: created by Okabe

of the hands-on program in the D-HOPE approach and develop a better understanding of the project itself. Explanation-based lectures and seminars are either unnecessary or can be significantly reduced with the focus on learning-by-doing.

4.3.4 Designing Hands-on Programs: The Second Stage

The second workshop calls the people whose names made the list of potential champions from the first workshop to develop their hands-on programs as well as receive feedback on these hands-on programs. There are two activities at this stage; however, it is recommended to make all the potential champions to experience an example hands-on program to understand what is involved firsthand. If not possible, visually experience through watching videos or showing the photographs with explanations what is like and how it works and benefits them.

Only after that, the first activity is to hold a group discussion to explore each person’s skills and specialties and design their own hands-on programs based on activities that form part of their everyday lives. The first part is a basic information for the catalog such as name, time, price, place, and such. The second part is to construct activities based on the duration of the hands-on program as much detailed as possible for visualizing how to conduct it. At this point, the hands-on programs are only limited by the imaginations of participants. Hence collective innovation and creativity are strong tools for making each hands-on program original and unique.

The second activity is to experience designed hands-on programs in the actual settings. Some champions become providers while others participate it as a visitor and exchange these experiences as much as the time and budget allows. This process allows participants to confirm, explore and discover more resources and design these into a hands-on program in the local community. This not only examines hands-on program feasibility, but also aims to collectively make it a practical, operationable and experiential hands-on program utilizing existing resources.

4.4 Eco-friendly Activities and Champions in Paraguay

4.4.1 Identification of Potential Champion Workshop

The workshop took place on 6 March 2014 from 13:00 to 18:00. The time was set in the afternoon because the municipality offices close afternoon so that the officers can participate workshops. Beyond all expectations, the first workshop took up an entire afternoon with strong and deep participant involvement in discussions. The participants were from seven municipalities and included mayors, municipal officers and local people with a total of 69 people attending. Some higher-level government officials from the central and department level also attended to observe the group discussion.

The first discussion involved brainstorming existing eco-friendly activities (Table 4.4) since the D-HOPE approach was delivered in the context of an environmental and rural project. My intention in having this discussion was to get to know the actual situation of communities and people's intentions with their daily lives by asking the, what are good experiences they have, or interesting things for them and the reason. The project was formed due to the environmental threat in the area, and there were many problems identified already, which was something I was informed before but intrigued by it. I decided to form groups randomly about eight people in one group for networking and knowledge sharing purposes among different community people (Figure 4.1). The first group discussion was eye-opening to the project team because we found there were already some eco-friendly activities practiced and some even had ideas of conservation. This discussion shed some lights for our future implementation paths.

Based on this discussion, the groups were divided by municipality – some groups had around 10 people and some had less. Although there were different numbers of group members, I set a goal of identifying 30 hands-on programs that consist of community champions and resources from each municipality focusing on eco-friendly activities as they brainstormed. Afterwards, each group had the opportunity to present what kind of hands-on programs are designed. Everyone seemed very eager to see what other groups discussed (Figure 4.2). A total of 135 hands-on programs based on existing eco-friendly activities were

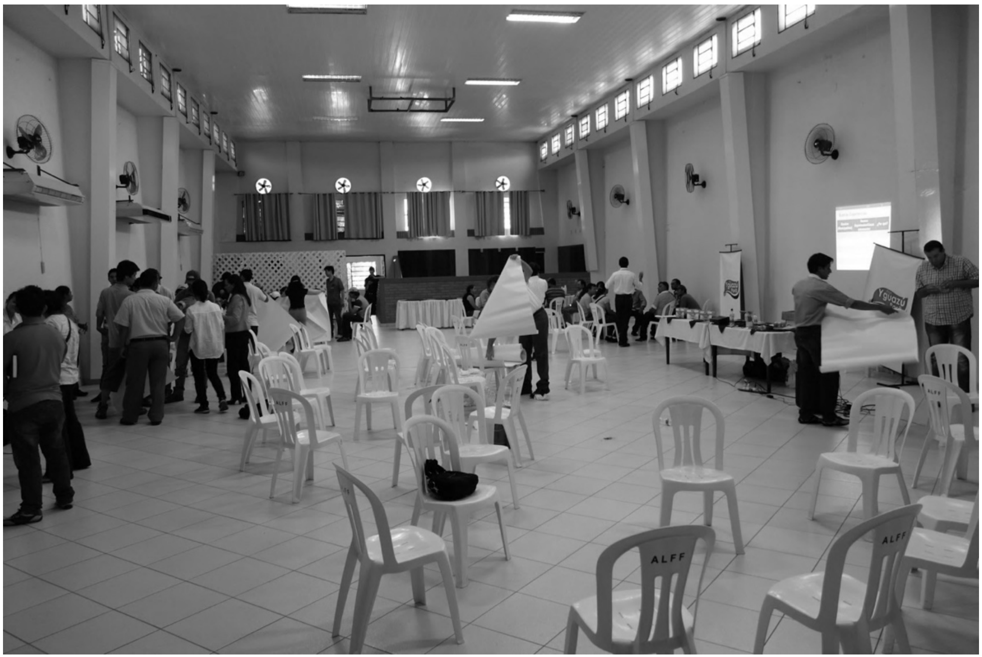
Table 4.4 Eco-friendly Activities

Name (municipality)	Good experiences/ interesting things	Why?

Source: created by Okabe

Figure 4.1

Starting a Group Discussion

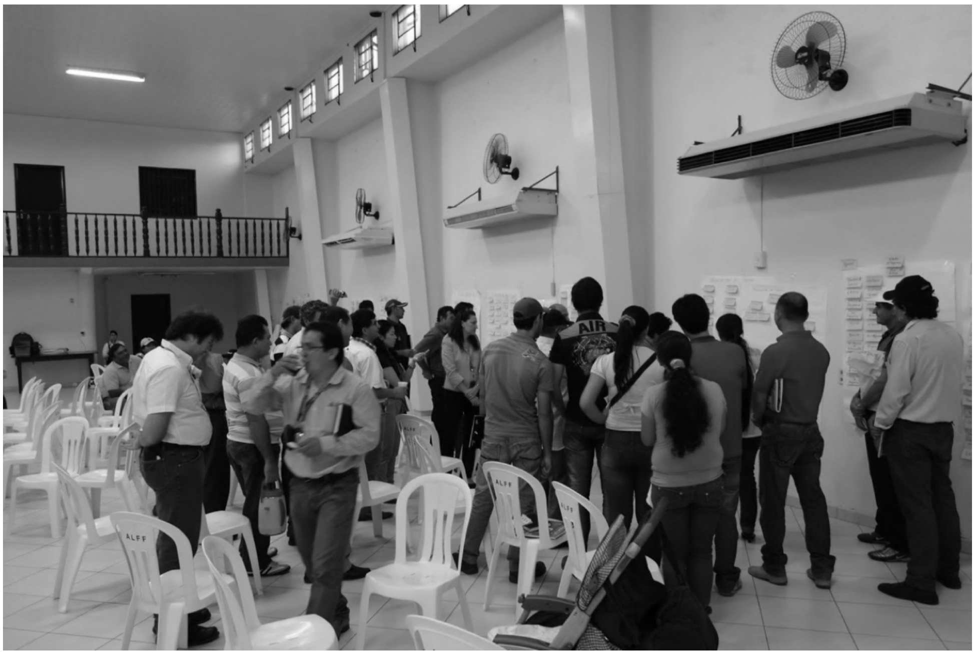


Note. Starting a group discussion in groups, at the hall in the Dr. J. E, Estigarribia municipality, Caaguazú, March 6, 2014.

From *Institute for Community Design* [Facebook page and photos], photograph taken by the author, 2014. (https://www.facebook.com/IFCD.org/)

Figure 4.2

Enthusiastic participants

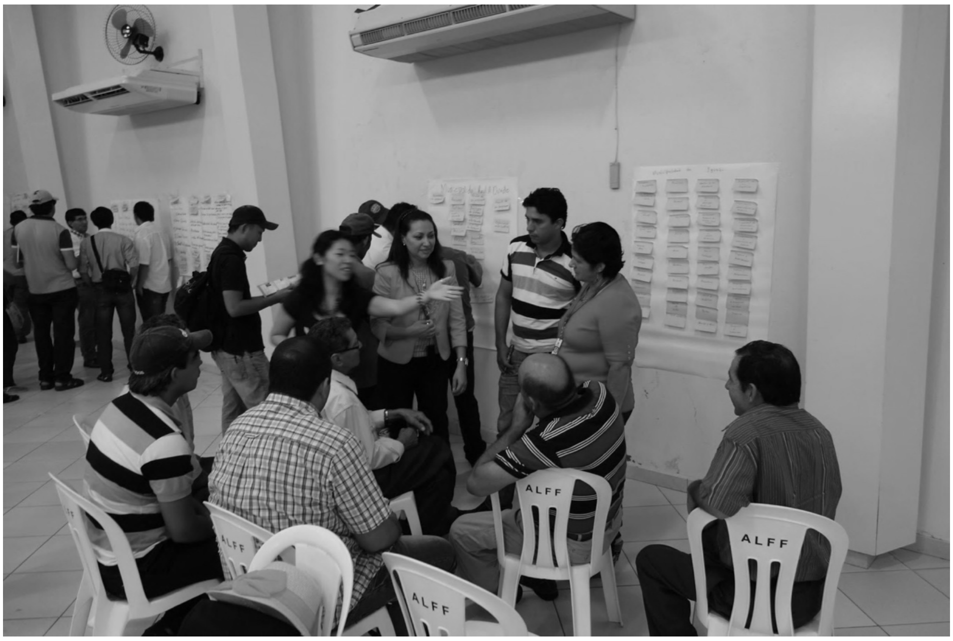


Note. Participants are listening to the presentation, at the hall in the Dr. J. E, Estigarribia municipality, Caaguazú, March 6, 2014.

From *Institute for Community Design* [Facebook page], photograph taken by the project staff, 2014. (https://www.facebook.com/IFCD.org/)

Figure 4.3

Facilitation in a Group



Note. I (with a raised hand) am asking small questions to the participants, at the hall in the Dr. J. E, Estigarribia municipality, Caaguazú, March 6, 2014. Photograph taken by the project staff, project material 2014.

From *Institute for Community Design* [Facebook page], photograph taken by the project staff, 2014. (https://www.facebook.com/IFCD.org/)

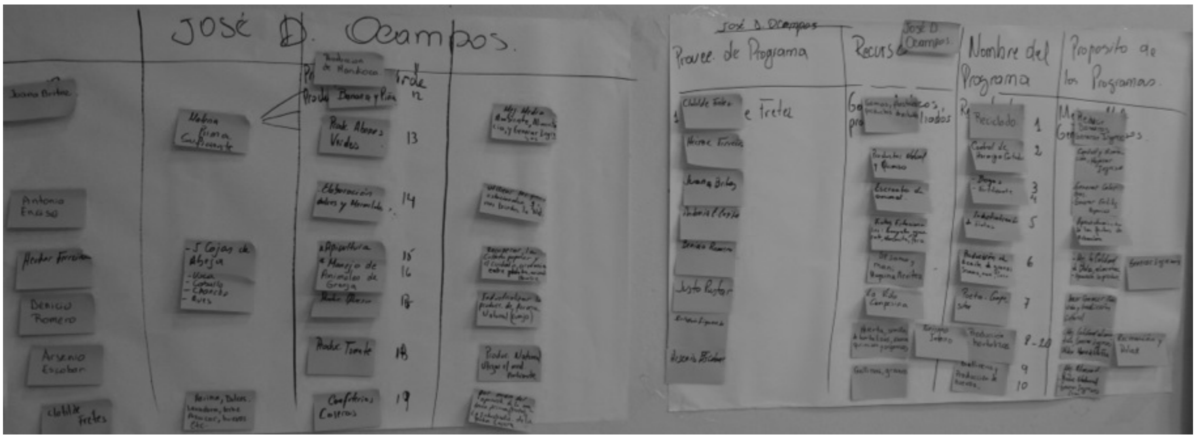
shortlisted.

4.4.1.1 Facilitation

I made my position very clear as merely a facilitator for discussions to raise a sense of ownership in participants since this was our first encounter with each other. All questions were kept open-ended, for example, "what kind of champion are you?", "what is interesting for you?", "how could that be done?" and "why is that?" (Figure 4.3). These questions generated precise, detailed, and specific answers from participants. Once the discussion had started enthusiastically in one group, I moved on to other groups. In this way, managing a large number of people at once as a facilitator became easy to handle. I also assisted discussions by moving sticky notes around to stimulate logical thinking from the policy structure viewpoint (see 2.4.4 localization). My intention is not to input my ideas, just to support organizing their ideas to see the chain relationship between ends and means. I did not offer much in the way of explanation, rather I just moved the notes around and posed questions to get people thinking.

Some groups were eager to get my opinions because they were excited to share something about themselves, at the same time, some were not so sure of what they were doing. I felt that the participants are not used to discuss and share opinions with other people like this. According to the participants, this kind of practical discussion was never done in communities, and some had never participated in a workshop before, so it made sense. Because discussions were highly related to their lives, people responded passionately and enthusiastically with positive attitudes. The time flowed and it continued the whole afternoon. My counterpart who worked as a facilitator was exhausted towards the end of the workshop. He came from an engineer background, so I understood why he said to me, "You are a champion facilitator" with a smile on his face. At some point those facilitators were feeling

Figure 4.4 The Discussion Result of J. D. Ocampos



Source: project material 2014. Photograph taken by the project staff.

they had had enough for the day, sitting around and watching discussions while local people were still discussing oblivious to time.

The Mayor of J. D. Ocampos municipality enthusiastically encouraged local people during the discussions. To the project team and my eyes, he was very active compared to others, and we confirmed that he could be the key person to work with. Forming small groups makes it easier to interact at the micro-level including for facilitators. This enabled me to identify potential local facilitators in people like the mayor. This municipality had created a list of more than 30 hands-on programs in the first workshop. I was not sure about setting up facilitators in the beginning because I was thinking that facilitation is not for everyone, especially the project team members were electronic engineers, and our fields were two different worlds. It is true to some extent that there are certain things facilitators need to be aware of for not falling in a trap of "speaker" role. However, after this workshop, I realized that nurturing potential facilitators in each group is more realistic and useful, and since he/she is from the community, I thought it is also sustainable.

4.4.1.2 Dynamism

To create a supporting system and reduce the gap between groups with large and small numbers of participants, I introduced some groups to the discussions of other groups to see their progress, to get ideas. This resulted in vigorous discussions strengthened networks among municipalities. The group discussion eventually triggered competition among them in terms of numbers of identified champions and resources as well as attractive hands-on programs. These dynamics produced positive energy and enhanced relational capital among people. For example, the officer from J. D. Ocampos municipality became very good friends with the officer from the Estigarribia. He said it was a good opportunity to become friends and to get to know what other municipalities are doing and learn from each other. Evidently, there had been a historical lack in communication among municipalities. I confirmed that the group discussion also contributes to learning opportunities among people from these different settings.

4.4.2 Designing of Hands-on Programs

4.4.2.1 Forest Walking Tour Program

The following week continued with participants delivering the hands-on programs they designed in some municipalities. Some participants mentioned their surprise at actually delivering the hands-on programs: "Next week already? How do we do this and prepare?

Projects usually never get to this point of actually doing something. Oh, so it is real, it is happening!", but attitudes were positive. The hands-on programs are intended to design as a part of their daily lives, so it should not be difficult to deliver. I told the participants that, "we will do what we can do, and it is fine at this point not knowing anything, that is why we will do this all together next week".

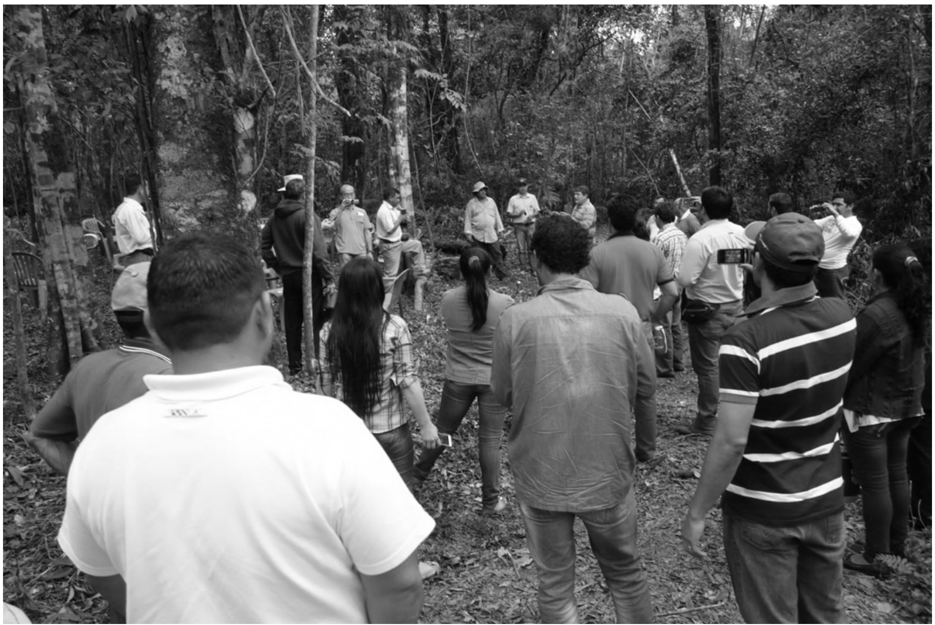
The Mayor of R.A. Oviedo presented his hands-on program to contribute to municipal tourism development (Figure 4.5). Besides the role of mayor, he was also known as a large-scale producer in the community. The day had one of the biggest numbers of participants – approximately 50 from different municipalities. The interesting thing on this day was the mayor of J. D. Ocampos was calling other mayors and officers who were not so proactive in the project yet because "this project is something very beneficial to our societies, but this needs to be done collectively to achieve our goals". As a result, some other mayors and new municipalities showed up.

The main objective for employing the D-HOPE approach in the project was to increase environmental awareness in the local community; therefore, for his hands-on program he took the participants to his own forest. While walking, he emphasized that he will keep the forest area as it is and gradually return part of his agricultural land back to forest as well. The purpose of the program is to uncover the benefit of nature.

During the walk, the Mayor started to tell a story about his daughter. One day he was hunting animals in the forest and this made his daughter cry. She begged him not to kill animals anymore because they are precious, which hit his heart hard enough to make him stop hunting. This led him to realize that cutting down trees and exploiting natural resources kills animals, too. After that, he started to value nature and is happy about making his daughter happy. The story was a value-addition to the program that influenced participants to start discussing the necessity of involving more local people particularly large-scale farmers who

Figure 4.5

Storytelling by a Mayor



Note. A walking tour in the forest, R. A. Oviedo municipality, Alto Paraná, September 4, 2014. Photograph taken by the author, project material 2014.

From *Institute for Community Design* [Facebook page], photograph taken by the author, 2014. (https://www.facebook.com/IFCD.org/)

own vast lands and plantations. One of the challenges was to mobilize them initially so that this discussion and realization of local people themselves became a very good starting point for the project.

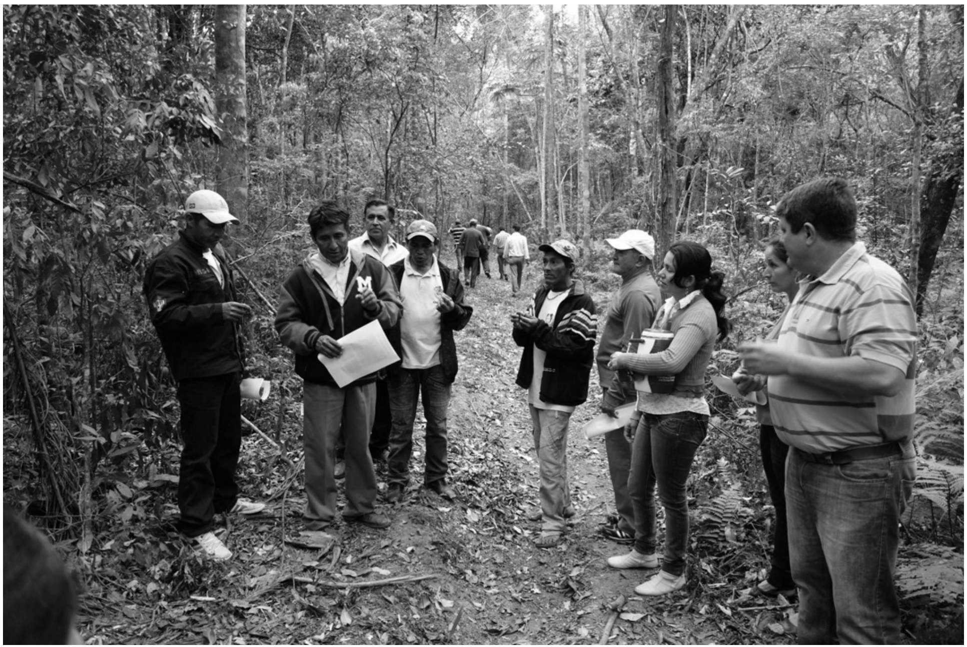
4.4.2.2 Indigenous Knowledge

The program continued and the Mayor encouraged one of the participants, a Guarani[5] person (indigenous people in Paraguay) to explain about traditional medicine and his knowledge. At first, he was too shy to speak in front of so many strangers as this was a first time experience for him. With the support of the Mayor and participants, he eventually started to talk and communicate with participants (Figure 4.6). The person spoke the Guarani language which even most of the local people understood only a little; however, this was not a problem as we had some people who understood and translated for the rest. At that point, I felt this is the real benefit of an open workshop that we can expect to have different knowledge shared from different people. If we limit ourselves strictly to what we bring, there may be an effect but definitely not transformational opportunities. On the contrary, if we as a practitioner truly respect indigenous knowledge and create dynamism, we can achieve many unexpected things. This day surprised many people that indigenous people were actually involved in social and economic development activities. This opportunity gave people inspiration to continue working together with indigenous people and a deep appreciation of the Guarani's way of life.

Participants were amazed by the tacit knowledge he was presenting, and they were even more curious about indigenous livelihoods. Living in the same region does not necessarily mean people have a common or shared way of life. This was an opportunity to open-up the real life and knowledge of indigenous people who are normally hidden. People started to ask many questions and he again became too shy to answer them. Many participants

Figure 4.6

Storytelling by Indigenous People



Note. Indigenous people are talking about the natural medicine in the forest, R. A. Oviedo municipality, Alto Paraná, September 4, 2014.
From *Institute for Community Design* [Facebook page], photograph taken by the author, 2014. (https://www.facebook.com/IFCD.org/)

wanted to take some leaves after, however participants themselves stopped them so as not to exploit the natural resources. All of these happened, just by walking in the forest together.

At that time, the central government was supporting the municipality to develop tourism activities based on the life of indigenous peoples due to the severe disparity between the indigenous community and others. People often recognize them separately from society as if there are two worlds. The Mayor's wife who was working closely with the central government was happy about this opportunity to utilize this experience for her municipal development.

4.5 Micro and Small Business and Champions in Nicaragua

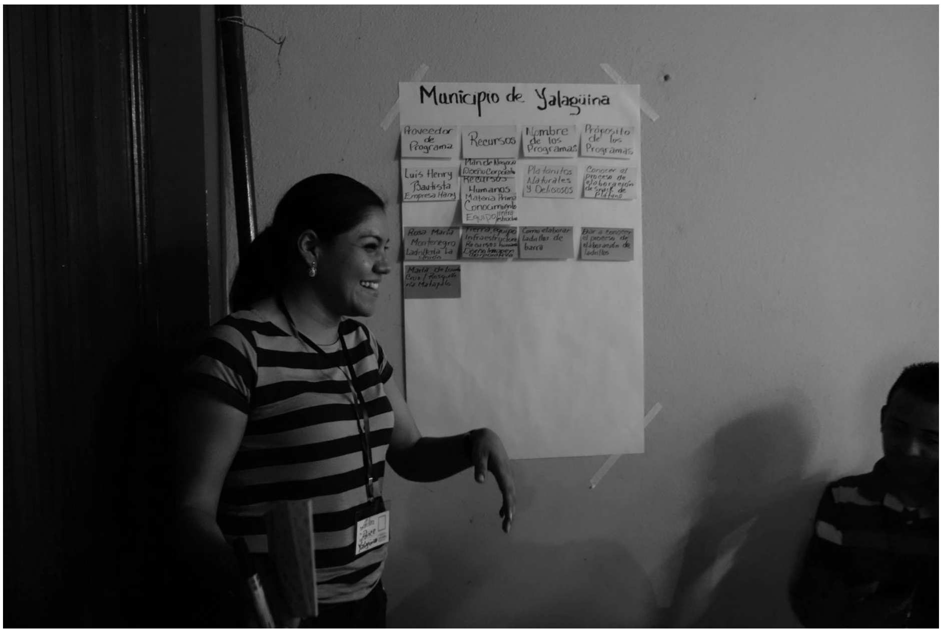
4.5.1 Identification of Champions

Nicaragua's workshop was held on 14 October 2014, and participants were invited from seven municipalities. Because each municipality had only a couple of participants, a goal was set to identify 20 champions and programs for tourism and economic development. It seemed very difficult for them, but the goal also motivated them. After the workshop, more than 100 champions and resources were listed, and the participants were proud of the results and some were excited about new business ideas.

Yalagüina[3] municipality had only three members in the group so naturally they found it difficult to come up with 20 although they were smiling and excited to work on the list (Figure 4.7). While working, one participant, a tour conductor commented "this exercise is going to help my business" and he was motivated to come up with more potential small businesses for the diversification of tourism programs. They selected one of his tour programs,

Figure 4.7

Enjoying a Discussion


Municipio de Yalagüina
Proveedor de Programa
Recursos
Nombre de los Programas
Própósito de los Programas
Luis Henry Bautista Empresa Harry
Plan de Negocio
Diseño Corporativo
Recursos Humanos
Materia Prima
Conocimiento
Equipo
Infraestructura
Platanitos Naturales y Deliciosos
Conocer el proceso de elaboración de snack de plátano
Rosa María Montenegro Ladrillería La Unión
Tierra, equipo
Infraestructura
Recursos humanos
Diseño Imagen corporativa
Como elaborar ladrillos de barro
Dar a conocer el proceso de elaboración de ladrillos
María de la Cruz / Rosquillería Matapalo

Note. A municipal officer from Yalagüina is enjoying the discussion with other participants, at the hall in Estelí, October 14, 2014.

From *Institute for Community Design* [Facebook page], photograph taken by the author, 2014. (https://www.facebook.com/IFCD.org/)

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[3] Yalagüina municipality belongs to another department; however, they were invited to work with the project because of the distance, their potential, and culture they share.

a brick-making activity, and program details were drawn up for designing a program in the following workshop. I was excited as it was an existing program, however at the same time it was an unimaginable one to me. What they described was that I would mix mud with my bare feet. This made me skeptical about this program and I thought to myself “who would pay for such an activity?” With my experiences in this kind of workshop, this kind of comment were often poked by other participants, and I was usually open to any ideas. I was honest with them that it seemed unusual to me, however not disregarding or in a criticizing way. I kept emphasizing how I was looking forward to it as a new experience, and they were quite confident that it would be fun. Some other participants were also curious and a little skeptical, and this made the group more excited about offering the program the following week.

4.5.2 Brick-making Program in Yalagüina municipality

On the program day, expectations had risen as we had all contributed to such an innovative activity that would be exciting and fun for a tourist program. Mixing soil for bricks is a daily and normal activity in this area. To make it appealing to participants, the design process sought out collective innovation and creativities. First, one man started to mix the soil with his long gumboots – other participants said that made it too easy for him. Then the municipal officer joined him to make it more fun and people paid their full attention to how they mixed mud together. The participants started to get excited with the usually laborious activity as they were holding hands. Someone suggested putting on some salsa music. The rest encouraged them to dance while mixing. Salsa dancing is a cultural resource and local people know when it is needed and how to enjoy it.

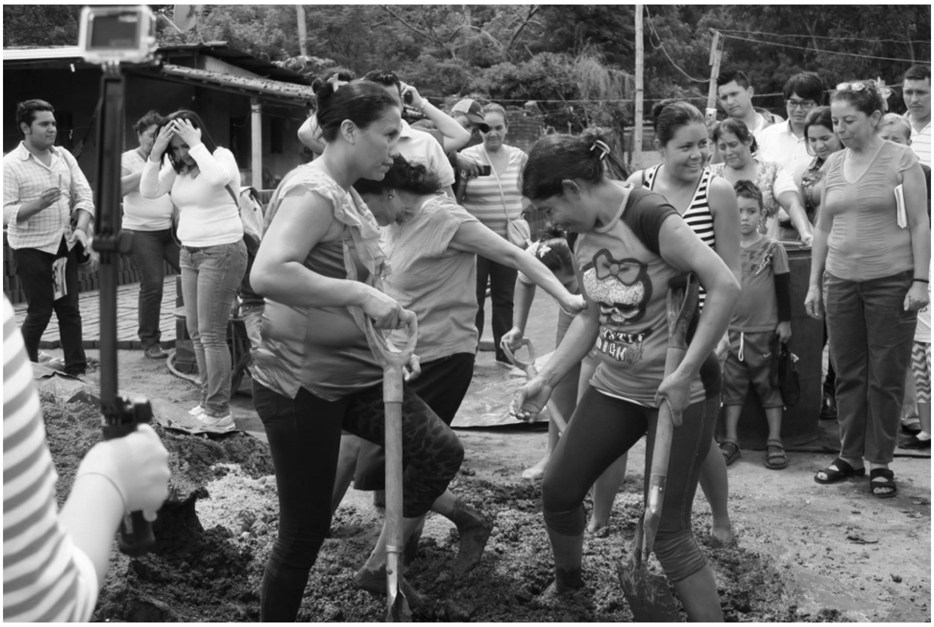
In hindsight, this unimaginable activity probably has more potential than other more expected activities in designing process for more innovation and creativities. This is something I was able to reflect on for the next workshop for participants – that we should come up with unimaginable, unexpected, and even regarded as boring daily activities to be innovated. Moreover, the program provider acquired skills to utilize her brick-making knowledge for tourism activities. When we visited the following year to demonstrate potential champions to experience it, the hands-on activities were far more creative with music (Figure 4.8).

4.5.3 Rosquilla-making Program in Santa Maria municipality

Rosquilla is known as a national sweet in Nicaragua. Widely enjoyed Santa Maria municipality is no exception. We held a workshop on designing a rosquilla-making program in 23 November 2015, which seemed very ordinary, but I was wrong about it. As the hands-on program goes on, I was quietly figuring out how to make this program special (Figure 4.9). I was not quite sure if this would turn into “something” until the last minute when the provider offered me a lemongrass tea with rosquilla in it. The participants started to tell me that if rosquilla does not break in pieces, that is a quality one. This quality measurement was known only for the Santa Maria community people. Participants praised the provider saying she proved herself to be a champion. As a result, although this tea was additional and was not part of the activity, but collectively we realized that this is the story to be told in the hands-on program. Through these experiences, each program provider is expected to accumulate insights and realizations about their own knowledge and resources. Local people already know what is best and how things they do are best done.

Figure 4.8

Mixing Mud by Participants

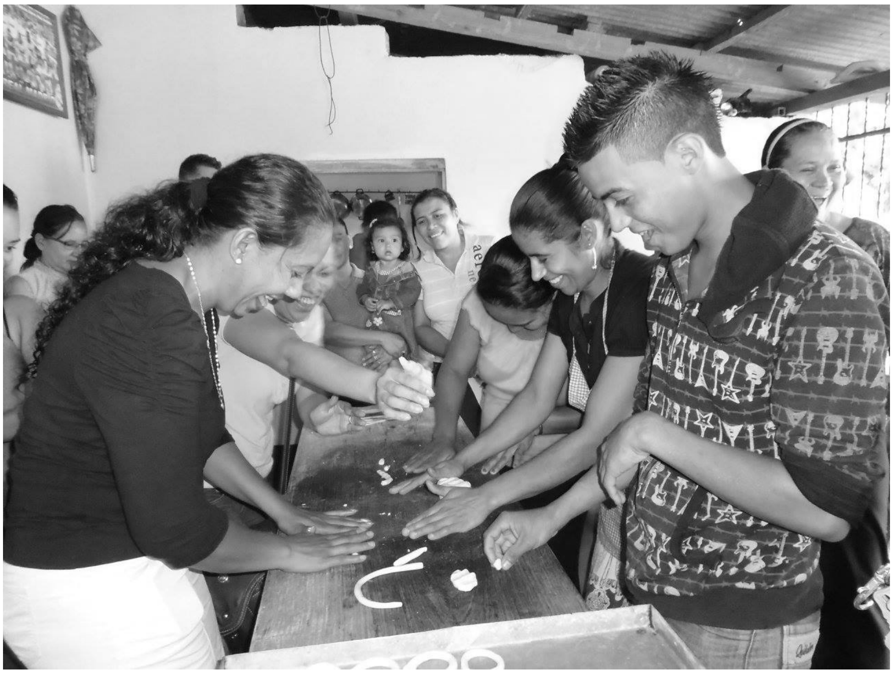


Note. Participants are having fun mixing mud, at the champion's house, Yalagüina municipality, Mariz. September 29, 2015.

From *Institute for Community Design* [Facebook page], photograph taken by the project staff, 2015. (https://www.facebook.com/IFCD.org/)

Figure 4.9

Making Rosquillas



Note. The rosquilla champion (in the middle wearing an apron) are teaching how to bake rosquillas, at the champion's house, Santa Maria municipality, Nueva Segovia. November 23, 2015.

From *Institute for Community Design* [Facebook page], photograph taken by the project staff, 2015. (https://www.facebook.com/IFCD.org/)

4.6 Effects of Workshops

Like these examples, we have held many workshops where participants from local communities are surprised by the new experiences and the fast process, which is practical and useful for different purposes in development. The first workshops demonstrated that resources can be mobilized collectively by: 1) connecting people at a personal level by forming small groups and encouraging each person to come up with their own hands-on program; 2) encouraging facilitation incorporating Appreciative Inquiry; and 3) providing participants the opportunity to have a sense of ownership by working on things related to their daily lives. The second workshops demonstrated that it is an effective way to cogenerate knowledge in a real context. Gathering different people and exchanging knowledge influenced many, including the facilitators.

4.6.1 Awareness, Acknowledgement and Appreciation of Local and Indigenous Knowledge

Rural development approaches are typically sector-oriented and breaking the conventional ingrained habit of practicing activities carried out by external actors is quite challenging. For instance, I hear a lot of "local people do not have capacities, we need to teach them" from external professionals or "we have no resources, we cannot do anything" from practitioners or sometimes even rural communities themselves in the development fields.

In this case study, group dynamism has supported much in terms of participants being able to develop awareness, acknowledge and revalue what they have in their communities. This is similar to 4-D Appreciative Inquiry (Cooperider et al., 2003) but a slightly different. The first workshop in Paraguay caused participants including policy-makers to acknowledge that everyone is talented or skillful at something and should be regarded as a champion. Mayors and government officials were deeply engaging in discussions along with local people and working together to come up with resources in all of the workshops. Appreciative Inquiry made discussions constructive and positive, and a flat relationship was created between participants regardless of social status. The forest walking tour program facilitated tacit knowledge to derive from these interactions allowing a deeper process and giving insight to each person's own knowledge. Then spread appreciation widely including to the indigenous community and their indigenous knowledge as well as natural resources. Similarly, the story of the mayor made participants discuss the involvement of large-scale producers in this process for environmental development.

The champion of a biogas program in Paraguay commented about being called a champion: "when you called me a champion it gave me goosebumps. It was very pleasant, I felt very happy". Most people hesitated at first when being called champions, however it builds confidence and encourages potential champions to act like champions. By making them champions a sense of belonging to a community is cultivated among individuals. Nicaragua's brick-making program supported the fleshing out of an existing activity by generating innovations and creativity in people through hands-on program design interactions. The rosquilla-making program gave an opportunity for the champion to utilize her tacit knowledge of producing quality rosquilla even actually making it explicit. Now she is more clearer about how to promote her rosquilla and capable of differentiating her products from many other producers. This kind of change through learning by doing in producers is more effective than technical support on production for social change, however making this happen is much harder than it looks especially for a common and usual program idea like this one. The program providers recognized themselves as champions not only by being called so, but also by recognizing and acknowledging their own local and indigenous knowledge through accumulating experiences with other participants.

4.6.2 Relational Capital

The process of the workshops results in an accumulation of relational capital; networks both within and outside of the community, which is one of the strategic components of the community capacity (Miyoshi & Stenning, 2014). Recognition of others enhances communication and interaction as learning experiences. Hence innovation and creativities are cultivated, and vice versa. The accumulated relational capital, which is dynamic and innovations, creativities and new ideas that go into each program entail a systematic value-addition in the community. Professional knowledge or technical knowledge, – episteme or techne, are often lacking in this dynamic when it is transferred to local people. For professionals to be fully aware of this as a facilitator, understanding the process of innovation, creativity and learning in people that are produced from complex, interactive, dynamic and sometime even inefficient ways (Hill et al., 2014) is indispensable.

4.6.3 From a Facilitator to a Reflective Practitioner

Technical assistance or knowledge transfer tends to neglect the dynamism of local and indigenous knowledge and the people who own it, which are two equally important and inseparable matters. The notion of this "professional knowledge" being superior to "rural people's knowledge" in particular makes local people rely on what professionals bring to the table. Nevertheless, local or indigenous knowledge, as one of the core resources and "a critical factor for sustainable development" (Gorjestani, 2004, p. 270), is too often disregarded compared to professional knowledge for example from social science researchers, consultants and development experts (Greenwood & Levin, 2007). This has resulted in development activities being conducted in a top-down manner at all levels in development.

In this connection, facilitation is often not considered as a professional work but directions and advise, and these seem more common in the field. Therefore, making more change agents as a facilitator from communities is also my intention when conducting workshops. Nevertheless, like I struggled to truly perform facilitation with an appreciative mindset, it takes time and experiences. In Nicaragua's case, Matute and I had a very good collaboration, and his commitment was extraordinary. However, the beginning of the project was very uncomfortable for both of us as the idea of facilitation was not something he used to. Sometimes, we were arguing for a long hour about our work plan and had lots of disagreements. I believe we were both very stubborn at the time, especially I was starting my career and had lots of unrealistic ideas of "this is how it should be" like they are no other ways.

As I was learning how to be a good facilitator, he was also transforming the way towards facilitation and the work every time I went back to work with him. I remember he used to be frustrated even during workshops with people who did not understand what he was trying to explain. I was there too, and I understand his frustration perfectly. This kind of frustration normally occurs when we have an assumption that people have to understand something, but in reality, it is not necessary in group discussion. I used to tell him to relax and just enjoy the process; however, I had thought that having fun is a born talent, so I would look for naturally gifted facilitators in each group.

Retrospectively, the last work I had with him surprised me that he was still eager to hear what I am saying during facilitation. It happened after so many workshops and months working together, and I was more than shocked. At one workshop, I realized he was following me around so that I told him he can facilitate other groups. He said, "I'm trying to listen to how you are facilitating, so I can explain in the same way". It seemed that he was enjoying the process than before. Utilizing Appreciative Inquiry is one of the ways to accomplish having a sense of balance in professional knowledge and local or indigenous knowledge to become a good facilitator. Bringing learning-by-doing processes and repetition of experiences allows us to comprehend even implicitly. This process is how we can become a reflective practitioner (Schön, 1983). Arrogantly enough, I used to think facilitator is a born talent; there are. Nevertheless, with the right intent, places to practice, a little support, and our will to be better, Appreciative Inquiry not only makes a good atmosphere for the workshops, but also to make us truly an appreciative facilitator.

4.7 Conclusion

Rural development is predominantly engaging in technical and knowledge transfer. The utilization of rural people's diverse knowledge must be incorporated more for alternative rural development. So, how can local and indigenous knowledge be created and effectively utilized for rural development? In an attempt of answering the questions, the chapter has articulated a process of resource mobilization for rural communities in Nicaragua and Paraguay cases.

4.7.1 Rural People's Knowledge Mobilization

The knowledge accumulated throughout rural people's lives is a rich and deep form of tacit knowledge, which makes them experts of the sort. Although tacit-to-tacit knowledge sharing is the most difficult process for innovation (Thatchenkery & Chowdhry, 2007), which occupies 90% of human knowledge, this case study demonstrated how to use a hands-on program to effectively elicit rural people's diverse knowledge. The design process includes decision-making by rural people from their perspectives. This is a prerequisite for participatory development (Cornwall, 2000). Additionally, as Sato (2003) suggests, both the framework and the contents of hands-on programs are based on a non-western perspective. This perspective was made possible by facilitators who affirm, acknowledge, and appreciate what is. These facilitators do not seek to consult, analyze, or assess as experts, but instead to practice Appreciative Inquiry by envisioning the future together with rural people.

Most importantly, the hands-on program itself is an economic activity that focuses on rural people's means of living (Chambers & Conway, 1991) without any investment from outside. Thus, this resource mobilization activity can directly contribute to people's lives by increasing the means of living. This represents Friedmann's (dis)empowerment model (1992). Thus, the hands-on program is a development practice that enhances rural people's lives directly. In contrast, most participatory approaches are research practices for planning rural development.

What is required for rural communities is not conformity in terms of utilizing generic knowledge gained from professionals in a conventional development practice. The process of the workshops worked in the same way as a farmer who sows seeds for vegetables to flourish. Like these seeds human talent is as diverse as human beings are (Robinson, 2016). By creating a conducive environment through workshops and nurturing this organic process, we have succeeded in creating local and indigenous knowledge and encouraging relational capital to thrive. All we, as facilitators, need to do is to acknowledge and appreciate local people at the individual level and their diverse knowledge. Employing Appreciative Inquiry techniques functioned as watering seeds to help them grow to achieve this. This is how to cultivate resource mobilization in rural communities where has a reputation of not having any or many resources.

4.7.2 Implication of the Study

This chapter illustrated the new form of development activities and its process for a fundamental social change as in resource mobilization in an international cooperation context.

The implications of the research are twofold. First to identify local resources and experiences that are usually accumulated as tacit knowledge through people's experiences to cultivate rural development through experiential workshops. Second, to do this, we must identify champions who own those experiences subsequently to gain opportunities to draw on their knowledge by local stakeholders from a prospective perspective. While it is quite difficult to reach tacit knowledge to become visible and explicit, rural people's talents, skills, and craft in terms of tacit knowledge can be offered in hands-on programs and shown widely to public, this is a fundamental development resource. To further understand the implications, it is also advised practitioners to properly arrange the logic in the implementation of development activities and articulate for a more fruitful development.

Regarding another level of social transformation afterwards, Paraguay's Expo Yguazú Porã accumulated 110 champions/programs in a catalogue as a result. They organized an opening ceremony for the event and the participation of higher-positioned officials like ministers, governors and mayors indicates the deep interest in the initiative of local people as well as contributed to an increased environmental awareness in the community. Nicaragua's Tierra Mágica also achieved 135 champions/programs in total. After this, they extended the project with JICA and achieved to increase its number with 266 hands-on programs for a new catalog in 2016. This process was done only in two years. In other words, these activities collect rural people's knowledge effectively and efficiently in terms of qualitatively and quantitatively. The case study also denoted that collecting people's tacit knowledge becomes a strong foundation for community capacity development when it induces dynamic and creative synergies that connect people to one another. Because collecting tacit knowledge has the potential to start a positive social movement, it is crucial to create a favorable and enabling environment for such dynamisms in development practices.

CHAPTER 5

LOCALIZATION OF NATIONAL POLICY

> *Those who know, do. Those that understand, teach.*
> *Aristotle.*

The previous chapter described the process of designing hands-on programs. This small hands-on unit was like a micro project, run by rural people in Paraguay and Nicaragua. Similarly, the Thai government's experience of localizing national policy is worth studying because, ultimately, the policy functions as the foundation for thousands of micro-projects run by rural people themselves through the D-HOPE approach. In the case of the Thai government, they have successfully localized the national policy in all 76 provinces, supporting approximately 8,000 micro-projects as of 2020. Thus, this chapter explores the national policy localization process at the local community level in Thailand and the experiences I had as I played my part in it.

5.1 Introduction

The scope of national policies covers the entire nation whereas local policies are limited to a certain area. Local policies have specific goals in relation to a specific population while national policies have broad and abstract goals. The success of a national policy depends on how many local policies achieved their goals within their target populations. Therefore, localization of national policies at the local community level is essential for an effective policy implementation as well as for achieving development policies at both the national and local levels. The process of localization requires multi-stakeholders at multi-levels. It also requires local governments to have a high level of community capacity and financial support (UCLG, 2020). This means localization requires decision making by multiple policy makers, and especially local governments' planning capacity.

The purpose of this chapter is to explore the experiences involved in the national policy localization process at the local community level in Thailand, with a focus on the planning stage. The main research question guiding this chapter is how can national policy be localized systematically at the local community level by local people themselves? In seeking answers, I draw upon autobiographical narrative inquiry (Clandinin, 2016) to better understand the praxis from a practitioner's perspective supported photographic images of photo elicitation method (Harper, 2012). I collected data through the engagement of the project activities. The analytical framework of the community capacity development and community policy structure model (Miyoshi & Stenning, 2014) is employed to examine localization and planning.

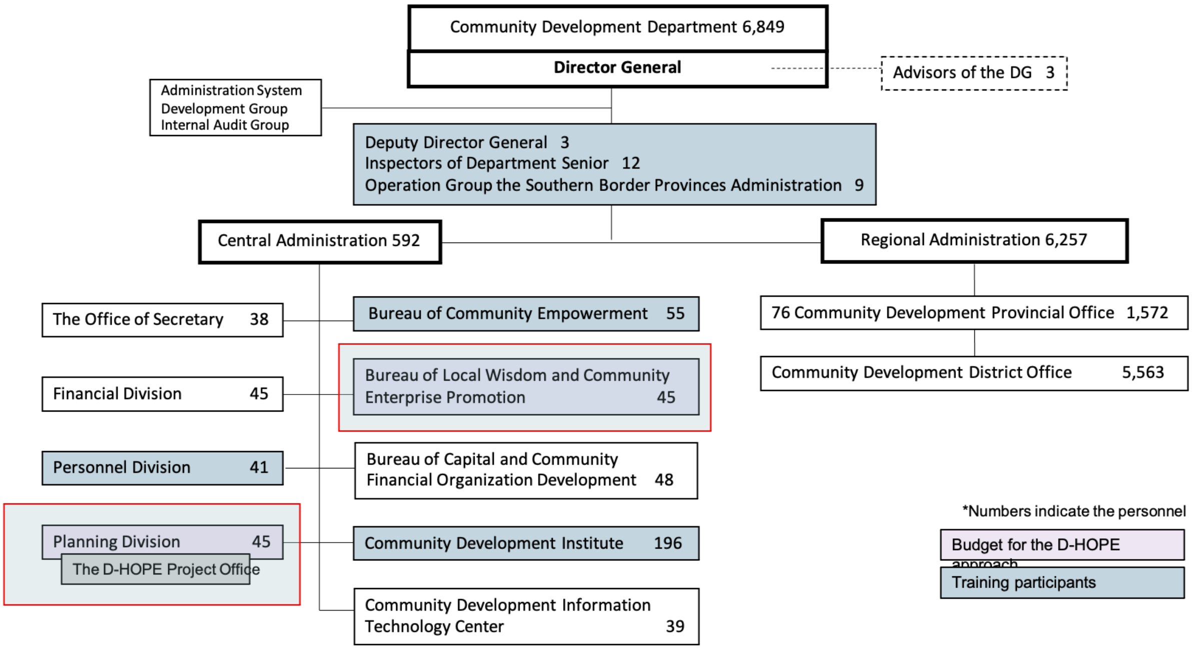
The following section introduces the background of a project in Thailand as a case study. In the third section, I describe how workshops were used as part of the method to localize two different policies. In the fourth section, I examine planning capacity of CDD and CD officials by analyzing their community capacity. In the fifth section, I examine how the D-HOPE approach was localized into 28 provinces in Thailand from the rural policy perspective and from a project to a policy perspective. In the sixth section, I conclude with my claim on the necessity of a holistic view.

5.2 Background

Since November 2017, a technical cooperation project between the governments of Japan and Thailand called "The Project for Community-based Entrepreneurship Promotion" (The D-HOPE Project)[1] was established to support community-based entrepreneurs in rural Thailand utilizing the D-HOPE approach. Figure 5.1 briefly depicts the organization chart of CDD along with the number of personnel. It shows that the D-HOPE project office is placed within the planning division. By collaborating with the International Relation Unit (IRU) officials, we implemented the D-HOPE approach in nine provinces in the first year of the project. Considering its success, CDD allocated budget to implement the D-HOPE approach in the following years.

One adaptation was done through the Bureau of Local Wisdom and Community Enterprise Promotion ("bureau of local wisdom") for 23 provinces as a new dimension of the One Tambon One Product (OTOP) village policy by Ms. Pra,[2] who was the biggest supporter even before the project started. The OTOP village policy for community-based tourism development has been implemented since 2006 by the Thai government and the Community Development Department (CDD) of the Ministry of Interior; its aim is to integrate tourist attractions with OTOP products that reflect identity, arts, culture, and local ways of life by emphasizing community participation to sustainably strengthen community capacity. The 5Ps approach (product, place, preserve, people, and promotion) was applied as a tool to drive the potential villages to become certified OTOP villages for tourism. The implementation results have shown significant changes in the number of tourists in the villages. However, some challenges remain. To attract tourists to experience the local culture and enjoy related activities, the villagers need to produce OTOP products and cultivate tourism management skills.

Figure 5.1 The Organization Chart of CDD


Community Development Department 6,849
Director General
Advisors of the DG 3
Administration System Development Group
Internal Audit Group
Deputy Director General 3
Inspectors of Department Senior 12
Operation Group the Southern Border Provinces Administration 9
Central Administration 592
Regional Administration 6,257
The Office of Secretary 38
Financial Division 45
Personnel Division 41
Planning Division 45
The D-HOPE Project Office
Bureau of Community Empowerment 55
Bureau of Local Wisdom and Community Enterprise Promotion 45
Bureau of Capital and Community Financial Organization Development 48
Community Development Institute 196
Community Development Information Technology Center 39
76 Community Development Provincial Office 1,572
Community Development District Office 5,563
*Numbers indicate the personnel
Budget for the D-HOPE approach
Training participants

Source: created by Okabe based on the project materials (2018)

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[1] For more information, refer to the project Facebook page (English and Thai) https://www.facebook.com/jica.thailand.dhope/
or JICA's website (Japanese) https://www.jica.go.jp/project/thailand/025/index.html

[2] She used to work in Surin province, and she was familiar with the grassroots project with JICA since 2013.

To elevate the tourism capacity of a community (=village for CDD) and develop the potential of the villagers, the D-HOPE approach was introduced as a new dimension of theOTOP village policy to decentralize economic opportunities and distribution at the village level in late 2018. The bureau of local wisdom allocated budget for two projects to boost tourism in villages through the D-HOPE approach: 1) the project for enhancing quality tourism through tourism and service enhancement and public relations activity in the northern region, Chiang Mai, Mae Hong Son, and Nan province; and 2) the project for enhancing cultural tourism development activity in all the provinces in the northeastern region, which are 20 provinces. In total, the target villages are 96 villages from 23 provinces: 12 villages from three northern provinces and 84 villages from 20 northeastern provinces.

Another adaptation was by the International Relation Unit (IRU) in the planning division for 5 provinces by Ms. Nicha who was the coordinator and the person in charge of the D-HOPE project with the JICA team. The budget of IRU was allocated for 5 different provinces of the central and southern region. The selection criteria were based on the 'well-being' level of villages according to the Sufficiency Economy Philosophy (SEP) policy for a balanced way of living, which is widely shared among Thai people. In the CDD framework, this philosophical idea is to create economic self-sufficiency in villages. Lopburi, Singburi, Ratchaburi provinces from central, as well as Phang Nga and Pattalung provinces from south were among the provinces with highest numbers. Therefore, these 5 provinces were selected for the D-HOPE implementation.

In this regard, I helped write the first draft of the guidelines of the D-HOPE approach for Ms. Pla and Ms. Nicha, and they finalized and completed the guidelines with the specific budget use and specifications of each policy. After that, I supported them in delivering policy briefing seminars and workshops at the national level for the localization of the policies to 28 provinces.

5.3 Policy Localization and Method

To effectively implement the modified policy, both the Bureau of Local wisdom and IRU organized policy briefing seminars and workshops in Bangkok inviting all the target provinces. I was in charge of the workshops in both seminars to conduct group discussions to localize the D-HOPE approach in each province. The workshop method involved group discussions with small groups for knowledge-sharing purposes. The participants were asked to fill the forms provided using flipcharts and post-it notes as tools for brainstorming.

5.3.1 The OTOP Village Tourism Policy for 23 Provinces

5.3.1.1 Policy Briefing

The earliest policy briefing seminars and workshops were conducted from 6-8th December 2018, in Bangkok by the Bureau of Local wisdom. Since the OTOP village policy had already been implemented countrywide, the seminar focused mostly on how the D-HOPE approach can be incorporated within the existing policy. The total number of target participants in this seminar was 316 persons from 23 provinces. In each province, all the directors, responsible chiefs of unit, and officials of the Community Development Provincial and District Offices (CD Provincial Office), along with the village leaders of the target villages were present. I set two purposes for the workshop.

- To understand the D-HOPE approach through exercising group discussions
- To elaborate provincial action plans for the effective implementations

On the first day, a brief introduction to the new dimension of OTOP village policy was given by the director of local wisdom promotion unit, the bureau of local wisdom. This session aimed at clarifying the work CDD was going to do on all the OTOP related projects in the next fiscal year (2019) and how the budget was going to be allocated. The idea of the new dimension of OTOP village was explained as the integration of the D-HOPE approach into the existing framework of CDD. The second session was divided into two parts, held by the JICA side, that is, the chief advisor of the project, Professor. Miyoshi and one of the CDD inspectors, Mr. Paiboon (Figure 5.2). First, the project manager, Professor Miyoshi explained the concept of the D-HOPE project and its implementation process. Then, Mr. Paiboon began his part by mentioning the current CDD work, and then explained more on how to collaboratively operate it with the D-HOPE approach. He emphasized the integration of all similar projects as the key for the implementation.

Thirdly, a special talk by a guest speaker from the university was held to explain how to boost the spirit in order to be a good host for tourists. Lastly, another CDD inspector, Ms. Atcharawan, spoke about the aim of the CDD to develop the grassroots economy and encourage self-reliance of the community. Afterward, she gave an overview of the D-HOPE project to the participants, explaining that the concept was similar to what the CDD usually did, and that it was not entirely a new thing, which was a concern many of the officers had. Next, she mentioned that the Community-Based Tourism (CBT) activities must be processed by the community, not by the government officers, in order to achieve sustainable development of the community. Next, policies for the integration of CDD work with D-HOPE approach were introduced, such as the OTOP policies, the Honest Livelihood Community policy, and the Sufficient Economy policy (SEP). She explained that the aim was to identify champions and create the hands-on programs. Additionally, by applying the D-HOPE

Figure 5.2

Policy Briefing Session

Note. Mr. Paiboon, giving a policy briefing session to officers from 23 provinces, at the IMPACT Forum, Nontaburi, December 6, 2018.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by project staff, 2018. (https://www.facebook.com/jica.thailand.dhope) approach to CDD work, the community capacity is developed, and the income is distributed more equally.

The second day began with a speech by the Deputy Director General (DDG) of CDD who was in charge of the bureau of local wisdom. The DDG delivered an opening speech and gave a lecture on the theme of "CDD and Community-Based Tourism Promotion." He explained the D-HOPE objectives and wished that CDD officials can successfully implement the D-HOPE approach to meet its objectives. In addition, he emphasized that the current agenda is to empower the locals by applying Community-Based Tourism (CBT) as a tool to improve the technological facilities and transport connectivity to allow tourists to travel easily.

5.3.1.2 The D-HOPE Approach, Is it New or Additional?

After that, I continued the main workshop on localizing the D-HOPE approach in each province. I began the session by explaining in detail the D-HOPE approach and illustrating how the hands-on program activity will be held throughout the day from the local people's viewpoint. In order to deliver the essence of the D-HOPE philosophy, I used a three-minute long Ted Talk entitled "How to start a movement" by Sivers (2010). In short, Sivers talks about how leadership is over-glorified and that the first followers who followed the leader are more important. The participants' faces showed a lot of interest while watching the videos. This was as expected because I always received similar reactions and feedback on different occasions.

All the village leaders constitute a large part of the CDD efforts and their participation in all the policy briefings determines the delivery of the policy at the community and grassroots level. CDD also provides a human resource development training course for village leaders from the whole country because effective local leadership has been considered to be the driver of community development in Thailand for such a long time. When the video ended, one of the leaders sitting in the back corner stood up and began shouting. Without a microphone in such a big room, it was hard to hear what he had to say, but even from a distance, everyone in the room sensed that he was not happy at all. He eventually approached the stage and got a microphone and told how he did not agree with what he saw in the video. I could not get his whole story because the project assistant who was working as an interpreter for me on the stage was too nervous to interpret his comments well. He only told me that the leader might be upset because of the video.

As soon as I started to respond that the intention was not to disregard the role of leaders and leadership; however, Ms. Pra gave me a signal to intervene, so I let her, thinking it was best because the officials know how to deal with it better than I do. At the back of my mind, knowing the work of the CDD, its background, and the role of village leaders in general, I understood how the leader saw a different perspective.

Working at the village level since 2013, I noticed many stakeholders had an idea of presenting the hands-on program as a village's or group's rather than the individuals, which is different from the D-HOPE approach's intention of diversification and individual empowerment and independent. When I visit villages, it always seemed the whole village people come out for hosting the guests, and their coordination amazed me every time. However, not everyone speaks to the guests, and this was something I always had on my mind, "What's their thought or opinions?". I always thought the D-HOPE approach could elevate their collective capacity by focusing on individuals. My assumption was that individual capacity development could contribute back to collective capacity of village community. Thus, at least it was not about leadership against individuals. However, I was sensing this change will not be easy because it never was in other countries as well. I tried to encourage as many individuals as possible in the previous workshop at the provincial level, and some people never imagined themselves to be the one in the catalog. Nevertheless, I have witnessed this change in Surin province with the repetitions every year, so it was just a matter of repetitions.

Ms. Pla handled the workshop, and we went back on track again. She told me do not worry that he just took the idea in a bad way like they deal with villages all the time. So, I followed her guide and let the group to discuss further issues.

5.3.1.3 Localization Workshop to Plan the D-HOPE Event

In the afternoon, all the participants were divided into 23 groups by province. They organized group discussions on executing the action plan. Each group was meant to be the strategic team for the implementation at provincial, district and village levels. The first intention was to practice the first workshop, which involved making the list of champions and designing the hands-on programs. With understanding of these steps, the discussion moved on to the planning of the D-HOPE event (Table 5.1 – 5.4), which was an exercise to clarify the ends and means to position the D-HOPE approach as a part of the means to make the community policy structure explicit.

With over 300 participants from 23 provinces, the participants asked questions about the method of group discussion in the very beginning as they were so used to only sitting and listening to the policy briefings until then. Some even expressed their concerns that they had not understood properly so far, pointing at the guideline book they were provided. For the officers in charge, they were more eager to listen to what I or other national officers had to say about the activities and budget use. As this was the biggest workshop I had ever done and I had anticipated these reactions from the participants, my strategy was to utilize experienced provinces. Among the 23 participating provinces, Surin province already had been implementing the D-HOPE approach since 2013, and Nakhon Phanom was a D-HOPE target province where I was involved deeply.

I noticed that the Nakhon Phanom province team was especially working with enthusiasm and passion. They were smiling and having lively discussions while standing up. Especially two officers, the chief of the unit in charge of the project and his staff at the provincial level seemed very active. I knew them as I had worked with them the previous year as pioneers of the D-HOPE approach, and they seemed very confident before other provinces, using their previous year's experiences and lessons for planning and discussing the next year. They were much clearer about how to integrate the D-HOPE approach into the existing policy compared to the others.

I also told each group that the top three provinces with the best ideas would be felicitated the next day. This was intended to motivate them to come up with innovative ideas for the D-HOPE event planning that best reflected the local characteristics, wisdoms, charms, and uniqueness aligned with the OTOP village policy. As holding numerous centralized exhibitions is their routine work, event planning is something they have been doing for a long time. However, I wanted them to especially come up with more specific marketing ideas to attract visitors to the villages, going beyond the traditional idea of "general tourists." Just because it is community-based tourism does not mean that it only attracts people from urban areas or foreigners. It was necessary for them to have a clear vision of what kind of people they wanted to attract to their villages, who would enjoy what they offered. Moreover, what they can offer—the list of potential hands-on programs and champions—would determine the type of visitors. With the limited time and the large number of people, I could only select a few discussions, and this logic seemed to work best for this workshop.

Table 5.1 List of Potential Resources

Name of champion	Resource	Name of hands-on Program	Purpose of hands-on program	Potential participants

Source: created by Okabe

Table 5.2 Details of Hands-on Program

Program details	
Name of champion	
Catchy phrase	
Name of hands-on program	
Date	
Time	
Participation fee	
Max. participants	
Place	
Phone number	
Email address	
SNS	
Story of champion	

Source: created by Okabe

Table 5.3 Activities of Hands-on Program

Schedule	
Time	Activity

Source: created by Okabe

Table 5.4 The D-HOPE Event Planning

Event details	
Name of event	(Identify community's identity)
Target customers/participants	(For how long? 1-3 month)
Theme of event	(To whom you promote the event?)
Purpose of event	(What is the purpose of the event?)
Characteristics of event	(What makes this exhibition different?)
No. of hands-on program	(How many hands-on programs to implement?)
No. of copies of catalogue	(How many copies of catalog are going to be issued?)

Source: created by Okabe

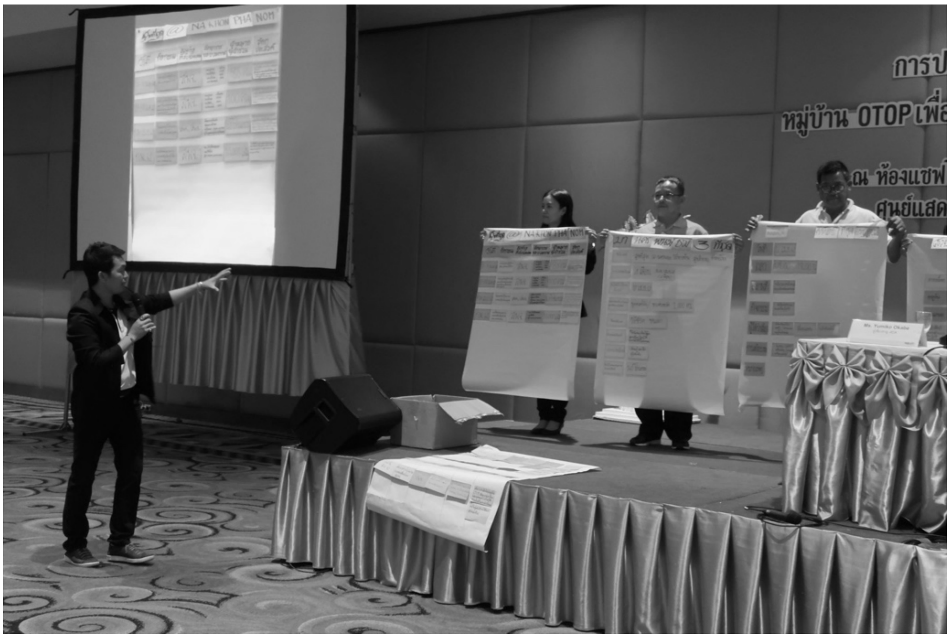
At the end of the session, I asked Nakhon Phanom representatives to present what they had discussed focusing on the event planning and offer it as if they were the event organizers (Figure 5.3). After watching their presentation, other provinces expressed the wish to visit Nakhon Phanom to see the work they had done. At the end of the workshop, I asked all the provinces to compile their respective ideas and plans and share them like Nakhon Phanom did with all other provinces the next day.

5.3.1.4 28 Different Action Plans

On the last day of the workshop, all provinces presented the action plan, and each participant had a vote to decide which province they would most like to visit as a tourist. I was surprised to see most provinces came with PowerPoint slides with many pictures. The first presenters from Nan province told the audience that they continued working after they went back to the hotel. Nan province was highly creative and entertaining; the audience was enjoying as if they were invited by the province, which was the idea of the presentation. Their basic idea was to promote community-based tourism in a participatory way and named the D-HOPE event "Whisper your love." Presenters from Chiang Mai said the workshop helped them understand what their next step should be after returning home. Presenters from Kalasin said, their province was ranked 73rd out of 76 provinces in terms of poverty rate, but they were proud of the quality of their silk, and they planned the event around this strength and the geographic features of the province. Presenters from Roi et province specifically planned the D-HOPE approach for 6 villages from 5 districts to integrate with the existing local festival. Presenters of Nangbualampu province were honest about their understanding of the D-HOPE approach, saying that they did not understand well in the beginning. However, they gained confidence during the design and planning process and were eager to implement their plan.

Figure 5.3

Presentation by Nakhon Phanom

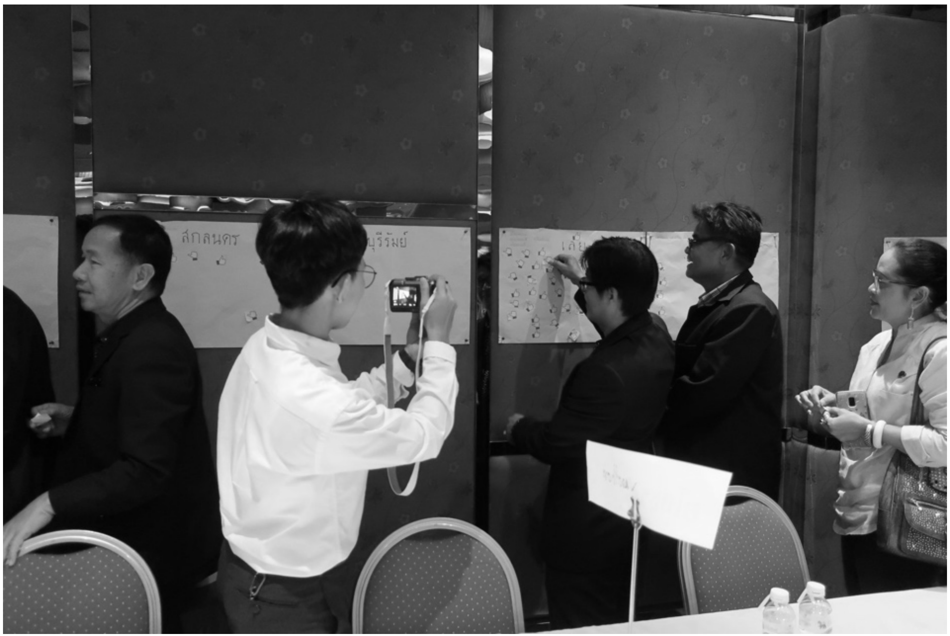

การป
หมู่บ้าน OTOP เพื่
ณ ห้องแชฟ
ศูนย์แสด

Note. An officer from CD Nakhon Phanom, presenting the result of the group discussion for other provinces, at the IMPACT Forum, Nontaburi, December 7, 2018.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by project staff, 2018. (https://www.facebook.com/jica.thailand.dhope)

Figure 5.4

Voting for the Best Presentation



Note. Participants, voting for the best presentation, at the IMPACT Forum, Nontaburi, December 8, 2018.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by the project staff, 2018. (https://www.facebook.com/jica.thailand.dhope)

In the voting session, everyone was rushing to vote with an excitement (Figure 5.4) and Ms. Pra and other CDD officers such as Ms. Nicha were enjoying facilitating the process. Overall, every group had an interesting plan that considered the characteristics of their respective province. After the workshop, the project team who organized this workshop gathered. After observing the atmosphere, Ms. Pla's superior, who was the chief of the unit and in charge of the policy, opened the conversation. In the chief's view, all 23 provinces were very capable of the implementation since they had grasped the approach very well.

5.3.2 The Sufficiency Economy Philosophy (SEP) Policy for 5 provinces

5.3.2.1 Policy Briefing

The second policy briefing seminar and workshop was conducted from December 17 to 19, 2018 in Bangkok. Ten participants from each of the five target provinces were invited, consisting of unit chiefs at the CD provincial office, district directors, and selected officers. A total of 49 participants from the five target provinces attended the workshop. The objective of this workshop was to increase the participants' planning capacity for creating and providing income opportunities for local producers, service providers, and entrepreneurs through hands-on programs.

First, Ms. Nicha introduced the background of the D-HOPE project to the participants. The implementation framework and guidelines were also explained together with the budget details. Each participant was asked about their expectations from this workshop. Most of the remarks were positive: they intended to learn about the D-HOPE approach as much as they could in order to implement it in their provinces. However, some participants expressed an interest in getting additional training in Japan.

The presentations began with the chief advisor of the D-HOPE project from JICA side, Professor. Miyoshi, explaining the D-HOPE approach and referring to experiences in Japan in

Oyama-machi related to community capacity issues (see Stenning & Miyoshi, 2008). Oyama is well-known as the archetype of Oita Prefecture's One Village One Product (OVOP) movement (Stenning, 2013), which was modified as the One Tambon One Product (OTOP) policy in Thailand based on Oita Prefecture's OVOP experiences (see Kurokawa, 2009). Inspector Atcharawan chaired the opening ceremony and presented her perspectives on integrating the D-HOPE approach into the CDD projects. Since the five target provinces must select target villages from the SEP villages, inspector Atcharawan urged officers to consider nominating the SEP local wisdom practitioners as the D-HOPE champions in order to contribute to the social aspect of development in the villages. Inspector Paiboon proposed shifting from the supply side to the demand side economy, in other words, a product-oriented economy model toward the experience economy through customization. Similarly, both inspectors encouraged the CD officers to consider the D-HOPE approach as a tool to assist their existing works, such as the OTOP Village and OTOP Nawatvitee policies, in order to achieve the objectives of reducing inequality.

5.3.2.2 The Second Attempt - More Stakeholders, More Beneficiaries

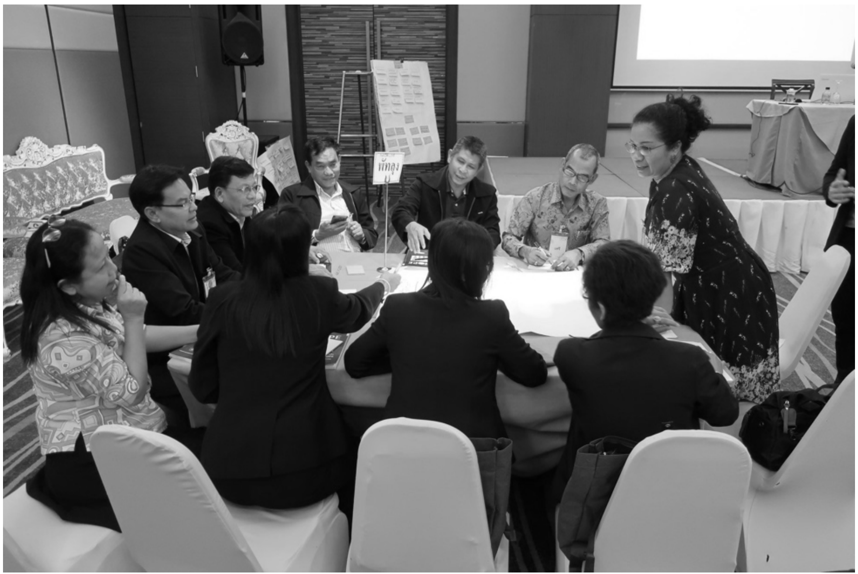
The purpose of the 2nd day was to simulate the participants through group discussions, similar to the OTOP village policy seminar. Because of fewer and manageable numbers of participants, I divided all the participants into five groups randomly, with 10 persons per group to strengthen the network among the CD officers across the provinces as well as to simulate the first workshop as a participant from their viewpoint. All the CDD or the CD officials are national government officials; personnel transfers from national to local or vice versa is quite common, and many have known each other through human resource development training. Therefore, for the CDD and CD officials, these kinds of group discussions and working with different people are familiar activities. Thus, as expected, group discussions were lively, and the participants were motivated to contribute their ideas and offered diverse nominations of champions and hands-on programs. Because of the smaller size of the room and workshop, CDD officers were also directly and intimately involved in the discussions as members rather than facilitators. Each group presented an interesting presentation of their champion and hands-on programs. In the end, each participant was asked to vote for their favorite hands-on program, and the CDD officials managed the workshop with much less of my presence than the last time.

For this workshop, time and schedule, as well as the number of participants, were very different from the last time. For the second group discussion, I suggested re-grouping as province once again and focusing on planning by themselves. Reflecting back from the last workshop, it made more sense to identify stakeholders first at the provincial level to support the D-HOPE event. I had discussed with the chief advisor to modify this workshop and we agreed to add stakeholder analysis to strengthen the implementation structure. Moreover, as we understood, the policy to reach all the districts in one province was ideal to reach more villages and people. Therefore, we also discussed how to widen the D-HOPE approach across entire provinces and incorporated this idea in our facilitation.

Therefore, the discussion template was the same as the last workshop, but I encouraged participants to work on the stakeholder analysis exercise based on Long's actor-oriented approach, but for practical use. Each group was committed to this work and even started identifying the roles and actions of each potential stakeholder (Figure 5.5). One province also categorized the identified stakeholders into citizen, group, private sector, and public sector. As they had already discussed implementation in the first workshop, they

Figure 5.5

Planning Discussion



Note. Participants from Patthalung province, discussing planning issues, at the Mida Donmuang Airport hotel, Bangkok, December 18, 2018.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by the project staff, 2018. (https://www.facebook.com/jica.thailand.dhope)

discussed further issues, such as D-HOPE event planning with stakeholders in mind.

Ms. Nicha and an evaluation officer from the planning division who was a big supporter of the D-HOPE project activities at the central level noticed the difference from the last time and told me it was working very well. Both spoke English, so I mainly only provided the discussion framework for this workshop. Sometimes, they also asked me about the details in the guidelines to have the same understanding level for facilitation. Further, they also informed me about the situations of the participants such as understanding level or confusions, and their opinions about the D-HOPE approach. This way I had a lot of feedback instantly. We constantly communicated and cooperated to provide better facilitation and support to the participants. Moreover, because of the budget specifications in the guidelines, the participants discussed ways to execute the budget.

Inspector Paiboon, who was the key person in the D-HOPE project at the management level in CDD, was also present longer than usual. This was rare due to his busy work travel schedule, inspecting 7-10 different provinces. Therefore, I took the opportunity to explain him more details about improving officers' planning capabilities using the D-HOPE approach using this kind of group discussion. I spoke, especially, about my concern regarding delivering policies, in terms of the number of target villages and people. The chief advisor used to tell me that if a policy covers more than 10% of the population, it is a good policy. With Mr. Paiboon, we discussed this issue extensively over the course of the project. When the new and emergent policy with the additional budget came along in the middle of 2018, Mr. Paiboon was in charge of the policy delivery to all 76 provinces. As only couple of months were left to the end of fiscal year, this was a very big issue, but he told me about the "leave no one behind" philosophy of SDGs that aligns with the Thai government policy, a policy delivery with a wider coverage was something we had discussed. The difference between the D-HOPE and OTOP tourism policy was that the D-HOPE approach was modified and integrated into the existing tourism policy that already had many activities. Moreover, their system has been implemented for many years, and the officers made plans based on this path. In contrast, the guideline for the five provinces was "pure" D-HOPE approach, and there was no path to follow, that is, not enough clarity regarding how it should be done. In this context, all decisions had to be made from a blank white "canvas." Therefore, I pointed the provincial officers toward this philosophical viewpoint and asked them to discuss it among themselves. They were discussing the beneficial points, but "how" was also their concern. In the end, the numbers of target districts and villages were very different from each other, with a wide provincial coverage to a small coverage, according to the on-going policies and provincial characteristics.

5.3.2.3 Presentation of the Action Plan

On the last day, each province presented an action plan. From their presentations, it was clear that each province understood the D-HOPE approach very well and was capable of adapting the D-HOPE implementation to their context. For example, due to the budget allocated for the D-HOPE event, every province planned to merge it with their local festivals to minimize costs. The budget details between 23 and 5 provinces are different as the guidelines are different, and the amount of event budget was clearly different from the tourism policy. Certain provinces planned the D-HOPE event for the entire year, while certain provinces planned to promote the D-HOPE event during their festival seasons.

Overall, the workshop was extremely fruitful based on the participants' output and the CDD officials' impressions. We also came to a mutual understanding that the target participants for this workshop (i.e., Chief of units, CD specialists, *Pattanakaan* [Thai name for the director position] District and CD workers in their clarifications) were very relevant for the success of the implementation in the province. The number of persons per group, the table arrangement, and the strategy to mingle group members from different provinces was evaluated as effective. Moreover, the guidelines for these five provinces were very vague, but we all had a certain confidence in the management prowess of provincial officers in terms of planning.

5.3.3 Policy Discussion with Executives in Japan

In January 2019, the chief advisor of the project, Professor. Miyoshi, and I conducted a training program in Japan as one of the main activities of the project. The training program was implemented in February 2018 for two weeks for the first time in the project, targeted at three CDD officials, including Ms. Pra and Ms. Nicha, as well as the CD provincial officers from nine provinces. Even though the training program activity within the project framework was initially planned for only the first year, the CDD requested JICA to reallocate the budget for the training program and make it an annual activity because it was so useful. Therefore, for the second training, the project team organized the training targeted mainly for policy makers to discuss further policy discussions based on the results from the first year of the project.

The participants included one of the DDGs, who was in charge of the planning division; three inspectors, including Ms. Atcharawan and Mr. Paiboon; directors from the Bureau of Community Empowerment, directors and officers from the Community Development Institute (research division in CDD); and the Personnel Division; the budget and evaluation officer from planning division; and, a unit chief from the Bureau of Community Empowerment from CDD. Besides, the director's secretary generally accompanied the executives. There were also provincial officers and directors of regional CD institute offices (a training facility called a learning center to train officials and village people).

For effective policy discussions according to their positions, the groups were divided into three groups: executive groups (DDG, inspectors, directors at central office, the budget officer, and the secretary of DG), central regions, and the southern group which was accompanied by central officers. The executive group discussed the use of the D-HOPE approach in different components of the CDD works and discussed three questions:

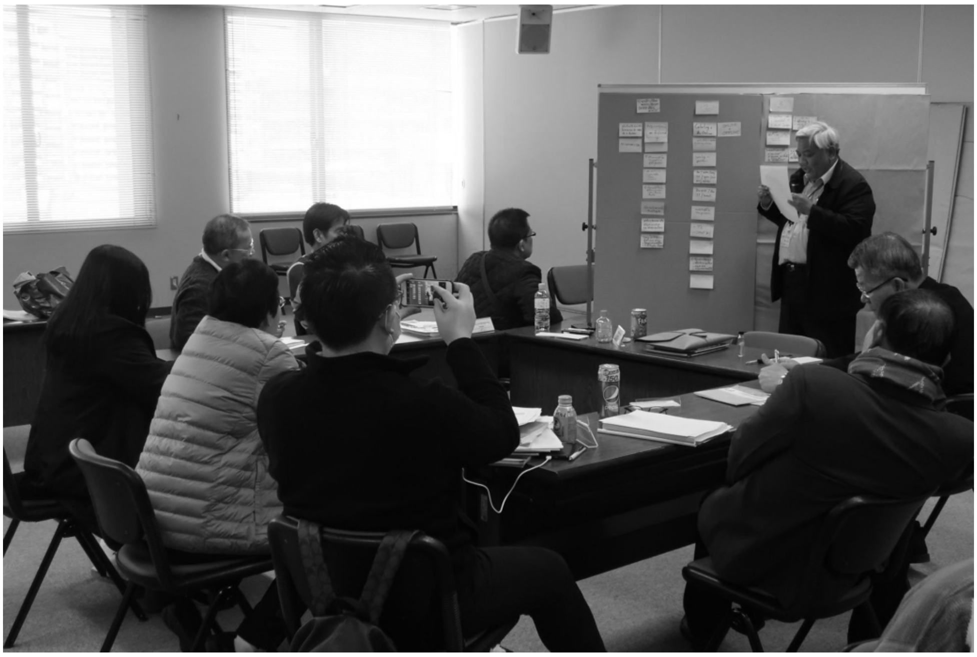
1. What steps do you want to modify in the current process of the D-HOPE project considering the Thai context?
2. Which tool can be used to make hands-on programs visible to the public or customers?
3. How would you conduct the next training program in Japan? (Budget and teaching materials were already prepared by the project team).

For instance, the CD institute's director was very much interested in incorporating the learning method into the institute knowledge management system, especially in human resource development training. Inspectors also asked to reallocate some budget and incorporate the D-HOPE approach into different policies or modify some activities, specifically asking for empowerment evaluation activity.

As a result, the executives agreed to retain the current D-HOPE steps with an additional step—creating mutual understanding with the executives and officials at different levels (central/province/district) as well as people in the village and media (Figure 5.6). One thing they discussed was to emphasize quality over quantity with regard to the way Thai people live. Therefore, the executives agreed to request the JICA team to provide a seminar or meeting with all the provincial directors for knowledge sharing on the D-HOPE approach to introduce

Figure 5.6

Policy Discussion by Executives



Note. Executives, discussing the D-HOPE project planning issues, at the Kitakyushu International Center on January 19, 2019.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by the project staff, 2019. (https://www.facebook.com/jica.thailand.dhope)

and implement appropriately. For the current promotion, the executives also agreed to prepare the catalog, but also use online promotions and social media such as websites, YouTube, Facebook, and Instagram, as well as offline media such as publications, radio, television broadcasting, billboards, and the major events held in Bangkok. Based on this direction, they also agreed to send officials, mainly from the CD institute and learning center, for the next training program in Japan, apart from newly established unit (tourism-related) officials. The idea was that main facilitators are considered an important element for driving the implementation process to achieve success and the function of human resource development was considered appropriate for the next step of the project.

5.4 Community Capacity Development and Policy Structure

5.4.1 Community Policy Structure: Localization

5.4.1.1 CDD

I draw upon Miyoshi's (2002) program theory matrix, which is a different way to look at policy structure, to analyze the modified community policy structure shown in Table 5.5. To simplify, I only depict a summarized interpretation of the policies; however, there are more policies and activities to the policies presented here. The main goal of CDD is grassroots economic development, which measures the income increase of village people. This outcome can be achieved by the changes in various target groups from different policies through the CDD's policies.

The OTOP policy mainly targets producers and service providers to produce local products and services. It also targets customers to be able to buy those products through exhibitions at multiple levels as a marketing channel. Ms. Pla identified this mechanism and widened this view with the D-HOPE approach to add tourists and visitors to the village as the

Table 5.5 Program Theory Matrix of CDD

End outcome (Change of society)	Intermediate outcome (Change of target groups)	Output	Activity	Input
OTOP Policy (Sales)	Change of producers	The number of products and services produced	Product or service development	Human resources, financial resources **(reallocation)**, Material resources
	Change of customers	The number of exhibitions held	Exhibitions at national, provincial and district level	
OTOP Tourism policy (Sales)	Change of villagers	The number of souvenirs and attractions developed	Souvenir and attraction development	
		The number of village management enhanced	Village management development	
	Change of tourists	The number of hands-on programs developed	Hands-on program development	
D-HOPE (Self-reliant community to enhance income level)	Change of SEP villages	The number of hands-on programs developed	Hands-on program development	

Source: Created by Okabe

target group by modifying the means of the OTOP tourism policy and identifying different attractions at the village level created by the village people, which required her to reallocate the budget within the existing policy.

Ms. Nicha appreciated the D-HOPE approach not only in terms of its economic benefits but also its social effects, especially how it promoted networking. She always told me how hard it was to mobilize villagers even by applying different community methods and not many methods hit her with the "this is it!' feeling in her long career. While working in nine provinces with me in the first year of the project, she felt that the D-HOPE approach was very enjoyable not only for the villagers, but also for officials including herself. She particularly appreciated the creation of good synergies, as she remarked to me smilingly "this is good, really fun!". Therefore, she reallocated the budget to create a new policy using the D-HOPE approach based on the SEP policy. Her work involved supporting international cooperation projects in Cambodia or ASEAN countries using SEP approaches. Later, she applied the D-HOPE approach to those projects as well.

The executives also authorized Ms. Nicha's work on modification with several inputs from policy discussions in Japan, agreeing to the different levels and divisions within the CDD. This means that the policy structure became explicitly established within the CDD structure, which is the fundamental element for organizational development in the public sector. For instance, after approximately a one-year implementation of the project, there was conviction about the D-HOPE approach, and this was shared through the first year of nine provinces and the newly implemented 28 provinces. Based on this affirmation, they enhanced the supporting system at the central level and identified installing this supporting system at lower levels as the next step. Therefore, the target group included both the executives at lower levels and the CD institute officials along with the learning centers.

5.4.1.2 CD Provincial Offices

Table 5.6 analyzes the case of CD provincial offices. The workshop obtained the participation of key members who had experience of implementing the D-HOPE approach. The implementation structure was formulated through group discussions. First, this is a strong input as human resource development in CDD. This became the strategic team who gained knowledge related to the D-HOPE approach in the workshop. In the case of the five provinces, they successfully identified multiple stakeholders to support the implementation. Based on this, they planned the framework and made key decisions on the implementation. In other words, various localizations such as the localization of knowledge, techniques, planning, implementation structure, and decision-making became possible through the workshops by recognizing the chain relationship between ends and means. For instance, the D-HOPE event helped them clarify the provincial characteristics of tourism development. Some provinces gave very catchy names to the events. Specific target groups were selected based on the provincial situation and conditions. In the case of OTOP village, the number is much less than in the SEP villages; therefore, this made a difference from the perspective of selecting the target villages. The five provinces also discussed the promotion issues to reach potential visitors of the event, and set provisional contents for developing the catalog.

5.4.2 Community Capacity

In this section, CDD and the CD provincial offices' community capacities are analyzed and organized as shown in Table 5.7.

Table 5.6 Program Theory Matrix of CD Provincial Offices

End outcome (Change of society)	Intermediate outcome (Change of target groups)	Output	Activity	Input
OTOP Tourism policy with "**provincial characteristics (D-HOPE)**" (Sales)	Change of **specific** target villages and people	The number of souvenirs and attractions developed	Souvenir and attraction development	Human resources (**Strategic team formulation**), financial resources, Material resources
		The number of village management enhanced	Village management development	
	Change of **specific** tourists	The number of hands-on programs developed	Hands-on program development	
D-HOPE with **provincial characteristics** (Self-reliant community to enhance income level)	Change of the SEP villages with **local wisdom practitioners**	The number of hands-on programs developed	Hands-on program development	Human resources (**stakeholder identification**), financial resources, Material resources
	Changes of potential visitors	**The number of promotional tools developed and promoted**	**Promotion development**	

Source: Created by Okabe

Table 5.7 Community Capacity and Community Policy Structure

	CDD	CD Provincial Office
Community Capacity (Characteristics)	• Sense of community as CDD and their home • Strong commitment on policy reform, creation and support • Ability set the D-HOPE approach in the current framework to achieve the overall outcomes as CDD • Ability to recognize human and financial resources through networking	• Sense of community as provincial citizens through the responsibility in the CD provincial/district office • Strong commitment on the implementation of the new approach in the CDD works • Ability to set the D-HOPE approach to achieve the provincial development goals within the CD framework through networking • Ability to recognize human resources
Community Capacity (Strategic Components)	• Officials • Policy-makers, decision-makers at manager level • CDD • Group discussion in the training program and policy briefing workshops	• Officials • Decision-makers at manager level • Strategic team based on the CD provincial office • Policy briefing workshops
Function: Planning	• Policy formulation • Budget allocation • Identification of the stakeholders	• Formulation of the strategi team • Identification of the stakeholders • Preparation of the strategic action plan • The D-HOPE event planning

Source: Created by Okabe

5.4.2.1 CDD

The community capacity of CDD is multilevel. As described, especially Ms. Pla and Ms. Nicha, along with other officers, demonstrated a strong commitment to first act on policy reform and creation. Their work demonstrates a good sense of belonging as CDD officers, who are very familiar with the policies and functions of the organization, as well as the village and rural people's conditions. They also showed a strong ability to set the D-HOPE approach within the current policy framework. Their ability to recognize and mobilize resources based on the vision of the D-HOPE approach in the Thai context also made them approach higher-ranking officials at the policy and decision-making level. As they both were experienced in their work, they had a certain level of power to mobilize resources within their work, and also the ability to network with their superiors. Without this element as a human resource, the D-HOPE approach's integration in their policies would have been impossible.

In addition, the executives' ability to recognize and understand the D-HOPE approach's characteristics within the CDD framework was very high. One reason is the nature of their work, and the second reason is that since the executives[3] start their careers at the district level, they are very familiar with the situations and conditions of rural areas and their people, despite operating from the central office. It is one of the unique features of CDD that most officials have a strong sense of community with their hometowns and they are also quite vocal about it. Further, they are mostly assigned the regional offices where they were born. In fact, this sense of belonging is not only limited to the hometowns but also extends to the community at multilevel boundaries. This emotional connection and strong passion drives their commitment to improving different areas of the country through their work. Based on their vast amount of work experience, the executives' vision of how the D-HOPE approach can be adapted in their current framework was a fundamental part of the success of localization. They also had the ability to sense the needs of localization to the different contexts of the country. The executives also showed a strong ability to set organizational objectives through knowledge sharing and management, utilizing the function of human resource development in the CD institute. This was founded on the organizational strength of skilled facilitators, and the idea was to make them knowledgeable in the D-HOPE approach. This leadership and initiative at the executive level, later in the project, enhanced networks not only with the provincial executives but also with the DG. Overall, CDD's commitment reached beyond CDD, and it is now widely introduced through mass and social media[4] by different actors to make Thai citizens aware of the small initiatives introduced by villagers through narratives and experiences.

5.4.2.2 CD Provincial Offices

The provincial and district officers' commitment was enhanced through group discussions as well as by seeing other provinces' work next to them. A sense of amicable and stimulating competitiveness motivated them to learn from each other and give their best to constructing an attractive D-HOPE event. This also enhanced their ability to identify useful resources from a positive viewpoint rather than focusing on weaknesses, which is a crucial element in setting and achieving objectives. They also showed a strong ability to recognize stakeholders to support implementation at the provincial level once they recognized and realized their policy structures.

5.4.3 Function: Planning

There are two levels of planning: national and provincial. Table 5.8 depicts the planning function. The group discussions in each workshop and training program were essentially about enhancing the planning capacity of the D-HOPE approach in the framework of CDD and the CD provincial offices. Three stages can be clarified: strategic meeting, preparation of the strategic action plan, and D-HOPE event planning and preparation. The first stage was

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[3] For some executives such as DG or DDG, this is not the case.

[4] Examples from different channels can be confirmed on YouTube https://youtu.be/Rjq2YM-XKoQ, https://youtu.be/NndhxnLpEHA, https://youtu.be/3iTS5m-KgZ8, https://youtu.be/XYJjvKO0fkg, https://youtu.be/zMDf-HWNRx8

Table 5.8 Planning

	Stage	Main Activity	Output	Outcome
Planning	Strategic meeting	• Preparation of policy • Allocation of budget • Identification of stakeholders and clarification of their roles	• Defined policy • Defined budget • Defined stakeholders • Defined divisions of roles	• Organization of the D-HOPE approach implementation function
	Preparation of strategic action plan	• The setting of mission and purpose • The setting of a strategic team • Preparation of schedule	• Defined strategic action plan	• Localization of the D-HOPE approach
	D-HOPE event planning and preparation	• Planning and preparation of detailed D-HOPE event	• Defined D-HOPE event details	• Promotion of community capacity

Source: Created by Okabe

common in two levels, while the second was shared activity by both, and event planning and preparation occurred after the results of localization. Therefore, this is relevant only to CD provincial offices.

At the strategic meeting stage through the group discussion, the main activities can be identified as preparation of policy, allocation of budget, and identification of stakeholders and their roles. This is the organization of the D-HOPE implementation function. During the preparation of the strategic action plan, the mission and purpose were set according to each context, whether at the national or provincial level. While making decisions on these, a strategic team is set to schedule the implementation. This is the localization of the D-HOPE approach. At the event planning stage, a detailed D-HOPE event will be prepared. Doing this allows the promotion of community capacity.

5.5 The D-HOPE Approach and its Expansion in CDD

5.5.1 Rural Policy Perspectives

This case study demonstrates that the localization of national policy requires multiple elements and stakeholders, as shown in the previous section, especially by the recognition of policy structure and community capacity development. With these conditions, this case also shows that the localization can be easily performed through group discussion using the appropriate discussion framework. However, as depicted, the community capacity of this case was exceptionally high, and the nature of the CDD work was already aligned with the philosophy and principles of the D-HOPE approach. Their primary target is the village community, and they identify and work at different levels of development. Each policy in the CDD was designed according to these differences. Thus, the identification of target group selection and its approach were effortless for them because the officers already have "field" or "rural" perspectives within the policy formulation and strategies. This made it particularly effective in the planning function of the D-HOPE approach in their context.

5.5.2 From a Project to a Policy

Another particularity of this case is the replication of the D-HOPE approach. Prior to the localization, the D-HOPE project implemented in 9 provinces with JICA's budget. Initially, the idea was to expand these initiatives regionally each year, and there was an agreement between

CDD and JICA that the budget allocation ratio will be gradually shifted to CDD from JICA each year. This represented the idea of the model project, which simply replicate the same logic to other areas.

On the contrary to the initial agreement, CDD already began allocating its budget to introduce the D-HOPE approach into different policies even before the first year of the provinces were completed. Ms. Pla successfully achieved this first; however, as a start, she only incorporated some elements of the D-HOPE approach into the existing policies, not the entire system. Ms. Nicha reallocated her unit budget to incorporate the full-scale of the D-HOPE approach. This is the modification of policy structure as presented.

With these initiatives, small elements of the D-HOPE approach started to penetrate different tasks in CDD such as empowerment evaluation (see also Chapter 6). This shows the versatility of the D-HOPE approach, and the replicability and individuality of its components. This means that when the project is constructed and designed logically with explicitly defined ends and means, it is adaptable and replicable in many ways and contexts. Thus, localization is possible. In other words, apart from community capacity, if the project components have no logic, replication is impossible.

However, the fundamental underlying factor is their ability to recognize this logic implicitly from few “evidence”. As the officers are extremely experienced and familiar with the rural context, their tacit knowing convinced them that it would work in the Thai context countrywide and led them to introduce the D-HOPE approach as well as the individual components into the current CDD framework. In other words, the system of CDD in terms of human resource development and deployment is well structured to create effective community development policy. In their definition, community is a village unit. Thus, their policies are not exactly rural policies but village development plans as a whole. This is the uniqueness of this localization process. It is a solid way to develop communities in Thailand because the target group is clear, which makes policy delivery easier.

5.6 Conclusion

Generally, an expansion of small success is replicated through the pilot project approach. Although this approach is generally acknowledged as logically vulnerable as well as ignoring rural context (Friedmann, 1992; Miyoshi, 2016), it remains as the most common approach. Instead, this case study attempted localization using the policy structure concept (Miyoshi, 2014a, 2014b) and planned the D-HOPE approach under the tourism and community development policy by local government officers from 28 provinces. The case study described the process of localizing Thai national policy in two different workshops in an attempt of answering the question how national policy can be localized systematically at the local community level by local people themselves.

5.6.1 A Holistic View at the Local Level

Based on the analysis of localization of policy structure and community capacity focusing on planning at both the national and provincial level, this case study confirmed the community policy structure of CDD was replaced by the community policy structure of CD provincial offices. With the high community capacity of both CDD and the CD provincial office, their recognition of the existing policy structure became explicit through planning, which is the integration of both evaluation and planning (Miyoshi, 2016). This case study illustrated the dual function of both community capacity of different government levels and its policy structures.

The role of state and their capacity is no doubt crucial (Rondinelli & Cheema, 2003; Bertucci & Alberti, 2003). However, without local government's recognitions of policy structure, no matter how much central government officers are committed, and many resources are invested into rural communities, successful localization will not be likely to occur especially in social and human development projects. Development projects to serve the original purpose requires this perspective from the local level. Allocation of budget and the guidelines are also crucial, but the most fundamental part always lies within the implementation at the local level. As Miyoshi (2016) suggests, logically, a pilot project only creates a new project and must be considered so. Thus, it enforces to create the across-the-board compilation of the implementation approach (Ando, 2002), which unlikely to achieve overall outcomes. Increasing approaches as means at the local level is necessary, but it must be distinguished from the identification of problems and strategic planning from a holistic view (Ando, 2002) not only by the national but also local officers. Otherwise, localization will be continued as essentially the top-down approach and the outcomes of the national policies are less likely to be achieved without local level outcomes in their contexts.

In this case study, provincial officers enhanced this viewpoint while identifying stakeholders and specify the target group in each province. Moreover, this case study suggests the necessity of logical construction of the development activities at the community level, which is hands-on programs, in this case. Considering the fact that hands-on programs are for the community people, which are essentially the target group of CDD policies, first recognition was paid attention to this policy structure. In other words, the officers were able to recognize the community policy structure from the rural people's perspective, which is directly connected to rural people's lives (Chapter 4). First, this recognition occurred by the national officers while implementing the D-HOPE approach in nine provinces, then, when the policy was localized, provincial officers also connected this within the workshop, supported by experiences provincial officers and actual cases.

5.6.2 Implications of the Study

The implication of this case study is two-fold. First, the community policy structure must be replaced by the local government in terms of setting specific goals, target groups, and activities to achieve the set goals through group discussions by various officers. Localization thus can be achieved by making people recognize their own community policy structure through planning. This would help modify the chain relationship between ends and means. Second, a certain level of community capacity is necessary in terms of characteristics and strategic components; however, it can be externally influenced by logically constructed group discussions. These two processes are simultaneous and influential to each other as suggested by the community capacity development and community policy structure model. Group discussion can be utilized at various levels. It is also recommended to ensure the involvement of the central government officers at the local level especially when starting a micro or small-scale project at the local level, and construct activities logically from the rural perspective, which means the policy structure.

As of 2020, Thai government has achieved to cover all 76 provinces. It started in nine provinces and expanded in nationwide in only a couple of years. There are approximately 8,000 hands-on programs in all over Thailand, which means localization was successfully conducted to produce thousands of micro projects by the government initiative. To understand the implication of the study better, further studies can address issues in other rural development projects both at the starting point or even at the implementation process to enhance the implementation structure and process.

CHAPTER 6

EMPOWERMENT EVALUATION IN RURAL CHONBURI PROVINCE, THAILAND

Every man gotta right to decide his own destiny.
Bob Marley

Empowerment can only be achievable by rural people empowering themselves. Despite how the term evaluation sounds and the images are, it is a helpful tool, not only for the accountability purpose but also for rural people's learning that contributes to their empowerment. Therefore, this chapter looks at the champions process changes through an evaluation activity.

6.1 Introduction

To tackle with inequality issues in the rural development field, the empowerment of rural people is indispensable. However, this can only be achieved when people empower themselves (Fetterman, 2015a). In rural development works, especially in public sector, project beneficiaries are usually excluded from evaluation activities subsequently becoming irrelevant in decision making. Some people might be sampled or interviewed by evaluators but there is no feedback for rural people in regard to their development activities. Although the recent evidence-based policy-making (EBPM) movement is accelerating rigorous scientific evaluations, Wandersman et al. (2016) point out its insufficiency to achieve outcomes in our complex society. Furthermore, this kind of systematic approach is in fact very difficult to implement (Sugitani, 2021), and we need to consider that evaluation itself has a difficult aspect especially in the international development context (Miyoshi, 2016). So, how can rural people empower themselves through getting feedback for their development activities?

The purpose of this chapter is to describe the group discussion process of the evaluation workshop from an internal evaluator perspective. In seeking answers, I draw upon autobiographical narrative inquiry (Clandinin, 2016) supported by photographic images to support descriptions as photo elicitation (Harper, 2002, 2012). The relevant project reports, photographs, and videos that were collected during and after the evaluation workshop were used as secondary data. In the next section, I introduce the background of the project and the result of project implementation in Chonburi Province. In the third section, I describe the evaluation framework designing process. In the fourth section, I describe the empowerment evaluation process in Chonburi province. In the fifth section, I examine empowerment process of champions in Chonburi province. In the sixth section, I examine how rural people can empower themselves. In the seventh section, I highlight the results of the case study.

6.2 Background

The Community Development Department (CDD) of the Royal Government of Thailand tackles as inequality focusing on grassroots economic development through 76 Community Development provincial offices (CD provincial office) all over the country. Since late 2017, the CDD has been implementing the project for community-based entrepreneurship promotion (The D-HOPE project) funded by both CDD and JICA (Japan International Cooperation Agency). The project set up a team at the central level. The Decentralized Hands-on Program

Exhibition (D-HOPE) approach was implemented in nine provinces for the first year of the project.

The main purpose of the D-HOPE approach is vitalization of the local economy by promoting small-scale producers, service providers, community-based entrepreneurs, and microenterprises. People involved in the D-HOPE approach gain confidence in their lives and create the foundation of development in a community. Such local people are called champions and are the hands-on program providers. A hands-on program refers to small and experience-based activities such as walking tours, cooking local cuisine, and learning traditional rituals. These kinds of activities are usually overlooked by community people themselves. The champions take charge of the planning, implementation, and evaluation of hands-on programs using available local resources.

Principally, the D-HOPE approach consists of five main activities based on the group discussions in the strategic workshop (SW). The D-HOPE approach aims at making invisible local resources visible for local economic development. In Chonburi Province, the first SW identified approximately 250 potential champions[1] by 113 key stakeholders. These 250 nominated potential champions were then called upon to participate the second SW to design their own hands-on programs using their skills, talents, knowledge, and resources. In the group discussion, 120 participated and designed 110 hands-on programs. Eight champions conducted a trial hands-on program, the rest participated as visitors. For the third SW, the champions brainstormed the name of the catalog - Amazing CHON - and revised the contents of each hands-on program for publication. While the catalog represented part of the identity of Chonburi Province, individually each champion displayed their hands-on programs. They also discussed target visitors and means of promotion in the workshop. These activities were conducted through the timeline of April until December 2018. Due to Thai government's urgent policy implementation from June 2018, the project implementation did not go exactly as planned and it delayed of catalog delivery and distribution. However, the project included 92 champions in the catalog and the first printing was done with 5,200 copies in January 2019. After promoting the catalog, each champion welcomed visitors and tourists on their own. This is the fourth activity, the D-HOPE event.

Among nine provinces, Chonburi Province was the first ready to finish the D-HOPE activities on time for the end of budget year. This is why Chonburi Province was selected as the focus of this evaluation study, which was held in March 2019[2].

6.3 Evaluation Framework

As I was in charge of evaluation activities in the project, I designed the evaluation framework as an internal evaluator to the project. Table 6.1 is the summary of the evaluation framework for this study, which consists of evaluation purpose, subject of evaluation, evaluation use, role of evaluator, and method.

6.3.1 Evaluation Purpose

The fourth generation evaluation centers stakeholders and their learning and use of evaluation (Guba & Lincoln, 1998). This is due to the concern of relevance, trust and use in conventional evaluation. In this connection, Stakeholder Involvement Approaches in Evaluation, such as the collaborative, participatory, and empowerment evaluation approaches were developed

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[1] The D-HOPE approach uses the term to make local people motivated and desired to become one.

[2] Due to the budget year, evaluation had to be implemented in March although only two provinces made the time.

Table 6.1 Evaluation Framework for Chonburi Province

Item	Details
Evaluation purpose	Learning of stakeholders (champions – hands-on programs) Empowerment evaluation • Relevance, trust and use • Evaluation capacity development
Subject of evaluation	Champions' hands-on program 1. Confirmation of individual ends and means of hands-on programs 2. Knowledge sharing through interactions among champions to acknowledge experiences 3. Modification of individual policy structure
Evaluation use	• Process use: source, time, and intention • To improve hands-on programs through an in-depth understanding of self-reflections and other champions' stories
Role of evaluator	• Facilitation of group discussions • Appreciative Inquiry (facilitation approach)
Evaluation method	• Qualitative evaluation • Group process and photo elicitation

Source: created by Okabe based on Okabe (2019)

(Fetterman, et al., 2018). These evaluations significantly promoted knowledge sharing in evaluation practice (Jackson & Kassam, 1998) and evaluation capacity development of stakeholders through engagement in evaluation (Fetterman et al., 2018). In this connection, the evaluation activity with the project stakeholders in Chonburi case was intended for learning purpose of their development activities rather than the accountability of the project. Among many evaluation types. empowerment evaluation was chosen because it has the highest degree of control by stakeholders (Fetterman et al., 2018). Such empowerment evaluation "is designed to help people themselves" in order to "foster improvement and self-determination" (Fetterman 2015a, p. 83) using the process use concept.

6.3.2 Subject of Evaluation

In this chapter, the term policy structure is used as a chain relationship between ends and means, which is often called logic model or program theory. Clarifying the subject of evaluation is essential for any evaluation. First, three levels of policy structures were considered: CDD at central level, CD office at provincial/district level, and champions at the local level, which can be evaluated respectively as the subject of evaluation (Miyoshi, 2013). Miyoshi (2013) emphasizes the importance of localization of policy structure for holistic evaluation on rural development. He notes there is a need for rural people to initiate the evaluation and interpret the results themselves because they are the one who need the outcomes of development (pp. 587-589). Therefore, the evaluation activities were divided into two separate workshops in each province: CD officials and champions. By separating the implementors and the beneficiaries, learning and improvement based on the respective roles within the D-HOPE project was fostered. However, this chapter focuses on champions who are the main target of the project as well as the outcome of the project. This is a chain relationship between individual ends and means in regard to a hands-on program.

In this connection, I established three objectives were established. The first purpose is confirmation of individual ends and means of hands-on programs. They first recognize all the project activities and confirm it through reflecting own activities. Project stakeholders often participate in activities without having specific ends in mind or even if they did, it is usually very ambiguous. Therefore, it is important to reconfirm it. The second purpose is knowledge sharing through interactions among champions to acknowledge one another's experiences. The third purpose is modification of individual policy structure. Once the champions understand the policy structure, they can construct new ends and means through planning future activities based on what they gained from the discussions.

6.3.3 Evaluation Use

Learning purpose type of evaluation focuses on process use to influence evaluation participants rather than its results of evaluation in terms of source, time and intention (Fetterman & Wandersman, 2018; Kirkhart, 2000; Patton, 2012). To improve quality of life of champions, I considered an in-depth understanding of own hands-on programs through self-reflections and sharing other champions' stories was necessary for them to improve hands-on programs.

6.3.4 Role of Evaluator/Facilitator

Patton (2017) points out that empowerment evaluation is not about the tools applied, but a "facilitation process that makes the tool empowerment evaluation" (p. 139). Thus, a facilitation approach is crucial for the success of evaluation. The crux of empowerment evaluation is to shift evaluators' mindset from evaluator to facilitator to value "the emic or insider's perspective of reality" (Fetterman 2015a, p. 83). In this connection, making this environment is crucial for facilitators. Fetterman and Wandersman (2018) suggests the role of a critical friend in empowerment evaluation. A critical friend is one "who provides constructive feedback designed to promote its improvement. Therefore, a critical friend helps to raise many difficult questions, and, as appropriate, tells the hard truths in a diplomatic fashion" (pp. 78-79).

Control is often a problematic issue due to evaluators' "years of experience identifying and analyzing deficits and gaps" (Catsambas & Webb, 2003, p. 50). In this connection, evaluation often evokes negative images in people thinking that there must be improvement according to what external specialists assessed (Preskill & Coghlan, 2003, p. 1). For this reason, Appreciative Inquiry was used in the facilitation approach. Appreciative Inquiry significantly shifts the paradigm from a traditional problem-solving approach (Cooperider et al., 2003) that is "rooted in a logical positivist paradigm and treats organizational reality as something fundamentally pre-existing" to a social construction (Thatchenkery & Chowdhry, 2007, p. 45). Since Appreciative Inquiry is premised in social constructionism, it is used here as both a philosophy and method. Applying Appreciative Inquiry to facilitation changes the negative notion of evaluation and elicits powerful changes in stakeholders. To achieve this, evaluators must transform themselves into a facilitator who stays appreciative and "control the urge to manipulate, direct, or lead participants" (Catsambas & Webb, 2003, p. 50).

6.3.5 Method

The success of empowerment evaluation depends on the process of evaluation and the setting. The group process incorporates group discussion where champions are divided into small groups. In order for them to deepen the discussion, photo elicitation was used to provide comprehensive elucidations in two dimensions in this study since it "radically redefines the sociological interview because it centers on objects in a photo that both parties are looking at and trying to make sense of" (Harper, 2012, p. 157). In this connection, this study focused on qualitative evaluation.

One dimension is that it enhances reflection since "one photograph carries a great deal of information and it evokes people's memories easily" (Harper 2002), which enables people to discuss in-depth issues using visual materials. Another dimension is to allow participants to control evaluation on their own because “the person being interviewed sees himself or herself as the expert, as the researcher becomes the student (Harper, 2012, p. 157)”. This means to mitigate and balance the power not only facilitator and participants but also among participants.

6.3.6 Evaluation Question

The evaluation questions were divided into two group discussions as below.

Question 1: Photo evaluation
- Which photo do you like?
- Why do you like it?
- What kind of changes do you think it occurred at this moment?
- What can you learn from this?
- When can you utilize the learning?

Questions 2: Self-evaluation
- What is your goal? Be specific as much as you can!
- Why do you want to achieve that goal?
- How can you achieve your goal?
- Who is your target to achieve your goal?
- When will you do it to achieve your goal?

These questions were developed with the policy structure in mind, as well as the consideration of the project progress, which did not exactly go as planned due to the interruption. It was foreseen that overall outcomes in regard to income generation and gaining confidence are not achieved due to lack of promotion. Furthermore, there was not enough time to evaluate these things as the printing the catalog was delayed and the time in between evaluation was short.

6.4 Evaluation Workshop

6.4.1 Preparation

The empowerment evaluation in Chonburi Province took place on March 9, 2019 as a one-day workshop. CD Chonburi officials were in charge of inviting 92 champions with 89 participating. They were randomly divided into 10 groups[3] with seven to nine champions in order for them to get to know new people and share different experiences. Before the arrival of the participants, the project team hung around 100 photos[4] with a number on each photo. The photos depicted project activities including the catalog cover and some pages from inside for the group discussion. Each group was provided post-it notes, markers, flip chart, and evaluation questions at the tables, as well as a copy of all photos in A4 size documents. Post-it notes were used to provide an opportunity for each participant to share their voice. This is a flexible way to exchange ideas with participants organizing responses themselves. Prior to this workshop, CD officials conducted an empowerment evaluation with six champion who then became the facilitator at each table.

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[3] I usually organize a small group of 5-7 people for the fruitful discussion, however, due to limited space and materials as well as the understanding of the group process in other stakeholders, the arrangements were compromised for 10 people. Later, this point was discussed among the evaluation team and made some reflections since it was too many people in a group in Chonburi case.

[4] The project had recorded most of the activities. Besides, the project also collected photos from the activities that were only conducted by the locals so that we tried to cover all the activities.

On the day of the evaluation workshop, there was not much to worry about because there was a level of trust with the CD officials. Ms. Uy was particularly attentive and responsive during the implementation. She always had a good relationship with Ms. Nicha and Ms, Pla from the beginning of the project, and she was willing to implement the D-HOPE approach because she was seeing the tourism potentials in the villages. Thus, her collaboration level for the project was extraordinary.

6.4.2 Evaluation Question 1

The first evaluation question was "which photo do you like?" followed by "why do you like it?". The intention of these questions were to reflect on the activities and discover which of them impressed or influenced them the most and how. The participants went to see all the photos and picked up some photos for the discussion. During the selection, it was obvious that a lot of attention was on the program trial photo section. Many of them were trying to look for themselves from the activities they participated and looked happy to find themselves in the photos (Figure 6.1). For some reason, some participants were recording the photos with their smartphones. They were also talking about the hands-on programs that were related to nature, for instance, the famous tree in Chonburi province. They were bringing back their favorite photo numbers to the tables with enthusiasm. A lot of people had their pens and memos in their hands, some were taking photos of the photos with their phone. Some people even said there were too many photos they liked and they were instructed to pick as many as they can.

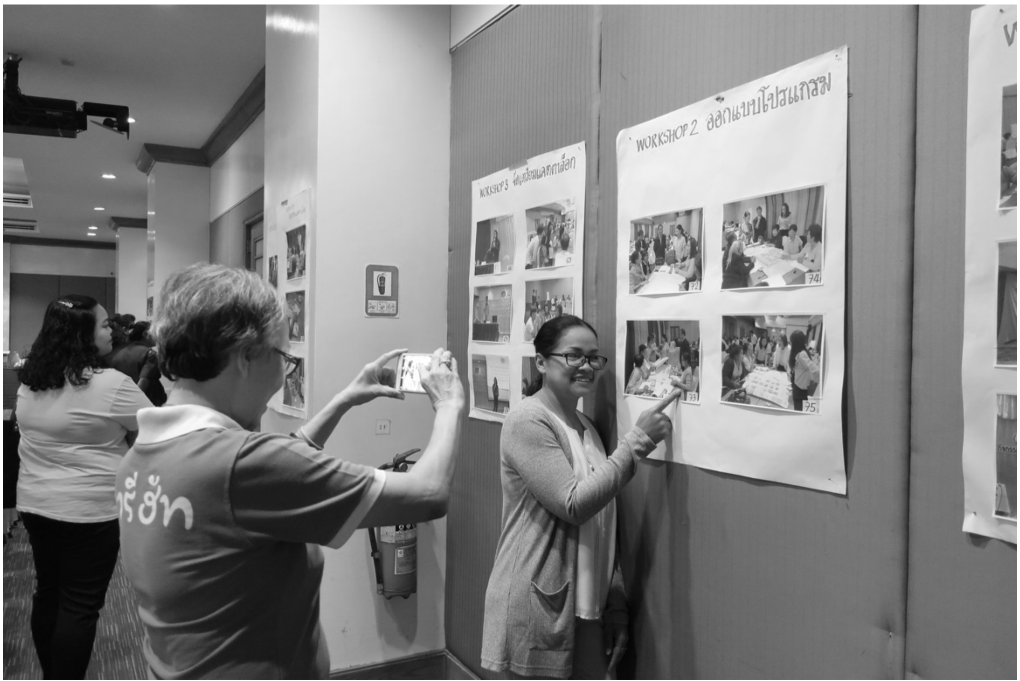
I emphasized to "just enjoy the discussion, there is no right or wrong answer" to make the atmosphere more open and exciting. The evaluation facilitator was going around to the groups and to help table facilitators when needed. The evaluation facilitator also observed the discussions, as well as the dynamics of the participants and table facilitators. This way the table facilitators could enjoy the process. When ideas became explicit with descriptions, follow-up questions were asked to deepen the discussions. There were moments that some discussions could be more logically constructed as a professional point of view – policy structure. In these cases, I asked simple questions such as "why?", "what do you mean by this?". This was done to draw out the thoughts of someone else and to exchange points of views, not to comment. Once the discussion started among them, they were left to work among themselves (Figure 6.2). After that, each group presented the summary of the discussion to other groups to allow for reflection and better understanding.

Each group listed the photo numbers on a flip chart followed by additional questions like "what kind of changes do you think it occurred at this moment?", "what can you learn from this?" and "when can you utilize this learning?". A lot of champions mentioned the hands-on program trial activities related to environmental issues as if the project was about environmental protection. This was not the expectation at all, and it seemed that CD officials were also surprised by it. It could be seen that the environment is considered as a valuable resource in Chonburi province.

Since so many groups focused on the hands-on program trial activities, I encouraged champions to come up with more photos in order to have a variety of discussions from other activities. However, their focus remained heavily on the hands-on program trial activity. The other noticeable thing was that many champions wanted to experience hands-on programs in different districts more. For instance, group 6 was vigorously networking with each other saying that knowing other districts will help them. They were already planning future collaborations, such as connecting different hands-on programs beyond their districts. One of the reasons is because they felt they did not receive enough visitors coming to their hands-on

Figure 6.1

Finding Themselves in the Photos

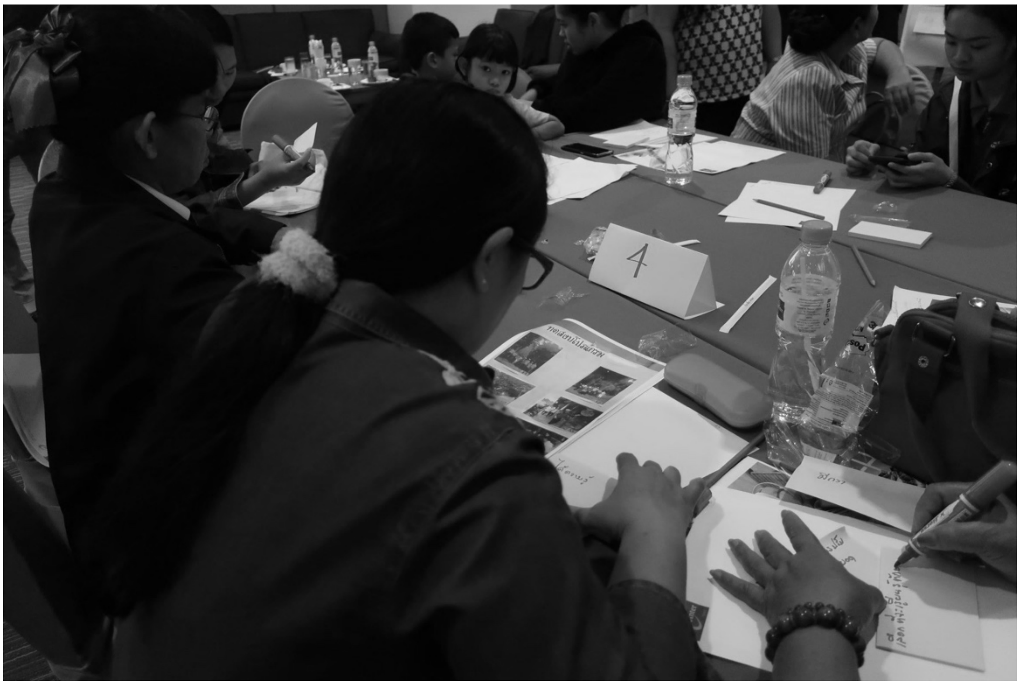


Note. Participants are being excited to see themselves in the photo, at the Chon Inter Hotel, March 9, 2019.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by the project staff, 2019. (https://www.facebook.com/jica.thailand.dhope)

Figure 6.2

Writing Descriptions through Eliciting Thoughts from the Photos



Note. A participant is describing details from the photos, at the Chon Inter Hotel, March 9, 2019.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by the project staff, 2019. (https://www.facebook.com/jica.thailand.dhope)

programs. They recognized this challenge as a common issue, which brought attention to the catalog and the need for more promotion.

Based on what had transpired, the next evaluation question was reconsidered to focus more on planning the promotion, in order to achieve the overall results of the project through the interaction with visitors. The initial plan was to focus on what they did and get deeper insights on the connection between the individual ends and means of hands-on programs. However, with limited time and their direction of the discussion, I thought it was more relevant to discuss their next step after the workshop.

There were fewer thoughts on the group discussion from the workshops than the hands-on program trial. Yet, there were very interesting comments on this topic. In group 6, which was discussing networking (Figure 6.3), the participant from Koh Sichang said "we can also form networks, for example, Takientia district can visit Koh Sichang and Koh Sichang can visit Takientia. We can learn from one another to share the knowledge and distribute income, which eventually will lead to sustainability." I remembered her very well from the previous workshops because she was always energetic and talked to me (Figure 6.4), even called my first name during the workshop. She also spoke English, so she told me her ideas to me, and with the same enthusiasms, she was encouraging to others to implement her ideas together in Thai (Figure 6.4). She told me that she was very inspired to know each other and willing to make a collaboration for tourism in the future. I was very happy to see them coming up with own ideas for doing something for themselves, and relieved that the evaluation activity benefited not for the project, but for the champions. While many champions appreciated "to be present" in the workshop, one group mentioned that there are more "talented people not present" in the workshop. The champions were realizing that the community has more potential with more participation.

After the discussion, each group was asked to narrow the listed photos down to the top three favorites as a group and list the reasons. The intention was to make them interact more because many participants focused more on writing individually, when together there was so much more story to tell. The table facilitators were told to put the same photos together under one column so that the champions can come up with different opinions and ideas for the same photos and exchange different views. The top three represent the overall collective effects brought by the project implementation.

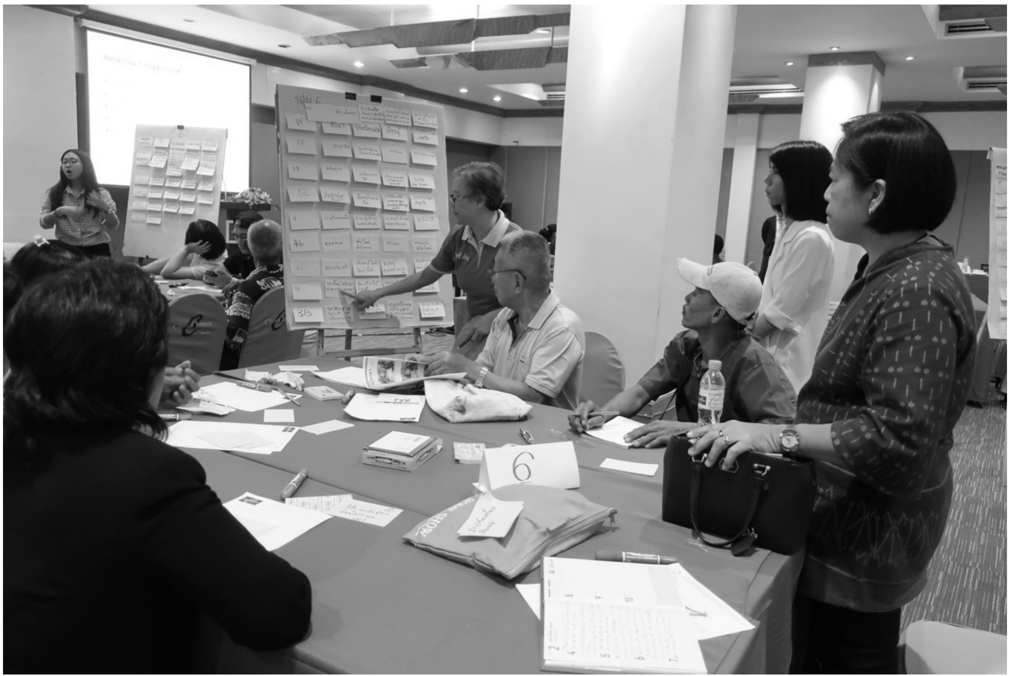
Consequently, most groups chose photos related to nature and presented on the environmental issue they discussed in the groups. Some mentioned the workshop as well as the catalog. Surprisingly, the selected photos from each group were very similar to one another and the presenters seemed to add their views with what the prior speakers presented. It is interesting to consider why they picked the same photos among the 100 options and expressed similar ideas. Another noticeable presentation was one group that mentioned the method of the workshop. The presenter first complemented the evaluation facilitator's lively attitude and added that the workshops or seminars they attend normally are one-sided, which is boring for them. It was surprised that this view was expressed with the presence of the CD officials. At that time, even the deputy director of CDD was presence. However, no one seemed to be offended by the comments, rather they were laughing about it.

6.4.3 Evaluation Question 2

Since the second group discussion was after lunch time and everyone was a little tired already, the table was made simple to only list the things they did/did not during the project implementation. This is because observing the first question, it was recognized that the

Figure 6.3

Participants Discussing Future Ideas (Empowerment Evaluation)

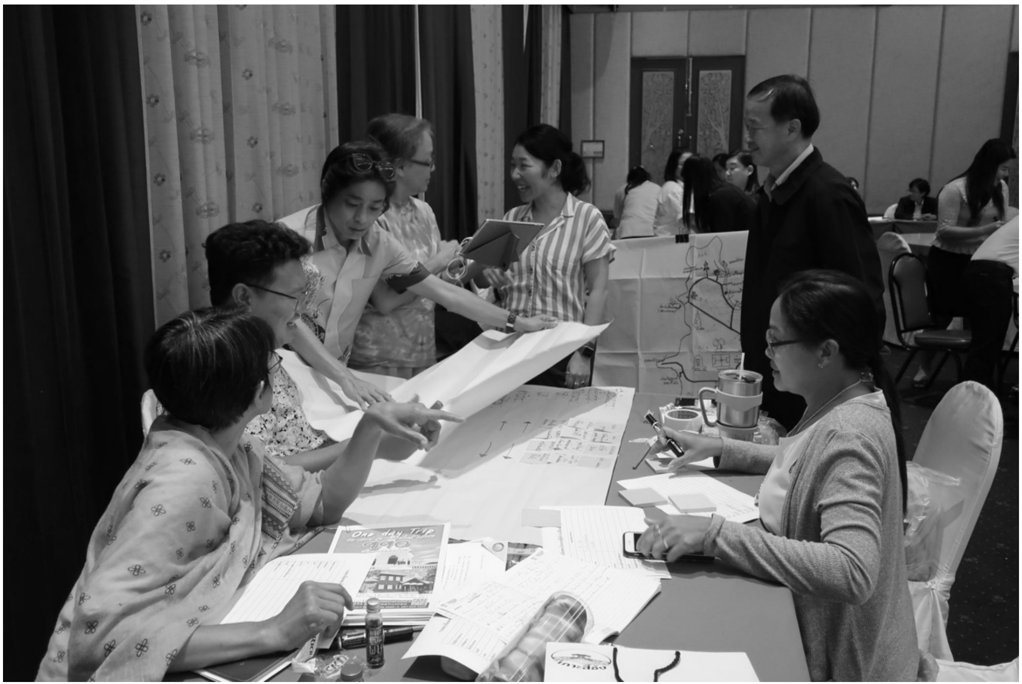


Note. A participant from Koh Sichang (in the middle, pointing the post-it notes) is discussing her ideas to other participants in a group discussion, at the Chon Inter Hotel, March 9, 2019.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by the project staff, 2019. (https://www.facebook.com/jica.thailand.dhope)

Figure 6.4

Participants Discussing Future Ideas (Hands-on programs)



Note. I am listening to the ideas from the participant from Koh Sichang (four) for the hands-on program for her village, at the Chon Inter Hotel, July 5, 2019.

From *JICA-The D-HOPE Project* [Facebook page and photos], photograph taken by the project staff, 2019. (https://www.facebook.com/jica.thailand.dhope)

champions were aware of the promotion issues, but the challenge was how, what and when to do it. In this connection, there is a need for facilitating strategic promotion ideas particularly for this evaluation rather than modifying the ends and means of hands-on programs.

As expected, a lot of "did not do things" were about promotion issues while "did things" were just workshops. Now that they are consciously aware that they are lacking promotion to achieve the outcome, they were asked to add how to do the incomplete items and when they will be done in each group. Many champions were formulating ideas of how many catalogs they would distribute or how to use social media to promote own hands-on program by themselves. Some even discussed how to collaborate with other communities to do this. When they were presenting, many immediate actions were mentioned "as soon as I get home this evening, I will do it." The CD officials seemed satisfied to see the changes in champions.

6.5 Empowerment of the Community-based Tourism Development in Chonburi Province

In this section, the empowerment process of champions is examined through Zimmerman (2000)'s empowerment theory, which is used as the rationale for empowerment evaluation (Fetterman, 2015b). According to the theory, the fundamental process of empowerment has three aspects "gain control, obtain needed resources, and critically understand one's social environment (pp. 44-45)."

When the D-HOPE project started in Chonburi province, the idea was to use the D-HOPE approach for developing community-based tourism, which was supported by the governor at that time. The governor mentioned the project initiative is relevant to CD work as community-based tourism was one of the areas in the development plan under the Eastern Economic Corridor and expressed support for it.

As Chonburi Province is already internationally well-known as a prominent tourist destination because of Pataya Beach, the idea was to specifically target small villages to attract tourists through diversifying hands-on program activities through the D-HOPE approach. The CD Chonburi officials selected the potential villages and invited them to the workshops. In this context, the target villages are considered as rural communities as opposed urban cities within the provincial boundary.

The descriptive statistics show that the champions were mostly farmers and producers, with around 80% doing work relevant to the hands-on programs (Yonehara & Sanyakamdhorn, 2019). Their intention was to take advantages of work-related hands-on programs aligned with the goals of the CD Chonburi office. This alignment was echoed by some champions in the national workshop held prior to the implementing the project activities in April 2018. The demographic information shows people in their thirties were the most concentrated age range of champions. Most champions were those with less than five years in their career. This means many participants were at the beginning stage of business creation with a medium level of experiences. There were nearly as many participants in their fifties, some of whom have 20 to 30 years of experiences. Overall, the group was a mix of those with little experiences and more experienced producers and farmers in Chonburi province.

6.5.1 Resource Mobilization - Past

The D-HOPE approach promotes local resource mobilization putting an emphasis on internal resources including skills, talent, and tacit knowledge accumulated in years of experiences. The program trial activity focuses resource mobilization, which is popular with the champions. This also became apparent during the discussions through the popular photos

Table 6.2 4-A Changes of Champions

Appreciation (I love/like)	Affirmation (I can)	Acknowledgment (I learned)	Aspirations (I want to)
· Environment · Tourist visits · Local lifestyle · Nature + people · Friendliness · Income generation · Participation · Good collaboration · Tourist happiness · Tourism development · Identity of Chonburi · Brainstorming · Learning method	· Bring the result · Access to local resource · Conserve natural resources · Income generation from tourism using a local resource · Conduct tourism activities · Change mindsets · Alternative promotion	· Local resource recognition · Ownership for development · Tourism development · Teamwork · Marketing · Environmental conservation · Ways of thinking · Ways of learning · Ways of improving	· Product (hands-on program, product, activity) development · Environmental conservation · Participation · Motivation · Village development · Challenge spirit to try something new

Source: adapted from Okabe (2019)

selected as natural resources were the center of the attention. In the empowerment evaluation report (Okabe, 2019), the descriptive analysis was conducted with these top selected photos to further understand the "cognitive, attitudinal and behavior changes" of champions through the evaluation process (Patton, 2012). The descriptive analysis was categorized into 4-A changes of champions in details; appreciation (I love/like), affirmation (I can), acknowledgement (I learned), and aspirations (I want to) as summarized in Table 6.2. The nature of reflection promotes the empowerment process of people towards self-realization (Johns, 2017). Reflecting on past activities through photographs in the evaluation process contributed to champions being able to recognize their own skills and abilities. The ability to access local resources and the conservation of natural resources were also recognized. These aspects are shown in the survey of the factor analysis in 20 change items. Interestingly, the change in the level of pride in their work scored the highest, followed by the awareness of available resources in their community, and communication with visitors. This means the program trial activity supported champions recognizing and accessing available resources rather than obtaining new resources from outside in Chonburi province. This increased the level of pride in their work. Consequently, the evaluation enhanced the resource mobilization aspect of empowerment in champions.

The factor analysis also indicated that there was a relatively small level of change in financial conditions. This resulted from unexpected factors in project implementation. There was a need to strengthen promotion that was subtly recognized by many champions as the discussions went deeper. The discussion led champions to be willing to change this rather than relying on others through promotion of the hands-on programs and networking to find new ways of attracting visitors and tourists. Their attitudes and behaviors in obtaining resources was enhanced through the evaluation process, which was influenced by cognitive changes in their own skills and abilities. This study showed that the empowerment process can begin without emphasis on the financial support, which is one of the challenges for rural communities. Rural development policies can occur through investing in local knowledge, such as people's skills, talents, tacit knowledge (Collier, 2007).

6.5.2 Social Environment - Current

The assumption of Appreciative Inquiry is "every organization has something that works well and these strengths can be the starting point for creating positive change" (Cooperider et al., 2003, p. 3). Therefore, by using Appreciative Inquiry one can discover, understand and foster innovations in organizational arrangements and processes (Cooperider et al., 2003). The champions recognized that they were capable of more things than they thought, which is the positive core from the experience. Their view of where they are as individuals and a community was founded on this positive aspect. Appreciative Inquiry effectively increased the "opportunities for harmonious knowledge sharing" (Thatchenkery & Chowdhry, 2007, p. 41). Three aspects of the current social environment were recognized individually and in the community during the evaluation process. They were the need for promotion, networking with other champions, and environmental protection and conservation. Promotion was more relevant to the individual, while networking and the environmental issues were relevant to community as a whole.

Duncan's research (2015) applying Appreciative Inquiry on excluded Pakistani women revealed that people's, especially those who are socially vulnerable, real life and context often include their hardships and difficulties so that the narratives are not all positive. He points out the limitation of unconditional positive questions and suggest "a more critical approach which engages with power" (p. 62). In this study, people from same district were randomly divided into different groups, where many of them did not know each other. Observing the discussion, people appreciated each other's work and wanted to collaborate more rather than focus on their hardships. The descriptions of other photographs state it was a great discovery to get feedback from other champions. This point was also explicitly mentioned by a champion at the workshop when they mentioned that previous seminars were "boring." This means that the champions changed the way they saw one another and learned from each other rather than being taught by experts.

Photo Elicitation "evokes a different kind of information" (Harper, 2002, p. 13) by "inserting a photograph into a research interview" (Harper, 2002, p. 2). Champions were inspired to be more creative seeing other people's villages and work in the photographs. This led to the discussion on networking to collaborate more. This kind of group process and Photo Elicitation helped to focus on going forward discussion through reflecting on past activities. Appreciative Inquiry worked as an intervention tool that balanced the power not only between the evaluator and the participants, but among them as well.

Appreciative Inquiry often seeks to solve problems even though it is not explicitly a problem-solving approach (Catsambas & Webb, 2003). Although things were not discussed as a "problem" by champions, the notion was gradually coming to the surface during the discussion. According to Rocky (2002, as cited in Catsambas & Webb, 2003, p. 49), it is a matter of constructing questions wishfully because "problems are dealt with in a more implicit way" (p. 49). He also claims "[T]he critique is in there. The wish to do something different in the future is the critique. It's not necessary to call it a 'problem' " (p. 49). Thus, using simply and open-ended questions in facilitation as well as evaluation questions helped guide the discussion to assess their social environment related to hands-on program in a wishful manner in order to be able to do something about it.

6.5.3 Taking Control of own Life - Future

Exercising decision-making is about power that requires self-determination. Self-determination theory is co-related with empowerment. Fetterman (2015b) defines self-determination as follow:

> Self-determination is defined as the ability to chart one's own course in life. It consists of numerous interconnected capabilities, such as the ability to identify and express needs; establish goals or expectations and a plan of action to

> achieve them; identify resources; make relational choices from various alternative courses of action; take appropriate steps to pursue objectives; evaluate short- and long-term results, including reassessing plans and expectations and taking necessary detours; and persist in the pursuit of those goals. (p. 23)

To confirm that champions took further actions in the hands-on programs outside of the workshop another study is necessary. However, their statements were positive in the post-workshop presentations and most champions were self-determined to take further actions on promotion. The group discussion 2 allowed champions to enhance strategic planning by setting a concrete action plan on promotion, which was adaptable and promptly actionable. Their willingness for future activities is seen through aspirations for additional product or service development, environmental conservation, and village development. These are their goals. An entrepreneurial spirit can be also seen with some champions clearly defining their goals, possibly with the means in mind. The participant from Koh Sichang district, for instance, was always showing me that they are evolving their ideas and thoughts in each workshop, and showed us how we are on the right track as a project. This chain relationship between ends and means is the evaluative thinking, which was nurtured by this evaluation process. Although the degree of evaluative thinking that has evolved from this study is unknown, at least the champions were ready to take the next step to control own life according to the plans they were sharing in the workshop.

In Chonburi province, 55 champions have increased their confidence of doing own business, which is the largest number compare to other changes. On the other hand, the numbers of champions who changed financial condition was the least compare to other changes. The survey report (2019) concluded social capital and personal happiness were a strong foundation of development for the champions in Chonburi Province (p. 192). Based on these factors, it can be said that the champions' sense of controlling their own life has improved significantly within the project making empowerment and outcomes. The survey was conducted right after the workshop, indicating that the results are the direct reflections of the workshop. The empowerment process had already started in champions participating in workshops in the project implementation period. The empowerment evaluation process enhanced empowerment by making it explicit to the people involved, which resulted in empowerment as an outcome.

6.5.4 Development for Social Change in Chonburi Province

As examined in this section, the process of empowerment in Chonburi champions had already begun when people were starting to participate in the project activities, especially in the program trial activity. This was possible since the philosophy of the D-HOPE approach and empowerment evaluation matches the objective, leverage internal resources. There is also an outcome of empowerment in which champions feel more in control of their life as they have increased their confidence, especially in regard to their work. Collectively Chonburi champions' will on development is about social development, including networking and personal happiness.

Green and Zinda (2013) claim that "the concept of development is inherently embedded in Western" (p. 5) culture. This leads to a loss of the traditional values and culture in many developing countries through following modern Western values and behavior. Green and Zinda define development in a much broader way where "development enables individuals to pursue multiple objectives and goals. Thus, it should be possible to enhance the quality of life without sacrificing the core values that individuals may hold" (p. 5). The D-HOPE project and its empowerment evaluation have successfully achieved this broader definition of development where champions can individually pursue their goals through improving their work based on this project. Moreover, collectively they are now able to pursue tourism development that is founded on their value of natural resources. Empowerment evaluation facilitated and promoted "development" in champions' favor within the project and social change.

6.6 Rural People Empowering Themselves

Based on the empowerment process in Chonburi province, I examine the study from three viewpoints: subject of evaluation and process use, and role of evaluator.

6.6.1 Localization of Policy Structure

Miyoshi (2013) states "people's daily lives and organizational activities have reasonable ends, and people and organizations make efforts, using various means, to achieve those ends" (p. 588). People "participate" in social development projects and activities when the project matches their intentions to improve their life conditions whether individually or collectively. In most cases, the concern of rural people is not to improve policies, programs, or projects. That is the concern of the government, the CDD and CD offices in this case. The champions concern is their life and work (see Chapter 4), which is the subject of evaluation (Patton, 2019, p. 18).

Localizing the subject of evaluation to the level of project beneficiary means the prospect of the fundamental development through evaluation. This also increases the trust and appreciation towards the project and the implementors as well, which contributes to the future collaboration with rural people in development. When the policy structure is not properly localized, the evaluation activity is only discussed from the decision-makers or program implementer's policy structure. There will be no substantial empowerment for the project stakeholders. In other words, if the policy structure is properly localized, there can be substantial empowerment at the project site where policy is implemented. This way, they can also become a self-evaluator to themselves through group discussions.

According to Miyoshi (2013), if a policy structure that brings about essential empowerment is activated at the local level, the policy at the national level can be reviewed by examining the policy structure at the local level. Therefore, incorporating localization of policy structure for evaluation holds a key for a holistic rural development and sustainability of the project through empowerment. As illustrated in this study, these differences are crucial to making evaluation truly meaningful and must be clarified.

6.6.2 Process Use for Cultivation of Communities of Practice

Empowerment evaluation puts an emphasis on the process, which is about improving knowledge utilization (Fetterman, 2015b). Patton (2012) defines this process use as "cognitive, attitudinal, and behavior changes in individuals, program or organizational changes resulting, either directly or indirectly, from engagement in the evaluation process and learning to think evaluatively" (p. 143).

The uniqueness of this case is that the business development perspective on tourism in the end was built upon Chonburi's value of the natural resources in the community as a result of process use. The evaluation process cultivated the community of practice, which is a group of “people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis” (Wenger, 1998; Wenger et al., 2002, p. 4), in eco-tourism development. It is shown in the proclivity for more networking beyond districts among the champions. Appreciative Inquiry particularly helped this as it is “a theory of collective action designed to evolve the vision and will of a group, an organization, or a society as a whole” (Cooperider et al., 2003, p. 3). This also suggests that the empowerment evaluation process helped to create situated learning in champions, which can be enhanced by repetitive participation and practice. In other words, situated learning was already formed throughout the project implementation by champions participation repeatedly and created the community of practice through the evaluation process.

Process use was not only influenced the champions but also organizational changes in policies. Since the decision-maker of the CDD, who is a deputy director as well as the director of the CD Chonburi office, and their managers came to observe the workshop, the influence of the evaluation process was multilevel, adding another level of empowerment. For instance, a new budget was allocated for more empowerment evaluations for rural people in CDD, and the current tourism development policy reallocated budget for the D-HOPE approach countrywide. Furthermore, the empowerment evaluation team set up the collaboration between evaluation officers and Community Development Institute within CDD. Thus, the evaluation design was no longer the evaluator’s duty, but responsibility of the team. They also adopted empowerment evaluation for the human resource development trainings for CD officials.

Green and Zinda (2013) believe that “development involves institutional change that enables individuals to improve their quality of life” (p. 5). Hence, Chonburi’s development can be confirmed not only because of the empowerment of champions and the community, but also through empowerment in policies that had a ripple effect on the policy level.

6.6.3 Appreciative Friend as a Facilitator

Empowerment evaluation assumes that people make decisions to conduct empowerment evaluation for themselves as a part of the process of empowerment (Fetterman, 2015b). Therefore, outside evaluators help the process as a facilitator. For an accountability purpose, internal evaluators are considered not “objective” enough, so external evaluators are usually brought into a project to assess its performance. However, evaluations like this one require relevant, enjoyable, and inspiring questions for participants to become deeply involved in the process. In this study, the internal evaluator role contributed to construct and reconstruct evaluation questions to make evaluation activity more relevant to Chonburi champions. This prompt decision-making was possible since I was familiar with the D-HOPE approach, CDD’s policies, the project implementation results, and the stakeholders. Project implementors have an established coalition and rapport with stakeholders compared to the external evaluators. Although I was stationed in Bangkok, many participants became familiar with me as the project activities proceeded. According to the survey, the satisfaction level of champions in the project was high. In fact, 100 % were satisfied. By clarifying roles, evaluation can be effectively and efficiently conducted.

Photo Elicitation enabled champions to focus on their perceptions of the information they were getting, which forced the facilitator to engage in more listening. As Harper (2012) suggests, asking straightforward questions work the best. With open-ended and simple questions with an appreciative mindset, there can be a balance of power between the participants.

According to Lewis et al. (2016), “conversation is a human experience between two or more people, which, by the expression of thoughts and feelings, results in the creation of new ideas, perspectives, understandings and an increased potential for action (p. 80). They propose practitioners increase listening skills and shift their mindset from “controlling processes” (p. 87) while having powerful appreciative questioning. A capable facilitator who does not control the discussion is essential in empowerment evaluation. Open-ended questions, which are relevant to evaluation participants is vital. Observation is key for facilitators to make evaluation more appropriately adjusted to the stakeholders within the process.

Instead of seeing the evaluation facilitator based on concept of critical friend, an appreciative friend is suggested for this kind of evaluation. An appreciative friend primarily observes and listens, and when necessary, raises simple questions to provide new perspective for stakeholders to open discussions among themselves to get deeper insights. As the study indicates, there is no need for control or assessment to make improvements in a project. Rather, facilitators need to pay attention to the changes of the stakeholders as an outcome of the project in order to get feedback to reflect on our practices. This is done to make necessary improvements to the project in terms of reallocation of budget, as well as changing settings and strategies.

6.7 Conclusion

Traditional evaluation for accountability has a certain intention, which does not influence rural people’s lives immediately and directly from evaluation. There are few opportunities in policies, programs, and projects for rural people to be actively involved in the evaluation of their activities. On the other hand, learning type of evaluation such as Stakeholder Involvement Approach into Evaluation provides possibilities for rural people to develop evaluation capacity and get feedback to own development practices. How can rural people empower themselves through getting feedback for their development activities? In response to this question, this case study described the group discussion process of the empowerment evaluation workshop from an internal evaluator perspective.

6.7.1 Enhancing Development Outcomes through Evaluation

Rural people can empower themselves through evaluation activities by reflecting activities and getting feedback to improve their life and works. This case study highlighted transformative empowerment evaluation where “people learn how to take greater control of their own lives and the resources around them” (Fetterman & Wandersman, 2018, p. 1400/3632). This evaluation also enhanced rural people’s access to social power in terms of knowledge and skills; appropriate information; social organization; and social networks. This is ultimately about an enhancement of the outcomes of policies, programs and projects because rural people’s change is the outcomes of the national policies.

Outsider’s assessments could be useful from time to time, my concern, however, is that a problem-solving approach can never influence rural people in a positive way due to its nature (see 2.7.4). It may give them different perspectives and some clarities; my claim is that getting feedbacks from people who are relatable to their life is better. This point was described and stated by the Chonburi champions, and one of the significant realizations from this evaluation. Besides, a prospective approach should be the priority for alternative rural development concerning the social networks among people, which are shaped by relational capitals.

Undoubtedly, rural people's lives are not solely about one project and its result. The champions connected their current job and potential entrepreneurial ideas to the hands-on programs to make better life conditions for themselves. If more evaluations consider these day-to-day real-world problems, rural development will prosper and flourish especially in terms of inequality.

6.7.2 Implications of the Study

The case illustrates the empowerment process in Chonburi champions in terms of resource mobilization, social environment, and empowerment, which had a ripple effect to decision-makers and policies.

The implication of this study is twofold. For practitioners to achieve empowerment of rural people by applying empowerment evaluation in social development projects, localization of policy structure to define the subject of evaluation must be carefully considered. A strategic process for cultivating communities of practice to enhance learning is required for internal evaluators who design evaluation frameworks and methods with theoretical knowledge. As shown by the CD institute's initiative, further studies can address issue of empowerment evaluation for the public officials from practical empowerment evaluation viewpoint.

There is a long history of incorporating different community strategies in the CDD works, including participatory approaches. Many senior officers have been confessing that they have struggled with how to motivate people to work for themselves on their own. By observing this evaluation workshop, especially executives and officials with long careers instantly detected different attitudes from the champions. They acknowledge that this shift can lead to organizational transformation. Therefore, empowerment evaluation was taken out of the project context, and we started to use this evaluation technique in the human resource development trainings of Community Development Institute, which is an internal institute focuses research and practice. Moreover, when I visited CD Chonburi in August same year to bring evaluation reports both qualitative and quantitative, I found that they already took this evaluation results seriously and requested to continue this project with the same champions with the provincial budget. It was because JICA's budget was allocated only for a year, and CDD's budget for the D-HOPE approach was allocated to different target groups. Their idea was simply that the continuation would be better to keep this momentum for eco-tourism. Thus, they said there will be two projects but will integrate these to make it effective and efficient for the following year. This means that the evaluation effect was immediate and direct not only for the champions but also the facilitators, and policies.

CHAPTER 7

THE DECENTRALIZED HANDS-ON PROGRAM EXHIBITIION (D-HOPE) APPROACH:

THE FRAMEWORK AND THE IMPLEMENTATION IN PRACTICE

> *Excellence is never an accident. It is always the result of high intention, sincere effort, and intelligent execution; it represents the wise choice of many alternatives - choice, not chance, determines your destiny.*
> *Aristotle*

7.1 Introduction

As seen from previous chapters, I have been introducing alternative rural development both conceptually and practically in my works and been constructing and implementing the Decentralized Hands-on Program (D-HOPE) approach. As of 2021, I have applied it in seven countries and accumulated experiences to deepen practical strategies and wisdoms based on the theoretical and conceptual discussions. However, I acknowledge that it is limited to discuss the D-HOPE approach by accumulating case studies only through my applications. So, how can practitioners and researchers utilize the D-HOPE approach to get involved in the D-HOPE approach construction in terms of research and practice to create a more confident affluent rural communities around the world? The purpose of this chapter is to present the conceptual framework of the D-HOPE approach, the practical framework for the D-HOPE implementation, and the process and result of the application of the D-HOPE approach in five countries.

In the next section, I present the conceptual and practical framework of the D-HOPE approach for the implementation while including my practical wisdoms from accumulated experiences. In the third section, I describe more details of each component of the D-HOPE approach, which were discussed in the previous chapters. In the fourth section, I illustrate how the D-HOPE approach was applied in Paraguay, Nicaragua, Bhutan, Bosnia and Herzegovina and Thailand. In the fifth section, I summarize possibilities of utilization of the D-HOPE approach for future development.

7.2 What is the Decentralized Hands-on Program Exhibition (D-HOPE) Approach?

7.2.1 Philosophical Understanding

As Chapter 3 described my background briefly and how I am approaching development issues, I have been designing the D-HOPE approach to integrating theory and practice to enjoy all aspects of the development process with people from all walks of life because "without enjoyment, there is no development"[1] - the fundamental guiding principle of the D-HOPE approach. From this standpoint, I have applied the D-HOPE approach into different themes and sectors while securing rural communities' livelihoods through the development projects. In this connection, it is also within the scope of this chapter to demonstrate how the D-HOPE approach functions like an umbrella to integrate existing rural development approaches, schemes, strategies and financial or technical assistances at the local level through the results of the D-HOPE approach in different countries.

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[1] This is the philosophical and inspiring teaching Professor. Miyoshi used to tell the participants in the training programs.

The basic philosophy is that every individual and community, no matter who and where has something unique and potential to grow themselves. However, in humankind's history, we have been somewhat blindly focusing otherwise - problems after problems to fix. Thus, external resources were naturally emphasized due to our belief that there is one development path. However, this notion is now considered mostly not true, shown by the different development paths Japan included. The problem is that these old beliefs are still dominant in our society and people, consciously or unconsciously. It is easy to get influenced by those dominant beliefs even if we try to be mindful, which makes it difficult to change and transform ourselves, communities, organizations, social systems and structures. In other words, the society we live in is the result of our very constructions as a member of society. Conversely, we can re-construct and co-create our society for the betterment by mindfully exercising our power to not to give in through delivering policies, programs, or projects. The shift to this new belief is particularly urgent matter when humankind's survival is at stake such as climate change where an adaptation and consciousness is the key to our future.

For that, practitioners must step out of the comfort zone and make use of research-based knowledge more into our practices and accumulate the repetitive experiences and practices to gain practical wisdoms. This way, we can become a researcher and contribute to practical issues through research. In this connection, the D-HOPE approach was designed to achieve the fundamental social change rather effortlessly. Thus, each component has set a specific purpose and output to achieve overall outcomes by implementing the D-HOPE approach. Primarily it is about learning by doing both for implementers as well as local people. This is why practitioners that I worked with expressed a kind of reaction that it is somewhat "uncomfortable" and "different" from what they used to do in many ways but realized the rapid changes in people and themselves in many different countries and communities. The implementation has an art and craft element in terms of facilitation so that each D-HOPE practice is original. However, I also recognized how effortlessly the D-HOPE approach could evoke a social movement to believe in the new way of doing development with local people and its results through practical and reflexive learning. Therefore, it is my hope for the D-HOPE approach to be the opportunity for social change in many different parts of the world towards a more democratic and united society.

7.2.2 The Conceptual Framework

The origin of the D-HOPE approach derived from community development initiatives in Japan such as Beppu city's Onpaku (Hot Spring Expo), Soja city's Michikusa Komichi (Hanging around in a path), and Nagasaki city's Saruku (A stroll). The characteristics of each community are very different. However, they all pursued respective development goals while generating economic activities in a similar style. Therefore, to make these initiatives applicable worldwide, I conceptualized these cases from the viewpoint of facilitation, participation, Appreciative Inquiry, and description and Photo Elicitation by focusing localization of policy structure and alternative planning and evaluation (Table 7.1). Thus, the D-HOPE approach is designed in a more participatory manner and strategic settings to utilize as well as to create relational capital and local and indigenous knowledge emphasizing to invest much larger in local knowledge (Chambers, 1983; Collier, 2008, p. 62) within the development process.

The D-HOPE approach's main purpose is to vitalize the local economy by promoting local economic activities of micro and small-scale producers, service providers,

Table 7.1 The Conceptual Framework of the D-HOPE Approach

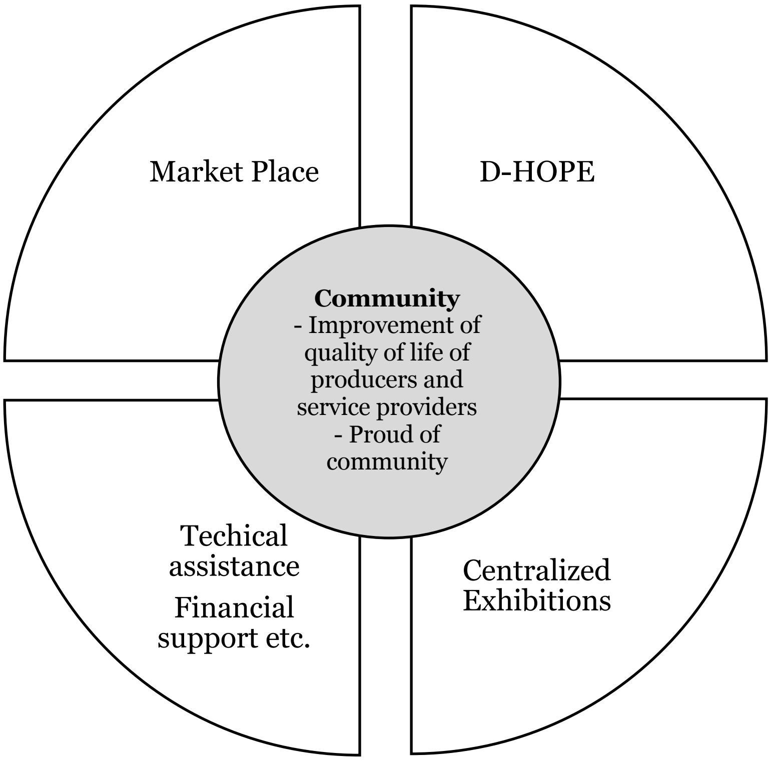
	Approach				**Outcome**
	Facilitation	Participation	Appreciative Inquiry	Description and Photo Elicitation	
Identification of Potential Champions [Strategic Workshop I]	• Organization of workshop • Encouragement of local people and their wisdoms	• Group discussion	• Identification of potential champions	• Description of champions	• Sharing local resources focusing human resources
Designing of Hands-on Programs [Strategic Workshop II]	• Organization of hands-on programs and workshops	• Group discussion • Hands-on program experience training	• Examination of own strengths	• Description of own resources	• Recognition of own resources
Development of Catalog and Promotion [Strategic Workshop III]	• Organization of workshops • Encouragement of description of own story	• Presentation of own hands-on program	• Presentation of own strength	• Description of own story	• Creation of own story
Implementation of D-HOPE event	• Encouragement of enjoying hands-on program implementation	• Organization and implementation of own hands-on program as the main player	• Identification of good experiences in the implementation of hands-on program	• Description of own story through the implementation of own hands-on program	• Provision of own story
Empowerment Evaluation [Strategic Workshop IV]	• Encouragement of own story in the D-HOPE program	• Presentation of good experiences of the D-HOPE program	• Sharing of good experiences	• Description of good experiences • Photo elicitation	• Recognition and confidence of own life

Source: partially modified the PowerPoint slides of the training materials of JICA training program (Miyoshi & Okabe, 2020)

community-based entrepreneurs, and micro-enterprises to present the direction of medium to long-term local economic development. By involving in the D-HOPE approach, they can access to social powers and gain confidence in their lives and create the foundation of development in a community. It is possible to produce more significant effects and outcomes of development by combining the D-HOPE approach with the construction of a market place for the small-scale production groups or entrepreneurs, such as direct sales markets, and traditional exhibitions and competitions such as production fairs to increase direct interactions with consumers and markets (Figures 7.1 and 7.2). Normally, those small-scale producer groups and micro-enterprises or entrepreneurs have limited access, and opportunities to participate in such activities, and many of the assistance are technological and financial-oriented. Therefore, the D-HOPE approach provides more opportunities to interact with markets and consumers directly.

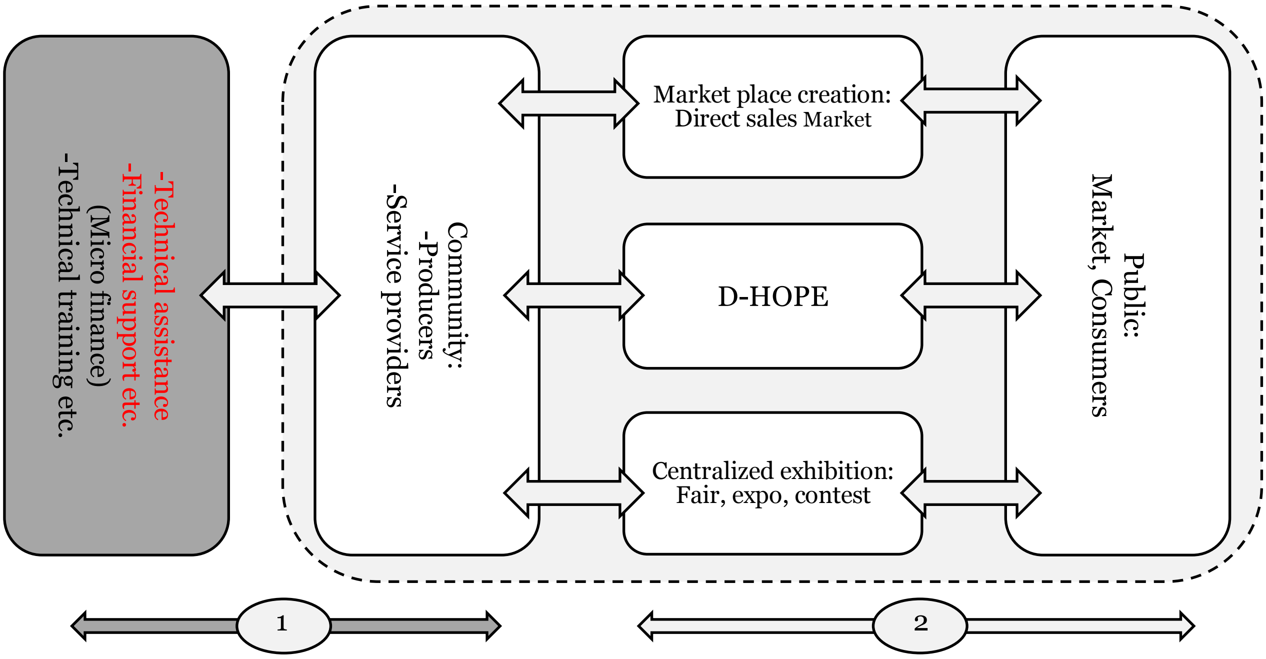
The D-HOPE approach embodies the concept of experience economy (see Pine and Guilmore, 2011) for entrepreneurship development. The small-scale producers, service providers, community-based entrepreneurs, and micro-enterprises are called champions who are essentially the hands-on program providers. A Hands-on Program refers to small andexperience-based activities such as walking tours, cooking local cuisine, and learning traditional rituals. These kinds of activities are usually overlooked by community people themselves so that ultimately, the champions are in charge of all the planning, implementation,

Figure 7.1 The D-HOPE Approach for Rural Development


Market Place
D-HOPE
Community
- Improvement of quality of life of producers and service providers
- Proud of community
Techical assistance
Financial support etc.
Centralized Exhibitions

Source: partially modified the PowerPoint slides of the training materials of JICA training program (Miyoshi & Okabe, 2020)

Figure 7.2 A More Market-oriented and Innovative Approach


-Technical assistance
-Financial support etc.
(Micro finance)
-Technical training etc.
Community:
-Producers
-Service providers
Market place creation:
Direct sales Market
D-HOPE
Centralized exhibition:
Fair, expo, contest
Public:
Market, Consumers
1
2

Source: partially modified the PowerPoint slides of the training materials of JICA training program (Miyoshi & Okabe, 2020) and evaluation of hands-on programs using available local resources including their knowledge. In this connection, the idea of a hands-on program is limitless. Moreover, this enables them to differentiate their activities and make unique and original hands-on programs. It is like planting seeds - the potentials to grow bigger in a small business.

The implementation organization plays the D-HOPE event organizer's role to collect all the designed hands-on programs in one catalog and promote these hands-on programs as a D-HOPE event with a certain period like a month or two. In the D-HOPE event, the champions offer their hands-on programs in their choice of the place and intention to visitors or tourists through direct communication - the nature of Decentralized and small Exhibitions all over the community. This specific period sets a clear intention for all the champions to achieve their goals with specific ends and means in mind. Thus, the D-HOPE approach stimulates champions to nurture entrepreneurial spirit rather a small and rapid cycle by engaging in activities - the lean startup (Ries, 2011). Hence, it is encouraged to implement the D-HOPE approach for a couple of years in one community multiple times so that the overall outcomes will be strengthened each year. Thus, collecting many small hands-on programs using various local resources is essential, and widely introducing the event to the public is emphasized.

The D-HOPE approach also functions as a preliminary study while gaining income and develop community capacity. As a community, the D-HOPE approach collects a vast amount of information and a list of potential local resources without outsourcing it. As a champion, the D-HOPE approach provides market research for their small business, whether formal or informal. As a whole, the D-HOPE approach not only provides the direction of economic development but also shapes community identity based on the originality, characteristics, and strength they found from implementing the D-HOPE event. This is the community design by the D-HOPE approach.

7.2.3 The Practical Framework for the D-HOPE Implementation

Table 7.2 clarifies the D-HOPE approach that consists of two parts: planning and implementation. It is designed to achieve the expected final outcomes. At the same time, each activity is set its output and outcome as well. In the planning stage, there will be policy formulation, allocation of budget, and clarification of the stakeholders and its role and the target community. It can be done by national, regional, or local government or NGOs and private sectors. Therefore, division of labor depends on each case, so that these activities need to be adjusted into each context. After that, the strategic group as core members of the implementation organization will be set up, charge of the whole management, such as the D-HOPE event planning and preparations. Regarding the event, taking the project's final outcomes and its purpose into consideration, the strategic group also sets up the event name, period, target people, objectives, and characteristics.

There are five main activities for the implementation based on the joint work with the community people through strategic workshops organized by the strategic group of the implementation organization. Therefore, it is required for them to mobilize local resources, including local people, within the implementation.

Table 7.2 The Practical Framework for the D-HOPE Implementation

	Stage	Main Activity	Output	Outcome
Planning	Strategic meeting	• Preparation of policy • Allocation of budget • Identification of stakeholders and clarification of their roles	• Defined policy • Defined budget • Defined stakeholders • Defined division of roles	• Organizing of D-HOPE approach implementation function
	Preparation of strategic action plan	• The setting of mission and purpose • The setting of a strategic team • Preparation of schedule	• Defined strategic action plan	• Localization of D-HOPE Approach
	D-HOPE event planning and preparation	• Planning and preparation of detailed D-HOPE event	• Defined D-HOPE event details	• Promotion of Hands-on Program and promotion of community capacity
Implementation	Identification of Potential Champions [Strategic Workshop I]	• Group discussion • Identification of potential champions and resources • Preparation of champions' list	• List of champions (***people)	• Sharing local resources focusing human resources
	Designing of Hands-on Programs [Strategic Workshop II]	• Group discussion • Designing of hands-on programs • Trial of hands-on programs	• Designed hands-on programs (***programs)	• Recognition of own resources
	Development of Catalog and Promotion [Strategic Workshop III]	• Group discussion • Creation of catalog contents • Modification of hands-on program details for catalog • Planning of strategic promotion	• Printed catalog (***copies) • Distributed catalog to the public	• Creation of own story
	Implementation of D-HOPE event	• Implementation of the opening ceremony • Implementation of hands-on programs • Promotion of hands-on programs	• Implemented hands-on programs (***programs) • Acquisition of good experiences • Communication between champions and participants	• Provision of own story
	Empowerment Evaluation [Strategic Workshop IV]	• Group discussion • Recognition and sharing of good experiences • Creation of development and innovations for future	• Evaluated hands-on programs (***programs) • Accumulation and sharing of good experiences • Created community consensus • Created future development and innovative ideas	• Recognition and confidence of own life

Source: partially modified the PowerPoint slides of the training materials of JICA training program (Miyoshi & Okabe, 2020)

7.2.3.1 Making a Positive Movement

The D-HOPE approach essentially is about making a social movement to create synergies and dynamics among people for achieving their desired development. The key for the strategic group is to take the first leadership and nurture the first followers to do it together within the community (see Sivers, 2010). Thus, it is necessary to keep in mind not to persuade or convince people to join but make the movement open to the public and create a fun environment for people to want to join in. There will be many people who have doubts and unsure but also positive and willing. If we allow the movement open and inclusive, first maybe we have people randomly come and go, but it will eventually be a place to attract more people to join in. No controlling of people's first will is vital so let people come and go until the momentum is generated. This is how to mobilize as many people as possible. Therefore, it might be a kind of "power work" for management and especially government's function finds it hard to follow the notion of no controlling one way or another. However, it is recommended to keep in mind this perspective when implementing so that the implementation manifests the idea of social movement results in better outcomes.

7.2.4.2 Appreciative Facilitator

The main activity of the strategic workshop is group discussion among community people and experiential learning, while the strategic group members play the role of facilitator. They are responsible for designing workshops with a specific purpose and output to execute the activities. The concept of facilitator for the D-HOPE approach is about acknowledging, appreciating, valuing, encouraging, supporting, and creating the dynamics among people, which can be challenging, especially in the early stage of the implementation for the first time. Thus, community people are the ones who are in control of the hands-on programs, including decision-making and develop own capacity. In this sense, facilitators need to see the dynamic and environment from a distance once in a while. This way, facilitators will naturally find a way to stimulate and help create dynamism, including questioning, small talk, listening, or changing some ways of doing workshops.

There will be no single answer on how to facilitate in different situations, people, communities, and countries, and it is where practitioners' instinct and tacit knowledge are used rather unconsciously. It is also learning by doing for practitioners, including myself so that the accumulation of own experiences will have more insights on particular situations. However, the D-HOPE approach adapts the concept of Appreciative Inquiry as a fundamental guiding principle of facilitation, which is about positive core identification for creating great ideas, innovations, and dreams for communities, people, businesses, and entrepreneurship.

Not to mention, everyone is different, including facilitators. Therefore, how I facilitate doing and saying cannot be replicated by other facilitators just because I have found my way of what works for me. It works with my personality and positions; therefore, it is recommended to just put yourself out there and accumulate and try different ways based on the Appreciative Inquiry principles. Applying this can drastically change the outputs since a problem-seeking mindset is a habit deeply ingrained in us.

Having said that, questioning vaguely rather than giving specific answers is a starting point of facilitation. Often, pretending "not knowing much" is required due to the power we might possess over someone. Careful consideration is advised when there is even a slight possibility to silence people. Besides, the D-HOPE approach, especially the catalog with plenty of hands-on programs, functions as a market testing collectively and individually. "The answer" of what works as a hands-on program, ultimately their small businesses, depend on consumers and markets. Crazy and unrealistic ideas can work with specific customers, who knows. There is no risk, so why not put all the ideas, including seemingly too crazy ones as well. Therefore, when people seek answers in discussions, facilitators stimulate people's tacit knowledge by bringing group members into discussions—poking a simple question such as why? What do you mean by this? It can evoke good discussions. This way, we nurture people to create diversities. From my observation, when we direct and control the discussion, we will not see this diversity and uniqueness from hands-on programs nor creating movement. If we all strive to create truly inclusive environment in development projects, in that case, we can achieve positive social movement regardless of ages, races, ethnicities, genders, and social groups to become more united and co-create a more balanced and equal society.

7.2.3.3 New Ways of Doing Development

Conventionally, development projects start with preliminary studies in communities conducted by outside experts. They examine current situations and compare them with the situations during and after the project to prove what kind of changes were brought about by projects. This kind of evaluation is useful for accountability purposes; however, it often does not include subjective voices of people and their indicators of development. When initiating projects, I hear and see many practitioners conduct "sensitization" sessions to begin with. It is a notion that local people have to be aware of their situations first, often problematic issues found by experts, including understanding what the project is about to fix them. Evidently, there is an assumption that local people are not aware of problems and are quite likely not doing anything about them. Naturally, whoever wants to sensitize local people try to speak and make people clearly understand it in a one-sided way. This approach is time-consuming and not very effective in terms of the level of understanding and "development" because there is no clarification of division of labor. This kind of traditional problem-solving approach is widely applied in development projects. However, we have often forgotten the fact that a problem-solving approach is a competitive tool of consultants that brings the superiority relationship between them and people (Senge & Sharmer, 2001, p.199). Besides, the solutions can depend on external supports to create dependency of local people both mentally and physically. This way might have been serving development in the past one way or another.

Instead, the D-HOPE approach is premised that if projects are constructed by a proper logic and clarification of the division of labor in each profession, local people can find their benefits by directly involving in activities. This reduces the time of explanations, which might silence local people due to our power. Primarily, the D-HOPE approach endeavors to give local people opportunities to speak, discuss, think, and work on their development, meaning the implementors are there to hear their voice and reflect it to their policies, programs and projects. In other words, the project's concept and purpose are gradually but fundamentally shared with local people to make their own decisions of participation based on the opportunity cost. If the environment is open and free, they do not have to feel intimidated by exercising their own decisions.

Furthermore, the D-HOPE approach believes in flourishing development by strengthening local potentials that are yet invisible - the human core, local, indigenous and tacit knowledge of people. This way, the implementers have a lot of space to co-create and design development by modifying the D-HOPE event's initial ideas with local people to avoid top-down. Initial designs are to give local people have better ideas about the event, so flexibility is important. While we can achieve our goals as policies, programs and projects, local people can achieve their own goals, desires, and dreams, this is powerful empowerment.

Doing so allows development to more effective and faster. Moreover, it is more fun doing our work and development that is easier to create dynamism.

7.2.3.4 Reflective Practitioner

Such contrasts are often seen as no professionalism in development as a facilitator because the form of work appears to be effortless. For instance, I had been frequently asked why I do not point out mistakes or consult people in more detail but leave them with their ideas. Arts and crafts cannot be taught from one person to the other, and innovations. Particularly, innovations usually occur in complicated, messy, inefficient, and unproductive situations, if not like Aha! moment like Einstein did (Hill et al., 2014). Nevertheless, Einstein's lifestyle was a research itself.

On the other hand, technical skills are the type of knowledge that is teachable and trainable. The D-HOPE approach follows the former so that our professionalism is dedicated to creating an environment where it allows people to become more creative and innovative. Thus, it is also a part of the facilitator's responsibility to plan and flexibly design a workshop that is distinct from rational, efficient, and standardized ones. These elements are done by what Donald A. Schön (1983) calls reflective practitioner. In the D-HOPE approach, facilitators are experts in creating dynamism and social movement. What they do is that they view on-going activities based on their experiences and make objective judgments instinctively by absorbing themselves in situations (Dreyfus, 2014; Dreyfus & Dreyfus, 1986). These types of professionals are the ones that only attained the level of "experts" while the rest of professionals and beginners use analytical judgment (Dreyfus, 2014; Dreyfus & Dreyfus, 1986). Thus, real experts not only “know” but also know “how” to do things in fields because of their accumulated experiences that contain tacit knowledge (Polanyi, 1966/2009), which is the advantage of practitioners.

7.3 Main Activities of the D-HOPE Approach

7.3.1 Strategic Workshop I: Identification of Potential Champions

The first strategic workshop aims to mobilize resources by shortlisting potential champions and their resources from their perspectives (Table 7. 3) and brainstorming possible hands-on programs with target participants and their purpose. It is the process of making the invisible visible by local people themselves. Therefore, brainstorming ideas together through group discussion is essential to identify as many potential champions and resources as possible. How well local people recognize others determines how many potential champions will be identified. The list is ultimately valuable data as the community's resource. This is also obviously a different sort of resource from another perspective than those outsiders identified, and the fact that community people do it makes a lot of difference.

Development starts with local people recognize, acknowledge, and revalue their norms, values, and cultures. If they do not appreciate their communities, no matter how much outside "development" brings to them, it is not sustainable nor effective. This activity can be done by community leaders and key stakeholders who possess wide networks within the community. The participants with know-who are more important here than know-how.

Facilitators can support them to better acknowledge potential champions and resources by asking affirmative questions or offering different perspectives on overlooked resources. Thus, an “outsider” perspective can be valuable from time to time to give them a different perspective. However, it is always necessary to know how much influence facilitators

Table 7.3 List of Resources

Name of champion	Resource	Name of hands-on Program	Purpose of hands-on program	Potential participants

Source: created by Okabe

might have over local people by their comments and statements. If there are some moments that seem people are not enjoying, sometimes facilitators have to become a leader to the group, showing how to proceed. If people are "stuck" with discussions, facilitators can tell people to see other groups and discussions. The goal is to positively change the whole dynamic for local people to expect the next step and further activities willingly. In this sense, facilitators are like a chameleon to change their primal role according to the situation.

The term resource usually refers to or is understood as a material and physical resource. On the other hand, the D-HOPE approach refers to resources to people's local, indigenous and tacit knowledge, talents, skills, wisdom, traditions, and cultures that are usually overlooked by themselves. The term champion does not necessarily mean people who already gained public recognition or certification and award. Instead, the process seeks transformational opportunities for potential champions to become champions by acknowledging their tacit knowledge. No specific condition is necessary to be mentioned as a champion – even a grandmother who cooks local cuisine very well at home can be listed because she is a champion to someone. It can be anybody from the community and participants themselves.

Moreover, even if people are strangers to each other, they can help each other to find their positive cores so that the discussion will be an opportunity to enhance small but strong networks. If people start telling their stories with confidence and realizing that they are so many good things about their communities, it is a good starting point. This means that local people also start applying the concept of Appreciative Inquiry and becoming a reflective practitioner influenced by facilitators. This is how practitioners exercise theoretical-based practices and make people follow without an understanding of the concept. Thus, facilitation is an art and craft.

After shortlisting the potential champions and their resources, each group picks a hands-on program as an example to develop its details and activities (Table 7.4 and 7.5) to understand what hands-on program is and how the further activities will proceed. Once they have the experiential learning, they can be a promotor to call potential champions to join the D-HOPE movement. Moreover, these designed hands-on programs can be prepared and showcased in the next stage.

7.3.2 Strategic Workshop II: Designing of Hands-on Programs

Likewise, the first strategic workshop, the second strategic workshop, also aims at mobilizing resources but by designing hands-on programs by the champions themselves and receive feedback. Therefore, these workshops call the people whose names made the list of potential champions from the first strategic workshop and conduct two activities: group discussion and hands-on program trial in practice. Thus, the strategic workshops are conducted repeatedly

Table 7.4 Details of Hands-on Program

Program details	
Name of champion	
Catchy phrase	
Name of hands-on program	
Date	
Time	
Participation fee	
Max. participants	
Place	
Phone number	
Email address	
SNS	
Story of champion	

Source: created by Okabe

Table 7.5 Activities of Hands-on Program

Schedule	
Time	Activity

Source: created by Okabe

for a couple of months, depending on the number of champions identified to design hands-on programs.

Prior to the activities, it is recommended to make all the invited potential champions experience a hands-on program firsthand. This can be related to the hands-on programs designed from the first strategic workshop and invite those participants to support activities. Otherwise, visual experience through watching videos or showing the photographs can be an option to explain what the hands-on program is like and how it works. After all, having the experience (and possibly the physical D-HOPE catalog example) makes it easy for them to decide if they would like to participate in further activities. The important thing is to show openness and inclusiveness so that if someone wants to bring more people, they are welcomed to participate in the following workshops.

The first activity is group discussion to design each hands-on program in groups using Table 7.4 and 7.5. The first one is the basic information of the hands-on program for the catalog, such as champion’s name, hands-on program name, catchy phrase, time, price, place, and direct contacts. Working on this table allows people to enhance understanding in regard to the idea of experience economy. In other words, how the discussions are conducted and how smooth they come up with details can tell facilitators how to enhance their understandings. The second one is to construct activities based on the hands-on program’s duration as much detail as possible for visualizing how to conduct it. This is a planning exercise whereby specific contents and activities are visualized for actualizing this as a next step. Hence, the group discussions seek collective innovation and creativity for making each hands-on program original and unique by exploring each champion's knowledge, skills, or talent based on the activities that are part of their everyday lives. These exercises enable champions to clarify each hands-on program’s ends and means by recognizing their intention and benefits. Thus, the workshop functions as business training. It also makes them confirm the position of the hands-on program in the D-HOPE approach and have a better understanding of the project itself.

The second activity is to experience designed hands-on programs in the actual settings. This not only examines hands-on program feasibility but also aims to make it a practical, operational, and experiential hands-on program utilizing existing resources. Therefore, this process allows participants to confirm, explore and discover more locally available resources and design these into a hands-on program in the local community. Some champions become providers while others participate it as a visitor and exchange these experiences as much as the time and budget allow. Moreover, the implementers need to pay the fees they set from the previous workshops to make this more in a business manner and understand the value of experience economy, which is far more beneficial than primary materials, commodities or services. By participating in hands-on program trials as both visitor/customer and provider, the champions can get better ideas through informal communication by freely expressing their opinions or comments.

These processes make people learn as they do so that this stage does not emphasize precision or perfect details. Especially facilitators are required to avoid small consultations, and rather, they can encourage all the champions to exchange ideas within the activities positively. Likewise, a researcher starts research by their intellectual curiosity to understand something. A little bit of vagueness motivates people to participate in more activities and find out how to make it work independently. Many curiosities and questions by the champions at this stage are very positive, so that pretending "not knowing anything" attitude help nurture this.

Moreover, the level of enjoyment of the workshop affects people's participation in future activities, so that is why facilitators need to pay attention more to a bigger picture - the atmosphere rather than detailed technical advice. Furthermore, how many workshops can be repeated quickly is crucial to keep people focused and create the movement's momentum. Therefore, it is recommended to plan the first and second workshops closely and connected so that different people can participate.

With the mobility and availability of champions, facilitators need to plan the workshops repeatedly to achieve this momentum. In other words, once the momentum is created, there is not much to do but things like networking and business creation happen more organically beyond workshops. For instance, some people start to do it with their customers on their own even before the event's launch, or people start to visit each other for many other purposes. In this sense, the combination of the first and second workshop can be utilized for different types of projects for a resource mobilization purpose and not necessarily exercise the D-HOPE approach as a whole. Ultimately, newly designed hands-on programs are a new entrepreneurial business that embodies the experience economy. Moreover, these resources become the core of development in the community based on the strengthened norms and values through people's participation.

With these characteristics, I am aware that some champions can do it alone or already do similar activities on their own. It is also efficient to design hands-on programs individually consulted by few experts without trials in the workshop style. If we see the catalog as merely an economic activity like the business style of Airbnb, it might help few producers and service providers. However, the D-HOPE approach is for alternative rural and community development, primarily what we want to achieve from a holistic perspective, the movement with enhanced networks and building trust among people. It is this accumulated relational capital among people that is our main concern for development. Thus, producing hands-on programs and catalog is possible without these seemingly “inefficient” workshops. However, as Hill et al. (2014) suggest, great innovations only occur in complex and unproductive ways. Without these experiential learning, the overall outcome will be significantly reduced, and many champions will not have stories to tell within the fourth strategic workshop: an evaluation workshop after the event.

7.3.3 Strategic Workshop III: Development of Catalog and Promotion

The third strategic workshop aims to develop the D-HOPE catalog and plan the promotion of the D-HOPE event collectively and individually. While the implementers have many other different activities before and after this workshop, such as designing and printing of the D-HOPE catalog, development of website or SNS, planning and preparation, and the promotion of the D-HOPE event through different channels, the champions finalize their hands-on programs for the catalog publication and brainstorm individual promotion activities through their channels as well. If necessary, the D-HOPE event can also be finalized with the champions within the workshop, for instance, the catalog's name, which is essentially the event theme representing the community identity. Doing this allows matching the implementer's and champions' community identity based on the developed hands-on programs' diversity.

The third strategic workshop calls the people who decided to participate in the catalog. This process can also be repeated until the finalization of the catalog. First, the champions finalize all the details of the hands-on program for the catalog. Around the same time, the implementers collect all the photographs of their faces and the images of hands-on program activities for the catalog. After that, once the draft of the catalog copy for publication is elaborated, they can check it again with these copies to finalize details to print. In both workshops, the champions also brainstorm how to promote their hands-on programs through different tools, including the catalog distribution (Table 7.6). With whatever the promotion tools in mind, different methods of approaching target customers or visitors can be identified.

If it is a catalog, they can clarify approximately how many copies they want to distribute. If it is SNS, they can plan how many times they post with the frequency of posts and when. The implementors can use this table to develop their promotions and estimate how many copies champions can distribute. Unlike the designing of hands-on programs, this discussion seeks more details for mobilizing their promotion activities in reality.

When editing the catalog, respecting the current position of each champion should be taken into consideration. Too much intervention here by implementers would not show this properly, and it can result in taking away the opportunity to learn and develop an entrepreneurial mind through their experiences. It is discouraging to modify champions' ideas and decisions, including what pictures and details should be in the catalog based on the specific framework and guidelines.

Table 7.6 Promotion

Tools	Methods	Quantity	Target customer/visitor	When

Source: Created by Okabe

This idea is the “standardization” that is quite common in a competitive business world yet not recommended to produce outcomes from a community development perspective. Rural development is about creating a sense of belongings in communities by their identity, uniqueness, and originality. Their development is and should be different from what urban pursue. If the D-HOPE catalog exhibits rural people's authenticity, there are no stronger “stories” than this.

Behind this, the implementers plan the D-HOPE event, promotion, and the whole catalog design and contents. These activities can be conducted the same as working with champions in workshops, especially if the strategic group comes from different organizations or divisions. The catalog, as well as the event, tells a particular story of the community. The focus is marketing the community as a whole.

From this viewpoint, details can be constructed while not losing the D-HOPE catalog concept due to people's collective work rather than just a promotion tool.

This stage can be modified in many ways depending on the focus of the event. For instance, inviting other stakeholders outside communities to integrate existing promotion tools for tourism if the event is widely open to the public domestically and internationally. If the event is primarily for community people and neighboring regional visitors for small business development. In that case, they can collaborate with hands-on programs to create walking tour maps, introducing the community's new activities.

Once the D-HOPE catalog copies are printed, the workshop with all the stakeholders can be organized to see the catalog and distribute copies to them. The most important thing at this stage is to encourage champions to work on promotion and create the “festival” kind of mood.

7.3.4 The Implementation of the D-HOPE Event

The D-HOPE event can be started by an opening ceremony combining traditional exhibitions and fairs widely to the public. This is one way to do a big promotional event to distribute the catalog copies and possibly share online promotional tools. If there are some famous and popular events at the local level that can display some champions with hands-on program activities or all of them. Thus, the openness of the ceremony to the public is key. During the D-HOPE event that is usually a couple of months, visitors or tourists choose hands-on programs from the catalog and directly contact the champions to set their visit date and time.

This stage is about creating a more dynamic social movement by mobilizing people other than the D-HOPE stakeholders. People naturally gather around fun places. When people see others are enjoying something, they want to join in. Therefore, the implementers' important role is to participate the hands-on programs as a visitor and encourage the public to experience it. We can utilize the opportunities such as for influencers and public figures like local leaders to broadcast their experiences.

This event can also be expanded more by each year. For instance, the first year can be focused within the community, while the second year focuses on neighboring communities. Planning an event strongly depends on each case so that the implementers at a local level have to identify the current position of the community and people. For instance, these kinds of activities are widely common by the public or not should be considered. Moreover, if the implementers see the situation where local people other than the champions do not know this kind of economic activity nor the event, they should target local people first to know what is going on within the community. It is recommended to plan the D-HOPE event by going back to the idea of how to make a movement in a community.

Usually, vulnerable rural communities are not confident as a community. If the whole community enjoys this movement, not necessarily by being a champion but as a supporter, this kind of confidence leaves better impressions to outsider visitors and tourists. Ultimately, we do not want to create a tourist attraction that most local people do not care about when outsiders visit. We want them to tell the visitors where they should visit and have fun. We do not carry out the event for the sake of doing the event, but the outcome as a society. By applying the D-HOPE approach, everyone in the community participates one way or another in this movement.

To make a community confident, most of the time, the D-HOPE approach can be first intended for the local people to enjoy their community and promote local identity, self-confidence, and re-discovery of the communities with diverse hands-on programs. With this foundation, the community can create much more difficult development activities such as market creation.

7.3.5 Strategic Workshop IV: Empowerment Evaluation

The fourth strategic workshop is conducted after the D-HOPE event to conduct evaluation activities by all the stakeholders. This is the final component of the main D-HOPE activity. The D-HOPE approach applies the concept of empowerment evaluation (Fetterman & Wandersman, 2018), which is about the stakeholders empower themselves through evaluating their programs/activities. Therefore, the target of this activity is two, the champions and the implementers. Conventionally, evaluation is conducted by outsider experts to assess the program. This is because there is a strong belief that there is only a single reality that is observable from a distanced and detached manner by outsiders who do not have "bias." However, the D-HOPE approach encourages people to evaluate themselves to promote process changes in people's cognitive, attitudinal, and behavioral changes. Because it believes in people's subjective reality, we are the creators of our realities that are different from people to people. Indeed, these different subjective realities are what the D-HOPE approach intends to share among champions. In other words, champions can create a better reality and their future to reflect their experiences from the D-HOPE approach. Reflection in nature is empowering.

In comparison, the implementers can create a better reality and its future for the D-HOPE implementation and their practices, which contribute to their organization. Furthermore, this is where the implementers actively listen to what the champions have to say about the overall experiences from the D-HOPE approach and reflect their practices. Thus, this evaluation focuses on people's narratives in a descriptive style - qualitative method. This is a more democratic and empowering way of using evaluation.

This workshop is organized in the same way as other workshops; group discussion, primarily about modifying ends and means of hands-on programs or implementers' practices. It is recommended for the implementers first to conduct their workshop and experience the evaluation activity to be a better facilitator later in the workshops for the champions. Here, the dynamic of group discussion is more of a conversation than a discussion like before because the purpose is not to simply judge champions' experiences as good or bad, successful or unsuccessful. It is to determine their future based on the positive experiences of what worked for them and possibly from other champions' experiences. Again, Appreciative Inquiry is applied for facilitation and photo elicitation method by visualizing all the activities in photos for them to see and evoke their memories. It does not matter what happened in the past as a fact, though. It matters what and how they reflect, think and feel at the moment to create new or refined desires to create the reality they want. If they can decide on their own, it contributes to building their confidence in doing business or community development activities. These kinds of influences are more direct and immediate rather than the conventional evaluation.

On the other hand, the survey, which is the quantitative method, can be incorporated after the empowerment evaluation focusing on measurable change. This confirms these champions' subjective changes clearer and more visible way to the implementers or funders of the project rather than for stakeholders themselves. With these combined methods, evaluation can become more useful and effective overall.

Evaluation requires expertise in designing, implementing, analyzing, and writing the report, and for someone to use evaluation results is another challenge. It usually is for specific experts who can read the report itself and use the results. Besides, these take time to investigate. While this way can be useful, the D-HOPE approach emphasizes the type of evaluation that is direct and immediate feedback to rural people simply because it is people's development, collectively or individually, and they are the core of development.

7.4 Cases of the D-HOPE Approach

When the D-HOPE approach was still the concept without praxis, I heard many practitioners say it does not work in their countries because they are not like Japan or Japanese. Together with other researchers and practitioners, I have been applying the D-HOPE approach and endeavored to refine it each time to make it adaptable worldwide. There are cases of: community development policy in Thailand, sustainable development in Paraguay, small and cottage industry policy in Bhutan, cultivation of trust among people in Bosnia and Herzegovina, informal business and local economic development in Nicaragua, micro and SMEs entrepreneurship development policy in the Dominican Republic, and small business and community development in Costa Rica. It is an ever-on-going process as we live in an ever-changing society. However, based on this practice-based evidence, the D-HOPE approach is now well constructed enough to be applied by different countries and communities as an alternative rural development approach.

The Table 7.7 summarizes eight cases of the D-HOPE approach application where I was involved, including the cases presented in the previous chapters. In this section, I pick up especially five distinct cases: Paraguay, Nicaragua, Bhutan, Bosnia and Herzegovina and Thailand to briefly describe how the D-HOPE approach was adapted into their context.

7.4.1 Paraguay – Environmental Awareness

The Paraguay's project focused on environmental issues around the lake Yguazú. One of the main activities was planting seedlings for reforestation around the lake. The project main goal was to improve environmental issues around the lake by reforestation. Therefore, the main activities were providing seedlings to the stakeholders and plant trees, which is technical assistance. However, the problem was that those areas were possessed by private owners. In this case, the project had to intervene the livelihoods of local people. This means for local people to give up on the agricultural or livestock use, which are their primal income source. Then, the challenge for the project was to secure or compensate for their livelihoods, which was not included in the initial project plan. Furthermore, because the residents varied from several immigrants from different countries, cultures, norms and value, the project was

Table 7.7 Cases of the D-HOPE Application and its Characteristics

Country	Thailand	Paraguay	Nicaragua	Bhutan	Bosnia and Herzegovina	Thailand	Costa Rica	Dominican Republic
Name of the Event	Khong Dee Muang Surin Festival (Surin's good things festival)	Expo Yguazu Pora	Tierra Mágica (Magic land)	Gakyed Gatoen – Festival of Happiness-	Meeting with Srebrenica, Following Traditional Path Rogatica 2016, Raspberry Fair	Amazing CHON (Chonburi case)	Canas Ciudad de la Amistad – Emprendimientos (Canas case)	Montecristi Tesoro del Noroeste
Target Area	Surin province	10 municipalities around lake Iguazu	Nueva Segovia province	4 Dzongkhags (Thimphu, Haa, Paro and Phunakha)	Srebrenica Rogatica Bratunac	76 provinces	Canas Dota Zarcero Turrialba-Jiménez	Montecristi province
Implementation Org.	Surin Provincial Office of Community Development	Administración Nacional de Electricidad	Instituto Nicaragüense de Fomento Municipal	Department of Cottage and Small Industry, Ministry of Economic Affairs	Municipal offices	Community Development Department, Ministry of Interior	Ministerio de Comercio, Industria y Comercio (OVOP National Committee)	Viceministerio MYPYMES, Ministerio de Industria, Comercio y MIPYMES
Objective	Community development	Sustainable development	Local Economic Development	Nurture of entrepreneurial spirit	Post conflict	Entrepreneurship promotion	Small business development	Micro and SMEs entrepreneurship development
Period of the Event	Jan 2013 Nov 2014 Nov 2015	Dec 2014-Jan 2015	Late March-May 2016	(2016-2019)	Sep 2016 Sep 2016 Jun 2016	(2019-2021)	March 2018 2018 March 2018 July 2018	2019
No. of Champions	97 192 337	110	269	315	50 40 43	Approx. 100 per province More than 8,000 as of 2021	28 58 28 36	60
Characteristics	Digging hidden treasures of Surin	Coexisting experience with people and nature in Iguazu	Rural experiences with families in Segovia region	Bhutan's mysterious traditional and cultural experiences	New experiences in Srebrenica regions	Community-based tourism policy	Rural experiences	Experiences of Montecristi way of life
Social Change	Creation of 17 district dreams Diversification of development goals	Increase of environmental awareness	Enhancement of sense of belongings and identity to local community	Empowerment of Housewives	Post conflict	Diversification of tourism attractions in small villages Empowerment of rural people through building confidence	Product and service development	Entrepreneurship promotion for regional development

Source: created by Okabe

required to bring these people together towards the sustainable development, which requires people's understanding on the long-term community's vision. There was also an issue between big-scale and small-scale farmers how they use lands, and the environmental concerns were raised mostly for the big-scale farmers. This project showcases the complexity of rural community's reality.

After meeting with local authorities and people, the project team and I came up with an idea to propose the D-HOPE approach as an eco-tourism activity. Therefore, we set the event theme to showcase the beauty side of the community for an environmental awareness in and outside of community. In this connection, we thought hands-on program design should be based on eco-friendly activities. The local government and its people agreed, and we set the goal to make it to the event within a year. Because this plan was not included in the initial plan of the project, my time was limited, but people's participation was crucial to begin the initial plan.

While working on the hands-on program designing activities, the project staff brought seedlings. As many mayors were present, we made a kind of ceremony to plant trees, and the planters wished for the communities to prosper. In one hands-on program, I was a guest then. So, I planted a tree and the champion said he will take care of it until I come back and see how the tree will be grown. Based on these positive effects, the project team decided to incorporate planting tree activity into all the hands-on programs. This way, planting tree activity will be effortless, fun and generate income all at the same time. The challenge remained to promote the hands-on programs to attract tourists. My work was done until the catalog is out, so I have not witnessed after that firsthand. However, the project leader was telling me a lot of success stories even after the project ended.

On the contrary to the initial expectation of the project members, the D-HOPE approach brought significant network among different background of people and officials from the local to national level. Particularly, municipal mayors and community leaders' commitment and their initiatives took the project further in mobilizing people to the workshops, which resulted to create 110 hands-on programs in a half year time. The group discussion method also explicitly exhibited the people's consciousness of environmental issues and their efforts in daily lives. This motivated and encouraged them to make the D-HOPE approach as a tourism development tool while incorporating tree planting activity per visitor. These small but many initiatives can lead to sustainable development, not scarify their livelihoods or harm environment, but generate income at the same time.

In this project, my time was very limited compared to other projects I was involved; however, with strong commitment by both the project leader and his counterparts as well as their regular visits to the area, their hard work paid off handsomely to create a platform to discuss about environmental issues between national governments, local authorities, and people, which was believed an impossible output. This suggests that no matter how willing and determined I was, with good strategies and approaches, the project might not have achieved what it had achieved. Ultimately, development projects require practitioners who can go beyond their responsibilities like they did, and they were determined to bring whatever it takes to achieve the goals but with sensitivity to local area and its people.

7.4.2 Nicaragua – Sense of Belongings to Local Community

Nicaragua's project started with Mr. Matute, who was working in the Instituto Nicaragüense de Fomento Municipal at the Nueva Segovia regional level[2]. He was very passionate about his work and committed to his local community. His sense of community brought all the municipal offices together at regional level to work on the economic activities for informal, small producers, service providers and farmers, and even managed to get support from JICA to initiate the project. Everyone's commitment was extraordinary. Therefore, we explicitly made a strategic team for the project, clearly divided our work and held a regular meeting. Because of the nature of the work of INIFOM, which is to deal with municipal service issues, we brought locally stationed officers from tourism and industry ministries as well. This is because they have an established networks in their sectors, and they supported the project in terms of identifying potential stakeholders and marketing the event.

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[2] Administratively, it is called departamento in Spanish, which is next to municipal and below national level.

For setting up the event name, the strategic team held a workshop to discuss what they are proud of themselves. A lot of them believed that they have coffee, very good ones. But they did not think of other strengths like weaknesses. Nueva Segovia was not considered as a tourist destination from other locals. Local producers and service providers are mostly informal business. However, after racking their brains, the D-HOPE event title of Nueva Segovia was decided, "the Magic Land" where people can find very skillful champions who create something with their "magic hands". Therefore, they saw a collection of hands-on programs as the foundation – magic land where visitors or local people themselves to get the hands-on experiences with people or families of Nueva Segovia.

Local officers all had a sense of community and called potential champions in each municipality. Numbers just increased and increased, and the level of motivation was high. However, local people's transportation was the biggest challenge where people found it difficult to participate workshops even in neighboring municipalities due to their economic conditions and availability of transportation. Therefore, I negotiated with JICA to allocate budget for them to travel from municipality to municipality for the sake of achieving the community development in Nueva Segovia. Then, the local people enjoyed small traveling through workshops because they do not do that often. For them, it was a leisure activity, and people wanted to experience something new.

Watching how the strategic workshops II are becoming popular, I invested for workshop fee as much as the budget allowed to make the opportunity available to many local people because I was handling the project budget at the time. The group discussion method created new beliefs in people to proud of own skills, abilities, and talents that they became more confident in doing small business. Especially at that time, Nicaraguan government was presenting the policies based on the family unit as a basis of development, which was also well-shared by local people through working with the government officials. Thus, the project made sure to align with the national policy direction. In the end, the project achieved to create 266 hands-on programs from 10 municipalities within a year, which made other donor organizations that were working in the same or neighboring regions on tourism development, to inquire the JICA Nicaragua office how the work was done.

One of the workshops I held in the project, I asked participants the results of the catalog. Due to the economic conditions and unfamiliarity of the hands-on programs, the participants said they receive visitors from outside Nueva Segovia such as students and foreigners. However, many have expressed that they feel they have more customers than before, simply because they started to get many phone calls. One of the female participants even said that she received a phone call by a stranger and was told "I love you", and everyone in the workshop laughed by hearing her story.

In this project, local people always showed their willingness to improve their livelihoods even under the sever conditions. Nicaragua, as a country, may be one of the poorest countries in the Central America and Caribbean region. However, I felt they had the strongest networks and sense of community than anywhere else I have worked, and it reflects in the hands-on program numbers. Besides, all the municipal officers continued to work individually apart from the workshops I and Matute supported. The project provided the tools like markers and post-it notes, and they continuously facilitated local people in each municipality on their own. This was also the factor they brought many local people together.

7.4.3 Bhutan – Empowerment of Housewives

Bhutan is unique and one of the countries still preserve many traditions and cultures deeply in their daily lives. Because of this particularity and the context, sometimes it is hard to find the balance between economic development and traditional values. When Ms. Pema, who worked very hard to bring the D-HOPE approach into her work on the small and cottage industry development, and I organized the national workshop to advocate the new concept on economic development and tried to network for a collaboration with other government entities and international and donor organizations, the response was quite pessimistic that it would not work in the context of Bhutan. Their claim was simple, in a country where even producing primary material is the problem, technical assistances and material inputs are what they need.

Despite these claims, we started the implementation. Many stakeholders had different assumptions about the expected results. For instance, hands-on experiences will be too similar to each other due to limited resources, those experiences will be nothing unique for nationals. Another point was that people in general are shy. Therefore, group discussion is not going to be effective because many people do not read and write. Moreover, people who would participate in the D-HOPE event will be only foreign tourists or expats, but not domestic nationals. A lot of people said nationals do not pay for leisure's, and people hardly travel. Thus, if we develop such a catalog, it should be targeted foreign market in tourism where we can increase the price.

As one of the training participants was from Tongsa, Pema and I organized the very first workshop there first. I understood people's assumptions and claims when I get there. There was a huge gap between the central government officers who were educated mostly in foreign countries with high degrees and fluency in English, and local people. But group discussions worked amazingly that even elderly participants enjoyed coming up with new ideas to create own hands-on programs. Pema seemed very surprised but satisfied, and we saw a potential. However, we decided to focus on the capital city, Thimphu, first with the consideration of the mission of the department of cottage and small industry, which was to nurture entrepreneurial spirit. In rural areas, there was barely a concept of income generation as we think of. We thought it would be best to create a strong example first because of available numbers of businesses.

Many people had an idea to use the D-HOPE event and catalog for tourism, but Pema and I did not see the appropriateness, at least for the first few years until we create momentum. The department mission is to nurture entrepreneurial spirit in business owners, service providers or producers. Those business owners' have regular and established customers. Naturally, the business development has to consider their customers' needs. Therefore, if we made the primal target for foreign tourists who will not be their regular customers, the D-HOPE approach is merely an income generation source, and it does not contribute to the department's mission. Moreover, due to the restricted tourism policy, normally tourists have a fixed itinerary before the arrival, and tourist operators are the ones who can introduce options for tourists. But the biggest factor for me was how the workshop participants were enjoying interacting one another even though they thought "too familiar" experiences. On top of that, women were particularly enjoying the experience of hosting people in their houses. This is totally my impression, and no proper study was done, but women tend to be better at doing hands-on programs than men, and they transform themselves in terms of attitudes, face expressions, and confident level. Hosting visitors is natural, and other male participants seemed genuinely admiring the work. For instance, I find it very interesting to see the results in Paro province where the majority was housewives. In the first workshops, it was distinctive how these women were enjoying the activities in others' hands-on programs. In the evaluation workshops, these women were telling their stories that they are proud of what they have done in the project despite they have no educational background and staying at home most of the time. They also mentioned that their husbands support their small business. Watching their changes, I and Ms. Pema became more confident in delivering the D-HOPE approach for women's participation in business. This questioned me about the ranking of Bhutan in the global gender gap report.

With the support from JICA Bhutan office, the project continued for six years, and the D-HOPE approach expanded into other provinces, and the project achieved to create 315 hands-on programs in four provinces. This project's activity was mainly for the officials to participate in the training program in Japan, and my involvement in the field was primarily in the beginning of the project, which means that the department took the initiative to continue and expanded the approach based on the action plans they formulated each year.

7.4.4 Bosnia and Herzegovina – Post Conflict

It was an opportunity for me to stay in a host family's house while working there because there was no accommodation in the area. I heard people's firsthand experiences in person, and I learned that there are things that time is not going to be a big part of the solution. It has been more than 25 years since the Srebrenica genocide occurred in Bosnia and Herzegovina. Because of this historic event, international communities made a lot of effort in rebuilding the community and creating opportunities for people from different religions to co-reside together. However, when I first organized the workshop, the participants told me otherwise that those efforts were not relevant to their lives. Some mentioned that they are fed up with the images of themselves that media tell outside their communities. Some described outsiders come and take pictures of the cities, but it would not benefit people, but them.

The project team and I had an idea to change the way we support communities. Many European countries and donors supported the people to rebuild life such as donating houses and cars, everything they needed to live a normal life. Each household had livestock animals and farming lands so that the level of food security was also assured. Therefore, it was time for them to become more self-reliant in terms of income generation. The project was intended for agricultural development where people could have a source of income. However, according to the project leader, the problem is marketing because local people are almost self-sufficient and there is no needs. He found the D-HOPE approach's characteristics could support both areas of development, economic and social, simultaneously. Therefore, the idea of the D-HOPE event was to give public the new images, at least current images of municipalities of Srebrenica, Rogatica and Bratunac. My involvement in the field was very brief; however, each municipality organized the workshops to bring people together, resulted in representing people from different ethnicities in the same catalog. This case exemplifies the sensitivity of internal community development but how external agencies can bring positive development rather than unintended exploitation of local people.

7.4.5 Thailand – Increase Confidence in Rural Life

As the previous chapters described many cases from Thailand, the D-HOPE approach particularly helped the village people to increase their confidence in rural life without sacrificing their core value (see Chapter 6). The research had started from a small grassroots project in Surin province with the initiative of Ms. Nok with her passion and dedication for community development since 2013. In the beginning of the project, Surin people believed that they only had silk and Jasmin rise, or elephants. It was hard to change people's mindset that there are more to discover. Despite the few true believers of the D-HOPE approach in those days, Ms. Nok and her partner, Maru proved that the D-HOPE approach would work for community development. Through three years of the project, the number of hands-on programs increased each year from approximately 100 to 300, and people started to believe that Surin province has a lot to offer. The evaluation activities helped Surin people to become more confident with their lives, and each district and people achieved to diversify their dreams. This was unimaginable in the beginning. Indeed, these hard but significant three years paved the way for the construction of the D-HOPE approach and to make rural people more confidence worldwide. After the grassroots project, the governor of Surin continued to support the initiative as a provincial policy.

With the support of JICA and the initiatives of CDD decision-makers to make this success nationwide in Thailand, a new technical cooperation project was formulated in 2017. Most notably, CDD allocated the entire budget for the implementation of the D-HOPE approach from the second year of the project through two policies (see Chapter 5). CDD has successfully achieved within their system only in three years and adapted the D-HOPE approach in each province's context. Through their policies, hands-on programs are implemented more than 8,000 as of 2021. More importantly, community's vision and characteristics are explicitly utilized in all these hands-on programs as micro projects. The case of Thailand has shown us how to adapt the D-HOPE approach in their existing policy as well as a new policy and localize the approach nationwide while securing the context of each province.

7.5 Conclusion

These cases demonstrated some distinctive features of the D-HOPE approach that there are multiple ways to utilize the D-HOPE approach. It made it possible for rural communities to flourish according to each context with creativities and ideas to customize the D-HOPE approach. Based on these experiences, I summarize some ideas for the possibilities of utilization for practitioners and researchers.

In all five cases, the D-HOPE approach covered multi sectors. While maintaining a function of income generation activity for the champions, development themes such as business or entrepreneurship promotion, environment, gender, post-conflict, and community development were achieved to some extent, some even without an intention such as gender issues as a byproduct of the D-HOPE approach. In other words, the main goal of the D-HOPE approach is social development focusing on rural people's confident, and economic and gender aspect of development can be enhanced through the application as a byproduct. A small strategy like planting trees in each hands-on program, the D-HOPE approach can accelerate specific area of development. This is distinctive. With these characteristics, then, the D-HOPE approach can be possibly utilized for education, health, sports, art, or other sectors as well.

Another possibility is to incorporate the strategic workshop I for preliminary study for planning development projects as mentioned in Chapter 4. Instead of professionals and consultants do investigations, they can organize workshops and ask local people identify their resources. If there is a trouble in project initiation to even mobilize stakeholders like I presented in case of Paraguay, this kind of workshop is useful to identify potential stakeholders by local stakeholders. The Thai case showed how to incorporate the D-HOPE approach into their existing policy or to enhance it (Chapter 5). They also showed how empowerment evaluation, the component of the D-HOPE approach, can be utilized as an organizational activity as presented in Chapter 6.

I have been working in this subject for long enough to recognize the difficulties to fully exercise this kind of approach and philosophy in the reality of development due to the nature and function of the public sector. It is hard to change the norm of organizations and the work of professionals and consultants drastically. However, changing the contents of the activity in a slight way within each authority can be easily done in projects or organizations. Therefore, I suggest changing small actions as such.

As described, the D-HOPE approach has been mainly constructed by me through the applications with training participants. I believe that the D-HOPE approach is at the stage where it needs to be discussed more in-depth from different cases, aspects, perspectives and viewpoints by other researchers and practitioners to make the approach more useful and meaningful. It is my hope for development agencies and research institutions to collaborate to train future reflective practitioners and apply the D-HOPE approach for rural development to deepen the discussions. This is indispensable because as many projects demonstrated, it was never about the D-HOPE approach. Successful rural development projects require devotion and commitment of the implementors for the right reasons and the support system from their authorities. All these five countries confirmed this significant aspect. The D-HOPE approach is merely a tool, but the people who utilize matters, and this demands practices than learning about the D-HOPE approach in texts. Besides, practitioners can report case studies from different countries and communities to accumulate practical knowledge. This way, I believe it is possible to make a better utilization of the D-HOPE approach.

CHAPTER 8

ALTERNATIVE RURAL DEVELOPMENT AND ALTERNATIVE PERSPECTIVE

8.1 What does Alternative Rural Development Look Like?

This dissertation explored how alternative rural development can be constructed for and by rural people from their perspectives. Thus, it aimed to conceptualize an alternative rural development approach drawing upon the multicase study (Stake, 2006). The research is based on qualitative analyses of case studies; resource mobilization activities that focus on rural people's knowledge; the localization of national policies that focus on government officials' planning capacity; empowerment evaluation activities that empower rural people through self-evaluation; and the overall utilization of the Decentralized Hands-on Program Exhibition (D-HOPE) approach in different countries. This research allows one to conclude that these alternative rural development approaches help rural people pursue multiple individual and collective goals designed to improve their lives. More significantly, these alternative development approaches allow rural people to gain confidence about their lives. This study illustrates what alternative rural development might look like from a practitioner's perspective.

This dissertation also explored how a practitioner can become a qualitative researcher. Practitioners have the advantage of knowing about their practices. This can create a perception that they are biased or stubborn that makes them insist on doing things in the same way because they experienced success in the past (Green, 2008, p. i20). On the other hand, practical knowledge from the field experiences is not something to be devalued. In the expectation of removing my biases and finding meaning in my development work, my study attempted to find a way for practitioners to conduct research and lend our voices to academic discussions. Based on the qualitative analysis of a practitioner's positionality, it can be concluded that reflective practitioners are researchers who pursue discoveries for practical issues in our society guided by the pragmatic research questions using any available concepts, tools and approaches that works for a particular context.

In the first section of this chapter, I highlight main issues of each case study from the viewpoints of: local and indigenous people's knowledge as a legitimate resource; conversations between national policy and rural context; the pursuit of individual and collective goals with a better clarity; and alternative rural development that matters. In the second section, I reflect on my research methodology and process. In the third section, I present the study's implications for alternative rural development and methodology. In the fourth section, I conclude this dissertation by suggesting further studies based on the research results.

8.1.1 Local and Indigenous Knowledge as the Legitimate Resource

Chapter 4 explored how local and indigenous knowledge can be created and utilized for rural development by articulating its creation process for rural development. Thus, I described rural people's knowledge creation processes through hands-on program design activities in Nicaragua and Paraguay. From a national strategy viewpoint focused on macroeconomics, it is assumed that rural development requires a considerable budget. Naturally, the financial aspect of resource mobilization is emphasized and technical assistances that comes with it;

however, I argue the importance of mobilizing rural people's knowledge first and foremost by themselves, which is the legitimate resource for alternative rural development.

The tendency of the selection of few prominent resources in social and human development projects is often seen. One of the reasons could be due to the invisibility of outcomes (Sato, 2003). My concern is that many development projects hire consultants to look for these prominent resources from their viewpoint and standard. Moreover, with limited resources and time in development projects, this approach tends to become exclusive. What I want to question here is, how much time do outsiders need to discover these people and resources and how much do they invest to meet their standards. Encountering many development projects, I have seen a hidden or even explicit assumption that external resources are necessary for rural development. However, is external resource truly "for" the benefit of rural people? or for the "outputs" we need?

Based on the Onpaku model in Beppu city and to embody the community capacity development and community policy structure model (Miyoshi & Stenning, 2014), I have attempted to mobilize local resources through the creation of a variety of hands-on programs by rural people themselves. I designed the resource mobilization workshop through group discussion method and experience-based activities and applied Appreciative Inquiry (Cooperider et al., 2003) as a facilitation approach. Along the way, I found that rural people's creativities and innovations can be spawn spontaneously by creating development activities more dynamic, open, and inclusive that enhance social aspect of development. Resource mobilization was not about material resources, but to increase relational capital among people. Paraguay's case achieved to elicit rural and indigenous people's knowledge as 110 hands-on programs from seven municipalities within less than a year while Nicaragua achieved to cover 10 municipalities and 266 hands-on programs in less than two years. In both cases, there was no investment or technical assistance to hands-on programs but the workshop fee and the catalog printing. The more we identify, the better chance we can discover and create prominent ones in the community. Therefore, the first step should be the quantity of available resources in the community. This was the intent, and positively resulted in both countries.

My claim is that we need more collective activities like this in which rural people benefit themselves, not "for finding out about local context and life" (Chambers, 2015, p. 31) because they already know. A community youth leader from Colombia once told me that he found statistics identifying only three crops in the area. When he explored the community with a group of university students, however, they discovered more than 100 crops. This story suggests that people know their communities best, but do outsiders really follow this idea? Otherwise, rural people's diverse knowledge will be wasted because outsiders will bring them technical knowledge in the form of development activities. Here, I see an ideological problem when role reversal is required. Micro- and small-scale projects might consider this issue. As Friedmann (1992) claims, it is manageable. My concern is what comes first in social and human development projects. People need to come before technical assistance (Toyama, 2015).

Thus, resource mobilization through hands-on program design, or even through the first workshop, can be utilized for any entry point into rural development projects. These projects will require a lower budget, and they will avoid the hustle of consultants who collect data. The list made in this resource mobilization activity constitutes a baseline study by rural people themselves as alternative rural development yet directly benefiting their livelihoods. For creating quality hands-on programs and increase its numbers, experience-based workshops are crucial where any local people can participate freely and interact each other for stimulating creativities and innovations. Without less budget and external professionals, rural people can thrive on livelihoods through enhancing their capacity to plan and implement economic activities independently. Most importantly, facilitators need to be aware how to truly facilitate the process. This case study has articulated the process of designing hands-on program activity as resource mobilization focusing on rural people's diverse knowledge that can take rural development a new direction.

8.1.2 Conversations Between National Policy and Rural Contexts

Chapter 5 investigated how national policy can be localized systematically at the local community level by local people themselves by exploring the experiences involved in the national policy localization process at the local community level in Thailand. Thus, I described the process of localizing national policies by addressing community development policies in Thailand. It is challenging to replicate the outcomes of a community level micro project on the level of national policy (Friedmann, 1992; Inoue, 2002). Despite the vulnerabilities of pilot projects or model projects (Friedmann, 1992; Miyoshi, 2016), they are some of most common approaches to convert small successes into national policies. I have seen many development projects that succeeded a small initiative to make it to the national policy; however, the implementation at the local level was not what the policy intended. When applying the pilot project, the projects tend to become individualistic and there is no integration with other projects at the local level. Allocation of budget and guideline is the prerequisite for localization, but my claim is that those are the minimum work to do.

In an attempt of fruitful localization, I adapted the concept of community policy structure and localize national policies by facilitating the planning process for 28 provinces to specify provincial outcomes, target groups, and stakeholders through group discussion method. This chapter's case study was probably the most challenging work for me even though I was already familiar with the group discussion method and working in Thailand in terms of culture and norms. The reasons are various, but mostly because the localization and community policy structure are mainly conceptual discussions, and it was the very first-time attempt at the national level with an intention to eventually cover nationwide. Moreover, it was the biggest workshop I had ever done with over 300 local government officials from 23 provinces. Nonetheless, this case study showed how the dual function of community policy structure and community capacity interact for localization (Miyoshi & Stenning, 2014) through group discussions to organize their community policy structure.

My experience with the Thai government officials was incredibly astonishing in terms of the level of proficiency in community (village) development, their commitment, and sense of community. Within just a couple days, the provincial officers caught the essence of the D-HOPE approach under their national policies through group discussions on planning. Identifying local stakeholders helped provincial officers widen their views in a way that covers more areas and target groups, which means to increase beneficiaries of national policies. This perspective of how to cover wider area within the limited budget is significant. In case of CDD, the realization of policy structure, and the mutual recognition between national and local governments made the localization process more efficient. The character of the Thai government's community capacity lies in organizational norms. Officers begin their careers at the field level, where they develop a sense of community and cultivate a rural policy perspective. Ultimately, it connects them with the existing community policy structure at many levels. Even the executives' work is predominantly focused on community visits and having dialogues with local officers and community (village) people, which is rare to see in the public sector from my experiences. Thus, the localization of national policies was successfully adapted in 28 different contexts.

Many development projects invest in specific areas with a considerable number of inputs such as human, monetary, and material resources (Friedmann, 1992). The problem with this practice is the fact that community is fluid. Social and human development processes are quite different from infrastructure development. My claim is that when the context and characteristics of rural development are ignored, rural development hardly thrives in any way. Local officers know their works, communities, and people better than outsiders do. It is not either top-down or bottom-up approach, localization requires a mutual conversation between central and local government. By recognizing each policy structure, these officers can establish a new structure in a way that best suits their specific contexts and refine the national policy to support the different initiatives.

This case study has exhibited the effective national policy localization process through group discussions and how the community capacity functions with mutual recognition of central and local community policy structure. I believe there is so much more to learn from CDD and their work to deepen this discussion for alternative rural development.

8.1.3 The Pursuit of Individual and Collective Goals with a Better Clarity

Chapter 6 explored how rural people can empower themselves through getting feedback for their development activities by describing the empowerment evaluation design steps and group discussion process from an internal evaluator perspective. I described the construction of the evaluation framework and empowerment evaluation process in a case of Chonburi province, Thailand as an internal evaluator. Traditionally, evaluation is intended primarily for accountability purposes, which are not directly relevant to rural people. By this nature, external evaluators are required to conduct systematic approach with a rigorous scientific method for measurement. However, conducting evaluation itself has a difficult aspect for developing countries (Miyoshi, 2016). My concern in this type of evaluation is that stakeholders will only get professional feedback, and there is no learning for the stakeholders, but evaluators. Furthermore, the feedback usually is for policies and the officials in the public sector, and this result likely has nothing to do with rural people's lives. I argue that those evaluations are necessary, but evaluation from a different approach can contribute to rural development better, faster and more effective ways that benefit rural people.

Therefore, I adapted empowerment evaluation that is more relevant and trustworthy because it directly and immediately influences rural people (Fetterman et al., 2018). Hence, this case study was an attempt at fourth- or fifth-generation evaluation that centers stakeholders' use and influence through evaluation from a social constructionist perspective. The positionality in this study differs from Fetterman's empowerment evaluation, which assumes that outside evaluators work with insiders, such as program implementors and their participants. His notion of empowerment evaluation thus shares the idea of a collaborative type of action research (see Fetterman, 2015). As a result, evaluators do not control evaluation from the designing framework, implementation, and interpretation but facilitate to implement evaluation by programs implementors or their participants (Fetterman, 2015a; 2015b; Fetterman et al., 2018; Fetterman & Wandersman, 2018). In this study, I designed the framework and implemented it as an internal evaluator and targeted both officials and rural people but separately. Nonetheless, I applied the concept of community policy structure as a subject of evaluation (Miyoshi, 2013) to make evaluation relevant to each stakeholder (this case study focuses solely on rural people though).

I have invited all the beneficiaries of the project, mostly farmers and producers, to the evaluation workshop, and provided evaluation questions format using the photo elicitation method (Harper, 2002, 2012) to deepen the discussions on their own for learning. With other government officers, we have supported the process as facilitators using the Appreciative Inquiry method. What I noticed that participants were sensing that some activities were not sufficient to produce the outcome of the project, which is what I observed from the project implementation. Therefore, I changed the evaluation question to make it more relevant and meaningful to the participants. As a result, this case study demonstrated that participants' self-learning led to a will to act on the decisions they made. For instance, the workshop cultivated a community of practice to pursue eco-tourism to value Chonburi's nature collectively while individually pursue smaller goals such as to promote individual hands-on programs and collaborate more with other villages. Most of all, the evaluation confirmed that Chonburi people became more confident in their lives and works through their hands-on programs, and enhanced this by evaluation. Thus, this case study highlighted transformative empowerment evaluation where "people learn how to take greater control of their own lives and the resources around them" (Fetterman & Wandersman, 2018, p. 1400/3632). This transformation is indispensable for alternative rural development.

Although the study did not address the aftereffects of evaluation, there is a greater chance for rural people living in Chonburi Province to be liberated "from predetermined, conventional roles" and "'ways of doing things'" (p. 1423/3632) as producers and service providers. I have also learned that officials took this result as their learning and reflected into the provincial policy. I argue that internal evaluators could, with their deep knowledge of the project and its people, apply this type of evaluation from the designing framework, facilitation, and interpretation of the result as a qualitative evaluation. By localizing the subject of evaluation, evaluation participants control the discussions that directly connect their work lives. In this way, the division of roles between internal evaluators and rural people can be enforced, and learning from evaluation can be multiplied according to their roles in the project. I claim that the public sector should incorporate this kind of evaluation more because rural people's outcomes is the outcomes of the national policies. By conducting evaluation for rural people, this outcome will be enhanced even more.

In Chapter 3, I shared my experiences conducting similar evaluations for three years in Surin Province, where I witnessed the immediate effects like this study and the gradual transformation in three years. To better understand the implication of the latter part, a longitudinal study is necessary to address an evaluator's positionality issues.

8.1.4 Alternative Rural Development that Matters

Chapter 7 explored how the D-HOPE approach can be utilized by other practitioners and researchers by presenting the conceptual and practical framework as well as its applications. Thus, I explained the conceptual and practical framework of the D-HOPE approach while including my practical wisdoms and described its application in five countries: Paraguay, Nicaragua, Bhutan, Bosnia and Herzegovina and Thailand. As demonstrated the piece of the D-HOPE approach in other chapters, this case study focused on the overall utilization in different context and projects. In each country, my involvement was not the same, and the application of the D-HOPE approach was adapted into the context of each country, policy, project, and community with other officials who worked together. One of the most challenging parts of me bringing the D-HOPE approach is always the beginning. Usually, there are some resistances to development activities that can be more fun, dynamic, fluid, and interactive. There are a lot of ingrained habits in professionals, consultants, officials, and sometimes even rural people that this is how it is done, and it should be in this way.

However, for alternative rural development to be and remain alternative through ways of doing development, a reflective practitioner who can ultimately create a positive social movement among stakeholders is crucial to change the norm. Moreover, each project has its own challenge to overcome, and this is where the D-HOPE approach was needed to be improvised. From five countries' experiences, I found that the D-HOPE approach can be a multi-sectorial tool that combines economic activities and other sectors such as tourism, environment, community development or gender and business and entrepreneurship promotion. It has a potential to be adapted into other sectors, and the individual element of the D-HOPE approach can be independently utilized into different development projects.

Overall, making drastic changes in organizations and communities is unrealistic. It may be required to some situations; however, my suggestion is to change the small course of actions. Accumulations of experiences and small changes, we can eventually achieve redirecting rural development towards a more holistic and inclusive one, and most of all, an alternative one. In this connection, one of my personal implications from this dissertation journey is that it is always about the ontological "who I am" inquiry rather than the epistemological "what I do" inquiry in development projects, which will be explained further in the next section.

8.2 Alternative Approaches to Research as a Practitioner

Many of my fellow practitioners have told me that they want to know the meaning of what we have done academically. Most importantly, they would like to know how we can improve ourselves and our practices like I do. Chapter 3 explored how a practitioner can become a qualitative researcher for a methodological concern. I intended to consider the meaning of my practices by writing about my experiences and practices as a practitioner to give voice. Therefore, it was natural for me to draw on autobiographical narrative inquiry (Clandinin, 2016) and interviewed myself using photographs as a photo elicitation method (Harper, 2002, 2012), personal notes, reports, or project materials and interpret my own practices.

8.2.1 The Meaning of my Own Practice

Understanding rural people's voices is what I do every day through my work together with other practitioners. We listen to people, observe while interacting with them, record visuals and audio, speak with participants, take notes, and write reports. These are all basic qualitative research methods. Additionally, I create many different conceptual frameworks according to research-based knowledge. These frameworks include, among other things, group discussions where participants can freely share their voices, facilitation supported by Appreciative Inquiry as a method and philosophy, and photo elicitation designed to help participants deepen discussions on their own. I implement these frameworks while revising them throughout the process, if necessary. Once the work is done, I transcribe conversations, watch videos, look at photos, and reflect on the findings. Based on these findings, I use my position to report our activities and advocate the interests of field voice to the higher authorities. As a result of hard work done with other practitioners, we can see changes occurring. Once again, we plan the actions that should follow by designing a better and improved version of the practice. Chapter 3 clarified that my work process consists of research and argued that reflective practitioners are already researchers in their own right, researchers who "go beyond merely understanding domination to actively transforming toward desired futures" (Bradbury, 2020, p. 47/657). Schön (1983) discussed the epistemology of reflective practitioners' practice; however, this study expanded on the concept that "reflective practitioners" are researchers.

8.2.2 Phronesis as an Ethical Guide for Action

Another reason why I approached this study in the way that I did was the fact that I see many contradictions and inconsistencies between what we say and what we do under the name of development. I am trying my best to avoid these contradictions and inconsistencies, admittedly, it can happen from time to time. For instance, Patton (2020) found researchers applying a constructivist approach, but their work itself shows a positivist perspective. This means that the contradictions happen even to researchers.

Dealing with politics is the hard part of any work. One of the most common questions that I was asked by higher authorities or practitioners was whether people increased their incomes through the D-HOPE approach, as if only that matters. I understand that economic conditions are important prerequisites; this is why the Onpaku project seemed practical and began research in the first place. Nevertheless, even with numerical power, many significant factors such as development indicators—cannot be captured accurately and stated explicitly. 90% of human knowledge is occupied with tacit knowledge (Thatchenkery & Chowdhry, 2007, p. 29). It does mean something.

Beginning as a young, female practitioner, I found myself needing self-empowerment to give our voices from the field because I often struggled to communicate our work, especially when more powerful people were absent from the field. This frustration was making myself more resisted to higher power. When we step outside the office to enter the field, our senses, feelings, and emotions will develop in tandem with our logical understanding. This is one reason why my sense of belongings to the project area as an insider was vigorously cultivated. It was also why I used my position as an advocator to act for rural people. If I shift my focus to results as tangible outputs, then rural people will become the victims of rhetoric. Nevertheless, the principle of alternative rural development is premised on moral and ethical orientation (Friedmann, 1992). Throughout my lifework as a development practitioner, I have been deeply considering this premise.

I argued that phronesis, the essential virtue emphasized by Aristotle (Flyvbjerg, 2001), is a prerequisite skill for practitioners. Because episteme alone will never reflect what we do, why we choose to do, and how to do certain things, we need to acquire phronesis through experiences first and foremost—applying general understanding to a situation in the way that best suits it (Flyvbjerg, 2001). We can gain phronesis better through writing and interpretation in addition to episteme. In fact, the original text of Chapter 4 was written years ago while Chapter 5 is one of the most recent works. As I was rewriting these chapters, I could see myself my involvement from starting as a novice with a certain judgmental mindset and rigidness in my practices to a more natural, fluid, and spontaneous way to deliver my work, and increased my awareness to my practices. Therefore, for practitioners, this is how we acquire phronesis. By sharing these experiences, phronetic social science can compile many examples of practical knowledge in a way that provides profound insights for practitioners. I concluded that this is how practitioners can contribute to practical issues through research.

The issue of practical knowledge also relates to what I argued about people's knowledge in Chapter 4. Likewise, practitioners' practical knowledge should not be undervalued. The experiences that we have accumulated through working with rural people have supplied us with profound insights to utilize in academic discussions. I see confusion, however, between research practices and development practices. These need to be separated for discussions; this is where the distinction between researchers and practitioners should be made. I claim that we need more development practices that directly connect rural people's lives. I identify myself as a practitioner for this reason.

8.2.3 Self-Empowerment and Role Reversal

Writing an autobiographical narrative about my practices involved what many authors have described as powerful actors' change or role reversal between professionals and rural people. These authors include Chambers (1983), Gaventa and Cornwall (2015), and Cornwall (2016). Role reversal involves the combination of critical self-learning and action (Gaventa and Cornwall, 2015, p. 470). Indeed, as already mentioned, the reflection process is about self-empowerment (Johns, 2017, p. 926/1475), but this was not as easy as it might sound. A policy structure exists not only in policies, programs, or projects but also in communities, organizations, and even individuals. Everyone tries to achieve their own goals with a variety of means (Miyoshi, 2014a). Therefore, self-study helps us to evaluate our own policy structure in a way that improves various means to achieve the ends. This means that localization onto an individual level is possible wherever we consider our personal involvement as a part of the societal outcome. If we do not see policies, programs, or projects producing the expected results, then self-study will give us the opportunity to see ourselves as agents of change and make ourselves more self-aware of own actions and involvement. Self-study thus is an alternative way of thinking about our ethical contribution to society. Whatever action we take produces an outcome. The phrase "nothing has changed" is never true. Even a single conversation with someone influences and changes something. The change just might not be visible.

Hence, self-reflection is a necessary step not just for powerful people within the communities but (foreign) researchers and practitioners if we truly care about rural people's empowerment. We must take action via episteme, practice reflection in action, interpret our own practice, and reconsider our practice. How many of us have done these things before conducting research on or with rural people? Practical fields such therapy, teacher education, and organizational development apply self-study, thus, researcher-practitioner positionality is blurring (Kenneth Gergen, 2020, p. 9/657). My claim about this field is different. Rural development is large, dynamic, and fluid, and the interconnectedness of human relationships is beyond complex wherever it includes every aspect of rural people's lives. These lives include more than the small workshops presented in this dissertation. They exist beyond where we interact with them; this is what the concept of community policy structure advocates. Thus, development practices must be constructed to directly connect to people's lives. Development practices are not research practices. They cannot be, and they should not be.

I consider it is crucial for practitioners to ask ourselves who we are in relation to our world before we conduct research about someone else (Clandinin, 2016). This is the foundation for conducting any kind of inquiry. As this dissertation illustrates, people's policy structure must be considered, at least for income generation activities like the one in this study. Hence, I hope that I opened a small window of possibility for self-study in this field for changing the way we research about rural development and people.

8.2.4 Am I Still Biased? Yes, I am.

"Why is the D-HOPE approach better than the other approaches? What is so special about it?" For a long time, I encountered this question frequently. Now, thanks to this study, there are some explicit answers. Consequently, I can self-assuredly say that what has been shown in this dissertation could contribute to the implementation of alternative rural development. In one way, it could be described as better than some approaches; my emphasis, however, is that the D-HOPE approach complements the existing assistances as suggested in the previous chapter. Rural development requires a holistic and multi-dimensional approach, and the conceptual framework showed how the D-HOPE approach could be a part of a more holistic form of rural development. But my claim, I repeat again, is simply we need more development practices.

From a social constructionist perspective, we care about how to create better practices. For that reason, we choose from what we have and what we know for what is best at a particular time, under particular circumstances, and for particular people. As described in Chapter 3, the experience opened my eyes that there is no such thing as the best approach. All we can do to make any approaches adaptable in a way that is best within the context. This thought process is how abduction (retroduction) works for practitioners. If something is not enough, then we create something new from what seems to be the best foundation at the time. Thus, we never know what is better or best unless we define the context.

From the eyes of objective observers, this study and its results might still appear very biased. My answer is that, yes, there are biases as defined by their ontological and epistemological views. Nevertheless, "narrative inquiry is a way of studying people's experiences, nothing more and nothing less" (Clandinin, 2016, p. 37/232). A practitioner is all that I am and all that I can be, but I can still conduct research from this practical position. However, my stubbornness about my practices and about the way that I think, however, has softened and evolved along the way—becoming more mindful about my thoughts and actions. Consequently, I became more open to new ideas and possibilities.

In this sense, practitioners conducting research cannot merely know and understand the facts or theories. Removing our stubbornness and "biases" will require changing our mindsets and actions in a way that makes them more consistent through praxis and self-study.

8.2.5 Limitations of This Study

Ultimately, an inadequate understanding of methodology partially limited the quality of dissertation. Before embarking more profoundly on the writing process, I took a detour to write from two positions: researcher and practitioner. Understanding a practitioner's position, and then writing from this position, took a very long time—indeed, it took until the end of writing this dissertation. Another struggle was due to the nature of self-study that "stays focused on the inquirer" (Clandinin, 2016, p. 191/232), you might think it is easier to conduct than ordinary research. After all, you only write your experiences like a journal. Some may think, "So what?" or "Who cares?" Frankly, writing about someone else's experiences, which I did for my master's thesis, was much easier than writing about my own experiences. This is because of self-contradictions manifested in writing, and had to deal with my own assumptions, which is part of the self-study that makes you transition from the epistemological "what I do" inquiry to the ontological "who I am" inquiry. If I had focused on practitioner's positionality from the beginning with a clear intention, I would have enhanced the quality of writing in this dissertation to make more conversations between ideas and evidence. At the last minute of the process, I attempted to correct myself; however, this part is imperfect.

In hindsight, because of this struggle, the study contributed better "personal, practical, and social justifications" of narrative inquiry (Clandinin, 2016, p. 37/232) that further enriched the significance of the study. For instance, I was able to justify "the inquiry in the context of their own [my] life experiences, tensions, and personal inquiry puzzles" (p. 36/232), and wrote better about my experiences and evolvement as a reflective practitioner. This constitutes a phronetic social science on finding ways to address issues pertaining to ethical decision-making in rural development. Additionally, I was able to shift and change my practices (p. 36/232) as a reflective practitioner in a form of action-oriented research through multiple praxis. The study also achieved various social justifications. In terms of theory—for instance, new methodological and disciplinary knowledge, the study coined the theoretical term "practitioner's action-oriented research" (Chapter 3) as a new methodology. This idea is original to this dissertation. The meanings of some concepts, like reflective practitioner (Chapter 3) has been expanded. I have also found some inadequacies in existing theoretical perspectives through case studies such as practitioner's positionality. In terms of policy—for instance, social action, this study focused on "how" issues by the field-based research through a practitioner's abductive reasoning, and contributed multiple social actions in a quintain of case studies.

8.3 Implications of the Study

The ongoing global pandemic has brought many challenges to light and has exposed many social ills in society. Nevertheless, we face climate change as our survival is at stake (UNDP, 2020). Unfortunately, in many cases, these challenges impact rural communities the most, and these communities do not have many effective means to respond. Thus, it is essential and urgent to develop more action-oriented methods of research (Bradbury 2019; 2020) and to construct alternative development with a more moral and ethical orientation (Friedmann, 1992). Moreover, whenever global economic stratification does not contribute much to research about the complex nature of inequality, traditional "privileged" and "powerful" positions must be reconsidered (Aghajanian & Allouche, 2016) in order to transform how we approach rural development. As members of the global community, each of us must consider our positionalities to determine how we can use our diverse traits to innovatively contribute to societal issues.

First and foremost, alternative rural development requires an approach designed from for rural people and communities, not for urban development. I have attempted to contribute to this change by adopting a practitioner's positionality and perspective, and this study fulfilled the main purpose that is to conceptualize an alternative development approach, the D-HOPE approach, and to give my voice as a development practitioner through claims-making.

Overall, the result of this study indicates that rural development does not require vast amounts of financial and external resources to flourish. The central government, donors, or development consultants and practitioners should construct an appropriate theory-based framework for their work; they must not depend solely on their experiences and their intuitions of what worked for urban development in a particular community. In other words, practitioners need to develop frameworks according to research-based knowledge, and they need to report the results.

Another significant implication is that rural development requires more facilitators who have both research-based and practice-based knowledge. These facilitators must be able to examine the results of development practices, and they must be able to reflect upon their own involvement in those practices. This viewpoint could potentially provide a distinctive perspective and the knowledge to fundamentally change our actions and discourses for the better. Academia could help to train this new type of professional. This discussion will require more profound discussions about methodological and positionality issues.

Rural people partake in daily economic, social, environmental, and political practices, and they should pursue their livelihoods via different means to achieve individual and collective goals at the local level. I emphasize once again that this is what alternative rural development looks like. When policies, programs, and projects align with this community policy structure, rural people can enhance their own lives. This is ultimately the outcome of national policy as a form of social change. This alignment can be achieved by localizing policies on two levels: local government on the one hand and community or individual policy structures on the other. When alignment is achieved appropriately and adequately by interpreting rural people's knowledge as a form of practical experience, there is no need to understand policies, programs, and project agendas, which currently constitute the rhetoric of global and national development goals. Repetitive and reflective practices enable rural people to become more confident about living in rural communities without compromising the values that they share.

Based on these conclusions, I encourage policymakers and practitioners to deepen their insights and discussions by implementing alternative rural development practices supported by theories. The chapters can also serve as a guide for internal and organizational action-oriented researchers seeking to adapt the D-HOPE approach, rural people's knowledge utilization, national policy localization or empowerment evaluation for their daily works.

8.4 Further Studies

To better understand the implications of the quintain, I recommend increasing the number of case studies. Doing so would enrich the D-HOPE approach and the various concepts presented in this dissertation. For instance, examining different countries' experiences with the D-HOPE approach can help researchers understand the different processes and possible outcomes that might result from it. Bhutan's case can associate discussions about gender and development by illuminating an inclusive approach instead of a women-specific approach for development practice. Another way to look at additional case studies would be to examine them through the lens of a specific activity, as this dissertation did. In particular, the D-HOPE event functions as a festival or fair for networking with the public to create a social movement. Understanding this social phenomenon will help to expand what the D-HOPE approach implies for different social theories.

Furthermore, the research results—including resource mobilization focused on rural people's knowledge, national policy localization, and empowerment evaluation—can be independently incorporated into existing rural development projects. This will create better outcomes. For instance, resource-mobilization workshops can form a part of baseline studies or other activities. This would save resources and time, but it would also provide more meaningful insights and results. Development agencies could utilize national policy-localization workshops when expanding a small project into a nationwide policy or when converting a policy from municipal to the provincial level. This might even be useful for restarting projects that are not going according to plan. As described briefly in Chapter 6, empowerment evaluation can applied to other rural development projects and organizational development activities in the public sector. Moreover, the D-HOPE approach can be implemented alongside existing technical and financial assistance to produce more outcomes.

In addition, a practitioner's action-oriented research will require further discussion and the accumulation of case studies as phronetic social science through praxis. Phronetic social science has been conducted mainly by researchers, not practitioners. As mentioned earlier, conducting action-oriented research as a form self-study is not very common in the field of rural and community development.

The D-HOPE approach is not yet flawless. Because we live in an ever-changing society, it never will be. The concept of alternative rural development itself is fluid. In this sense, this study is based on confirming what works at the current moment. Thus, it is necessary to constantly refine both theory and practice while searching for the optimal current form of alternative rural development. Hence, I hope that researchers and practitioners will involve themselves in the discussions about constructing models of alternative rural development. To increase the number of case studies and to further deepen the discussion, I would like to continue working as a practitioner and researcher.

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APPENDIX I: Explanatory Notes

- The dissertation follows the APA 7th for the citation and reference. Some mechanical styles are modified to increase visual presentation of the paper for the readers.
- For Kindle books, some in-text citations are referred page numbers as the current/whole (i. g. 202/3224). This is due to the setting of my own kindle book display, and it is not a physical paperback page number or your kindle books. In case you cannot find the source page, it is recommended to use the search function in your kindle.