CEP Handbook

(Standard Training Materials)

> As far as you, my people, are concerned, you should not adopt the attitude that whatever is required to be done for your welfare will be done entirely by the Government. On the contrary, a little effort on your part will be much more effective than a great deal of effort on the part of the Government. If the Government and people can join hands and work together with determination, our people will achieve prosperity, and our nation will become strong and stable."

**– His Majesty King Jigme Singye Wangchuck
June 3, 1974 (during the Coronation Speech)**

Foreword

The Department of Local Governance and Disaster Management is pleased to publish this Community Engagement Platform (CEP) Handbook, a standard training material, developed to enhance community participation in planning, decision-making and implementation processes. It comprises nine modules on fostering inclusive community participation and facilitation, the Community Participatory Model, and Drongsep Yardrak Tools, establishing linkages between CEP, Chiwog Zomdu and Gewog Tshogde.

The Handbook is a guiding document for the Department, Local Governments and other relevant stakeholders and is developed in line with Local Government Act 2009 (2014 amendment), Protocol for Local Government Proceedings 2021, Local Government Rules and Regulations 2012 and other relevant guidelines. The handbook will be reviewed and upgraded based on community experiences, insights and lessons.

The Department encourages our Local Government members and functionaries to facilitate community participation and improvement, enhance service delivery for a decentralized and service-oriented Local Governments guided by the modules. A total of 21 Master Trainers and 46 Community facilitators were trained to assist the Local Governments in strengthening community engagement. It is expected that the synergy between the Local Governments and the trained facilitators will enable continuous learning processes for our community people to effectively participate in addressing their social, economic and environmental wellbeing, as guided by the Constitution.

To enhance reach and improve learning experiences in our communities, video materials for each module will be developed and disseminated. We hope this will help build the confidence of community facilitators in effectively imparting the lessons to our people. The ultimate goal of this capacity-building initiative is for every member of the community to become confident in their CEP initiatives. We believe these training materials will support them in their journey toward realizing their goal.

We acknowledge the JICA Bhutan Office for its technical support and look forward to working together in the same spirit of collaboration. To all our readers, the soft copy of the Handbook can be accessed from the website of the Department.

Trashi Delek!

Karma Galay
Director General

September, 2025

Message

I would like to extend congratulations and appreciation for the publication of the Community Engagement Platform (CEP) Handbook.
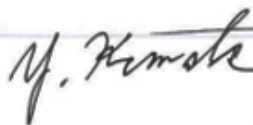
The concept of CEP in Bhutan is inspired by Japan's "Jokai", a traditional community-based self-governing group. Jokai meetings in Japan have been regularly conducted to plan and implement community activities for mutual support in various issues.

I recognize that Bhutanese communities also has practice of community engagement mechanisms for a long time. Thus the "Jokai" model resonated naturally with Bhutan's own social and cultural context. The Project for Promoting Inclusive Participation Leveraging Community Engagement Platform (PRICE) seeks to foster local development by strengthening the collaboration between CEP and local government.

Today, more than 160 CEP groups have been established across approximately 20 Gewogs, each actively engaged in community-driven activities. Many of these initiatives have already become exemplary cases, demonstrating the vitality and potential of CEP. To ensure effectiveness and sustainability of this collaboration, the project has prioritized the development of human resources, particularly Master Trainers (MTs) and Community Facilitators (CFs). This CEP Handbook has been created as a training material for capacity building.

With this handbook, readers can gain a comprehensive understanding of what CEP is, how to manage groups effectively, and how to utilize various tools for livelihood improvement (Drongsep Yardrak). I firmly hope that this handbook will benefit MTs and CFs to actively facilitate CEP groups in their respective regions.

However, I don't recognize this CEP Handbook has been launched on this occasion. I believe the Handbook will be established in a real sense after the reflection of lessons from various community engagement in Bhutan . By sharing insights from many practices in communities, the principles of CEP and the quality of the Handbook can also be continuously evolved and applied more widely, fostering inclusive governance. I wish this handbook inspire both practitioners and policymakers to strengthen community engagement, creating positive impacts across regions.

KIMATA Yoichiro
Chief Representative
JICA Bhutan Office

September, 2025

Illustration & Design by: iBEST STUDIOS

Table of Content

MODULE 1:
Why Community Participation?

Module prepared by: Passang Wangchuk,
Local Expert, PRICE Project, JICA

Objective of the Module

At the end of the module, the participants after viewing the video and reflections, are able to understand the four phases of participation, know which category they fall and design change approach for effective community participation through their mindset or behavioral change.
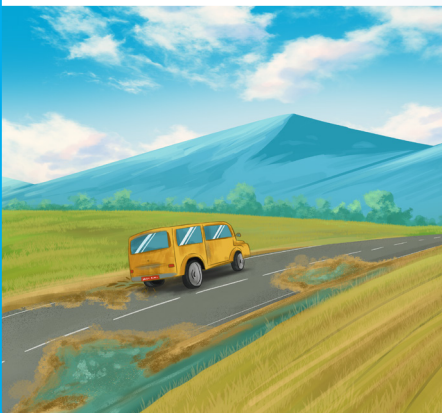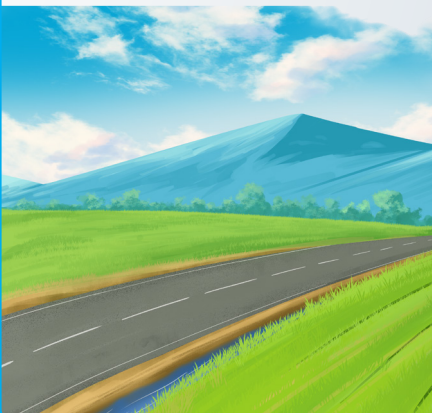
Session 1.1.

Why Community Engagement Platform (CEP)?
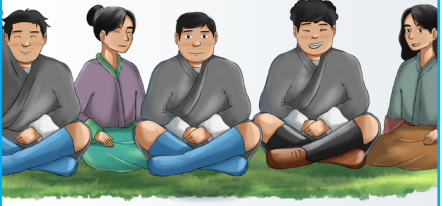
(1) Why CEP? by screening of Karma Lhazin video

The **"Karma Lhazin"** video given in the link

[(https://www.youtube.com/watch?v=VJ65NXRv8p4)](https://www.youtube.com/watch?v=VJ65NXRv8p4) shows key challenges faced in conducting an effective zomdu. Following table shows summary observations comparing the current situation and the future desired state.

Topic / Moment	Current Situation	Future Desired State
Waste management	• Waste burned in the open air. • No waste management habits. 	• Waste is segregated and managed well.
Infrastructures	• Community infrastructures are not maintained properly. • Poor road and drainage system. Vehicles not able to ply. • No water to irrigate fields. 	• Community to maintain their community infrastructures properly.

Moment / Topic	Current Situation	Future Desired State
Participation in a meeting	• The existing issues of the community such as shrinking local economy, poor infrastructures, rural-urban migration of youth and lack of women empowerment are not discussed in the meeting. • Meeting fatigue and people refusing to attend Zomdu. 	• People attending Nangzom with huge interest and actively taking part in discussion on key issues in the community.
Time management	• People are coming late to meetings and not attentive in the meeting. 	• People are coming on time and actively taking part in the meeting.
Responsibility	• Tshogpa is seen responsible for community development. 	• Community taking development as their own responsibility.

Session 1.2.

Why Community Participation? Four Phases of community participation and behavioral trends

The community participation undergoes four phases of participatory engagement behavioral trends as follows:

Phase I

PASSIVE LISTENERS

Community people make physical presence during the 'Zomdu' and deemed contented that they have participated.

Behaviour I

Attend meeting with no clear goal. Does not have purpose or agenda and too passive in discussions.

Phase II

TALKERS/ OPINION MAKERS

Community people raise their issues in the 'Zomdu', are vocal and have influence in decision making processes.

Behaviour II

Keen to raise issues, lack listening patience, not valuing others point of view and drives self-interest agenda.

Phase III

DECISION MAKERS

Community people take pride in consensus decision making on the issues considering the common interest of the community members.

Behaviour III

Takes pride in discussion on common interest agenda items. Encourage diverse point of views and makes decision through consensus building.

Phase IV

IMPLEMENTING ACTORS

Community people draw synergy with highest level of commitment in implementing the decision passed.

Behaviour IV

Follows up on the decision passed. Take initiative on 'how' and focus on implementation. Takes ownership and ensure sustainability.

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA

By understanding the four phases of participatory engagement above, let community members reflect on which category they fall into using the following template, and encourage them to transition to the next level:

Honestly plot where are you now? Try to transition to next phase.			
Phase I	Phase II	Phase III	Phase IV
Behaviour I Attend meeting with no clear goal. Does not have purpose or agenda and too passive in discussions.	**Behaviour II** Keen to raise issues, lack listening patience, not valuing others point of view and drives self–interest agenda.	**Behaviour III** Takes pride in discussion on common interest agenda items. Encourage diverse point of views and makes decision through consensus building.	**Behaviour IV** Follows up on the decision passed. Take initiative on 'how' and focus on implementation. Takes ownership and ensure sustainability.
		PLOT HERE	
Percentage %	Percentage %	Percentage %	Percentage %

MODULE 2:
Introduction to Community Engagement Platform

Module prepared by: Chimi Wangmo, Department of Local Governance and Disaster Management, Ministry of Home Affairs

At the end of the module, the participants will be able to understand the definition of community engagement platform and its merits.

Session 2.1.

What is Community Engagement Platform (CEP)?

(1) Definition of Community Engagement Platform

➤ Community Engagement Platform (CEP) is a small village/community-based group formed amongst the community on the principle of volunteerism.

➤ Its memberships are drawn from a small, geographically delimited, and exclusive residential area (a neighborhood) and whose activities are multiple and centered on that same area.

➤ It is an important platform for the community people to enhance their engagement in the democratic process of local governance and development.

(2) What is One-Umbrella CEP?

➤ Many sectoral groups are formed in the rural communities as per various existing legal mandates formulated by the central government. Many cooperatives, women, farm road, water, community forest groups, etc... are found breeding meeting fatigue as frequent sectoral agenda-based meetings are called though the member attendees remain same. In fact, every household end up becoming member to this each group. Frequent calling for sector-based meetings lead to meeting fatigue. Hence, there is need to strengthen and integrate these local commons under the umbrella of one CEP. Issue based community groups may be clubbed as agenda items for CEP discussion and the existing Chairpersons of these community groups who are members to the CEP may be considered as the focal person for issues/agenda like water, road, community forest, farm products, etc... based on the local context. The goal of one-umbrella CEP is to strengthen engagement mechanisms enabling the issue-based groups to link their agenda for discussion in the CEP. It should not be misunderstood as dismantling of the existing issue-based groups. The internal operation of such groups may happen as usual as per their formation mandates. Whereas, only their meetings can be further strengthened leveraging CEP and it's Nangzom.

➤ The Gewog Administration and the Chiwog Tshogpa may engage the sector staff including agriculture extension officer, livestock extension officer, forestry officials and other relevant stakeholders in forming a One-Umbrella CEP suitable for use by all sectors as follows:

➤ The Tshogpa and Community Facilitators may design the modality on clustering sectoral agenda under One-Umbrella CEP as follows:

CEP/Agenda	Road	Drinking Water	Irrigation	Lhakhang	Community Forest	Etc...
CEP 1	Ap Dorji	Aum Yangki	Dolay	Karsang	Robin	
CEP 2						
CEP 3						
CEP 4						
CEP 5						

Common Nangzom Date/Time
30th Day of every month
Venue?

(3) What is Nangzom?

Nangzom is an informal meeting held among Community Engagement Platform (CEP) members to discuss issues of common interest mattering their group or community. In other words, informal internal meeting of the CEP is called Nangzom. Such meetings provide a space for every member to raise concerns, deliberate openly, and develop community proposals or plans. It also serves as a platform to coordinate events and activities, organize welfare initiatives, and plan emergency responses during difficult times.

Screening of Nangzom Video: https://youtu.be/rPo80BY8Oa8
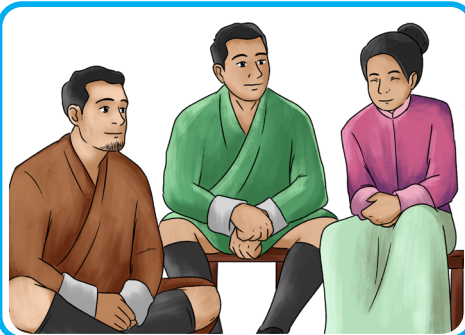
Session 2.2.

Merits of Community Engagement Platform?

Community level

➤ Can meet casually at anytime and anywhere based on the convenience of the CEP members.

➤ Able to raise the issues without any hesitation due to smaller number of participants/ can freely express their thoughts and ideas

- ➤ Get enough time for all the participants to raise and discuss the issues in detail

- ➤ Nangzom proposes a genuine proposal to Chiwog Zomdu which requires budget support.

- ➤ Community people take care of their infrastructures by themselves without any directives from Gewog Administration

- ➤ Improvement in Information dissemination.

- ➤ Persons With Disability, women and any vulnerable people in the community can participate

- ➤ CEPs' capacity building program helps in changing community mindset where communities take charge of their own development and government becomes the facilitator.

Chiwog level

- ➤ Duration of Zomdus are shortened as discussion becomes short and fruitful.

- ➤ Only CEP coordinators attend Chiwog Zomdu saving time for the CEP members.

- ➤ Using CEP, collection of agendas for Chiwog Zomdu is easier.

- ➤ Get enough time for all the participants to raise and discuss the issues in detail.

- ➤ Prioritization of activities becomes easy as the activities are supported with proper background information through homework.

Gewog level
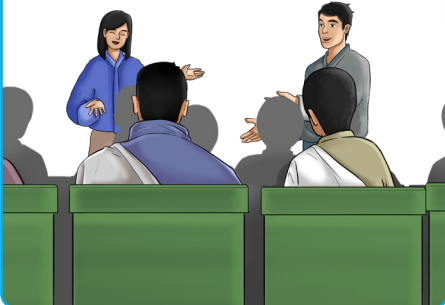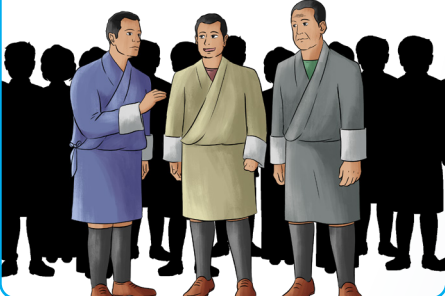
- ➤ There is enhanced transparency and accountability where Gewog Plan and Budget become clear to the community people.

- ➤ With CEPs' homework using Drongsep Yardrak concept and tools, more quality agenda items from the communities are submitted to the Chiwog Zomdu for discussion in the Gewog Tshogde

- ➤ Since plans and activities proposed are prioritized into self-mutual-public help actions, and prioritization exercise are carried about at the CEP level, it's found easier to prioritize activities and quick decisions are passed as resolutions.

- ➤ Based on the community proposals, there is proper system of budget allocation to communities.

➤ Dependency on Government funds is reduced with more community initiatives taken up under the self-mutual help actions.

➤ Community people, including women in their capacity as the CEP Coordinators can also participate as Observers in the Gewog Tshogde session.

Based on above analysis, the situation of the community can be furthered analyzed through before and after CEP comparison:

	Before CEP	After CEP
Planning	• Planning process starts at the Chiwog level	• Planning starts at the community level (Nangzom)
Level and group size	• The nearest and closest level of participation platform is at the Chiwog Zomdu (large gathering).	• Nangzom (smaller group) is the closest and nearest platform with smallness, openness and inclusiveness set up.

	Before CEP	After CEP
Participant of the meeting	• Meetings are mostly dominated by a few influential people.	• Every single person gets a chance to raise their voice.
Decision maker	• Decisions are often taken in favour of a few influential people and not in favour of common interest of the community.	• Decisions are taken in favour of the community.
Peoples's reaction	• Meeting fatigue • Formal meetings	• Chatting with neighborhoods • Informal meetings

MODULE 3:
How to Form CEP?

Module prepared by: Chimi Wangmo, Department of Local Governance and Disaster Management, Ministry of Home Affairs
Phurpa Gyeltshen, Gup, Ramjar Gewog, Trashiyangtse

Objective of the Module

At the end of the module participants will be able to understand the roles of a Community Facilitator and apply their defined roles as a Community Facilitator belonging to the Local Government Functionaries or community people and form CEP in their locality.

Community Engagement Platform

Session 3.1.

Who are Community Facilitators?

The Community Facilitators (CFs) are human resources trained to support and facilitate the functions and operations of the Community Engagement Platform (CEP). CFs can be from:

1 **Community volunteers**

Elected LG functionaries **2**
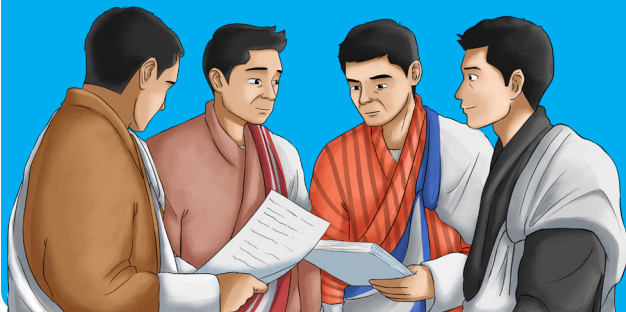
3 **Extension officers/ supervisors, and any other civil servants working in the Gewog.**

Session 3.2.

Role of Community Facilitators

Depending on the background, the expected roles of a Community Facilitator are as follows:

Thematic areas	Roles of a Community Facilitator	Local Government Functionaries as a CF	Community members as a CF
1. Introduction of CEP in the target sites	1.1. Form a Gewog and CF Team for the introduction of CEP in the target sites	✓	
	1.2. Issue Office Order for the formation of CEP and recognition of the CFs	✓	
	1.3. Introduction of the CEP in the target sites	✓	✓
	1.4. Preparation of the seasonal calendar and local resource matrix in consultation with the village elders and Tshogpa		✓
	1.5. Maintain the profile of the CEPs and update in the Online CEP Handbook System	✓	✓
2. Institutionalization of CEP	2.1. Establish linkage between CEP–Chiwog Zomdu– Gewog Tshogde	✓	✓
	2.2. Facilitate in developing CEP Community Improvement Plan emphasizing on real felt needs	✓	✓
	2.3. Facilitate and encourage the use of locally available resources and expertise	✓	✓
	2.4. Facilitate in implementing self–mutual–public help actions	✓	✓
	2.5. Conduct refresher course on CEP to the community members	✓	✓

	2.6. Inculcate community confidence building through starting with a small doable task and gradually upscaling to bigger ones: Spiral Development Mindset	✓	✓
	2.7. Document good practices, including challenges and share through storyboarding	✓	✓
	2.8. Organize Gewog/Chiwog/Community level CEP Experience Sharing Forum	✓	✓
	2.9. Institute and organize inter Tshogpa–CEP Coordinators' Forum	✓	✓
3. Motivational support	3.1. Provide technical support to the CEPs (sectors and institutes support)	✓	
	3.2. Provide moral support to the CEPs (Accompany, appreciate and recognize)	✓	✓
	3.3. Provide public–help support to the CEPs (partial budgetary support)	✓	
4. Review support	4.1. Assess the effectiveness of the CEP modules and propose changes	✓	✓
	4.2. Review the performance of the CFs and provide technical support	✓	
	4.3. Monitor the status of the CEPs and activate	✓	✓

Key points

CFs are identified and nominated by the Master trainers in consultation with respective Gewogs and Dzongkhags.

Criteria for CFs:

1. People from the community, LG members, extension officers/civil servants in the Gewog
2. Have basic literacy
3. Have good coordination and social skills
4. Maintain gender balance

Session 3.3.

What is Community Facilitation?

Community Facilitation is a technique for promoting community's participation. It aims to motivate community members to become the agents of their own development, ones who think, decide and act so that they ultimately become 'self-managing agents'. The Community Facilitation involves the following attributes:

Attributes of Community Facilitation

➤ Talk less and listen more, and try to understand the opinions and situation of the community members;

➤ Instead of directly feeding solutions, encourage community members to think for themselves so that they can realise their solutions for their problems.

➤ Instead of directly teaching new techniques, take advantage of the knowledge of community members so that they can learn for themselves and from each other.

➤ Instead of supervising, empower the community to observe their own progress and conditions for self-growth.

➤ Instead of providing freebies, help them identify and take advantage of the locally available resources in the community to become self-reliant.

How to conduct community facilitation?

Drongsep Yardrak is a multi-layered sectoral approach for development covering every aspect of life starting from individual household management to community and social development. The facilitation method starts from individual- group- community. Explain four steps for community facilitation method for insights finding as follows:

STEP 1

Conduct need analysis

While conducting need analysis, some issues can be heard, yet some can be easily seen. Seeing is believing. Pictorial form of evidence often gives adequate information, like in the photo, a woman struggling to wash clothes with the baby on her back.

STEP 2
Motivate people to improve their situation

People will cooperate and act upon when the diagnosed issue is their problem. If washing clothes with the child on the back and with a knee-pain environment is the problem, implore and seek suggestions on how to improve the washing environment. The respondents will be motivated to listen and suggest ideas.

STEP 3
Discussing for improvement-harness local ideas

While holding discussions, it is important to seek active involvement and play facilitation roles effectively. Listen to know them and win their trust. Community people may come up with solutions requiring outsiders' support or resources. Given the resource constraints, challenge them on utilizing local expertise and resources. They may have some good practices in the community too.
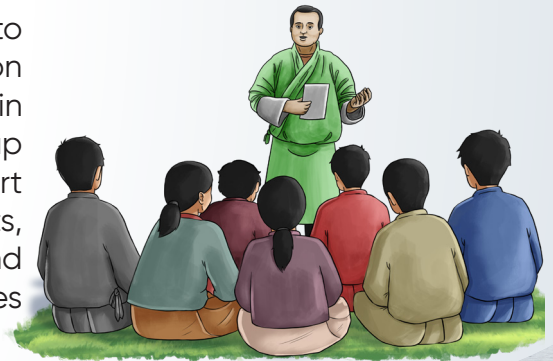
STEP 4
Make use of local resources

Once the community people have their pet project design, facilitate in mobilizing local resources. It will be sustainable and ownership will be good. Organize groups which have common issues and interests to take actions to solve them. Expand the effects to the whole community, other communities and the upper levels.

Illustration of a Community Facilitator is as follow:
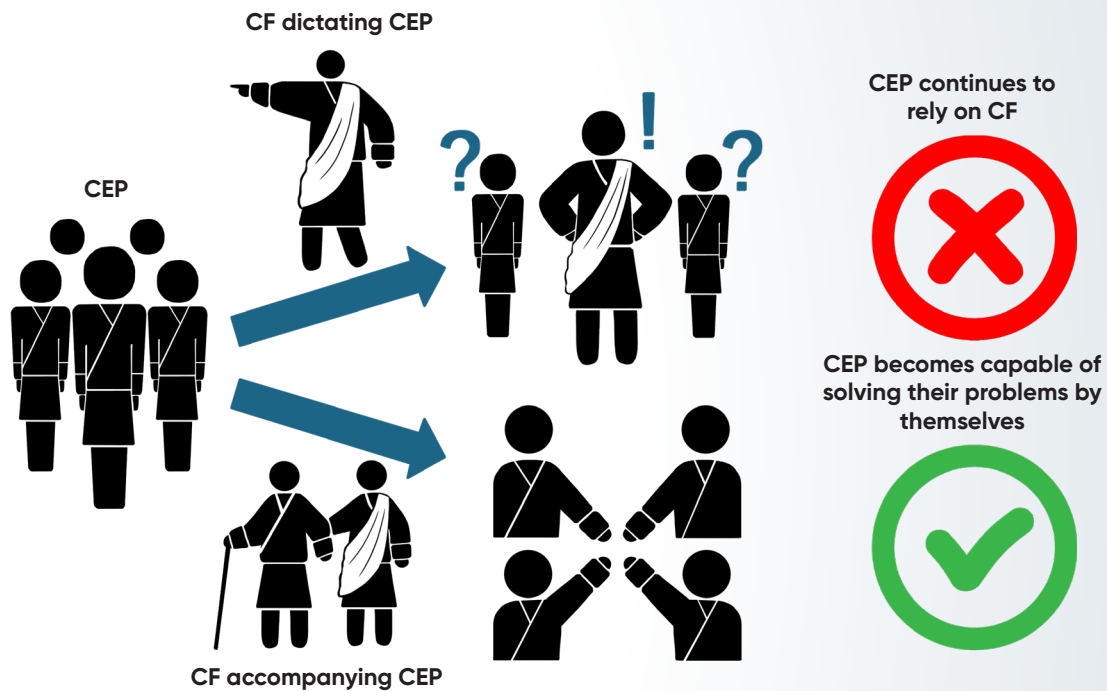
Courtesy: Tomoko Watanabe, JICA Expert

Session 3.4.

How to form a Community Engagement Platform (CEP)?

The steps for forming CEP are as follows.

STEP 1 — Notification from the Gewog Administration on the formation of CEP.

STEP 2 — Organising community level workshop by the CFs with team support from Master Trainers and Gewog Team.

STEP 3 — Forming CEP using Community mapping technique.

STEP 4 — Selection of the CEP Coordinator.

STEP 5 — CEP profiling

STEP 6 — Formulation of Bylaws

The steps for forming CEP are as follows.

Notification
from the
Gewog administration

STEP 1 Notification from the Gewog administration

Notification for the formation of CEPs in the Chiwogs will be directly issued to Chiwog Tshogpas using the template below.

Template 3.1: Notification

Notification

The Article 22.1 of the Constitution of the Kingdom of Bhutan stipulates, "Power and authority shall be decentralised and devolved to elected Local Governments to facilitate the direct participation of the people in the development and management of their own social, economic and environmental well-being." In line with this, the Section 146 of the Local Government Act 2009 states, "Local Governments shall make every effort to ensure public participation in the development of various plans and programmes." Further, the Section 166 of the LGRR 2012 emphasises, "To enhance the participation of citizens at grass-root level, the member of the Dzongkhag Tshogdu and Gewog Tshogde shall conduct zomdus to solicit views of voters of his/her constituency for discussion in the Dzongkhag Tshogdu or Gewog Tshogde, as the case may be."

In pursuit of effective participation of our people in the planning and decision-making processes, the Gewog Administration aims to strengthen Chiwog Zomdu through the introduction of Community Engagement Platforms. It is expected to empower community people in managing their own social, economic and environmental well-being. The Community Engagement Platforms (CEPs) instituted at the community level is expected to address growing concerns of meeting fatigue or passive participation, and empower community people in managing their own affairs through the inculcation of progressive development mindset.

Therefore, the Gewog Administration hereby notify all the Chiwogs to form CEPs and complete registration with the Administration before ..../..../... The Chiwog Tshogpas should coordinate the formation of CEPs in collaboration with the Community Facilitators as per the Standard Guidelines provided in the CEP Handbook. After forming the CEPs, Tshogpas should prepare profile for CEPs and sign the bylaws for the CEPs as per the templates provided in the CEP handbook.

Gup
(Name, Sign & Seal)

STEP 2   Organising community level workshop

1. After receiving notification from the Gewog, the Chiwog Tshogpa will coordinate with CF and fix the date for the formation of CEP.

2. Chiwog Tshogpa informs the public to gather at the designated meeting place on the specified date.

3. On the day, the CF along with Tshogpa will register the public before entering the meeting hall to ensure full participation.

4. The CF along with Tshogpa will facilitate the workshop by presenting the public on What is CEP? The concept of One-Umbrella CEP and importance of CEP

5. After introducing the basic knowledge of CEP to the public, conduct community mapping and form CEPs.

STEP 3 **Forming CEP using community mapping**
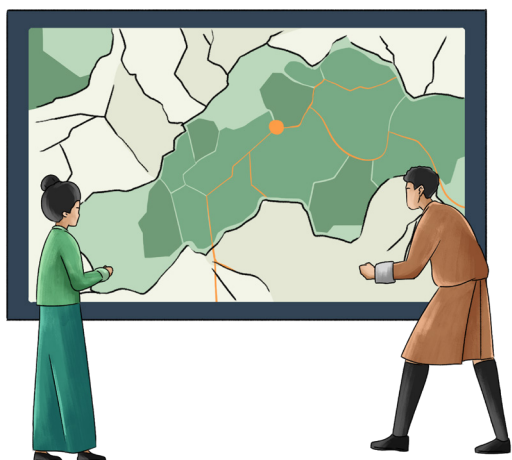
1. Community people are to be facilitated for drawing their community map with the following reference points:

> Legends, trees, stream, lake and other landmarks including public infrastructures like road, Lhakhang, Chorten, etc...

It can be referred for demarcation or clustering of households for forming a village-based CEP.

2. Once the map is drawn, the community people are instructed to form a smaller village-based CEPs taking into consideration the concept of one-Umbrella CEP. Wherever possible, leverage on the existing community groups like farm road user group, water user group and community forest group to form CEP.

3. The Community Facilitator will facilitate the CEP formation.

Community Mapping

Tree
Roads
House
Lhakhang
School
River/Stream
Lake
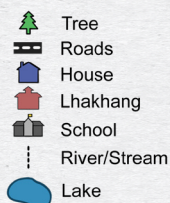
4. CF to assist and facilitate community members in decision making to form or join a CEP of their choice using the community mapping technique.

5. Community people can opt for any of the CEPs based on their proximity advantages, openness to share their ideas and close community bond they share amongst each other.

6. When the decision of joining a suitable CEP is made, members constitute the formation of a CEP.

7. For successful integration and strengthening of existing community groups through One-Umbrella CEP, the CF shall facilitate the community people in identifying focal persons for each existing group.

8. After the identification of focal person for each sectoral group, the CF shall strengthen the working modality with the CEP Coordinator in terms of confirming CEP Nangzom date, time and venue.

9. The respective CEP Coordinator shall liaise with the sectoral group focal persons for gathering agenda items and enabling discussion on sectoral issues for the CEP Nangzom.
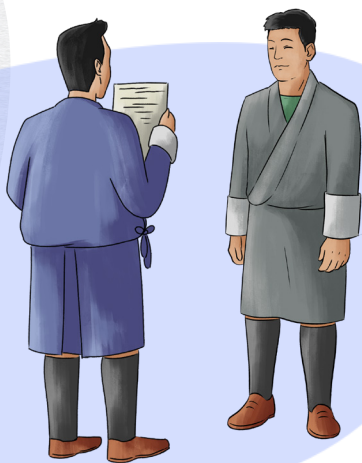
STEP 4 — **Selection of the CEP coordinator**

Members select their coordinators considering the roles and gender balance.

STEP 5 — **CEP profiling**

CEP profiling can be done as per the template provided below:
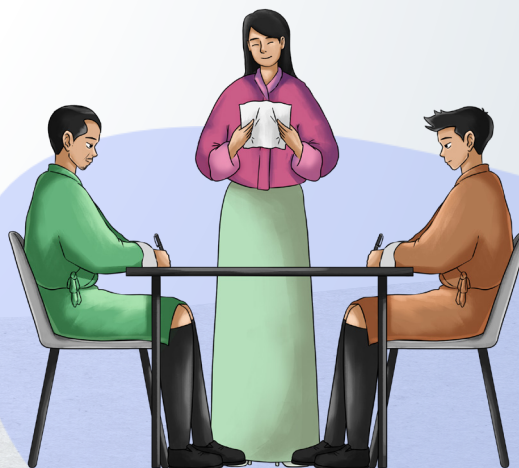
Template 3.2: CEP Profiling

Profiling

Sl. no.	Name	CID no.	Sex	Age	Village	House no.	Contact no.	Role
1.	Phurpa Gyeltshen	11604000582	M	88	Gocha	Dz-4-116	17635626	Coordinator
2.	Norbu	11560400590	M	45	Gocha	Dz-4-117	17171212	Farm road focal
3.	Deksel	11560400597	F	23	Gocha	Dz-4-121	17112233	Water focal
4.	Pema	11560400612	F	18	Gocha	Dz-4-127	17121314	Fire focal
5.	Dema	11560400584	F	67	Gocha	Dz-4-132	17615171	Farmland focal

STEP 6 — **Bylaws formulated**

1. CEP can formulate their own governing bylaws. CF will facilitate in drafting a suitable bylaw for the CEP.

2. After drawing consensus on the provisions of the bylaws, CEP members can sign the bylaws and document for compliance as per the template shown below:
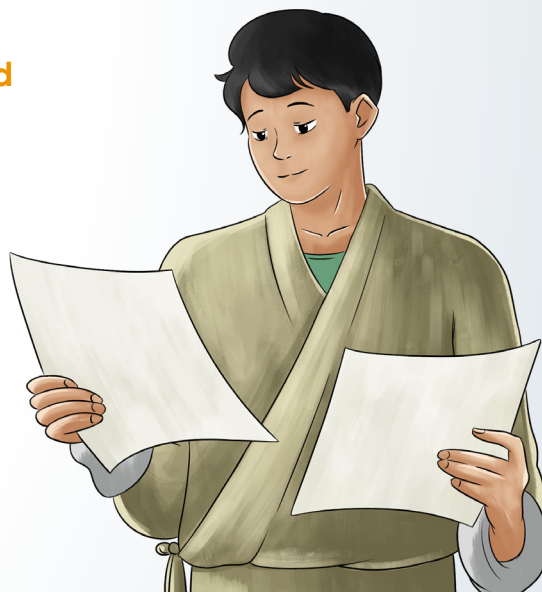
Sample bylaws template

Bylaws

Community Engagement Platform

Name of the CEP:...

Total Number of Members:...……....

Establishment Date: ....

Community Engagement Platform is a mini-neighborhood group formed amongst the community on the principle of volunteerism. It is an important platform for the

community people to enhance their participation in the democratic spheres of local governance and development.

Member

A member of the group is defined as the Head of a Household or his/her representative above 18 years of age, belonging to a neighborhood group formed on the basis of geographical and topographic set up clustered as one segment based on its proximity advantage.

Meeting

Meetings for the Community Engagement Platform group will happen on a monthly basis to deliberate on issues related to the community or group under the Chairpersonship of the Coordinator. The meeting will convene on every___ day of the Bhutanese Lunar Calendar at mutually agreed time and venue.

Roles of Coordinator

The Coordinator shall be either unanimously nominated or appointed on an annual basis amongst the members by members. The roles of the Coordinator are as follows:

1. Coordinate monthly meeting;
2. Collect and finalize agenda;
3. Confirm time and venue of the meeting;
4. Maintain attendance register of members attending the meeting;
5. Record and communicate meeting resolutions to the Chiwog Tshogpa and members;
6. Share information related to the community or group to the Chiwog Tshogpa and members based on the information sharing modality; and
7. 7. Prepare and implement Monthly Activity Calendar of the group in close consultation and collaboration with the members.

Roles of Member

The roles of the Members are as follows:

1. Volunteer and take ownership in community development;
2. Participate in meeting and other important events of the community and group;
3. Explore important issues in the community or group and submit agenda items for the meeting; and

   Take responsibility in sharing information to the Coordinator and amongst the members in line with the information sharing modality.

MODULE 4:
How to Manage CEP?

Module prepared by: Tshering Phuntsho, Livestock Extension Officer, Gozhi Gewog, Dagana and Passang Wangchuk, Local Expert, PRICE Project, JICA.

Objective of the Module

At the end of the module, the participants will be able to understand the five fingers model and five stages of community engagement, know the transition stages and are able to manage CEPs effectively.

Session 4.1.

Operationalising Five Finger Model

Once the CEPs are formed and operationalised through the concept of Nangzom, it is important to manage the CEP group. To manage functional and managerial aspects of a CEP, the Five Fingers Model is developed. The key features of the model are as depicted in the diagram below:

Five Fingers Model for Community Engagement

Agreement on Bylaws

Direction through Community Planning

Prioritization on Agenda

Commitment on Monthly Calendar

Connection for Information sharing

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA
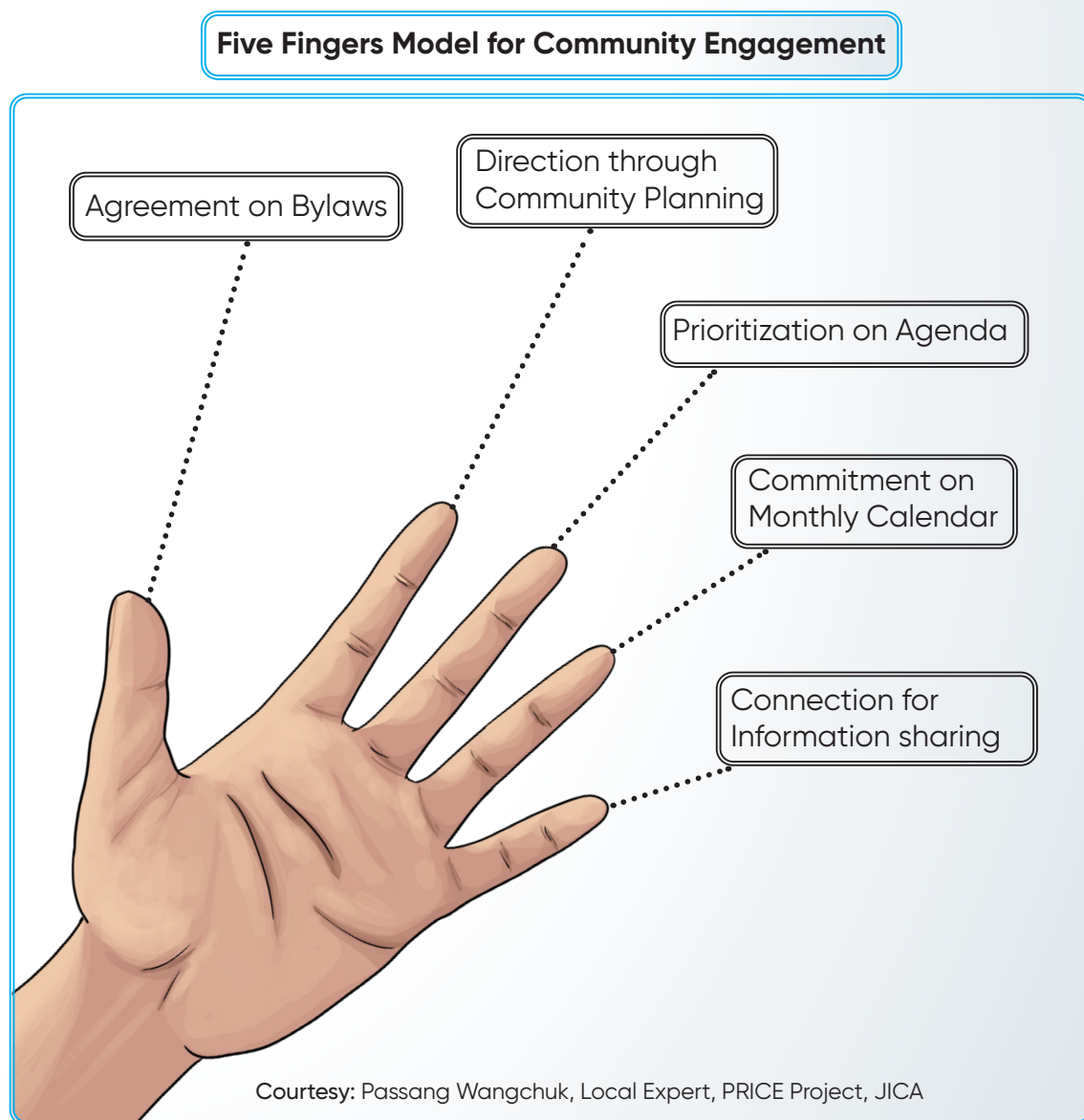
1. Agreement on Bylaws

The thumb represents bylaws, which form the guiding structure or governing foundation for CEP groups. Each CEP group is encouraged to draft its own by-laws which should clearly state group objectives, roles of coordinators and members, frequency and methods of holding Nangzoms (including dates, time, and venue), and CEP membership criteria. Understanding and adhering to these bylaws help the group function smoothly and fairly. The sample of the bylaws is mentioned in module 3, session 3.4, step 6 as sample bylaws.

2. Direction for Community Planning

The index finger, which points the way, symbolises vision and direction. Community planning conducted by the CEPs is expected to guide actions toward achieving the broader development goals and aspirations of the people. Each CEP group formulates its own development plans. The details of planning methods are covered under the module 5 and 6.

3. Prioritisation of agenda

The longest finger symbolises the depth and breadth of discussions. CEP Nangzoms serve as vital platforms for identifying and deliberating on key community agenda. This process enables communities to prioritise critical issues. The agenda framework includes three core components:

➤ **Information Sharing:** Disseminating important information related to security, disaster preparedness, governance, and public participation.

➤ **Experience Sharing:** Sharing lessons and experiences from other places to inspire and inform community actions.

➤ **Know Our Community:** Reflecting on the current status of the community and envisioning a model future where people evolve from "working farmers" to "thinking farmers" and ultimately to "visioning farmers."

This agenda framework encourages active discussions that promote inclusive decision-making and empower local governance.

4. *Commitment on monthly calendar*

The ring finger, often associated with commitment, represents planning and consistency. Under this component, participants should be able to understand the development of a monthly calendar of activities and events in consultation with CEP members. This calendar should specify agreed-upon dates, times, and venues for upcoming initiatives.

The calendar aims to promote timely and organized community events; reduce ad-hoc meetings and meeting fatigue; encourage higher participation and ownership. The finalised calendar should be collectively decided and shared with all members.
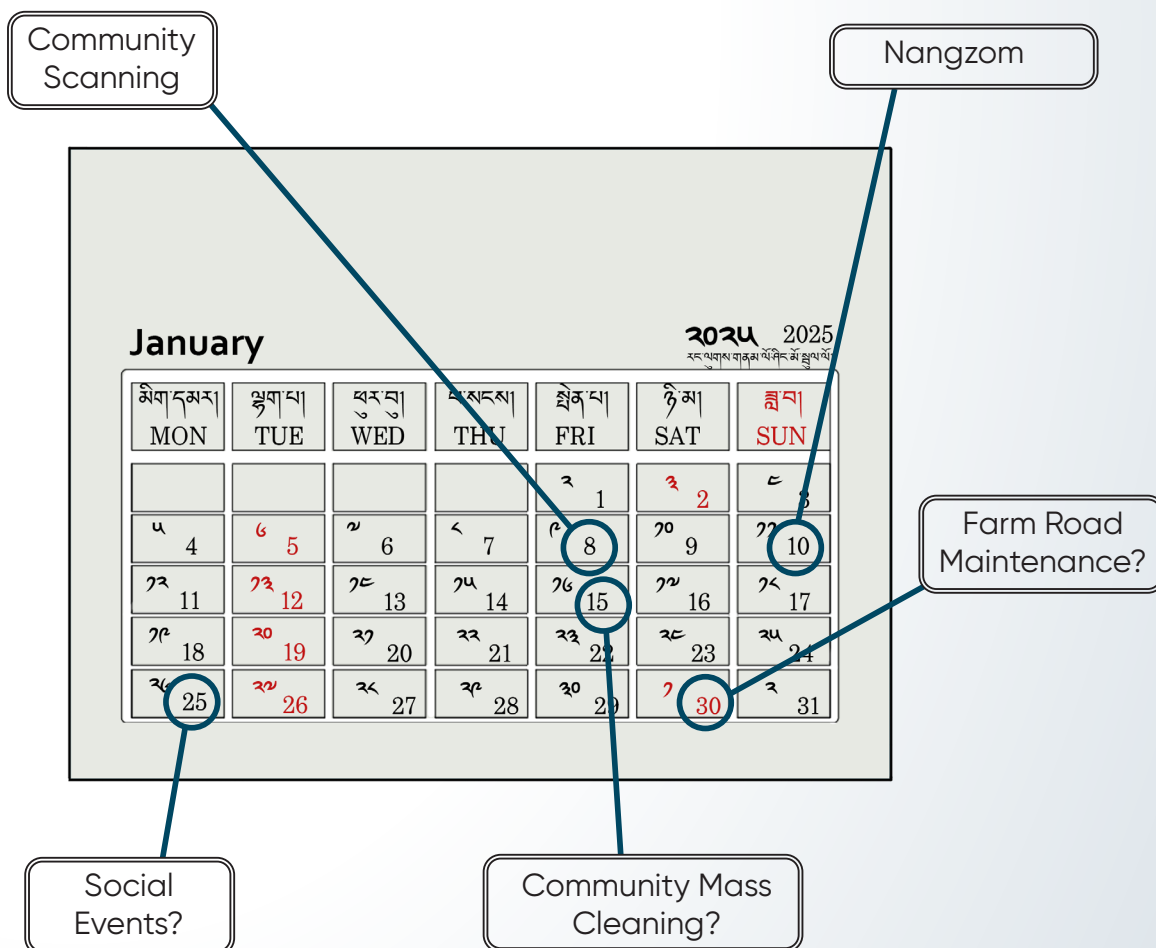
5. Connection for Information Sharing

The little finger symbolises communication, emphasising the importance of strong and inclusive information networks. Under this, CEPs develop information receiving and sharing modality. Each CEP member of a household takes the responsibility of receiving and sharing accurate and complete information. CEP members use an 'Information Sharing Flowchart' to do this. The modality entails collecting –names of household heads, contact numbers and household numbers of the members.

Once the CEP is established and activated, each CEP group should develop an Information flowchart, and all members should be following the Five Tips for Calling a Meeting:

1. What is the meeting about?
2. When will the meeting take place?
3. Where will the meeting be held?
4. Who is hosting, and who should attend?
5. What time is the meeting?

Digital platforms/social media platforms like WeChat and Telegram can be used to support this communication system and enhance real-time information sharing.

1. The facilitator plays a key role in explaining the Five Finger Model, ensuring participants clearly understand it through relevant examples drawn from the local or community context.

2. Show the movie on the Information Sharing Modality to enhance participants' understanding and support effective information dissemination and implementation within their communities (https://youtu.be/dNjFtT1yXcM).

3. Conduct exercise on information sharing modality by the facilitator playing a key role and engaging the participants using the Five Tips for Calling a Meeting.

For example, "Simulate a Gewog GT (Gewog Tshogde) meeting at the Gewog Conference Hall with the following details: the meeting is about finalising the Annual Gewog Development Plan; it will take place next Monday at 10:00 AM; the venue is the Gewog Conference Hall; the meeting is hosted by the Gup and should be attended by all CEP coordinators."
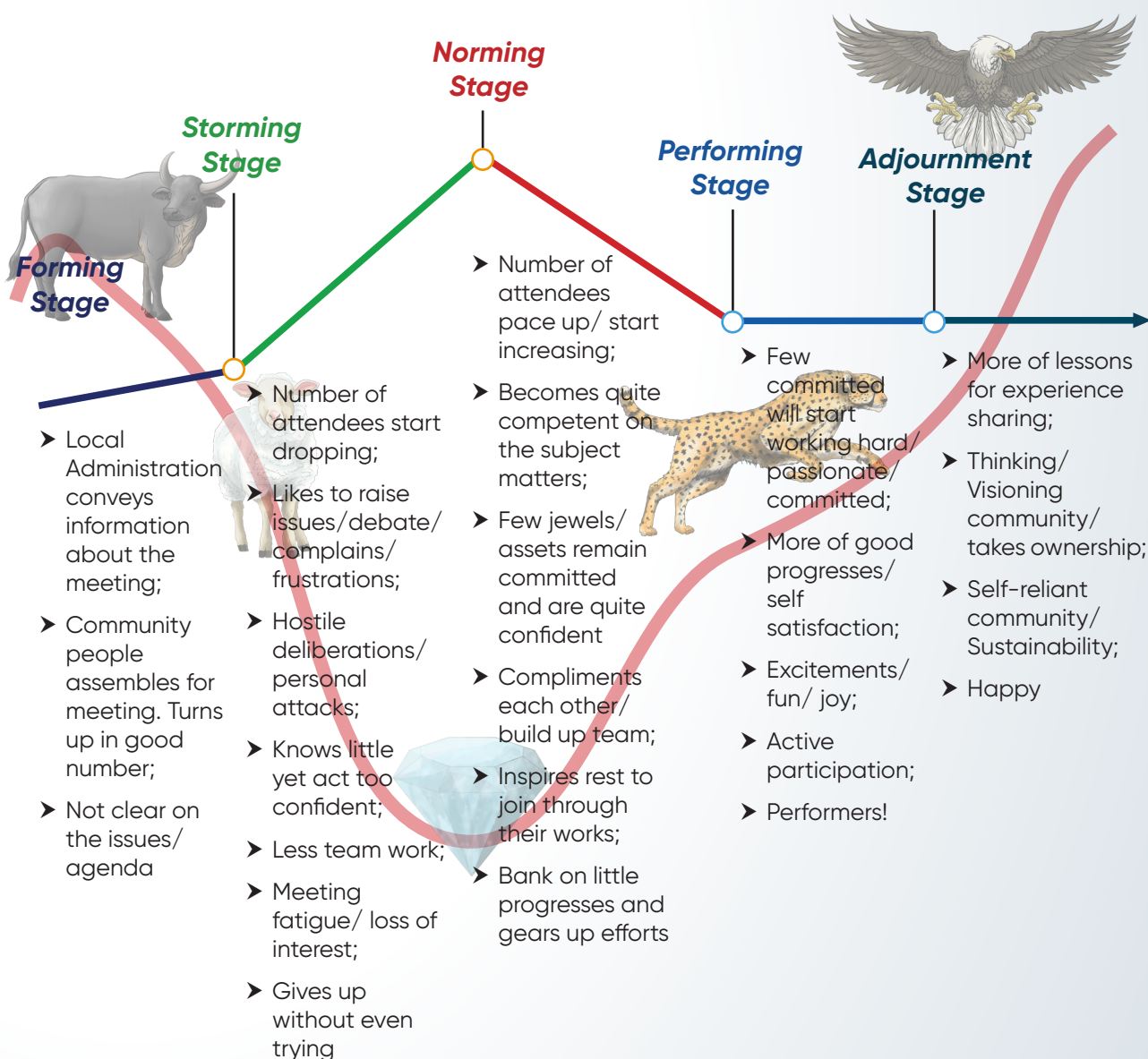
Session 4.2.

Five Stages of Community Engagement

Community people's engagement in local governance will undergo five stages as follow:

Community Engagement Stages

Forming Stage

Storming Stage

Norming Stage

Performing Stage

Adjournment Stage

➤ Local Administration conveys information about the meeting;

➤ Community people assembles for meeting. Turns up in good number;

➤ Not clear on the issues/ agenda

➤ Number of attendees start dropping;

➤ Likes to raise issues/debate/ complains/ frustrations;

➤ Hostile deliberations/ personal attacks;

➤ Knows little yet act too confident;

➤ Less team work;

➤ Meeting fatigue/ loss of interest;

➤ Gives up without even trying

➤ Number of attendees pace up/ start increasing;

➤ Becomes quite competent on the subject matters;

➤ Few jewels/ assets remain committed and are quite confident

➤ Compliments each other/ build up team;

➤ Inspires rest to join through their works;

➤ Bank on little progresses and gears up efforts

➤ Few committed will start working hard/ passionate/ committed;

➤ More of good progresses/ self satisfaction;

➤ Excitements/ fun/ joy;

➤ Active participation;

➤ Performers!

➤ More of lessons for experience sharing;

➤ Thinking/ Visioning community/ takes ownership;

➤ Self-reliant community/ Sustainability;

➤ Happy

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA

Based on the engagement stages, community engagement curve with social behavior analogy is depicted as follows:

First stage: Community people in crave for meeting their needs, may turn up in the consultative meeting like a herd of buffaloes. They won't be fully aware that the programs/projects/activities are mostly craving for more information. The attendance may be better at this stage, in fact at the highest point.
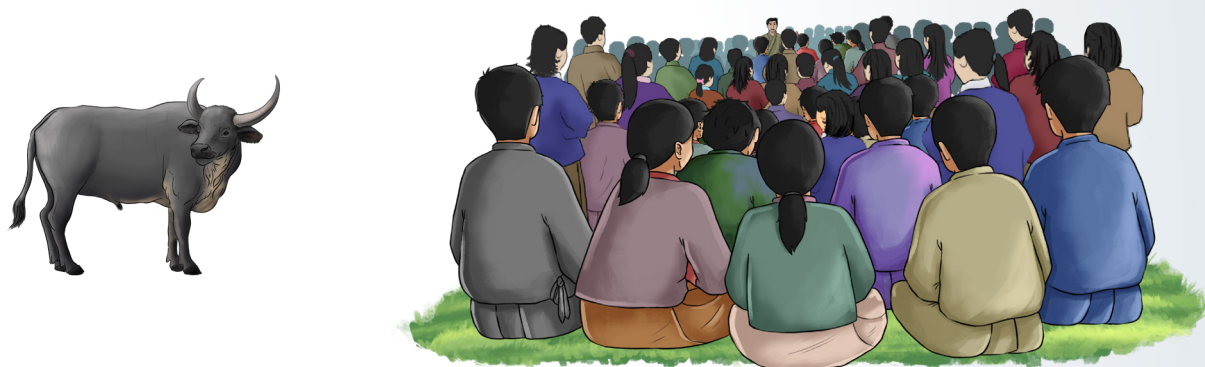
Second stage: Community people after attending meetings and getting adequate information on the programs/projects/activities may decline in their participation. Of the majority, certain sections of the people may not turn up for engagement, thinking the action is not related to them or might be pessimist that the action may not happen due to various factors. Those turning up for the meeting will have a flock of sheep attitude- following the majority, thinking most issues will be directly implemented by the government and that their role is just to provide minimal contributions like suggestions and labour. The community engagement curve is in declining mode.

Third stage: After knowing there is a need for active engagement of community people in addressing their needs, many may opt out. Whereas, those genuinely feeling urgency to change may remain committed. This group of people may be less in number, but are the jewels in the community. As a community facilitator, this stage is a crucial stage to bring this group of people together, encourage and facilitate in designing and implementing actions. The community engagement curve will be at the lowest point. If it stops there, this is no hope for a new beginning. Hence, it's important to study the factors behind the low curve and strategise to pull the curve higher to next levels.
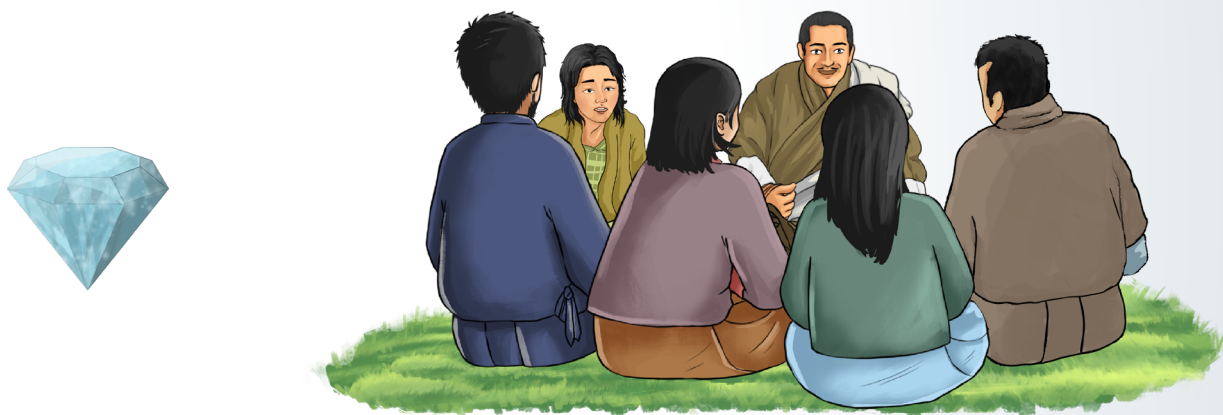
Fourth stage: With rigorous efforts put into, the group of jewels will initiate actions to transform the community. The community engagement curve will start rising higher with a cheetah attitude. Seeing the good progress happening, those pessimists remaining like a flock of lost sheep may join the group contributing labour and resources. This vigor will stir community initiatives and a chain of transformative action will build up community synergy for a progressive community driven by defined vision, goals and system processes.

Fifth stage: With the speed and attitude of cheetah, the community may be

able to accomplish more problem-solving issues through self-mutual help approaches. Encouraged by the positive changes happening, the community may come up with a good vision or goals with a clear system process. A spiral development mindset will emerge with the community keenness to do more and accomplish more. This Drongsep Yardrak movement will spiral up with a attitude of not giving up, identifying local potentials and more innovation on how to design systems and processes to achieve goals. Such a community will have an eagle attitude having a bird-eye-view, soaring higher together with a clear vision pulling up those who are left behind with the goal of a happy and prosperous community.

MODULE 5:
How to Introduce Drongsep Yardrak Concept and Tools?

Module prepared by: Wang Tshering, Gup, Gakiling Haa, Sangay Tenzin, Tshogpa, Gaytsa, Chumey, Bumthang and Passang Wangchuk, Local Expert, PRICE Project, JICA

Objective of the Module

At the end of the module, participants are expected to understand the concept of Drongsep Yardark and the use of its tools. They should also be able to facilitate communities in developing community improvement plans.

1. Japan's Story

- *Mr. Michyuki Shimoda, Senior Advisor, JICA*

As I reflect on Japan's journey, I'd like to share some key takeaways that I believe can be valuable for your community's development. August 15th, the day World War II ended, holds great significance for us Japanese. It's a day to remember the past, acknowledge the devastation we caused, and reaffirm our commitment to peace.
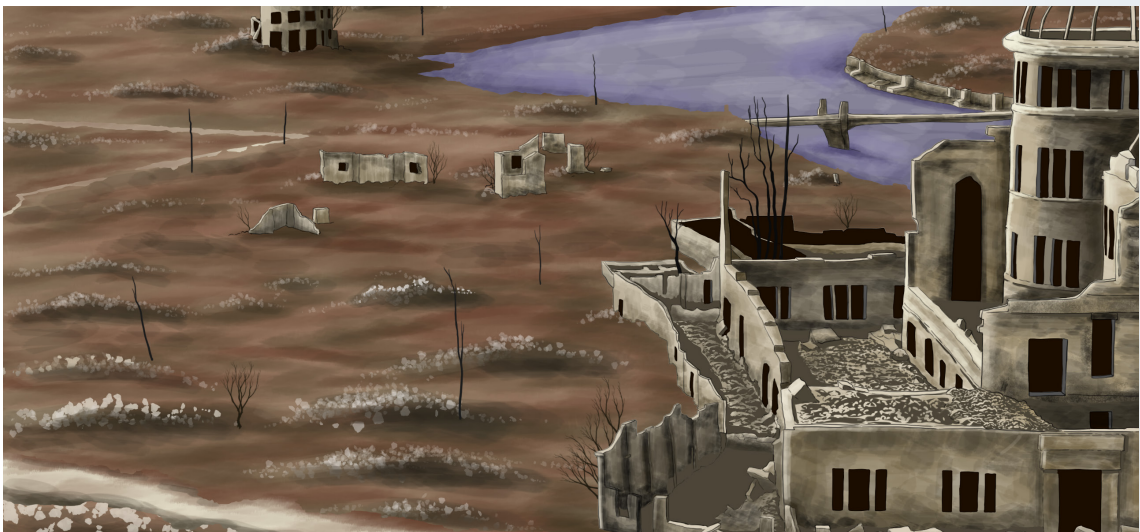
After the war, Japan faced immense challenges, with millions of lives lost, cities destroyed, and widespread poverty. However, we managed to restore our country and achieve rapid economic growth within a couple of decades. The secret to our success lies not with the government, but with the collective efforts of individuals, communities, and small businesses, which the government recognized, appreciated, accompanied and encouraged.

Companies like Panasonic, Honda, and Sony started from humble beginnings. Konosuke Matsushita, the founder of Panasonic, was once a child sent to work in a rich family due to poverty. Soichiro Honda, the founder of Honda, was a small workshop mechanic. These individuals' determination and hard work drove their success. The One Village One Product (OVOP) movement is another example of community-driven development. A poor village in the mountains transformed into a thriving community with high productivity and value-added products.

Our experience shows that strong community bonds, sense of belonging and collaboration are crucial. During the Meiji Era, when Japan was modernizing, communities built their own schools, roads, and infrastructure due to limited government resources. This self-reliance and mutual support laid the foundation for our later development.

We believe that your efforts to consolidate community self-organizing capabilities through CEP will form a strong foundation for future socio-economic development. We encourage you to focus on small, concrete successes, allowing communities to accumulate experience and tackle more complex challenges over time. Let's prioritize steady progress, empowering communities to drive their own development. By doing so, we can create a brighter future together.

Origin of Rural Life Improvement in Japan

- *Ms. Miho Ota, Senior Advisor, JICA*

The Rural Life Improvement (RLI) movement began in Japan right after World War II. In the postwar disaster situation, the rural women who were considered as the poorest of the poor were encouraged to organise themselves in order to speak out and unite themselves for collective action. At the time of scarce resources, RLI agents facilitated rural women to pursue problem-solving processes as self-sufficiently as possible, intending to enhance their agency at most.

RLI agents fostered self-help momentum among rural women to creatively seek solutions by utilising locally available resources, including their own skills and indigenous knowledge in a collaborative manner. Instead of depending on rare external resources or support, women were encouraged to use their time, energy and cost efficiently and collectively by making most use of whatever resources they have.

Through this participative approach, the rural populace was asked to identify their problems and give their own suggestions for what and how they would like to change their own households and neighbourhoods, instead of being directed by an authoritative packaged programme. These small voices from communities were taken up to the local, prefectural, and then to central government. These efforts of grassroots investigation led RLI initiatives to design activities appropriate to the rural context.

The examples of RLI activities during the first decade (1948-1957) cover every aspect of rural living which include the self-help activity (improvement of cooking stove, nutrition, kitchen garden and farm home management), as

well as the mutual-help activities (communal cooking and child caring, joint purchasing, extermination of mosquitoes and flies and several income generating activities) and so on. Through RLI group members' solidarity and persistent efforts, their living environment improved steadily.

Several investigations of RLI show that it had a great impact on the empowerment of oppressed people. By fostering problem solving capacities at home and communities, it granted a forum for women to make joint decisions and coordinate actions. RLI participants play a leading and vital role not only in their families but also in rural communities. Through this process, female leaders were nurtured all over the country today.

Kaizen video: https://youtu.be/PHyXYSP2Nvs

2. What is Drongsep Yardrak Approach in Bhutan?

Drongsep in Dzongkha means *'rural'*, and Yardrak means *'improvement'*. Drongsep Yardrak is defined as **self-improvement initiatives** for **continuous daily improvement** using **locally available resources** and **expertise**.

3. Objectives of the Drongsep Yardrak

Three main objectives of the Drongsep Yardrak are as follows:

1. Self-reflection and understanding the characteristics of 'working farmers'.
2. Fostering the idea of "Thinking farmers", transitioning from working farmers and being able to initiate more self-mutual help actions.
3. Nurturing the idea of 'Visionary farmers', being able to set a vision for their community and chart out strategies on how to achieve that vision.
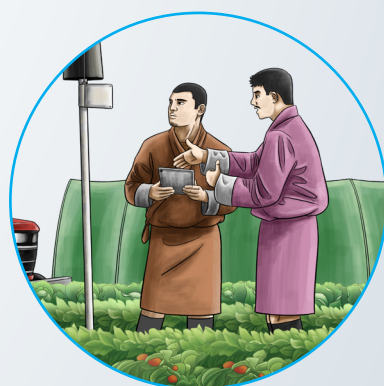
4. Types of farmers in Bhutan

In Bhutan, the farmers were categorized into three types:
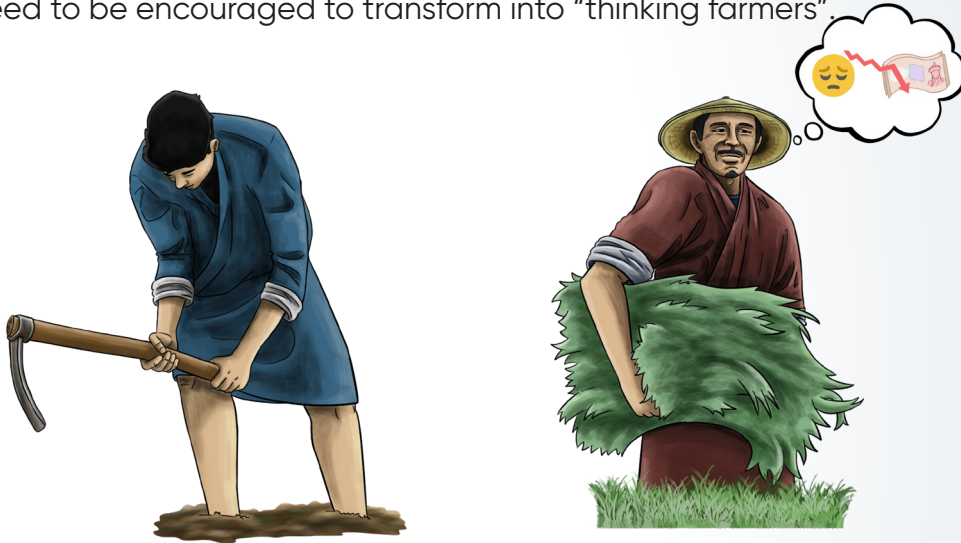

Working farmer

Thinking farmer

Visionary farmer

Type 1: Working farmer

In rural communities, most farmers are "working farmers". They do their daily work and do not think innovatively to enable them to prosper. These farmers need to be encouraged to transform into "thinking farmers".

Type 2: Thinking farmer

Thinking farmers have the drive to better their lives and explore opportunities to improve their livelihood options. They actively seek better income generating activities, work towards sustaining them, and prospering through it to achieve a certain level of happiness.
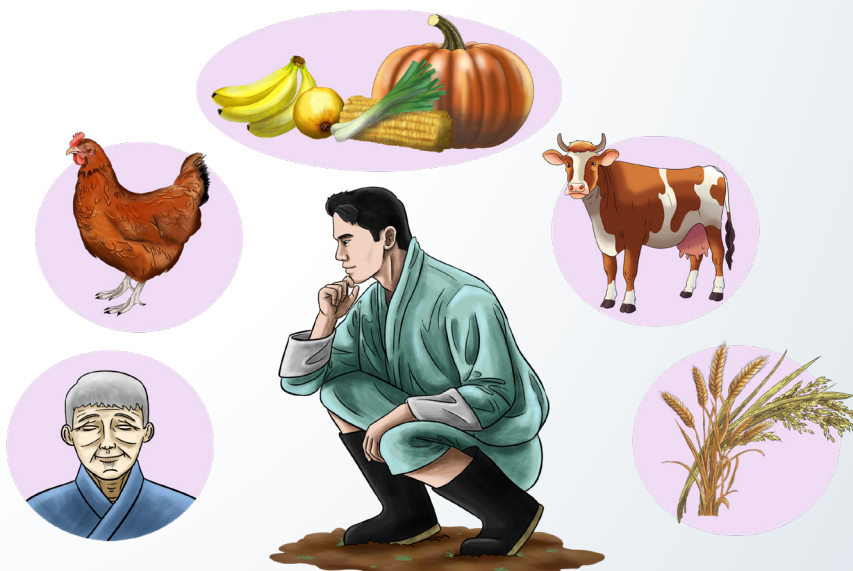
Type 3: Visionary farmer

Visionary farmers are those who are not only able to better their lives but are able to think for the whole community. They think long-term (10-15-20 years down the line) and have a vision for the community. This strong desire to transform their community drives them to chalk out a clear vision and mission for the community, and they strive towards achieving them through active participation in planning at local governance level and development processes.
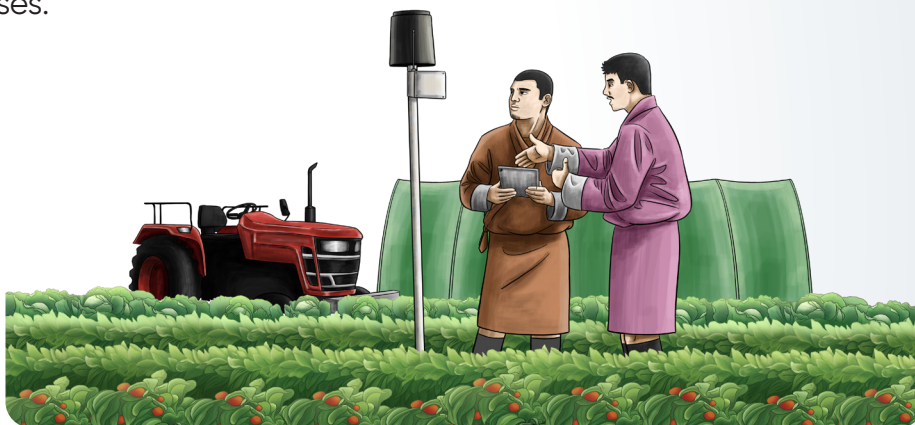
5. Differences between Conventional Development approach and Drongsep Yardrak approach

The following table depicts the difference between Conventional Rural Development and Drongsep Yardrak Approach:

Conventional Rural Development	Drongsep Yardrak Approach
Look for what they don't have, what is lacking.	Look for what they have, what they can do.

Problem analysis based	Happiness analysis based (aim based)
Bring in what they don't have	Utilization of local resources
Wait for outsider's help	Initiate activities by themselves/ Self-help
Dependency	*Self-reliance*

Courtesy: Miho Ota, Senior Advisor, JICA

Bhutan's Case: Spiral Development in Gibsa Community

Gibsa community is located under Khebisa Gewog in Dagana. It is a cluster settlement with agriculture farming endowed with a good cultural heritage and strong community vitality. According to the 2023 Gewog Survey, Gibsa has a total population of 409 people, comprising 196 males and 213 females. The village has over 50% of the population in 30-50 age category. Around 20 % of its population are over 65 age, considered as the main drivers in maintaining agricultural, livestock, road maintenance, lochay and local festivals activities.

Journey of Gibsa community from passive to active community initiatives
A COMMUNITY'S SELF CONFIDENCE BUILDING CASE STUDY

- **March 2025:** Chorten construction work on progress with the estimated cost of Nu. 1.4 million.
- **January 2024:** Early Child Care and Development, (Mutual help)
- **December 2023:** Footpath development by the community.
- **December 2023:** Community Recreation Center constructed by CEP groups with technical supported by JICA Bhutan under the DLGDM CFT Project.
- August 2023: 0.2 million fund generated for local ritual- nyungney. Construction of Butter-lamp house.
- **July 2023:** 10 kilometers of farm road connecting Khebisa to Drujeygang was maintained by the community.
- July 2023: Using disposed dish, the community re-purposed to canopy. Its used during their leisure gatherings
- June 2023: Gibsa community faced water issue as most of its river basin are rainfed. Community restored their well water and revived fallow fertile land for kitchen garden.
- May 2023: CEP introduced in Gibsa Chiwog by the then Department of Local Governance under the technical support of JICA Bhutan Office

May 2023: *Community Engagement Platform was introduced in Gipsa community. Four CEPs were formed with the principle of smallness, openness and inclusive. CEPs often organize their Nangzom, informal internal gathering to discuss and plan their community development. The following sequence of CEP actions shows the spiral development growth, a strong community confidence building initiatives started by the CEPs themselves and is thriving with one after another project implementation.*

June 2023: *Gibsa community faces water issue quite often as most of its water sources are rainfed. Community realizing the urgency, explored and restored their well water by planting trees, bamboo and banana tree for reviving fallow land. The well was not recognized as the community potential though it was used for fetching water in the past. It helped in reviving the drying water and the community started their kitchen garden using the water from the well. The well is well conserved and maintained by the community and they take pride in identifying and taking ownership of this local potential*

July 2023: *During the routine community scanning exercise, a CEP member noticed a television disc lying idle. Using their knowledge on recycling, reusing and re-purposing waste, the CEP made a canopy using the disc as a roofing material. The canopy provides a good ambience for shade and leisure for the community people with naturally endowed viewpoint and cool breeze.*

August 2023: Understanding the physical strain women often endure during daily chores, an innovative washing tap stand was designed as an ergonomic solution to improve the washing experience. Unlike traditional methods that require constant bending or squatting, this user-friendly stand allows women to wash clothes in a comfortable standing position, reducing back pain, joint stress and long-term fatigue. By lifting both the user and the laundry off the muddy or wet ground, the elevated design also promotes better hygiene and cleanliness. This small, but significant innovation addresses a common, overlooked challenge making everyday tasks easier and safer. Ultimately, it supports the long-term well-being of women in the community by easing a burden they have carried for far too long.

July 2023: The CEP groups took the initiative to maintain 10 kilometers of the Gewog Center Road passing through their community connecting Khebisa to Drujegang Gewogs. The community derived motivation from the poor quality of road maintenance carried out by the contractors and the dire need of seed money to conduct local nyueney- ritual organized through mandatory contribution they make. The road management budget amounting to Nu 0.3 million was awarded to the community as an incentive for local empowerment, through Community Contracting Protocol, 2021 by the Gewog Administration. The CEP group registered as the CCP bagged the contract at lower cost and some amount of money was saved to be used as seed money for other community-led initiatives, the welfare and development of the community. This initiative places direct responsibility and ownership in the hands of the community, ensuring collective oversight of road maintenance and management.

August 2023: The community initiated the butter lamp house in memory of one its CEP members who got demised due to a prolonged illness. Within a short span of time, gathering the locally available materials and artisans, the CEPs came together to construct the butter lamp house. Inspired by this progress, two other nearby communities have also initiated and completed two other butter lamp houses. It was a huge relief for the Gewog Administration as in most cases, communities request for public-help support for constructing such butter lamp houses.

August 2023: Encouraged by the progress, the community CEPs embarked on their long time wished community recreation center. The Gibsa community recreational house, which was built at minimum cost serves as a venue that fosters meaningful connections, growth, and shared experiences. Initial project cost estimates of around Ngultrum 1.400 million was achieved with just less than Ngultrum 0.300 million. The JICA under the Country-Focused Training programme implemented with the DLGDM provided materials which are not available in the community. The creation of the structure is a result of spiral development mentality among the community people. The house, strategically located recreational house near a Lhakhang and community-built butter lamp house, it serves a multi-purpose hall, accommodating people from all walks of lives to rest, recite and enjoy. To meet the current lifestyle demand, the house is equipped with TV and highspeed Wi-Fi. This serves as serves as an ideal place for browsing, conducting research, writing projects, or simply making productive use of their vacation time by engaging in educational experiences. The community plans to even generate few amounts of money through provision of printing services, which can further be invested in other priorities. By fostering companionship and active engagement, the center aims to promote mental well-being and a healthier, happier lifestyle during old age.


December 2023: During community scanning, residents raised critical concerns and identified the unsafe condition of a footpath connecting multiple households to be causing problem during monsoon seasons, posing mobility risks and accessibility challenges. The community collectively designed an action plan to maintain footpaths using abundantly available discarded tires, tapping local resources and skills. It presents an innovative, eco-friendly, and a cost-effective approach for local problems.
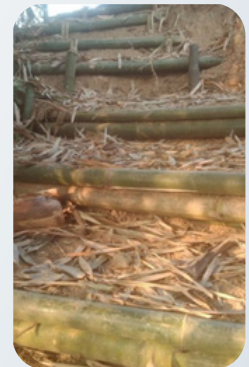
January 2024: Like most of the rural villages, the ECCD Center serves as a vibrant learning space for young children. The Gibsa got an ECCD facilitator and a small house as a classroom. However, the open compound however faced disturbances from stray dogs and animals, creating an unhygienic and unsafe environment. The parents and villagers alike raised the issue during a public meeting. They requested for a metal fence to secure the center. Unfortunately, due to competing priorities and limited resources, the Gewog administration could not immediately address their request. Instead of waiting for external support, a CEP group took up the initiative and gathered to discuss alternative solutions. They decided to construct a fence using locally available bamboo plant. With mutual cooperation, villagers contributed labor, materials, and skills to cut, weave and fence the center while few community people prepared meals for the volunteer. Beyond just fencing, they also crafted simple play tools from bamboo, wood and other recycled materials, enriching the children's learning environment.

The visiting Gewog officials were impressed by the villagers' resourcefulness and unity. Seeing their children learn and play safely in a cleaner, more secure space brought sense of relief to the parents. This initiative became a powerful example of how communities can take ownership of their challenges, using local resources and teamwork to create meaningful change.
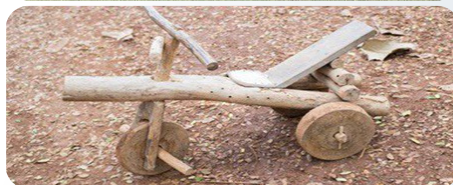
March 2025: Inspired by the continuous chain of projects initiated by the community CEPs, the confidence of the community has enhanced with the thinking that 'we can do it, if we wish to do' and 'it was not so difficult as we thought' the community started with a mega project; Chorten construction. The total cost of the project is around Ngultrum 1.400 million and the community is taking lead of over 80 % cost. Impressed by the community synergy, the Gewog Administration has decided to support 10 % of its total budget for the Chorten construction which as per the financial guidelines can be used for projects related to religious activities.

Courtesy: Bali Raj Gurung, Gup Khebisa/ Chimi Wangmo, DLGDM
Passang Wangchuk, PRICE Project

Session 5.2.

How to use Drongsep Yardrak tools?

Drongsep Yardrak tools

Four types of tools under Drongsep Yardrak are suggested for use for developing the community improvement plan as follows:

1. Seasonal Calendar
2. Daily Routine analysis
3. Community Scanning and mapping formulation
4. Local Resource Matrix

The first two tools namely seasonal calendar and daily time routine can be used for facts finding. CF and sectors may prepare these tools seeking inputs from a selected community people. Since seasonal patterns and human behavior change in a gradual process, one time preparation of these tools can be fine and used for generating community actions for implementation. The tool findings may be useful for community scanning exercise too.

The community scanning tool is designed for validating the facts as seen from the above two lens. Scanning parameters can be adjusted based on the factors identified. The local resource matrix tool can be used for resource mapping purpose, including the human capital while designing the implementation plan. It is expected to help in identifying potential local resources for immediate use while challenged with resource gaps. The local resource matrix tool can be also used for identifying potential local assets for initiating a larger community development programmes.

The description of tools are as follows:
Tool 1: Seasonal calendar

About the Seasonal Calendar tool: A seasonal calendar is a visual method of distribution of seasonally varying phenomena such as economic activities, resources, production activities, problems, illness/disease, and natural events/phenomena over time for a community. It can be used for gathering information for fact-finding which may help in understanding a community better. The Local Government Administration can prepare a seasonal calendar for a community seeking inputs from Tshogpa or a few village people who have clear information about the community. Seasonal Calendar is useful for:

➤ Understanding the seasonal distribution of events and activities
➤ Identifying periods of changing climate
➤ Exploring the benefits (or costs) at different times of the year
➤ Scheduling of community events based on the seasonal activity patterns

How is the seasonal calendar prepared?

Communities can identify aspects in their lives that fluctuate on a seasonal basis, for example, livelihood systems or climate change. These can also include (but are not limited to):

Rainfall / Wet seasons / Dry seasons

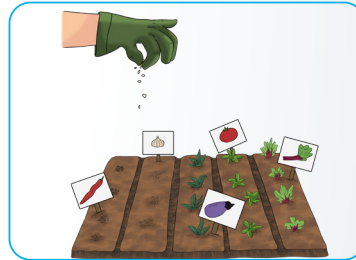Holidays and festivals

Water Availability
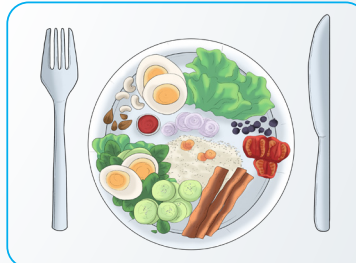

Periods of food scarcity/abundance

Expenditures (times of higher and lower expenditure)

Planting season

Harvest season

Labour for agriculture (intensity)

The calendar can be drawn as a table with months along one matrix and events and changes along the other, as shown below:

Seasonal Calendar

| SL. No	Month / Activity	Jan	Feb	Mar	April	May	Jun	July	Aug	Sep	Oct	Nov	Dec
1	Farming			Carry the fertiliser	Ploughing the field	Planting	Maize	Digging the field	Maize harvesting	Paddy harvesting			
2	Profit	Maize	Vegtable								Orange	Potato	Veg-table
3	Religious Activity/ Festivals									Petition ritual to God & dieties	Petition ritual to God & dieties	Ritual	Ritual
4	Expenses			School	Kanjur recitation	Family		School	Festival	Ritual	Petition ritual to God & dieties		
5	Services	Monas-tery	House con-struction							Firewood collection	Stupa		
6	Happiness		Festival	Pilgrim-age					Festival				
7	Wage earning activity	Road clear-ing	House							Activity	Vege-tables	Taxi	Activity
8	Diseases					Scan-ning	Medi-cation	Health care	Sani-tation				

i. Extracting actions from the seasonal calendar tool

After preparing the seasonal calendar with the community people, analyze the phenomena and focus on extracting issues mattering the community as follows:

Month Activities	Jan	Feb	Mar	April	May	Jun	July	Aug	Sep	Oct	Nov	Dec
Farming			Maize Buckwheat	Maize Buckwheat	Paddy	Paddy	Paddy Cardamom	Cardamom	Millet Buckwheat	Cardamom	Cardamom Paddy Vegetables	
Festival	Ritual	Losar	Festivals				Festivals				Festivals	Festivals
Expenditure	Ritual	Losar Children school expenses	Losar			Labour	Children school expenses Labour	Labour		Labour	Local festivals Labour	
Disease				Cold flu		Malaria	Diarrhea Army worm					
Contract works			Road improvement	Temple construction		Water supply works						
Labour contribution	Temple construction		Bush clearing works									
Income	Dairy Cardamom	Dairy	Dairy							Dairy	Dairy	Dairy Cardamom
Happiness	Festivals Rituals	Festivals Rituals Losar			Labour shortage Poor water and road conditions Wildlife conflicts	Labour shortage Poor water and road conditions Wildlife conflicts	Labour shortage Poor water and road conditions Wildlife conflicts	Labour shortage Poor water and road conditions Wildlife conflicts	Labour shortage Financial problems		Festivals Rituals Income from cardamom sale	

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA

| Findings	Issues	What to do?
1. Community people work for nine months from March to November. From December to February, they are free. Their cropping patterns are labour-intensive. There are also increasing cases of wildlife conflicts and pests/diseases affecting crop yield.	1. Diversify the cropping pattern and opt for high-return crops 2. Farm mechanization to overcome labour challenges 3. During free months-December to February, think of an alternative source of income	1. Expand cardamom cultivation and opt for mass-scale black ginger production 2. Group power tiller procurement 3. Community skilling programme for carpentry, masonry, electrical, etc...
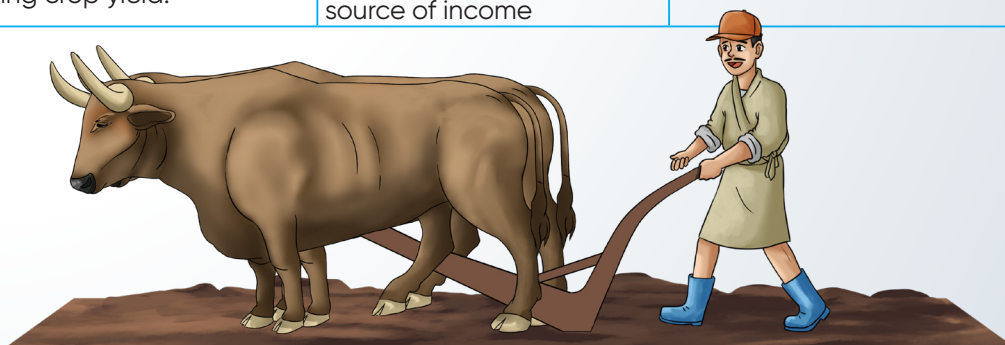
2. The community has local festivals organized in November and December. These festivals have huge potential as tourist attractions.	1. The local festival has to find market linkage to visiting tourist information centers.	1. Design and implement tourist attraction local festivals

3. Community people face acute financial shortages due to increasing expenditure	1. There is a lack of financial literacy and cost analysis in their spending habits	1. Learn basic financial literacy to better manage income

4. Malaria, diarrhea, and armyworm are concerns for the community during the months of June and July.	1. The community has limited knowledge on how to manage such pests/diseases	1. Carry out a malaria disinfection campaign 2. Clean and sanitize drinking water sources 3. Clear bushes around the farmland and use insecticides
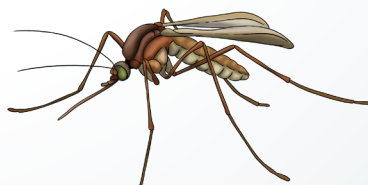
5. Community people are skilled in road improvement, temple renovation, and water supply works.	1. Most contracting works are outsourced 2. Community people have no required skills for other types of work	1. Design and implement community skill-based projects empowering community people 2. Community skilling program

|		
6. Community people volunteer for temple renovation and bush clearing works twice a year.	1. Community people have limited capacity for self-help actions	1. Identify and build capacity in self-mutual help actions

|		
7. The community people's main source of income is dairy products and cardamom.	1. Dairy farming is challenged with fodder insufficiency 2. Cardamom farming is challenged by labour shortage and wildlife conflicts	1. Address fodder insufficiency 2. Farm mechanization in cardamom farming and fencing.

8. May to October months are seen as an unhappy period	1. Factors for unhappiness are labour-intensive work and wildlife conflicts	1. Addressing labour shortage through farm mechanization or less labour-intensive cropping patterns 2. Chain-link fencing for wildlife conflicts
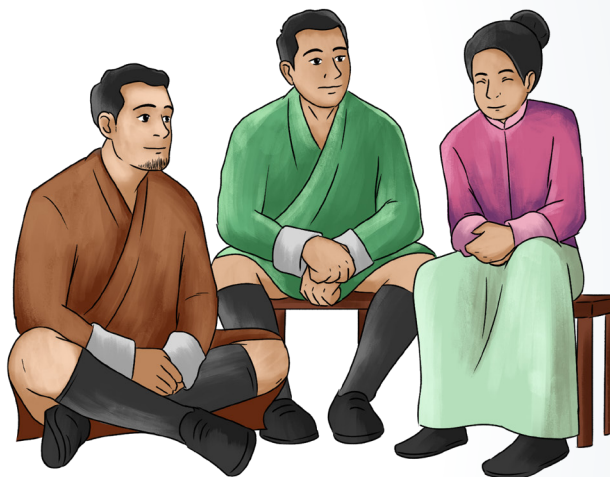
Tool 2: Daily Routine analysis

About the Daily Routine Analysis tool: Daily Routine analysis tool is used for tapping the nature of workloads amongst men and women in the community. It is also used for identifying similar works like attending to cattle, babysitting, crop guarding, framework and waste management amongst the community members, and drawing collaboration through joint community synergy for easing workloads and improving livelihood.
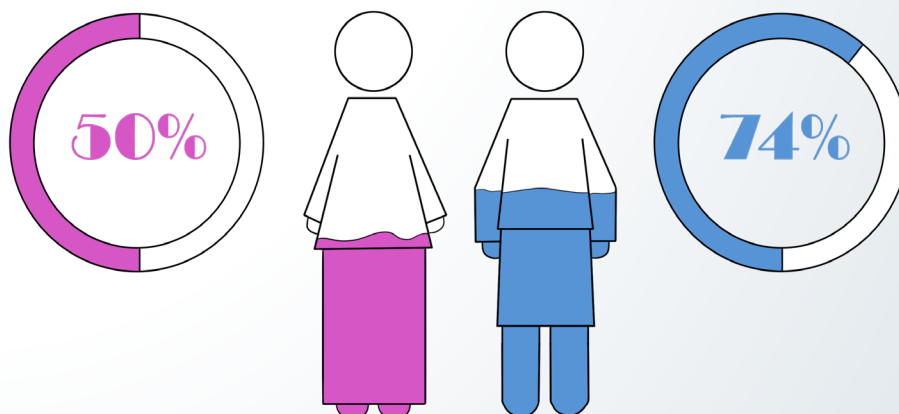
Five-step tips on how to use the Gender Daily Routine Analysis tool are as follows:

STEP 1

Pair the spouse together and facilitate them in preparing their daily routine

Individually, starting from the early morning routine of waking up till the evening routine of going to bed in the following format:

Example: Aum Yangki's Daily Time Routine	
Time	Events
05:00 AM	Wakes up and...
10:00 AM	Attend to farm work
03:00 PM	Watching TV
10:00 PM	Go to bed

Courtesy: Miho Ota, Senior Advisor, JICA

STEP 2

After completion of the individual daily time routine, facilitate identifying time use for each individual and encourage the spouse to discuss how to improve their working hours by sharing workloads and reducing time waste affecting their home happiness or income;

STEP 3

After spouse-level daily time routine analysis, encourage community members to identify their gender issues regarding work stress and other social issues they have seen as barriers to livelihood improvement. Facilitate jotting down the issues.
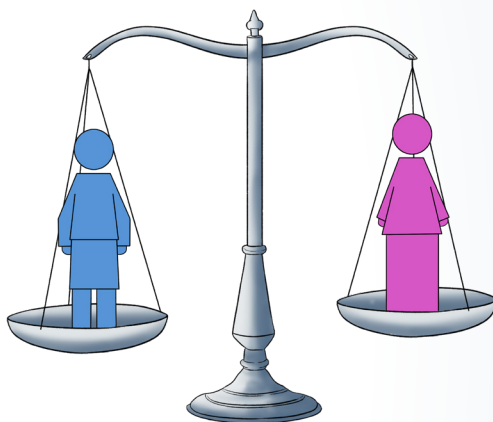
STEP 4

Facilitate clustering the gender and social issues in the community through grouping exercise. Group the community people based on social issues they face in their community like babysitting, labour shortage, attending to cattle, guarding crops, labour shortage,etc... and encourage open discussion on how to improve their livelihood; and

STEP 5 Enlist the actions community people have arrived at consensus for incorporating into the community improvement plan.

ii. Extracting actions from daily time routine analysis

After preparing the daily time routine analysis, extract the actions as follows:

Time	Wife's activities	Husband's activities
05:00 AM	Wakes up and washes face	Sleeping
5:20–06:30 AM	Cook meals and pack lunch for kids	Sleeping
06:30–07:00AM	Offerings in the altar and prayers	Wakes up and washes face
07:00–07:20 AM	Feed breakfast to the kids	Help dress up kids
07:20 AM – 08:30 AM	Do laundry	Enjoy tea
08:30– 09:00 AM	Breakfast	Breakfast
09:00 AM	Take cattle to grass	Goes to work
09:00 AM– 12:30 PM	Collect fodder	Work
12:30– 1:30 PM	Prepare lunch	Come back for lunch
1:30– 3:30 PM	Kitchen garden works	Goes to work
3:30– 5:00 PM	Cow fodder preparation	Work
5:00– 5:30 PM	Milking cows	Comes back from work

5:30– 6:30 PM	Dinner preparation	Archery with friends
06:30– 7:30 PM	Dinner	Dinner
7:30– 08:30 PM	Dish washing and house cleaning	Watching TV/TikTok
08:30– 09:00 PM	Offerings and prayers	Offerings and prayers
09:00 PM	Goes to bed	Goes to bed

Findings	Issues	What to do?
1. The woman wakes up earlier than her husband, mainly kitchen environment is not conducive for her to prepare the day in a faster mode.	1. There is a need to improve her kitchen environment. This will help her increase her sleep time.	1. Improvement of kitchen environment

2. Women spend more time on household work, as she has limited basic amenities for doing chores in a faster way.	2. The need to reduce working time on household chores felt as a need.	2. Improvement of washing environment

3. Women spend more time collecting fodder, as she has to collect fodder from faraway forests. They don't grow sufficient fodder in their land.	3. The woman felt the need to reduce her hardship in collecting adequate fodder for her cattle.	3. Fodder land development

4. There is no leisure time for woman and her health is not good. She and her husband have not realized the importance of stress-free time.	4. Woman felt the need to find her leisure time to relax and relieve stress.	4. Leisure time programme for community women

5. Woman's health is weak as she has low appetite for meals. She cannot enjoy meals with her attention on kids and husband.	5. Woman cooks for the family and attends to the family kitchen needs. She felt the need to enjoy her meals with good quality family time.	5. Quality meal time for the family

Tool 3: Community scanning, mapping, and Action Plan formulation

About the Community Scanning tool: This tool is used for scanning the community concerning safety, hygiene, convenience, and comfort, and developing actions for further improvement. The tool helps in identifying community actions through joint physical site verification, including the local assets and infrastructures. It also helps in identifying community strengths and opportunities, like good neighborhood practices, which can be replicated by other neighbors. In other words, communities not only scan problem areas but also look for solutions available in the local context, which may be easy for implementation both in terms of cost and resources.

Five-step tips on how to use to Community Scanning Tool:

STEP 1

Group the community members, share the importance of group scanning for diverse issues identification based on various social needs, and divide the areas for scanning exercise based on the local assets they are endowed with.

STEP 2 Share and explain the checklist for community scanning as follows:

Theme	Checkpoints	Remarks
Safety	Any chance of fire, landslide, flood, traffic accident, security measures, disabled friendly infrastructure	Narrow view, fragile shoulder of road, too risky for children to play, danger at night, previous disasters
Hygiene	Scattered garbage, inadequate drainage, loud noise, lack of sunshine and ventilation, water and air pollution	Too dusty, very humid, terrible smell, lots of mosquitoes and flies
Convenience/ facilities	Availability of public institution, road network, traffic/cattle jam, market, educational institution, gender friendly infrastructure	Low availability, difficulty to cross the roads, Distance to facilities
Comfort, Culture	Landscape, view, recreational/sport facilities, children's park, Local cultural festival, historical and natural monuments	Places and amenities to be valued and enjoyed

Household Difficulties	People with disabilities, elderly, gender, etc	Look into issues faced by the household members including health and wellbeing
Locally endowed resources	Materials, skills and equipment	Explore locally available resources which can be used for improving community

**Courtesy:** Miho Ota, Senior Advisor, JICA

STEP 3

Facilitate the community members in scanning their community in noting down whatever they see. They may take photos as evidence on their smartphone. Let them scan both positive and negative parts of their community. Let them share what they see to broaden their perspective and take on the issues.

STEP 4

After the scanning exercise, assemble the community people and facilitate in mapping their community. Let them plot what they saw on the map. Highlight with red, the issues they see as problems and mark the opportunity areas or good practices, green as follows;

Tree
Roads
House
Lhakhang
School
River/Stream
Lake
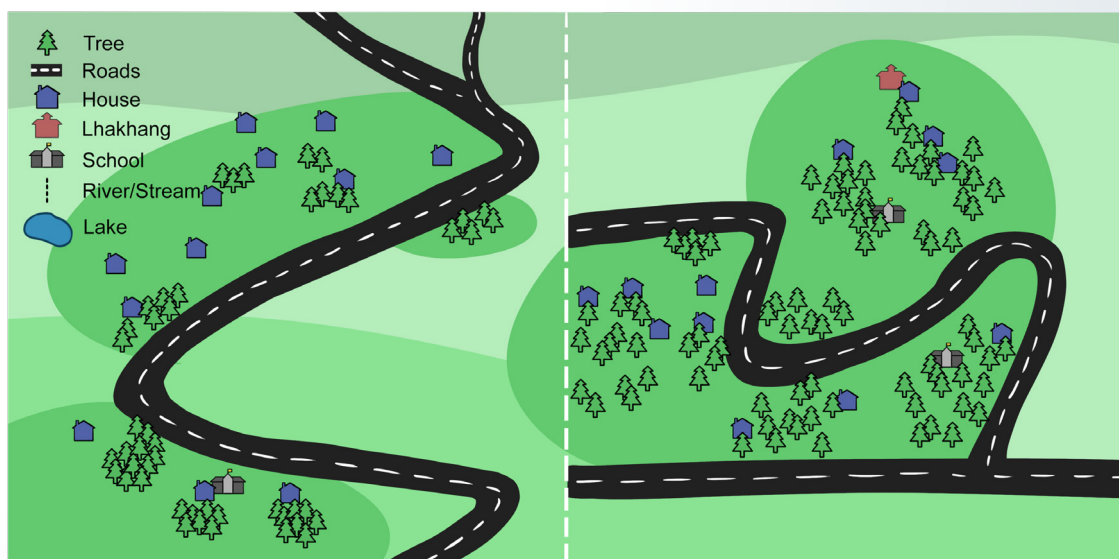
STEP 5 Facilitate them in preparing their action plan based on the above community mapping exercise. Let them deliberate and first arrive at consensus on what to do. Then, let them generate more ideas on how to do it. Let them decide on who will do, when to do and priority ranking. After consensus building, let them finalize their action plan. Follow the given template:

Community Improvement Plan Name of the Community/CEP:..				
What to do?	Where to do?	How to do?	Who will do?	When to do?
Footpath improvement				
Toilet construction				
Waste shed construction				
Farm road– hume pipe fitting				

Courtesy: Miho Ota, Senior Advisor, JICA

iii. Extracting actions from community scanning

After the community scanning and mapping, extract the actions as follows:

Legend:
- Tree
- Roads
- House
- Lhakhang
- School
- River/Stream
- Lake

What to do?

1. Construction of the Kitchen for the community temple
2. Toilet construction
3. Cow shed improvement
4. Marshy farm road improvement
5. Construction of waste management facility
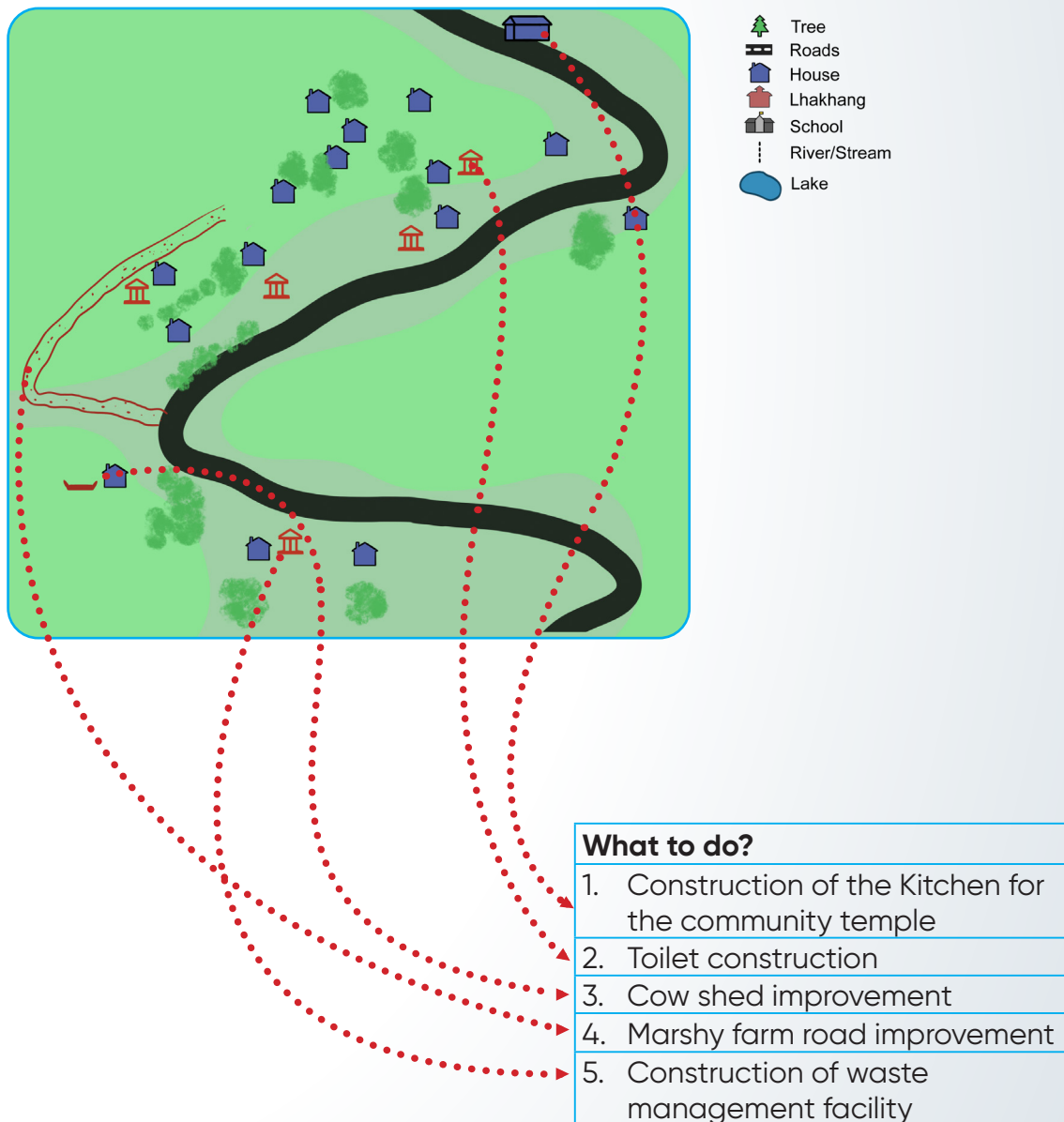
Tool 4: Local Resource Matrix

About the Local Resource Matrix tool: The key point of the Drongsep Yardak approach is "Look for what we have, what we can do", harnessing potentials from the locally available resources. Generally, most rural people will have a negative image of their communities without even exploring local potentials. This negative mindset needs positive attitude development mainly to boost community's confidence in its work progress. To identify such local potentials, local resource matrix is recommended. It is a tool used to identify local resources and group under four quadrants facilitating community people in choosing suitable local resources, including human capital for taking up socio-eco ventures mainly for holistic community improvement, not just limiting to income generation alone.
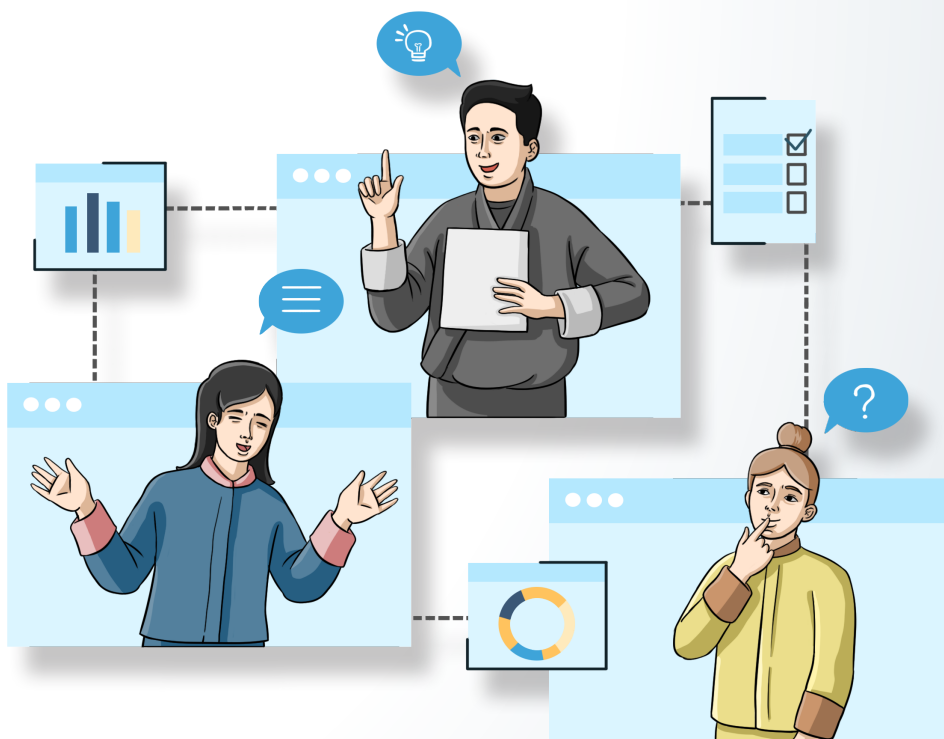
The four quadrants are as illustrated below:

Tool 1: Local Resource Matrix

ACCESS →

↓ **AVAILABILITY**

Status of Resource	Open	Restricted
Abundant	1	3
Scarce	2	4
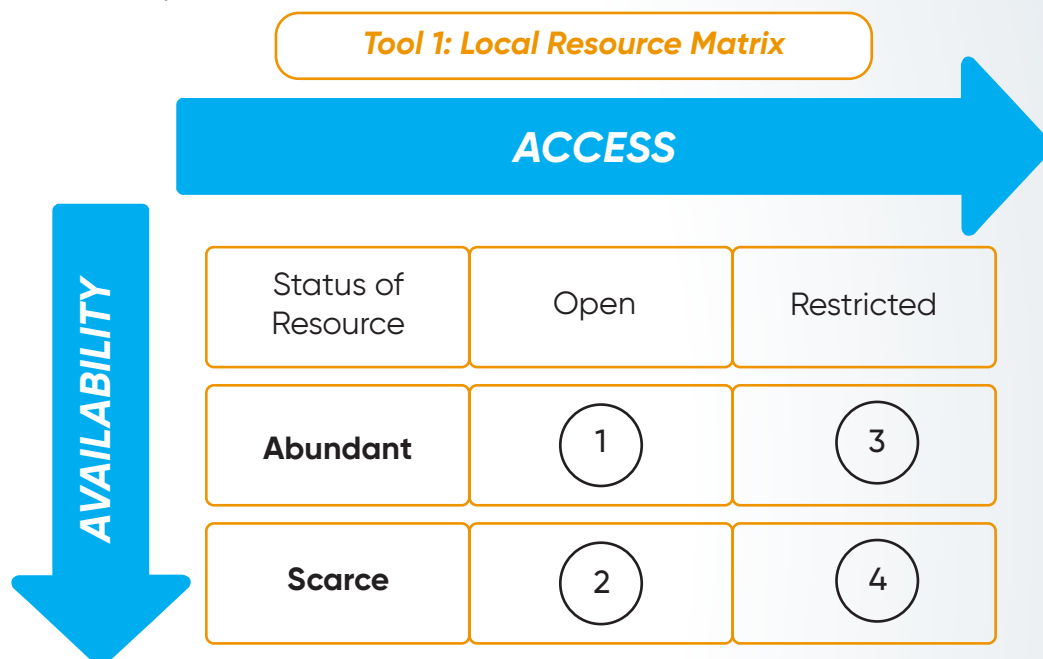
Courtesy: Kiyoka Masanobu, Expert, JICA

Quadrant 1. Abundant and Open

➤ Local resources falling under the Quadrant 1 is 'abundant' in terms of 'availability' and 'open' in terms of 'accessibility'. Examples of such resources are clean air, lakes, beautiful glaciers, mountains, pastures, hot springs, etc. Such a type of local resources is most viable for project design and implementation under community development.
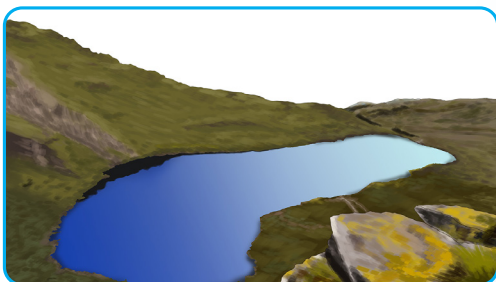
Lakes

Mountain and Pastures

Hot Springs

Glaciers

Quadrant 2. Scarce and open

➤ Local resources falling under the Quadrant 2 is 'scarce' in terms of 'availability' and 'open' in terms of 'accessibility'. Examples of such resources are Sea Berry, mushroom, etc. Such local resources are scarce and can be optimized to generate good income under community development.
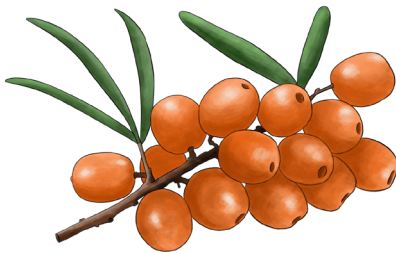
Sea Berry

Mushroom

Quadrant 3. Abundant but restricted

➤ Local resources falling under the Quadrant 3 is 'abundant' in terms of 'availability' and 'restricted' in terms of 'accessibility'. Example of such resources are sand, quarry, timber, minerals, etc. Such local resources though abundant are restricted by law, tradition, natural barriers, vested interests or habits. These local resources can be utilized for community development by the community seeking approval from the Government or through paying of royalty.

Sand

Timber

Quarry

Quadrant 4. Scare but restricted

➤ Local resources falling under the Quadrant 4 are 'scarce' in terms of 'availability' and 'restricted' in terms of 'accessibility'. Examples of such resources are cordyceps, matsutake mushroom, puthka honey, etc. These local resources, being scarce and restricted, will have huge market demand, hence can be optimized for community development, seeking approval from the Government.
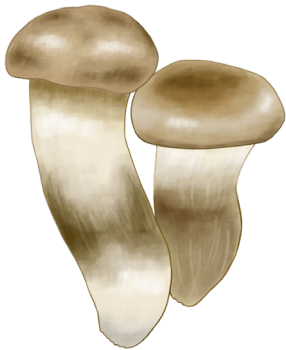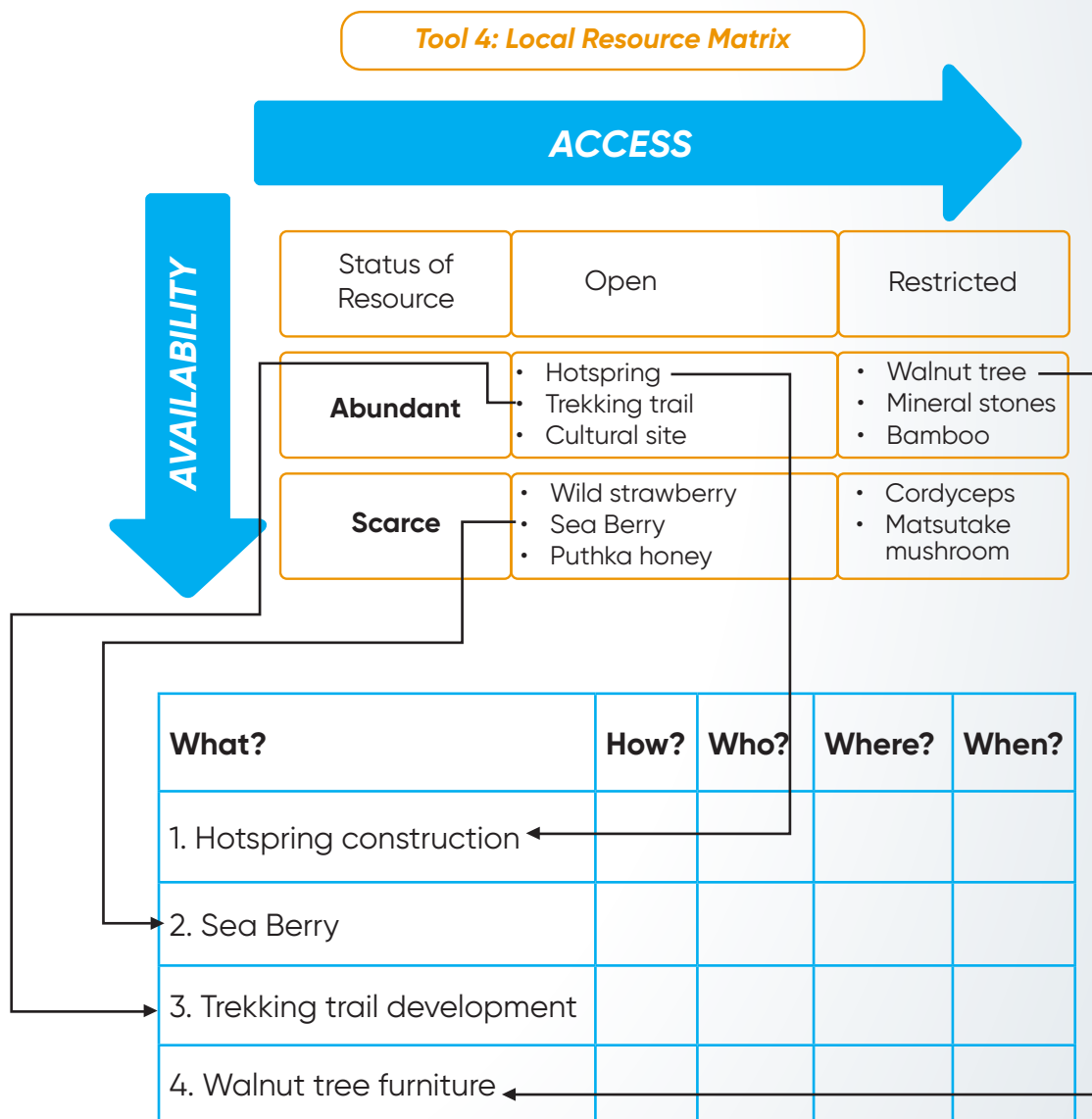

Matsutake mushroom

Cordyceps

Puthka honey

Complementary material: Screen the following video to understand key success factors for identifying and implementing a local resource-based project for community development.

– IRODORI (https://youtu.be/KU7Uy_-HQTA)

iv. *Extracting actions from Local Resource Matrix*

After plotting the resources based on the accessibility and availability, draw consensus from the community members in extracting viable local resources for designing actions. The actions can be extracted as follows:

Tool 4: Local Resource Matrix

ACCESS

AVAILABILITY

Status of Resource	Open	Restricted
Abundant	• Hotspring • Trekking trail • Cultural site	• Walnut tree • Mineral stones • Bamboo
Scarce	• Wild strawberry • Sea Berry • Puthka honey	• Cordyceps • Matsutake mushroom

What?	How?	Who?	Where?	When?
1. Hotspring construction				
2. Sea Berry				
3. Trekking trail development				
4. Walnut tree furniture				

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA

The local resource matrix may be used for mapping resources for implementing the identified actions. Apart from this, some viable economic activities may be identified and initiated by the community.

Hotspring Construction

Sea Berry

Walnut tree furniture

Trekking Trail Development

MODULE 6:
How to Develop CEP Improvement Plan?

Module prepared by: Chimi Wangmo, Department of Local Governance and Disaster Management, Ministry of Home Affairs and Passang Wangchuk, Local Expert, PRICE Project, JICA

Objective of the Module

At the end of the module, participants will be able to develop, prioritize and finalize community improvement plan.

Community Improvement Plan (template)

The following template is suggested for use while developing the Community Improvement Plan:

What?	How to achieve implementation? Who will do?			Where?	When?	Cost?
	Self help	Mutual help	Public help			
1.						
2.						
3.						
4.						
5.						

Under 'What?' part is the list of actions determined through community decisions. 'How?' covers ways and approaches in implementing the action. 'Who?' identifies individuals, partners and stakeholders responsible for implementation. 'Where?' helps in locating the action implementation places. 'When?' defines timeline or deadline for execution and 'Cost?' refers to estimated costs required for execution of the identified action. If the action does not require money, zero cost may be mentioned.

Session 6.2.

How to consolidate a CEP Improvement Plan (Draft 1)? _____

From the above extracted actions covered under the Module 5, list down the actions in the following format:
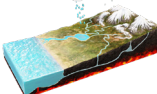
What to do list?		Tools used
1.	Farm mechanization for cardamom production	Seasonal Calendar
2.	Mass-scale black ginger production	
3.	Group power tiller procurement (address labour shortage)	
4.	Community Skilling Program	
5.	Design and implement a tourist attraction local festival	
6.	Basic financial literacy program	
7.	Malaria disinfection program	
8.	Water source sanitization	
9.	Clearing bushes around the farmlands and roads	
10.	Fodder development program	
11.	Chain-link fence (address wildlife conflicts)	
12.	Improvement of kitchen environment	Daily Time Routine Analysis
13.	Improvement of washing environment	
14.	Leisure hour program for community women	
15.	Quality meal time for community women	
16.	Construction of a kitchen for the community temple	Community Scanning and Mapping
17.	Toilet construction for households without a toilet	
18.	Cow shed improvement	
19.	Marshy farm road improvement	
20.	Construction of waste management facility	
21.	Hot-spring construction	Local Resource Matrix
22.	Sea Berry business	
23.	Trekking trail development	
24.	Walnut tree furniture	

The above list of actions are not the final actions for Community Improvement Plan. This list will undergo consensus building and prioritization processes.

Session 6.3.

Consensus decision vs majority decision-making process

The following is a case highlighting the importance of consensus-building in community decision-making processes.

	Raydrupling 45 HHs	Sampheling 75 HHs	Ralungtse 55 HHs	Total
	10	30	25	65
	15	30	15	60
	20	15	15	50

Decision=Road blacktop?
Majority driven vs. Consensus Building

Courtesy: Kiyoka Masanobu, JICA Expert
Passang Wangchuk, Local Expert, PRICE Project, JICA

In the above example, the needs of the communities are blacktopping the road, water source management, and construction of a tourist attraction temple. The total voters from the community come to 175 households, assuming one vote for each household. While voting, 65 voted for road blacktop, 60 voted for water source management, and 50 voted for a tourist attraction temple. Road blacktop was chosen as an action. The vote split is by a small margin, and there is unhappiness for those who have voted for the agenda not winning a majority of votes. Within the community, for instance, Ralungtse, of a total of 55 households, 25 households are happy and 30 others are unhappy as their agenda could not get support. The conclusion from the above case is:

➤ Consensus building is more important than majority decision-making.

➤ Only one agenda can be achieved through majority decision-making. Hence, other agenda items may not get attention.

➤ Consensus decision making encourages the community people to unite and come together to address all needs through more ideation on how to proceed.

➤ Majority decision-making may cause progress lag. Consensus decision-making can help to achieve most of the agenda items, which will be progressive and forward-looking.

For community actions, it's important to follow a consensus decision-making process for identifying and prioritizing actions. Keeping this as a note of guidance, in the following sections, apply consensus-building approach.

Session 6.4.

How to prioritize actions?

Prioritization mechanism should not be solely decided based on availability of budget. Budget based planning and prioritization will limit progressive development. Hence, it is important to forget the budget part for now and go for determining community real felt needs, follow the following prioritization method:

Field Facilitation Approach

When COMMUNITIES raise their needs, saying

> *"We need this, we need that."*

Community Facilitators will ask them:

1. **Do we really need it?**
2. **If we really need it, can we wait until somebody comes to do for us?**

➤ If we can wait, then let's wait forever! (That is NOT our real felt needs!)

➤ If it is so badly needed that we can't wait, *then why don't we start initiating it by ourselves?*

● And Community Facilitators will guide the villagers to discuss more on What? and How?

Courtesy: Michyuki Shimoda, Senior Advisor, JICA

Using the above prioritization method, look at the Community Improvement Plan (Draft 1) shown above in session 6.2 and prioritize the community actions as follows:

What to do list?		Prioritize into 'Can we wait?' Yes/No
1.	Farm mechanization for cardamom production	No
2.	Mass-scale black ginger production	Yes
3.	Group power tiller procurement (address labour shortage)	No

4.	Community Skilling Program	No
5.	Design and implement a tourist attraction local festival	No
6.	Basic financial literacy program	Yes
7.	Malaria disinfection program	No
8.	Water source sanitization	No
9.	Clearing bushes around the farmlands and roads	No
10.	Fodder development program	No
11.	Chain-link fence (address wildlife con-flicts)	No
12.	Improvement of kitchen environment	No
13.	Improvement of washing environment	No
14.	Leisure hour program for community women	No
15.	Quality meal time for community women	No
16.	Construction of a kitchen for the com-munity temple	No
17.	Toilet construction for households with-out a toilet	No
18.	Cow shed improvement	No
19.	Marshy farm road improvement	No
20.	Construction of waste management facility	Yes
21.	Hot-spring construction	No
22.	Sea Berry business	Yes
23.	Trekking trail development	Yes
24.	Walnut tree furniture	Yes

The list of actions with 'Can we wait?' with 'No' are the top priorities of the community. List down the actions and use the DY mandala for generating more ideas on the 'how' part. There is no turning back as the actions are seen as 'cannot wait' and all possible solutions should be identified for accomplishing these actions.

Session 6.5.

How to apply the DY mandala for prioritized actions? _____

1. Drongsep Yardark (DY) Mandala

DY mandala is a tool used to categorize community actions into three types; self-help, mutual-help and public- help as illustrated below:

Courtesy: Miho Ota, Senior Advisor, JICA

Type 1: Self-help

Self-help activities are the ones which do not require budgetary support and can be addressed at the individual level. Examples are filling up the potholes, cleaning the community surroundings, maintenance of tape stands and maintenance/construction of toilets.
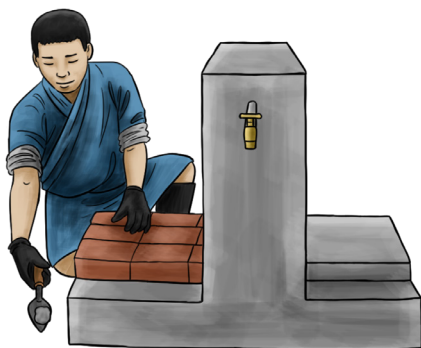
Maintenance of tap stands

Filling up the potholes

Cleaning the community surroundings

Type 2: Mutual-help

Mutual-help activities go beyond the individual capacity and therefore require community support, like community groups. Examples are as follows:

| The construction of public toilets | Clearing of minor road blockages | The maintenance of community drinking water sources |

Type 3: Public-help

Public-help activities are those that require government support and cannot be addressed by communities alone. Examples include the construction of bridges, retention walls and major renovations.
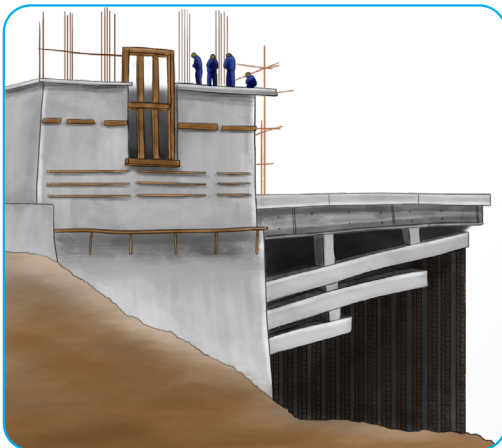
Complementary material: Screen the following video to understand three types of help under Drongsep Yardrak approach.

- Video: **"Drongsep Yardrak"** https://youtu.be/ra-LKgn0EIU

In the above template, out of above 24 actions, 18 actions are found urgent for implementation. Use the Drongsep Yardrak Mandala to generate ideas on 'how?' as follows. Refer the Local Resource Matrix tool for mapping locally available resources, especially for devising appropriate solutions on 'how' part. Use the following template for Community Improvement Plan:

What?	How to achieve implementation? Who will do?			Where?	When?	Cost?
	Self help	Mutual help	Public help			
1. Farm mechanization for cardamom production		Joint purchase of machines	50 % subsidy	?	?	?
2. Group power tiller procurement (address labour shortage)		Joint purchase of power tillers	50 % subsidy	?	?	?
3. Community Skilling Program	Volunteer instructors	Meals	Training/ Equipment	?	?	?
4. Design and implement a tourist attraction local festival	Local dancers	Design of programs	Marketing/ Promotion	?	?	?
5. Malaria disinfection program	Volunteers	?	?	?	?	?
6. Water source sanitization	?	?	?	?	?	?
7. Clearing bushes around the farmlands and roads	?	?	?	?	?	?
8. Fodder development program	?	?	?	?	?	?
9. Chain-link fence (address wildlife conflicts)	?	?	?	?	?	?
10. Improvement of kitchen environment	?	?	?	?	?	?
11. Improvement of washing environment	?	?	?	?	?	?

12. Leisure hour program for community women	?	?	?	?	?	?
13. Quality meal time for community women	?	?	?	?	?	?
14. Construction of a kitchen for the community temple	?	?	?	?	?	?
15. Toilet construction for households without a toilet	?	?	?	?	?	?
16. Cow shed improvement	?	?	?	?	?	?
17. Farm road improvement	?	?	?	?	?	?
18. Hot-spring construction	Stones, planks, etc...	Labour contribution/ operational expenses	Design/ Materials/ Equipment	?	?	?

All the 18 identified community actions are the real felt needs of the community. It is important to submit the list to the Gewog Tshogde and seek endorsement for both the mutual and public help actions.

MODULE 7:
How to Establish a Linkage Between *Nangzom* and *Chiwog* Zomdu?

Module prepared by: Ugyen Yangzom,
Gup, Ngatshang, Mongar

Objective of the Module

At the end of the module, the participants will be able to understand overall LG Proceedings and facilitate Nangzom, prepare agenda items for Chiwog Zomdu, and Gewog Tshogde.

Session 7.1.

How to facilitate the submission of the Community Improvement Plan to Chiwog Zomdu?

To facilitate the submission of the Community Improvement Plan through Nangzom, the following steps are to be followed:

STEP 1

Ascertaining the dates for conducting Nangzom, the Coordinators of the Community Engagement Platform shall seek approval for the conduct of Nangzom from the Gewog Administration through their Tshogpa. Such approval is a one-time prerequisite for institutionalizing the CEP Nangzom with a specified date, time, and venue.

Office order template:

STEP 2

The Gewog Administration issues an Office Order authorizing the conduct of Nangzom for the Community Engagement Platform.

དཔལ་ལྡན་འབྲུག་གཞུང་། རྒྱ་ཚ་ཤིང་ལྡོག
ཚ་སྦྱར་རྫོང་ཁག

Royal Government of Bhutan
Ngatshang Gewog, Mongar Dzongkhag

MD/NG(01)2024-2025/1267   Date: 18/6/2025

(Office Order for the Conduct of Nangzom)

To: The Chiwog Tshogpa
Phanas Chiwog

This is to inform you that the **5th Gewog Tshogdu (GT)** will commence on **18th July 2025**. During the upcoming session, deliberations will be made on the budget for the **financial year 2025–2026**, and the budget grant will be accordingly distributed.

In this regard, all **agenda items must be submitted on or before 30th June 2025**. Failure to submit the agenda within the given deadline will result in **non-consideration** for incorporation during the budget distribution process.

Therefore, the conduct of Nangzom should commence in preparation for the GT session.

(UGYEN YANGZOM)
Gup
Ngatshang Gewog
Mongar Dzongkhag

Cc:
1. Office file no.1

Gup Mobile #17687788 | GAO Mobile # 17691073 | Mangmi Mobile #17648925
Email address | GUP | ugyenyangzo@gmail.com | GAO | ptshering@mongar.gov.bt

STEP 3

The Tshogpa relays the Notification to the CEP coordinators about the conduct of Nangzom and accordingly issues verbal notification to the community members or through social media forums **(WeChat, Telegram, Messenger, WhatsApp, etc.)** to conduct Nangzom.
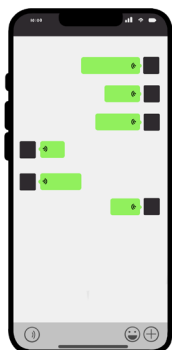
STEP 4

Nangzom shall be coordinated by a Coordinator who is nominated by the members of the community engagement platform and whose nomination is endorsed by the Gewog Administration.

STEP 5

The coordinator of the Community Engagement Platform informs the members about the conduct of Nangzom, clearly mentioning the time, date, and venue for the Nangzom;

STEP 6

The coordinator shall ensure active and inclusive participation for the Nangzom and encourage the head of every household and facilitate other members of the community, including women, the elderly, the disabled, youth, and community groups, to participate. Nangzom may happen in informal dress code to enable participation, any time, anywhere. However, if the CEP members feel there is a formal occasion requiring formal gathering, a proper dress code may be observed.
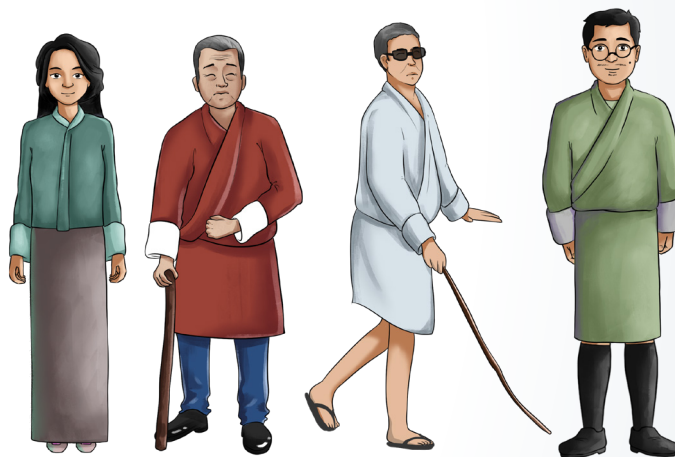
STEP 7

The community households and user groups, including cooperatives, shall submit their agenda either in verbal or written record for the Nangzom to the Coordinator;

Agenda Submission template: Written record sample

Date	Session No	Agenda	Location	Background	Proposed Action
18/6/2025	1	Waste Segregation Shed	Phanas	Mostly women were involved in the monthly waste segregation. They had to wake up early and travel 1 km away from the community to dispose of the waste.	Tshogpa to work out the suitable waste segregation shed.
18/6/2025	2	Construction of Irrigation Channel	Laptshor Group	While the dependency on irrigation is high, the lack of proper irrigation facilities remains a challenge. Therefore, the procurement of HDPE pipes has been prioritized.	Engineer support
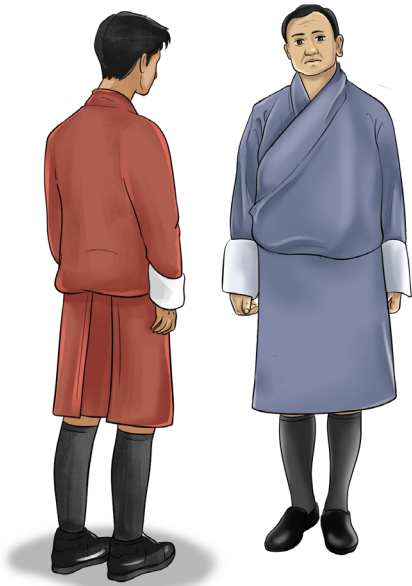
STEP 8

The agenda shall be finalized and shared within 24 hours with the members before Nangzom. The Coordinator, through Tshogpa, may invite local government representatives and sector officials to attend Nangzom as observers based on agenda items tabled for discussion.

STEP 9

The coordinator may also facilitate virtual participation for the non-residents and sector officials to enable active participation.

1. Not used for political purposes.

2. Respectful of religious beliefs.

3. Doesn't exclude or make anyone feel unwelcome.

4. Keeps the community and the country safe.

STEP 10

The coordinator must ensure the Community Engagement Platform is not politicized, maintains religious sanctity, avoids ostracization, and protects the security interests of the community and the nation at large.
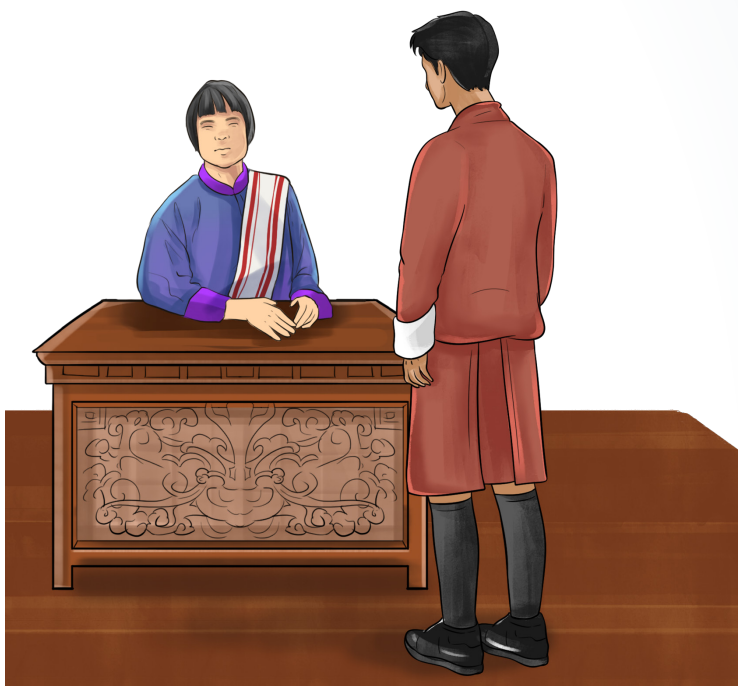
STEP 11

The Tshogpa should monitor the agenda items and discussion of issues in the Nangzom and report any matters concerning social security aspects to the Gewog Administration.

STEP 12

The coordinator must ensure that a minimum of five days' preparation period is allocated to plan and finalize the community improvement plan for the community members before the conduct of Chiwog Zomdu;

STEP 13

The decision-making in the community engagement platform is through consensus building, taking into account the importance of community vitality or bonding, and avoiding conflicts and social divisions. No majority-driven decision-making shall be exercised; the agenda that does not get a consensus agreement shall be deferred for further study and future consensus building.

STEP 14

The members of the community engagement platform missing or failing to attend Nangzom should respect and abide by the decisions passed in the Nangzom. Issues requiring appeal may be reported in the next Nangzom for further discussion.
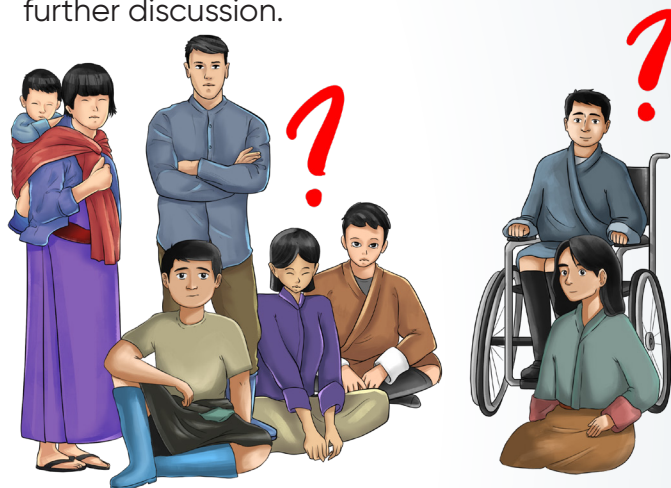
STEP 15

The coordinator shall submit the approved Community Improvement Plan to the Tshogpa for further discussion in the Chiwog Zomdu. The CEP may record minutes of the meeting either in written format or in a verbal record.

STEP 16

The coordinator shall present the follow-up report at the Nangzom, outlining the decisions passed and actions taken from the last Nangzom.

Session 7.2.

Nangzom to Chiwog Zomdu proceedings

STEP 1 The Tshogpa shall schedule Chiwog Zomdu, identifying date, time, and venue, and notify the CEP Coordinator and members for preparation.

STEP 2 The Tshogpa shall collect the Community Improvement Plan from the CEP Coordinators and prepare agenda items, and share them with the Gewog Administration for seeking technical support from the relevant sectors.

STEP 3

The Tshogpa shall chair the Chiwog Zomdu with CEP coordinators as members.
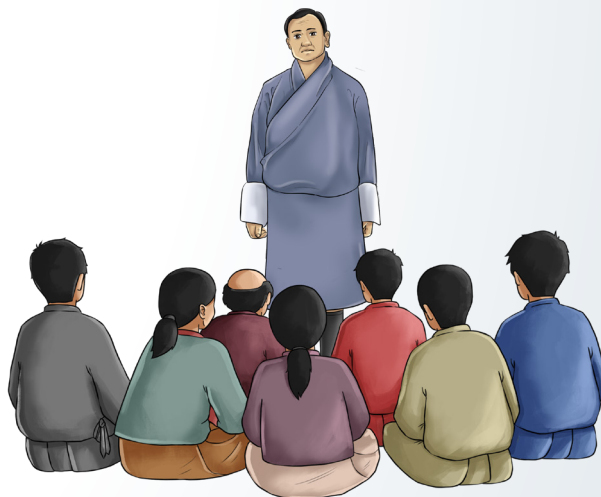
STEP 4

Decisions at the Chiwog Zomdu will be made through a consensus-building approach, failing which a majority decision will be exercised via a raise of hands by the members present in the Chiwog Zomdu.
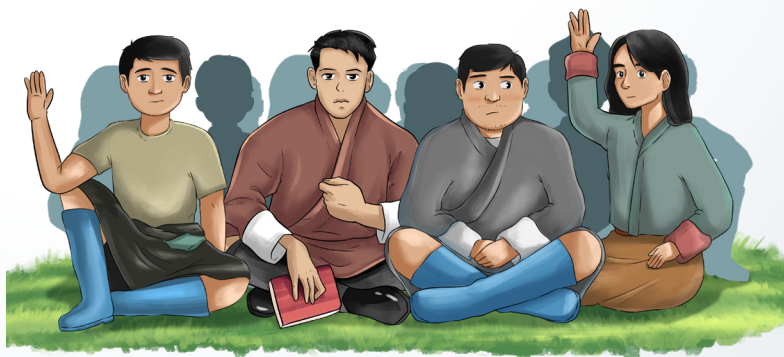
STEP 5 For common issues across the CEPs, the Tshogpa shall initiate Inter-CEP Coordination Meeting to organize knowledge co-creation and exchange of ideas complimenting each other's CEP actions.

STEP 6 The decisions passed in the Chiwog Zomdu will be shared amongst the CEP Coordinators and members present for onward dissemination to the community and submission to the Gewog Tshogde.

Mock Chiwog Zomdu Drill

For effective conduct of zomdu, apply Six Hats Model as follows:

Six hats model for community consensus building

White Hat

Focus on facts
Focus on describing the design as it is, without any personal opinions or biases, used to focus on facts and information.

Yellow Hat

Optimist
Focus on identifying the benefits of the design and why it is a good solution, used to focus on the positive aspects of the design.

Black Hat

Devil's Advocate
Focus on identifying the risks and challenges of the design, used to focus on the negative aspects of the design.

Red Hat

Emotional
Focus on how the design makes you feel, used to express emotions and feelings about the design.

Green Hat

Idea Generator
Focus on coming up with new ideas to improve the design, used to generate new ideas and solutions.

Blue Hat

Manager
Focus on summarizing the discussion and making decisions about the design, used to summarize the discussion and make decisions.

Reference: Six Thinking Hats by Dr. Edward de Bono

1. Roles of the Agenda Finalization Committee (AFC)

Five-step tips for Agenda Finalization Committee are as follows:

STEP 1

The committee will compile the list of Chiwog Zomdu proposals and schedule agenda finalization meeting amongst the members;

STEP 2

The committee may seek input and expertise from the relevant sectors to review the proposals, which are technical by nature.

STEP 3 The committee members must uphold moral ethics and professionalism in prioritizing the agenda items for the Gewog Tshogde. The members must declare 'conflict of interest' on issues related directly to him/her by opting to abstain from the discussion to avoid undue influence;

STEP 4

The committee may take a maximum of five days to review the proposals and share a set of proposals, categorizing them into 'recommended' and 'not recommended' with clear justifications to the Gewog Tshogde.

Recommended   **Not recommended**

STEP 5

The list of 'recommended' and 'not-recommended' proposals, along with justifications, shall be tabled before the Gewog Tshogde members in writing before five days prior to the scheduled session date of the Gewog Tshogde. This is to ensure that adequate time is allocated to the members of the Gewog Tshogde to study the agenda items.

5 DAYS

2. Gewog Tshogde (GT) Proceeding

Five-step tips for Agenda Finalization Committee are as follows:

STEP 1

As per the provisions of the Protocol for Local Government Proceedings 2021, the Chairperson of the Gewog Tshogde shall convene the session.

STEP 2

The CEP Coordinators and members of the community shall seek permission from the Chairperson of the Gewog Tshogde to attend the session as observers.

STEP 3
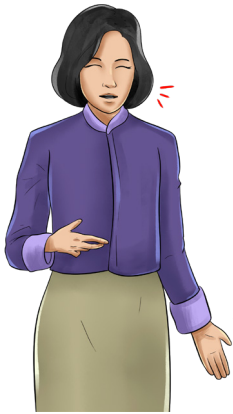
If there is a need, the CEP Coordinator or members of the community shall seek approval from the Chairperson to submit verbal statements to back up facts, data, and evidence to enable the members of the Gewog Tshogde to make informed decisions.

STEP 4

Upon obtaining approval, the CEP Coordinator and members will attend the Gewog Tshogde as observers.

STEP 5

In case the agenda items tabled are technical and the members feel the need for the sector's technical inputs in the decision-making processes, the relevant sector may be directed by the Chairperson to provide professional opinion on the issues under discussion.

STEP 6

Gewog Tshogde, bestowed with the final decision-making power, shall initiate substantive deliberation on the agenda items and shall exercise due diligence in rejecting or reconsidering the proposals 'recommended' or 'not recommended' by the Agenda Finalization Committee;

STEP 7

As observers, the CEP Coordinator and members must refrain from sharing the verbal or written resolutions to the community members until the approved written resolutions are issued by the Gewog Tshogde.

3. How to conduct Post Resolution Engagement?

Five-step tips to conduct Post Resolution Engagement are as follows:

STEP 1

The Tshogpa, upon receipt of the approved Gewog Tshogde resolutions formally from the Gewog Administration, shall disseminate the resolutions to the CEP coordinators for dissemination to the community members. The allocated time is 21 days as per the Protocol for Local Government Proceedings 2021.
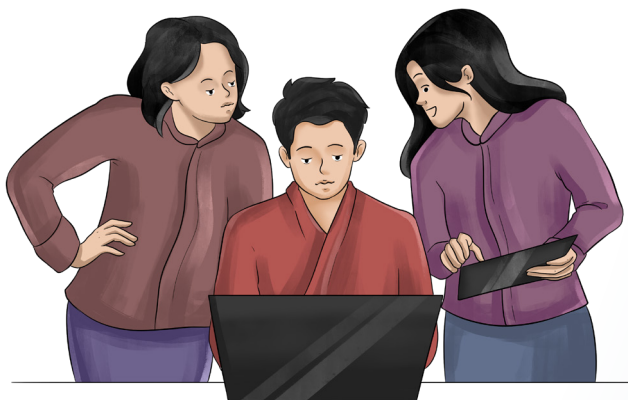
STEP 2

The CEP members will disseminate the Gewog Tshogde resolutions to their community members to draw commitment and design an implementation modality for the actions approved.

STEP 3

Based on the community commitment, the Tshogpa shall report back to the Gewog Administration within one month to prepare an operational plan for the approved actions.

STEP 4

The CEP Coordinators and relevent Officials of the Gewog Administration will constitute the Community Monitoring Team at the community level to oversee the implementation of the approved action plan; and
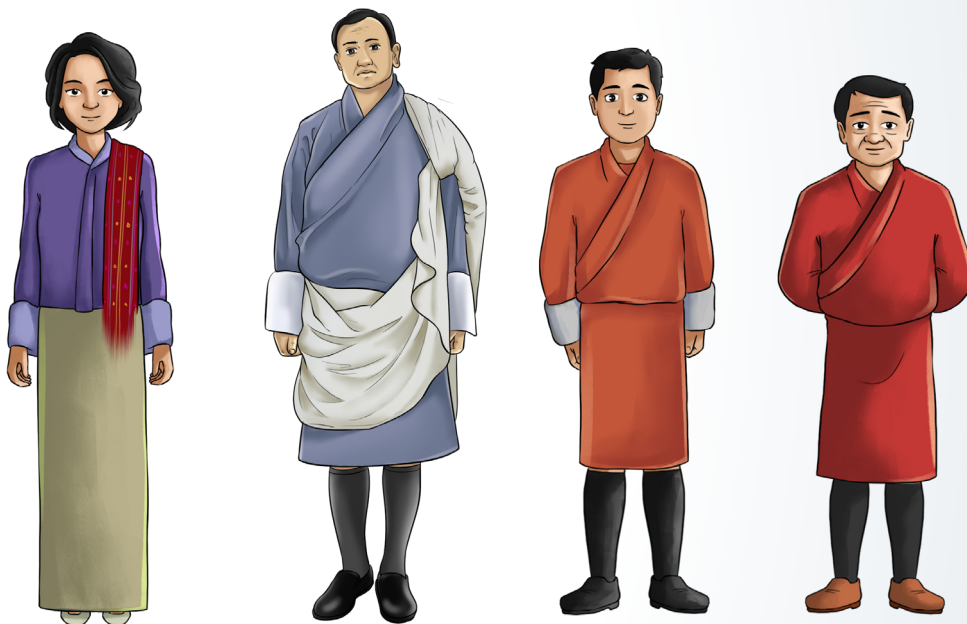
STEP 5

The Tshogpa shall follow up on the Gewog Tshogde Resolutions and report back to the Gewog Administration at least on a quarterly basis for effective reinforcement of resolution implementation.
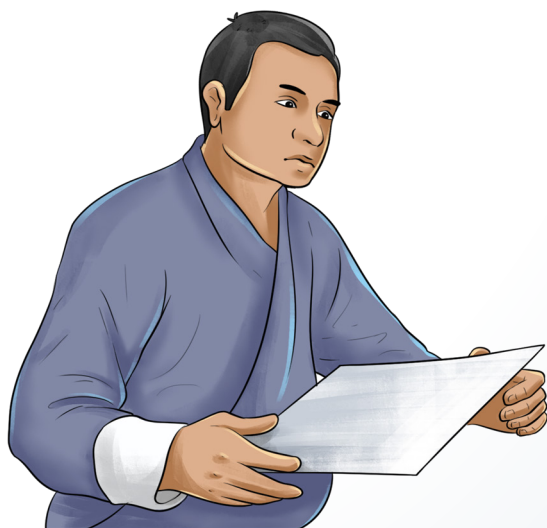
## Session 7.4.

How to apply Ringelmann effect in implementing prioritized actions?

7.4.1. What is Ringelmann effect?

Ringelmann Effect, often called 'social loafing,' was propounded by a French Agricultural Engineer named Max Ringelmann. Social loafing in psychology refers to the phenomenon where individuals exert less effort in a group task than when working alone, often due to perceived reduced accountability and shared responsibility. Social loafing is more evident in tasks where the contribution of each group member is combined into a group outcome, making it difficult to identify the contribution of a single person. Social loafing can be detrimental in workplaces. When everyone does not put in their full amount of effort because they are part of a group, this can lead to reduced productivity. Factors influencing social loafing include expectations of co-worker performance, task meaningfulness, and culture. The following diagram shows the illustration:
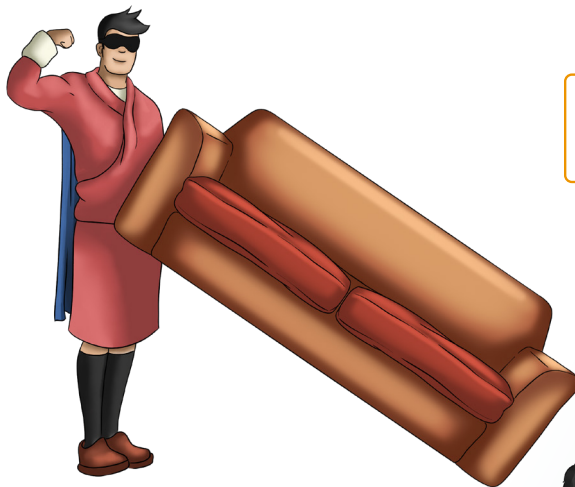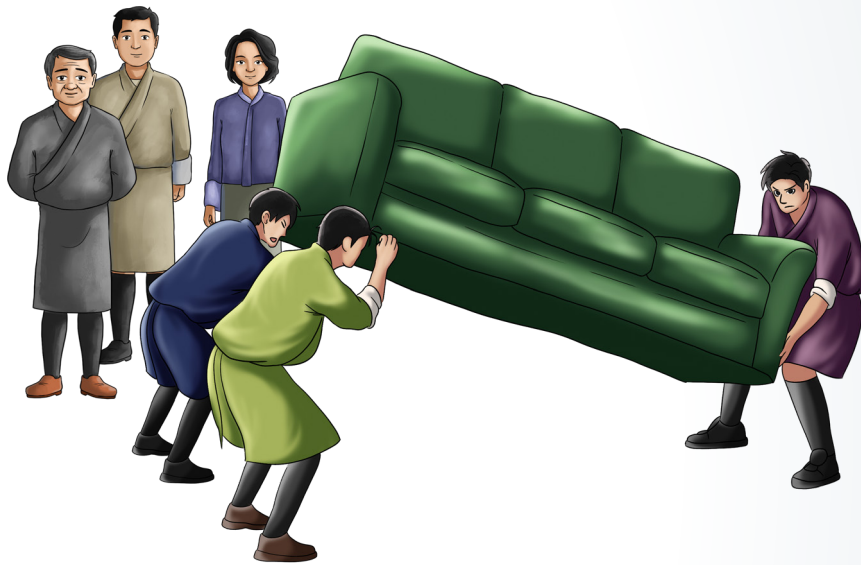

Some tasks are too heavy for individual or small number of communities

Assessing ideal size helps in reaping optimum benefits
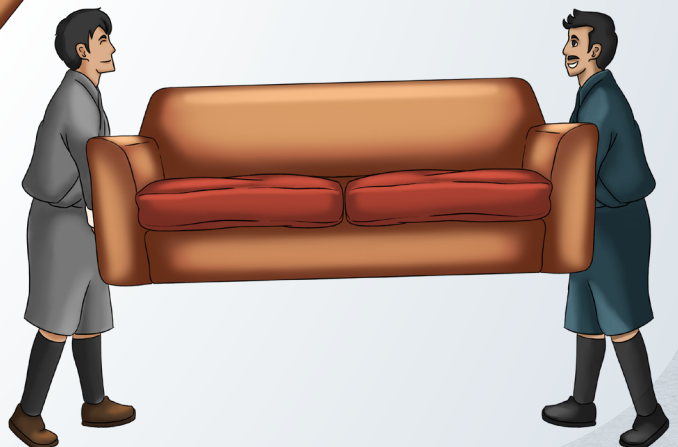
Productivity of a group starts decreasing with the additional members.

7.4.2. How to apply Ringelmann effect?

While engaging community people in community works, assess the nature and map with a good number size to reap optimum benefits. It will also help in avoiding waste in terms of both time and available resources.

MODULE 8:
Community Participatory Model

Module prepared by: Passang Wangchuk,
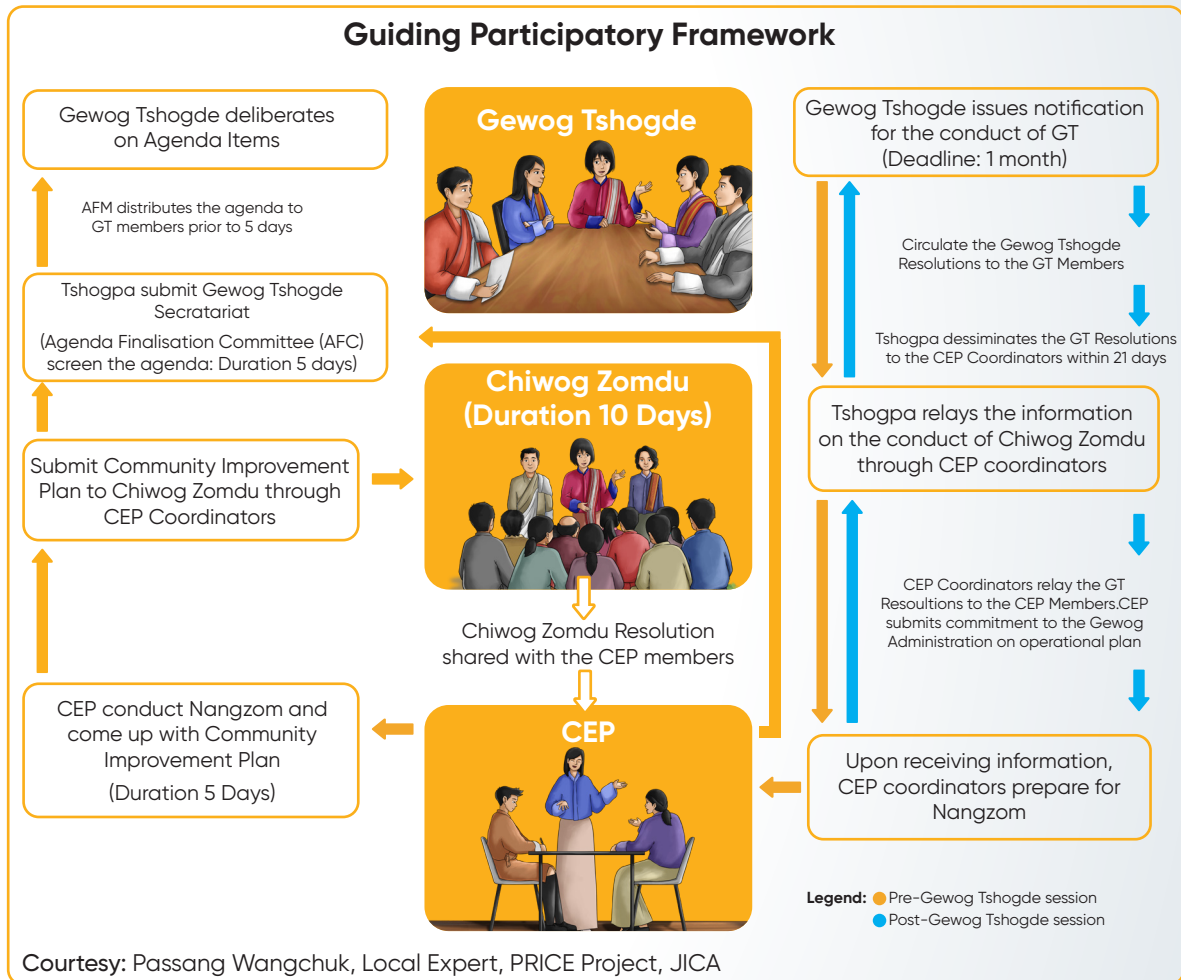Local Expert, PRICE Project, JICA

Objective of the Module

At the end of the module, the participants are able to understand the 24 steps for effective engagement for strengthening Chiwog Zomdu and Gewog Tshodge through the leverage on Community Engagement Platform.

Session 8.1.

Why the Community Participatory Model?

Guiding Participatory Framework

Gewog Tshogde deliberates on Agenda Items

AFM distributes the agenda to GT members prior to 5 days

Tshogpa submit Gewog Tshogde Secratariat

(Agenda Finalisation Committee (AFC) screen the agenda: Duration 5 days)

Submit Community Improvement Plan to Chiwog Zomdu through CEP Coordinators

CEP conduct Nangzom and come up with Community Improvement Plan
(Duration 5 Days)

Gewog Tshogde

Chiwog Zomdu (Duration 10 Days)

Chiwog Zomdu Resolution shared with the CEP members

CEP

Gewog Tshogde issues notification for the conduct of GT
(Deadline: 1 month)

Circulate the Gewog Tshogde Resolutions to the GT Members

Tshogpa dessiminates the GT Resolutions to the CEP Coordinators within 21 days

Tshogpa relays the information on the conduct of Chiwog Zomdu through CEP coordinators

CEP Coordinators relay the GT Resolutions to the CEP Members.CEP submits commitment to the Gewog Administration on operational plan

Upon receiving information, CEP coordinators prepare for Nangzom

Legend: ● Pre-Gewog Tshogde session
● Post-Gewog Tshogde session

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA

The Community Participatory Model is designed for the following broad objectives:

1. To address meeting fatigue and passive participation through the institution of the concept of One-Umbrella Community Engagement Platform for every neighbourhood community embracing the principle of openness, inclusiveness and smallness.
2. To establish decision-making processes linkages amongst the Community Engagement Platform, Chiwog Zomdu and Gewog Tshogde so that empowering voices of the community are heard at the higher levels and have a greater level of influence in decision-making.
3. To facilitate the development of Community Improvement Plan using the set of tools and draw collaborative synergy of self-mutual-public help approaches for effective actions implementation.

STEPS FOR EFFECTIVE ENGAGEMENT
24 steps for effective engagement are as follows:

Step 1

The Gewog Administration issues Office Order to the sector staff and Tshogpa along with the Community Facilitators to form One-Umbrella Community Engagement Platform. While forming, design and document CEP profile including the name of the coordinator and members segregated by sex, disability (if any) and elderlies above 65 of age;

Step 2
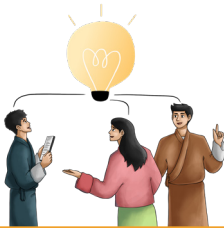
The Community Facilitators introduce the Concept of *Drongsep Yardrak* in the Community Engagement Platform;

Step 3

The Community Facilitators help the Community Engagement Platforms in using the participatory engagement tools;

Step 4

The Chairperson of the Gewog Tshogde issues a notification for the conduct of Gewog Tshogde;

Step 5

The Tshogpa disseminates the notification to Community Engagement Platform Coordinators within one day upon receiving the notification to carry out preparatory works for Chiwog Zomdu;
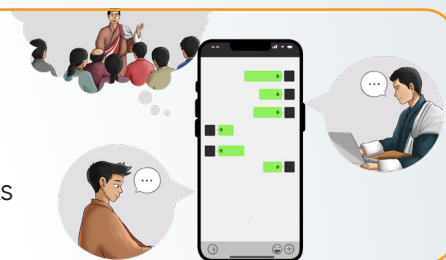
Step 6
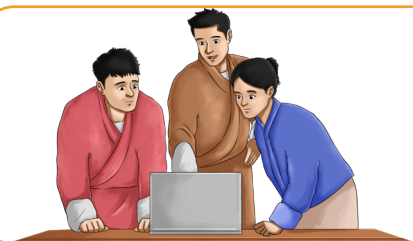
The Community Engagement Platform Coordinators notify their members within one day upon receiving the information from the Tshogpa to conduct Nangzom;

Step 7

The Community Engagement Platform members prepare for the Nangzom with the formulation of Community Improvement Plan within five days after receiving the information;

Step 8

Using the participatory engagement tools, the Community Facilitators help Community Engagement Platform in developing Community Improvement Plan;

Step 9

After preparation of the Community Improvement Plan, the Community Engagement Platform Coordinators conduct Nangzom. Relevant sectors and elected local government leaders attend the Nangzom upon the request of the Community Engagement Platform based on related agenda items tabled for discussion in the Nangzom;

Step 10

The Community Engagement Platform Coordinators, upon arriving at consensus, prioritizes and submit the Community Improvement Plan to Chiwog Zomdu;

Step 11

The Tshogpa prepares and Chairs the Chiwog Zomdu within ten days upon the receipt of the Community Improvement Plan from the Community Engagement Platform Coordinators. The Coordinators of the Community Engagement Platform represent the community people in the Chiwog Zomdu, along with the attendance of aspiring community members. Relevant sectors and local government leaders attend the Chiwog Zomdu as Observers;

Step 12

The Tshogpa shares the Chiwog Zomdu resolutions with the Community Engagement Platform Coordinators;

Step 13

The Community Engagement Platform Coordinators share the Chiwog Zomdu resolutions to their respective members;

Step 14

The Community Engagement Platform members deliberate on the resolutions passed in the Chiwog Zomdu and share feedback to the Tshogpa for further submission to the Gewog Tshogde Secratariat;

Step 15

The Tshogpa submits the resolutions of the Chiwog Zomdu to the Gewog Tshogde Secretariat;

Step 16

The Agenda Finalisation Committee reviews and finalises the agenda items within five days;

Step 17

recommended

not recommended

The Agenda Finalisation Committee convenes to deliberate and finalise the agenda for the Gewog Tshogde with a set of 'recommended' and 'not-recommended' proposals with clear written justifications;

Step 18

The member secretary to Agenda Finalization Committee tables the finalized agenda to the Gewog Tshogde members prior to GT session and allocates five days for necessary preparations;
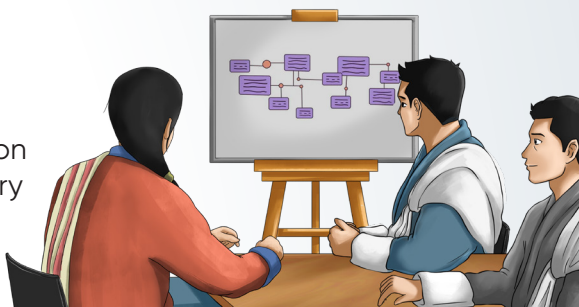
Step 19

The Coordinators of the Community Engagement Platform along with the aspiring community members seek the Gewog Tshogde Chairperson's permission and attend the Gewog Tshogde as Observers. The Gewog Tshogde holds discussions on the Agenda Items and passes resolutions;

Step 20

The Gewog Tshodge resolution is shared with the members within five days after the conclusion of the session;

Step 21

The Tshogpa disseminates the Gewog Tshogde Resolutions within 21 days to the Community Engagement Platform Coordinators;

Step 22

The Community Engagement Platform Coordinators share the Gewog Tshogde resolutions to their members;
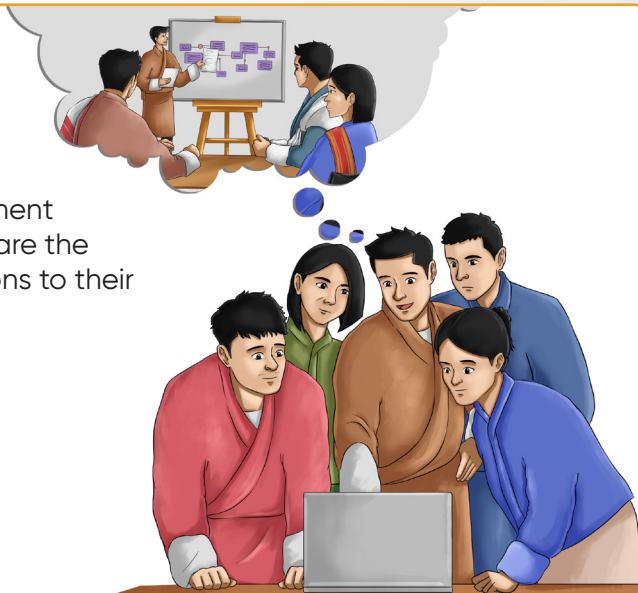
Step 23

The Community Engagement Platform members align their action plans with the Gewog Tshodge resolutions and relay their commitment to the Tshogpa for operational plan; and

Step 24

The Tshogpa reports the action plans to the Gewog Administration for effective implementation. The Gewog Administration implement actions engaging Community Engagement Platforms through social responsibility mechanisms.

MODULE 9:
How to Conduct Follow-up Activities?

Module prepared by: Passang Wangchuk,
Local Expert, PRICE Project, JICA

Objective of the Module

At the end of the module, through lectures, worksheet and powerpoint presentation, participants will be able to understand the processes of implementing self-mutual help actions, evaluating the CEP progress and storyboard success stories.
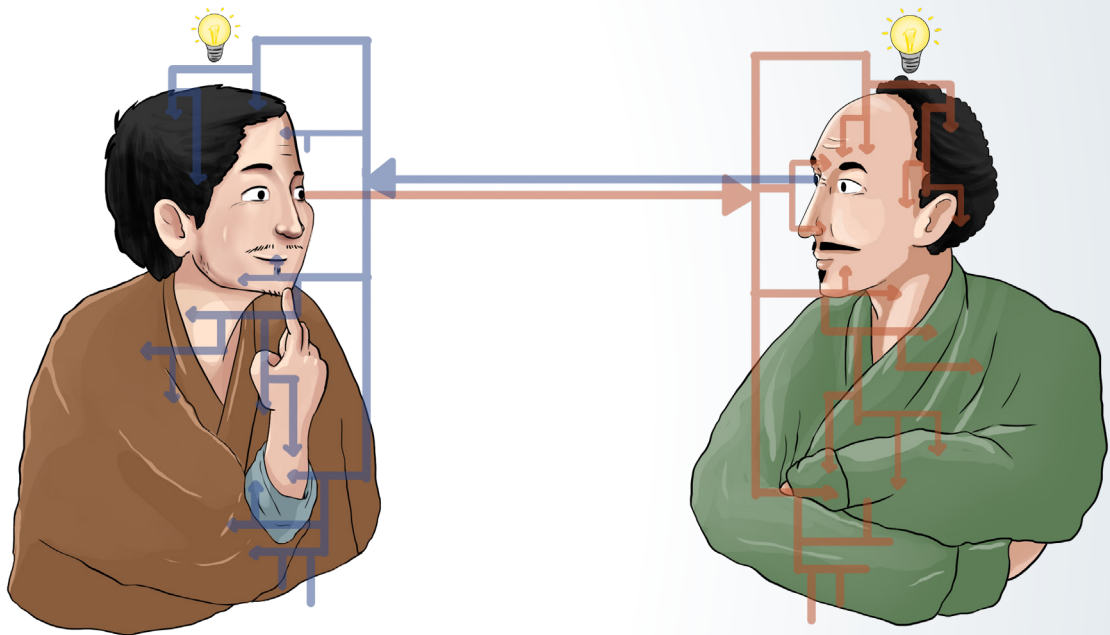
How to facilitate the implementation of self-mutual help actions?

From the list of Actions identified under the Community Improvement Plan, public-help activities are submitted to the Gewog Administration for seeking implementation support. The actions coming under the self-mutual help category require community synergy for effective implementation. The following are the five-step process for facilitating the implementation of self-mutual help actions:

Identification of Action: What to do?

➤ Referring to the Community Improvement Plan, identify and enlist self-mutual help actions

➤ Organize Nangzom to re-confirm the 'what to do activities' and inculcate desire for change

➤ Carry out stakeholders mapping— who are beneficiaries and partners for implementation

Design of Actions: How to do?

➤ Generate ideas on 'how' and design activity plan in a sequence order

➤ Seek sectoral expertise to generate ideas on 'how' for the issues requiring technical input

Evaluation: Success Storyboarding

➤ Evaluate the actions, record progress with data, photos, events processes, etc...

➤ Storyboard the success stories (refer session 9.3)

Local resource mapping: Implementation Plan

➤ Map the local resources (use local resource matrix) including materials, equipment and artisans, etc... to draw implementation plan

➤ Identify resources requiring external support and facilitate in mobilizing resources through multi-sectoral approach

➤ Use Drongsep Yadrak mandala, self-mutual-public help, if required.

Implementation: Progress Track

➤ Use SEE-CEP monitoring sheet to track the implementation progress (refer session 9.2)

➤ Review and revise actions on a regular time interval

➤ Check on obsolete ideas and replace with new ideas, if any.

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA

Session 9.2.

Support for the SEE-CEP Monitoring mechanism

How to facilitate to use of the SEE-CEP monitoring sheet?

The SEE-CEP, Self-Engagement Evaluation for CEP, is designed to self-assess the progress of participation through the four phases of participatory governance. The Community Facilitator has the role to educate the CEP members on the parameters of the assessment and how to conduct the assessment. As no assessment kits are perfect, the SEE-CEP mechanism is developed as a minimum guide to track the progress of the CEP activities. This mechanism can be improved further by tuning to the local context and can also be used by other CEPs to conduct peer assessment and provide recommendations on areas requiring improvement.

The SEE-CEP parameters and their assessment score are as follows:

Sl. No.	Parameters ཚད་གཞི།	Score Rating (0 for no initiatives, 1.11 to 3.33 for partial & 4.44 to 5.55 for fullfilment)
	Self Engagement Evaluation (SEE-CEP)Sheet	
1	Village-Based CEPs formed གཡུས་ལུ་གཞི་བཞག་པའི་མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་བཟོ་ཡོད་པ།	5.55
2	CEP has a Coordinator མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་ལུ་འགོ་འཛིན་པ་ཡོད་པ།	5.55
3	CEP has a women Coordinator མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་ལུ་ཨམ་སྲུའི་འགོ་འཛིན་པ་ཡོད་པ། (ཕོ་མོའི་དབྲེ་བ)	0
4	CEP has at least one member from every household as its member (inclusive) མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་ལུ་ ཁྱིམ་གུང་རེ་རེ་ལས་ འཐུས་མི་ཉུང་ཤོས་གཅིག་ཡོད།	1.11
5	CEP members have at least 40 % women members (gender) མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་སྡེ་ཚན་ལུ་ ཨམ་སྲུ་འཐུས་མི་ ཉུང་ཤོས་བརྒྱ་ཆ ༤༠ དེ་ཅིག་ཡོད་པ།	1.11

6	CEP has a Nangzom schedule with time, date and venue མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་ལུ་ ནང་འཛོམས་འཚོགས་ནི་གི་ དུས་ཚོད་ སྤྱི་ཚེས་དང་ ས་གནས་ངོས་འཛིན་འབད་ཡོད་པ།	5.55
7	CEP meets as per the scheduled Nangzom ནང་འཛོམས་ཀྱི་བླ་ཚེས་དང་འབྲེལ་ མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་འཛོམས་ནི་ཡོད་པ།	3.33
8	CEP does homework and has Nangzom agenda collected and discussed མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་སྤེ་ཚན་གྱིས་ ཁྱིམ་ལཱ་འབད་ཞིནམ་ལས་ ནང་འཛོམས་ཀྱི་ གྲོས་གཞི་བསྡུ་སྒྲིག་དང་ གྲོས་བསྟུན་འབད་ཡོད་པ།	2.22
9	CEP has Nangzom Decisions (Community Improvement Plan) passed with clear 'What to do?' and 'How to do?' མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་ནང་ ནང་འཛོམས་ཀྱི་གྲོས་ཚོད་ཚུ་ 〔མི་སྡེ་ཡར་དྲག་འཆར་གཞི་〕 གསལ་ཏོག་ཏོ་ཡོད་པ་ དང་ 〔ག་ཅི་འབད་དགོཔ་ཨིན་ན?〕 དང་ 〔ག་དེ་སྦེ་འབད་ནི་ཨིན་ན?〕 ཚུ་ཡར་ཚུད་ཡོད་པ་ཨིན།	1.11
10	CEP's Nangzom Decisions are submitted to the Tshogpa for discussion during the Chiwog Zomdu མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་གྱི་ ནང་འཛོམས་གྲོས་ཚོད་ཚུ་ སྤྱི་འོག་འཛོམས་བསྡུ་ ནང་གྲོས་བསྡུར་གྱི་དོན་ལུ་ ཚོགས་པ་ལུ་ཕུལ་ཡོད་པ།	4.44
11	CEP Coordinators follow-up and attend the Chiwog Zomdu མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་འགོ་འདྲེན་པ་ཚུ་ གྲོས་ཚོད་རྗེས་ཞིབ་ཀྱི་དོན་ལུ་ སྤྱི་འོག་འཛོམས་འདུ་ནང་བཅའ་མར་གཏོགས་དོ་ཡོད་པ།	5.55
12	CEP Agenda items are discussed in the Chiwog Zomdu with clear 'What to do?' and 'How to do?' མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་གྱི་གྲོས་གཞི་ཚུ་ སྤྱི་འོག་འཛོམས་འདུ་ནང་ ག་ཅི་འབད་ནི་ཨིན་ན? དང་ ག་དེ་སྦེ་འབད་ནི་ཨིན་ན? སྦོར་གསལ་ཏོག་ཏོ་སྦེ་ གྲོས་བསྡུར་འབད་ཡོད་པ།	3.33
13	CEP Coordinators attend the Gewog Tshogde as Observers མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་འགོ་འདྲེན་པ་ཚུ་ རྒེད་འོག་ཚོགས་སྡེ་ནང་ལུ་ ལྟ་ཞིག་པ་སྦེ་ གྲལ་འཁར་གཏོགས་པ་ཨིན།	2.22

14	Gewog Tshogde deliberates on the CEP Agenda items མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་གྱི་གྲོས་གཞི་དོན་ཚན་ རྒེད་འོག་ཚོགས་སྡེ་གིས་ ཞིབ་ཞིབ་སྦེ་གྲོས་བསྡུར་འབད་ཡོད་པ།	1.11
15	Gewog Tshogde passes the Resolutions with clear 'What to do?' and 'How to do?' རྒེད་འོག་ཚོགས་སྡེ་གིས་ ག་ཅི་འབད་དགོཔ་ཨིན་ན་དང་ ག་དེ་སྦེ་འབད་ནི་ཨིན་ན་ བཀོད་དེ་ གྲོས་ཆོད་གྲལ་ཏོག་ཏོ་སྦེ་བཏོན་ཡོད་པ།	2.22
16	CEPs engage in implementing the Resolutions (directly for mutual help actions and indirectly in public help actions) མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་གྱིས་ གྲོས་ཆོད་ཚུ་ བསྟར་སྤྱོད་འབད་ཉིའི་ནང་གྲལ་ གཏོགས་འབད་ཡོད་པ། (ཐད་ཀར་དུ་ ཕན་ཚུན་གྲོགས་རམ་དང་ ཞིན་ཁར་མི་སེར་ གྲོགས་རམ་གྱི་དོན་ལུ།)	2.22
17	CEPs engage in monitoring the community actions through Social Responsibility mechanism མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་གྱིས་ མི་སྡེ་འགན་ཁུར་ཐབས་ལམ་ཐོག་ལས་ མི་སྡེ་གི་ལས་སྣ་ཚུ་ ལྟ་རྟོག་འབད་ནི།	1.11
18	CEPs take ownership of the accomplished actions and sustain management མི་སྡེ་མཉམ་འབྲེལ་ཐབས་ལམ་གྱིས་ བདག་དབང་བཟུང་སྟེ་ ལས་སྣ་གྲུབ་མི་ཚུ་ ཡུན་བརྟན་གྱི་ཐོག་ལས་ འཛིན་སྐྱོང་འཐབ་ནི།	0
	PERCENTAGE SCORE བརྒྱ་ཆ་ཡོངས་བསྡོམས།	**48.84**
Note: Score <33 'Passive' > 34 to <66 'Progressive' >67 'Active' དྲན་གསོ། སྐུགས་ <༣༣ 'ཐབ་མ' >༣༤ ལས་ <༦༦ 'འབྲིང' >༦༧ 'རབ'		

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA

Based on the local context setting and relevance, CEPs can modify parameters either through edition or addition of parameters and evaluation score to determine the progress. For easy computation of the score, the excel format attached herewith as annexure: 9.2.1 SEE-CEP monitoring sheet may be used. The drop-down case will have three category of assessment score; 0 for zero initiatives, 1.11 to 2.22 to 3.33 for partial and 4.44 to 5.55 for full scale executions based on the progress magnitude. The auto-generated total percentage score has three categories; <33 'Passive' > 34 to <66 'Progressive' >67 'Active'.

Documentation of CEP good practices

How to storyboard CEP success stories?

1.1. What is storyboarding?

➤ Storyboarding is a visual technique of sharing success stories

➤ Used in filmmaking, animation, and other visual storytelling mediums, where a series of sketches or illustrations (panels) is created to represent the flow of a scene or story, shot by shot, often including notes about camera movements, dialogue, and other details

1.2. Why storyboarding?

➤ People like telling stories and listening to stories than writing and reading reports

➤ Easy to report with photo-boarding or narration of evidence

➤ Social media platforms enable effective storytelling

➤ Quick and easy way of experience sharing

➤ Anyone can do it without much difficulty
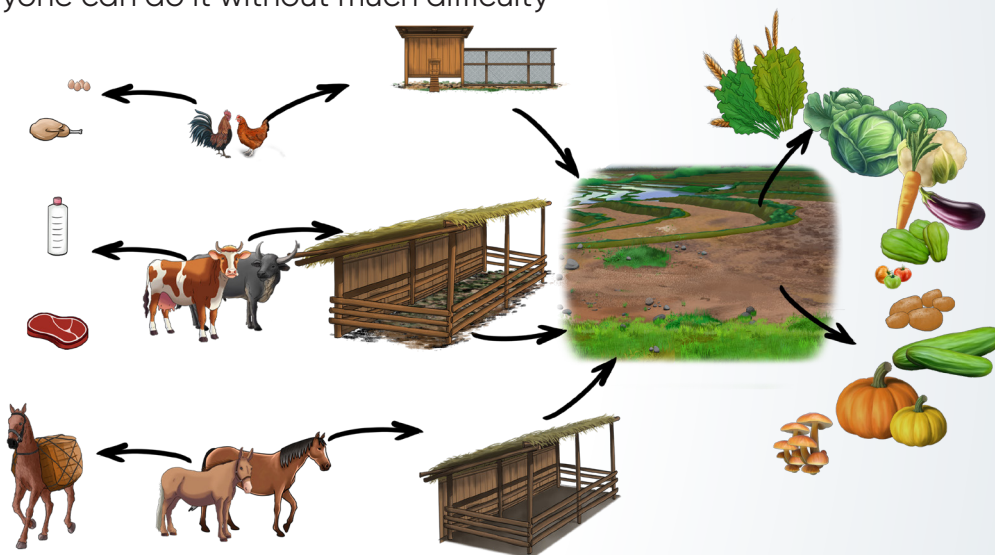
1.3. What are the differences between Report Writing and Storyboarding?

Report writing	Storyboarding
Written facts	Oral facts
Captures what are achieved	Captures what, how, who, when, where elements
Use agency's name	Use I/we
No emotion	Emotions expressed on pain and gain points
Use data	Use photos with data, illustrations, video clips, etc...
No. of beneficiary	Feelings of beneficiaries
Project completion – list of activities completed	Project impact – what results achieved through outputs

1.4. Is there a template for storyboarding?

Beginning	Course	End
What was the issue? Community persona? Climate rationale; satong, gungtong, inaccessible, etc...	What was initiated, How? key challenges (pain points), how are the challenges addressed?	What are achieved? – Gain points Way forward: sustainability and ownership mechanisms

Insert pic evidences	Insert pic evidences	Insert pic evidences
Brief Narratives with validated data source	Brief Narratives with validated data source	Brief Narratives with validated data source

1.5. How to check facts for storyboarding?

Fact-checking is important for reporting accurate information. The following is an example template for checking facts. Thematic areas can cover parameters or subjects that support the storyboarding. Against each theme, data with source should be collected and validated to tell stories backing the narratives in the photos used for storyboarding.

Thematic area	Data	Source
Fallow land		
Beneficiaries (Women and PWDs)		
Income generation		
Critical infrastructure		
Gungtong		
Access to safe drinking water		
Multi-sectoral approach, Community engagement, cost-reduction approach		
Use of local resource		
Local skill enhancement		

Case Study: Gaytsa Storyboarding

1. Story of Gaytsa CEP initiatives

Bhutan Case: Gaytsa Storyboarding: Community led initiatives...

Profile	Information
Name of the Community	Gaytsa, Chumig, Bumthang
No. of CEPs	Six
Population	Male 145 Female 175
Livelihood	Buckwheat, potatoes, barley, oats & dairy
Geographic conditions	Dry and cold winter. Humid and warm summer

Gaytsa storyboarding is presented into following thematic topics:

1. CEP Nangzom

Beginning	Course	End
• People gather in the Chiwog Meeting Hall for Zomdu. Some have to travel far and some miss meeting. • Wish list collected and submitted to the Gewog Tshogde • Few vocal individuals can raise their issues. Majority of them are passive in participation.	• DLGDM/JICA introduced the CEP concept and formed six CEPs. • Community encouraged to host Nangzom, internal informal CEP meeting. • Tools and mechanisms introduced.	• CEP enables active participation in their Nangzom. • No need to gather at the community meeting hall in a large number. People can raise their voice in a small and open set up. • CEP Nangzom helps in identifying community plans/ actions. • Vulnerable groups, including disabled can participate. • Women are empowered as the CEP coordinators or members.

2. Tshogpa-CEP Coordinators' Forum

Beginning	Course	End
• All household members have to attend the Chiwog Zomdu. • Huge crowd and no proper home work on the proposals submitted. • Difficult to arrive at consensus and prioritize activities. • Budget based actions/proposals are submitted.	• Tshogpa introduced the Chiwog Zomdu with representative participation by the CEP Coordinators. • Self, Mutual and Public help mechanisms introduced.	• Only CEP Coordinators and Tshogpa attend the Chiwog zomdu. • Only important public help actions are discussed with proper proposal on what to do and how to do. • Easy for consensus building and prioritization. • Saves working time for other members of the community • CEPs take ownership of their action plans.

3. Community meeting hall improvement

Beginning	Course	End
• Community had less ownership of the meeting hall. • There was no fencing, toilet, drainage and interior design looked disorganized. • Gewog could not support due to limited budget.	• CEPs took up the initiative to improve Community Meeting Hall. • Local resources and expertise were used; painting, carpentry, tailoring and masonry works carried were carried out by the skilled community members. • Excess cement and gravels from the Gewog were used for the activity.	• The community meeting hall refurbished and improved. The Good condition of community hall made the community people proud and confident of their initiatives. • Zero cost from the government. • Community takes ownership and maintains it on regular basis.

4. Uruk Temple Renovation

Beginning	Course	End
• Community temple was in poor condition. • Community proposed for budget to renovate it. Gewog didn't have the budget. • Total estimated cost of the project was Nu. 10.0 million. • Community felt the urgency that they cannot wait.	• Community initiated the renovation on their own. • Took the lead in mobilizing the resources, including financial contributions, labour and locally available resources. • Timber was supported by their community forest group. • The Gewog was impressed and provided moral support and financial of Nu. 0.6 million. It further motivated the community people.	• The community temple was well-restored with its glory. • With just Nu.0.6 million from government support, community could complete the project with their own initiative. • This has boosted the community confidence in their work. Huge project amounting to Nu. 10.0 million was achieved due to community driven initiatives.

5. Mud-pool improvement for black necked crane habitat

Beginning	Course	End
• Black necked crane habitat was not cherished and preserved by community with sense of belongingness. • Stray dogs and other predators became threat to the black-necked crane.	• Community took up the initiative to preserve black necked crane habitat. • Mud-pool, grass and waste cleaned and made as an attractive home for the black necked crane.	• With zero cost, black necked crane habitat is well conserved by the community. • Community value the presence of the black necked crane in November-December as a local attraction for tourism. • Black necked crane visits annually. The number has increased.

6. Restoration of traditional flour mill

Beginning	Course	End
• Buckwheat flour is a good source of income for the community. • Community depends on imported machines to grind flour. At times the machine breaks down and they have to wait for maintenance. • The traditional water mill is disappearing with no maintenance or utility. • When imported machines breakdown, community realized the importance of preserving traditional water mill. • Community proposed for the budgetary support from the Gewog Administration.	• Gewog facilitated the mobilization of a small budget from its underutilized annual budget. • Bought mesh wire from the budget balance and provided to the community. • Community took the initiative of restoring their traditional flour mill. Labour contribution done by the community.	• Restored the traditional flour mill and it's used on daily basis for grinding flour. • Import of modern grinding machine replaced with traditional mill. Indigenous knowledge thrives with skilled people to run the mill. • It added to community's ambience for local attractions.

7. Pine trees management

Beginning	Course	End
• Community is naturally endowed with pine trees. • Due to infest, pine trees are dying. • Some pine tree's growth is hampered by dense young shoots, affecting adequate sunlight and rain.	• Community took the lead in removing rotten barks from the pine trees to address infections. • Community took the thinning work to ensure healthy growth of young saplings.	• The community forest looks healthy with conservation efforts by the community. • Community people are able to access timber for their house construction and other purposes. • Community enjoys more harvest of freely available forest products like mushrooms, wild strawberry and other products.

Courtesy: Sangay Tenzin, Tshogpa, Gaytsa/ Chimi Wangmo, DLGDM/Passang Wangchuk, PRICE Project

Session 9.5.

Types of CEP Communities

1. Three types of CEP Communities

**Type I:
Rush Implementer**

Behavior:

After getting aware of the concept of CEP, the CEP becomes too excited and rush to implement. Such CEPs will plan a series of actions without much of thinking and drives for effective implementation. After 2–3 years, they become fatigue due to over work load and give up, reasoning the CEP concept is not useful to them.

**Type II:
Wait Implementer**

Behavior:

After getting aware of the concept of CEP, the CEP will wait for implementation. They will observe what other CEPs are doing and wait until the time they forget everything and there will be zero initiatives.

**Type III:
Smart Implementer**

Behavior:

After getting aware of the concept of CEP, the CEP will localize the concept taken into consideration local factors, identify quick wins and take quality action initiatives. Such CEPs become confident of their initiatives and become too active in their actions.

Courtesy: Passang Wangchuk, Local Expert, PRICE Project, JICA

Note: It is important to nurture the Type III CEP communities, inculcating a smart implementer's mindset for the successful progression of the CEP initiatives for its own ownership and sustainability.
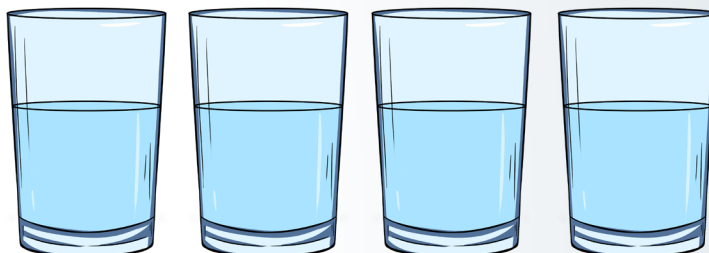
To nurture community leaders, demonstrate the Four Glass Model as follows:

Four Glass Model for effective Chiwog Zomdu session

Pour the water into all glasses to the same level
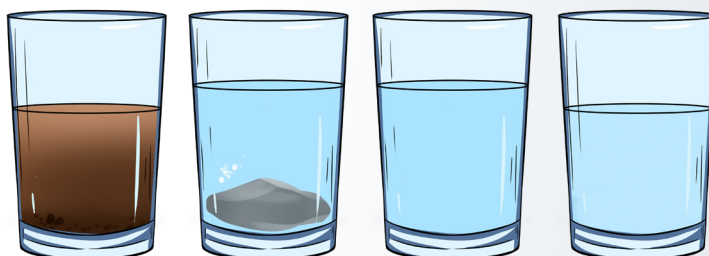
First glass:

➤ Pour the water

➤ Add soil to the water

**Create disharmony in the community.
Corrupt practices**

Second glass:

➤ Pour the water

➤ Put a stone in the glass

He/she never listens to or takes advice from the public. He/she does what he/she thinks is right.

Third glass:

➤ Pour the water

➤ Add water

Bring a good relationship amongst the community, but he/she is less concerned about the development

Fourth glass:

➤ Pour the water

➤ Add sugar to the water

Brings good relationships and harmony in the community. He/she listens to the public and takes up their issues. He/she emphasizes development.

Best leadership: Fourth glass

S: Stop

B: Breath

N: Notice

R: Reflect

R: Respond