



Assessment of Community Engagement Platform (CEP)

Department of Local Governance
Ministry of Home and Cultural Affairs
Royal Government of Bhutan
January 2021



Prepared under the technical
cooperation of JICA

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Study Conducted by:



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Acronyms

BHU	Basic Health Unit
CEP	Community Engagement Platform
CEPA	Community Engagement Platform Assessment
DLG	Department of Local Governance
FAQ	Frequently Asked Question
FGD	Focus Group Discussion
GAO	Gewog Administrative Officer
GNH	Gross National Happiness
JICA	Japan International Cooperation Agency
LG	Local Government
LGKRAs	Local Government Key Result Areas
M&E	Monitoring and Evaluation
MoHCA	Ministry of Home and Cultural Affairs
NKRAs	National Key Result Areas
SDGs	Sustainable Development Goals
SCLG	Support for Community Engagement in Local Governance
ToR	Terms of Reference



Glossary of Bhutanese Terms

<i>Chardi</i>	Reception Preparation
<i>Chipon</i>	Community Messenger
<i>Chiwog</i>	Group of villages
<i>Chiwog Zomdu</i>	Meeting of villages/communities
<i>Chorten</i>	Stupa
<i>Chunyer</i>	Water supply caretaker
<i>Chunipai Losar</i>	New Year of the twelfth month
<i>Chusay</i>	Water User Group
<i>Dratshang</i>	Central Monastic Body
<i>Desung</i>	Guardians of Peace
<i>Drongsep Yardrak</i>	Rural Livelihood Improvement
<i>Duezang</i>	Auspicious religious day
<i>Dzongda</i>	District Governor
<i>Dzongkhag</i>	District
<i>Dzongkhag Tshogdu</i>	District Council/District Assembly
<i>Goenpa</i>	Monastery
<i>Gewog</i>	Block under District
<i>Gewog Tshogde</i>	Block Council/Gewog Assembly
<i>Gup</i>	Head of a Gewog/Block
<i>Goshey Nyenshey</i>	Knowledgeable village elders
<i>Gung</i>	Household
<i>Khuru</i>	Game of darts
<i>Lamsay</i>	Road User Group
<i>Lhakhang</i>	Buddhist temple
<i>Mangmi</i>	Deputy Gup
<i>Nangzom</i>	Internal get-together or gathering
<i>Tshogpa</i>	Head of the Chiwog
<i>Zhungzom</i>	Government sector meeting

1. Executive Summary

Community Engagement Platform (CEP) was instituted in five pilot Chiwogs of Dagana, Mongar and Punakha Dzongkhags. As they were passive, Drongsep Yardrak Programme was introduced to activate them, which showed encouraging outputs. The Department of Local Governance (DLG) recognizes that CEP will form a fundamental basis of enhancing community engagement and decentralization in Bhutan and has decided to develop a “CEP Handbook” to disseminate the concept and guide its management and operation. A study was therefore commissioned to carry out CEP assessment (CEPA), which will inform the development of the Handbook.

The study methodology included a mix of desk research, face-to-face consultations, virtual consultations, and telephonic consultations with various project stakeholders. Data collection tools such as focus group discussions, group meetings, one-on-one interviews, question and answer sessions, direct observations were used.

Overall, the study found that CEP is highly relevant and supports not just decentralization process, but broader development objectives of the Gross National Happiness (GNH), the 12th FYP, and the Sustainable Development Goals (SDGs).

The study also showed that CEP has brought many positive impacts in the pilot Chiwogs. First, the introduction of CEP has increased **community participation** in planning and decision-making processes in all five pilot Chiwogs. Nangzoms adopted by CEPs have been instrumental in increasing people’s participation. Nangzoms are small, convenient, and easy to organize. Therefore, out of 26 CEP groups, five CEPs have carried out two Nangzoms a month, while 14 CEPs have conducted it at least once a month. This is much higher than Chiwog Zomdus, which is conducted only three to four times a

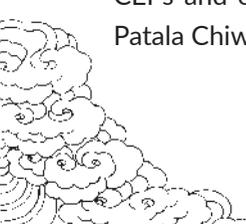


year. Further, it was found that introduction and use of Drongsep Yadrak tools by CEPs groups in the pilot Chiwogs have strengthened **planning and decision-making**. Majority (85%) of the CEPs use the tools to identify and map their needs, prioritize them, and develop realistic plans, which has in turn strengthened Chiwog plans.

Information Receiving and Sharing Modality introduced in the pilot Chiwogs is most successful. Information sharing has become broad-based, timely, accurate and reliable. Due to the effectiveness and efficiency of this modality, it has been adopted by other user groups from agriculture and livestock sectors.

In addition, CEP has enhanced the **Community vitality** in the pilot Chiwogs. After the introduction of CEP, community cohesion has improved. People in the community now take care of each other. They carry out various voluntary activities. Due to strong community bonding, people are increasingly engaging in social, religious, and recreational activities. Further, CEPs groups in Dagana have collaborated in group farming, community contracts, and other economic activities. Similarly, **community ownership** is strengthened in all the five Chiwogs as people are taking ownership of their own development, initiating activities without waiting for Gewog to support them.

Besides these, **CEPs have positively impacted cross-cutting issues** such as environment, gender and social inclusion, and youth employment. Waste management has been the most implemented CEP group activity, which is incorporated by all CEPs as their monthly activity. In addition, CEP groups have cleared drainages, water sources, maintained roads, and built proper cowsheds, improving the environment, health, and hygiene in the communities. Introduction of CEP has enhanced women's participation in planning process, particularly in Mongar, where more women are involved in CEPs. Besides gender, CEP has also helped youth to take leadership in the CEPs and engage in economic activities, particularly in Dogak and Pangna Patala Chiwogs in Dagana.



Since CEP is founded on sustainable principles and approaches, it is found that **sustainability** of CEP is high. However, in the short-term, since CEPs are at varying stages, JICA, DLG, Dzongkhag and Gewog teams need to provide strong handholding support, particularly because COVID-19 pandemic has disrupted CEP activities.

Although CEPs have shown positive outputs, there are also pertinent **challenges** confronting them, which are: (1) lack of legal basis for its operation, due to which formal institutional linkage to planning and decision-making process is difficult to establish, (2) not all CEP Coordinators and Gewog leaders have leadership training and exposure, which is critical to the success of CEP, (3) poor record keeping, documentation of CEP processes was observed, besides issues with erratic monitoring, and (4) discrepancy of members' understanding of CEP concept and use of Drongsep Yardrak tools in various pilot Chiwogs.

In response to the above challenges, the following **recommendations** are suggested: (1) amending LG Act to provide CEP legal provisions, (2) documenting CEP processes in the CEP Handbook, (3) providing leadership training to Gewog teams and CEP Coordinators, (4) instituting annual CEP forums for experience sharing and engaging youth, (5) improving record keeping and establishing CEP handover process, (6) strengthening monitoring, (7) standardizing CEP rollout plans, (8) celebrating CEP achievements, and (9) creating economic opportunities for CEPs to make them self-sustainable.



2. Introduction

2.1 Background

Decentralization in Bhutan started from early 1980s. It witnessed the transfer of both administrative functions and financial powers from the center to the local levels. With the devolution of more financial powers to the local governments in the 12th Five-Year Plan, the role of local government has become increasingly important in strengthening the decentralization process.

The DLG under the Ministry of Home and Cultural Affairs (MoHCA) is mandated to strengthen local governance in the country. The project, “Support for Community Engagement in Local Governance”, implemented with the technical support from JICA is one of its initiatives aimed at strengthening people’s participation in governance, planning and decision-making.

In Bhutan, people’s participation in development planning starts at the Chiwog level, where member of every Gung or household is consulted through a Chiwog Zomdu, a primary platform for people in the community to participate in the development process. During these Zomdus, people raise their issues to the Tshogpas, who in turn take it up at the next level of decision-making, the Gewog Tshogde (GT).

Although Chiwog Zomdus have brought the consultative process to the grassroots level, they are usually large and take a formal setup, which inhibit people to openly discuss issues or share ideas. At times, few vocal and influential individuals can dominate the discussion, leading to decisions being made that do not necessarily benefit the whole community. Besides Chiwog Zomdus, people in the communities are also required to attend various Zhungzoms. All of these demands a lot of people’s time off their farms. Frequent Zomdus develop fatigue for them, whereby resulting into poor participation.

Towards addressing these challenges, as a part of the SCLG project, DLG introduced a new initiative called the Community Engagement Platform (CEP), aimed at enhancing people’s participation in local governance and community development, through a conducive platform called the Nangzom.



2.2 Definition of CEP

According to the bylaws, collectively formulated by the CEP members from the pilot communities and project management team, CEP is defined as:

“... mini-neighborhood group formed amongst the community on the principle of volunteerism. It is an important platform for the community people for enhancing their engagement in the democratic process of local governance and development.”

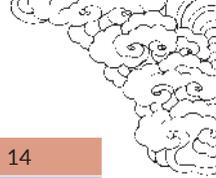
2.3 Pilot sites

A total of 27¹ CEPs were instituted in five Chiwogs of Dagana, Mongar and Punakha Dzongkhags. However, during the study, only 26 CEPs were consulted, as one Coordinator from Dogak Chiwog was not available. In total, there are 220 members in the 26 CEPs as shown in Table 1.

Table 1: Pilot CEP Chiwogs

Dzongkhag	Gewog	Chiwog	No. of CEPs	Name of CEPs	No. of Members
Dagana	Gozhi	Dogak	9	Devithan	7
				Pagshing	7
				Jangchub Shing	7
				Dogaak	6
				Phunsum	6
				Hari Tsho	7
				Tshendenshing	8
				Karshing	7
				Drukjegang	Pangna Patala
	Sunflower	10			
	Bumpa	12			
	Mango	9			
	Etho Metho	9			
	Gangri	12			

¹Although Goenshari under Punakha Dzongkhag was selected as one of the pilot Gewogs, SCLG Project did not carry out the project activities due to: (1) limited time available during the extension period, and (2) unfavorable environment caused by the COVID-19. Goenshari has no CEP and is therefore excluded from the CEP Assessment.



Punakha	Limbukha	Dompala	3	Dompala	14
				Sachamo-Kuni	8
				Tongcheykha	7
Mongar	Drepong	Laptsa	3	Tashi Tagay	13
				Daksamanang	12
				Laptsa	13
	Chali	Pangthang	6	Domangla	5
				Gorsum	5
				Khoijongla	6
				Charzhong	5
				Bargola	5
				Thempang	6
			27	220	

Members of CEP comprise one individual from each household. CEP Coordinators are nominated by the CEP group members.

2.4 Drongsep Yadrak Programme

Initially, CEPs in the pilot Chiwogs only served as an information receiving and sharing platforms. To activate the passive CEPs, Drongsep Yadrak Programme was initiated, which is also known as Rural Livelihood Improvement (RLI) Programme. Under this programme, the Five Fingers Model of community engagement was introduced to develop functional and managerial capacity of CEPs. Some of the key elements of the model are:

- (1) development of CEP bylaws,
- (2) introduction of community scanning and mapping concept,
- (3) adoption of agenda framework,
- (4) preparation of monthly activity calendar, and
- (5) development of an information sharing modality.

In addition, tools such as “Happiness Tree Analysis” was also introduced to help people identify the sources of community’s happiness, so that they collectively work towards achieving them, which was expected to strengthen



community vitality. Other tools included community scanning, mapping tool and seasonal calendar preparation tool, which were aimed at strengthening the development of better community and Chiwog plans.

2.5 CEP Assessment (CEPA)

The main objective of the study is to assess CEPs in the pilot Chiwogs so that experiences and lessons learnt are captured to inform the development of the CEPA Report and CEP Handbook. The assessment will include:

1. Assessing overall performance of CEP, analyzing empirical evidence collected from forums with individuals at different levels of CEP administration.
2. Assessing performance of CEP and analyzing empirical evidence from communities, including those shared by Tshogpas, CEP Coordinators and CEP members.
3. Carrying out comparative study of CEPs in the three pilot Dzongkhags and identifying factors that influence their performance, provide performance of CEPs and views captured in (1) and (2) vary among them.
4. Identifying achievements and challenges of CEPs in local governance at both policy and operational levels.
5. Producing forward-looking recommendations based on (1)-(4) above.
6. Collecting information for the development of CEP Handbook.

In addition, the following aspects of CEPs will also be assessed:

1. Relevance and effectiveness of CEP being small.
2. Qualitative and quantitative differences of community engagement before and after CEP.
3. The efficacy of Dzongkhag and Gewog teams as supportive organization for CEP.

2.6 CEP Handbook

Information collected during the assessment of CEPs will form the basis for the development of CEP Handbook. The Handbook will serve as an important reference and a helpful guide for DLG and local government authorities to adopt and replicate CEP in other Dzongkhags, Gewogs, and communities. Therefore, the web-based Handbook will be written in simple language, translated into Dzongkha, updated from time to time and made accessible for the users through web-portal.

3. Assessment Approach and Methodology

3.1 Approach

For data collection and assessment, the consultants followed the approaches outlined in the Terms of Reference (TOR), and executed in three different stages, targeting specific participants.

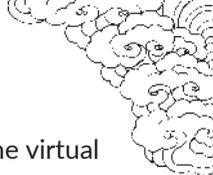
First stage: Face-to-face sessions with DLG's Project Manager and JICA officials to familiarize consultants with SCLG activities, including CEP. This included a kick-off and a follow-up session, aimed at supporting the drafting and submission of the inception report.

Second stage: Forum with the Dzongkhag and Gewog SCLG teams, which was held in Wangdue. The aim of the forum was to:

- (1) share/exchange CEP experiences by members of the SCLG teams from the pilot Dzongkhags and Gewogs,
- (2) summarize, refine, and categorize frequently asked questions about CEP, generated at the forum (Annex 1),
- (3) present the concept and sample of CEP Handbook, and
- (4) discuss and formulate future CEP plans.

To facilitate the Forum, the consultants prepared three open-ended questions, which were used to stimulate discussions and exchange of CEP experiences (Annex 2). The consultants facilitated the discussions and documented information shared by the participants.

Third stage: Forums with Tshogpas and CEP Coordinators in the pilot areas. The consultants visited some pilot Chiwogs and conducted the forums with the Gewog officials, CEP Coordinators and members in person. However, most Stage 3 forums, particularly for Mongar and Punakha had to be carried



out virtually, due to the second nationwide COVID-19 lockdown. The virtual meetings and consultations were carried out using WeChat, Messenger, and through telephone calls. The main objective of these forums was to:

- (1) identify the achievements and challenges of CEPs,
- (2) collect empirical data and carry out comparative analysis of CEPs in the five pilot sites, and
- (3) assess support provided by respective Dzongkhag or Gewog teams to the CEPs.

Consultations and meetings with Tshogpas, CEP Coordinators and members in various pilot sites were carried out on the following dates:

Table 2: Forums with Tshogpas and CEP Coordinators

Dzongkhag	Dates	Interview Platform	Online Apps
Dagana	4 - 13 Dec'2020	Physical visits	
Punakha	18 - 24 Dec'2020	Physical visits, phone calls and virtual video calls	WeChat & Messenger
Mongar	29 Dec'20 - 10 Jan'21	Phone calls and virtual video calls	WeChat

A total of 90 project stakeholders were interviewed or consulted.

3.2 Methodology

3.2.1 Data collection and tools used

Data collection involved desk review of the background documents, and analysis of information from different forums. In addition, information was also gathered through the virtual consultations, particularly with GAOs, Tshogpas, and CEP Coordinators from Punakha and Mongar Dzongkhags.

A mixed data collection tools, such as focus group discussions (FGDs), in-depth interviews (using semi-structured one-on-one interview techniques), group meetings, direct observations, presentations, and question and answer sessions were used to gather the required information.



3.2.2 Sampling strategy

The consultants followed the target samples that were already identified in the TOR, which were:

- (1) face-to-face information sharing session by JICA and DLG,
- (2) forum with Dzongkhag and Gewog teams from the pilot sites, and
- (3) field visits and forums with Tshogpas and CEP Coordinators in the pilot sites.

3.2.3 Assessment criteria and its key elements

Once information was collected from stakeholders, CEP assessments were carried out using the following criteria listed in Table 3.

Table 3: Assessment criteria and key elements

Assessment criteria	Key elements
Relevance	<ul style="list-style-type: none"> • How is CEP enhancing community engagement and decentralization processes at the Chiwog levels? • How relevant is CEP and its components in contributing to the overall development goals and objectives?
Effectiveness and Efficiency	<ul style="list-style-type: none"> • To what extent will CEP objectives and results be achieved or is expected to be achieved? • How well are resources used, including time and cost? (including operational efficiency)
Impact and Key Achievements	<ul style="list-style-type: none"> • What difference has CEP intervention made in pilot Chiwogs, Gewog and Dzongkhags? • Examine changes in systems or norms, and potential effects on people's well-being, including how CEP addresses cross-cutting issues such as gender and environment. • What are positive and negative changes brought by CEP initiative? (directly or indirectly/intended or unintended)
Challenges, Lessons Learned & Promising Practices	<ul style="list-style-type: none"> • Document challenges faced • Document lessons learned and best practices

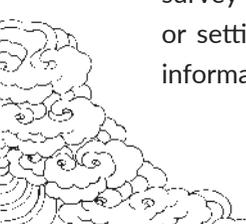


Ownership and Sustainability	<ul style="list-style-type: none">• Assess the extent to which benefits of CEP intervention are going to sustain? Is it likely to continue after JICA withdraws its technical support?• Examine political, social, economic, financial, and institutional capacities of the systems needed to sustain net benefits of CEPs over time.• Analyze resilience, risks, and potential trade-offs.• Assess ownership of CEPs by people in the pilot communities?
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3.3 Limitation of the assessment

Following are some of the limitations of CEP assessment:

- It has been just over a year since CEPs were activated in the pilot chiwogs. Therefore, assessing the performance of CEPs for its success or failure at this early stage could be premature and may not provide the true picture, particularly since CEP activities were disrupted by COVID-19 in 2020.
- Field visits to all five pilot chiwogs could not be made due to a second nationwide COVID-19 lockdown in Bhutan amid the field visits. Due to this, the consultants resorted to using virtual platforms that Tshogpas and CEP Coordinators were comfortable with to conduct the consultation meetings, which were WeChat and Messenger. These platforms were not the most efficient, as poor internet connectivity disrupted the virtual meetings, and the consultants could not capture the whole conversation at times, requiring the meetings to be reconvened. Further, video calls on WeChat and Messenger allowed only limited participants to join the meetings at a time. Therefore, the quality of information gathered from Tshogpas and CEP Coordinators in Punakha and Mongar could have been better, had physical visits been possible.
- Moreover, in Punakha and Mongar, direct observation could not be carried out by the consultants. Direct observation is an effective non-intrusive survey technique to observe participants in their usual environment or setting to make additional ecological validations. This observational information is missing for Punakha and Mongar in the report.



4. Main Findings

The findings of CEP assessment from the five pilot Chiwogs are presented under the following topics:

- (1) community participation,
- (2) planning and decision-making,
- (3) information sharing,
- (4) community vitality,
- (5) ownership,
- (6) impact on cross-cutting issues,
- (7) relevance,
- (8) sustainability,
- (9) other findings, and
- (10) comparative analysis of CEPs.

4.1 Community participation

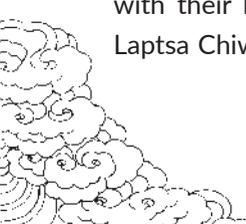
To assess community participation, the study makes comparison of people's participation at Chiwog Zomdus and Nangzoms. In the past, Chiwog Zomdus used to be the basic platform for public consultation and information sharing at the Chiwog level. Chiwog Zomdus are usually called prior to the Gewog Tshogde. Therefore, Chiwog Zomdus are held about three to four times a year. These Zomdus are usually quite formal in nature and draw large crowds, inhibiting people to openly participate in the discussions. The deliberations are lengthy and plagued with disagreement, making it an inefficient apparatus for consultation and decision-making. Moreover, as per the Planning Officer of Dagana Dzongkhag, only "Goshey Nyensheys" are called to the Chiwog Zomdus. Due to this, at times, few vocal and influential people dominate the discussions, leading to indifference and passive participation by the people in the community.



After the introduction of CEPs in the pilot Chiwogs, consultation with the people occur in the Nangzoms, and only outcomes of Nangzom deliberations, if required, are taken to the Chiwog Zomdus by the CEP coordinators. All respondents reported that they prefer Nangzoms to Chiwog Zomdus. Unlike the Chiwog Zomdus, Nangzoms are much smaller and less formal, encouraging people to openly participate in them, without any inhibition. Migmar from Pangna Patala Chiwog said, “At CEP Nangzoms, I can express my concerns without hesitation.” He also added, “I feel happy participating in the planning and decision-making processes. It makes me proud to be able to express myself. I feel consulted and I am willing to contribute to the implementation of the activities.”

CEP coordinators and members also find Nangzoms an effective platform for consultation, planning and decision-making. Nangzoms are much easier to organize and therefore can be convened more frequently. Out of the 26 CEPs consulted, five CEPs have conducted two Nangzoms a month, while 14 CEPs have conducted it at least once a month. Moreover, Nangzoms are more inclusive, as any member of the household can attend them. It also enables women and vulnerable groups such as disabled, elderly and youth to attend them, facilitating greater participation of people in the decentralized governance processes. According to Dzongkhag Tshogdu Secretary of Punakha, the reason for increased participation in Nangzoms is mainly due to its convenience and inclusivity. He said, “unlike Chiwog Zomdus, Nangzoms can be convened in any member’s house. Moreover, any member from the household can participate in the Nangzoms, making it very inclusive.”

Although Nangzoms are convenient and effective in most pilot Chiwogs, it was reported that CEP members in Laptsa Chiwog under Drepong Gewog are facing attendance issues from some members. They said that majority (more than 50%) of the households in their Chiwog have only one or two individuals and some members are unable to attend Nangzoms regularly as they are busy with their household chores and other farm work. CEP Coordinator from Laptsa Chiwog informed that the group is now trying to make the timing of



the Nangzoms flexible and convenient to the members by holding them in the evening after members have stopped work in the fields.

Notwithstanding the attendance issues experienced in Laptsa Chiwog, the study confirms that after the introduction of CEP, people's participation has increased due to frequent Nangzoms conducted compared to Chiwog Zomdus.

4.2 Planning and decision-making

Assessment of CEPs showed that community participation in planning and decision-making has improved in all the five pilot Chiwogs with the institution of Nangzoms and use of Drongsep Yardrak tools by CEP groups.

Before the introduction of CEP, people in the communities/chiwogs depended on Dzongkhag and Gewog officials to formulate plans for them. Plans were mostly developed based on a wish list submitted from the Chiwogs, and on a national budget allocation. Participants at the SCLG Dzongkhag and Gewog Forum informed that before CEP, people were not aware of any planning tools and they had no planning skills. Planning process started with the Tshogpas calling Chiwog Zomdus, where people randomly expressed their needs. These needs were collected and submitted as a long wish lists to the Gewogs. Occasionally, a sector representative, Mangmi or the Gup attended the Chiwog Zomdus. The Gewogs would in turn prioritize the needs and submit them to the Dzongkhags, if Dzongkhag support was needed. Chiwog Zomdus were neither guided by an agenda, nor followed any standard planning framework, so they were mostly disorganized. Therefore, the planning and decision-making process was inefficient.

With the introduction of CEP, in most pilot Chiwogs, planning and decision-making processes have improved. Due to Nangzoms, planning and decision-making is not only broad-based, but since CEP members are trained to use Drongsep Yardrak tools, most CEPs (85%) can set agenda to guide the Nangzoms and develop realistic plans. The activities are also prioritized, making it easy for the Tshogpas to compile and submit them as Chiwogs plans to the Gewogs.

Dagana Planning Officer said, “Community scanning and mapping tool has provided extra eyes and lenses to the CEP members, enabling them to scan and identify what they need.” Similarly, Dzongkhag Tshogdu Secretary of Mongar said, “With the help of CEP planning tools, communities are not only able to identify and prioritize their needs, but they are able to segregate which needs can be addressed through self-help, mutual support and public support.” CEP Coordinator of Sunflower Group from Pangna Patala Chiwog informed that he goes around his community to scan and map his community’s needs. He then consults households to confirm his scan, and then calls Nangzoms to discuss them with his group members. Needs are then prioritized and segregated. Only those needs requiring support are submitted to the Gewog. This approach has been effective for the group. This demonstrates that CEP is able to promote self-leadership at the community levels. CEP Coordinators from Limbukha Gewog also reported the use of community scanning and mapping tool. The Dompala CEP groups display pictorial community scan charts at the Chiwog office to remind themselves of their responsibilities and track progress of activities. It also helps groups to showcase their initiatives to other people in the community.

Another widely used RLI tool is seasonal calendar. 22 CEPs have reported that they use this tool, which enables groups to plan and be proactive. Tshering Lham, CEP member from Pangna Patala Chiwog said, “After the introduction of CEP, we have learnt to make seasonal and monthly work schedules for ourselves which has helped us to identify lean periods, where we can plan other non-farm activities.” Similar usage was reported from Mongar. To confirm, Mongar Planning Officer said, “Unlike before, with the establishment of CEP, people are able to identify and put forward wide-ranging agenda to the Chiwog Zomdus.”

Besides these, the Tshogpa of Pangna Patala informed that the quality of plans and proposals received from CEP Chiwogs are better than those received from non-CEP Chiwogs. Dompala Tshogpa, Gozhi Gup, and even participants from SCLG Dzongkhag and Gewog Forum shared similar opinion. Further,

Dzongkhag Tshogdu Secretary from Mongar pointed out that CEP members are more confident, vocal, organized, and effective in putting forward their issues as well as implementing them, compared to other individuals/groups. He said, “In 2019, five Tshogpas under Chali Gewog were asked to submit meeting agendas for Gewog Tshogde. While four Tshogpas submitted two to three agendas, Tshogpa from CEP pilot Chiwog submitted nine agendas, of which most were adopted for Gewog Tshogde discussions.”

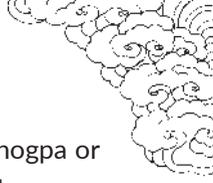
Although most of the Drongsep Yardrak tools and Five Finger model are used by the CEP groups, it was found that “Happiness Tree Analysis” has not been used in the pilot Chiwogs. It was reported that low use of this tool is due to the difficulty of carrying out its analysis. Members from Punakha and Dagana informed that the tool was introduced to them during the capacity building workshops, but they have not used the tool so far.

Based on the above evidences, it can be concluded that Nangzoms adopted in CEP Chiwogs and the use of Drongsep Yardrak tools by CEP groups have improved the planning and decision-making process in the pilot Chiwogs. Moreover, since the planning process is highly participatory, it helps implementation of activities later, because there is greater ownership of the plans and programs by the people.

4.3 Information sharing

Of the two functions introduced by SCLG to operationalize CEP, the passive function, information receiving and sharing modality has been most successful. The study shows that unlike previous practice, where Tshogpas or *Chipon* visit almost every household to share information or to call people for Zomdus, the Information Receiving and Sharing Modality instituted in the CEPs is found very effective. For instance, while it takes three hours to a day for Tshogpas or *Chipon* to share information or call people for Zomdus, the same is completed within 30 minutes using the CEP modality.

Under this modality, each CEP member of a household takes the responsibility



of receiving and sharing accurate and complete information. The Tshogpa or the CEP Coordinator passes the information to a household, which passes it to the next, which in turn passes it to a third household, and so on. In this modality, each household becomes a sequential information sharing chain. Hari Tsho CEP Coordinator from Dogak Chiwog said, “Information sharing and dissemination was a challenge in the past as Tshogpa or Chipon was required to relay the message to all the households, which was not only time consuming, but most of the time, the information was passed through a third person, which would get ignored.” CEP Coordinator of Mango group from Pangna Patala said, “Sharing information has become more effective now because of the size of the groups and members taking responsibility to immediately share the information with other members.” Similarly, CEP Coordinator of Tongcheykha under Limbukha Gewog shared similar experiences. He reported that with the introduction of CEP, information sharing has become broad-based, timely, accurate and more reliable. Information receiving and sharing is supported by online apps like WeChat and Telegram. All participants from Forum 2 as well as validation done during the field visits confirmed that sharing messages through WeChat and Telegram is quick and offer added advantage of sharing either voice message or use audio and visual options.

Agriculture Officer from Punakha Dzongkhag confirmed that one of the successes of CEP initiative in his Dzongkhag is the “Information Receiving and Sharing Modality.” This modality is not only instituted in almost all the CEPs, but it was reported that due to its effectiveness, it has been adopted by other sector user groups.

4.4 Community vitality

In this report, community vitality looks at both economic prowess and the presence of social-welfare elements of a community, such as community cohesion, spirit of voluntarism, community engagement in festivities, and recreational activities such as games during their leisure or free time.

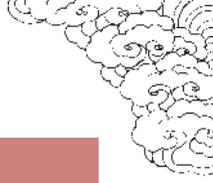
Improvement in community vitality was reported by participants at the SCLG



Dzongkhag and Gewog Forum, which was validated in the five pilot Chiwogs. The various social and economic activities generated in each pilot Chiwog are presented below in Table 4. Social activities in this table include celebration of social and religious activities and events, recreational activities, and welfare activities. Many voluntary activities are also generated by the CEPs, which are presented as examples of community ownership in subsequent sections.

Table 4: Social and Economic activities generated in the pilot Chiwogs

Pilot Chiwogs	Social activities	Economic activities
Dogak	<ul style="list-style-type: none"> • Attended Devi Sansari Puja • Planted tree saplings • Contributed vegetables to Dratsang Lhentshog, Desung and quarantine centers during national lockdown • Celebrated New Year • Organized group picnics 	<ul style="list-style-type: none"> • Mushroom cultivation • Growing and selling vegetables • Community contract works • Opened joint bank account
Pangna Patala	<ul style="list-style-type: none"> • Celebrated <i>Chunipai Losar</i> • Made offerings at Lhakhangs • Played <i>Khuru</i>. • Donated 2 tons of Cabbage & Cauliflower to the quarantine centers during the first nationwide lockdown • Welfare contribution 	<ul style="list-style-type: none"> • Community Contracts
Dompala	<ul style="list-style-type: none"> • Celebrated New Year • Played archery and <i>Khuru</i> • Celebrated HM's Birthday • Offered butter lamps • Made contribution for <i>Lagatshachu Serto</i> 	<ul style="list-style-type: none"> • Developed community-financing scheme • Contributed Group Seed Funds • Opened group bank account
Laptsa	<ul style="list-style-type: none"> • Painted 10 <i>Chortens</i> at Laptsa Chiwog • Helped weeding 1acre maize field for a sick couple • Offer butter lamps at Samtenling Lhakgang • Celebrated <i>Losars</i> 	<ul style="list-style-type: none"> • Carried out vegetable plantation

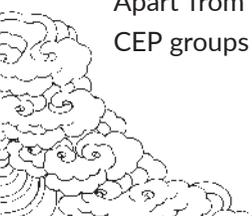


<p>Pangthang</p>	<ul style="list-style-type: none"> • Celebrated special occasions • Contributed money for poor & disadvantaged • Contribute money for bereaved households 	<ul style="list-style-type: none"> • No group economic activities
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CEPs in Dagana are economically more driven. CEPs in Dogak cultivate mushroom and grow vegetables like Broccoli, Cabbage, Chilli, and Onion. Groups like Hari Tsho have generated and shared profits among members from the group ventures. The group has also opened a joint bank account. Kharshing CEP is also involved in carrying out community contract works. CEP Coordinators from Dogak reported that working in groups not only makes them eligible to receive agriculture inputs, but it helps in solving issues, and in approaching Gewog for support. Similarly, CEP groups in Dompala Chiwoq under Limbukha Gewog have started raising funds with the aim of starting a community financing scheme, so that they are not reliant on banks for small loans to initiate their groups activities in future.

CEP Coordinators is both Dogak and Pangna Patala acknowledged that besides economic benefits, CEP has helped to develop unity among people and change mindset of people towards community welfare. CEP Coordinator of Gangri group from Pangna Patala said, “Compared to the past, now, people take care of each other in the community, particularly during sickness, death and emergency, by making cash or in-kind contribution.” It was found that Dogak CEP groups had volunteered and supplied vegetables to Dratsang, Desung and quarantine center at Gozhi under Dagana Dzongkhag, during the first nationwide lockdown. They have also carried out tree plantation. Similarly, it was reported that CEP members of Laptsa Chiwoq under Drepong Gewog whitewashed 10 Chortens, besides helping poor and disadvantaged people in the community.

Apart from helping each other in times of need, the study also found that CEP groups are celebrating religious and festive activities together. They are



also utilizing their free time by engaging in games such as archery and khuru. Further, CEP groups are engaged in organizing group picnics and making communal offerings at Lhakhangs. CEP Coordinators and Tshogpas from the pilot Chiwogs reported that they see more CEPs groups celebrate special occasions like Descending Day of Lord Buddha, King's Birthday, Chunipai Losar and Lunar New Year together.

According to Gozhi Gup, CEP's impact in shaping community vitality is most starkly evident in Dogak Chiwog. He informed that this Chiwog used to be the most backward Chiwog under Gozhi Gewog, but now, it is an exemplary Chiwog. He says that after the introduction of CEP, it has not only energized people to come together socially but has prompted CEP groups to take up successful economic activities. He reported that due to this success, he is now under a lot of pressure from other Chiwogs, to initiate CEPs in their communities as well.

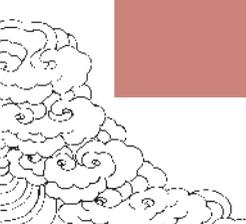
4.5 Community ownership

The participants at the Dzongkhag and Gewog SCLG Forum informed that with the institution of CEPs, they observe people taking more ownership of their own development in the communities. It was also reported that people are taking responsibility of maintaining community infrastructures like farm road, drinking water source, irrigation canals, Lhakhangs and Chortens in the pilot Chiwogs. This was validated in interviews with Gups, Mangmis, Tshogpas, and CEP Coordinators in the field. In all five pilot Chiwogs, it was reported that community ownership has improved after the institution of CEP. Some of the voluntary activities generated by the CEPs are listed in Table 5.



Table 5: Voluntary activities generated by CEPs in the pilot Chiwogs

CEP Chiwogs	Voluntary activities
Dogak	<ul style="list-style-type: none"> • Construction of toilet for 75 years old widow • Clearing farm road blocked by monsoon, providing access to 19 households • Construction of community gates and managing movement of people and vehicles • Carrying out monthly cleaning and waste management activities • Maintenance of footpath to old school • Maintenance of water supply scheme • Clearing bushes in and around the community.
Pangna Patala	<ul style="list-style-type: none"> • Building house for homeless • Helping to roof a community member's house • Constructing retaining wall for CEP member • Making drainage for a member • Developing footpath in the community. • During the first nation-wide lockdown constructing gates and managing movement of vehicle and people in their Chiwogs, • Carrying out monthly cleaning and waste management activities.
Dompala	<ul style="list-style-type: none"> • Clearing irrigation canal once a year before paddy plantation • Carrying out monthly cleaning and waste management activities • Coordination of the repair of five-kilometer-long GC road between Norbuthang and Tachuthungsa • Construction of community Lhakhang at Tongcheykha • Contribution of Power Tillers services for Chiwog related work.
Laptsa	<ul style="list-style-type: none"> • Cleaning community main water source and tank • Clearing farm road leading to Phijur which was blocked by monsoon • Construction of house for Kidu Recipient (labour contribution) • Carrying out cleaning and waste management activities • Painted/whitewashed 10 chortens.
Pangthang	<ul style="list-style-type: none"> • Clearing roadblock at Gorsum • Repairing footpath from Thempang to Aiedhur • Carrying out cleaning and waste management activities • Making a new waste disposal pit • Constructing toilet for an elderly woman • Maintaining irrigation canal • Maintenance of water source • Repairing electric fencing • Helping house construction of community members.



The above table shows that CEP groups are taking ownership of their own development without waiting for Gewogs to support them. Tshering Dema from Dogak Chiwog informed that after the institution of CEP groups, there is a change in people's mindset. She said, "people understand that welfare of the community is not the sole responsibility of the Gewog." Devithan CEP Coordinators from the same Chiwog said, "Before, if there were roadblocks, Gewog had to initiate and mobilize community people to clear it. Today such tasks are carried out by the CEP groups, without involving the Gewog." Pangthang Chiwog also reported that they carried out maintenance of road and water sources by themselves, without seeking Gewog's support. Chali CEP members cleared the road at Gorsum manually, which was blocked by monsoon.

As seen above, the voluntary activities carried out by the CEPs in the pilot Chiwogs are varied. However, there are some recurring activities across all pilot Chiwogs such as cleaning and waste management, maintenance of water supply schemes and community roads. In Dompala Chiwog, CEP members have offered their power tillers for Chiwog related work.

However, in Pangthang Chiwog under Chali Gewog, some of the participants, particularly the Tshogpa refused to accept the positive impacts of CEP. He questioned, how a community can develop by just instituting CEP, without any financial support? He said, "initially when CEP project was initiated, members were under the impression that there will be financial support from JICA." He added that people are now discouraged because they realize that there is no financial support available in the project. The Tshogpa reported that members are still struggling to comprehend the CEP concept.

Notwithstanding the refusal from some individuals in this Chiwog to admit that CEPs have been beneficial, the study showed that CEP groups were conducting Nangzoms and using Five Finger Models and Drongsep Yardrak tools. In fact, it was found out that CEP groups had initiated many activities in the community. As most activities they carried out did not require funds, Tshogpa and CEP coordinators realized and admitted that CEPs have brought

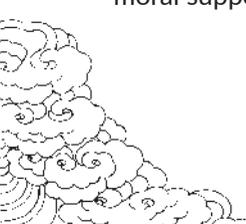


positive change to their community without requiring financial support from the Gewog.

Gewog officials and the CEP groups in general felt that after CEPs were introduced, people are taking greater ownership of their own development in the communities. In some Chiwogs like Dompala in Punakha and Laptsa in Mongar, high level of Gewog involvement in the CEP activities were observed. However, they were not because community ownership was low, Gewog's involvement was merely to show their solidarity and to make CEP groups feel supported. Tshogpa from Laptsa Chiwog said, "I make sure that I attend their Nangzoms and take part in CEP activities. This is to make them feel that we are one team and that I support them." CEP Coordinator of Tongcheykha group under Dompala Chiwog said, "We work very closely with our Tshogpa and we share a trusting and cooperative relationship." He added, "When the Gup and Tshogpa have the time, they spend an entire day with us, observing our work."

On the contrary, in Pangna Patala, Gewog involvement in CEP activities is limited. The Tshogpa of Pangna Patala informed that in the past, while carrying out Chusay or Lamsay, he had to supervise people like school children, from the beginning of the work till the end. Now, people take ownership and do their part of the work without any supervision. He said, "Now I only go at certain intervals to monitor the quality of work." In Dogak, members reported that Gup and Tshogpa visit CEP groups to give them moral support. The Gozhi Gup confirmed that he tries to make himself available, whenever it is possible, to encourage people and to show appreciation of the work CEP groups carry out in the community.

In the case of Pangthang Chiwog in Mongar, the CEP members informed that there is very little Gewog involvement in community activities. It was reported that Gewog officials visit the communities only when they are requested. They wished that more visits were made by Gewog teams to provide them moral support and to check if they are going in the right direction.



4.6 Impact on cross-cutting issues

Besides some of the positive impacts brought by CEP highlighted in the previous sections, it has also been able to address cross-cutting issues such as environment, gender and disability, and youth employment.

4.6.1 Environment

Under this topic, waste management, hygiene, and use of local resources in the pilot Chiwogs are assessed.

Waste management

One of the most popular CEP activities is waste management because it does not require any financial support and as it is easy to coordinate. It was reported by CEP groups in all five pilot Chiwogs that they have not only carried out cleaning and waste management activities in their communities, but they have incorporated it as one of their recurring monthly activity. Pema Dechen from Dogak Chiwog said, “waste management was a major concern in our community before CEP as nobody took responsibility. Now waste management is one of the features in our monthly calendar and we diligently carry out the activity.” CEP Coordinators from Laptsa Chiwog said that they used to burn their waste, but now they segregate their waste. Similarly, CEP members from Pangna Patala informed that they now dig pits to dispose biodegradable wastes, while non-biodegradable wastes are segregated for proper disposal. In most Chiwogs, CEP groups have carried out this activity coinciding with Duezang (auspicious religious day). The use of religious sentiments by the CEP groups to garner community support to carry out waste management activities in the communities is an innovative idea.

Health and hygiene

Some of the CEP Coordinators from the pilot sites reported that after the introduction of CEP, they have noticed improvement in health and hygiene in their communities. Participants from Pangna Patala and Laptsa Chiwogs mentioned that safety and hygiene are some of the aspects they map using the community scanning tools. Tshering Lham from Pangna Patala Chiwog



pointed out that CEP groups have developed footpaths, made drainages, and toilets. Similarly, CEP Coordinators and Tshogpas from other Chiwogs informed that CEP groups have maintained water sources, farm roads, and built proper cowsheds, which has contributed to improving health and hygiene of the people. CEP members felt that their communities are much cleaner now due to the monthly cleaning carried out by the CEP members.

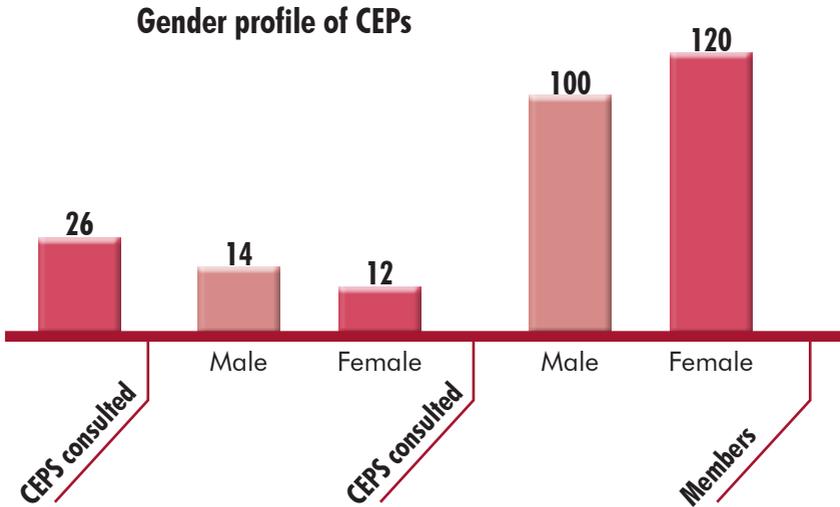
Use of local resources

CEP groups from pilot Chiwogs said that they make use of local resources, including skills and expertise available within their communities. Local resources like stone, mud, and wood are used to develop and maintain footpath, fencing, roofing, and building cowsheds. Planning Officer of Dagana Dzongkhag said that during the COVID-19 lockdown, CEP members from Dogak Chiwog constructed makeshift gate with local materials at the entrance of the Chiwog to manage vehicle movements in and out of the community. From Tongcheykha group under Limbukha, a person was sent for carpentry training. After returning, he is identified as Dompala Chiwog's Chief Carpenter. The Chiwog will soon organize other members in the community to be trained by him. These skilled individuals are expected to help the community to be self-reliant in this area.

4.6.2 Gender and disability

Another impact that CEP has brought in the pilot Chiwogs is enhancing women's participation in the Nangzoms, which has enabled them to engage in the planning and decision-making processes. This was certainly the case in Laptsa and Pangthang Chiwogs in Mongar, where the number of female CEP Coordinators as well as members were both higher than male.



Figure 1: Gender breakdown of CEP Coordinators and Members

Within 26 CEP groups, although the number of male CEP Coordinators was slightly higher, it can be seen from Figure 1 above that the number of female CEP members are much higher than male members.

4.6.3 Youth employment

All the pilot Chiwogs agree that participation of youth in CEP is important and it should be encouraged. However, except for two pilot Chiwogs of Dagana, other Chiwogs were facing challenges in retaining youth in their communities. CEPs in Dogak and Pangna Patala in Dagana Dzongkhag have been successful in engaging youth (school dropouts). In Dogak Chiwog, out of eight CEP Coordinators who attended the forum, three were young school dropouts. Yadu from Devithan CEP from Dogak Chiwog said, “Within CEP setup, youth are offered leadership responsibilities and the opportunity to develop their community.” In Pangna Patala Chiwog too, there were young CEP members who played active roles in their communities. It was reported that the advantage of having young members in the group is that they can read and write, they are energetic, and have a lot of innovative ideas to share. Bal Krishna Chuwan, who is a young school dropout, is currently the



CEP coordinator of Karshing group in Dogak. He said that he is happy to be back in the community and to be given responsibility to lead his CEP as the Coordinator. He said, “I am not only contributing to the development of my community, but I am also able to make a decent living from the economic activities initiated by our group.” In these two Chiwogs, CEP groups are made eligible to bid for community contract works. It was informed that this is one of the reasons for successful engagement of youth in CEPs. Gozhi Gup acknowledged that CEP groups engaged in economic activities have motivated youth to remain in the communities, which has helped to reduce youth migrating to urban areas, looking for jobs.

However, in Chali, Drepong, and Limbukha Gewog, this was not the case, as most young people had migrated out. Although CEP Coordinators from Laptsa Chiwog under Drepong Gewog informed that youths in their community sometimes attend the CEP meetings after school, especially if their parents are unable to attend the Nangzoms, youth involvement was not reported by CEPs in other pilot sites. One of the reasons for poor participation of youth in CEPs is because currently it has not been actively encouraged.

Nevertheless, given the importance of youth participation in the CEPs, some of the coordinators from Limbukha Gewog suggested bringing successful youth from other CEPs to share their success stories so that they can be role models for youth in their communities. Another suggestion was for JICA and DLG to explore possibilities of organizing exchange visits between young and successful community entrepreneurs from CEP Chiwogs in Bhutan with youth from international CEP communities, such as in Japan.

4.7 Relevance

Under this topic, the report looks at how CEPs are relevant in supporting Bhutan’s broader development objectives, such as Gross National Happiness (GNH), and the 12th Five Year Plan, besides supporting the decentralization process.



CEP supporting decentralization process

The main output of CEP is to enhance people's participation in decentralized local governance and development processes. Therefore, the assessment looks at changes CEP has brought to community engagement, particularly in people's participation in strengthening Chiwog Zomdus, and in formulating Chiwog plans.

The study confirms that by and large, community engagement has increased in most pilot CEP Chiwogs due to the effectiveness of Nangzoms, which has resulted in strengthening Chiwog Zomdus. From the various evidence presented in the previous sections, CEP has completely changed the planning and decision-making processes in the pilot Chiwogs. Planning has strengthened, and communities now develop more realistic plans. In addition, diverse sections of community are participating in the planning and decision-making processes, all of which are strengthening the decentralization processes.

CEP supporting Gross National Happiness (GNH)

Apart from supporting decentralization processes, CEP strongly align with broader development objectives such as the GNH. CEP supports good governance, sustainable and equitable socio-economic development, preservation and promotion of culture, and conservation of environment, the four pillars of GNH.

Enhanced participation of people in the planning and decision-making process supports the good governance pillar. For any socio-economic development, getting plans and programs right in the first place is important. This is well supported by CEP due to the use of Drongsep Yardrak tools to identify needs/issues, map resources, prioritize, and make realistic community plans. CEP has strengthened community vitality by enhancing both social and economic activities in the communities. In addition, due to strong community cohesion, people are taking up economic activities to better their lives. Further, people in the community are also seen increasingly engaged in recreational and social festivities, helping their physical as well as mental wellbeing. People are also



maintaining community Lhakhangs, Chortens, and other public infrastructure. CEP groups are also looking after their resources and environment, which supports the promotion and preservation of culture and environment. It is therefore evident that CEP is highly relevant and aligned with GNH principles and objectives.

CEP supporting 12th FYP

During the 12th FYP, greater financial delegations are accorded to the local governments. This requires high level of human resource capacity at the local levels. The capacity building of local government functionaries, CEP Coordinators and the CEP members strengthens local capacities to manage resources and respond to the additional financial delegation accorded to them by the government.

Given these contributions, it can be concluded that CEP is highly relevant and supports not just decentralization process, but other broader objectives of GNH and the 12th FYP, which will in the long-term, support the Sustainable Development Goals.

4.8 Sustainability

Assessment of sustainability looks at whether CEP, as a model of increasing community participation, can sustain beyond the project period, and whether it is a sustainable community development model that can be replicated to other parts of the country.

As reported throughout the report, due to the adoption of Nangzoms by CEP groups, community participation in planning and decision-making processes in all pilot sites have enhanced. However, CEP Coordinators from Pangna Patala and Dogak in Dagana and Drepong in Mongar expressed that it would be too early for JICA and DLG to pull out at the stage. Similar views were expressed by participants from SCLG Dzongkhag and Gewog Forum. This is because, it is just over a year since CEPs were activated and they are at varying stages in terms of understanding the CEP concept and using the Drongsep Yardrak tools. For instance, Dogak CEPs are self-motivated, they understand



the concept and can use the tools. However, in Pangna Patala, some CEPs have understood the concept and they can use the tools, while others are not. Similarly, in Pangthang Chiwog, as informed by the Tshogpa, some CEPs are still grappling with CEP concept and the use of DYP tools. Dogak CEP is by far the best example of CEP success. However, even in this Chiwog, the Gozhi Gup informed that he would like the project to support the groups for at least another year to establish a strong foundation for a successful CEP model.

Notwithstanding this, overall, project stakeholders at DLG as well as in the pilot sites feel that the CEP model is an effective model in strengthening people participation and community development. Unlike mainstream projects, which are based on lending financial assistance, CEP adopts a sustainable approach. It builds capacity of people and teaches them to work together to advance themselves and their communities, without depending on external support.

4.9 Other findings

CEP model is based on voluntarism, requiring individuals in a community to work in groups to further their lives and livelihood. Given this, it was questioned whether the model would succeed in ethnically diverse communities. However, from the positive experiences of CEPs in the two Gewogs of Dagana with ethnically heterogeneous population, it was found that CEP model is not impacted by heterogeneity of a community.

Another doubt about CEP model was whether multiple CEPs could create a divide in the community. During the assessment, people in the pilot sites were asked if multiple CEP groups in a Chiwog or Gewog is creating any territorial divide? It was found that CEPs are not creating any divide. On the contrary, CEP groups have helped each other because of the strengthened community cohesion brought about by CEP in most communities.

The study also found that currently when CEP members are identified from a household, usually head of the family nominated, which is also what few CEP Bylaws stated. SCLG Dzongkhag and Gewog Forum participants from Dompala reported that where CEP members are elderly, adapting to new ideas and practices is slow.



4.10 Comparative analysis of CEPs

◎	○	△	◎○△	◎○	◎△	○△
Very good	Good	Needs improvement	Mix of very good, good and needs improvement	Mix of very good and good	Mix of very good and needs improvement	Mix of good and needs improvement

Topics	Dagana	Mongar	Punakha
No of CEPs consulted	14	9	3
Community participation	◎	◎	◎
	Overall, due to effectiveness of Nangzoms and use of CEP tools and model, people's participation has increased in all five pilot Chiwogs		
Use of DYP Tools and Five Finger Model (excluding Happiness Tree Analysis)	◎	◎○	○
	Eight Dogak CEP groups are all self-motivated understand concept and use tools effectively.	In Laptsa, one CEP is found using the CEP tools and model efficiently compared to two other CEP groups	All three CEPs understand concept and use DYP tools
	◎○△	○△	
Pangna Patala CEPs are at different levels: Three CEPs understand concept and application of tools, two are moderate, while the one has still not understood the concept.	Pangthang two CEP groups still not confident to use the DYP tools		

CEP groups are at different levels in terms of their understanding of the CEP concept and its working modalities, adoption and application of tools. Project team should assess the receptive capability of communities and invest more time with CEP groups, wherever necessary, to make them fully understand the concepts, to build their capabilities for adopting the models and application of the tools therein.



Nangzoms conducted	◎	◎◎	○
	<p>Dogak:</p> <ul style="list-style-type: none"> • Five CEPs conduct once a month • Three conducted more than once a month depending on need <p>Pangna Patala</p> <ul style="list-style-type: none"> • One CEP once a month • Two CEPs twice a month • Three CEPs no fix schedule: Once conducted two times in a year, two CEPs conduct when Tshogpa tells them 	<p>Laptsa</p> <ul style="list-style-type: none"> • Three CEPs conduct once a month <p>Pangthang</p> <ul style="list-style-type: none"> • Four CEPs conducted once a month • Two no schedule - One once or twice/yr. Other depending on Chiwog zomdu 	<ul style="list-style-type: none"> • One conducts once a month • One - depend on the agenda - 3-4 times/yr • One CEP: depend on the advice from the gewog - 2-3 times in a month sometimes no meetings
<p>Frequency of Nangzoms conducted varies with CEPs. However, there are CEPs who still depend on Chiwog Zomdu or Tshogpa's instruction to conduct Nangzoms. These are CEPs who are not able to comprehend CEP concept well and are unable to use DYT tools effectively. Dzongkhag and Gewog team needs to provide them training, guidance and encourage them to convene Nangzoms more frequently by themselves. These can be done once the CEP's understanding and capacity on CEPs are enhanced. CEPs can incorporate frequency of Nangzoms to be conducted in their bylaws and also reflect it in their monthly calendars. Monitoring from Gewog team on this in initial stage would be suggested.</p>			
Use of Information Sharing Modality	◎	◎	◎
	All CEPs use it supplemented by WeChat and Telegram	All CEPs use it supplemented by WeChat and Telegram	All CEPs use it supplemented by WeChat and Telegram
<p>Of all the expected outputs of CEP, information sharing is the most successful, as it has been instituted and used in all five pilot sites. Information sharing is found to be faster and effective. Information can be shared within 30 minutes using the modality compared to Chipon taking 4 hours to one day to disseminate information to chiwogs. Because of its effectiveness some of the non-CEP user groups in Punakha has adopted it.</p>			
Group economic activities	○	△	△
	<p>Dogak CEPs</p> <p>Group mushroom cultivation and vegetable plantations</p> <p>One CEP has group saving</p>	<p>Laptsa</p> <p>One CEP group carried out vegetable plantation</p>	<p>No group economic activities</p> <p>One group have savings account</p>
	△	△	
	<p>Pangna Patala</p> <p>Currently, no group economic activities</p>	<p>Pangthang- No group economic activities</p>	



	○	△	△
Youth engagement	Active engagement both as CEP coordinator and members. Youth in the community attend Nangzoms	Laptsa and Pangthang Few engagements	No youth engagement

Except for two pilot Chiwogs of Dagana, other Chiwogs were facing challenges in retaining youth in their communities. It was reported that the advantage of having young members in the group is that they can read and write, they are energetic, and have innovative ideas to share. Engagement of youth/school dropouts in CEP would be essential for the success and sustainability of the CEPs. For youth to take interest in CEP, members could encourage children to observe Nangzoms or sometimes invite them to participate in them by making them to help draw community scan maps, display charts, and keeping minutes of discussion.

	◎	◎	◎
Waste Management	Dogak CEPs Once a month Pangna Patala Four times a month	Once a month during Duezang	Once a month during Duezang

Zero waste management is one activity that is carried out by all CEPs in the pilot Chiwogs.

	◎	◎	○
Relation and involvement of gewog in CEP activities	Dogak – Involvement whenever possible to encourage people and show appreciation of the work CEP groups carry out in the community.	Laptsa – High involvement (to show their solidarity and to make CEP groups feel supported)	Good involvement
	△	△	
	Pangna Patala –Low involvement	Pangthang: Very little involvement, Gewog officials visit only when they are requested.	

Leadership of Gewog and good relationship between the Gewog and CEP group is found essential for CEP performances. Further, leadership and support of Tshogpa as connecting link between CEPs and Gewog plays an important role.





Documentation and record keeping	◎	○	○△
	Dogak – well kept	Laptsa – Moderate	Moderate to less record
	○△	△	
Pangna Patala – moderate to no record	Pangthang – Less record		

Although most CEPs had poor record keeping, Dogak CEPs had adopted simple but effective record keeping approach for them. Project management team could facilitate the sharing of such best practices with other CEPs. Further, Dzongkhag and Gewog teams could provide basic record keeping training to CEP groups.

Support sought by CEPs from the gewog	<p>Dogak Greenhouse materials</p> <p>Pangna Patala Irrigation and drinking water pipes, cement, CGI sheets and farm road. Some of the support were received but some still pending.</p> <p>They have also requested gewog's support for fencing Namdrupling Gonpa. If requested materials are provided, the CEP groups will contribute labour to carry out the work.</p>	<p>Laptsa</p> <ul style="list-style-type: none"> Machinery and materials for blasting rocks for road clearance and water pipes <p>Pangthang</p> <ul style="list-style-type: none"> Water tank Fencing wire mash/electric fencing Blue PVC Tarpaulin Sheet to cover crops against birds and insects <p>Support not yet received.</p>	<p>Heavy machineries for road widening and annual maintenance – support received</p>
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5. Challenges

Even though CEPs in most pilot sites have experienced success, quite a few challenges were either reported or observed. Pertinent challenges identified through the study are as listed below:

1. Legislative challenges

The Local Government Act of Bhutan 2009 (amended in 2014) stipulates Gewog Administration as the lowest level of a local governance structure. The Act does not have provisions for other lower levels of administrative or functional governance arms. Even if CEPs are successful, within the current legislative provisions, they do not have any legal basis. For CEP model to be replicated across the country, it is felt that legislative provisions will need to be made in the Local Government Act to protect its operational legality.

2. Institutional challenge

As CEP is currently not a legally recognized institutional setup, its roles are not clearly determined, particularly in the formal planning and decision-making process. Therefore, Gewogs have no legal obligation to consult or seek plans and proposals from CEPs, which could risk Gewogs taking unilateral decisions, undermining CEPs' contribution. CEPs have no authority to hold other institutions accountable, particularly if actions on their requests are not taken on time.

3. Managerial challenges

As repeatedly emphasized throughout the report, leadership of Dzongkhag and Gewog teams, and CEP Coordinators was observed as critical element of CEP success. Although some leaders had innate quality, others, particularly Tshogpas and CEP Coordinators do not have much leadership exposure or experience. A vocal person in the group would be impelled by others to be the Coordinator, but he/she would not necessarily have the necessary leadership qualities, which could be strengthened.



4. Operational challenges

Record keeping: Poor record keeping leads to loss of important information. It also fails to document lessons learnt to improve operational procedures. It was observed that most CEPs had poor documentation and record keeping. There is also no process for handover of CEPs, when project management teams or CEP Coordinators changed. Such gaps could hamper institutional memory and continuity of CEPs.

Monitoring: CEP is in its initial stages. It is important for project management teams to carry out monitoring visits to the pilot sites to find out if people have understood the concept, to see if people are able to use the tools, if groups are initiating activities, and to find out if CEP modality is working or not. Although monitoring is supposed to be carried out every month, the pandemic has impacted this activity in 2020. Further, it was also informed that there is no budget for Dzongkhag and Gewog teams to carry out monitoring activities.

5. Implementation challenges

CEP groups are at different levels in terms of their understanding of the CEP concept as well as their ability to use the Drongsep Yardrak tools.

6. Miscellaneous challenges

Difficult to engage rich households: Few CEP Coordinators reported that they find it difficult to engage members from rich households as they think they have little to gain from group engagement. It was also informed that at times, CEP Coordinators find it difficult to work with very vocal people in a group as they argue on every topic.

Political fallout: With the establishment of democracy, political parties and individuals make various pledges and commitments. This raises people's expectations, which makes it difficult for CEPs to achieve one of its objectives of reducing dependency on external entity and encouraging voluntarism.



6. Conclusion

In conclusion, the report assesses three aspects of CEP, which are:

- (1) relevance and effectiveness of CEP being small,
- (2) differences of community engagement before and after CEP, and
- (3) Dzongkhag and Gewog teams as supportive organizations for CEP

6.1 Relevance and effectiveness of CEP being small

One of the main factors for CEP's success is its size. It is found that as CEPs are small, it is effective in organizing Nangzoms, planning activities, taking decisions, and in implementing activities.

Nangzoms are small, easy to coordinate, flexible, informal, and convenient for the members to attend and freely participate without any inhibition. Due to this, it has enhanced people's participation. Compared to Chiwog Zomdus, Nangzoms are also held more frequently, with 19 out of 26 CEPs holding them at least once a month. Discussions are among a small number of participants and therefore decisions are easy to make. The activities and plans are scrutinized, prioritized, and planned realistically, strengthening both Chiwog Zomdus and Chiwog plans. Further, the information receiving and sharing modality been very effective through CEPs as they are small, and it takes only about 30 minutes to share information. Moreover, as CEPs operate in small communities, it has enabled members to use the RLI tools to identify issues, plan activities and implement them effectively. All of these have also improved community vitality and ownership of community resources, infrastructures, and development activities. Due to all of impacts, it can be concluded that CEP being small is highly relevant and effective in enhancing community participation and strengthening decentralized local governance.



6.2 Differences of Community Engagement before and after CEP

Table 6: Community engagement before and after CEP

Topics	Before CEP	After CEP
Community Engagement	<p>Participation</p> <ul style="list-style-type: none"> • Passive participation • Chiwog Zomdus (3-4 times a year) <p>Planning and decision making</p> <ul style="list-style-type: none"> • People are dependent on Dzongkhag and Gewog to formulate plans for them <p>Information receiving/sharing</p> <ul style="list-style-type: none"> • Passive recipients of information • Takes 4 hours to a day to call Zomdus or share information <p>Cohesion & Ownership</p> <ul style="list-style-type: none"> • Less community bonding • Less ownership of development activities • People were dependent on external support • Poor waste management 	<p>Participation</p> <ul style="list-style-type: none"> • Active participation • Most (19 out of 26 CEPs) conduct at least one Nangzoms a month <p>Planning and decision making</p> <ul style="list-style-type: none"> • 85% of CEPs use of Drongsep Yardrak tools and identify issues, prioritizes, and develops realistic plans <p>Information receiving/sharing</p> <ul style="list-style-type: none"> • Actors involved in receiving and sharing information • 30 minutes to call Nangzom or share information <p>Cohesion & Ownership</p> <ul style="list-style-type: none"> • People help each other, maintains resources and public goods • CEPs scan community • People actively engage in initiating activities without waiting for external support • Increased voluntary activities • Waste management now a monthly activity for all CEPs (wastes are segregated and properly disposed)

It can be concluded from the above table that with the introduction of CEP, community engagement has greatly enhanced. This improvement is clearly observed in community participation in Zomdus, in planning and decision-making processes, where community take the ownership of initiating activities that they are able to carry out themselves, without waiting for external support. Further, with CEP, communities have now become active actors in receiving and sharing information, not passive recipients of information. Moreover, communities are now highly engaged, takes initiatives to further their own development.



6.3 Dzongkhag and Gewog teams as supportive allies

For CEPs to succeed, it is important to have supportive allies in the Local Government. Therefore, when CEP was instituted, supportive teams were identified in both Dzongkhag and Gewog levels. However, for CEP groups, another important supportive organization is DLG and JICA. In addition, CEP Coordinators have a very important role in the success and failure of a CEP.

(1) Dzongkhag teams

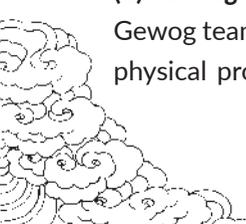
At the Dzongkhag level, supportive team is led by Dasho Dzongda, and could include Dzongrab, Dzongkhag Tshogdu Secretary, Dzongkhag Planning Officer, Dzongkhag Administrative Officer, Dzongkhag Finance Officer, Dzongkhag Sector Heads.

It was found that CEPs have very little direct interaction with the Dzongkhags teams. Dzongkhag teams are only involved in CEP capacity building and monitoring. Few Dzongkhag team members like the Dzongkhag Planning Officer in Dagana is reported to have supported the CEP groups capacity building in not just his own but also other Dzongkhags.

For CEPs to succeed, strong support from Dasho Dzongda will be required, as the ultimate authority with the Local Government. As officials, both government and elected individuals keep changing, training on Drongsep Yadrak tools, Five Fingers Model and Happiness Tree Analysis will be required for not just new team members, but in addition, refresher trainings to the old team members will be crucial to sustain the CEP model. Monitoring by Dzongkhag teams could strengthen CEPs. It is recommended that CEP form critical part of Dzongkhag team members' annual plans so that CEP related activities can be planned and budgeted, including budget for monitoring activities. It will also encourage CEPs if Dzongkhags keep budget to support active and enterprising CEP groups with basic machinery or tools as incentive.

(2) Gewog teams

Gewog teams form critical allies or supportive group for the CEPs due to their physical proximity. Gewog teams are also responsible for capacity building



and monitoring of CEP. Gewog team is led by the Gup and the team could include, GAO, Mangmi, Tshogpa, and Gaydrung. Within the Gewog team, Tshogpas play a vital role, as they form critical link between CEPs and the Gewog team, and they are closest to the CEPs.

It is observed that success of CEPs is greatly influenced by relational dynamics with Gewog teams, particularly Gups and Tshogpas, and their leadership. In most pilot Gewogs, where leadership is strong, they can win high community support, such as in Gozhi Gewog. The Gup is very supportive, makes himself available wherever required, and listens to opinions of people in the community. Similar positive relationship between Gewog leadership and communities was also observed in Dompala. In Drepong, along with the Gup, it was reported by CEP coordinators that GAO has played a very positive role in their success, by actively engaging with CEP groups – officially and unofficially, and making the members feel that they have the support and acknowledgement from the Gewog team. Gewog teams support was strongly observed in Drukjegang, particularly between Tshogpa and CEPs in Pangna Patala, Similarly, in Chali, Tshogpa is not highly receptive of CEP, and it may be influencing CEPs' performance.

(3) Technical support from DLG and JICA

DLG and JICA have important role in providing technical backstopping to the Dzongkhag and Gewog teams. They too have monitoring responsibilities to ensure Dzongkhag and Gewog teams carry out timely monitoring of the CEPs. Overall, the technical support has been impactful. Japan's postwar struggles and recovery experiences shared by the experts are well received by the community people in most pilot Chiwogs. It was reported that the games introduced to CEPs have helped to explain complex concepts to the Gups, Tshogpas and CEP Coordinators, as well as members, which has enabled CEPs such as in Dogak and Dompala to understand the Drongsep Yardrak tools and apply them in their daily lives. Gozhi Gup and Dogak CEP Coordinators said, "We now realize the significance of the games. It teaches us to be alert and to take advantage of opportunities. It also teaches us the importance of cooperation, coordination, and trust."



(4) Leadership of CEP Coordinators

It was further observed that for CEPs to succeed, CEP coordinators' leadership is very important. Where CEP coordinators possess good leadership attributes, CEPs seemed to be doing very well, as in Dogak, Dompala, and Drepong. Members could use some of the below listed qualities as their yardstick while selecting or nominating CEP coordinators within their group. These are:

- CEP coordinators are educated and active.
- CEP coordinators are dynamic, innovative, and open to change.
- CEP coordinators are vocal and have good communication skills.
- CEP coordinators are interested in the role and willing to work for the common good of the community.
- CEP coordinators have good interpersonal skills.
- CEP coordinators possess skills that community rely on.



7. Recommendations

Having looked at various challenges confronting CEPs in the pilot sites, some recommended interventions to mitigate these challenges are proposed so that they help strengthen the CEPs. Table 6 summarizes the recommended interventions. It is followed by more detailed explanations of how and when to start applying these interventions.

Table 7: Summary of recommended interventions

Strategic Interventions	Actions	Responsible Agencies/ Actors	Timeline ¹
Legislative intervention	<ul style="list-style-type: none"> Amend LG Act to include CEP 	<ul style="list-style-type: none"> DLG 	<ul style="list-style-type: none"> Short-Medium
Strengthen institutional setup	<ul style="list-style-type: none"> Document CEP processes flow in CEP Handbook Agree on response time 	<ul style="list-style-type: none"> Consultants (with stakeholders) Gups, Tshogpas and CEP Coordinators 	<ul style="list-style-type: none"> Short Term Short Term
Improve managerial competence	<ul style="list-style-type: none"> Leadership training Engage youth Institute annual forums 	<ul style="list-style-type: none"> DLG and JICA CEP Coordinators & Members DLG and JICA 	<ul style="list-style-type: none"> Ongoing Medium-Long Short Term
Develop operational efficiencies	<ul style="list-style-type: none"> Improve record keeping Ensure proper handover of CEP Strengthen monitoring 	<ul style="list-style-type: none"> Dzongkhag & Gewog Teams DLG, Dzongkhag & Gewog Teams, CEP Coordinators DLG, Dzongkhag & Gewog Teams and CEP Coordinators 	<ul style="list-style-type: none"> Short Term Ongoing Short-Medium



<p>Innovate implementation approaches</p>	<ul style="list-style-type: none"> • Standardize rollout plans • Share lessons and celebrate success • Manage expectations • Incentivize CEP success • Create opportunities 	<ul style="list-style-type: none"> • DLG and JICA • DLG, Dzongkhag and Gewog Teams • Gewog Team • DLG, Dzongkhag & Gewog Teams • DLG, Dzongkhag & Gewog Teams 	<ul style="list-style-type: none"> • Short-Medium • Short Term • Short Term • Short-Medium • Short-Medium
<p>Miscellaneous</p>	<ul style="list-style-type: none"> • Revised CEP definition 	<ul style="list-style-type: none"> • DLG and JICA 	<ul style="list-style-type: none"> • Short Term

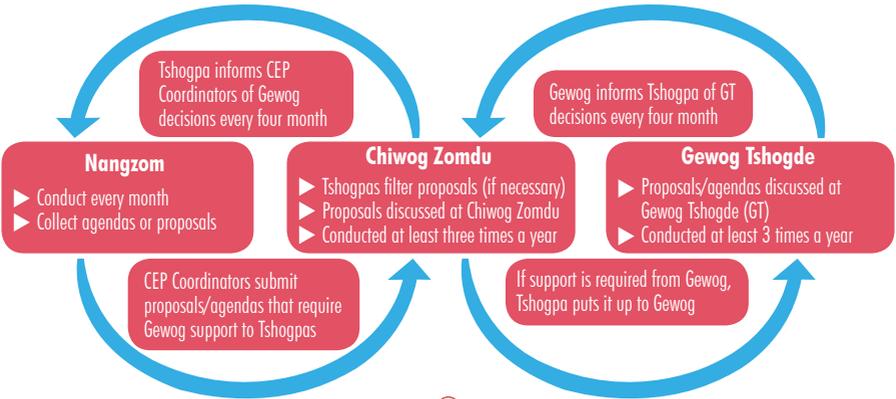
1. Establish legal premise for CEP

To provide firm legal basis for the establishment of CEPs across the country, it is recommended that DLG propose for an amendment of the Local Government Act, with the aim to provide CEP, its operational legality.

2. Strengthen institutional setup

Document CEP process flow: To strengthen CEP’s institutional setup, it is recommended that the processes currently followed by CEPs to participate in the development planning be captured in a simple flowchart, along with suggested timeline for each of the process steps. Figure 3 captures this, which will be featured in the CEP Handbook along with roles of various stakeholders involved in CEP at the Chiwog level.

Figure 2: New CEP process flow with roles and timelines



Agree on response time: It is recommended that CEPs are informed of the GT decisions on their proposals at least every fourth month. If proposals are pending or rejected, it is suggested Tshogpas report the reasons for delays or rejection to CEP Coordinators as per the GT minutes of deliberation, who accordingly informs the members. To strengthen record keeping, a simple template could be designed and signed-off between CEP Coordinator and Tshogpa, listing agendas/proposals submitted, while putting it up to GT, clearly specifying the dates. The same process could be adopted when Tshogpa relate GT decisions back to the CEPs. The reasons for delay and rejection could be mentioned in the sign-off sheet.

3. Improve managerial competence

Following interventions are suggested to strengthen leadership within CEP operations:

Include leadership training: It is recommended that the capacity development component of CEP model is accompanied with leadership training, particularly for Gewog teams and CEP Coordinators. The leadership training modules could cover topics such as effective communication, team building, interpersonal skills, motivational skills, innovative or creative leadership, self-leadership, and project management skills.

Engage youth: CEPs must encourage and support engagement of young people in the community, particularly educated youth. For youth to take interest in CEP, they must be involved early. CEP members must encourage children to observe Nangzoms. They must be sometimes invited to participate in Nangzoms by making them to help draw community scan maps, display charts, and support with keeping minutes of discussions.

Institute annual forums: Introduce exchange programs for successful CEPs to showcase their success in annual forums through “story telling” competition or “show and tell” competition. CEPs could institute recognition and awards for best stories. This will not only provide CEP groups a platform to showcase their success, but it can hone their leadership skills.



Apart from celebrating their successes, CEPs can share what approaches they used to overcome challenges so that they learn from each other. This could be portrayed through short video presentations as well. Another idea would be to institute exchange visits between Bhutanese and other international CEP communities (as suggested by CEP groups from Punakha).

4. Develop operational efficiencies

Improve record keeping: Dogak CEPs have adopted simple but effective record keeping approach for themselves. The CEP Coordinators maintain a book, where records of all Nangzoms conducted, along with details of members present or absent, discussion points, activities planned and implemented and so on are recorded. Therefore, it is recommended that project management team facilitate the sharing of such best practices with other CEPs. Alternatively, Dzongkhag and Gewog teams could provide basic record keeping training to CEP groups.

Ensure proper handover of CEP: To establish a robust CEP handover process, project stakeholders at all levels should adopt a simple handover plan as part of their succession plan. This could include a list of CEP related documents, induction note with details of CEP Coordinators and members, responsibilities, and their activities. Induction process could include site visits and introduction to group members. For Dzongkhag and Gewog teams, formal handover meetings, along with visits to CEP sites need to be instituted so that incoming officials are introduced to CEP Coordinators and members. Similarly, if DLG/JICA project teams change, the outgoing and the incoming manager should visit the CEP sites, meet the Dzongkhag and Gewog teams as well as the CEP groups to ensure continuity.

Strengthen monitoring: Regular monitoring of CEP groups and activities would be crucial, especially during the initial stages of the project implementation to ensure groups understand the concept and are able to use the tools and initiate group activities.

To ensure monitoring budget at all levels, CEP should feature as DLG's



National Key Result Areas (NKRAs). Similarly, at the Dzongkhag and Gewog levels, it should feature in the Local Government Key Result Areas (LGKRAs). This should then translate into agency and individual annual plans and performance targets.

5. Innovate implementation approaches

The following interventions are recommended to strengthen implementation of CEP and replication across the country.

Standardize rollout plans: CEPs in pilot Chiwogs are at different stages. Some are very active and dynamic, while others have still not understood its concept and fundamental principles. Moreover, the implementation of Drongsep Yardrak tools and Five Fingers Model have not been uniform. DLG and JICA should plan and ensure a standard rollout program. Project teams should assess the receptive capacity of communities and invest more time with CEP groups that are lagging. They should further carry out sensitization and awareness campaigns of the concepts and principles from time to time, in addition to refresher trainings and workshops provided to the CEP groups on tools for better adoption.

Share lessons and celebrate success: Showcasing success, sharing of lessons learnt, accompanied by acknowledgement and recognition or appreciation by various leaders within the CEP network would deepen the establishment of CEPs. Since CEP benefits are subtle and not easily noticeable, the above suggested actions by CEP leaders are expected to inspire and motivate CEPs and sustain the initiative.

Manage expectation: Dzongkhag and Gewog teams should avoid overtasking CEP groups. This may kill CEP groups' energy and enthusiasm. The risk of burnout is especially higher for CEP members with fewer individuals in their households. Due to frequent demand for group commitments, its burden could lead to members developing resentment for CEP activities.

Incentivize CEP success: At the end of every financial year, Dzongkhags



usually have unspent funds. To incentivize active CEPs, budget could be reappropriated for successful CEPs as small grants. The project team could develop a simple selection criterion and a Gewog Committee chaired by the Gup could manage the selection of winners. Reappropriated funds could be used to purchase basic processing, value-adding machinery, or tools from Agriculture Machinery Centers (AMCs) and given to winning CEPs as prizes. It could even be Certificates of Appreciation or Letters of Appreciation.

Create opportunities: To keep CEP groups active and interested in the initiative, economic opportunities should be created as well. This could be done by (1) making CEP groups eligible for community contracts, which has kept enterprising youth in the communities, as evident in Dagana, (2) encourage community-tourism. CEP groups could promote rural life experience to urban populations. CEP groups could have demonstration farms, homestays, farming activities, local festivities, and cultural tour packages to attract local, regional, and international tourists. Dzongkhags teams could work with Tourism Council of Bhutan to promote CEPs as model communities and offer community-tourism packages. This could diversify economic opportunities, enhance livelihood, incentivize CEPs, and sustain them.

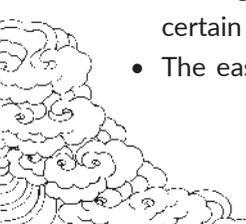
6. Miscellaneous

Finally, a minor revision is suggested to the definition of the CEP as follows: **Suggested version:** CEP is a neighborhood group formed in a community on voluntary basis. It is an important platform for people in the community to enhance their participation in the democratic processes of local governance and in the development of their communities.

7. Prioritization for implementation

Figure 3 outlines the implementation requirements of the recommended interventions, evaluated using the following criteria:

- The urgency of implementation (x-axis), indicating the timeline by when a certain measure should be implemented.
- The ease of implementation (y-axis), indicating the anticipated ease of

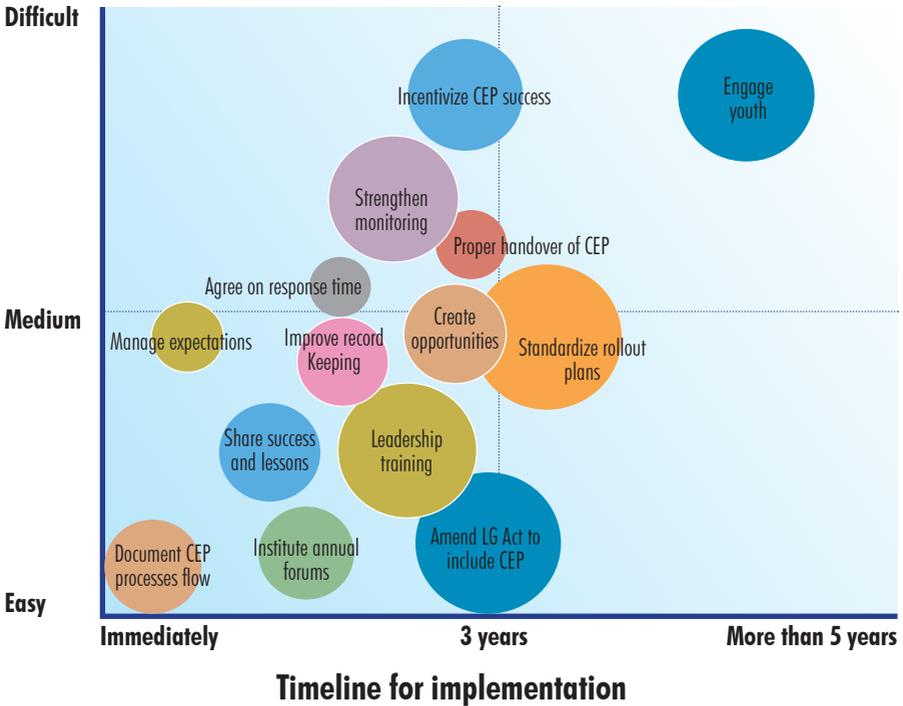


implementing the suggested measures.

- The bubble size indicates the expected impact of a particular intervention. The larger the bubble, the larger the anticipated impact.

Figure 3: Impact analysis and timeline of interventions

Ease of implementation





Note:

X-axis: Timeline for implementation (immediate to five or more years)

Y-axis: Ease of implementation (easy to difficult)

Bubble size: Expected impact of interventions on CEP.

All recommended interventions in the lower left quadrant are easy and short-term in nature are proposed, which are:

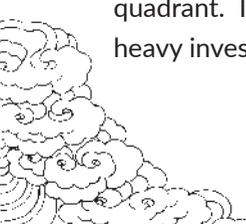
- Document CEP processes flow in CEP Handbook
- Institute annual forms for CEPs to share their experiences
- Showcasing successes, sharing of lessons learnt
- Improving record keeping
- Managing expectations
- Leadership training
- Amend LG Act
- Create opportunities

In the upper left quadrant, difficult interventions, but which are short-term in nature are recommended, which are as follows:

- Agree on response time
- Strengthening monitoring
- Proper handover procedures of CEP
- Incentivize CEP success.

In the lower right quadrant, intervention such as standardizing the CEP rollout plan is shown, which falls in easy but long-term category. Finally, in the upper right quadrant, most difficult and long-term interventions are shown, which is engaging youth in the CEPs.

While implementing the recommended interventions, it is suggested that DLG and JICA focus first on the interventions reflected in the lower-left quadrant. These interventions present quick wins without having to make heavy investments (their expected impact is depicted by the bubble size).

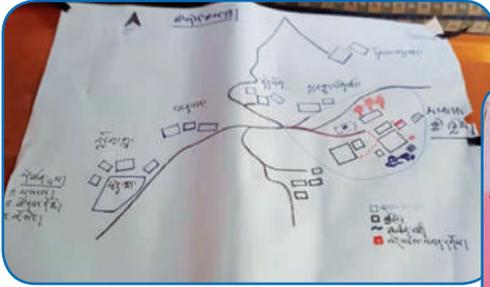


Annexures

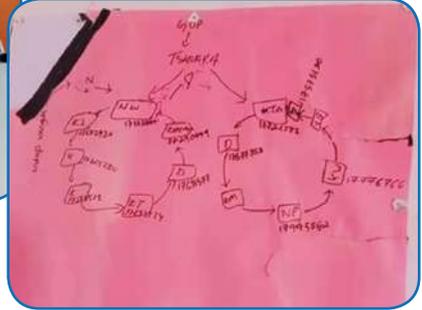
Annex: Questions for Dzongkhag and Gewog SCLG Teams

1. What difference has CEP and its components made in your Dzongkhag/ Gewog to strengthen people's participation such as: 1) decision making, 2) planning, 3) communication/information sharing, 4) flagging community issues to government in their community, 5) ownership, and 6) Others?
2. Are the CEPs in your Dzongkhags/Gewogs achieving their desired objectives? If yes, how, and why? If not, why, and what are the main challenges? How can these challenges be overcome?
3. What could be done to make CEP more effective and efficient for enhancing community engagement to support the decentralization process in your community/country?

CEP Activities at Punakha



▶ **Community scanning on the walls of Tshogpa Office**



▶ **Road Clearance and Maintenance**



CEP Activities at Mongar



▶ *Road clearance*



▶ *Rest after helping an unwell CEP member*



▶ *Enjoying a good lunch after road and drainage clearance*

CEP Activities at Dagana



▶ Nangzom



▶ Onion Plantation





▶ ILS team at Dagana

