

**A WORKING PAPER OF THE**

**CENTRE L.-J. LEBRET**

**FOR THE**

**WORLD DEVELOPMENT REPORT 2000/1**

**OF THE WORLD BANK**

***"ATTACKING POVERTY"***

Paris, June 1999

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## SUMMARY

The present report seeks to elaborate indicators to grasp the spiritual dimension of human development. This report was produced by the “Centre Lebret” which is a research-action organization based in Paris, working mainly with NGOs in France and in most continents. The Center draws its name from L.J. Lebret (1898-1966), French economist and sociologist, who inspired many works and was at the origin of the founding of a certain number of organizations for which probably the shared characteristic is to promote an “integral development for the whole person and every person”. The concept of human development can be considered a distant echo of Lebret’s intuitions and concerns.

The goal of this report is to construct a working tool and to specify a research-action-evaluation methodology which allows the spiritual dimension of development to be measured. This methodology, by its very nature, can only be participative. Much more, it gives the subject-actors of development the task of evaluating the process of development themselves. These are the conditions for the method to be fruitful.

Before presenting the results of this research, the object of the research must be specified. It is the opportunity to quickly review the various definitions of development which have been imposed throughout the last decades. A certain consensus has finally been reached in the international community around the concept of human development. Expressing development in non-economic terms, this evolution in the definition of the concept of development illustrates the concern about putting the human being back in the center of the thought and action in favor of development. Man cannot be reduced to a set of needs (possibly solvable) ; he is also a being of desires, and some of these desires are not able to be satisfied by goods or services offered on the market.

The theoretical bases of this research are elaborated in the next chapter. It begins by looking at a criticism of development which would only be economic. A richer, more multidimensional conception of development is generally called human development, sometimes integral development. Integral development includes a spiritual dimension, sometimes also called a completeness dimension, because this integrates a reference to systems of thought, symbols, and beliefs which give meaning to the cosmos, history, and personal and collective life.

This dimension, called here spiritual, integrates the desire of the human being to throw himself further than the confines of his being, beyond the finiteness of human existence. At the base of this conception of development, one finds an anthropology expressed in various written works, such as those by the Chilean economist M. Max-Neef, or the philosophers Mounier and Levinas.

There is the question of knowing whether it is possible to apprehend this spiritual dimension directly. Wanting to grasp the spiritual dimension of development is to immediately run into the ambiguities of the word "spirituality" too often limited to a religious meaning. Thus we have taken spirituality as an effort made by individuals and groups to project themselves outside of themselves in order to give a sense to the limits of human existence. Such a spirituality is lived in man's relation to his natural and social environment ; it is expressed in values. These values can be prioritized in scales of attitude. It is this effort to identify spiritual attitudes which has been undertaken here.

But this process of evaluation must be done by development subject-actors themselves. It is a matter of measuring human development in all its dimensions without reducing men to only being objects of study. They must be allowed to become subject-actors of development so that they can become protagonists of their collective destiny.

Moreover, the fact must be taken into account that development is a process rather than a result. Human development (HD) must therefore be apprehended in its totality, as a personal and collective lived experience and not simply as a statistical situation at a given moment.

For this, development indicators were furnished to groups of persons called here "motor groups". These motor groups have the task of utilizing these indicators and verifying their pertinence by cross analysis (statistics, legislative analysis, collective actions, behavior, etc.). With the help of these indicators, the motor group identifies the characteristic signs of the society, the characteristic evolutions and the issues. These motor groups were chosen because they themselves are in keeping with a perspective of research-action, they are interested by research on the spiritual dimension of development, and these groups are part of the communities with which they share their destiny.

These motor groups permit grasping how the community situates itself between two poles : between exclusion and welcome ("fraternity" indicator) ; between sectarianism and tolerance ("respect for others" indicator) ; between indifference and the search for sense ("conscience-meaning" indicator) ; between finiteness and openness ("surpassing" indicator) ; between waste and sustainable development ("cosmic solidarity" indicator) ; between fear/contempt of death and respect/welcome of life and death ("assuming one's destiny" indicator) ; between fatalism and hope ("mastery of future" indicator) ; and between abstention and participation ("civic responsibility" indicator). Reading these values and indicators, we see that the understanding of spirituality adopted here is an understanding of a spirituality open to the other, a relational spirituality.

The community is analyzed in the following manner : the motor groups, who are part of the community, place their community on a scale of values according to each indicator. These motor groups also make an estimate about the present situation and on the tendency of evolution, since the feeling that things are getting better or worse is equally a part of the quality of life, and maybe even a part of the sense that one gives to one's existence.

The results of some case studies which have enabled us to verify and test our indicators are found here : Madagascar, Chile, Tanzania, and sparser notes on the verification workshop held in India.

The results of our research are provisional. The methods are perfected as field studies prove or invalidate the methodology used. The report presented here is a draft report which will itself be enriched by criticisms, controversies, and suggestions that its publication will bring.

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## I. INTRODUCTION

The 1950s and 1960s were the years of the greatest success of the mainly economic conception of development : the aim of public policy was the growth of the Gross National Product ; the major indicator of development was made up of the GNP per capita. In this context of the dominating economic mentality, L.J. Lebret, French economist and sociologist (1898-1966), contested this hegemonic mentality by launching an ethical challenge : he spoke about “human development”, for example in 1962 in front of the General Assembly of the United Nations. And all the work of Lebret can be analyzed as an attempt to give consistence and scientific legitimacy to this concept of human development, which in the beginning was more of an intuition and a protest to defend the human being against the reductions and simplifications of economic thought.

The 1990s have seen the theme of globalization become a major success. The unification of markets has to bring additional benefits to humanity, according to the promoters of this globalization. The ethical challenge forced on us in this context is similar to that which Lebret faced nearly 40 years ago : not to accept the dominating economic logic, to show that beyond the logic of markets, authentic development comprises a spiritual dimension which cannot be reduced to the growth of trade, goods, and services, which cannot even be reduced to human development such as it is understood today.

The Asian financial crisis, since July 1997, has affected countries whose major economic foundations were good, for whom all indicators showed that they were on the right track until the crisis has occurred, so much so that no official specialist had predicted this crisis. These Asian countries, however, experienced in the space of a few months a dramatic regression of the advances made in their human development over decades. The efforts made by a whole generation to increase the wealth of these countries and the well-being of the populations were swept away in less than one year time.

In this context, an urgency is imposed upon us : to interpret human development differently and to find other systems of measuring the progress and failure of development.

The authors of the present report wanted to explore two paths of research : attempt to identify the spiritual dimension of human development and elaborate indicators of this spiritual dimension of human development ; and secondly, have the assessment of development evaluated by development subject-actors themselves. The second path of research is not without links to the first.

In the study which follows, we will start by briefly reviewing the object of our research and some theoretical bases of this research. One will notice that the

intellectual sources and intuitions of this research come rather from L.-J. Lebreton and F. Perroux (famous French economist in the 1960s to 1980s) and the philosophers such as Levinas and Mounier (spiritualistic reflexive philosophy movement of the 20<sup>th</sup> century). But one will notice that these intuitions, some old already, are not without link to more recent research works such as that of UNDP, World Bank, and other various university institutions, as well as to research works which earned Amartya SEN his Nobel Prize in economy.

Next, we will quickly present a background of the research process and methodology implemented around these themes by the “Centre Lebreton”. Last, we will present the results of some research – action undertaken in the field, in Madagascar, in Chili and in Tanzania, as well as the remarks made for the on-going research-action process by the workshop in India.

The results of our research are provisional. The methods are perfected as field studies prove or invalidate the methodology used. The report presented here is a draft report which will itself be enriched by criticisms, controversies and various suggestions that its publication will bring.

## **II. OBJECT OF RESEARCH**

### **II. 1. A brief review of the evolution of the concept of development and new needs in the current context of Globalization**

Since their introduction in 1990, the series of Human Development Reports (HDR) produced by UNDP has clearly shown the evolution of the concept of development throughout these last decades as well as the definition of poverty and well-being. If we accept the definition of human development (HD), according to UNDP's HDRs, as the process of enabling individuals to have wider choices, poverty would mean rather the denial of opportunities and fundamental prospects on which all human development rests.

This manner of defining human development and poverty reflects the attention drawn, since 1990, towards defining poverty not as a state of material shortage and distress exclusively, but taking into account the multifaceted and complex dimension of individuals' existence which the phenomenon of poverty or misery reveals. In this definition of HD and poverty, we can follow the evolution which has occurred in the methods of evaluation and analysis of the development process. The principal characteristics of the change in this definition can be summarized in three points :

HD is a multidimensional and global or integral phenomenon which requires taking into account all the dimensions in our study, if we wish to better grasp its dynamics.

HD is a process rather than a result. This calls for special attention in our analysis on the dynamics of interaction between "doing" and "being", or in other words, between man's actions and his values (motivations).

HD is a phenomenon conditioned by its context and by its historical time, which reflects individual and collective lived experiences on the level of the community or the society.

This clearly reflects the evolution of the concepts of development and poverty. Defining HD as the process of enabling individuals to have wider choices signifies that more adequate measures must be found for evaluating and measuring the progress or failures of development. These measures are not dependent only on criteria which are single-dimensional and classic, economic (revenues or monetary), or human (basic needs or consumption), etc.

Indeed, the notion of a process of enabling individuals to have wider choices does reflect the complexity and multidimensionality of the concept, all while putting man at the center to exercise a choice between several possibilities. This central position accorded to man leads to an important change in the definition of the object of our research. It goes contrary to our research aim. Given that we situate man at the center

of human development dynamics, it is obvious that man must be considered a subject-actor in the study and evaluation of his action and also as an active agent in the evaluation of his activities and not only as an object of study on results of HD or poverty. But what criteria to use for the evaluation?

This more integral approach to HD immediately raises questions which are practical but difficult to resolve. Indeed, the right of each human being and citizen to make choices but also to deliberately neglect exercising these choices must be taken into account. This question obliges finding methods of evaluating HD as the notion of capacity, the accent being put on the potentialities that an individual is able or not to achieve, according to the opportunities which are available to him but also according to his wishes and his will. Now, this question brings up the condition of evaluation methods based on the principle of a universal ethic.

In practice, such a method which sets down a universal ethic applicable on a world-wide scale as a principle for the comparison of HD situations in different countries, has not been able to be used or in any case is not conceivable, for reasons both practical (statistical data are, up until now, principally based on single-dimensional data) and objective (if we recognize the multidimensional character of the HD phenomenon, the selection of particular aspects of its reality as the research base for a study can only inevitably be partial or subjective because of choices for such and such selection criteria). Indeed, the nature of principal needs or lacks varies according to the socio-economic conditions of the human community considered.

How to achieve a coherent measurement criterion, with a just value but not arbitrary, which permits combining several dimensions which are the cause of such and such an HD result? Would it be about capacities (potentialities) of individuals who mobilize certain forms of will and values for a choice that they wish to do or be, according to the opportunities which are available to them and the conditions offered in a socio-cultural and socio-economical context particular to each community or society?

In addition, if we wish to put man at the center of HD dynamics, we must take into account the criteria and the elements of observation chosen for the elaboration of such an HD indicator, so that it permits a democratic and real participation of the population concerned in such a process of evaluation and determination of the progress and failures of development. The democratic and real participation of the population concerned in such a process of evaluation is only possible if it is laid out as an aim in the choice of object of the study and methods of observation. And the following question has to be asked : is it possible to develop a universal and global system of measuring HD with a view to promoting participation and “ownership” by the population?

This approach to the study and means of HD evaluation is even more important today given the preoccupations resulting from the effects of globalization on HD. It's not by chance that the notion of “exclusion” has become a reading key for studies on poverty and the effects of HD in the most prosperous developed countries since the 1970. The introduction of new concepts like “exclusion” in developed countries or

“feminization of poverty” or even today “risk and vulnerability”, so often used to describe the unexpected consequences of the financial crisis on so many countries in Asia, Latin America, and even Europe (countries “in transition” such as Russia), have clearly proved that the classic measurement criteria, used until now to evaluate the state of development – such as revenue, production, and consumption criteria – would no longer be pertinent to grasp the changeable reality of human development in the era of globalization.

Today, the perspective of “globalization” makes us believe that, maybe, we could have the possibility of developing a universal and global economic system, tending to poverty, at the same time as a measurement system for HD which reinforces the participation in and the ownership of the decision process by the population about its gradual change and its well-being. However, the realities of HD and poverty continue to reveal the extreme complexity of the reality to us and bring us the rather distressing indications – such as the risk factors of disintegration often ascertained at all levels (local, regional, national, and global), coupled with a growing gap of inequalities and disparities in numerous countries – that the gains and progress of HD in the course of these last decades are menaced.

Thus, the question is : what to measure and how to measure the changing reality of HD and poverty in the whole of its multidimensionality without reducing men to our object of study but permitting them to participate in an active and promising way so that they can become the subject-actor of their gradual change and the destiny of their community? What type of HD composite indicator would permit us to apprehend the progress and the degradation of the quality of life in all these different aspects?

## **II.2. Our vision and the definition of human development**

Our vision of development – today’s human development – such as it was defined by L.-J. Lebreton, is *a series of passages, by a specific population and all sectors which comprise it, from a less human phase to a more human phase, at the most rapid rate possible, at the least cost possible, taking into account the need for solidarity between generations and between peoples*. This definition applies to all aspects of collective life, from the local level to the international level. It presents the aims of development as *individual human success and the humane elevation of each people and of all peoples*. It includes all aspects of development : economic, biological, educational and cultural, political, social, and administrative. But it is man who is always at the center of the perspective. According to a favorite expression of François Perroux, development concerns the *whole person* and indeed *every person*.

Since every science is defined in terms of its object, the scientific character of the complex discipline of development is maximized by giving due importance to the human being. The object of development can only be the advancement of humankind towards an improvement of the human condition within each separate group and for the whole of humanity. In other words, development is a problem of civilization

which the application of sciences and technology must contribute to resolving, in the strictest possible respect of all human values.

As it is human values of the *whole person* and *every person* which are of interest to us here, we have chosen to analyze the place of spirituality in the human being and to study how we can define man insofar as a relational being, with respect to :

others – the world – life – time

and in the five dimensions of development :

economic – social – cultural – ecological – political.

So, our vision and the definition of integral human development is rather comparable to Amartya Sen's approaches of "capacities-potentialities"<sup>1</sup>. We consider that integral human development can take into account the specificity of man by encouraging the opening out of his capacities.

The targeted aim of our indicators is that they permit us to evaluate how a human group makes use of its specificity, its human capacities, and its spiritual values.

### **II. 3. Our definition of poverty**

In this approach and this notion of human development, poverty is not defined as a shortage of elements necessary for material well-being nor only as the absence or the denial of opportunities which would permit a tolerable existence.

Given that our vision and the definition of integral human development is that of the "capacities-potentialities" approaches and that we wish to evaluate how a human group makes use of its specificity, its human capacities, and its spiritual values, the definition of poverty, in relation to our vision of HD, is that poverty is also a complex and integral reality in its entirety in the five dimensions of development, man being a relational being. Thus, poverty is a reality of multidimensional character and its content varies according to the context and the society.

We have seen in the notion of "capacity" of HD that poverty is rather understood as the impossibility of using one's "capacities" or else the deprivation of "opportunities" available to man in the course of his existence.

Knowing that we have defined man as a relational being, we have derived in each relation the two indicators which describe the place of the spiritual and the human values, and studied how a human group makes use of its specificity, its human capacities, and its spiritual values which are positioned between two poles : positive and negative in terms of signs, evolution, and issues in HD. If these signs of evolution of potentialities lean more toward the positive pole, we can say that they manifest a progress in HD and when they lean toward the negative pole, we can say that they manifest more of an evolution towards poverty than a progress in HD.

In this approach to HD, the definition of poverty is, for us, the negative pole which can be either the stage of impossibility of using one's "capacities", or else the deprivation of "opportunities" available to man in his existence.

#### **II. 4. The aim of our "research-action-evaluation" project**

It is useless to present a reminder that the reality and the dynamics of HD and poverty can not be apprehended completely by a specific instrument of measure, whatever its method (quantitative or qualitative if not objective or subjective, etc.). It first must be made clear that our intention is not to measure all the aspects of HD or to override all the methods acquired and used to measure the state of HD and poverty. Our principle is, on the contrary, that we do not have the ability to apprehend all the aspects of HD and poverty especially by a single-dimensional measuring system or a universal and global system taking into account the totality of the multidimensional vision of HD, such as we have defined it.

What we have hoped for in our project of "research-action-evaluation" is to develop a system of measurement which affirms that HD is a process and an approach rather than a result, and that HD should be apprehended in its multidimensional totality, and as a personal and collective lived experience. So, we must find :

- a system of measurement which permits the evaluation, identification, and analysis of the dynamics of the present evolution and its evolutionary tendency, and to apprehend what makes man act in his existence and his essential activities,
- a system of measurement which permits the population to participate democratically in these methods to evaluate its progress and failures in HD. It must permit this population to take on this research as an action of emancipation and appropriation of its capacity, notably the capacity of analysis of its present situation, and to use our HD indicators as a pedagogical means of education permitting a democratic debate on the evaluation of HD in the communities or the society,
- an adaptable system of measurement to implement : possibility of reappropriation according to the different socio-cultural and economic contexts, in particular in terms of pertinence of indexes and availability and reliability of data (for example : statistical data in the analysis of indicators, etc.) to promote democratic participation and "ownership" of the results of the research,
- a system of measurement which reflects the multidisciplinary of studies and evaluations and which also reflects the attention drawn to the multicultural and language-specific characteristics in the study of HD.

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<sup>i</sup> Martha Nussbaum and Amartya Sen, *The Quality of Life*, Oxford University Press, 1993

### III. THEORETICAL BASES

#### III. 1. Human development

In considering the concept of development, it is important to bear in mind the context of the 1960s when debate concerning the meaning of this term first began. Faced with a world divided by East-West confrontation and with the resulting pressure to align itself with one bloc or the other, the “Third World” sought to gain some room for manoeuvre by establishing the “non-aligned” group of nations. Despite this, the ideological and strategic competition of the two major blocs resulted in the South being considered only in power terms. This ongoing tension prevented any questioning of the meaning of the term “development”. In other words, confrontation tended to mask a kind of implicit consensus, which considered **material growth** as the very measure of the development of peoples. Such a conception of growth, understood as a linear process with easily identifiable stages, led to a classification of nations as “developed”, “under-developed”, and “developing” countries. The overriding indicator in this classification was **per capita income**.

This was the context within which Lebrét, Perroux, and other advocates of “**solidary**” – or “harmonious” – development made themselves heard and started to chip away at the rather totalitarianism of economic thinking. Their arguments can be summarized as follows:

- 1) the lived experience of people, on a personal level as on a collective level, has no less value than what they possess,
- 2) development is first a process, before being a result,
- 3) humanity aspires to human development, not only economic development.

According to a favorite expression of François Perroux, development concerns the **whole person** and indeed **every person**. According to L.-J. Lebrét, development, as a process, thus becomes *a series of passages, by a specific population and all sectors which comprise it, from a less human phase to a more human phase, at the most rapid rate possible, at the least cost possible, taking into account the need for solidarity between generations and between peoples*. This definition applies to all aspects of collective life, from the local level to the international level. the levels of collective life, from the local to the international level. It presents the aims of development as *individual human success and the humane elevation of each people and of all peoples*. It includes all aspects of development : economic, biological, educational and cultural, political, social, and administrative. But it is man who is always at the center of the perspective.

*The planner who confuses “development” and “quantitative aggregate growth” is sure to risk causing anti-development. It is not that quantitative aggregate growth is unnecessary, but this growth must be structured in function of the human being.*

*Therefore, when planning, it is advisable to arbitrate the “actions” to be undertaken in such a way that psychological, cultural, and spiritual factors that give a civilization its consistency are not sacrificed for the sake of rapid but fragile growth<sup>1</sup>.*

### **III. 2. Multidimensional human development**

Moreover, as Albert Longchamp wrote in the review *Faith and Development*<sup>2</sup>, the notion of development has evolved over the years:

*On the vast scale of human activity, development is no longer the smooth, homogeneous, resolutely optimistic concept which it seemed to be in the 1960s. It has disintegrated, become fragile, and is often devalued. As both a creator and destroyer of values, development has entered the ethical domain without leaving the domains of economy, technology, and policy. However, since its aims have lost their original transparency, development is now searching for new, universal, sustainable, and equitable criteria.*

Denis Goulet<sup>3</sup> explains the objectives of this new battle in the same issue of *Faith and Development*. Taking a position against a definition of wealth reduced to the accumulation of material goods, Goulet recalls the major elements of development:

*Ensuring access to essential goods for everyone; organizing production in such a way as to procure for everyone the means for an equitable existence; utilizing material goods as a springboard to qualitatively enrich spiritual life; seeking material goods in accordance with their capacity to nourish life and value persons for their being rather than their having; giving primacy to collective wealth which encourages the common good over personal enrichment.*

Starting from there, Goulet proposes going beyond the level of usual understanding of development and to recognize development in all its dimensions as follows:

- \* *an **economic dimension**, inducing the creation of wealth;*
- \* *a **social dimension**, taking into account the equitable access to care, education, housing, and employment;*
- \* *a **political dimension**, embracing values such as human rights, civil liberties, and civic equality;*

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<sup>1</sup> Louis-Joseph Lebret, *Développement et Civilisations*, 15 September 1963

<sup>2</sup> Publication by the L.-J. Centre Lebret, August-September 1996

<sup>3</sup> Denis Goulet is a professor at Notre-Dame University in Indiana (USA). He is in charge of a research project on the dimensions of human development.

- \* *a **cultural dimension**, creating self-respect at the personal and community levels;*
- \* *an **ecological dimension** (nature respected as a reservoir of life and the heritage of future generations);*
- \* *a **dimension** which some call the “**paradigm of completeness**”, making reference to systems of thought, symbols, and beliefs giving an ultimate meaning to the cosmos, history, and life.*

As an example, applying this analysis to land management, in particular at the local level and from a bottom-up perspective, it is in fact possible to show that such development takes into account:

- \* *the economic dimension: mobilizing local resources and initiatives as well as local savings ;*
- \* *the social dimension: seeking ways of integration, solidarity, and cordiality open to recognition of the other ;*
- \* *the political dimension: democratic culture, citizenship making each person an active participant in the life of the city and in his own future ;*
- \* *the cultural dimension: self-confidence and confidence in the future, openness to the pluralism of cultures and values, need for interiority ;*
- \* *the ecological dimension: respect for the life and death of each living being ;*
- \* *the spiritual dimension: conceived as a horizon of opening out “to the future as well as to the beyond” over and above finite limits, as a coherent and attractive ensemble giving ultimate meaning to the cosmos, history, life, and all human endeavors, while actively respecting values and questioning (positive secularism).*

### **III. 3. Man, a “spiritual” being, capable of “transcendence”**

In using the word **spiritual**, we recognize that there is a dimension particular to man. This arises from the practice of a lifestyle in which the spirit is creative energy. The spiritual character innate to life must be rediscovered, along with the inseparable spiritual link between each person with nature and each person with the community.

As Mounier explains, our tendency to resist whatever appears to disturb our life (e.g. encounter of the other), together with the refusals and the opacities which flow from this, risk causing us to close in on ourselves. On the other hand, doing the work of the Spirit consists above all in allowing ourselves to be moved, guided, questioned by events. The spiritual search that manifests itself in this process gives a meaning to such questioning.

This concerns the deepest part of ourselves, explains Mounier, “*there where the sense of mystery resides*”. It is a question of looking for the unexpected, of making new

discoveries in the midst of the banal but unusual events of encounter and chance. Spirituality concentrates and transforms into interior life what has been received and perceived. Thus, it is always necessary to recognize this interior life and expand it for the development of the person.

Contact, linkage, openness at all levels, interior life ensures a profound unity between the values of life. Mounier specifies that it constructs a scale of values in which love, goodness, and charity have priority over material values. Values chosen freely find their base either in the existence of a transcendent God, or in a humanism in which man himself is source of value.

Considered in this way, spirituality is recognized as the center of our lives that flame which illuminates every being and which gives our exterior and interior vitality all its meaning.

The idea of **transcendence**, as the essential dimension of a person, suffers too often from interpretations linked to etymology (trans : beyond ; scendere : climb), and evoking spatial images. Rather, transcendence consists in surpassing oneself, either vertically upwards, towards a super-being, or horizontally towards “doing more”.

It is possible to consider a shift in our understanding of transcendence: not as what would be imposed on everyone from on high or elsewhere, but a conception which takes differences into account and values them as such.

For Emmanuel Levinas a person’s transcendence is the ability to open up to the “other”. This other is an “other” person, an “other” life, an Other. And this “other” is not only that which is different from the person because of one or another distinguishing characteristic, but is the “other” in itself, which, beyond resemblances or common denominators, is unique, irreducible, ungraspable.

How is this capacity for transcendence attained? The other doesn’t wait for our good will; the other challenges us, provokes us to open ourselves up and respond. Transcendence therefore can only be thought of in terms of response and responsibility towards that other who calls to us.

How is transcendence sustained? Mounier understands transcendence as “*radiance and overabundance*»; his key word in this regard is “*generosity*”, as opposed to what he calls “*vital avarice*”. A person’s transcendence brings together two contradictory aspects: by its essence, the person is led to and is capable of opening up, of de-centering, in a totally natural way; at the same time, however, transcendence is a very risky venture, a jump into the unknown, an uncomfortable exodus which seems to go *against nature*. . In philosophical terms, one would say that transcendence is the rupture of a subject’s immanence, or in other words, of the familiar, homogeneous world, in which no otherness comes to disturb or create insecurity for the subject tucked away in his “*closed, sufficient, isolated world*”.

In this sense, transcendence as opening up to the other retains what was valuable in the spatial images: access to the other amounts to truly surpassing oneself (horizontal dynamic); as for the “vertical” movement, *one can be sure that the beyond exists, but in the here and now, precisely there where the Other manifests itself.*

According to H. Skolimowski<sup>4</sup>, in order to establish a lasting, fulfilling world gifted with meaning, we search for a wider finality but are unable to find it as it requires a dimension which transcends our existence. “An unquenchable thirst for transcendence dwells in us because the will of the universe – its constant self-transcendence – is imprinted within us. As cosmic beings, we share the transcendental dimension and the need for self-realization with the whole universe. These are the bases of any genuine spirituality.”

### **III. 4. Man, a “desires” being, capable of passions**

Manfred MAX-NEEF, Chilean economist with CEPAUR, alternative Nobel prize, has developed a theory which attempts to open up the notion of need to non-material dimensions<sup>5</sup>.

He identifies existential needs that are not reducible to consumption. He points out subsistence, protection, understanding, participation, having time for oneself (idleness), creativity, identity and liberty. Here the range of possibilities is wide open! We are already far beyond what the economist and the theories of development tend to recognize. In addition, Max-Neef points out that each of these needs can be (should be) satisfied on the four existential modes, that of having (goods), of doing (actions), of being-there" or estar in Spanish (place) and of being.

The following grid is interesting and far more refined than, for example, that of Maslow. It helps us distance ourselves from the utilitarian and reductionist regard of the economist and the hurried expert. Modernity has pretended to transform man into a "bundle of needs" and when all is said and done the society of consumption offers an "ersatz of Transcendence" (R. Panikkar). In this way absolute need and the anguish of death are hidden from view."

The principal problem of the human being, which finds violence in particular in all its forms, is, essentially, the difficulty of relating to his fellows, and of his own

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<sup>4</sup> Henryk Skolimowski, *Le Monde est un sanctuaire*, UNESCO Courier, March 1997

<sup>5</sup> Max-Neef, Manfred, “Human Scale Development Conception, Application and Further Reflections”, Apex press, New York, London, 1991. Original Spanish : Red, culturas : Desarrollo a Escala Humana : una opción para el futuro, Dag Hammarskjöld Foundation, Upsala, Suède.

relation to himself through the question of the meaning of life. And it is in the nature of desire and anguish that these questions be asked.

Therefore, we must take an interest in the forms that desire takes, in what philosophy traditionally names the problem of passions or emotions and which we find in the following leitmotiv of talks on the human resource: the importance of motivations. In motivation there is an “engine»; an emotion is what makes it move. What moves human beings is precisely desire, which is organized around the four major human passions: wealth, power, love, and sense.

The passion for wealth thus finds its root in the need for subsistence. But this passion is not only the satisfaction of the need for subsistence, it is the desire to monopolize and is a way of moving back the anguish of death which is expressed through the desire for wealth.

As far as the need for protection which gives rise to policy in all its forms, one realizes very quickly that fulfilling a need is not enough and that an autonomous sphere is created, driven by a specific passion, the passion for power.

The need for reproduction is quite largely exceeded by the passion for love. Friendship and conviviality, as well as eroticism and mysticism, are particular forms of this constant desire that every human being feels, to love and to be loved.

The need for information and points of reference produces the search for sense, whether it takes the form of religion, ideology, or science. Fundamentally, all that is religious, ideological, and scientific has in fact the same origin: in this system of struggle against death, sense can be constructed as well by belief as by knowledge.

Yet the nature of desire is to be unlimited. Needs are taken care of by their satisfaction. But desire expresses the radical lack in a being who is doomed to die and who, consequently, can never be satisfied as a mortal.

In short, notes Patrick Viveret, man is not an animal of needs, but a being of desire. Man is aware of death and lives the anguish of it. Man, one could add, has in him the nostalgia of transcendence and immortality, and lives the desire for it. Even neo-atheists, living the quest for spirituality in their own way, respect this gaping hole in the hollow of man. On the other hand, all that tries to fill this gaping hole (gadgets, money, speed, consumption, power, knowledge) is only ballast and escape when faced with the call of something larger (liberty, responsibility) which the hole encloses. One must dare to recognize in oneself this call beyond need, the call of infinite desire. The search for sense is the central question: it is central to social relations and to the relation of man with himself.

### **III. 5. Production of a working tool “research-action-evaluation”**

After having situated ourselves in a “whole person and every person” perspective of human development (chapter I),

after having inventoried the five possible dimensions of human development to be taken into account (chapter II):

- economic
- social
- cultural
- ecological
- political

we asked ourselves about a sixth, spiritual, dimension “paradigm of completeness”.

Should it be taken into account the same way as the others: cultural, political, etc., or is it diffused throughout the others without needing to have its own field defined?

It appears to us to be of a different nature, because, more than the others,

- 1) it deals with transcendence more than immanence (chapter III)
- 2) it is in the nature of desire more than need (chapter IV)
- 3) it is situated in the field of values.

This is why we choose not to reduce this spiritual dimension to a simple component of human development, but we wish to analyze the place of the spiritual in the human being and study how, in the other types of relations which can define man – a relational being:

to others – to the world – to life – to time

and in the five dimensions of development:

economic – social – cultural – ecological – political

integral human development can take into account the specific characteristics of man by encouraging the opening out of his capacities.

These indicators enable us to evaluate how a human group makes use of its specific human capacities, and spiritual values.

<b>RELATIONS</b>	<b>DIMENSIONS</b>	<b>SPECIFICITIES</b> Man is	<b>CAPACITIES</b> Capable of	<b>INDICATORS</b> Showing
To others	<b>Social</b> Cultural	- a social being - a person	- sociability - otherness	- fraternity - dignity
To the world	<b>Economic</b> Ecological Cultural	- a solidary being - an earth being - a transcendent being	- sharing - foreseeing - durability - conviction	- equity -cosmic solidarity - Surpassing
To life	<b>Cultural</b> Political	- an aware being - a mortal being	- choice - fecundity	-Conscience- Meaning -taking charge of his destiny
To time	<b>Political</b> Social	- a historical being - a responsible being	-project -engagement	-mastery of development - Civic responsibility

We want to measure the capacity of each person to develop himself as a human being in all his relations, in all his dimensions by leaning on his specific characteristics as a human being and on his spiritual values:

- Thus, ecologically his awareness of being a resident of the earth can draw him to a cosmic solidarity
- Thus, economically his capacity of sharing and his sense of justice can make him seek equity
- Thus, politically his sense of responsibility can bring him to a collective and citizen engagement
- Thus, socially his sociability and welcome of the other can create spheres of fraternity
- Thus, culturally aware choices can enable him to give meaning to his life.

And it is by taking on the four relations that man will be able to situate himself as a live cell in a larger whole, by living the spiritual

- as a search for sense
- as acceptance of otherness
- as surpassing the finite.

## **IV – PROCESS OF RESEARCH AND METHODOLOGY FOR FIELD STUDIES**

### **IV-1 Methodological Guide**

It concerns a research-evaluation assumed by motor groups engaged in the development of their territory.

More precisely, these groups take a position with respect to human development, and evaluate if their territory is evolving towards more or less humanity in offering to inhabitants humane, dignified living conditions.

Starting from the specificities of man : social, cultural, political, and spiritual being, we have identified eight indicators which attempt to clarify that man is more than a *homo economicus* trying to respond to his primary needs.

In order that this research not be the work of only officially recognized specialists in human, philosophical, and intellectual sciences, we have taken the option to not do it in a laboratory with experts, but in the field with development actors.

To do this, we furnish the motor groups with various means for each of the eight indicators :

1) indices or elements which can permit the finding, perception, identification, and evaluation of how this human capacity is lived, which is to say :

- in statistical data (indices with figures)
- in legislative data (written works, texts)
- in collective actions (events, organizations)
- in behavior (attitudes, conduct).

These elements are only given as suggestions, as examples, as illustrations so that the motor group uses these indices and verifies if they are adapted and pertinent for the specific situation in their territory.

2) a simplified questionnaire so that the motor group, having become familiar with the adequate indices, can draw out in a few lines :

- the characteristic signs (facts, conduct) of the community
- the evolutions (tendencies, change) characteristic of the community
- the mobilizing issues (interests, convictions, values) for the community.

3) two graduated scales from 1 to 5 so that the motor group can situate its territory between the two poles that we have defined for each indicator :

- a scale for current positioning
- a scale for evolutionary tendencies.

#### **IV-2 Research Actors – Sampling**

We base ourselves on :

##### **1) *communities of destiny* (*human groups*)**

- [- living a beginning of solidarity
- [- sharing common interests
- [- facing the same challenges and environment
- [- having the same cultural and historical base
- [- having an identity and a history called to be prolonged
- [- searching for reference marks
- [- working on their future
- [- in confrontation, through tensions
- [- in a vital dynamic
- [- porters of projects

**The human groups (communities of destiny) are chosen in function of their belonging to:**

- different cultural, philosophical, and religious worlds
- different vital economic, political, and social situations
- different geographical, continental, and regional realities
- different demographic units :
  - minorities
  - age groups
  - gender

##### **2) *motor groups* (research cellules)**

- [- in “research-action”
- [- interested by research on the spiritual dimension
- [- received / accepted by the community
- [- interested in the future of the community
- [- taking part in the “destiny” of the community

**The motor groups (research cellules) are also chosen in function of their capacity to :**

- react to a proposition by implementing it
- furnish written work
- critique the tool by adjusting it to the concrete situation, the context, the specific reality

### **IV -3 Indicators**

Our indicators are the indicators of the spiritual dimension. But, for us, spirituality and transcendence are lived in the relation and permit each human being to freely take a position. This is why we have chosen two indicators for each positioning.

<b>Positioning in relation</b>	<b>Indicators</b>
<b>A – TO OTHERS</b>	Fraternity Respect for the other
<b>B – TO THE WORLD</b>	Conscience-Meaning Surpassing
<b>C – TO LIFE</b>	Cosmic solidarity Assuming one’s destiny
<b>D – TO TIME</b>	Mastery of future Civic responsibility

Each indicator allows an evaluation of how a component of the definition of man in his spiritual dimension and one of his capacities-potentialities is lived.

<b>Indicators</b>	<b>man being</b>	<b>capable of</b>
A1. Fraternity A2. Respect for the other	social being person	sociability otherness
B1. Conscience-Meaning B2. Surpassing	conscious being transcendent	choice convictions
C1. Cosmic solidarity C2. Assuming one’s destiny	terrestrial being living/mortal	sharing fruitfulness
D1. Mastery of future D2. Civic responsibility	historical responsible	project engagement

On each indicator we will position the community of destiny analyzed on a vector with two poles or extreme positions.

How the community of destiny is situated between :

	<b>Pole A</b>	and	<b>Pole B</b>
A1. "Fraternity"	exclusion		welcome
A2. Respect for the Other	sectarianism		tolerance
B1. Conscience-Meaning	indifference		search for sense
B2. Surpassing	finiteness		openness
C1. Cosmic solidarity	waste		sustainable development
C2. Assuming one's destiny	fear/contempt of life and death		respect/welcome of life and death
D1. Mastery of future	fatalism		hope
D2. Civic responsibility	abstention		participation

#### **IV-4 Interview Guide**<sup>6</sup>

For each indicator the motor group must fill out a questionnaire comprised of three questions :

- one on the signs ;
- one on the evolutions ;
- one on the issues.

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<sup>6</sup> Examples of indicator sheets and observation support sheets are found in annex 1.

**In your community :**

**1. What are the signs** which are manifest or perceptible (facts, data, behavior, expressions) that seem to you :

rather on the order of Pole A  
rather to come under Pole B

Is your community closer to

Pole A  
Pole B

**2. What evolutions and modifications** of behavior, language, and institutions, appearing in the last ten years, seem to you to indicate :

a tendency towards Pole A  
an evolution towards Pole B

Does the tendency seem to you to go

rather towards Pole A  
rather towards Pole B

**3. On what issues** would people be capable of mobilizing, regrouping, committing (interests, convictions, etc.)?

#### **IV-5 Observation Support Sheets**<sup>7</sup>

For each indicator a “sheet” is furnished to facilitate data collection.

For example, it indicates :

1. **statistical data** with indices with figures which could help find the signs and tendencies ;

2. **legislative data** – with texts, works on rights, on law, etc. more useful for finding evolutions and tendencies ;

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<sup>7</sup> Examples of observation support sheets : Framework analysis for indices, are found in annex 1.

3. **collective actions**, events, organizations which enable finding signs, tendencies and issues ;

4. **behavior**, conduct, rites which translate attitudes useful for finding signs, tendencies, and issues.

Caution : all these variables are proposed as suggestions. It is not a question of systematically verifying if they are identifiable in your community. It is preferable to present variables which are :

1. the most accessible,
2. the most significant

for your community.

For this reason, if they seem more adapted to certain cultures or continents, it is not a handicap since they are only examples.

#### **IV-6. Method of Treating results from research actions**

##### **1 - Finding the utilized indices**

Among the numerous indices that we propose as suggestions in our analysis sheets (in annex 1), we draw out the indices that the motor groups used in each category :

- statistical data
- legislative data
- collective actions
- behavior.

The non-utilization of certain indices lets us eliminate them in a later version. The utilization of certain indices is significant already of their validity. The whole of these indices, utilized by our partners, is found according to the cases in the tables in annex 2 for Madagascar and in annex 5 for Chile.

##### **2 - Numerical marks for indicators**

We have marked the indicators from 1 to 7 according to whether the responses furnished were presented

- as rather unfavorable, contrary to human development : mark from 1 to 3 (1 very unfavorable, 3 fairly unfavorable)
- as rather favorable, facilitating human development : mark from 5 to 7 (5 fairly favorable, 7 very favorable)
- as an undetermined influence, mark 4

This numerical marking of indices is found in the tables in annexes 2 and 5 in the section : value.

### **3 – Positioning between the poles**

We have reprinted the responses of the different groups, and their positioning between the negative and positive poles (for example for the fraternity indicator : between the negative pole, exclusion, and the positive pole, welcome).

We have presented them on a same vector for each country.

It is thus the average position of all the sites in a same country that is presented.

These positionings for each indicator give two pieces of information :

- 1 – for the current situation
- 2 – for the evolutionary tendency

They are presented in Part V : The results of verification and testing on the sites of research-action-evaluation.

### **4 - Exploitation of data according to the 4 categories of analysis**

In distributing the numerically marked indices according to the categories of analysis and in presenting the principal characteristics in the tables which are found in annex 3 for Madagascar and annex 6 for Chile, it becomes apparent that each approach allows us to disclose with regard to the conditions of human development, a :

- **quantitative analysis** based on the statistical data which shows the state of the population and the more or less favorable conditions of life ;
- **institutional analysis** based on the legislative data which brings out, according to the existence or not of legislation and provisions, and according to their more or less effective application, the institutional systems and the more or less favorable structures for human development ;

- **sociological and praxeological analysis** based on the collective actions which reveals the more or less adequate collective responses brought by human groups for their development ;
- **cultural and anthropological analysis** based on behavior, making attitudes and values appear which translate a participation in development.

The crossing of these 4 categories of analysis and the presentation of the major characteristics on a same table for the 8 indicators gives us a global view and the state of a country or region in relation to the dimensions of human development.

Source: in addition to the questionnaires filled out, the two countries retained sent us a document presenting, in a rough way, :

the statistical data gathered, in table form  
 the legislative data with presentation of fundamental texts  
 the collective actions with presentation of experiences  
 behavior with analysis of certain rites, etc.

The document from Chile is 108 pages and the document from Madagascar is about 42 pages.

They are available at the Centre Lebret for consultation. We haven't been able to present them in more detail here for lack of space.

## **5. Analysis of polarizations**

Having attributed a numerical mark to each indice (from 1 to 7), doing the sum by analysis categories, then doing the grand total for each indicator, we can position the community of destiny according to these results between the positive pole and the negative pole.

The partners did not produce this positioning taken from a mathematical calculation. We don't know the weighting given to each indice of various category of analyses, but a deeper analysis will permit us to express it.

To have a global view on the way in which the groups take a position with regard to the 8 indicators, we present them on a same table. Among other things, this permits situating the indicators that the group thinks of verifying today and those that the group thinks will be verified in the future. These tables are presented in annex 4 for Madagascar, annex 7 for Chile and annex 8 for Tanzania.

## V. THE RESULTS OF VERIFICATION AND TESTING ON THE SITES OF RESEARCH-ACTION-EVALUATION

### V. 1. First stage results

In February, 1996, the Centre Lebreťs research group prepared a monitoring report which presented an account of its work and included a series of 12 observation sheets with a questionnaire. Initial pilot actions were carried out in the field with approximately thirty NGOs (groups working in the area of development and the Centre Lebreťs correspondents working on various continents).

This measurement tool of development, comprising the 12 observation sheets finalized by the working group, was circulated in April 1996. The response we have received (France, Burkina Faso, Madagascar, Chile and the international group) has been significant and has enabled us to better understand the difficulties our correspondents have come up against. Consequentially we have been able to ascertain the necessary modifications and simplifications to be applied to our study in order to achieve its continuous research-action in the field with the groups our correspondents are working with.

In June 1996, a session took place at the Centre L.-J. Lebreť with Denis Goulet (Notre-Dame University, USA), Jaime Joseph (Group ALTERNATIVA-Peru) being present as well as those interested in our work : theologians, philosophers, sociologists, development workers, and specialists from various continents.

This session provided an opportunity to develop and refine the questionnaire being utilized by the Centre Lebreť: What are the goals we are proposing? Who will be using these indicators? The session also emphasized the necessity for a more simplified approach as well as a need to review the methodology being implemented, and adjustments to be made concerning certain notions (transcendence, for example). The goal was to arrive at a questionnaire which would be easily accessible and would permit each population to determine its own criteria for development. And the other question remain is could the "spiritual" aspects be treated separately from the other human development components?

Following the June 1996 session, the Centre Lebreťs research group continued its work during the 1996-1997 period by proceeding with a revision of the initial *indicator descriptions*, in terms of their number (8 instead of 12) as well as their form, the four investigation areas retained being : relationships to others, the world, to life and to time. Rather than implementing a heavy-handed range of techniques and resources (systematic surveys covering a multitude of sites), we have opted for a research-action in common with the "conscious-raising survey".

The research is conducted by community groups rather than external development specialists. This approach allows community groups to analyze and ascertain their own situations, and thus enables them to develop insights into their reality, their daily life, and their abilities to have an impact on their situations.

## **V. 2. Second stage results**

Following modifications made to the pedagogical tool, the new working tool comprising the series of 8 refined indicator summaries was circulated in April 1997. We are presenting here the responses received from three of the verification and test studies conducted in the field : Madagascar (a country which has been attributed a weak human development level according to the UNDP's HDI (Human Development Indicator) which measures at less than 0.5 HDI, and for which we have conducted a verification study covering 5 sites ; Chile (evaluated as maintaining a high human development level - HDI equal to or greater than 0.800) and where we have conducted a verification study covering 5 sites which have consistently participated in the verification work of our tool since 1996 ; and finally Tanzania which responded to us in 1999.

Based on various cross-referenced analyses of data of a quantitative nature (statistical), institutional (legislative data) and “qualitative” nature (collective actions and behavior), these groups were able to position themselves in relation to the 8 spiritual indicators of human development. This required an estimation on their part of advancement towards a more positive pole, offering inhabitants more humane improvements in their daily lives, or towards a more negative pole, constraining inhabitants to increasingly difficult and degrading life situations.

We have utilized a graduated scale from 1 to 7 to classify the indices being used, and a graduated scale from 1 to 6 to measure the positioning of the motor groups in accordance with our indicators. In the tables which are presented in annex 2 and 5, a graduated scale 1 represents the most unfavorable and 7 the most favorable to human development according to our indices scale.

### **V. 2.1. Analysis of the research-action conducted in Madagascar**

#### **Introduction**

As has been indicated by all the reports on human development, during the last few decades, increase in revenues in sub-Saharan Africa has been markedly low ; and Madagascar has been no exception. Aside from more structural problems such as financial poverty which continues to represent a serious threat to economic and

social stability, the unexpected consequences due to the structural adjustment programs and other programs in the same vein have had hard-hitting effects on the population, resulting in significant losses to their incomes and purchasing power, all the while worsening the conditions of the poorest sectors of the population. According to the World Bank's statistics, in 1998, Madagascar had a population of 14 million and a growth rate of 3.1%. Madagascar's GNP was 3,546 million US\$ with a GNP per capita of 250 US\$.

According to the HPI (Human Poverty Indicator) classification, Madagascar falls into the category of countries whose human poverty level is very high (49.5%), which represents nearly half the population. Along with such countries as Namibia, Morocco, and Pakistan, Madagascar has a higher ranking on the HDI than on the HPI scale. The Human Development Report of 1997 notes the importance of allocating greater attention to the human development of the most disadvantaged populations <sup>8</sup>.

During the 1996-1998 period, the partners of the Centre L. -J Lebreton in Madagascar implemented this "research-action-evaluation" project in 5 sites with 5 "motor groups" : SEKRIMA (Syndicat Chrétien de Madagascar), IRAY-AINA "Même Vie", ACI (Action Catholique des Milieux Indépendants), CNOE, the NGO "Education des Citoyens" and the coordinating committee for the associations of the NGO Femmes de Madagascar. These groups which are involved in the development of their territory have implemented the research-action-evaluation which we have summarized in tables (annex 2, 3 and 4). The tables in annex 2 present the indices they utilized which enabled them to perceive, identify and evaluate their current situation and the tendencies in the human development evolution in their territory. The tables in annex 3 present a summary of major characteristics observed in each category of analyses and the table in annex 4 represents the average position of all the sites in a same country , who have sent us their positioning between the negative and positive poles in accordance with our indicators of spiritual dimension of human development. There are two positioning represented in the table, which are one for the actual positioning and the other is the positioning for the evolving tendencies of the indicator of the spiritual dimension.

The first research attempt was based on the 12 indicators obtained by 5 groups from March to June 1996 :

- 1 team from Catholic Action - independent sector
- 2 teams from Catholic Action - worker sector
- 2 union sections

The second research attempt based on 8 indicators took place from September to December 1998 and was undertaken by 5 groups :

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<sup>8</sup> The Human Development Report 1997, UNDP, New York, USA, translated by Ed. ECONOMICA, 1997, p. 22- 24.

- the SEKRIMA, a trade union regrouping 5000 members  
the motor group was comprised of 7 union leaders who interviewed 2 union sections amounting to 30 people
- the worker movement IRAY AINA which unites 300 members  
the motor group was comprised of 2 permanent leaders and 3 group leaders who interviewed a group of domestic employees as well as a group of workers from the free trade zone - 25 individuals
- a movement from Catholic Action, ACI representing 60 members.  
The motor group was comprised of 5 members. The grouping of 60 members (directors and middle class entrepreneurs, etc.) participated in the research
- a committee, the CNOE (Comité National d'Observation des Elections et Education des Citoyens) which comprises 2000 members throughout the territory.  
The motor group comprised of 3 directors who interviewed two groups (about 20 persons) conducting civic education actions within the school system,
- a collective group, the Coordinating Committee for the NGOs and associations of women of Madagascar, an umbrella group uniting 120 associations and NGOs ( women and mixed ) representing 100,000 members  
the motor group comprised of 5 leaders from 5 associations worked with 60 female group representatives during a national session lasting 3 days.

The statistical data are nearly all from the national level and refer to relatively out-of-date studies (1993-1995) and to a National Report on Madagascar's human development (1996). Those covering the capital are more timely and precise than those covering the rural areas.

The legislative data refer essentially to the 1992 Constitution, to the new electoral code as well as to laws covering associations.

The collective actions refer to 2 levels :

- national level : national committees, national campaigns, pressure groups, rights groups

- local level : local initiatives, local development committees (information concerning the national level is more easily accessible than the local level - perhaps as a result of the nature of local actions and the difficulties in their capitalization).

The behaviors refer to 2 aspects : current and newly developing forms of behavior, and behaviors stemming from cultural/ritualistic origins. The latter tend to be deeply instilled and have a significant impact on the values and attitudes of the population.

**For Indicator A 1 : Fraternity.** It must be noted that statistical data analyzed are somewhat negative. No indices is positive. The graduation mark 1 (very bad) even appears twice. The situation, to the extent that it can be measured statistically, is either negative or very negative and depicts a society comprised of various signs of exclusion : inequity, poverty.

The legislative data bring to light mixed results : the response 3 (relatively bad) appears four times, and the response 5 (good) appears three times. Structural solutions, social welfare and State aid are all very limited, and three quarters of the population lives below the poverty level.

Collective actions : twice 3, twice 5, and twice 6. The overall result is positive or very positive. It is thus important to indicate the Malagasy society as receptive to the challenges of community actions.

Behaviors : the results contrast : fringe groups are discriminated against (relatively bad) with the exception of the elderly who benefit from more favorable behavior. In regards to the other variables, the perception of the partner groups having participated in the study indicates that the Malagasy society portrays primarily positive behavioral traits.

General assessment : for the fraternity indicator, depending on our partners' positioning, it appears that Madagascar constitutes a society that lives at a "relatively good" (rank 5) level, the value for fraternity. On the other hand, they maintain a tendency towards a strong regression in this area. But one can also note the positioning in 5 to describe the actual fraternity value, as well as the positioning in 2 to describe the evolution of fraternity and note that they are in contradiction and do not reflect what was said in the reference documents. This result is most probably based on the outlook of community members deeply involved in the development of their territory (the group members who responded to the questionnaire). One could interpret that these group members, who are more implicated in the solidarity-welcome pole of collective actions, place a higher value on the latter which are considered to be the most significant elements for positioning the fraternity indicator in the current situation. It would also appear that they are somewhat pessimistic in their assessment and severe with other Malagasy who are less aware regarding the positioning of evolving tendencies of the value of "Fraternity".

Madagascar currently has little material wealth at its disposal. The material bases to assure fraternity are not available. It is for this reason that the statistical data covering fraternity tend to be poor. On the other hand, Madagascar has a cultural heritage (behaviors, customs, rites) and a faculty for functioning well according to community values (collective actions) which offer a predisposition to fraternity. However, for reasons that this study has been unable to ascertain, the fraternity value would seem to be threatened : the tendency towards an evolution of life lived in a fraternal manner is negative.

**For the indicator A 2 : Respect for the other.** The values indicated are either average or relatively good. The following is, however, an exception : the increase in theft which can be analyzed as a setback in the value attributed to the respect for others, but which can also be analyzed as a result of the general increase in poverty : certain individuals may feel the need to steal as a matter of survival.

It should also be noted that the respect for others doesn't reach average where the media and the press are concerned. The more “modern” sectors of the Malagasy society seem less respectful of others than certain behaviors inspired from tradition.

Conclusion : the respect for the other is ingrained in this society's culture. Madagascar's modern legislation, based largely on external models, reinforces this inherited cultural tendency.

The indices are clearly on the positive side : the current positioning remains at 5, and the evolution, such as it is perceived, is also attributed a value of 5. It would appear to be an optimistic evaluation if one considers the data from categories of statistical or legislative analyses. This optimism in regard to the change in fraternity most probably constitutes in itself a cultural value typical of Madagascar.

**For indicator B 1 : Conscience and meaning.** Migration, rural afflux, and social mobility are perceived negatively (note 3) as these phenomenon are the consequences of poverty and economic constraints. They are not perceived as chosen solutions.

Superior results are notable in the area of collective actions : there is no rate below 5. This is the same case for behaviors which resulted in 5's and 6's. By contrast, for the statistical data there is a majority of negative rates.

In terms of the various indices, the Malagasy partners felt that the society is lacking clear direction. Perspectives, values and a sense of civic responsibilities are not being emphasized. It would seem that the population has no clear program, lacks explicit references and an insight into its current situation.

However, the analysis of collective actions shows the existence of numerous possibilities enabling the population to reflect upon its situation in order to come up with new inroads based on its cultural heritage.

In analyzing this contrasted table, the Malagasy partners estimated that a rate of 2 should be attributed to describe the current positioning, with a rate of 5 describing the evolution.

**For indicator B 2 : Surpassing.** All the values attributed in this area are positive : 5 or 6 and even 7. A rate of 3 appeared twice, and this results can be traced to religious or philosophical programs. The population largely welcomes an “other” dimension, is open to a “beyond”, to a Supreme being and to spiritual principles.

Our partners indicated a rate of 4 to describe the current position and 5 to describe the evolution. This seems coherent with the quoting of the indices.

**For indicator C 1 : Cosmic solidarity.** Scores are very poor for the statistical data, ranging from 2 to 3. This result strongly contrasts with the score of 5 given to the legislative data. Thus, although the legislative context is positive, the current situation seems gloomy.

The results once again contrasted following the questionnaire : a very high rate of 5 is given for the campaigns and awareness-raising days, but the score is somewhat poor for manifested concern for sustainable development (2). The population has not apprehended the importance of the stakes at issue and this does not seem to be a priority.

Note : the overall results tend toward a rate which is lower than average. The current situation is relatively negative ; however, in terms of evolution, the situation is a bit more optimistic, most notably because legislation is relatively good and points to further improvement.

**For indicator C 2 : Assuming one’s destiny.** The statistical data show that the protection of life is rather poor. Legislation is clearly better in this area. Collective actions in this sector are very good (only rates of 5). Regarding behaviors, the results are mixed.

Within this society it can be concluded that mortality risks, the protection of life, looting, violence, etc. are not being sufficiently taken into account. Laws certainly encourage the protection of life. Death is perceived as an intermediary passage to another life.

The results indicate a relatively poor society for which the classic variables used to evaluate life conditions mark on the low end of the scale : infant mortality, life expectancy, child labor, alcohol, drugs, security, etc. However it is also a society where numerous groups organize collective actions for the defense of life : protection for children, awareness-raising campaigns on the dangers of alcohol and drugs, etc.

Behavior varies : At times the Malagasy are very respectful and accepting of life and death. Yet they also behave in ways which show a certain lack of respect in these areas : alcohol, drugs, prostitution, etc.

The positioning leans towards the positive side, both in the current and future situations. Here we have a specificity which receives little recognition : the ability to master one's own destiny.

**For indicator D 1 : Mastery of future, between hope and fatalism.** The statistical data indicate severity in this area : with overwhelming debt and poverty, the situation is perceived as desperate. Foreign debt represents five times the level of exports. 74% of the population is living below the poverty level.

Responses concerning the legislative data were nearly non-existent.

Collective actions received rather high rates : 5 and 6. Thus, although faced with a difficult situation, the Malagasy are taking action, demonstrating perseverance, a resistance to constraints that encourages hope for the future. This is also reflected in their behaviors which show hope where children and youths are concerned. However, there is a lack of projection into the future, an aspect which seems to inspire fear. One can question whether the fear of the future is coherent with the hopes placed on the children of this society.

Yet family solidarity in regard to both the elderly and the young remains high demonstrating a clear sense of long-term solidarity, of the importance of family and historic continuity. Here we see an assumed sense of historic destiny.

These relatively high positioning shatter the image of a society submitting to its destiny.

**For indicator D 2 : Civic responsibility.** The legislative data are relatively favorable (rank 5). Collective actions are either good or very good (6 or 7).

The statistical data show confusing results : three high rates, but also three very low rates in regard to the level of participation in the elections. And this despite a high level of participation rate in union and association activities where collective actions are largely followed through.

There are mixed results for behaviors : Although there are strong areas to be seen in the reflection given to society's problems, participation in debate as well as an active citizenship, there are also weaker areas where participation in decision-making and concern for improving participation are concerned.

The overall results thus show contradictory aspects : numerous collective actions, but a tendency towards apathy and discouragement despite active involvement in the community.

The current positioning remains poor. The tendency towards a more positive evolution results in a better image for an active citizenship.

### **General assessment**

The statistical data generally show poor or very poor results. This comes as no surprise : Madagascar is a society suffering from poverty and an inability to resolve certain of its structural difficulties. Life conditions remain precarious for the majority : limited perspectives for the future, difficulties in the areas of work, income, access to education and health.

The difficult situation indicated by the statistics contradicts the legislative data which are generally positive. Our partners generally perceive Madagascar's legislative system in a positive light, at least in terms of the laws and rights they benefit from. It is the resources and means of putting them into practice which are lacking.

Collective actions are also considered in a positive light. Thus there is a contrast between the possibilities the island offers and the current situation of its population.

The Malagasy society demonstrates a spirit of invention, resistance, and innovation in its search for solutions to the challenges set by poverty, but also to the challenges linked to State organization. The system of solidarity found in Madagascar primarily benefits the family, and most notably children and the elderly.

The tendencies which could be considered “new” factors of transformation for the Malagasy society do not necessarily favor humane progress and overall development. However, a certain number of factors inherited from the Malagasy traditions indicate a movement towards overall development (for example, the “modern” media are not up-to-date on numerous subjects). The inheritance of Malagasy traditions (that which is received can be accepted) could play an important role in the current context through the transmission of these cultural heritages.

In this context, poverty must be conceived in terms of its cultural weaknesses. A lack of know-how, an inability to attribute meaning to changing factors, and limited ability to make sense of life's uncertainties can all be observed.

## V. 2. 2. Analysis of the results of the research-action conducted in Chile

### **Introduction**

Chile's Human Development Index is estimated as high by the UNDP (HDI greater than or equal to 0.800 according to their classification system). After the fall-out period of the Chilean “miracle” and the ensuing economic crisis which followed from 1982-1985, Chile's economy showed a firm capacity for recovery.

The 1985-1989 economic period witnessed a second wind : macroeconomic factors associated to the dynamic export sector during the 1990's stabilized, with a marked reduction in poverty during the 1990-1995 period. (According to World Bank figures for 1998, the number of persons living in poverty was clearly reduced, with a decline from 40.1% to 26% during the 1990-1995 period). According to the HPI (Human Poverty Indicator), Chile, which now stands at less than 10%, can be included in those countries having reduced their human poverty levels.

According to Mario Sandoval<sup>9</sup>, it is however, necessary to emphasize the particular traits of the *Chilean Model*. Economic reconstruction, privatization, public expenditures, and the measures taken to achieve financial deregulation have all come at the expense of enormous social costs, the consequences of the free market principles which have been applied since 1973.

In 1997, Chile's population rose to 14.6 million with a growth rate of 1.5%, according to the World Bank's statistics. Chile's GNP stood at 73,4 billion US\$ in 1997 with a GNP of \$5,020 per capita.

During the 1996-1998 period, Chile's partners from the Centre L. -J. Lebret implemented the “research-action-evaluation” project in 5 sites (the districts of Penco, Talcahuano, Concepcion, Lota, and Coronel). This research was undertaken by motor groups under the co-ordination assumed by the Centro ITATA, a research center specialized on Regional Development and university institutions (the Department of Sociology of the University of Concepcion) which were actively involved in the development of their territory.

These groups utilized the research-action-evaluation approach with the methodology of crossing of four categories of analysis summarized in 8 tables (see annex 5) and in table (see annex 6) which summarized the major characteristics of each category of

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<sup>9</sup> Mario Sandoval, *Les conséquences culturelles de l'application du modèle économique néo-libéral : le cas du Chile*, in “ Alternatives Sud ”, Cahiers trimestriels, Vol. V., 1998, 3, Centre Tricontinental Louvain-La-Neuve & L'Harmattan, 1998, p.201-224

analysis. These tables present the indices used and its major characteristics of analysis which enable the perception, identification and evaluation of the current situation, as well as the evolutionary tendencies regarding our indicators of spiritual dimension for the human development of their territory.

The first research attempt was based on the 12 indicators and conducted between February and May of 1996 covering 3 sites : Penco - Hualpencillo - Coronel de la Province de Concepcion in the Bio-Bio region. Collective groups who were considered as being socially and economically disadvantaged or excluded were implicated in the process.

The second research attempt using the 8 indicators took place from June to November 1998 and covered 5 sites : Talcahuano – Penco – Coronel - Lota and Concepcion.

The motor groups were comprised of a social worker in charge of the sector and 5 researchers (students specializing in the sociology of development) from the Social Science faculty of University Concepcion as well as leaders from the collective groups.

Approximately 300 individuals involved in farming and fishing cooperatives, workshops for women, community health centers and various other community groups participated in this research-action-evaluation.

Due to the participation of region VIII and the ITATA Centre (the Interdisciplinary Center for Studies and Regional Development), the statistical data gathered were particularly insightful at the regional level. At the national level, statistics are supported by the 1992 census and little of the information beyond 1996 is recent..

District studies on the evolution of poverty levels between 1992 and 1994 provide important findings.

The legislative data presented show a legislation largely based on “the natural rights to liberty, equality, and dignity” and include contemporary aspects (the 1994 law concerning the environment and the 1995 law on drugs).

The collective actions which were evaluated are to be seen more at the local level (community movements, collective groups, etc.) than at the regional or national level.

The behaviors presented show perceptive judgment and a political will demonstrated by the collective measures being taken in daily life.

### **Indicator A 1 : Fraternity.**

The statistical data show poor scores with rates of 1 and 2. The “objective” situation in regard to fraternity is negative (inequities in income, indications of exclusion, etc.). The legislative situation appears to be average : relatively good or mediocre.

The collective actions are largely positive with two rates of 5 and one of 3. Behavior in relation to various forms of exclusion is perceived in a positive light : 5 appeared five times.

Conclusion : The situation presented here is typical of a “poor” country. Or, Chile is no where considered as a "poor" country, particularly in view of classical indicators of human development. Statistical data are rather mediocre, but the population's reactions and behavior are more positive.

It should be noted that the government makes little effort to counter the deficit of fraternity in this area. Government institutions are insufficient in their struggle against a lack of fraternity. The elderly are victims of discrimination, and are deemed to be of little social importance or as obstacles to modernization. Women are also victims of inequalities in development.

The skewed level of income distribution clearly shows that Chile represents a society which leans towards exclusion. The high level of employment disqualification also shows a society which excludes those who are not able to receive an education ; the possibility for acquiring can simply be taken away. The large number of children who are unable to participate in public education indicates a population which must make do on its own to learn, to read and write.

On a more promising note, there is an increase in the number of organizations helping Chile's youth to face the difficulties of work and assisting those who are excluded by society. However, in comparison to the exclusion factors, these positive aspects have only a minimal impact.

A contradiction should be noted in the positive rates given in the area of fraternity and the commentaries indicating that the situation is difficult with regard to the discrimination of the elderly, of women and the handicapped.

The positioning at the same level (current and tendencies) denotes a certain lucidity on the part of a population which no longer believes the near future will bring about significant change.

**Indicator A 2 : Respect for the other.**

The statistical data are mediocre : rates of 1, 2, and 3 were given with the exception of 5. Aside from women's access to education, the general outlook in this area is mediocre.

The legislative data are varied (rates ranging from 1 to 5).

Collective actions are evaluated as average while behaviors are considered mediocre.

Irregardless of what is written in the labor legislation, the actual work conditions for women are poor in comparison with those of men, and should be noted.

It is also important to call attention to discrimination regarding the indigenous community and the homosexual population. A change can be noted towards more sectarian attitudes where foreigners, homosexuals and women are concerned. Although certain signs indicate an increasing tendency towards tolerance, it is not clear whether this tolerance is based on apathy and disinterest for the situation of others : those not adhering to cultural norms are often simply ignored.

In 1998, the groups did not evaluate their position in terms of evolutionary change. En 1996, they indicated that the Chilean society was moving towards increased tolerance despite political and ideological rifts.

**Indicator B1 : Conscience – Meaning.**

It is interesting to note the extremely high scores given to collective actions and behaviors : consistent 50's and 60's.

The legislative data are relatively favorable : a rate of 5 appeared three times, while a rate of 3 appeared twice. The statistical data are somewhat less positive. How should this very positive self-evaluation be perceived ?

Our partners in Chile consider that their society enables them to attribute a certain sense and meaning to various activities, and have arrived at a positive personal evaluation despite a lack in material wealth. This ability to comprehend life's struggles can be considered a positive aspect.

It is easy to understand why the Chilean partners have a high regard for importance of meaning within society. They consider that meaning is found not in the development of goals or of abstract values derived from existential considerations, but in the pragmatic approach to one's daily life

The society indicates tendencies of indifference with regard to others (as with certain influences tied to the neo-liberal ideology). Other traits would indicate favorable factors for the construction of meaning within the society : ecological and gender issue awareness.

It is interesting to note that in Chile, the concept of developing meaning is easily articulated to problems of alcoholism, abortion, family violence, adolescent pregnancies, etc. There is a strong base of actors working at the grass-roots level. This also has repercussions in the political arena : politics are not perceived in terms of their relationship to political parties, but to the public and private daily life of Chile's population.

In this context, meaning is not considered in a metaphysical light, but as an expression of common sense and the needs linked to daily life.

#### **Indicator B 2 : Surpassing.**

In 1998, the groups did not work with this indicator B2 :Surpassing. However, in 1996, the responses were very scattered : certain demonstrated a tendency towards individualistic and materialistic outlooks, while others showed a return to spiritual traditions. Is religion an alienating or a liberating factor? The positioning indicated a tendency toward surpassing and liberation.

#### **Indicator C1 : Cosmic solidarity.**

The statistical data indicate weaker scores : rates of 2 and 3. Behaviors are also evaluated as weak : rates of 3. Collective actions were seen as average : 5's appeared three times and 3's appeared three times. Legislative data was also seen as average with rates of 5 and 3.

On initial analysis we can see that general score is relatively weak, whether it be in terms of the statistical data or individual behavior. Awareness of cosmic solidarity is hardly developed in people's daily lives and in their behaviors. On this final point, one cannot make reference to Chile's relative poverty. Behaviors are not attributed a better score than the more objective data covering the situation.

It should be noted that the media, advertising, and political parties views on these issues do not go any further than those of the general public. Thus far, there is are no promising tendencies in this area. One could assess that the State, by virtue of its regulatory dispositions, is perhaps a bit more sensitive than others in this area. In any event, it would appear that the media is not fulfilling its general role by offering guidance to the general public in this area.

The two positions indicate that this area of sustainable development does not qualify as a priority for Chile's general population.

**Indicator C 2 : Assuming one's destiny.**

One notes a preponderance of average scores in this field : very good legislation with rates of 5 ; excellent rates for behavior with 6 being attributed twice. However a rate of 1 was also given.

Concerning the statistical data and the collective actions, average rates dominated.

The data presented here show that in terms of rites, laws, customs and traditions referring to life and death, the population regards life and death as a natural part of its destiny and assumes these aspects fully. The respect for life is a fundamental value.

The more positive positioning as regards evolution reflects this popular will to face historical challenges.

**Indicator D1 : Mastery of future.**

The legislative data is generally positive : only rates of 5 were attributed. However, the statistical data was very mixed with rates of 2, 3, and twice 6.

Despite the quality of laws established in this domain, behaviors seem to be evolving slowly. The majority of Chileans perceive life in deterministic terms rather than espousing concepts of personal development. In 1996, the groups positioned themselves in a more positive light regarding collective capacities for personal development.

**Indicator D2 : Civic responsibility.**

All categories are somewhat mixed aside from collective actions which received very high scores : one 7, one 6, and two 5's.

The importance attributed to civil society, the large number of community organizations, and the variety of local actions do not explain the weak positioning in terms of abstention.

However, the very positive positioning in terms of participation can signify a sense of conscience of the communities which are actively involved at local level in the concerns of the inner city.

### **Global assessment :**

To hear our Chilean partners, the work on qualitative indicators, as they call our indicators of spiritual dimension of human development, offers new perspectives for approaching the themes of development, a human and spiritual development which are too often forgotten in the era of dominating economic analyses.

### **V. 2. 3. Analysis of the results of research-action conducted in Tanzania**

#### **Introduction**

As the case of Madagascar, Tanzania belongs to the sub-Saharan Africa region which has marked a very low increase in revenues during the last few decades. As being a member of so called "less developed country", Tanzania has also suffered a lot from the unexpected consequences due to the structural adjustment programs and economic stabilization policies in the 1980's.

With the countries such as Brazil, Zambia, Tanzania saw the number of poor has been increased and the inequity between the different social categories, particularly between the rich and the poor has been widened as the results of those economic policies in the 1980's. This means in a more concrete terms, that the poor in Tanzania had experienced a less opportunities given for them and worsening the conditions of life since the public expenditures of government spending were drastically cut off, in particular in the area of public services, in health and in education.<sup>10</sup>

According to the World Bank's statistics, in 1998, Tanzania had a population of 31 millions and a population growth rate of 2.7%. Tanzania's GNP was 6,920 millions US\$ with a GNP per capita of 210 US\$ which is even lower than Madagascar. Tanzania falls in its classification rank of 50 according to the HPI (Human Poverty Indicator) classification of UNDP, whose human poverty level is fairly high (39,7 %) which represents more than one third of the population.

This research-action work to verify and to test our indicators of spiritual dimension of human development was carried out between April and June 1999 in the central region (plateau) of Tanzania on six sites : 3 villages in the district of Dodoma and 3 villages in the district of Kilosa. The population in those villages count between 3000 and 5000 inhabitants.

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<sup>10</sup> The World Report on Human Development of the UNDP, Economica, Paris, 1997, p. 85

The six groups of Farmers Organizations implanted in these six villages comprise 15 to 20 members ; they are the livestock breeders and farmers who possess between 0.5 and 5 hectares of land. The motor group was composed of 6 leaders representing the organizations and INADES trainers (African Institute of Economic and Social Development).

These groups which are involved in the development of their territory have implemented the research-action-evaluation which we have summarized in tables in annex 8 and 9. The table in annex 8 presents the average positioning of the six sites in Tanzania, based on their positioning for the current and for the evolving tendencies between the negative and positive poles in accordance with our indicators of spiritual dimension of human development. There are no tables which represents the indices they utilized to perceive, identify and evaluate their current situation and the tendencies in the human development.

Because the motor groups in Tanzania had used our pedagogical tool in different way to assume this research-action-evaluation on the Indicators of spiritual dimension of human development. The members of the motor group classified each indicator in function of their utility in their society and/or environment.

Each farmers organization was supposed to attribute a rank according to the following scale : 0 : not useful ; 1 : very little useful ; 2 : average usefulness ; 3 : useful ; 4 : very useful. The lower limit having been fixed arbitrarily at 2, all the criteria for which the ranks fell below were considered useless for the farmers organizations, for the society and for their environment. We present this work of evaluation done by Tanzanian partners below on the usefulness of the indices proposed in our pedagogical tool as an example for each indicator.

The examination and analysis of the sheets as well as the evaluation of the indicators were carried out in a different way. By the intermediary of the movement INADES-Training of Tanzania (ATTz), six leaders from farmers organizations met with two people in charge of INADES-Training of Tanzania and started on two operations :

- 1) For each sheet (A1, A2, B1, B2, C1, C2, D1, D2, E), they gave their opinion on the proposed indices in the 4 sections : statistical data, legislative data, collective actions, and behavior, following whether they recognized in these indices a greater or lesser usefulness. Their estimates as well as the average by indices were summarized below.
- 2) For each of the 9 sheets on the indicators of spiritual dimension of human development mentioned above, they also responded to the questionnaire proposed to them, in giving each their evaluation of current positioning of their group (or of their zone) concerning the each indicator of spiritual dimension (for example, fraternity) as well as the evolutionary tendency.

The table in annex 9 present a summary of major characteristics of this research-action-evaluation process observed and assessed by those farmers and leaders of farmers organizations who took part in the process. It shows a brief evolution of their understanding of the concept of development with a growing consciousness as a subject-actor who will assume the self-evaluation of their activities of development and their action plan to participate in the evaluation of their personal and collective development. It is summarized in the last column of the table under the title, "Farmers Rating for 1999-2001" in annex 9.

#### **Indicator A 1 : Fraternity**

##### - Usefulness of indices

Statistical data : All the indices (except one) were considered useful. The two useless or non treated indices are : access to higher education and the income gap.

Legislative data : Only the index concerning existence of laws on the sharing of work were not considered essential.

Collective actions : Events of solidarity with the neighborhood and of international solidarity were not deemed important.

Behavior : All the indices were retained.

##### - Questionnaire

The responses reveal a good relation with other agricultural communities or organizations and a very positive evolution towards an improvement in these relations as well as the possibility for these organizations and communities to mobilize for causes such as : famine, epidemics, the disabled, and income improvement.

#### **Indicator A 2 : Respect of the other**

##### - Usefulness of indices

Statistical data : Useful indices retained concern the place given to women in the society, cultural exchanges, and the progression of inter-religious or inter-ethnic marriages.

Legislative data : The most useful indices are the dispositions assuring freedom of expression, representation of minorities and human rights.

Collective actions : The indices considered useful concern public or private campaigns for the acceptance of the other. The image of the other conveyed by the TV and publicity was not judged important.

Behavior : The 3 indices were judged useful or very useful.

- Questionnaire

The situation of different groups appears very tolerant and going towards cooperation, with a very favorable tendency to improve the situation which, previously, presented passing difficulties. These groups say they are capable of mobilizing to help one another as well as to put the accent on respect of traditions and cultures.

**Indicator B 1 : Consciousness-meaning**

- Usefulness of indices

Statistical data : Importance is given to the migration rate and social mobility as well as to the rate of religious adherence and religious practice.

Legislative data : The most useful indices are those relative to the freedom of association, access to information, freedom of expression, respect of private life, and vernacular languages.

Collective actions : All of the indices proposed are retained as useful with a stronger appreciation for the existence of places of sharing, cultural research, and reflection.

Behavior : The best ranked indices are relative to attitudes vis-à-vis exclusion, human solidarity, nature, links with the land, culture, and family.

- Questionnaire

The responses to the questionnaire show that different groups are situated in a rather average position, between indifference and search for meaning, but that the evolution is clearly going towards the search for meaning, with an orientation towards more reflection and participation in the search for exchanges between communities or sectors.

**Indicator B 2 : Surpassing**

- Usefulness of indices

Statistical data : The most useful ones concern religious practice (number of followers, of persons practicing) and the places of gathering.

Legislative data : All the indices proposed are useful ; they concern the existence of laws on freedoms and Church/State relations.

Collective actions: Here as well, the indicators are all judged as very useful : actions of solidarity, militancy, spiritual masters, places for training and meditation.

Behavior : The indices retained as useful or very useful are the reference to a supreme being, respect of the spirits of the dead, and the funerary rites.

- Questionnaire

As a whole, the current situation of groups is considered going towards an opening up and the evolutionary tendency confirms this orientation. They are ready to mobilize to help one another and participate in discussions and exchanges.

**Indicator C 1 : Cosmic solidarity**

- Usefulness of indices

All the indices in the four sections generally go beyond the rating 3, which seems logical since it concerns measuring the tendency towards sustainable development. However, one must note that two indices of behavior, the tendency towards immediate profit by overexploiting resources and the tendency to go back to the collectivity to repair the damages, were classified little useful or useless.

- Questionnaire

In the actual state of things, orientation towards sustainable development is still too little noticeable and still meets difficulties due to particular interests, but the evolution foreseen in the course of coming years is based on practical measures (management, training, exchange of experience, fight against desertification, country planning) with a view to achieving sustainable development.

**Indicator C 2 : Assuming one's destiny**

- Usefulness of indices

Statistical data : The most useful indices concern life expectancy and child labor.  
Legislative data : Concerning regulatory provisions relative to family planning, protection of children, quality of life, etc., all the indices were recognized as useful.  
Collective actions : The usefulness of indices is appreciated fairly diversely, except for actions for the protection of children.  
Behavior : The most useful indices concern behavior facing life (mastery of procreation, celebrations) and death (funerary rites).

- Questionnaire

The appreciations of the current situation and its evolution are very diverse. This probably comes from the fact that some regions of the world are still subject to insecurity. In contrast, half of the responses take a favorable position towards life and the perspective of death with an evolution in the same direction.

### **Indicator D 1 : Mastery of future**

#### - Usefulness of indices

Statistical data : The weight is put on the usefulness of the rates of reproduction, school enrollment, number of persons 15-30 years old, and evolution of retirements.

Legislative data : All the indices are ranked superior to 3 (useful) ; those at the head of the list are : professional orientation, support for creating businesses, and the rights to retirement.

Collective actions : The strongest usefulness was attributed to local projects of development, then to movements for a livable world.

Behavior : The most useful indices refer to life projects, the capacity of projection and imagination, then to confidence in oneself and others to evolve, to hope and family solidarity for the children's future and care of very elderly parents.

#### - Questionnaire

The analysis of the current situation makes a tendency for fatalism and flight from responsibilities appear. Implementing collective actions and improving cooperation are the only aims susceptible of mobilizing certain groups.

### **Indicator D 2 : Civic responsibility**

For this indicator, all the statistical data and legislative data are considered as useful or very useful indices.

Concerning collective actions, importance is given to the indices of local democracy, participation in assemblies (palabres), and fight for rights. In contrast, social movements were not retained.

The indices of behavior are almost all retained with a special weight for the groups of reflection, parental responsibility, acceptance of alternance and changeover of power, and active citizenship.

#### - Questionnaire

The responses show that this Civic responsibility is well perceived and assumed almost everywhere, and that its evolution was progressing, except in one group. The motives for mobilization are: reinforcement and capacity-building of the local organization and of cooperation by meetings and workshops.

### **Indicator E 9 : Sharing-Solidarity**

#### **- Utility of indices**

One notes that all of the indices permitting the evaluation of solidarity are often rated above 3 (useful) and sometimes 4 (very useful), and this for all of the sections.

In the statistical data, the discrimination index in the matter of civil rights is rated little useful. For the legislative data, the index of existence of minimum income or guaranteed resources and the index concerning the right to work and sharing of work are considered respectively as useless and of average usefulness.

#### **- Questionnaire**

The current situation of different groups is well oriented towards sharing-solidarity and the evolution towards a closer cooperation is noticeable. The issues on which people would be capable of becoming involved and mobilized are linked to difficult life conditions (famine), the struggle against desertification and of the country planning, but also to cooperation to improve savings and credit, education of children, and athletic activities.

Bearing in mind that this result of evaluation on the proposed indices were carried out by Tanzanian farmers in a least developed rural environment of sub-Saharan Africa, it is nevertheless significant to remind that many of those indices which are ranked as useless and of average usefulness are currently considered in many developed and developing countries including those in East Asia, as major categories of evaluation for the achievement of human development and for the assessment of well-being of its population.

This shows once again that it is practically very difficult to imagine that there would be universally valid and useful criterion of evaluation of human development which are available to the different populations and for the conditions offered in a particular socio-cultural and socio-economical context.

But nevertheless this particularity of the context has to be taken into account in any attempt to develop a kind of global system of measuring human development such as our indicators of the spiritual dimension of human development if we want to permit a democratic and real participation of the population concerned in such a process of evaluation and determination of the progress and failures of human development.

## VI. CONCLUSIONS

With this outcome of the results of verification and testing carried out on the three sites of research-action-evaluation during the period of 1996-1999, we could say that although we consider the results of our research are provisional, the indicators that we propose enabled us better grasping of the reality of human development :

- because they take into account dimensions little explored by other studies ;
- because they take into account the desires and values on which human action is based.

For this reason, they permit the revelation of other faces of poverty, other deficits in human development which are not measured by classical indicators of human development.

It is thus that Chile would be ranked rather low in human development according to our definition. The analysis of the results showed us that out of 5 indicators, where they took a position, all five are clearly near the unfavorable pole of human development (for example: for the "fraternity" indicator on exclusion, cfr. table in annex 7). Our indicators position Chile in a very contrasted way to that of the Human Development classification done by UNDP (HDI and HPI).

Madagascar would be classified higher than its usual classification of HD done by UNDP for instance, because it is strong in some of indicators such as "respect for the other", "surpassing", etc. although their positioning are weak in "cosmic solidarity" and "civic responsibility" (cfr. table in annex 4).

Tanzania would appear still higher than its usual rank in the HD classification because it is strong on five of our indicators, especially in "fraternity" and "surpassing" (cfr. table in annex 8).

Even if we are conscious of the limits and weaknesses of our research which is an auto-evaluation with its share of subjectivity, these first results incite us to continue to deepen and verify these components of human development.

At this stage, we think we can affirm that this measurement tool developed by the Centre Lebret permits a group which is in a position to adapt it and utilize it :

- 1) to evaluate its current positioning for each of the proposed indicators ;
- 2) to identify the tendency foreshadowed for these same indicators taking recent evolutions into account;

- 3) to participate in the development of these methods by evaluating in detail the impact of the proposed indices and possibly the utility of these indices in the description of their concrete situation.

More largely, this work reinforces the capacities of the actors of human development in the field: capacities of analysis (indicated by Chile) and capacities of evaluation (indicated by Tanzanian peasants who established a program of action [1999-2001] centered on the work of evaluating the human development of their environment – cf. Table in annex 9).

Our measurement “tool” of the spiritual dimension of human development was constructed in such a way as to reveal :

- how the spiritual dimension can give sense to a social, cultural, political and ecological dimension of human activities and beings;
- how certain groups, faced with the observation of certain failures or non-assumed dimensions of human development, can derive priorities for development actions and work in their planning.

This is how our partners involved in this research-action in Madagascar decided to accentuate their actions to promote human development in ecological dimension and reinforce its programs of policy education on human development.

However, the economic dimension was not sufficiently taken into account, contrary to other studies which give it priority. We have been criticized, with reason, on this point by partners and researchers. We have, for this reason, invented a 9<sup>th</sup> indicator named as "sharing-solidarity " (cfr. Example of sheet in annex 1) which was elaborated by the Centre L.-J. Lebret, verified and tested in India in a workshop regrouping partners from Thailand, Korea, India, South Africa, France, and Switzerland, and then utilized in Tanzania (cfr. in Annex 8) for its verification and test on the site of research-action-evaluation by the subject-actors themselves. However, the basic question is still open and we would like to exchange the different opinions and to debate it with other interested persons (researchers, actors in the field, etc.) in the future.

In the same way, and paradoxically, we have poorly mastered the indicator which seems to come more from the “spiritual” domain : the B2 indicator named as "surpassing", which tries to measure the capacity of man as a transcendental being, between two poles of finitude and openness. In the second stage of its verification in 1998, Chile didn't use this indicator at all. We must rethink the indices for this particular indicator or find new, more significant and measurable ones to make it more pertinent, adequate and useful on the sites of research-action.

At this stage of research, we proposed numerous indices as a suggestion for each indicator, in such a way that the groups would choose the most significant ones for

their reality. Chile carried out this selection, Madagascar researched them all systematically, and Tanzania classified them all according to their recognized greater or lesser utility.

Now, for us as a working group of Centre Lebret, the next stage of our on-going research would be, in order to make our tools more easily mastered by groups and especially more efficient in terms of measurement of the spiritual dimension of human development, we must choose some pertinent, adequate and significant indices in each category of analyses for our indicators.

We attributed a numerical mark to each index used by our partners in research-action for each case study and had tested the positioning from this method of rating with an assumption that all category of analyses : statistical data, legislative data, collective actions, and behavior, may have the same weight in its treatment of data. But we realized that this hypothetical positioning is sometimes fairly significantly different from the actual positioning carried out by the motor groups.

A first analysis, which could lead to a proposition of weighting by category, shows that the groups of Chili, Madagascar, and Tanzania gave more weight to the current positioning of statistical and legislative data, and, for the “evolutionary tendency” positioning, to collective actions and behavior.

Another important lesson we draw from our previous research stages of verification and test of our working tool is concerning the particularity of cultural & social expressions of language used in our indicators. One of concrete example is, in the course of the workshop to verify our indicators which took place in India (Feb/March 1999), the Indian partners present in that workshop expressed their difficulty in understanding and accepting the term “fraternity” as our first indicator A1. According to them, fraternity can only be exercised and understood in sectorial and within the same sub-groups such as in a same caste of Indian society.

They understand the values and human capacities that we want to measure in our indicators of spiritual dimension but can't put them together with the term “fraternity” taking into consideration of the reality of Indian society. They suggest the term “equality” instead of "fraternity" which better expresses, in their eyes, this attitude and these values that we wish to measure. In the same sense, they suggest “dignity” in the place of “respect of the other”. It is significant to notice that in a particular cultural and sociopolitical context such as Indian society with existence of its castes system, it is these two indicators which deal with the relation to others that are strongly questioned by our Indian partners present in the workshop .

The question we are faced with, especially in relation to these multicultural and multireligious contexts, is : can a flexible terminology be found that allows groups to reappropriate the research-action project on the sites in order to take into consideration of their particular socio-cultural contexts ?

We can regret that this summary report on the results of our research is based on only three countries as the sites of case study conducted, but we are conscious that this is due to the complexity and difficulty of work for the voluntary partners who, without any compensation, had to consecrate much time and energy to conduct and to assume this field research work for this research-action project.

It is the same for the team of working group at the Centre Lebret, exclusively voluntary and who, for four years, has given time, energy, and competence to this on-going study of the indicators of spiritual dimension of human development.

Even though we haven't retained the other less complete productions and participation of partner groups in this presentation, their contributions had been from the beginning of our work, a significant source and resources for the inspiration and amelioration of our working methods and to the project over last four years. And they are still collaborating with us in this on-going research –action project.

Currently, experiments, verifications, and research-actions are underway in Haiti, Dominican Republic, Senegal, Thailand, Philippines, and South Korea. They will enable the methodology to be refined so that more field actors can appropriate it. We would like to develop it by working in different cultural and religious contexts and are open to exchanges, critiques, and confrontations which would help in improving the proposed tool of measurement for the spiritual dimension of human development.

We hope that this kind of evaluation and research of integral human development will be taken into account by various stakeholders in decision-making such as governments and various international and intergovernmental institutions in the elaboration of policies and reorientation of priorities of human development. We hope that this document can make a significant and meaningful contribution to the elaboration of the World Development Report 2000/1, "Attacking Poverty" of the World Bank.

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## **Technical note to read the tables in annexes**

The annexes in 2 and 5 are consecrated to the presentation of indices that the motor groups in Madagascar and Chile chose and utilized from the numerous indices proposed (annex 1) in each analysis category :

- statistical data
- legislative data
- collective actions
- behavior

### **Value of indices used**

We have weighted the indices used by the motor groups from 1 to 7 according to the responses furnished by the groups. Values from 1 to 3 presented the indices as rather unfavorable, contrary to human development (1 very unfavorable, 2 fairly unfavorable, and 3 unfavorable), with values from 5 to 7 rather favorable (5 fairly favorable, 6 favorable, 7 very favorable), facilitating human development. The value of 4 presented the index as an undetermined influence to human development.

### **Positioning between the poles :**

We have only reprinted in tables which are found in annexes 4, 7 and 8, the responses from different groups from Madagascar, Chile and Tanzania, and their positioning between the negative and positive poles on the same vector for each country, which represents, then, the average position of all the sites in a same country.

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**FORM - A1**

**INDICATOR: FRATERNITY**  
**Poles: Between Exclusion and Welcome**

**Statistical Data**

**(Numbered Indices)**

- Distribution of land: Area of properties
- Rate of unemployment
- Disparity of income
- Percentage of children not in school
- Access to long term higher level training by social origin
- Literacy rate by generation and/or the percentage of illiterate persons
- Access to health services
- State budget allocated to social welfare
- State budget allocated to solidarity
- Percentage of membership of self-help groups and solidarity organisations
- Rate of immigration by regional origin
- Number of naturalisations

**Legislative Data**

**(Written Rights)**

- Existence of the notion of minimum income or resources
- Existence of guarantees (safety net) for loss of employment and in cases of unemployment, handicap, dependency
- Right of association
- Existence of laws concerning sharing of work
- Right to insurance against illness, and for retirement
- Right to social aid, to housing, to schooling
- Evolution of laws concerning immigration, rights of families, work contracts, etc.

**Collective Actions (Demonstrations-Organisations)**

- Organisations and groups : Struggling against unemployment, especially to take into account the elderly ; Promoting living together in the neighbourhoods ; Aiming to assist in integration
- The existence of self-help, mutual support groups, savings groups, aid groups, emergency groups, solidarity associations, conviviality (games) groups, neighbourhood defence groups, etc.
- Demonstrations of neighbourly solidarity
- Demonstrations of international solidarity

**Behaviour (Rituals-Conduct)**

- Attitude with respect to various forms of exclusion: Beggars, unemployed, handicapped, women, the elderly, the sick (AIDS patients), specific categories (castes)
- Concrete participation in the welcome of foreigners
- Defence of the rights of the person
- Sharing of living conditions
- Sense of common good
- Availability to listen to others
- Gestures of openness and of welcome
- Celebrations of solidarity

**ILLUSTRATION - A1 - FRATERNITY**

1. What are the obvious or perceptible signs (facts, data, behaviour, expression...) which appear to you to:

Relate more to Exclusion

.....  
.....  
.....  
.....

Relate more to Welcome

.....  
.....  
.....  
.....

Does your community appear to be closer to (Place a cross in the appropriate area):

The Pole of Exclusion    ---|---|---|---|---|---|---    The Pole of Welcome

2. What evolution and changes over the last 10 years in behaviour, in language and in institutions appear to you to indicate:

A Trend towards Exclusion

.....  
.....  
.....  
.....

**An Evolution towards Welcome**

.....  
.....  
.....  
.....

Does the trend appear to you to be going more (Place a cross in the appropriate area)

Towards Exclusion    ---|---|---|---|---|---|---    Towards Welcome

3. On what issues would people be capable of mobilising, gathering themselves, involving themselves (on the basis of interest or conviction)?

**FORM A2**

**INDICATOR: RESPECT FOR OTHERS**  
**Poles: "Between Sectarianism and Tolerance"**

**Statistical Figures (Numbered Indices)**

- Progression/regression of the place of women
  - . In public life, in church life
  - . In professional equality
  - . In access to education
- Progression/regression of the place of ethnic and religious minorities
  - . In public life, in church life
  - . In professional equality
  - . In access to education
- Progression/regression of the place of violence (aggression, vandalism, confrontations) linked to: Religious belonging : Ethnic rivalries; The rejection of attitudes not in conformity to established values
- Progression/regression of exchanges (cultural, youth, twinnings)
- Progression/regression of mixed marriages: Inter-religious, inter-ethnic
- The number of people imprisoned for reasons of opinion and religious belonging
- Frequency and importance of demonstrations
  - . Inter-denominational, inter-community
  - . For the respect of minorities, foreigners

**Legislative Data (Written Rights)**

- The place of the person in the fundamental constitutional texts
- Provisions aiming to prevent (or maintain) discrimination: In matters of civil rights ; In matters of housing, access to land, to education,
- The framework of regulations concerning non-conformist groups, homosexuals, opponents
- Expression of minorities:
  - Framework of representation, fields of competence of instances
  - Means of recourse in case of discrimination
- Provisions concerning the press:
  - Assuring freedom of expression
  - Sanctioning intolerance

**Collective Actions (Demonstrations - Organisations)**

- Campaigns and days based on the theme of acceptance of others
  - Organised at the initiative of the public authorities
  - Initiated by activist organisations
  - Integrated in the programmes of Schools ; Churches, youth movements ;
  - Political parties, Trades unions
- Actions in support of a critical rereading of school (history, philosophy, morality) and religious manuals
- The image of the "other": In TV programmes ; In the role models presented in advertising ; In the opinion-forming press

**Behaviour (Rituals - Conduct)**

- Attitudes of new neighbourliness (welcome, respect of differences)
- Place for pardon (reconciliation) in collective rituals
- Opening and recognition of values of different cultures
- The emergence of a positive "laicity" (laïcité positive)

**ILLUSTRATION - A2 - RESPECT FOR OTHERS**

1. What are the obvious or perceptible signs (facts, data, behaviour, expression...) which appear to you to:

Relate more to Sectarianism

.....  
.....  
.....

Relate more to Tolerance

.....  
.....  
.....

Does your community appear to be closer to (Place a cross in the appropriate area):

The Pole of Sectarianism      ---|---|---|---|---|---      The Pole of Tolerance

2. What evolution and changes over the last 10 years in behaviour, in language and in institutions appear to you to indicate:

A Trend towards Sectarianism

.....  
.....  
.....

An Evolution towards Tolerance

.....  
.....  
.....

Does the trend appear to you to be going more (Place a cross in the appropriate area)

Towards Sectarianism      ---|---|---|---|---|---      Towards Tolerance

3. On what issues would people be capable of mobilising, gathering themselves, involving themselves (on the basis of interest or conviction)?

.....  
.....  
.....

**FORM B1                      INDICATOR: CONSCIENCE - MEANING**  
**Poles: "Between Indifference and the Search for Meaning"**

**Statistical Data**  
**(Numbered Indices)**

- Migration
- Social Mobility
- The number of suicides among the young
- The phenomenon of isolation
- The rate of unemployment of long duration
- The rate of religious belonging and the number of religions practised or tolerated

**Legislative Data**  
**(Written Rights)**

- Freedom of association, of gathering
- Access to information, freedom of the press
- Freedom of expression
- Choice of name
- Respect for private life
- Right to found a family/family group
- Minimum income (social utility)
- Prohibition of cloning
- Respect and legalisation of vernacular languages

**Collective Actions**  
**(Demonstrations-Organisations)**

- Places of cultural research
- Places of inter-cultural sharing
- Frequentation of places of reflection/recollection
- Groups having made a choice of a state of life
- Groups with political options - social movements
- Groups with philosophical options
- Intellectual movements
- Groups with spiritual options

**Behaviour**  
**(Rituals - Conduct)**

- Attitudes with respect to the mentally ill, beggars, the excluded
- The proportion of time allocated to silence
- Responsibility with respect to nature
- Ecology
- Responsibility with respect to humanity-solidarity
- Respect for languages
- Consciousness of existing for someone
- Conservation of links with native soil
- Cultural and family identification
- Reference to origins, search for roots
- Historical actors
- Contemplation
- Interpretation of the world
- Positioning of the world

**ILLUSTRATION - B1 - CONSCIENCE-MEANING**

1. What are the obvious or perceptible signs (facts, data, behaviour, expression...) which appear to you to:

Relate more to Indifference

.....  
.....  
.....  
.....

Relate more to Searching for Meaning

.....  
.....  
.....  
.....

Does your community appear to be closer to (Place a cross in the appropriate area):

The Pole of Indifference      ---|---|---|---|---|---      Searching for Meaning

2. What evolution and changes over the last 10 years in behaviour, in language and in institutions appear to you to indicate:

A Trend towards Indifference

.....  
.....  
.....  
.....

An Evolution towards Searching for Meaning

.....  
.....  
.....  
.....

Does the trend appear to you to be going more (Place a cross in the appropriate area)

Towards Indifference      ---|---|---|---|---|---      Towards Searching for Meaning

3. On what issues would people be capable of mobilising, gathering themselves, involving themselves (on the basis of interest or conviction)?

.....  
.....  
.....  
.....

**FORM B2**

**INDICATOR: SURPASSING  
Poles: "Between Finitude and Openness"**

**Statistical Data  
(Numbered Indices)**

- Number of people "practising" their religion
- Rate of participation
- Number of official adepts
- Number of groups and sects not belonging to the major (official) religions
- Places of spiritual reference: churches, temples, lodges, sacred spaces
- Percentage of philosophical or religious broadcasting
- Turnover of astrology practitioners, seers, etc.
- Average budget for a funeral

**Legislative Data  
(Written Rights)**

- Laws concerning freedom of expression
- Laws concerning freedom of gathering
- Laws concerning sects
- Laws concerning the separation of church and state

**Collective Actions  
(Demonstrations-Organisations)**

- International solidarity actions: decline or increase
- Groups of "believers", "militants"
- Influence of groups influenced by "spiritual masters"
  - Priests, gurus, sages, magicians (medicine men)
  - Theologians, psychoanalysts
- Places of formation (schools, seminaries, universities, libraries, museums)
- Places of recollection (ashrams, monasteries, centres of meditation, prayer, silence)

**Behaviour  
(Rituals - Conduct)**

- Respect for the spirit of the dead
- Evolution of rituals: burials/cremation
- Evolution of beliefs with respect to a beyond:
  - Reincarnation
  - Resurrection
  - Evolution of humanity
  - Consciousness of one's place in the universe
  - Life after death
- Reference to a supreme being or to fundamental spiritual principles
- Belief in mystery (-ies), spirit(s)
- Audience of radio/TV broadcasts for philosophical and religious programmes

**ILLUSTRATION - B2 - SURPASSING**

1. What are the obvious or perceptible signs (facts, data, behaviour, expression...) which appear to you to:

Relate more to Finitude

.....  
.....  
.....  
.....

Relate more to Openness

.....  
.....  
.....  
.....

Does your community appear to be closer to (Place a cross in the appropriate area):

The Pole of Finitude      ---|---|---|---|---|---      Openness

2. What evolution and changes over the last 10 years in behaviour, in language and in institutions appear to you to indicate:

A Trend towards Finitude

.....  
.....  
.....  
.....

An Evolution towards Openness

.....  
.....  
.....  
.....

Does the trend appear to you to be going more (Place a cross in the appropriate area)

Towards Finitude      ---|---|---|---|---|---      Towards Openness

3. On what issues would people be capable of mobilising, gathering themselves, involving themselves (on the basis of interest or conviction)?

.....  
.....  
.....  
.....

**FORM C1**

**INDICATOR: COSMIC SOLIDARITY**  
**Poles: "Between Wastefulness and Sustainable Development"**

**Statistical Data (Numbered Indices)**

- Progression/Regression of: Erosion; Desertification; Fertility of soil, of water...
- Rate of pollution (air, water, beaches)...
- Level of sound pollution
- Frequency and quality of information concerning the environment available: To the general public; To specialists
- Funds dedicated to: Research; Anti-pollution equipment; Actions of prevention and education

**Legislative Data (Written Rights)**

- Regulatory provisions in favor of the environment
  - With a corrective character (sanctions)
  - With a preventive character (prohibitions)
  - With an incentive (motivational) character (assistance, subsidies)
- Ongoing institutional provisions
  - Monitoring and alert
  - Information for the public
  - Education
- Safeguard provisions:
  - Inventory and classification of vulnerable places...
  - Sanctuaries and parks
- Existence of an authority (and of procedures) of recourse

**Collective Actions (Demonstrations-Organisations)**

- Campaigns and thematic days (concerning water, forests, conservation of energy, etc.)
- Conducted at the initiative of the public powers
- Initiated by ecological organisations
- Integrated in programmes : Of schools; Of churches; Of youth movements
- Demonstration of concern/care for sustainable development:
  - In programmes of political education ; In TV programmes ; In the models promoted by advertising

**Behaviour (Rituals-Conducts)**

- How does each person/human group react with respect to the five following trends (attitudes-conduct), which are the corollaries of a formidable "modernity"
  - Desacralisation of nature
  - Scorn, disfigurement of the living environment
  - Uncontrolled consumption
  - Priority of immediate profit and over-exploitation of resources
  - Leaving to the community the care of repairing damage
- With respect to the four virtues:
  - Solidarity with future generations
  - Respect for cultural rhythms and ecological balance
  - Temperance and sobriety
  - Cosmic solidarity

**ILLUSTRATION - C1 - COSMIC SOLIDARITY**

1. What are the obvious or perceptible signs (facts, data, behaviour, expression...) which appear to you to:

Relate more to Wastefulness

.....  
.....  
.....  
.....

Relate more to Sustainable development

.....  
.....  
.....  
.....

Does your community appear to be closer to (Place a cross in the appropriate area):

The Pole of Wastefulness      ---|---|---|---|---|---      Sustainable development

2. What evolution and changes over the last 10 years in behaviour, in language and in institutions appear to you to indicate:

A Trend towards Wastefulness

.....  
.....  
.....  
.....

An Evolution towards Sustainable development

.....  
.....  
.....  
.....

Does the trend appear to you to be going more (Place a cross in the appropriate area)

Towards Wastefulness      ---|---|---|---|---|---      Towards Sustainable development

3. On what issues would people be capable of mobilising, gathering themselves, involving themselves (on the basis of interest or conviction)?

.....  
.....  
.....  
.....

**FORM C2**

**INDICATOR: ASSUMING ONE'S DESTINY**

**Poles: "Between Fear/Scorn and Respect/Welcome for Life and Death**

**Statistical Data (Numbered Indices)**

- Demographic data  
Life expectancy (men, women)  
Fertility rates, infant mortality rate  
Death linked to: Suicide, drugs, alcohol ; Accidents (car, work)
- Abandonment of children
- Child labour
- Importance of commerce/trade in: Alcohol, drugs, tobacco, tranquillisers ; Sex ; Security (defensive weapons, alarms) ; Rejuvenation products

**Legislative Data (Written Rights)**

- Legislative provisions concerning:  
Birth control (contraception, abortion)  
Protection of children (abandonment, abuse)  
Health care (vaccinations, prevention, school medicine)
- Legislative regulations concerning  
Air, water, food and habitat quality  
Prevention of STD (sexually transmitted diseases), AIDS  
The fight against alcoholism and drug abuse
- Provisions concerning social welfare (maternity, sickness, accidents)
- Provisions concerning working conditions:  
Hygiene, security  
Checking of transport and storage/disposal of toxic materials
- Regulations concerning commerce affecting human life

**Collective Actions (Demonstrations - Organisations)**

- Actions in defence of children (abandoned, abused, exploited...):
- Conducted at the initiative of the public powers
- Initiated by private organisations
- Campaigns concerning alcohol, drugs, AIDS, by:  
Schools ; Churches ; Youth movements
- Mutual health insurance organisations
- Organisations working for: Birth control; Accompaniment of the dying (palliative care, free choice of the moment); (Inversely) against abortion, contraception

**Behaviour (Rituals-Conduct)**

- Control of procreation, family planning
- Rites of celebration of life (birth, marriage...)
- Insurance coverage (life, sickness, accident...)
- Activities of awakening (bodily, artistic, mental)
- Funeral rites, respect of death  
But also:
- Self-destructive conduct (alcohol, drugs)
- Prostitution
- Image of the body in advertising

**ILLUSTRATION - C2 – ASSUMING ONE'S DESTINY**

1. What are the obvious or perceptible signs (facts, data, behaviour, expression...) which appear to you to:

Relate more to Fear/Scorn of Life and Death

.....  
.....  
.....  
.....

Relate more to Welcome for Life and Death

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.....  
.....

Does your community appear to be closer to (Place a cross in the appropriate area):

The Pole of Fear/Scorn of Life and Death ---|---|---|---|---|---|--- Welcome for Life and Death

2. What evolution and changes over the last 10 years in behaviour, in language and in institutions appear to you to indicate:

A Trend towards Fear/Scorn of Life and Death

.....  
.....  
.....  
.....

An Evolution towards Welcome for Life and Death

.....  
.....  
.....  
.....

Does the trend appear to you to be going more (Place a cross in the appropriate area)

Towards Fear/Scorn of Life and Death ---|---|---|---|---|---|--- Welcome for Life and Death

3. On what issues would people be capable of mobilising, gathering themselves, involving themselves (on the basis of interest or conviction)?

.....  
.....  
.....  
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**FORM D1**

**INDICATOR: MASTERY OF FUTURE  
Poles: "Between Fatalism and Hope"**

**Statistical Data (Numbered Indices)**

- Indebtedness, borrowing
- Insecurity, poverty
- Demographic indices
- Fertility rate
- Schooling
- Life expectancy
- Percentage of children below the age of 15 years
- Percentage of young people between 15 and 30 years old
- Percentage of persons aged over 60 years
- Sums spent on gambling
- Evolution of the level of pensions

**Legislative Data (Written Rights)**

- Taxation of legacies, testamentary estates
- Laws concerning planning
- Laws concerning land development
- Support for the creation of enterprises and for the placement of young people
- Right to health care
- Right to pension (redistribution and/or tendency towards capitalisation)
- Organisation and administration of loans
- Provisions concerning professional orientation
- Assistance/subsidies for studies

**Collective Actions (Demonstrations/Organisations)**

- Rupture of the status quo
- Condemnation of privileges
- Locally conceived development projects
- Movements for an inhabitable and sustainable world
- The struggle for solidary alternatives
- Defence movements

**Behaviour (Rituals-Conduct)**

- Resistance to change
- Opportunities given to young people
- Working out of life projects
- Family solidarity for the future of the child, aged parents
- Fear of the future - career/professional situation/administration search
- Struggle for individual survival
- Position with respect to the Year 2000
- Risk taking in gambling
- Self-confidence and confidence in others in order to progress in life
- Capacity for projecting, imagining
- Perseverance - Resistance - Taste for and control of risk
- Hope, Change

**ILLUSTRATION - D1 - MASTERY OF FUTURE**

1. What are the obvious or perceptible signs (facts, data, behaviour, expression...) which appear to you to:

Relate more to Fatalism

.....  
.....  
.....  
.....

Relate more to Hope

.....  
.....  
.....  
.....

Does your community appear to be closer to (Place a cross in the appropriate area):

The Pole of Fatalism                      ---|---|---|---|---|---|---|                      Hope

2. What evolution and changes over the last 10 years in behaviour, in language and in institutions appear to you to indicate:

A Trend towards Fatalism

.....  
.....  
.....  
.....

An Evolution towards Hope

.....  
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.....

Does the trend appear to you to be going more (Place a cross in the appropriate area)

Towards Fatalism                      ---|---|---|---|---|---|---|                      Hope

3. On what issues would people be capable of mobilising, gathering themselves, involving themselves (on the basis of interest or conviction)?

.....  
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**FORM D2**

**INDICATOR: CIVIC RESPONSIBILITY**  
**Poles: "Between Abstention and Participation"**

**Statistical Data**  
**(Numbered Indices)**

- Rate of participation in recent elections
- Membership of political parties
- Membership of trade unions - cooperatives
- Number of activist associations
- Percentage of women in public life
- Age of majority
- Age of entry into active life - emancipation
- Legislation concerning the right to vote, freedom of expression, the right of association

**Legislative Data**  
**(Written Rights)**

- Recent legislation concerning:
  - Democratic consultation
  - National solidarity
  - Sharing of responsibilities
  - National service
  - Civic rights and duties

**Collective Actions**  
**(Demonstrations-Organisations)**

- Local democracy
- Peoples' organisations
- Participation in assemblies - discussions
- Struggle for rights
- Condemnation of injustices, petitions
- Social movements:
  - Demonstrations
  - Strikes
- Taking professional responsibility
- Local initiatives and projects in daily life concerning prevention, security, cultural life

**Behaviour**  
**(Rituals-Conduct)**

- Rites of passage to adult life
- Circles/groups of reflection
- Participation in debates
- Participation in decision-making
- Importance given to volunteer activities
- Parental responsibility
- Civic instruction - Peoples' education
- Autonomy of young people in making life choices/decisions
  - Choice of partner ; Choice of lifestyle
- Importance of keeping one's word
- Acceptance of alternance, of changeover of power, of the participation of the greatest number
- Active citizenship

**ILLUSTRATION - D2 - CIVIC RESPONSIBILITY**

1. What are the obvious or perceptible signs (facts, data, behaviour, expression...) which appear to you to:

Relate more to Abstention

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.....  
.....  
.....

Relate more to Participation

.....  
.....  
.....  
.....

Does your community appear to be closer to (Place a cross in the appropriate area):

The Pole of Abstention      ---|---|---|---|---|---|      Participation

2. What evolution and changes over the last 10 years in behaviour, in language and in institutions appear to you to indicate:

A Trend towards Abstention

.....  
.....  
.....  
.....

An Evolution towards Participation

.....  
.....  
.....  
.....

Does the trend appear to you to be going more (Place a cross in the appropriate area)

Towards Abstention      ---|---|---|---|---|---      Participation

3. On what issues would people be capable of mobilising, gathering themselves, involving themselves (on the basis of interest or conviction)?

.....  
.....

**FORM 9**                      **INDICATOR : SHARING – SOLIDARITY**  
**Poles : Between Competition-Elimination and Co-operation-Sharing**

**Statistical Data:**  
**(Numbered Indices)**

- Disparity of income
- Distribution of classes –social categories
- Poverty Line
- % of GDP allocated to development aids
- Rate and level of schooling
- Discrimination Rate in the area of civic rights
- Discrimination Rate of access to land
- Discrimination Rate of access to education
- Number and quality of existing movements and groups, associations, etc.

**Legislative Data:**  
**(Written Rights)**

- Existence of minimum income or resources guarantees
- Safety net-social welfare(Existence of guarantees for loss of employment and in cases of unemployment, handicap, dependency) and protection of health services
- Right to work and sharing of work and employment
- Recognition of trade union - Right of collective action
- Existence of and evolution of laws concerning immigration
- Law on the national solidarity

**Collective Actions:**  
**(Demonstrations-Organisations)**

- Mutual support and self-help groups– tontines
- Festival and celebrations of solidarity –Solidarity campaign
- Co-operative groups – Co-operative movements
- Mutual exchange and support groups
- Associations of international solidarity
- Neighbourhoods defence groups
- Solidarity between generations
- Existence of neighbourly solidarity
- Existence of neighbourly committee of town and the area

**Behaviour:**  
**(Rituals-Conduct)**

- Attitude of welcome of foreigners
- Sharing of living conditions
- Sense of common good and sense of community
- Defence of the Human Rights – defence of the rights of the person
- Selection of diplomas
- Sharing and respect of practical knowledge
- Collective promotion
- Lack of appropriation and control-lack of interest(disinterestedness)



**CASE STUDY OF MADAGASCAR**  
**TABLES ON DATA PROCESSING USED FOR THE INDICATORS**

**TABLE 1: INDICES USED FOR THE INDICATOR A1 : FRATERNITY**

Type of Analyses	Indices	Value	
<b>Statistical Data</b> (Numbered Indices)	Distribution of land	3	
	Rate of unemployment	3	
	Disparity of income	2	
	Percentage of children not in school	2	
	Access to long term higher level training by social origin	3	
	percentage of illiterate persons	2	
	Access to health services	3	
	State budget allocated to social welfare	1	
	State budget allocated to solidarity	1	
<b>Legislative Data</b> (Written Rights)	Existence of the notion of minimum income or resources	3	
	Existence of guarantees (safety net) for loss of employment and in cases of unemployment, handicap, dependency	3	
	Right of association	5	
	Existence of laws concerning sharing of work	3	
	Right to insurance against illness, and for retirement	5	
	Right to social aid, to housing, to schooling	3	
	Evolution of laws concerning immigration, rights of families, work contracts, etc.	5	
<b>Collective Actions</b> (Demonstrations-Organizations)	Organizations and groups struggling against unemployment	5	
	Organizations and groups promoting living together in the neighborhoods	6	
	Existence of self-help mutual support groups, solidarity associations	6	
	Existence of self-help neighborhood defense groups	5	
	Demonstrations of neighborly solidarity	3	
	Demonstrations of international solidarity	3	
<b>Behavior</b> (Rituals-Conduct)	Attitude with respect to various forms of exclusion:	Beggars	3
		Unemployed	3
		Handicapped	3
		The elderly	6
		The sick (AIDS patients)	3
		Endogamie	3
	Concrete participation in the welcome of foreigners	5	
	Defense of the rights of the person	5	
	Sharing of living conditions	5	
	Sense of common good	5	
	Availability to listen to others - Gestures of openness and of welcome	5	
	Celebrations of solidarity	5	

TABLE 2 : INDICES USED FOR THE INDICATOR A2 : RESPECT FOR OTHERS

Type of analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	The place of women	In public life	5
		In church life	5
		In professional equality	3
		In access to education	3
	The place of ethnic and religious minorities		5
	Progression/ regression	of the place of violence	2
		of exchanges (cultural, youth, twinnings)	5
		of mixed marriages: Inter-religious, inter-ethnic	6
The number of people imprisoned for reasons of opinion and religious belonging		5	
<b>Legislative Data</b> (Written Rights)	The place of the person in the fundamental constitutional texts		5
	Provisions aiming to prevent (or maintain) discrimination	In matters of civil rights	5
		In matters of housing, access to land, to education...	5
	The framework of regulations concerning opponents		3
	Provisions concerning the press	Assuring freedom of expression	5
		Sanctioning intolerance	3
<b>Collective Actions</b> (Demonstrations – Organizations)	Campaigns and days based on the theme of acceptance of others		5
	The image of the « other »	In TV programs	3
		In the role models presented in advertising	3
		In the opinion-forming press	3
<b>Behavior</b> (Rituals – Conduct)	Attitudes of new neighborliness (welcome, respect of differences)		5
	Place for pardon (reconciliation) in collective rituals		5
	Opening and recognition of values of different cultures		5
	Craze without judgment for what's coming from foreign countries		3

TABLE 3: INDICES USED FOR THE INDICATOR B1: CONSCIENCE-MEANING

Type of analyses	Indices	Value	
<b>Statistical Data</b> (Numbered Indices)	Migration	3	
	Social Mobility	3	
	The number of suicides among the young	3	
	The phenomenon of isolation	5	
	The rate of unemployment of long duration	3	
	The rate of religious belonging and the number of religions practiced or tolerated	5	
<b>Legislative Data</b> (Written Rights)	Freedom of association, of gathering	5	
	Access to information, freedom of the press	5	
	Respect for private life	5	
	Right to found a family/family group	5	
	Minimum income (social utility)	3	
	Respect and legalization of vernacular languages	3	
<b>Collective Actions</b> (Demonstrations-Organizations)	Places of cultural research	5	
	Places of inter-cultural sharing	5	
	Frequentation of places of reflection/recollection	6	
	Groups with political options - social movements	7	
	Groups with philosophical options	6	
	Groups with spiritual options	6	
<b>Behavior</b> (Rituals - Conduct)	Attitudes with respect	to the mentally ill	5
		beggars	5
		the excluded	5
	The proportion of time allocated to silence		6
	Responsibility with respect to nature/ecology		5
	Respect for languages		5
	Consciousness of existing for someone		5
	Conservation of links with native soil		6
	Cultural and family identification		6
	Reference to origins, search for roots		5
	Historical actors		5
	Interpretation of the world		5

TABLE 4 : INDICES USED FOR THE INDICATOR B2: SURPASSING

Type of Analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	Number	of people "practicing" their religion - Rate of participation	6
		of official adepts	5
	Places of spiritual reference: churches, temples, lodges, sacred spaces		6
	Percentage of philosophical or religious broadcasting		3
<b>Legislative Data</b> (Written Rights)	Laws concerning freedom of expression		5
	Laws concerning freedom of gathering		5
	Laws concerning the separation of church and state		5
<b>Collective Actions</b> (Demonstrations-Organizations)	Groups of "believers", "militants"		6
	Influence of groups influenced by "spiritual masters"		6
	Places of formation (schools, seminaries, universities, libraries, museums)		5
	Places of recollection (ashrams, monasteries, centers of meditation, prayer, silence)		6
<b>Behavior</b> (Rituals - Conduct)	Respect for the spirit of the dead		5
	Evolution of beliefs with respect to a beyond	Reincarnation	5
		Resurrection	5
		Life after death	5
	Reference to a supreme being or to fundamental spiritual principles		7
	Belief in mysteries, spirit(s)		6
	Audience of radio/TV broadcasts for philosophical and religious programs		3

TABLE 5 : INDICES USED FOR THE INDICATOR C1: COSMIC SOLIDARITY

Type of Analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	Progression/Regression of:	Erosion	3
		Desertification	3
		Fertility of soil, of water...	3
	Rate of pollution (air, water, beaches, etc.)		2
	Frequency and quality of information concerning the environment available:	To the general public	2
		To specialists	2
	Funds dedicated to:	Research	2
		Anti-pollution equipment	2
		Actions of prevention and education	2
<b>Legislative Data</b> (Written Rights)	Regulatory provisions in favor of the environment	With a corrective character (sanctions)	5
		With a preventive character (prohibitions)	5
		With an incentive (motivational) character (assistance, subsidies)	5
	Ongoing institutional provisions	Monitoring and alert	5
		Information for the public	5
		Education	5
	Safeguard provisions	Inventory and classification of vulnerable places...	5
		Sanctuaries and parks	5
	Existence of an authority (and of procedures) of recourse		5
<b>Collective Actions</b> (Demonstrations-Organizations)	Campaigns and thematic days (concerning water, forests, conservation of energy, etc.)	Conducted at the initiative of the public powers	5
		Initiated by ecological organizations	5
		Integrated in programs of schools, of churches, of youth movements	5
	Demonstration of concern/care for sustainable development	In programs of political education	2
		In TV programs	2
		In the models promoted by advertising	2
<b>Behavior</b> (Rituals-Conducts)	How does each person/ human group react with respect to the 4 following trends (attitudes-conduct), which are the corollaries of a formidable "modernity"	Desacralization of nature	3
		Scorn, disfigurement of the living environment	3
		Uncontrolled consumption	3
		The over-exploitation of resources	1
	With respect to the 4 virtues	Solidarity with future generations	3
		Respect for cultural rhythms and ecological balance	5
		Temperance and sobriety	2
		Cosmic solidarity	2

TABLE 6 : INDICES USED FOR THE INDICATOR C2: ASSUMING ONE'S DESTINY

Type of Analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	Demographic data	Life expectancy (men, women)	3
		Fertility rates, infant mortality rate	2
		Death linked to (suicide, drugs, alcohol, accidents)	3
	Abandonment of children		2
	Child labor		3
	Importance of commerce/trade in:	Alcohol, drugs, tobacco	2
		Security	2
<b>Legislative Data</b> (Written Rights)	Legislative provisions concerning	Birth control (contraception, abortion)	5
		Protection of children	5
		Health care (vaccinations, prevention, school medicine)	5
	Legislative regulations concerning	Air, water, food and habitat quality	3
		Prevention of STD (sexually transmitted diseases), AIDS	3
		The fight against alcoholism and drug abuse	3
	Provisions concerning social welfare (maternity, sickness, accidents)		5
	Provisions concerning working conditions (Hygiene, security)		5
	Regulations concerning commerce affecting human life (bio-ethic)		3
	<b>Collective Actions</b> (Demonstrations Organizations)	Actions in defense of children (abandoned, abused, exploited...):	Conducted at the initiative of the public powers
Conducted at the initiative of the public powers			5
Mutual health insurance organizations		5	
Organizations working for:		Birth control	5
		Accompaniment of the dying against abortion, contraception	5
<b>Behavior</b> (Rituals-Conduct)	Control of procreation, family planning		5
	Rites of celebration of life (birth, marriage...)		6
	Insurance coverage (life, sickness, accident...)		3
	Self-destructive conduct (alcohol, drugs)		3
	Prostitution		3

TABLE 7: INDICES USED FOR THE INDICATOR D1: MASTERY OF FUTURE

Type of Analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	Life expectancy (%)	Indebtedness, borrowing	2
		Insecurity, poverty	2
		Schooling	3
		children below the age of 15 years	5
		young people between 15 and 30 years old	5
		persons aged over 60 years	3
<b>Legislative Data</b> (Written Rights)	Taxation of legacies, testamentary estates		5
<b>Collective Actions</b> (Demonstrations/ Organizations)	Rupture of the status quo		6
	Condemnation of privileges		5
	Locally conceived development projects		5
	Movements for an inhabitable and sustainable world		6
	Defense movements		5
<b>Behavior</b> (Rituals-Conduct)	Resistance to change		3
	Opportunities given to young people		5
	Working out of life projects		3
	Family solidarity for the future of the child, aged parents		6
	Fear of the future - career/professional situation/ administration search		2
	Position with respect to the Year 2000		3
	Risk taking in gambling		3
	Self-confidence and confidence in others in order to progress in life		3
	Capacity for projecting, imagining		3
	Perseverance - Resistance		6
	Hope carried over children		5

TABLE 8 : INDICES USED FOR THE INDICATOR D2: CIVIC RESPONSABILITY

Type of Analyses	Indices	Value	
<b>Statistical Data</b> (Numbered Indices)	Rate of participation in recent elections	1	
	Membership of trade unions - cooperatives	6	
	Number of activist associations	6	
	Percentage of women in active life	3	
	Age of entry into active life - emancipation	5	
<b>Legislative Data</b> (Written Rights)	concerning the right to vote, freedom of expression, the right of association	5	
	Recent legislation concerning	Democratic consultation	5
		Sharing of responsibilities	5
		Civic rights and duties	5
<b>Collective Actions</b> (Demonstrations-Organizations)	Local democracy (local development comity)	6	
	Peoples' organizations	7	
	Participation in assemblies - discussions	6	
	Struggle for rights	6	
	Condemnation of injustices, petitions	6	
	Social movements (demonstrations, strikes)	6	
	Local initiatives and projects in daily life concerning (prevention, security, cultural life)	7	
<b>Behavior</b> (Rituals-Conduct)	Reflection groups/circles on social problems	6	
	Participation in debates	6	
	Participation in decision-making	2	
	Civic instruction - Peoples' education	6	
	Importance of keeping one's word	3	
	Increased the participation	2	
	Active citizenship	6	

**Annex 3 : Tables on major characteristics of analysis for MADAGASCAR (to be continued)**

Indicator Analysis category	A1 FRATERNITY	A2 RESPECT OF THE OTHER	B1 CONSCIENCE AND SENSE	B2 SURPASSMENT
<b>Statistical data</b>	The situation apprehended in statistical ways is poor. Society exhibits many signs of exclusion. School enrollment:63% (6-10 years old) Literacy rate: 47%. Unemployment (according to ILO): 10%.	Average or fairly good values. Progress for women in teaching. Women's salaries 25% lower (for equal work). Less violence caused by religious and cultural differences → progress in mixed marriages, twinings	Data reveals very mediocre situation. Migration, rural exodus, social mobility perceived negatively.	Philosophical or religious emissions not very frequent. Significant number of people practicing religious observances. Increase in number of sects. Large number of spiritual reference places (churches, temples, sacred places).t
<b>Legislative data</b>	No right to social aid. Little support from the State (no unemployment benefits) but Right to association or organization (equivalent law 1901 in France).	Prevention of discrimination by recognizing civil and political rights. Freedom of expression for the press but no sanction against intolerance.	Freedom of association, of gathering. Freedom of the press – Access to information. Respect of private life.	Positive. Freedom of gathering. Law of separation of the Church and State (1992).
<b>Collective actions</b>	Rather positive result: Society reacts positively to the challenges of existence (unemployment, solidarity, security, environment defense).	Moderns sectors of society (media, publicity) seem less respectful of the other than the traditional society. No campaign or event centered on acceptance of the other.	Very positive result but without ending in a clear orientation of the society. Existence of numerous places and opportunities for reflection.	Welcome of an “other” dimension. Openness to the existence of a beyond, of a Supreme Being. Trade union, political, Church meetings. Numerous places for training, meditation.
<b>Behavior</b>	Contrasting assessment: - rather positive behavior but marginal groups discriminated against (AIDS). - family solidarity for the unemployed and reception days for disabled people.	Respect of the other is rooted in the culture. Young people are interested in foreign languages. Progress of theft in relation to general impoverishment of the society. Emergence of positive secularity (lay people involved in the Church).	Positive assessment but society without project and without clear references. Assuming of responsibility is little developed in relation to humanity, but is appreciable on the level of family, clan, village. Responsibility in development in relation to nature (ecology).	Openness, welcome to spiritual principles. Reference to a Supreme Being (basic spiritual principles, numerous proverbs refer to God). Respect for the spirits of the dead and funerary rites is important.

**Annex 3 : Tables on major characteristics of analysis for MADAGASCAR**

Indicator Analysis category	C1 COSMIC SOLIDARITY	C2 ASSUMING OF DESTINY	D1 MASTERY OF DESTINY	D2 CITIZEN RESPONSIBILITY
<b>Statistical Data</b>	<p>Poor situation. General regressing of natural environment as a result: erosion, progression of desertification, less fertile soils and waters, increase in pollution (especially of water). Information not very accessible to the population.</p>	<p>Poor protection of life. Infant mortality rate = 112 ‰ Increase of deaths from suicide, drugs, alcohol. Child labor. Abandoned children. Prostitution.</p>	<p>Severe data. Omnipresent debt and poverty. 74% population below poverty level. Fertility rate: 6 children per woman. Life expectancy: 52 years. 25.3% population young 15-30 years old.</p>	<p>Mitigated data. Strong participation in trade unions, associations, cooperatives.</p>
<b>Legislative Data</b>	<p>Regulatory provisions of a preventive nature. Permanent warning mechanisms (sponsored by the Ministry of the Environment). Authority (and procedures) of recourse. Inventory of fragile areas – Handbook for management of protected areas.</p>	<p>Laws in favor of life: Law of 1990 on national population policy (concerns abortion, contraception, child welfare) but absence of regulatory provisions on quality of air or food.</p>	<p>Legislative vacuum except for fiscal system for legacies and succession.</p>	<p>Since the constitution of 1992: Electoral code. Universal suffrage. Separation of the three branches.</p>
<b>Collective Actions</b>	<p>Contrasting results: Positive for the campaigns and awareness-raising days. Negative for concern about sustainable development.</p>	<p>Very good reactions: Child defense. Campaigns against alcoholism, drug-addiction. Development of health cooperatives. Associative action for birth control, death accompaniment.</p>	<p>Good reactions on the whole: Tendency to assume destiny by continuity of the family. Development projects by government documents. Movement for livable, sustainable world with regenerated environment. Primacy of the human being.</p>	<p>Good or very good reactions: Participation in trade unions, associations, assemblies, discussions. Celebration of Day for Human Rights. Denunciation of injustices. Social movements.</p>
<b>Behavior</b>	<p>Very negative, especially in urban areas: nature profaned. Priority given to immediate profit. Overexploitation of resources (firewood, fishery resources). No solidarity with future generations.</p>	<p>Mitigated assessment: Welcome of life and death but increase in alcoholism, drugs, prostitution. Celebratory rites for life and death very respected.</p>	<p>Hope in children and young but Fear before the future. Solidarity within the family. Emphasis on the fight for individual survival.</p>	<p>Mitigated assessment: Participation in debates, reflections on questions of society but little participation in decision-making. Little concern for enlarging participation.</p>





**CASE STUDY OF CHILE**  
**7 TABLES ABOUT THE INDICES USED FOR THE INDICATORS<sup>i</sup>**

**TABLE 1 : INDICES USED FOR THE INDICATOR A 1 : FRATERNITY**

Type of Analyses	Indices	Value	
<b>Statistical Data</b> (Numbered Indices)	Distribution of land	2	
	Disparity of income	1	
	% of children not in school	2	
	Access to long term higher	2	
	% of illiterate persons	2	
	Rate of immigration by regional origin	2	
<b>Legislative Data</b> (Written Rights)	Right of association	5	
	Existence of laws concerning sharing of work	1	
	Right to insurance against illness, and for retirement	3	
	Right to strike	3	
<b>Collective Actions</b> (Demonstrations-Organizations)	The existence of self-help, solidarity associations	5	
	Demonstrations of neighborly solidarity	5	
	Demonstrations of international solidarity	3	
<b>Behavior</b> (Rituals-Conduct)	Attitude with respect to various forms of exclusion:	Beggars	5
		Unemployed	5
		Handicapped	5
		Elderly	5
		Sick (AIDS patients)	5
	Defense of the rights of the person	3	

TABLE 2 : INDICES USED FOR THE INDICATOR A 2 : RESPECT FOR OTHERS

Type of Analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	Place of women	In public life	1
		In church life	1
		In professional equality	2
		In access to education	5
	Place given for the ethnic minorities in public life	3	
Progression/regression of the violence	2		
<b>Legislative Data</b> (Written Rights)	The place of the person in the fundamental constitutional texts		5
	Provisions aiming to prevent (or maintain) discrimination		2
	In matters of civil rights		5
	The framework of regulations concerning the homosexuals		3
	Expression of minorities		1
<b>Collective Actions</b> (Demonstrations – Organizations)	Campaigns initiated by activist organizations		5
	The image of the "other":		3
<b>Behavior</b> (Rituals – Conduct)	Attitudes of new neighborliness		3
	Place for pardon (reconciliation) in collective rituals		3
	Opening and recognition of values of different cultures		3

TABLE 3 : INDICES USED FOR THE INDICATOR B 1 : CONSCIENCE-MEANING

Type of Analyses	Indices	Value
<b>Statistical Data</b> (Numbered Indices)	The average rate of listening communication, use of multi-media library	3
	Migration (rural exodus)	3
	The number of suicides among the young	3
	The phenomenon of isolation	5
	The rate of religious belonging and the religions practices	5
<b>Legislative Data</b> (Written Rights)	Freedom of association, of gathering	5
	Access to information, freedom of the press	5
	Freedom of expression	5
	Right to found a family	3
	Minimum income	3
<b>Collective Actions</b> (Demonstrations-Organizations)	Interest & solidarity groups, Places of cultural research	5
	Places of reflection/recollection	5
	Groups having made a choice of a state of life	5
	Groups with political options - social movements	5
<b>Behavior</b> (Rituals – Conduct)	Responsibility with respect to nature-Ecology	5
	Responsibility with respect to humanity-Solidarity	5
	Conservation of links with native soil	5
	Cultural and family identification	5
	Historical actors	6
	Interpretation of the world	6
	Positioning of the world	6

TABLE 4 : INDICES USED FOR THE INDICATOR C 1 : COSMIC SOLIDARITY

Type of Analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	Progression/ Regression of	Erosion	2
		Desertification	2
		Fertility of soil, of water...	2
	Rate of pollution (air, water, beaches)...		3
	Frequency and quality of information concerning the environment available	To the general public	3
		To specialists	3
<b>Legislative Data</b> (Written Rights)	Regulatory provisions in favor of the environment	With a corrective character (sanctions)	5
		With a preventive character (prohibitions)	5
		With an incentive (motivational) character (assistance, subsidies)	5
	Ongoing institutional provisions	Monitoring and alert	3
		Information for the public	3
		Education	3
		Ritual places, parks...	5
<b>Collective Actions</b> (Demonstrations- Organizations)	Campaigns and thematic days (concerning water, forests, conservation of energy, etc.)	Conducted at the initiative of the public powers	5
		Initiated by ecological organizations	5
		Integrated in programs of schools, of churches, of youth movements	5
	Demonstration of concern/care for sustainable development	In programs of political education	3
		In TV programs	3
		In the models promoted by advertising	3
<b>Behavior</b> (Rituals-Conducts)	How does each person/human group react with respect to following trends which are the corollaries of a formidable "modernity" ?	Scorn, disfigurement of the living environment	3
		Uncontrolled consumption	3

TABLE 5 : INDICES USED FOR THE INDICATOR C 2 : ASSUMING ONE'S DESTINY

Type of Analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	Demographic data	Life expectancy(men, women)	5
		Fertility rates, infant mortality rate	5
		Death linked to(suicide, drugs, alcohol, accidents)	3
	Birth rate out of marriage		2
	Birth rate which was not wished(rape, violence), Single mother		2
<b>Legislative Data</b> (Written Rights)	Legislative and provisions concerning	Birth control (contraception, abortion)	5
		Protection of children	5
	Legislative and regulations concerning	Air, water, food and habitat quality	5
		Prevention of STD (sexually transmitted diseases), AIDS	5
		The fight against alcoholism and drug abuse	5
	Provisions concerning social welfare (maternity, sickness, accidents)		5
Provisions concerning working condition (hygiene, security...)		5	
<b>Collective Actions</b> (Demonstrations – Organizations)	Campaigns concerning alcohol, drugs, AIDS, etc.	Initiated by private organizations	3
		Mutual health insurance organizations	
	Organizations working for	Accompaniment of the dying	5
<b>Behavior</b> (Rituals-Conduct)	Control of procreation, family planning		1
	Rites of celebration of life (birth, marriage...)		6
	Funeral rites, respect of death		6

TABLE 6 : INDICES USED FOR THE INDICATOR D 1 : MASTERY OF FUTURE

Type of Analyses	Indices		Value
<b>Statistical Data</b> (Numbered Indices)	Life expectancy	Insecurity, poverty	2
		% of children below the age of 15 years	6
		% of young people between 15 and 30 years old	6
		% of persons aged over 60 years	3
<b>Legislative Data</b> (Written Rights)	Laws concerning planning		5
	Laws concerning land development		5
	Right to pension		5
	Organization and administration of loans		5
<b>Collective Actions</b> (Demonstrations / Organizations)	Locally conceived development projects		5
<b>Behavior</b> (Rituals-Conduct)	Resistance to change		3
	Struggle for individual survival		3
	Position with respect to the Year 2000		3

TABLE 7 : INDICES USED FOR THE INDICATOR D 2 : CIVIC RESPONSABILITY

Type of Analyses	Indices	Value	
<b>Statistical Data</b> (Numbered Indices)	Rate of participation in recent elections	5	
	Membership of political parties	2	
	Membership of trade unions – cooperatives	3	
	Percentage of women in active life	3	
<b>Legislative Data</b> (Written Rights)	Legislation concerning the right to vote, freedom of expression, the right of association	5	
	Recent legislation concerning	Democratic consultation	3
		Sharing of responsibilities	3
		Civic rights and duties	3
<b>Collective Actions</b> (Demonstrations-Organizations)	Local democracy	3	
	Peoples' organizations	7	
	Struggle for rights	5	
	Taking professional responsibility	5	
	Local initiatives and projects in daily life concerning (prevention, security, cultural life)	6	
<b>Behavior</b> (Rituals-Conduct)	Circles/groups of reflection	5	
	Participation in debates	2	
	Participation in decision-making	3	
	Importance of keeping one's word	5	
	Active citizenship	7	
	Disillusion of politics – promises which are not respected	2	

<sup>i</sup> For the case study of Chile, there is no table which summarize the indices used by our partners for the indicator B 2 : Surpassing. Although they had responded to our indicator B 2 : Surpassing in the first verification and test carried out in 1996, for the second verification and test of our pedagogical tool done in Chile from June to October 1998 (we received the final results in November 1988), we acknowledge that they had not used at all our indicator B 2 : Surpassing. For this reason, in this annex, there is no table which represents the indicator B 2.

**Annex 6 : Tables on major characteristics of analysis for CHILE** (to be continued)

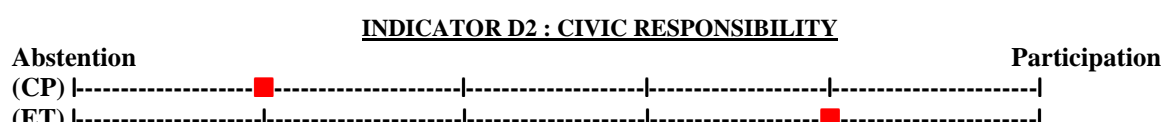
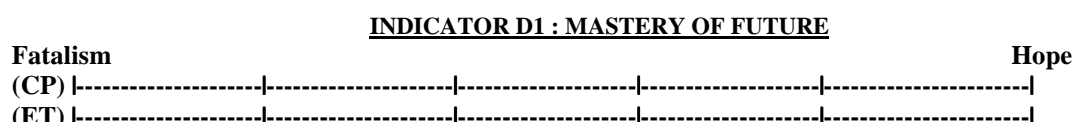
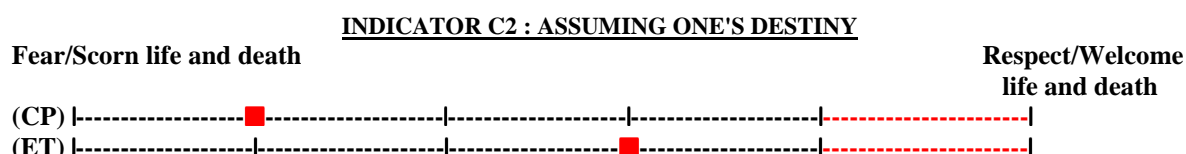
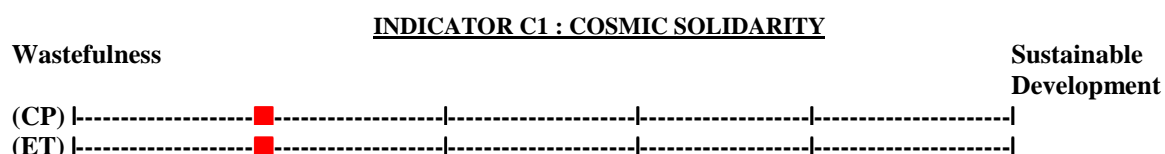
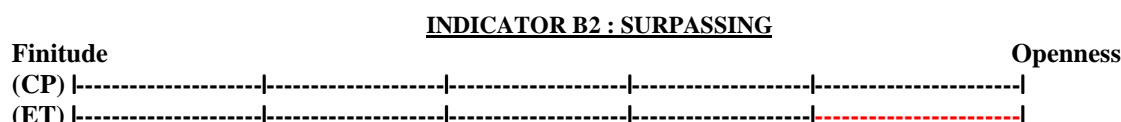
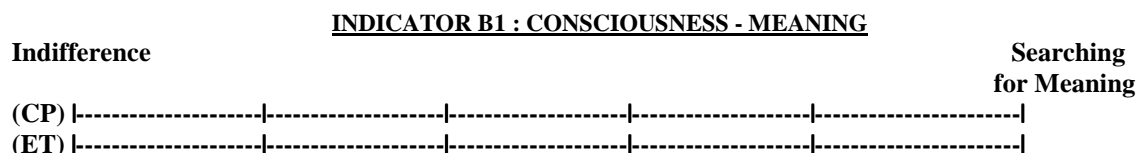
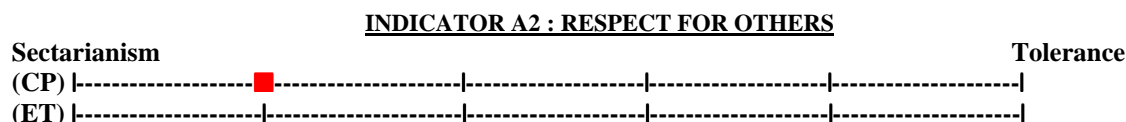
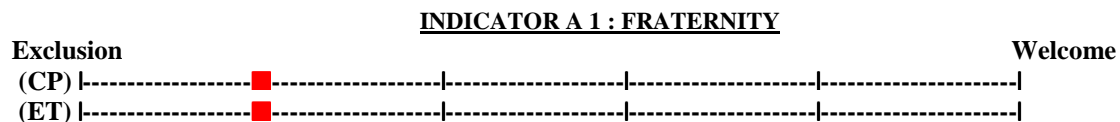
Indicator Analysis category	A1 FRATERNITY	A2 RESPECT OF THE OTHER	B1 CONSCIENCE AND SENSE
<b>Statistical data</b>	Mediocre situation and many signs of exclusion. High rate of unemployment especially for women. School enrollment insufficient. Unequal access to higher education.	Discrimination towards women, who are relegated to lower responsibilities except in teaching.	Low rate of listening to means of communication and of using of mass media libraries. Significance of women single-headed families (24% of households) because of separations, migration of men looking for work, widowhood.
<b>Legislative data</b>	Right to association and organization, to take part in a trade union, except for State employees. Law on the length of work.	Renaissance of the place and rights of the human being to liberty, equality, and dignity (law of 1925 and 1980). Provisions aiming to prevent discrimination in civic rights, access to land, education. But application not very efficient for ethnic minorities.	Freedom of association, of gathering. Freedom of expression. Freedom of the press. But no protection of women as paid employees and head of households in the labor legislation.
<b>Collective actions</b>	Cooperatives and associations of solidarity providing help for society's marginal groups and preparing the young to confront the world of work. Solidarity events for the neighborhood.	Campaigns to fight against the devaluing of foreigners, marginal groups (homosexuals). Campaigns to progress the situation of women in the society.	Emergence of groups discussing problems of society (work, abortion, alcoholism, family, pollution, etc.). Emergence of groups of women taking consciousness of their central role in society, in development of the domestic community, of the neighborhood, in social micro-development.
<b>Behavior</b>	Attitudes to help beggars, unemployed, disabled, elderly, AIDS victims, are shown, but the society tends to fold in on itself : each person seeks his well-being without considering the marginalised. people.	Numerous behaviors are inspired by sectarianism, towards indigenous people, foreigners as well as towards women. Disinterest towards what is different, towards those who think differently.	Consciousness of responsibility towards humanity (family), nature (ecology), for an evolution of the society, by a critical regard which rises from daily life and experience.

**Annex 6 : Tables on major characteristics of analysis for CHILE**

Indicator Analysis category	C1 COSMIC SOLIDARITY	C2 ASSUMING OF DESTINY	D1 MASTERY OF DESTINY	D2 CITIZEN RESPONSIBILITY
<b>Statistical Data</b>	Progress of erosion, desertification. Regression of soil and water fertility. Insufficiency of information on the environment furnished to the wider public and specialists.	Increase in life expectancy (from 64 to 72 years) and reduction of infantile mortality (from 73 ‰ to 19 ‰) between 1971 and 1988. Rate of 11 ‰ was attained in 1995, following progress in pre- and post-natal monitoring.	Despite of conditions of poverty and precariousness for a major part of the population, hope rests on the young whose percentage of the population is: less than 15 years old: 30% from 15 to 30 years old: 24%	Biggest participation in recent elections, notably concerning women (92%). Increase in the participation of women in active life.
<b>Legislative Data</b>	Progressive increase in legislation for the protection of the environment but without allocation of sufficient funds or good mechanisms of control.	Law on the control of narcotics (1995). Regulatory provisions on the protection of life. Sanitary code in 1968, then law of 1989 on abortion.	Laws on planning, land management, right to retirement, organization and framing of the credit.	New provisions on the freedom of expression, the right to associate, civic rights and responsibilities.
<b>Collective Actions</b>	Campaigns and information days on water, the forest, and saving energy, held at the initiative of public powers and ecological organizations but they have few repercussions on programs for policy training, television, and publicity.	Population assumes life and death. Rites lived on the occasion of births, baptisms, and deaths give rise to collective events linked to the beliefs of the participants. They lead to tokens of solidarity, affection, and support.	Elaboration of local projects of development.	Creation of numerous groups organized on the level of neighborhoods and villages. These groups take local initiatives and establish projects for daily life and cultural life.

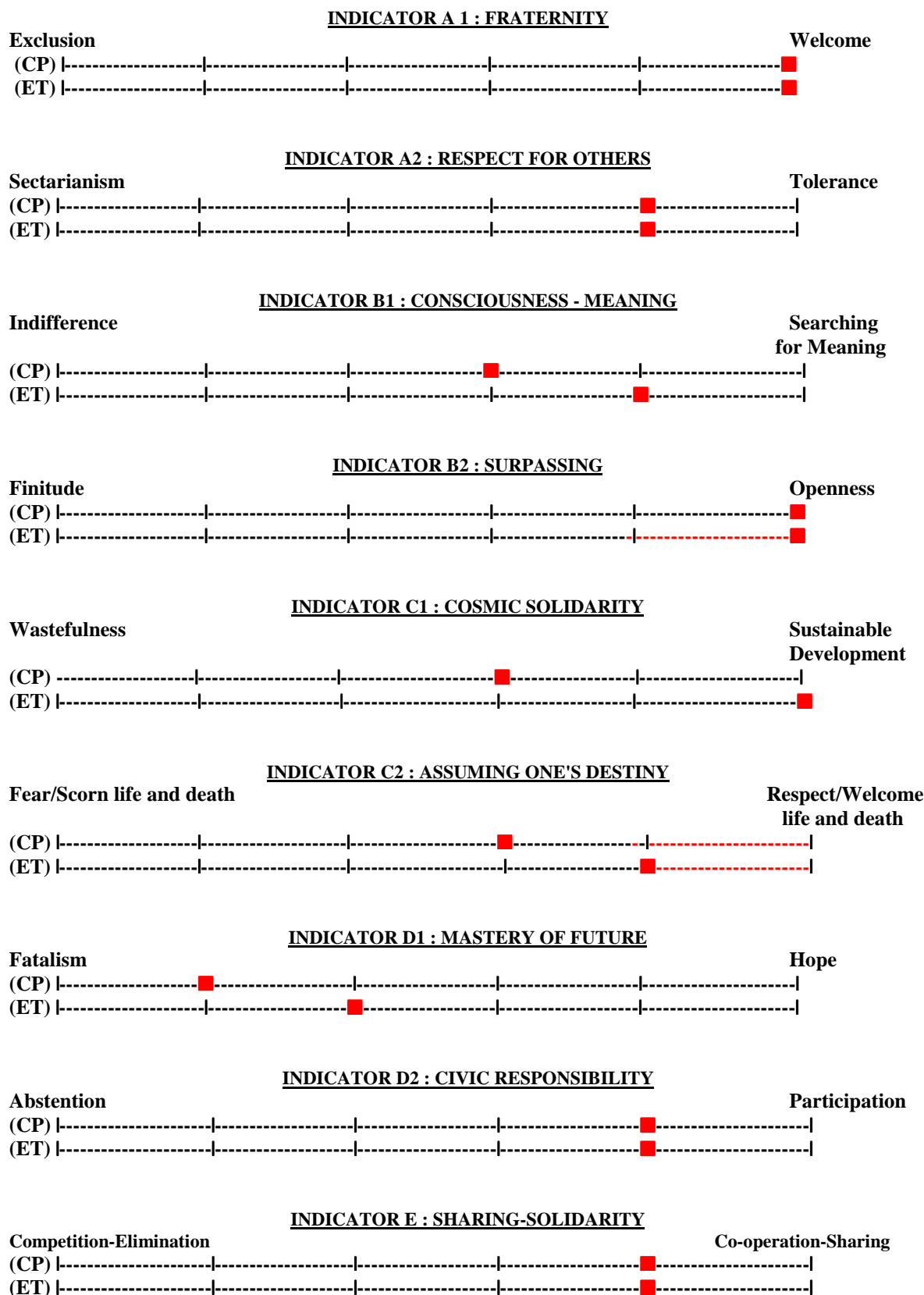
<b>Behavior</b>	Consciousness still insufficient about conservation of the natural environment. Poor citizen participation due to the lack of diffused information.	Tendency to accept life and death, to join together on the occasion of these events.	Priority is the struggle for individual survival.	Consciousness taken about responsibilities to undertake in the communities ; this consciousness not yet sufficiently taken in political life.
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**TABLE ON ACTUAL POSITIONS AND TENDENCIES OF 8 INDICATORS FOR CHILI**



CP= Current position  
 ET = Evolution tendency

**TABLE ON ACTUAL POSITIONS AND TENDENCIES OF 9 INDICATORS FOR TANZANIA**



CP= Current position  
 ET = Evolution tendency

**TABLE ON THE SUMMARY EVALUATION AND ACTION PLANS CONDUCTED BY PARTNERS IN TANZANIA**  
**From "Development projects" to "farmers Rating"**

*"We, as Development practitioners, are prisoners of unconscious assumptions about development"*

<i>Read each line horizontally</i>	<b>Development Project "Training Component"</b>	<b>IFTz Rating "Training project" as at 10/98</b>	<b>Farmers Rating (1999-2001)</b>
Actors	Dev. Experts, Dev. Worker as Technician <b>Skills</b> are prominent	Trainer has facilitating role Helps farmers make own POA Skills are not enough	Farmers; they organize own w/shops Development Worker as "Artist" <b>Ability</b> to understand, reflect, learn, communicate
Participation	Farmer to "participate" in dev., in projects activities Participation as <b>means</b> "I should not impose" dev.	Not Project- but farmers- activities Writing education materials with farmers Evaluate <b>with</b> farmers Groups have own POA Reflecting together with farmers	Farmers to participate in government of own lives and dev. Worker to participate in Farmers dev. Process Participation as an <b>end or a goal</b> "I cannot impose" dev.
Situation analysis in terms of	Lack, ignorance, Needs assessment Related to a situation or a <b>state</b>	From problem based training to context Analysis and Context analysis <b>Trends &amp; changes</b> are taken into account	Potential and IK, Reading & understanding their development process Related to a <b>trajectory/</b> process
Results: To develop what?	Production ; skills Evaluation related to <b>objectives</b> Rigidity of objectives <b>(Linear perception)</b> Idea that development is <b>smooth</b>	Evaluation beyond objectives; PIM Attention to changes and <b>new values</b> within farmers Attention to farmers <b>stories</b>	Develop People; from within – Social changes and impact monitoring <b>(Unpredictable results)</b> Critical points/crisis/conflicts are part of dev.
Emphasis on	<b>Skills</b> from training Expertise Transfer of skills <b>Transfer of resources</b> <b>Sustainability as</b> continuation of project activities	IK as basis of all projects Valuing and Using farmers resources and skills Many IFTz "training proj." Have evolved and changed their contents (capacity building)	<b>Ability</b> from capacity and competence Learning from experience <b>Facilitating resourcefulness</b> <b>Sustainability as</b> ability to respond to new Challenges <b>("response-ability")</b>
Concept of Development	Dev. Is brought (...from outside) Has a beginning and an end It is replicable Dev. <b>applies to "others"</b>	PDPs of trainers, ART proposals Cont. Analysis recognizes that dev. is there Attention to <b>Personal &amp; Institutional Changes</b>	Dev. is a natural process(driven <b>from within</b> ) It exists already – has no end Is always unique Attention also to <b>my own development</b>
Relationship	Dependence (...from outside) Child - parents	Various stages of relationship acc. To stages. Trainers sometime "follow" farmers	Inter-dependence Among Adults – mutual

**IFTz Internal workshop : Internal Formation and Training**