Integral Human Developmpent

Humanitarian Development

Analyses of Changes and Perspectives

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Introduction

Development trend has seen constant changes and progress in the last three decades. The petrol crisis and the economic decline; the Bandung conference, the decolonization process and above all the emergence of civil society contributed the rethinking of the development models. The recent tsunami experience in Asia has also brought about a new mode of thinking in the humanitarian response and in the development field. A Close analysis of these trends reveal how these changes influenced the intervention models and also the progressive professionalization of the NGO sector, which had to adapt to these changes.

One of my main objectives through this paper is to analyze the different stages of changes and to identify strategic approaches to conceptualize these changes and propose framework and models for analyzing the development projects and the methodology. My basic question in this research document is, to what extent, in practice, the changes are made systematic through modelised approach to development? How the empowerment and capability, human capital building approaches are integrated into the development approaches in the humanitarian field?

This document will first give a an overview of the development trends, the stages of growth of the development concept, in the poverty alleviation strategies; it will define the different underlying concepts in the contemporary development field and will lead through a discussion on the holistic model to development as an emerging and confirmed new development perspective. These reflexions will then be discussed in light of the different experiences in particular in Asia, leading to an analysis and synthesis in view of defining a new model and framework for Integral Human development. The last chapter will discuss the definition of indicators and a framework for the analysis of the IHD based on the Capabilities and empowerment approach.

This paper is also a step to conceptualize my practical experience in the development field, in particular the tsunami experience which was the climax of a profound experience which contributed to bring about changes within the development organizations and also in the development programs. Most of the reference will be from Asia, to a lesser extend from the Middle East/North Africa and in some cases, general opinion on the situation in Africa.

This is due to the following reasons :

Thorough knowledge of the Asia Region and relevant knowledge of the middle-East.

The development trends have been visibly changing in Asia due to the external constraints and the rapid demographic, economic growth.

It also helps to focus and concentrate on some concrete examples which will contribute to analyze more precisely the different objects of reflexion in question.

The different reflexions in this paper will be purely humanitarian action oriented, borrowing concepts from the sociological and economical science. This will also contribute to the debate that humanitarian field cannot be perceived as an exact science and it is at the cross-roads of different concepts which contribute to conceptualize practical experiences. It will also contribute to differentiate humanitarian from the humanist concept.

Chapter 1

Approach to development has changed over the period of years and there has been constant change in paradigm over the last four decades. After the end of the second world war, there has been a long process of decolonization leading to the emergence of new states. Most of them were young states left with a major challenge to build the nation and also to look after the citizens in need. At that time the missionaries who were still present in the decolonized nations were also very active helping the poor and contributing to their well being. It is from the 60's onwards that there is a systematic approach to development of the humanitarian activities.

There are no systematic literatures on this subject which gives in a synthetic form the trends in the development approaches. If we look back on the post colonial period, wee can identify four stages of growth and each having its own paradigm. For the sake of convenience we will take into consideration the last fifty years that is from 1960 – 2010.

1960-1975 State centered development

This is the period of decolonization in many of the Asian countries, and also in Africa ; building of new democracies which is taking place in very difficult circumstances (Ex. Pakistan and Bangladesh,). The new states are confronted with the major task of fighting poverty and famine ; assuring food security. This is the period of rural development, green and white revolution and different activities initiated to ensure better economic conditions for the poor.

The development activities have clear boundaries; the national or major development activities are recommended by the government, there is more and more government intervention and financing of the projects. The tendency is state-centered policies, plans and programs for poverty alleviation and funded by the international institutions.

Civil societies emerge at this period and their role is more based on the continuity of the mission of the missionaries or movements initiated by charismatic leaders such as Gandhi. The NGO or associations carry out "development" work which is nothing but helping the poor to have a better living condition. The beneficiaries are object of aid of the helping agencies (NGO or associations), once the help is given there is no follow-up and oftentimes these aids given are Individual help given to one person or his family. The aid relation is more one of doling out to the poor. International NGOs, partner with the local organizations, to contribute to the well being of the poor through small economic programs. However the different programs initiated are top down and beneficiaries are only recipients of aid.

1980-1990 Democratizing development

This period is inspired by Nyerere's seminal essay (1976) wherein he argues : "Man Cannot be developed ; he develops himself, but can be assisted in his effort to develop". The spirit of his argument was that any assistance (or aid) given to a person, a community or to a nation will be useful only if they are ready for it, that is to receive aid as a means for the development of their own plan. In other words they must aspire for it in order to take full benefit out of it. This in a way questions the top down model of development and also opens the space for discussion on how to make the beneficiaries or recipient of aid, actors in the development process. This implicitly meant making them become capable of receiving the aid which is reserved for them.

At the international level there was also growing awareness on the power of the civil society organization and NGO emerge in Asia and in Latin America. It is also during this period that the international community is affected by the oil crisis and there is a growing consciousness that the scarce funds allocated for the development of the third world must be optimized to facilitate development of the poor and this stems from a growing perception of an ideal concept of goodness for the poor and which was sometimes even opposed to the persons immediate interests.

At this stage of growth the governments introduced development programs which were intended to contribute to the national growth (Milk cooperatives or cash crops) or to respond to national needs (production of staple food to ensure food security). These programs are collective in the sense; they contribute to create to organize the beneficiaries into groups in order to make them become contributive to the global program. The green and the white revolution in India is a good example of this aspect of development.

The programs give importance to the horizontal dimension, because it was indispensable to organize the individuals into groups in order to make the collateral dynamic work. At this juncture there is no reference made to neither empowerment nor capability. People are just organized to get their part of contribution. NGO become means to organize the individuals into communities or groups and help them access the different help available. This contributes to the emergence of NGOs in Asia and also in other parts of the world. During this period there is a growing sensitivity to the needs of the beneficiaries and the development orientation is no more one of just technical poverty alleviation, but rather striving to be more people oriented and geared towards participation of the poor, for which the NGO act as intermediaries.

1991-2004 Empowerment approach

The three decade of post-colonial period also helped many of the young nations to achieve democratic and political maturity. A progressive democratic revolution became necessary when the civil society started to organize itself and also started to motivate and mobilize the poor through awareness building and conscientisation.

There is democratization of the development activities and the NGO more and more associated as partners in the development activities by the international donors such as EU, Aid and Development Agencies etc. The micro development programs initiated by the NGO are in the field of community based development activities and people oriented programs.

Widely influenced by Paulo Freire, the different programs initiated are done in the perspective of empowering the beneficiaries to make them actors of their own development and also to take help them take their responsibility to become autonomous and self sustainable on the long run. There is clear orientation and motivation to stimulate empowerment in order to enhance the role of mobilization, especially in the rural areas.

The organized communities are perceived as a major source of influence on public, policy and accountability of public authorities and the role of these groups to be able to exert pressure on public policy is recognized. The NGO alongside the groups play an important advocacy role and help the poor in asking for their rights.

In many parts of Asia and in Latin America, collective approach to development is generalized and the NGO's role is contributed, although in certain undemocratic setup they are also perceived as being subversive. The empowerment approach becomes part of the development activities. Different livelihood programs are the result of making the people become resourceful through education and awareness building and creation of capital assets are the logical outcome of the organization and education process. The development activities are undertaken on the community basis

In this trajectory of development one can notice the influence of two major national, natural disasters in Asia (the Bangladesh Cyclone and Tidal Waves 1991 and the Latur Earthquake- Maharastra, in India.) Both these events challenged the humanitarian response and the need for a holistic approach at times of disasters. This brought about a new thinking in the way humanitarian response was to be addressed ; the necessity to look into the development dimension and above all the community based disaster preparedness, with a view to empower the victims by making them resourceful.

This period is also characterized by the awareness on the power of organization as civic groups, networking to produce organizational synergy as important aspects in the development of the poor. This new trends aim at sustainable empowerment and sustainable development which will give people more control over their own life and make them become actors of their own development.

The changes that were progressively initiated were also motivated by the need for a new development paradigm induced by the EU, which reinforced the Co-funding of development programs as part of the poverty alleviation trends alongside the civil society organizations.

2005- Person centered Integral Human development approach

The globalization process at the international level, the advent of modern communication tools and continued reflexion on the development trends challenge the empowerment process which contributed to empower the communities as well as individuals, enabling them to achieve positive changes in their lives using their capabilities. However there is a is also an awareness that the poor are not able to achieve all their goals, specifically those relating to human development, in particular the functioning capacity (liberty to realize what once wants to achieve and the ability to use a range of opportunities). This was due to the fact that the poor are empowered but there was a need to go a step further to make them capable of the awareness in the day to day life.

These new trends of thoughts put the emphasis on the multi-dimensional resilience achieved through empowerment but the difficulty for individuals and communities to achieve what they want to achieve. It is at this juncture the empowerment approach is complemented by the capability approach which can fill the gap, thus bringing about a shift in the development paradigm.

We will see later how the capability approach compliment the empowerment approach and contributes to holistic development.

It can be argued that the Rights Based Approach introduced from the beginning of 2000 in the development field gave the possibility to view from a holistic angle the complimentarity between the Empowerment Approach and the Capability Approach which are logically linked, the former emphasizing on the awareness building on power leading to resistance and control others actions while the latter puts the emphasis on functioning which helps the individual or the community to be able to use a range of opportunities and realize what they want.

The beneficiaries are considered as Right holders and the society(political, economical and the civil society Organization) as duty bearers towards the poor and bound to facilitate that the poor get out of their situation of poverty through empowerment. The Right Based approach is the integrated Empowerment and Capability approach to development.

There has been a major shift in the development approach after the Asian Tsunami disaster. Humanitarian actors and Institutional back donors soon came to the conclusion that the disaster response cannot be undertaken in the Emergency-Rehabilitation -Development perspective and there was a need to go in for an integral approach with a major emphasis on empowerment and capability approach with a Right Based perspective. This was the key to the success of the tsunami programs in the different countries.

The tsunami disaster response has indeed influenced the development and the humanitarian response with a clear focus on accountability to the beneficiaries as right holders, intervention methodologies adapted to the context (conflict sensitive approach, do no harm, psychosocial accompaniment), a prime place for gender sensitive approach and above all build the human person by human person center approach leading to the integral human development.

In this context it is important to clarify and define the three major concepts (Empowerment, Capabilities and the Rights Based Approach) which will influence the future interventions in the development and humanitarian field. This clarification will also lead to the definition of indicators and framework for analysis.

B. Definition of concepts

In this part of the chapter, my objective is to clarify three concepts that are contributing to bring about shift in development paradigm since the last decade and a half, with a focus on the participation of the beneficiaries and the integral human development. I will first give a comprehensive review of empowerment process and a definition in the humanitarian work and will then proceed to a similar exercise on capabilities. The two concepts are complimentary, and at the same time they have similarities and distinct differences. I will conclude this section with a brief overview of the Rights Based Approach to see how the Empowerment and the capability approaches contribute to define the Rights based Approach as a trend.

Empowerment Approach

Poverty conditions are often created by lack of access to opportunities which are, on one hand, themselves results of the systems that oppresses the poor and on the other hand due to the lack of capacity of the poor to seize these opportunities. The marginalization of individuals or communities disempower and maintain them in a situation of poverty.

In order to analyze the different experiences of empowerment, we must first provide a practical working definition of the concept which also implies a clarification of these terms before we endeavour on the construction of a definition.

The overview of the development trends during the last fifty years, bring to evidence a certain number of realities. The state centered development emphasizes on the plans undertaken for the people by the state and as such a top down process which brings development to the people. Although this first stage in the process is not devoid of empowerment, it is not sustainable and it makes the people dependant on the external environment. There is a state of “dependant empowerment”.

Progressively when the individual or groups are capable of assuming their responsibilities, then we assume that there is a process of “self-empowerment” which indicates that the sustained autonomy of the individuals and groups and also depicts their awareness on their own power.

This “pushes” them to share their power with others for the common good. This entails on the long run “power sharing” and ultimately leads to political participation.

The above discussion indicates that empowerment is first and foremost a struggle for life leading to political struggle of the weakest members of the community (the vivid example is the panchayat group in India or the Village development communities in Cambodia). Empowerment in the first place is the capacity of the weakest group to be able to receive awareness (although they do not yet have the power to act) which will then lead them to freedom of action and ultimately the ability to achieve results. In the empowerment process people acquire power individually and collectively, and this gives them a critical awareness on their own problems leading to a long term search for solution.

The power thus acquired is of three nature: “Power to” {to be able to } ; “Power within” {self-awareness and the inner force} and “Power with” {awareness on the collective force- the WE feeling}. These powers are achieved through the community organization and awareness building process and is time consuming. Once the community is empowered it will then be able to gain control over the issues and problems that concern them both individually and collectively. This change of attitude at the different levels {individual, community and organizational} is closely linked to the achievement of psychological, social and political power which are the results of consciousness raising, education and participating strategies that enable people to achieve their goals.

Empowerment enables the individuals and the communities to take initiative to change their positions in the society by challenging the structures and institutions that contribute to marginalize or disempower them. In other words it is the expansion in people’s ability to make strategic life choices in a context where their ability was previously denied to them. They are in a position to challenge and influence oppressing structures {Social, cultural, economical and political} ; participate in the political field and ask for their rights, achieve their basic and fundamental rights as equal citizen in the society. It is a quest for social emancipation and achieving it.

Empowerment is certainly not “Power over” the oppressing forces or the oppressors. In such cases it may lead to conflicts. It is neither giving resources to the people, but rather making them resourceful so that they can claim for their rights and have access to opportunities. These different points discussed will help contribute to define in simple words the concept of Empowerment.

Empowerment is a process of awareness building through which individuals and communities are accompanied to become aware of their, capacity to act {Power to} ; Potentials {Power within} and their collective force {Power With}. This gives them the resistance to control action from outside environment.

It is an dynamic enabling process of life education which contributes to active political participation of the poor and their integration into the mainstream of the society as citizens having equal opportunities.

Empowerment is not getting “Power over” which will lead to confrontation and not to collective liberation.

Capability Approach

The capability approach is the most recent approach to be adopted in the development trends. It stems form the idea of “functioning” and “capabilities” that Amartya Sen developed as a concept of human development, a “ process of expanding the capabilities of people”. This approach goes a fathom deeper than the empowerment approach, in the sense that it focuses on not only what people have actually achieved but also on what they are capable of doing with their achieved levels of awareness and income.

The core of this approach is that “unequal social and political circumstances give the poor unequal human capabilities”. Viewed from this angle it can be argued that capability of people is their right. Governments should provide enabling environment for people to live these human functioning.

The Capability concept proposed by Amartya Sen is not a theory of justice ; it is framework for analysing the development process and also to propose new trends in Integral Human Development which will focus on the quality of life based on what individuals or communities are capable of achieving. This reflexion leads to a new approach to development based on the life condition “**Being**” and actions “**doing**” which are the constituting elements of “**functioning**”. The different functioning an individual can achieve, that is being able to achieve what one wants to realize and also being able to seize opportunities are called “**Capabilities**”. Consequently it means that capability is the spectrum of functioning that one has the liberty to accomplish and which determines the kind of life one want to lead

Amartya sen argues that the quality of life cannot be judged only by the functioning, because it will lead to a judgement on results; the opportunities needed to attain these results will not be taken into account and consequently the liberty of the individual to seize these opportunities will also be not taken into consideration. Thus if the functioning define the well being, the capability of the individual to accomplish the functioning constitute his liberty and his real potentials and this is an essential aspect for understanding the well being .

At the core of the capability approach is the role and place that individual and collective liberties occupy. The idea of liberty is understood as the power to choose or act, that is being freed from internal and external constraints which allows one to have control over his life. The Person or the community is liberated when it is able to accomplish what has been rationally decided for their well being. This is called positive liberty (freedom to), the **freedom to choose and act**. This brings us to raise two fundamental questions, how an individual or a community in a situation of poverty can exercise the positive liberty without going through the empowerment process ? and how do the internal and external constraints influence the exercise of positive liberty ?

When referring to the positive dimension of liberty, Amartya Sen also takes into consideration the negative aspect of liberty. Negative liberty (freedom from) is presumed where there is absence of interference from others and the ability of the individual or the group to be able to pursue their objectives and attain the goals.

As seen from the discussions above, Liberty is of two dimensions and they a play an important role in self realisation. Liberty is of instrumental importance in self realisation and when it is respected it contributed to the well being of the individual. Amartya Sen proposes fives types of liberty which have to be considered when addressing capability :Political, Economical, Opportunities, transparency and protecting security.

Thus A..Sen puts the emphasis not on what individual possess as assets, but rather on the capability to realise their life they want to live based on their assets and their socio-economic environment.

The above discussion gives us a certain number of parameters and indications for defining capability as a concept.

The condition of poverty is not just a question resource. It is rather a question of individuals or community having access to assets both primary and complex ; the liberty of the individuals to have a certain number of functioning in the society out of which they can choose in freedom their own functioning and through these functionings the individual or the community achieves what it has decided to achieve. These elements define the contour of Capability.

When we talk about capability we are implicitly referring to the different types of liberty (political, economic, opportunities, transparency and protecting security) and the double dimension of liberty which is both positive (freedom to) and negative (freedom from).

The Right Based concept in development programs

Poverty, in particular, extreme poverty is the worst form of degradation of human condition and an outright denial of basic human rights to the poor, in the economical, social, cultural, civil and political field. Seen from this perspective poverty is the deprivation of basic human rights and fundamental freedom; there is a link between the existence of poverty and the incapacity of the states to fulfil their basic human rights obligations.

Central to the right based approach to development is the protection and realization of human rights, and the ultimate goal in the development process will then be the respect and fulfilment of basic human rights to everyone in order to achieve integral development. Thus it is both a vision and a set of tools wherein human rights (and not just legal rights) become the means, the ultimate end and mechanism to focus on sustainable total human development of the poor.

The Right based approach to development is not necessarily a rejection of former development models, especially empowering the poor, the Capability approach and in particular the gender oriented actions. But on the contrary it is an approach based on the good practises and lessons learnt from the different development models and making the different dimensions of development converge towards the total development of the human person perceived as a right bearer whose basic rights are deprived causing severe condition of poverty.

Through the Rights Based Approach, the NGO and the local communities are naturally entitled to take up action to lobby with the local government, the administration or at the international level who are duty bearers towards those whose basic rights have been deprived.

The strategies for empowering the poor is of utmost importance in the RBA, because the beneficiaries participation is central to the integral development process, they are the owners of right and the first concerned in the development process ; they are also the focal point of all development activities. The empowerment process in the RBA aims at giving the people the power and the capacities to act, capabilities and access needed to change their own lives and improve their lives and that of their communities. This is taken up with the full participation of the beneficiaries and the community at large

In the rights based approach, the beneficiaries both individual and the group they belong to are not just passive aid recipients but are motivated to perceive themselves as active rights holders fightings for the social justice that is due and denied to them.

Gender equality is a natural norm that is integrated into the rights based approach. It is not just an addendum but on the contrary, equality and non-discrimination become central to the whole development process giving ample space for the most vulnerable groups especially women who are in most of the traditional societies marginalised and excluded from the mainstream to participate activiely in their own development and claim their due to economical, social and political resources.

Rights based approach is based on four basic principles which orient and guide all the development activities :

Universality,non discrimination and equality.

Human Rights is a basic right acquired at birth and belongs to all human beings. They are inclusive and in particular prioratize the most vulnerable, marginalized and excluded in particular children, women and the poorest of the poor. Gender equality is one of the most basic area of interest in the RBA.

Accountability

Human Rights recognize people as active right holders and active subject in the society. In this regard they are also claim holders, establishing duties and obligations on others to ensure that needs are met and obligations are fulfilled. Duty holders are held accountable for their action or omission to take up action to fulfil the needs of the claim holders.

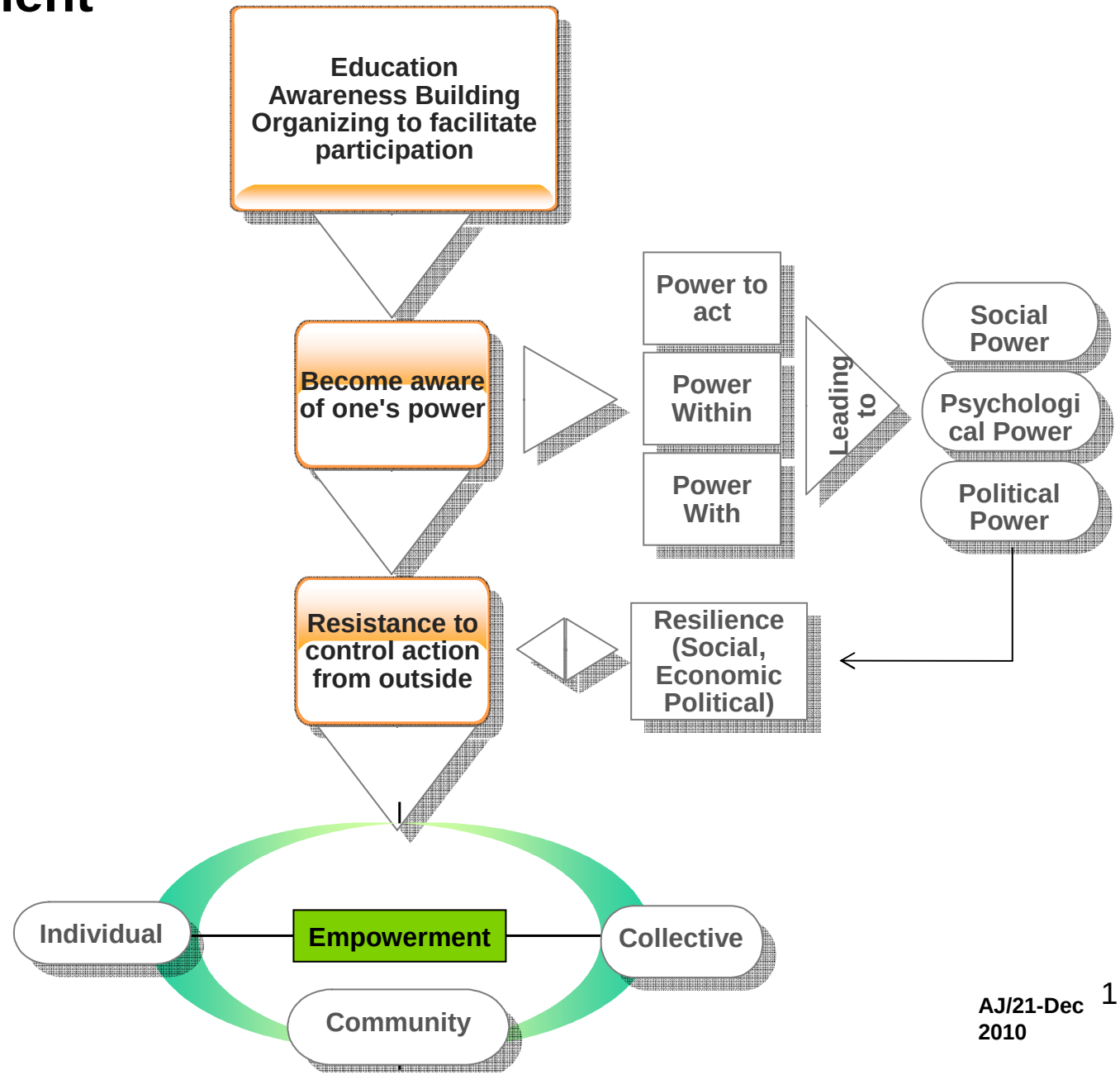
Participation

One of the basic principles of Human Rights is the active participation of the subjects in a state, that is every person is entitled to participate, contribute and enjoy the fruits of the participation. Although the normal development activity views participation as one of the basic principles in order to promote local ownership and sustainability of the programs, the RBA views participation as a right by itself in the whole process of human development.

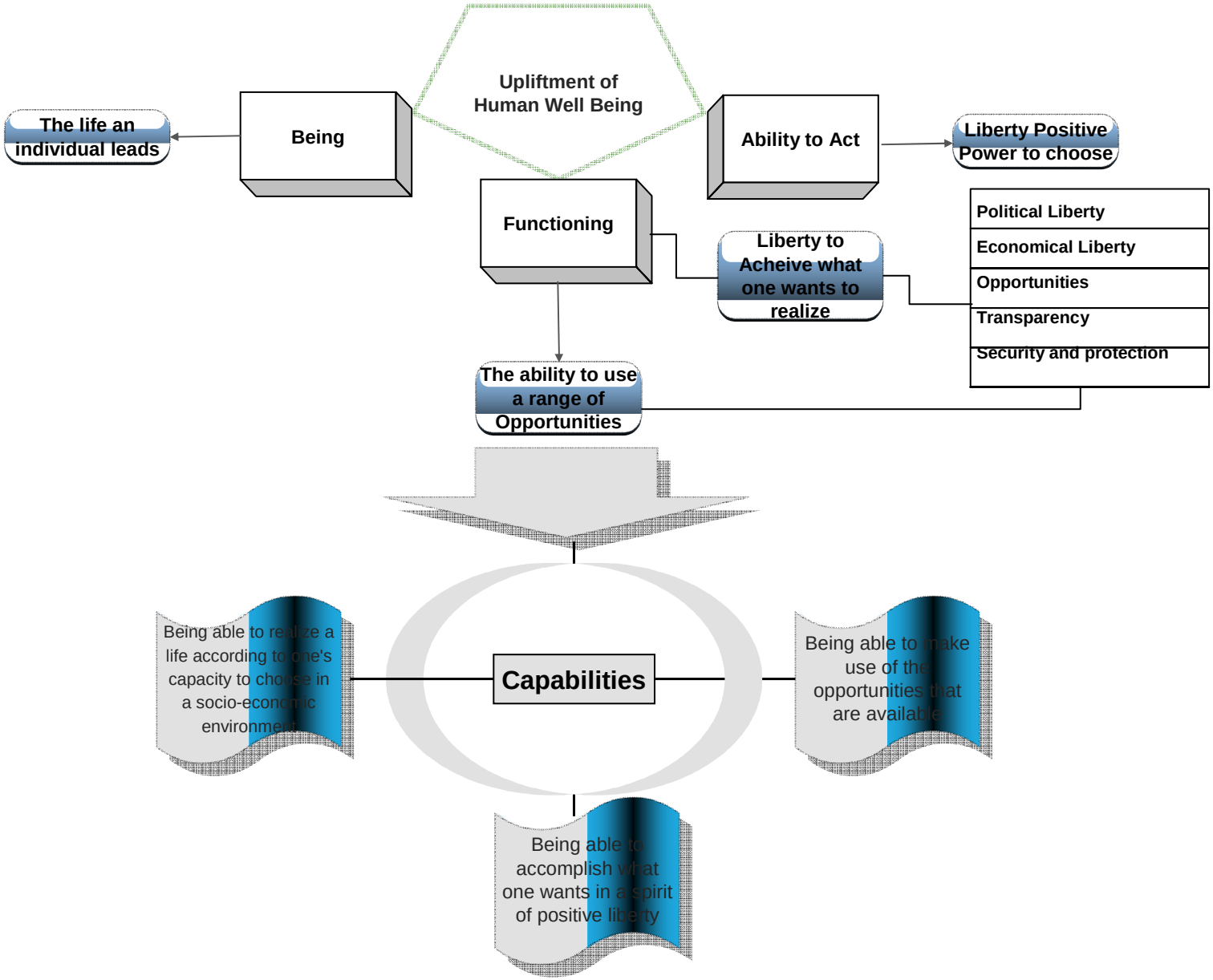
Indivisibility and interdependence of Rights

All rights are equally important and they are inter related. One right cannot be addressed in isolation from the other in the context of related rights. Further different rights supplement and compliment each other. (Dalit political participation cannot be achieved if the right to education is not fulfilled; the right to education cannot be fulfilled if the right to basic needs such as food and shelter are deprived which in turn refers to economical access which need to be catered to.)

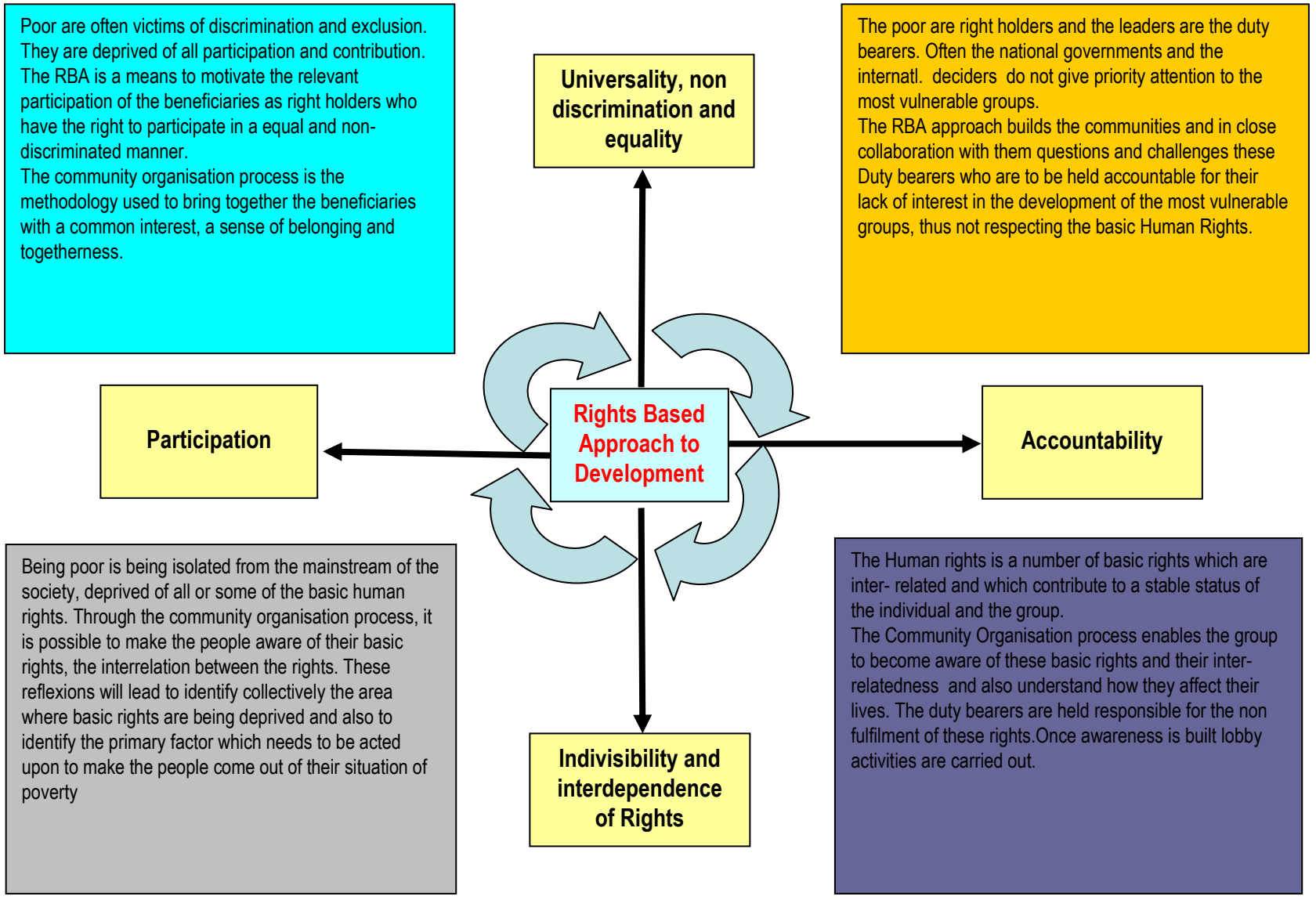
Empowerment



Capabilities



Rights Based Approach to Development



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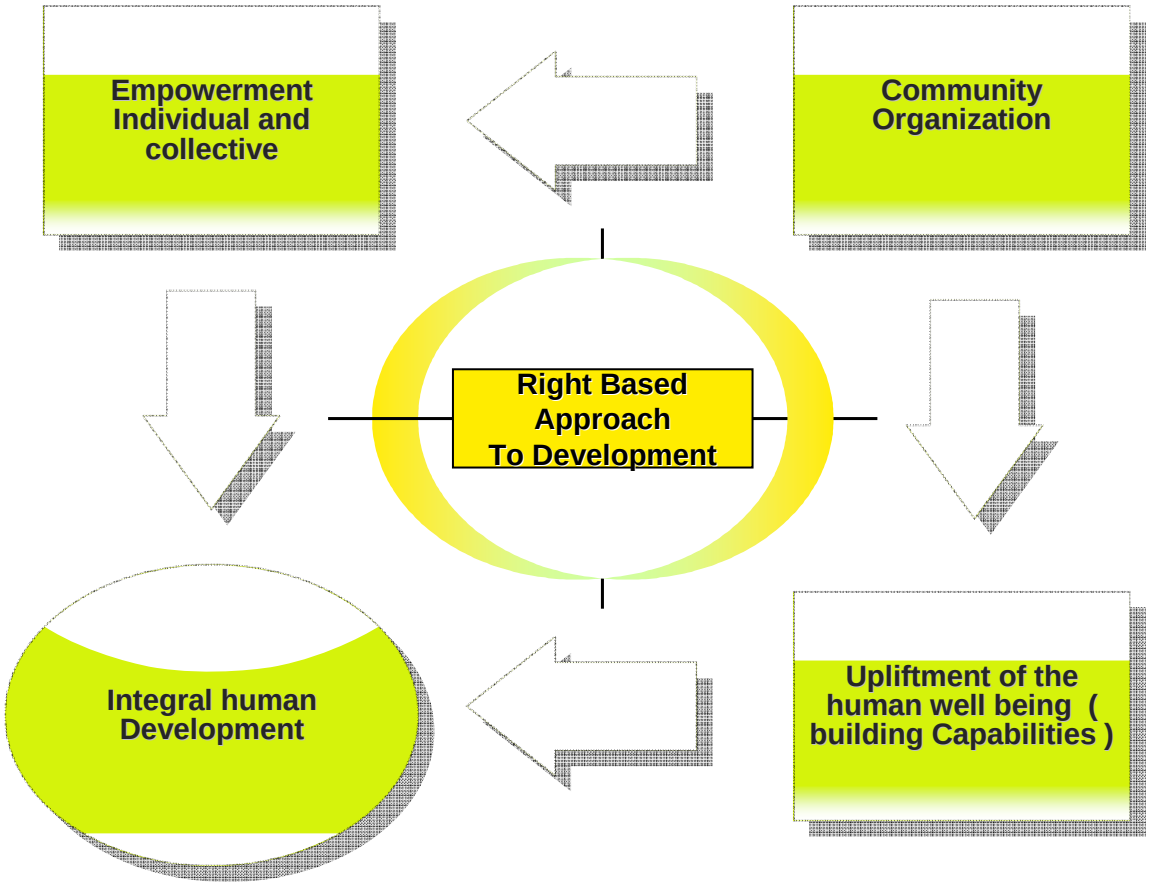


The holistic approach in the Tsunami operations in Sri Lanka

The Tsunami disaster in the Asia region was quite a complex one in the sense that entire clusters of coastal villages were totally or partially destroyed wherein people lost every thing and this left the population in a situation of dire poverty. The disaster response was also quite a challenge in the sense that it was necessary to go beyond the classical disaster response based on the continuum model; there was a need to address the emergency response from a more comprehensive perspective, taking into account the need to go for a long term development oriented disaster response. (although this brought about a lot of criticism from themedia andconventioanl humanitarian organisations)

About two thirds of the islands coastal stretch was totally or partially destroyed, the economical infrastructure was reduced to nothing in a context where a huge part of the country's economy depends on the fishing and the tourist industry. The Tsunami disaster handicapped the already lingering war torn national economy and made things worse. In this context the impact of the disaster had a strong direct and indirect effect. The direct effect was on the population in the coastal areas which was affected, especially the fishing and the tourist based industry. The indirect effect was that the global economical situation was totally disrupted by the Tsunami disaster, making a larger spectrum of population vulnerable, leading to non access to basic goods and services by the disadvantaged people. The impact of tsunami on the global economy was quite important in the sense that the interlinked national economy in a war torn context was thrown out of gear. For example, the interior tourist oriented work force having job outlets in the coastal areas were out of job, the interior population dependant on the maritime economy for their survival were also affected by Tsunami.

The analysis of the disaster response in Sri Lanka, depicts that the disaster response was carried out on a contiguum model in the sense that Chronology was not the basis of thinking, but rather the different types of activities taking place at the same time, some being parallel activities, some integrating short term and long term activities, short-term activities including longer term perspectives. These different kinds of activities were centred on direct survival response, prevention oriented activities, rehabilitation and reconstruction activities, capacity building activities, livelihood activities etc. and above all short term planning with a long term perspective. In brief, there was a need for empowerment and capability building with a focus on the Rights based approach from th every beginning itself.

All the activities were designed with a double orientation:

Facilitate empowerment of the vulnerable victims through awareness building and community organisation. This was introduced through the generalisation of the animation activities in all the operational areas. The animation activities started once the semi permanent houses were introduced. The different livelihood and early recovery programs were all community based.

The second dimension was to create opportunities for the groups to get back to normal life. This was done through the Rights based approach which consisted of sensitizing the beneficiaries as right holders and helping them to achieve their due rights through the capabilities that were created.

<u>The process</u>

All the activities related to the tsunami disaster response were undertaken with a view to facilitate integral human development of the victims through a participatory process in which the beneficiaries contribute to the building of their community. It was evident that the poorest among the beneficiaries were to be empowered in order to help them take up their lives with dignity and hope.

In order to achieve this the program was introduced with a special focus on the community organisation and animation in order to enable the members to come together under one vision, a participatory approach to development in which they acquire social, psychological and political power in order to resist from the influence of the outside forces. They were empowered through skill trainings, psycho-social accompaniment and the upliftment of their wellbeing through the following means, thus enhancing their capabilities :

The ability to make decisions about personal/collective circumstances

The ability to access information and resources for decision-making

Ability to consider a range of options from which to choose (not just yes/no, either/or.)

Ability to exercise assertiveness in collective decision making

Having positive-thinking about the ability to make change

Ability to learn and access skills for improving personal/collective circumstance.

Ability to inform others' perceptions though exchange, education and engagement.

Involving in the growth process and changes that is never ending and self-initiated

Increasing one's positive self-image and overcoming stigma

Increasing one's ability in discreet thinking to sort out right and wrong

This process resulted in the awareness and uplifting of their knowledge, economical capabilities, motivation, for taking up development activities and ultimately paving the way for their political capability.

Achievements and Results

Achievements and Results

The achievements were quite important and numerous. More than 15000 families were given housing and this means about 100000 persons were rehabilitated though housing and more than 150000 were rehabilitated through the livelihood programs.

The victims were given professional tools, skill trainings and professional inputs to be able to undertake new livelihood programs.

Children were given school education after having gone through psychosocial accompaniment. This prevented them from abandoning school or their education cursus.

Women were formed into groups and were motivated to take up small income generating programs, thus being able to learn a living with their work.

Fishermen were given fishing gears and nets to be able to take up their traditional activities without losing time.

Lobby activities were undertaken along with the people to challenge rule promulgated by the government that were not in favour of the people nor their quick recovery;

Different kinds of economical programs were introduced to facilitate quick economic recovery

After six years of intense program, we can conclude that the majority of the victims have recovered economically, professionally and from the social point of view. Life has returned to normalcy and the programs initiated have contributed to restart their lives in good conditions

Analysis

The experience of the tsunami disaster response indicate that the capability approach used in the disaster response aimed primarily at bringing people to at least a certain threshold level of human capabilities, capabilities

necessary for people to "live the lives that they have reason to value" (Sen 1999), to lead a dignified and "truly human" life in spite of the condition created by the disaster. This was due to the fact that :

The extent of the damages in this war torn and fragile economy was such that from the beginning itself the disaster response was more oriented towards a long term perspective involving the beneficiaries.

The need to give ownership to the local communities and the appropriateness of the aid were a priority with a aim that the beneficiaries helped were to be accompanied and sustainable long term activities be taken up (construction of houses etc.).

It was absolutely impossible to imagine other form of response because of the complexity of the disaster environment and the need for building people who have lost everything.

Since the beginning of the program, a people centered approach to the need assessment and also project formulation was adopted. This was done in the perspective of making people participate in defining their own future project, enhance their capacity for active collaboration during the implementation leading to local solidarity among the beneficiaries. This also gave the possibility to take into consideration peoples' own mechanisms in time of crisis and to design programmes that appreciate local realities and peoples' aspiration for their own lives.

This approach gave central importance to human capabilities (in a context where the social, economical and cultural differences between the victims were almost inexistent due to the indiscriminate aspect of the disaster). The response viewed the expansion of human capabilities as both the means and ends of the action leading to long term development. Developing Human capabilities was considered as the real opportunities for people to enjoy valuable 'being and doings' in a totally new environment, which can be referred to as human functioning.

Soon it was deemed necessary to Integrate the disaster preparedness and mitigation components in the different programmes so that the population is prepared for the future disasters. The needs of the most vulnerable and affected people, especially in the north and north-east, were soon taken into consideration, because these people are the most vulnerable and suffer disproportionately from the effects of disasters and crises.

From the beginning itself, the different actors had to take into consideration "the Do no harm principle" and the "Conflict sensitive approach", because of the war situation, the growing religious fundamentalism and above all the countrywide political turmoil.

The subsequent phases of the program had to take into account other dimensions and parameters within the society and build capabilities according to the specific needs of the groups. The issue of reducing the overall vulnerability motivated a long-term capability approach to the different sections of the society. Hence the disaster response took into account three categories of beneficiaries :

1. Those directely affected by Tsunami and living in the affected areas
2. Those indirectely affected by Tsunami.
3. The up-rooted war victims.

The whole programme integrated the global poverty alleviation in the working areas and also responding to the needs of the war affected victims as and when it was possible and necessary.

Women Promotion Program in South India

The Gender issue and the context

MMSSS is a south Indian Faith Based Organisation situated in Madurai and engaged in development work since more that 30 years. The main aim of this organization is to promote social justice by uplifting the most vulnerable, in particular the Dalits (women and children), poor agricultural worker. For this study we will focus on the rural Dalit women development programme in the Kodaikanal hill about 180 Kms from Madurai. The women in this region are the most vulnerable subjects of the society and they are subject to triple marginalisation:

- Social marginalization, because they are discriminated and are looked down upon by the society.

- Culturally they are considered to be weaker group and are subject to all kind of discrimination and are not taken into consideration.

- Being Dalits they are considered as untouchable and deprived of all rights and are despised and live in subhuman conditions.

The dalit women folk is subject to untold sufferings both in the families and in public sphere. At home they are looked down upon by the family members who consider them as domestic in-house workers, children, especially boys do not respect them, they are often ill-treated by their husbands and often they are victims of domestic violence.

In order to make the family live they have to undergo lots of difficulties. Almost every day they have to walk kilometres to search for fire wood and for this they have to go to the forests and without the wood they cannot cook.

In their work they are looked down upon by their employers, often landlords, who exploit them, paying them less than what they do for the men folk. The women workers are always subject to harsh treatment and when they fall sick, they are deprived of their wages; lack of wages for the day means they are criticised and despised at home by the husbands.

Women have no access to savings, because their daily wages are used for the family expenditures or they are taken away by their husbands who squander them. The majority of the women are illiterate and do not even know how to write their name. They are often victims of health problems and live in very vulnerable situation.

Child marriage and bonded labours are quite prevalent; women are sometimes subject to sexual abuse by the landlords and they cannot voice out their problems. They cannot go to the police and if they do so they will be accused and can be put in prison. Women form a disempowered group both in the private and public sphere.

It is in this context that MMSSS introduced the women promotion program to liberate them. The main aim of this program was to promote gender empowerment that would lead to gender capabilities and ultimately the integral development of these women as a community. Activities were undertaken at three levels : individual, community and organisational.

The Empowerment process

Different strategies such as awareness and consciousness building, education and training in skills such as public speaking, finance, functioning of an organization, social analysis, analysis of root causes of poverty were undertaken. Particular attention was given to build awareness on the political situation, the Panchayat Raj and also the possibility for women to participate in the elections.

The most important input was the role of women in the society and how they are exploited within and without the family, that is in the private and public spheres. These resulted in acquiring awareness and becoming conscious of their own problems and understand their subordinate role. They were also given awareness on their own strength and weakness, on how they must be able to seize opportunities.

All these inputs in the form of training, street plays and sharing focussed on the need to improve the members psychological, political and social power.

Results and Analysis of the process

Results

By participating in the organizational work, women have learned to express and defend their rights collectively. They are organized into sanghams (associations) and at the district level they have Maha Mahilar Sanghams (federation of women's associations).

They are now able, to claim for their rights in the family ; to negotiate with the their husbands and make them understand that they must be treated with dignity. Their participation in the groups is recognised by their husbands. Children respect the mothers and the mother-in –law does not aggress them. The women are able to meet regularly and also tackle domestic issues which collectively bring them to address domestic violence. For example, the husbands are now obliged to abandon drinking, give money for the family expenditure …

Many women have started their own small business such as selling flowers, handicrafts, dried flowers. This is very closely followed up by the members who also exercise a peer control and concern as members of the same group. The microcredit projects give them the necessary means to be autonomous and be out of the clutches of the money lenders, who do not bother them. They have savings which help them to be financially autonomous and educate their children..

In the public life they are able to command respect and are not harassed. As workers they get equal treatment as men and are not ill treated by their landlords. The municipal counsellors do respect them and listen to their grievances and help them. They are respected by the local police men who no more despise them.

In their villages, the women have a say in the public matters and in case of problems they are consulted in the panchayat union. They also sit in the rural courts and participate actively when there are matters related to women. In some areas, women participate in the local elections and are elected to the post of local administrators and thus contribute to decision making.

Analysis of the process

Almost three years later the women in the sanghams are empowered and this is evident from the fact that they have acquired capacity to take initiatives to change their positions in the society by challenging the structures and institutions that contribute to perpetuate discrimination (Caste system, family, religion, relations with th landlords). Ultimately they have gained control over matters such as work role within their family, work environment, domestic violence and above all the integrity of their being.

Women as a group and individually in their families are able to expand their ability to make important choices in a context where ability was previously denied to them. They can now bargain in the society and claim for their rights and what is due to them.

These women have now achieved empowerment at three levels and have now acquired consciousness on their power, that is at the immediate level, the intermediate level and deeper levels.

The immediate level refers to their awareness on their life condition and their situation of marginalisation, on their capacities and potentials, the need to organize themselves as collective force and building a common vision of their need to get out of the situation. That is to say that they have achieved the "power to act".

The intermediate level consists of education on issues, awareness building on their "power within" to act as a group, give themselves a common understanding of the underlying forces and a collective analysis on the life condition both private and public and the way to take up theses issues. At this level the problems are perceived from a collective perspective and not from the individual perspective. But the understanding of individual problems contribute to define the collective problems and this contributes to bring them together as a group. The role of the animator is capital and this accompanying role takes the women through the process. The women form themselves into "Mahalir Sanghams" (womens' association). They soon mainstream themselves into the democratic process by electing their leaders, willing to abide by the community rules and regulations that they themselves have formulated and agree to abide by these rules.

The deeper level consist of building a community which gives the women “the power within and the power with” and this helps them to undertake collective action. The problems are analysed from the issue perspective and this concerns the whole community and brings them to tackle these issues from a wider and long term perspective. The women are able to express collectively their needs, analyse the issues, and are able to challenge the oppressing forces. They do not act against the system, but address the issues as their rights and claim what is due for them.

The empowerment process enabled the women to take initiatives to change their positions in society by challenging structures and institutions that reinforce, nurture and perpetuate discrimination against them. Thus they are able to address the issues related to Caste, untouchability, discrimination at work, and above all their sub human conditions. These issues are addressed among themselves in their villages, but also at the political level. The different Mahalir Sangams are federated into district level sanghams or “Mahalir Maha Sanghams” with a district level president and office bearers who are representatives from the grass roots.

Today the panchayat Raj has given these women the possibility for these women to send their representatives to the elections and often they are elected and represent the needs of their peer group, that is the issues raised in their “Sanghams” are brought at the political level.

Although the process has taken time to achieve, strategies to build consciousness, education and participation contributed to acquire psychological, political and social power and regain social control. Education, employment and participation in community and organizational activities improved their psychological and social powers and thus they gained access to economic and other resources to achieve the practical means necessary for betterment of their lives. The education process introduced by MMSS also helped them learn to effectively articulate their human rights and their physical and emotional needs. This is achieved through three levels of empowerment, individual, community and organizational, with clearly identified leadership. Once they have developed inner strength they must be able to take initiatives to control situations and make autonomous decisions and better choices that affect their lives positively. Through this process women gain self confidence, self-esteem , dignity and self-identity and will not allow any one to suppress or exploit them.

It is now evident that an action taken by a group of individuals is more powerful than a number of actions taken by many individuals separately. Today they can participate in actions against violations of women’s’ rights at home or in local society where the abused individual woman was unable to stand up for herself and achieve justice. Collectively empowered women have shown greater achievement in their individual lives regarding abusive marriages, employment opportunities, accessing health services and are able to see problems differently with the help of other group members than they would otherwise do individually. The collective empowerment thus leads to individual empowerment and the individuals coming together, act to reinforce collective empowerment.

The Experience in Kodaikanal initiated by MMSSS shows that when women are empowered, they can organize themselves legally in order to attain some higher goals for individuals or for the community as a whole. The organisational empowerment leads these groups to advocacy where women can influence the policies which disempower and marginalize them in society.

Enhancing the human capabilities has lead these women to be able to do what they can do and also to live a life that is worthy of the dignity of human being. Capabilities as perceived by MMSSS is rather a question of peoples’ right, which are denied to the poor ; and in giving them the power through education and awareness building and creating an enabling environment where they can become aware of their political rights, opportunities that are there for them, security-Protection, transparency and Socio-economical liberties, they are able to acquire the liberty to achieve what they want to achieve and here we can confirm that their capabilities are also enhanced

Affiliation is another important functional capability that enabled these women to lead meaningful life. This means that they have acquired the ability to live with and towards others. The creation and belongingness to the Mahalir Sanghams and the Maha Mahalir Sanghams contributed to recognize and show concern for other human beings and to engage in various forms of social interaction, as well as to have the social basis of self-respect and non-humiliation and also being able to be treated as dignified beings whose worth is equal to that of others.

The effective building of the capabilities of these women is confirmed by the fact that both individually and collectively they have the ability to control over their environment, both political (being ableto participate in political choices that govern their lives, having the right political participation, freedom of speech and association) and material (being able to have economical assets, earn money, right to seek employment on an equal basis with others, free from unwarranted searches and seizures).

Thus an empowered individual, community or a group is prepared to acquire capabilities that would lead to their political participation and ultimately liberate get into the development process which will be sustainable. This experience also confirms that empowerment approach and the capability approaches are complimentary and if well articulated contribute to the long term sustainable development of the marginalized communities.

Micro finance

Empowerment through Economic capabilities and challenges

For this analysis, I will refer to an experience developed by a local NGO in south India. SJDT is a development trust that was initiated by the La Salle brothers and is active in the region of Madurai and Karaikal District. At the initial stage in the mid 80's, the trust was involved in activities related to the street children and orphans and in the mid 90's shifted to more family focussed approach to the problems of children and got into Self Help Group approach to development.

In 2005, the tsunami disaster affected some of its working areas and SJDT got actively involved in the Tsunami Disaster Response with the help of two major European donors.

The aim of this section related to Microfinance is to analyse the process, the methodology and infer the approach adopted in the tsunami Disaster response and clarify from a practical point of view how these different approaches (Empowerment and Capability building) articulated and the enabling factors which facilitated the achievement of results.

Reference in this study will be made to the Self Help Group-microfinance experience for the women's group and how the different approaches contributed to their integral human development.

The Process

The major strength of SJDT lies in its experience of working with the children and responding to their needs. Through this activity as an entry point, SJDT started to work with the women to bring about gender promotion. In the tsunami disaster, SJDT first entered into contact with the families through the relief activities in favour of the children. This was done through the distribution of books, food for the children and organisation of tuition classes. Balwadis and night classes were also introduced by the organisation. Teachers were recruited from the villages and the classes were conducted in the villages itself.

This contact with the children through the education program was an excellent means to attain the families, especially the young mothers. While the children were received in the day school or balwadis during the day, the community organizers entered into contact with the women started to build rapport with them and progressively they were organized into groups. By the end of 2005, they were organized into SHG.

The major focus of the SHG was to bring the women into a group, educate them through awareness building, give them life education and empower them to have a place in the society. They were given input on health and hygiene, child care, savings and on community organization. Over the period of time they were guided to undertake activities that would contribute to their upliftment and well being and through these processes the women were empowered and were made capable of achieving what they want to realize in the society.

The education process and the building of their capabilities progressively brought them into the field of microcredit in order to attain economical liberty and seize opportunities that could come their way. Thus this project contributed to enhance the functioning of these women both as individuals and as a group as members of SHG. They were thus empowered to enhance the functioning in the field of economical freedom, freedom to choose opportunities and ultimately through different methods of education were ultimately able to achieve political liberty.

As members of SHG, these women belong to a structure which gives them a collective belongingness. The SHG are now federated into clusters and the clusters at the project area level form a federation. The federation manages the micro finance programs and gives micro credit to the members. Women leaders in some areas have been elected as panchyat members

Achievements and Results

-The women are organised, made aware of their power and have acquired the power through their own struggle (although this seems to happen at a slower pace)

-The help granted to the women, both material and non material have had a mobilisation role and motivated them to organize into the SHG, clusters and federation and the acquire organisational synergy.

- By forming into federation and taking up the micro finance enterprise there is institutionalisation of the organisation, a process which increased the effectiveness of the SHG and the role of SJDT. In short the SHG federation is gathering power in the process.

- Children are educated; the women with the income they get from the IGP activities are able to contribute to the needs of the family.

- Some women leaders are involved in the Panchayat as Ward members.

-The women members of the SHG are able to work together united by a common vision.

Analysis of the results

The women are now organized into SHG and are federated. They have now shifted from dependant empowerment to self empowerment, which entails power sharing {social, economical and political}. The women have acquired power of action, that is freedom of action and the capability to do things and achieve results. This acquired power leads to the sustainability of the groups.

The attitudinal changes are evident and this is manifested in their capabilities to deal with problems, critical thinking and their ability to bargain and negotiate in the society. They do have an “influence capability” to influence decisions within the group and also outside the group. They have acquired a certain amount of freedom to lead the life they esteem has a value.

These women are able to address the gender inequalities, with a clear sense of self confidence and self- esteem. The women’s being and doing, their micro-credit activities, as well as their attitude in their private and public life have changed and their functioning depict clearly that they can achieve what they want to realize.

They are now aware that they are part of a social network; they can give and receive social support. They are aware of their domestic work and the limits; the paid work market, the need for vigilance, being able to be respected and treated with dignity.

They have achieved decision making capabilities or power and also its execution in general and of women in particular and this is practised both at the individual and institutional level.

All the members both individually and collectively have taken the path of Integral Human Development and have thus become aware of their rights to development and also their capabilities to resist to pressure from without and also seize the opportunities that come their way. These women are thus empowered, because they have entered the process of obtaining basic opportunities for themselves directly and sometimes through the help of SJDT or the Panchayat Union. Through this process of empowerment they are also motivated to develop skills for self sufficiency and have achieved interdependency. This process was difficult to start and to implement effectively, but through community organisation and regular motivation and education process the program became a success. We can now conclude thatthrough relevant accompaniment these women have succeeded.

This experience shows that the human development approach takes a broad view on what development means. The approach in the case of the SHG aimed at development in terms of strengthening human capabilities and not just fighting against deprivation of needs. Through the reinforcement of Human capabilities these women are able to live a life as any other citizen, being able to have good health, or being able to feel, imagine, think and reason as any body does in the society.

It is within this broad view on development that a particular focus on political empowerment was integrated as a central concept. The political empowerment served to strengthen people's social and political capabilities in particular. This included capabilities such as ability to demand political and social rights, accessing services and participating in political decision making. Through these means, empowerment may serve to strengthen people's capability to better take charge and improve their own human condition.

Analysis of the three experiences and definition of a comprehensive development framework and model

Based on the three experiences discussed and based on the definition that we have given for the different concepts, we identify the following key conclusion:

Any action that increases the freedom of the people (primary stakeholders) to make decisions in respect of their needs can be counted as an action of development.

People have to be educated, accompanied to acquire power and freedoms through their own struggles and this brings about sustainable development. People must be accompanied to acquire freedom of action in order to takeup action that would go in the way of acquiring power.

People must be motivated to realize the power of organisation as a group of stakeholders whose own interest are at stake. Once this awareness is created they are enabled to acquire other functioning which help them to achieve capabilities to resist to external forces when they present and also exercise their freedom of action.

The organisational synergy is very important for people to become aware of their collective force and take up issues which concern their well being. This will also help them to gain control over their lives and also on the situations in which they find themselves.

Empowerment must result in changes both to the capability of the individual and to the opportunity structures.

Capacity building and Community organisation for empowerment need a focussed effort and have to go together with parallel political processes that enable increased influence

Effects of empowerment brings about micro changes (attitudes, feelings, skills) ; attitude towards the interface (participation and action through mediation) ; macro (changes in beliefs, action and effects)

The concept of Empowerment has become an important part of the development agenda in the recent years. It is recognised that for poor and marginalised vulnerable groups to access benefits of poverty reduction efforts, the position of the beneficiaries in relation to public and private institutions has to change. They must move from being passive recipients of information, services and regulations to a situation where they take full responsibility for their own development and use public and private institutions as resource providers.

Empowerment outcomes for the vulnerable

Empowerment is expected to generate improvements for the individuals and the communities in the following areas:

Access to and control of productive assets (Economical, savings, labour)

Access to financial services and ability to manage funds

New skills and technical knowledge

Ability to articulate demands and interact with service providers and other social actors

Knowledge and tools to use information on services, technologies and rights

Self respect, social esteem and relationships to authorities and other social actors

The role of the opportunity structures

In general terms, improvements of opportunity structures establish a more enabling environment for economical and social growth and increase the beneficiaries' capabilities to make choices and influence collective decisions. The Empowerment outcomes on opportunity structures should be found in the beneficiaries' relation to:

Government institutions

Markets and services

However as we have seen in the three examples, the empowerment approach alone does not cater to the present needs of the new development trends and this is where it is necessary to integrate the capability approach which opens the possibility for the Rights based dimension to development wherein the beneficiaries become actors of their own development. In doing so it is possible to promote an active participatory approach to development.

The community accompanied through the capacbility process is able to do things that it wants to do and takes a step further into political participation.

They gain control over resources

The individuals and the community are able to expand assets and the capability of the poor to participate in the negotiations with the stakeholders, influence control, are recognized and they are able to hold accountable the deciders whose decisions affect their lives.

Reversing the process of alienation and disbelief in changes and increase their access to resources and control over the conditions and decisions that affect their personal life and environment.

They have gained the capacity and power to be able to control their own destiny when their interest are opposed by others.

Conclusion

The three experiences, from a practical point of view indicate that the integral development model is the converging point of the empowerment and capability approach and the rights based methods to development. These three approaches are interlinked and their articulation gives the integral development model. When the threes approaches are integrated into the community organization process, they contribute to the holistic development of the communities and the beneficiaries are able to gain control over the assets and react effectively to the external adverse forces

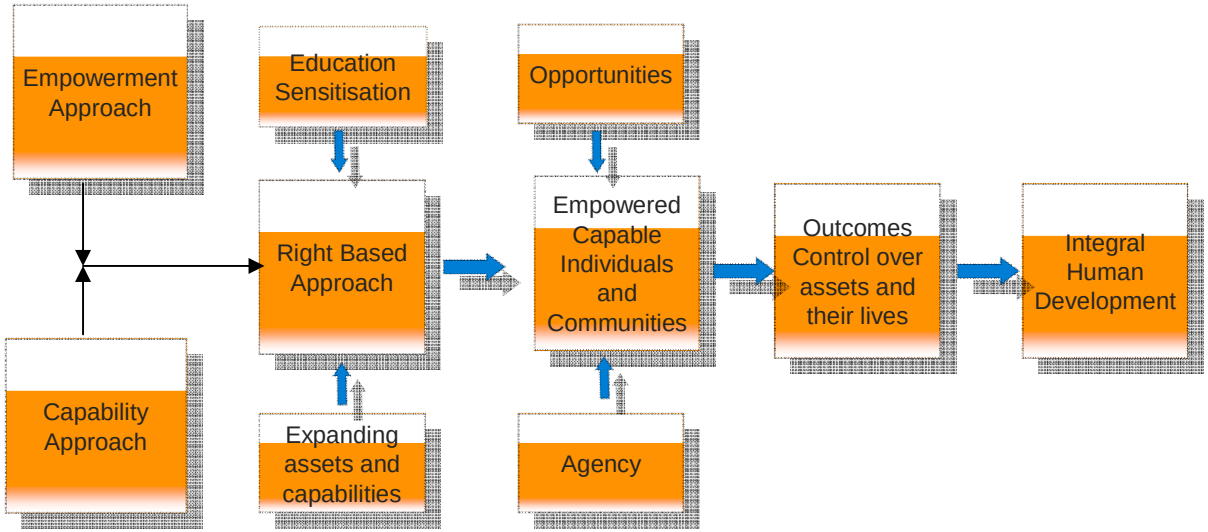
The empowered communities are able to use the opportunities that come their way and also the agencies (the organized community, peoples' organization) which contribute to make the right choice in the interest of the community concerned.

The above discussions also clearly indicate that the three approaches are complimentary and articulate in order to produce the right outcome. This integral development model is adapted to all development programs as well as humanitarian programs (as in the case of Tsunami) which are more and more people oriented and the beneficiaries are considered as right holders and as such their aspirations must be taken into consideration.

The control that the individuals or the community has over the external forces is one of the clear indicators which confirm that the community or the individual is striving to find autonomy through liberty and hence in the process of Integral Human Development.

The schema that follows give a clear understanding of the articulation between the different approaches and the results obtained in a simple and clear process.

Integral Human Development Approach



Framework for Analysing IHD

This Framework is a tool for analyzing the IHD model in the development and humanitarian program.

The first quadrant gives an over view of the process. Through education and awareness building the beneficiaries are empowered and their capabilities {Knowledge, Economic, Political and development motivations} are enhanced.

This means that education and awareness building are key factors in the IHD process and need attention.

The enhancement of capabilities contribute to make the beneficiaries aware of their rights and also the understand development as a right. This makes them come together as a community with a common vision to take up development as something that will contribute to liberate them collectively.

The education and awareness building process contribute to enhance the capabilities and contribute to interact appropriately with the enabling environment which are facilitators and some times act as constraints or obstacles.

In this process, relevant Community Organisation methodology muse be used and the animator plays a key role {cf.Community Organiation methodology by A.John }.The time factor is also capital and must be taken into consideration.

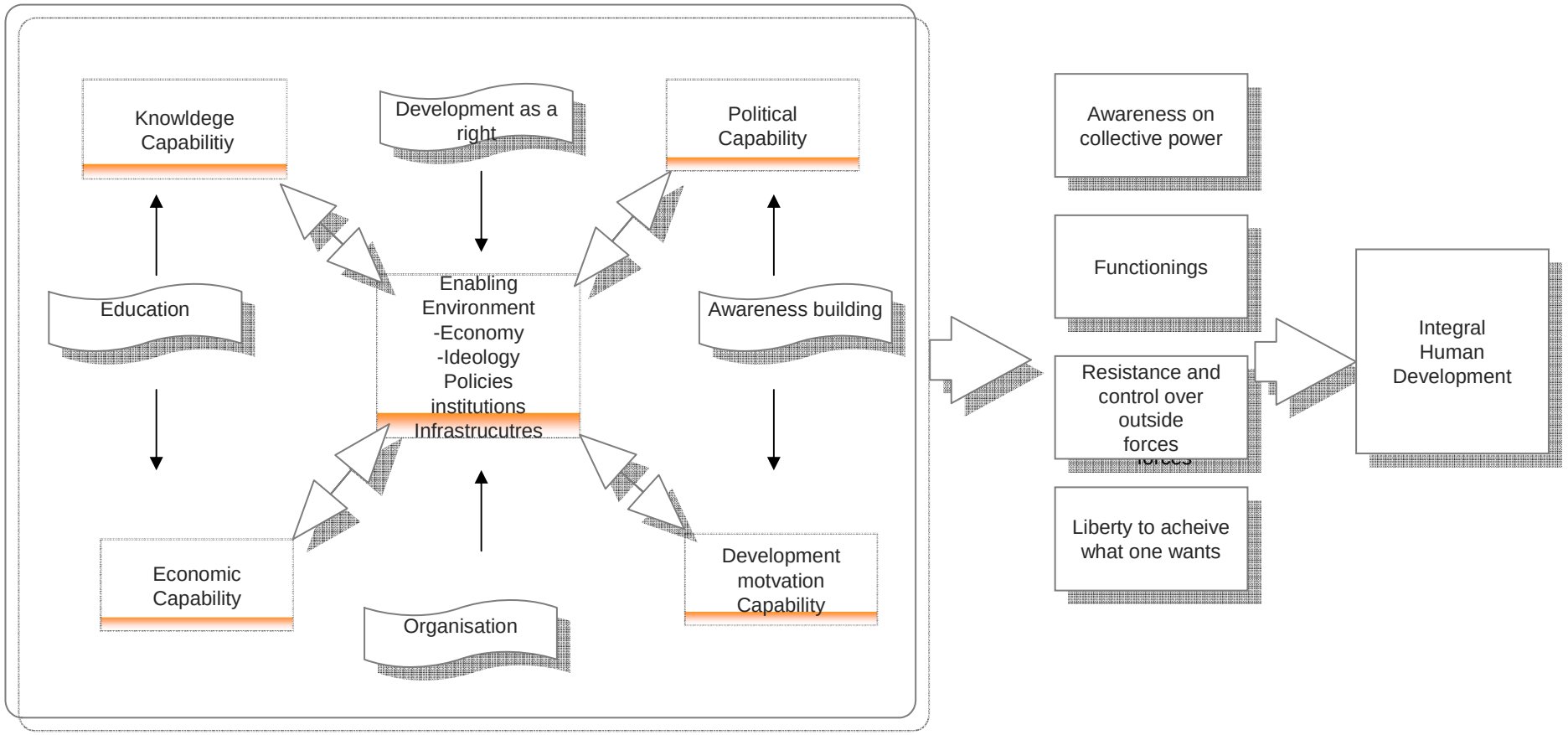
The process leads to four categories of outcomes :

1. Awareness on collective power and the ability to act as group.
2. The functionings are enhanced, that is both individually and collectively the beneficiaries have the liberty to choose what they want to realize, they are empowered and use a range of opportunities .
3. The community is empowered, because it has become aware of its powers and has acquired social, economical and politcal resilience
4. The community has also acquired the liberty to achieve what it wants.

The end result of this process is that it leads to Integral human development of the community and the individuals and collectively the program becomes sustainable.

Integral Human Development Model

Based on Empowerment, Capability approaches



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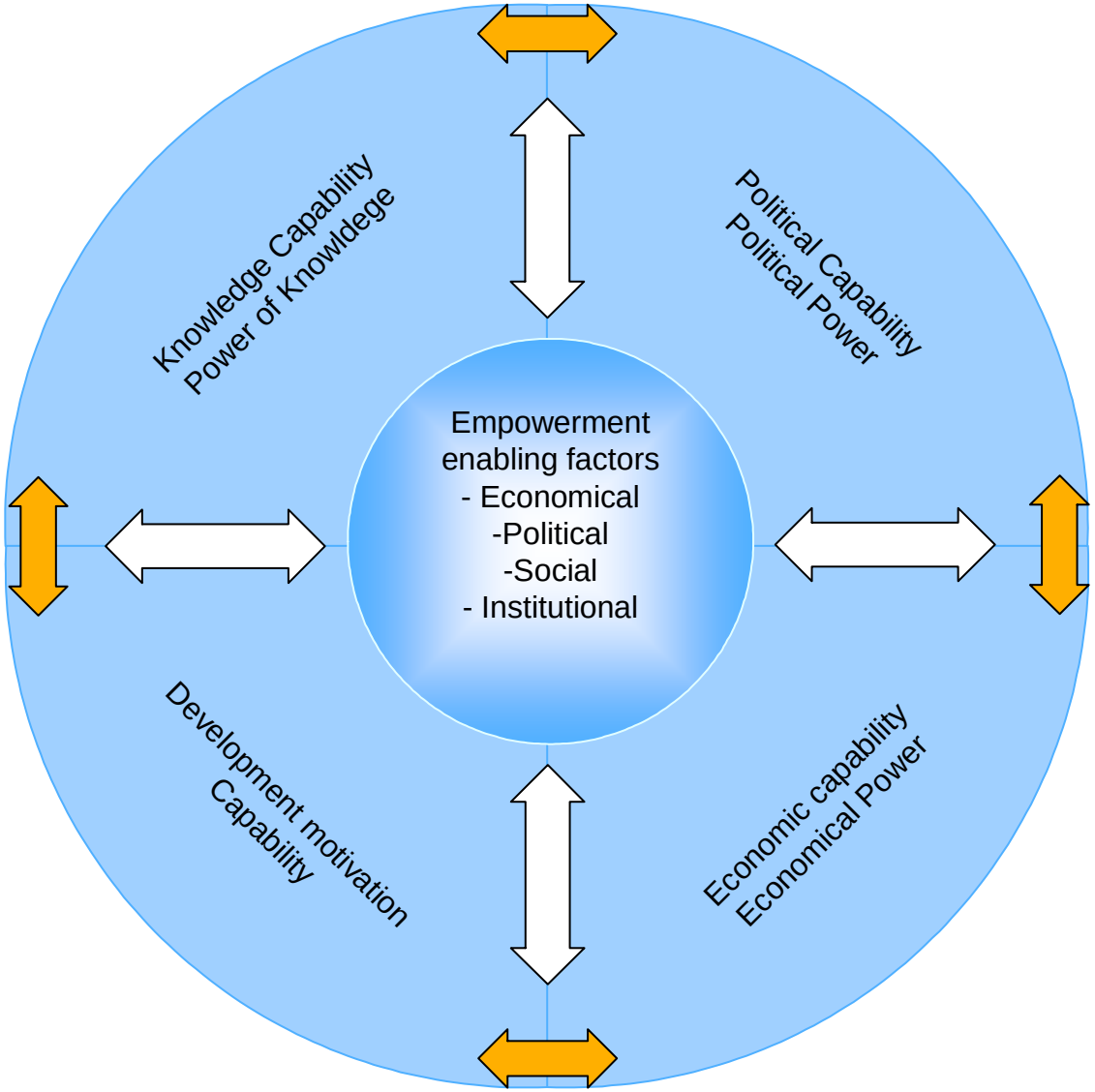
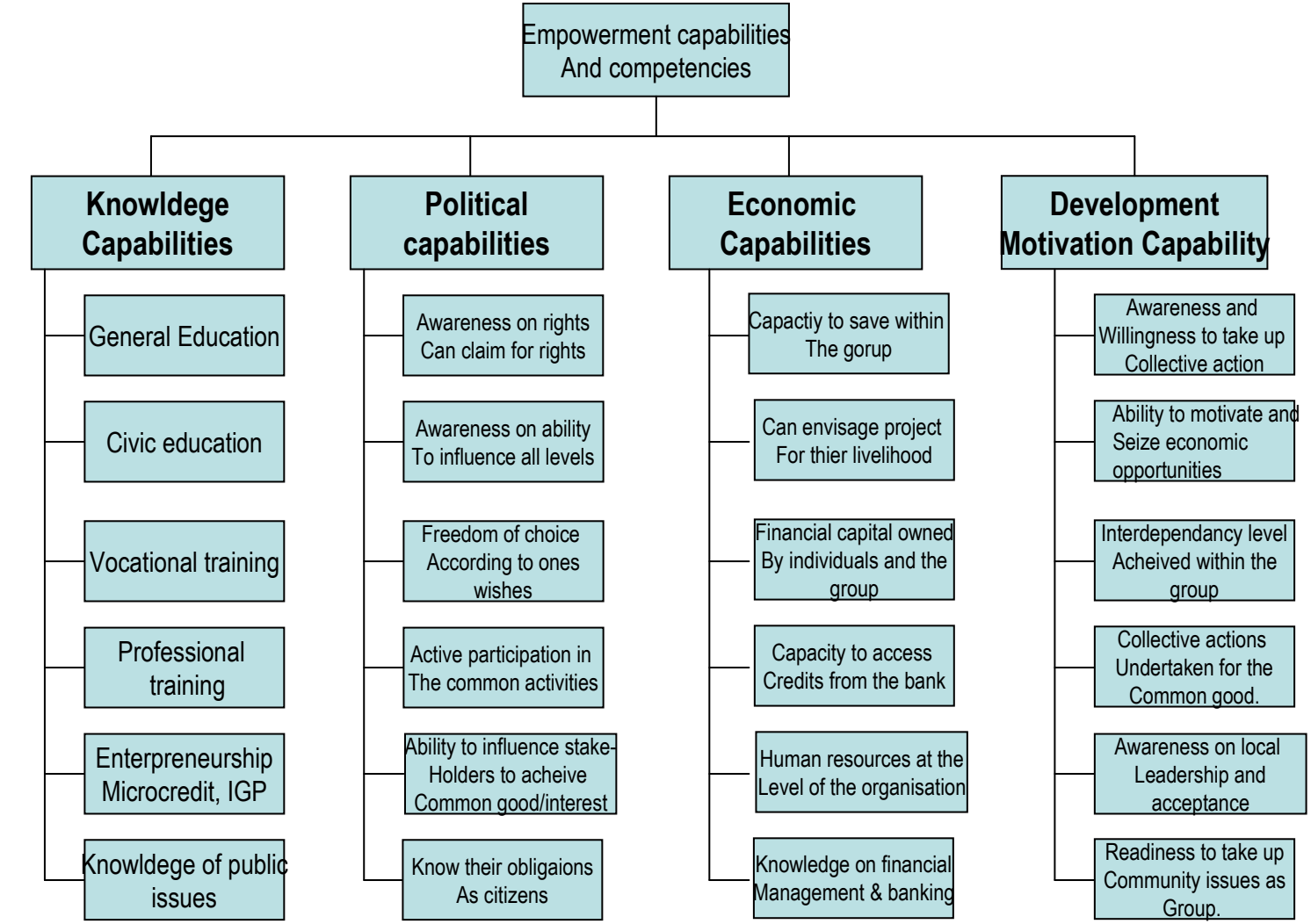
Empowerment through capabilities and enabling factors

- In order to conceptualize the paradigm shift in a formal manner, it is important to give a conceptual link between the capabilities and the enabling factors which were identified in the three examples and which contribute to define the functioning in the groups. This will help us to formalize the Integral Human Development model :
- 1. The four capabilities which contribute to give power to the beneficiaries are inate to the individuals or the group, whereas the enabling factors are external. The group can be helped to acquire the different capabilities through community organization and education methodology, but the external factors can be achieved only through a political actions. The better the group is organized, the more the capabilities are acquired then the political influence will be relevant and will have an impact.
- 2. The power of knowledge motivates and encourages the beneficiaries to take up other capabilities. The power of knowledge acquired through awareness building is the basis for acquiring other capabilities.
- 3.Well organized communities with power of knowledge can achieve economical power and can attain the capability to have political power and influence.
- 4. The development motivation and the economic capability are directly linked. The higher the development motivation, the higher the economic capability and when people do not have economic capability, then their development motivation are also low. This is due to dire poverty conditions and this must be taken into account even in situation of disaster response.
- 5.When the individuals and the community are well organized, awareness building has been imparted and people through savings and other kinds of economic activities are economically empowered, then they aptitude for development activities are automatically increased and this mobilizes them to ask for their rights in order to concretize the development activities and this leads to political action as a community.
- 6. In all integral Human development programs, we must give attention to the enabling factors which are facilitating and sometimes are even constraints. This must be integrated in the awareness building process.

Empowerment and the enabling factors in development process



Definition of Indicators for IHD



These indicators will have to be substantiated by Empowerment enabling indicators

Empowerment Enabling Environment Indicators

Economical This refers to the economic both at the national and local levels, the coherance between them and to what extent the empowered community can benefit and also contribute to this economy. To what extent the economy is able to accomodate the empowered group ?

Ideology This aspect will analyse how the regime, religion, culture etc. can constrain or facilitate empowerment. Do the beneficiaries feel empowered or disempowered before such ideologies. Ex. Hinduism and caste system in India;

Policies How does the policies affect the poor , are they pro poor? The Clarity of the policies and to what extent they will contribute to empower the poor? Do they protect the interest of the rich ? Are these policies contributing to empower the poor ,

Programs How effective are the programs designed for building capabilities? How do these programs contribute to challenge the structure and the oppressing forces ? How do the beneficiaries and their leaders appreciate the efficacy of the program to empower them ?

Laws How effective are the capability specific laws to faciliate empowerment of the poor. Are there pro-vulnerable laws to promote their well being ? Do the laws pose constraint on those who oppress to make them aware of their duty towards the most vulnerable ?

Infrastructures What are the physical infrastructures that exists to facilitate the integration of the marginalised ? Do the national economical development take into consideration the lives of the poor and vulnerable? What are the different rural infrastrucutres that contribute to facilitate the empowering of the poor ? Are there adequate infrastructure for the poor to maket their products ?

Conclusion

The reflexion on the different stages of development and the different models of development bring to evidence that the humanitarian development activities have undergone changes are there have been paradigm shift.

These paradigm shift must be taken into consideration in the humanitarian response, both emregency and development programs, in order to be effectivein the response to the needs of the beneficiaries.

The different methods and framework discussed in this document are conceptiualisation of the development practices in different parts of Asia and will contribute to enrich the future Humanitarian and development activities.

These reflexions and debates contribute to make people actors of their own development and be able to assume their responsabilities as right holders. The experiences in Asia and in the middle east are clear, they give clear evidence as to how the empowerment and capability, human capital building approaches are integrated into the development approaches in the humanitarian field.

It is important and relevant for the development organisations to initiate reflexions in these lines with the local NGO in order to promote in a more systematic manner the development apporach and contribute as CSO in the poverty alleviation.