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*ASSESSMENT OF THE CIVIC
EDUCATION AND GOVERNANCE
PROJECT IN THE FIFTH REGION -
2003 – 2007 PERIOD*

**Evaluation Period: 9-15 May 2006
(Report translated into English: October 2006)**

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PART ONE

I. Structure of the evaluation

In light of the goals and results expected from the evaluation, this document will be structured as follows:

- 1) An initial introductory part, which will present the framework of the evaluation
- 2) A second part, which will deal with the presentation of the strategy and findings and analysis of the NGO's activities.
- 3) A third part, which will deal with the structure of the Eveil in the area of organization and operation, coherence between objectives and strategy, the human arrangement and operational, administrative and financial management.
- 4) A fourth part dealing with conclusions-recommendations.

It must be pointed out that only six days were used for the current evaluation. Three interviewers, highly competent literacy pedagogic advisors were recruited in addition to the evaluator himself. With regard to the assessment time devoted in the past to the first phase, two to three weeks with the CADIS consultancy, which involved fewer villages, it turns out evidently that the time devoted to this evaluation, including six days for writing, remains inadequate for carrying out an in-depth quantitative analysis. The current evaluation will be based on a qualitative analysis targeting a few components that seem critical for analysis with a concern for making program activities sustainable.

II Evaluation framework

1. Introduction

The Eveil NGO was officially created in October 17, 1996. This is an NGO by Malian Law. The structure of its headquarters has been at Sevare, in Mopti Region, since its creation. Its initial steps in development experience were made through the implementation of an initial funding phase financed by Stromme Foundation for a project titled "Civic Education and Governance". This project, which was supposed to cover a period of five years, was aimed at promoting "*democratic citizen culture and self development among Mopti Region communities.*" That project was aimed at promoting community involvement in the local decision making process and the management of their own development.

It must be stated that the funding of such a project by Stromme Foundation in 1998 was a daring action in regard to the following critical factors:

- The fact that the Eveil NGO was new in the implementation of development activities in general, proposing physically abstract educational (qualitative) activities towards

ignorant populations who are extremely demanding of concrete visible and concrete actions in the field;

- A new environment of democracy and young newly established communes steered by inexperienced elected officials (communal advisors) in the democratic management of public goods;
- A traditional nomadic (Fula) population often rejecting *modern* education in general;
- A new type of activities which are little known in project traditions, social and legally sensitive actions carrying risks of conflicts towards local elected officials who are jealous and enthusiastic about their social legitimacy; an important risk towards a traditional power which is strongly developed in terms of subjection and which could feel threatened towards a population that understands;
- A project that reaches an extremely sensitive portion of the population, namely youth and women;
- Mali just embarked seven years ago (since 1991) on a democratic process characterized by a proliferation of political parties, associations and social, community based and popular organizations of all kinds.

The Eveil NGO was therefore in its initial stages and was facing three major challenges:

- Secure the trust of Stromme Foundation by providing adequate results with an inadequate human unit towards the technical scope of the project;
- Convince beneficiary communities of the social advisability of a project without concrete physical actions,
- Make relatively illiterate communities, who are hardly open to innovations, take ownership of project activities.

2. Summary of first phase actions

In the face of the environment as mentioned above, the funding by the Stromme Foundation was a daring action; the first phase of the five-year funding was for the amount of **FCFA 178,772,649**. Out of the sustained actions, those which draw the most attention in this initial phase are the following:

The **Intensive Training Centers (CFI)**: Literacy and civic education training is done through intensive training centers (CFI): 60 Y.A. Pinal and 240 learners trained: some difficulties were identified in terms of lack of qualification for the Y.A. Pinal, little community mobilization and a level of poverty having a negative impact on project results.

The Pedagogic Initiatives Centers (CIP): they are learners trained through animation and extension of citizens' rights in a framework of decentralization and rule of law.

The legal attendants and the legal information center: about fifteen legal attendants were trained. The French language skills and the inability to take ownership of their missions have called this activity back into question. Their principal mission is local conflict resolution.

Radio talk shows and supporting collective listening centers: these are a community dialogue forum through the different communication channels existing at the local level.

Six communes were covered by the Eveil activities in the first phase: Mopti, Konna, Kounari, Korombana, Fatoma, and Socoura.

3. Assessment of the second phase: 2003 - 2007

Following the achievements of the first phase and with a concern for consolidating achievements, the Foundation has supported a second five year phase from 2003 to 2007. This evaluation consists in analyzing the results of that second phase.

The Eveil managed civic education and governance project intervenes for the promotion of the emergence of a social responsibility and democratic culture and the promotion of self development of communities in Mopti Region. The democratization and decentralization process is a favorable institutional framework for participation in the decision making process and mobilization of local initiatives for learners, community leaders, civil society actors, youth and women's learning centers. This social movement settled by Eveil accompanies and endows citizens with linguistic, communication, teaching and pedagogic written aids in local languages according to their basic concerns in the area of institutional development. The second project phase, launched in 2003, has consolidated the results of the first phase, introduced new approaches, and enlarged the field of activity.

4. The goals and expected results of the evaluation

- 1) Assess program impact, including the impact on income, the literacy rate, the management of daily life, and conflict management.
- 2) Make an assessment of the efficiency of the NGO's actions, including literacy rate, changes in civic behavior, emergence of rule of law, the operation of decentralized institutions, and conflict resolution.
- 3) Assess the efficiency in the use of human and financial resources available for the program. Make an assessment of the organization and structuring of the project regarding its objectives.
- 4) Appreciate the relevance of NGO interventions and the process of action planning and identification, including relations between community demand and NGO supply.
- 5) Determine the sustainability of interventions, including the level of community participation, the degree of ownership and financial autonomy of the major activities.

The following components must be taken into account:

At the level of NGO achievements:

- Civic education,

- Literacy training, post-literacy and libraries,
- Supporting the Fatoma commune,
- Supporting formal education through the books and modules produced and the legal counseling center.

At the partnership level between the NGO and the Stromme Foundation:

- The effectiveness of the regional office’s technical advice
- Documentary and budgetary monitoring
- The management of the Eveil within the portfolio of Stromme Foundation and the nature of the partnership between Stromme and the Eveil.

III. Evaluation methodology

The methodology adopted involves the following steps:

Analysis of the terms of reference for a better understanding of the expectation of Stromme about the evaluation mission and the development of technical proposals;

Documentary analysis, dealing with project documents in order to have an idea of the roles and responsibilities of the various actors involved in the life of the project. The major documents analyzed are as follows: the annual reports, the concept papers, study reports, monitoring-evaluation reports, and project implementation tools;

Choice of villages and communes to be visited as well as participatory reading of the tools with the Eveil team and the Fula language interviewers for a common understanding and the method of questionnaire administration.

On data collection

The survey tools in the appendix were designed to collect useful information for the evaluation.

- ★ The data thus collected was processed and analyzed. A portion of this work was presented in the form of a debriefing with the Eveil team,
- ★ Documentary reading.

On hired interviewers

The survey team is composed of:

- A literacy pedagogic advisor (Demba Ba);
- Two basic school directors with over ten years experience each (Mama Traoré and Nouhoum Ouane),

- The evaluator himself, assisted in the field by the NGO coordinator and one of the supervisors.

An NGO worker accompanied each member of the survey team in order to facilitate contacts with the communities. A total of 29 villages were surveyed, which represents over one third of villages covered by Eveil's activities. The following villages were surveyed:

On the coherence and relevance of the evaluation methodology

The analysis was carried out from the standpoint of:

- ⇒ The socio-economic context of the project area,
- ⇒ The adequacy of the project goals and the strategic choice over the evolution of the educational situation in the area,
- ⇒ Identification of the various actors involved in the project and analysis of their involvement,
- ⇒ Identification of the educational needs of the different partner communities and adaptation of the services proposed for such needs,
- ⇒ Relevance of the arrangement set up by the Eveil (program structure, village self-promotion) and selected mode of operation);
- ⇒ Impact of actions undertaken, from an educational standpoint.

PART TWO

1. Strategy, Activities, results and analysis of NGO activities

1.2. On defining awareness raising literacy

The awareness raising literacy method advocated by the Eveil NGO is a method in which the learning of reading, writing, and arithmetic integrates notions related to governance, civil rights, social responsibility and education. Such awareness raising literacy training is based on the Pedagogy of Paulo Freire. This pedagogy is characterized particularly by the promotion of a participatory approach to learning which places the learner in the center of the process. The language of instruction is Fulfulde.

In the definition of awareness raising literacy, Eveil's approach includes the following: the awareness raising literacy developed by the EVEIL is carried out with original tools of training and responsible education. First of all, the EVEIL intends to achieve through literacy an unveiling of reality from generative terms which are linked to the social experience of the learners. Such generative terms are selected because they refer to the vocabulary universe of the members of the literacy group and because they encode the most concrete and the most central situations of their experience. Such awareness raising is achieved through literacy and the acquisition of a critical awareness of societal values. The EVEIL NGO studied and built on Paolo FREIRE's methodology. Freire considers "pedagogy as a practice of social transformation and education as an exercise of freedom and pedagogy of the oppressed" in Pedagogy of the Oppressed (1970).

The methodology is implemented in two major stages:

- **The pre literacy phase:** prior sensitization of communities to education through literacy training.
- **Initial literacy training:** writing, reading and arithmetic.
- **Post literacy training:** Learning is related to the reinforcement of achieved results and the improvement of specific knowledge: rights, social responsibility, agriculture, and animal husbandry.

It must be noted that the current approach of the EVEIL NGO builds on literacy training based on current life skills, initiated by the Ministry of National Education in the framework of non-formal education in March 2005.

1.3. On the strategy of awareness raising literacy training

Awareness raising literacy training has the benefit of integrating all social categories at the local level: elected officials, women, opinion leaders, traditional leaders, youth, farmers, herders, etc.

Cross sectional animation is the major intervention tool of this approach which makes it possible to use all tools effectively: MARP method, REFLECT and other methods. EVEIL after the pre-literacy phase (information with the communities) promotes the creation of a pedagogic initiatives center (**CIP**), which is a center started with beneficiaries according to differentiated principles of training and pedagogy. It must be noted that the CIP may last a year and turn into an intensive training center (**CFI**) or a Reflect Circle depending on the predispositions of the learners as per the educational goals pursued. Training at a literacy center interacts various activities of the male or female trainer. The choice of male or female trainer is based on principles of membership in the group of neoliterates identified and trained by the Eveil: the Ya Pinal.

Four essential strategies were developed during the second phase of the EVEIL NGO., including:

- The insertion of the access and quality component into the education system of youth and women
- The facilitation of various training alternatives for learners in a common system according to differentiated pedagogy corresponding to the level.
- The reinforcement of innovative educational practices based on local relays called Ya PINAL, which are on their way to becoming independents for addressing communities' concerns.
- The establishment of new modes of education taking into account alternative models of a non-formal education type and designed for the community. With quality teaching production, this option will be materialized by a reinforcement of the levels of PC schools and EDCs in order to improve basic education through a synergy with decentralized local communities.

1.3. On the Ya Pinal arrangement as a key of the strategy

The Ya Pinal concept, established by the Eveil, designates an inter-disciplinary group of new literates trained in order to take over the entire training process in CFI centers. **Ya Pinal animators** are a group of new literates animators having received training over the entire set of pedagogic levels and while playing the role of multi-disciplinary trainers: animator, trainer, village writers, legal attendants. The Ya Pinal are considered as engines of development in villages and work closely with local authorities to improve the living conditions of populations.

The selection process of the Ya Pinal follows the following steps:

- The choice by the village of two trainers, who will then be trained in training and animation techniques
- The choice by the Eveil and village authorities and animator trainers in charge of carrying out missions as legal attendants, village writers and managers of village libraries.

The Ya Pinal are relay technicians who have proven knowledge of the sociocultural realities of villages and with skills acquired through modules taught in the CFIs; they enjoy the confidence of the Eveil and indirectly the trust of villages which they are supposed to animate, accompany, supervise and train.

The goal of the Ya Pinal system is to promote inter-disciplinary trainers capable of promoting the emergence of a new social responsibility and self-development of local communities. The Ya Pinal is the local mainspring in the support arrangement of the program and of the entire Eveil approach.

The Ya Pinal currently operate in several domains in support to CFI centers and villages: community health relay, officials of cooperative groupings or farming cooperative businesses, multi-functional platforms managers, members of school management committees (CGS), facilitators helping village chiefs in conflict resolution, in charge of organizing elections : animation of elections, distribution of election registration cards, assessors, members of polling stations.

The Ya Pinal mechanism operates in the field as follows:

The legal attendants are facilitators doing advisory work for village chiefs in the prevention and resolution of local conflicts.

The Ya Pinal relay animators assist the Ya Pinal by exercising functions of inter-disciplinary animators: animator, trainers, other. They work in close collaboration with local authorities on improving the living conditions of communities. The following may be listed as Ya Pinal relays, among others:

Animators of collective listening centers are animators in charge of developing active techniques to be used by communities during the radio talk shows in villages.

Village writers are new literates individuals with literacy skills and endogenous knowledge carrying out a function of production of texts and teaching aids to be used by communities: monographs, oral tradition transcription corpus, information tables, forms, registers, illustrated posters... Village writers are also managers of village libraries.

1.4. On major achievements of the Eveil NGO

Year	Number CFI	Number Ya Penal Legal attendants	Number other Ya Pinal : trainers, supervisors, animators	Number of learners	Cost / Learner/ CFA
2003	26	30	52	520	33 222
2004	40	40	80	800	24 210
2005	60	60	120	1 200	18 518

2006	70	80	140	1 400	14 932
Total	70	80	140	1 400	22 721

***NB :** overall, the cost of FCFA 22 721 represents an average cost of a learner over four years, which includes the legal attendants and other Ya Pinal trainers, supervisors, animators, etc.*

The tools: the Eveil NGO designed several training manuals; these reading and writing manuals range from the 1st to the 4th levels. In the area of arithmetic, two manuals were designed: level 1 and level 2. It must be noted that each level corresponds to a year's training.

Learners: The spread of literacy levels is as follows:

First class of learners: beginners in a beginning integrative literacy phase : Level 1 : reading, writing, and arithmetic;

Second class of learners: initiated and knowing well the basics of integrative literacy: level 2: basics of grammar and social responsibility;

Third class of learners: learners with grammatical knowledge, social responsibility knowledge, linguistics and basic notions of civic education, social responsibility and development: level 3;

Fourth-class of learners: learners with knowledge of grammar, linguistics and metalanguage teaching with level 4.

The manuals produced by the Eveil NGO are jewel in the sense that the Fulfulde language manuals produced officially are relatively less informative given the topics addressed. A significant number of the Centers of Education and Development (CED) officially recognized by the State prefer to use Eveil manuals than those of the State; these manuals address several themes in an in-depth and detailed way on nutrition, decentralization, the environment, health, etc. Some primary schools in the area secretly use these manuals and translating them into French in order to teach children.

The legal attendants:

A total of 80 legal attendants were trained between 2003 and 2006 in the villages covered by the NGO Eveil.

The Ya Pinal legal attendants: prior to their establishment, a simple quarrel between two individuals in the village could wind up in court; everything has changed now, including conflicts between neighbors, families, and other types of conflicts subside if not die down progressively. Conflicts have stopped being resolved by the administration; the intervention of legal attendants has helped eliminating several areas of tension in the villages.

Many problems which used to be taboo subjects are not being resolved: conflicts over wasteful spending over engagements, forced marriages, marital disputes, civil debts, children's disputes. However, some difficulties persist according to the legal attendants; certain themes remain taboo subjects, which are difficult if not impossible to address: for

example HIV, relations between spouses notably suspicions in the event of sexually transmitted diseases.

Every year, the NGO Eveil presents a table of conflicts resolved by the legal attendants. In the cases presented in 2005, a large number were resolved by friendly agreement by the legal attendants and are related to: differences of opinions, desertion of the marital home, damages to fields, land disputes, institutional disputes, family disputes, and abuse of power.

The resolution of these conflict cases has involved the direct actors, parties to a conflict and the indirect actors, chiefs of villages, notables, resource persons, and communal authorities.

It must be noted that the most frequently treated conflicts are those relative to marriage (desertion of the marital home, difference of opinion in the household due to lack of fulfillment of marital obligations by one of the spouses), to land disputes (claiming of land ownership right, damages on fields).

Here are a few examples of conflict cases addressed by the Ya Pinal legal attendants in the villages:

Village of Danna : A dispute opposed two children in the village in March 2003. This dispute degenerated into a conflict involving also the parents of the actors. The legal attendant solicited by the parents of one of the actors attempted reconciliation between the different actors involved. This initiative put an end to the conflict through the sensitization of the legal attendant.

Village of Sakarel : During the month of May 2003, a young man who had returned from a trip found that his room was occupied by a group of young people. When he tried to evict these young people, the latter refused. The protests led to a conflict, which required the intervention of the legal attendant and chief of the village for a conclusion.

Village of Doundou : A conflict between spouses led to the desertion of the marital home by the woman in July 2003. The conflict resulted by the lack of support of the wife by her husband. The legal attendant, upon the husband's request, engaged a negotiation between actors and resource persons. These actions led to the reestablishment of marital relations.

Village of Deguenna: In January 2003, a herder caused damages on the field of a farmer. Such damages stemmed from a conflict between the two actors. The chief of the village and the legal attendants, who were contacted for the case, resorted to all means on the one hand to come up with an estimate of the damage and find a common understanding; on the other hand, the farmer promised to repair the damages within a reasonable period of time.

Village of Tiaboli – Aldiouma: A conflict opposed members of an association in February 2003 in the village of Tiaboli. The choice of the president was at the origin of the conflict. Numerous discussions brought members of the association to resort to

negotiation by the chief of village, his council and the legal attendant. A consensual choice was made following these negotiations that resulted in awareness raising actions.

Village of Sampara: In April 2004, a dispute opposed a woman and her mother-in-law. The dispute was about the management of the marital home by the woman and this has gone to the point of destabilizing the home. The chief of village, who was informed by the woman, attempted reconciliation with the support of the legal attendant in the presence of the actors and their parents. This initiative was beneficial as it enabled the woman to find back her piece of mind through raising the mother-in-law's awareness of her being wrong.

Village of Saré-Samba : In May 2004, a dispute opposed two women in the village about demarcating their market gardens. The legal attendant, after being contacted by one of the women, informed the chief of village and together they found an alternative solution. It consisted in deciding between the two women as far as the problem raised was concerned.

Village of Konna: In September 2004, a motorcycle rider got arrested by a police officer on Konna road. After checking of all his papers, the police officer asked for an amount of money that the motorcycle rider refused. The legal attendant at Tiaboli who witnessed the action suggested police officer to bring the issue to the checkpoint at Ty. The argument that he put forth was that the police officer was not supposed to operate alone and in addition in an area which was not a checkpoint. The agent, who did not approve the suggestion made by the legal attendant, asked the motorcycle rider to go away.

These different conflict resolution cases show the full complexity and the diversity of actions that legal attendants can carry out in collaboration with local authorities in order to curb and prevent conflicts in villages and small towns. Also, it turns out from these examples that the customary settlement remains important includes numerous advantages. Its access is easy and fast. The mode of settlement is adapted to the socio-historical and cultural realities, brings the different actors in searching for solutions and decisions seem better accepted by the parties in conflict. However, the absence of legal recognition weakens solutions stemming from this source.

Other roles played by the Ya Pinal in general: Sira Dia, CFI trainer at Sevare, got hired by the commune for anti-malaria campaigns; Amadi Bori, CFI trainer and legal attendant, is the president of the villages' associations of rice plots management: in Kounari commune, the legal attendant trainers take care of birth and death registration, marriage certificates, and play a relay role between the commune and the villages. In 20 Kounari villages, the Ya Pinal can develop the mapping of the villages' problems.

The mediation commissions: the communes of Kounari and Bassirou have set up their mediation commissions since 2003 ; Fatoma set up its commission in May 2005. These commissions are undoubtedly village tools of social promotion by their conflict regulatory character.

Orientation Council: The orientation council is a mobilizing and monitoring body in villages and all CFI centers financed by Stromme Foundation through the civic education and governance project (PECG). It was established with the second phase of the PECG in 2002. In that respect, the orientation council implements the following tasks:

- Playing an interface role between the Eveil and the learners, it warns the structure of the existing important difficulties in the villages towards ongoing activities,
- Assistance to new applicants of CFI centers in better understanding the training process: village demand, approval of the chief of village, approval of the commune and choice of village trainers,
- Assistance in project implementation: sensitizing local authorities, development of IEC methods.

Its membership is composed of six people who are experienced enough as they have often been former project animators for several years; they are based in the villages ; they are known and credible enough to villagers; the Fula culture being quite complex, these former members of the orientation committee have often been the only ones who succeeded in mobilizing some women for training ; heads of households often opposed to literacy training that they consider as modernizing and creative of unfaithful by Moslem standards, agreed to the participation of their wives exclusively because of the trust and respect that they have for council members. This body, through its members, has played a crucial role in the promotion of the project and its implementation.

The orientation council has played a major role in sensitizing villages: such sensitization has triggered from many villages demands for CFI centers.

The orientation council meets once every three months with the NGO EVEIL in order to make an assessment of activities and program planning. The orientation council has supported the Eveil in project implementation through support in the creation of CFI centers in the Delta, the monitoring of the operational character of CFI centers and the process of taking over by 20 CFI centers, in accordance with the communes of Kounary, Socoura, Fatoma, and Bassirou.

Undoubtedly the added value of such unit in the success of the project is no longer need be demonstrated. However, the sustainability of such a unit, if it turns out to be necessary, requires to be reviewed in its relation with the NGO, the means of its operation, its institutional basis.

Management committees of literacy centers and libraries: according to the committee members, it is the village that requests training, in which case the village becomes the prime contractor of the center; this position of villages has numerous positive consequences in the development of villages: the village of Danna in Fatoma commune declares to have helped increase the school attendance rate of children; the CFI according to the Gninagou committee helps resolve conflicts in villages. It remains to be noted that several difficulties need to be pointed out in the operation of these centers: poor attendance of the center by learners as case of Kourga Kounari and Danna, for example, learners' migration at Gninagou in Fatoma commune; borrowers do give back the books they borrowed for reading in time at Gninagou.

The centers also represent socio economic promotion places and creative of expectations on the part of learners who feel invested with a certain know-how, a certain knowledge: at Kourga, male learners established their own farmers' cooperative; the Ginagou

management committee started a collective farm to sustain education; women request Income Generating Activities (IGA) through small credit; men request seed banks, agricultural input banks, etc.

1.5. Strengths and weaknesses to be addressed

1.5.1. At the NGO strategic level

Strengths :

One of the strengths to be noted is the capacity of the structure to transmit know-how in a local methodology quite unique in communities. Another strength is that the system is carried in several villages by women who are resolutely committed to making it progress because they have achieved understanding and also because of assurance and personal pride. These women, who had been held open to public ridicule in villages at the beginning of the program, have become living forces that cannot be ignored in the villages.

Weaknesses

It is difficult to make a distinction between the NGO unit and that of communities: are the legal attendants EVEIL workers or workers of villages and communities? To whom do the animators report? To the villages or to the EVEIL? Who supervises the orientation council, hierarchically, EVEIL or the communities? How do we find harmony between this entire capital acquired and the communes in a sustainable manner?

The strategy utilized definitely does have strengths, weaknesses, and limitations.

1.5.2. At community level :

Strengths:

The clear result is that the area of intervention of the EVEIL has a breeding ground of individual human skills and/or making informal local networks: legal attendants, trainers, specialized professional cooperatives, women's groups, literacy management committees, mediating committees, orientation council. The resources exist sometimes in villages, sometimes in individual communes or of several communes. An inventory of such resources per commune must be done; this should not only make it possible to work with communes for the use of such human wealth but also to consider consolidating program achievements while planning gradual withdrawal. Already, several new literate women are promoted in their communes because of their skills: head of polling station, voting assessor, birth attendant, first aid worker; this is the case of the village of Diallabé, or Wouro Alphaka, to name these two, in the interior Delta of the Niger.

Weaknesses:

There arises the issue of real handling of the dynamic of sensitization, education and training triggered in villages. How will this entire system operate in case NGO Eveil phased out? The strong limits are sustainability over time.

On the other hand, many men in the villages consider Eveil's interventions as a women's business, except youth. This is the reason why in many of the mixed CFI centers, men get rapidly discouraged and give up the training.

It must also be noted that the Niger inland Delta area in particular is experiencing a particular situation of chronic out-migration of men.

It is now important to specify at this level the Eveil's approach focusing on how is sustainable funding achieved?

In light of the assessment of the mode of literacy training advocated by the Eveil over several years, some practical and training assessment items help define the process of program sustainability. This involves capitalization first of this original experience and directing it towards scaling up activities at the national and sub-regional level by taking into account the transnational linguistic area including Puular/Fulfulde (Pulaar in Senegal and Mauritania, Fulfulde in Mali, Niger, Burkina, and Guinea).

The practical lessons identified with the implementation of the method helping a process of sustainability of activities are as follows:

- *Strengthen* the vision, strategy and orientations of the EVEIL NGO in partner communities. A certain number of preconditions will be clarified in order to avoid overlaps with other interventions with other partners in the field. The current CFIs are consulted and informed, just like the communities involved, as well as the communal authorities. This process has begun and will continue and will be consolidated until the year 2007.

- *Organizing* partner communities of training centers (village, commune, association or corporatist organization) would not adequately account for the establishment of a funding body of the « control » whose trainers are adequate relays with the support and assistance of the learners' orientation council as an interface structure with the EVEIL. The organization for the purpose of future relays with learning groups hinges on the following vision:

- Make a periodic progress report (make an assessment with EVEIL of the situation of literacy training in training centers: state or progress, strong points, weak points, constraints, challenges, etc.)

- Prepare interested communities to take over in the future their own affairs in those areas so far covered by the EVEIL.

- Bring village officials and learners to contribute to the funding of literacy training (even though still in a timid way) in relation with the communal authorities in order to take over later on from development partners.

Other aspects are aimed at improving awareness raising literacy training by the EVEIL. The goal is to adapt the method to the linguistic standards and sectoral approaches to education for development under way in Mali.

It also involves:

- Promoting the contribution by the EVEIL through an advocacy strategy establishing a civic and social responsibility culture and the policy of education for all (EFA) and more

specifically advocacy on the schooling of the children of neoliterates who have had training at the convergent pedagogy schools and education centers for development.

- Promote the inclusion by the EVEIL into its literacy training program of aspects related to the millenium development goals (MDGs), one essential element of which deals with how to achieve basic education for all.
- Strengthen and direct the EVEIL NGO more and more in the process of educational and pedagogic productions with an increase of educational productions and publications for the promotion of a literate/cultural environment. It can be noted in that respect that the curriculum documents and local language educational materials are inadequate for covering the learners' needs in the area of training on improved livelihoods, socio-economic promotion and human rights protection. The productions by the EVEIL could make up for deficiencies in the field of documentation of the educational facilities at the national level.
- Promote dissemination of the awareness raising method of the EVEIL NGO with other partners in the sub-region in the area of co-publishing notably with ARED (Senegal), Tin Tua (Burkina Faso) and specialized institutions such as INALCO (France) IIED (Great Britain) Collectif Alpha (Belgium) by improving the editorial policies in national languages. The experience of the colloquium sponsored by UNESCO, INWENT and ARED in December 2004 in DAKAR on the books : a challenge in education for all – what editorial policy for African languages ? is an avenue to pursue.
- Promote a synergy between the EVEIL NGO and other NGOs in Mali notably the education pivot groups in order to conduct advocacies in order to disseminate and inform the officials of educational structures, members of civil society organizations, elected officials and networks of local literacy trainers on the annual reports of UNESCO on literacy training and non-formal education.

PART THREE

1. Analysis of the impact of interventions on beneficiaries

The knowledge acquired by the communities through the trainings provided and the relations developed with legal attendants, CFIs, mediation commissions and the orientation council brings out a real value added:

1.1. At the individual level

The awareness raising started with the learners, particularly the women. The acquisition of knowledge brought about unprecedented behavior change which changes the relation between the individual and his own social environment: open-mindedness, claiming rights based on the law, readiness to manage conflict, search for amicable settlement with local mediator effort, new economic initiatives, new enhanced value of knowledge in daily activities, notably those likely to better protect from immediate economic vulnerability and structural vulnerability.

CFI animators

The task of CFI animator is one of the most exciting noted at village; the results of behavior changes of villages are experienced on a daily basis by the latter. For women animators, this position generates several difficulties of a sociocultural nature: certain CFI animators, at Dialobe, for example, have their heart set on being elected officials in their communes; however, they do admit that their environment is a conflict ground with their husbands in their households; and those men who claim to be elected on equal grounds and who consider them as women who are not capable of anything else than making children and cooking food, will not yield to them any seat in passing. According to Béloré, a female trainer, she felt so threatened in her position of literacy animator that she had to go see a witchdoctor in order to keep her position. She claims that she is not ready to give in to the threats because she sees and reads the changes operated by her training activity: women know how to count, they read simple books, they write simple stories based on the realities in their villages; the arithmetic and mathematics are the most highly appreciated subject matters because of their usefulness for income generating activities.

Yayandi Djingande is legal attendant trainer and traditionally a social bard in her village ; she regularly faces divorce from her husband and sometimes even receives death threats; she states that husbands refuse to let their wives engage in trade; the husbands fear the socioeconomic power of women as well as the risk of information power. There are women who dropped out of the training because their husbands were strictly opposed to the village chief or were simply opposed to the acquisition of modern knowledge through training in the CFIs : knowledge of legal rights and obligations, taxes, decentralization,

etc. ; some opposition comes from different political agendas between the village chief and the husbands of the women involved.

One of the highest risks run in the operation of CFIs is the fact that the center's animators are not supported in a clear material way; they complain. Sometimes they are sponsored by the Eveil through training and retraining courses, and sometimes the committees do not honor their commitments; in any case, it is evident that they do not derive satisfaction from the way they are sponsored and this situation is harmful to the sustainability of the training activity in the villages. It would be difficult if not impossible to perpetuate centers under such conditions.

A significant proportion of legal attendants do not intend to continue their activity as legal attendants in the medium or long terms; their life projects are multiple and varied : finding a job in a project, at the level of the commune, of NGOs or start their own business as service providers : open a school or a health center ; this is the case of the legal attendant at Saré Samba who even wishes that the Eveil support him in such a project in the future.

Other Individuals:

The communal advisor in charge of Education at Kounari is a former CFI trainee ; he plans to run for mayor during the next elections.

The first deputy in charge of education at Bassirou has given one hectare of land to support the disengagement of the Eveil from the Sampara CFI.

1.2. In groups, households, and /or families

A new relation which appears is that of a relation with the new bodies, new organizations, new and/or former institutions: orientation council, mediation commission, communal councils, mayors, specialized networks of trades, projects, NGOs, village chiefs, technical services. The relation with these authorities and or former or new institutions is no longer the same. It becomes more and more a relation placing groups, households and families at the center of the initiative and of the decision making as far as resolution of their problems is concerned. This was an instrumental relation of subjection, which becomes a quest for educational resources, material and financial techniques with the individual, group, or family as main contractor. At Sare Samba, a forestry agent was derided by farmers whom he criticized for expired wood cutting permits. The people involved resorted to the legal attendant as resource person for interpreting legislation; they won the case in front of the law.

Another village was resolutely engaged no longer to report to the mother town to which it historically belonged in the name of autonomy of initiative, identity, and self-development. There were villages whose chiefs had to leave their positions because of some unhappy young members of the village. Their achievements in terms of training have changed their attitudes and behaviors to the point of no longer accepting the dictatorial obscurantist practices used for decades by many village chiefs.

The facts enumerated above demonstrate that there is a new relational dynamic which exists and which adequately prepares individuals, groups, households, and families to take ownership of decentralization at the local level.

What must be pointed out is that the mayors in many communes covered by the Eveil are not stakeholders in the training and civic education system of the Eveil ; as a matter of fact the risk of opposition exists because they could feel excluded and threatened.

1.3. Recommendations

1.3.1. Communes, mayors and communal council men

The mayor of Sokoura states that literacy training now covers the entire commune ; civic education in the CFIs has made it possible to considerably reduce bush fires and unlawful cutting of trees in his commune ; this mayor pledges to assure the continuity of CFIs in his commune given that the Eveil plans to phase out. The mayor of Sokoura suggests that the Eveil promotes greater maturity of CFIs prior to phase out.

Facing Eveil's will to phase out, some communes have joined in the follow-up of CFIs through their communal councilmen in charge of education; however, these communes still invest few means for the follow-up.

The phase out process launched by the Eveil seems to require more preparation with the communes. We must review the process of phasing out of CFIs: diagnosis of socio institutional, technical, and financial strengths and weaknesses and beneficiary resources. This diagnosis must lead to a phased out plan matched with a resource mobilization plan to support CFIs. The CFI 's phased out plan must also integrate the spaces cleared from Eveil support, which areas must be filled; the future value added of the CFIs for villages and for the commune must also be defined.

1.3.2. Economic activities

Facing the economic precariousness of some villages, women feel compelled to drop out on some literacy training sessions in order to go and find food; this also explains the strong demand for Income Generating Activities, particularly in the Delta zone.

1.3.3. The libraries

The trainees and other new literates are seeking more practical documentation; from a booklet that he found in a village library, a CFI participant treats certain animal diseases in Kourga.

1.3.4. Schools

Certain school directors stated that they noted higher schooling rates in their schools as the number of CFIs increased in their area.

1.3.5. Training

It is necessary to promote school exchanges in order to reinforce certain skills and enhance the value of certain experiences already acquired by certain groups and certain villages.

Village leaders must be trained and retrained on a regular basis. There must be regular exchange between legal attendants during the training and retraining sessions.

1.3.6. Radio listening programs

The listening programs do not have a real impact because this overlaps with the civic education given in the CFIs. It would be more convenient to leave them at CFI level for rather reflect centers currently supported by the Eveil through other funding channels.

As far as the impact of the EVEIL NGO's activities is concerned, an analysis of answers to questions asked to people shows convincing results in the field. That is why from 2003 to 2006, the EVEIL promoted the creation of sixty (60) intensive training centers (ITC) in the district of Mopti with the support of the team of supervisors, village relay animators, communal authorities and an orientation council representative of the learners. To-date, there have been 1500 learners trained in the awareness raising literacy method following a differentiated multi-level pedagogy. Over the past two years, some 200 Ya Pinal relays were trained by the EVEIL at training centers and were able to achieve a level of learning enabling them to read letters or texts, understand manuscripts and write their names. This is verified using the formative and summative evaluation methods in the field. To illustrate it, it must be noted that an assessment of the level of learners in CFI training centers in 2005 showed that the overwhelming majority of neoliterates identified know how to read and write their names and understand their rights and obligations, and they participate in meetings about the strategic choices in their areas: elections, elections of the bureau of development committees, choice of representatives in socio-professional organizations. Learners' areas of activities vary according to areas and the following are illustrative cases in point:

- Literacy training for learners

The learners have an improved level of literacy training (reading, writing, arithmetic) helping them contribute to the acquisition of civic knowledge (establishment of birth and marriage certificates, payment of taxes and other communal levies), learners' participation in the electoral process (distributing election cards, assessors, members of polling station bureaux, political party delegates during the May 2004 communal elections in Mopti), supporting the conflict resolution modes.

(Family feuds, divorce, inheritance, social conflicts, non-payment of civil and commercial debts, non-observance of contract obligations, institutional and organizational conflicts). There are illustrations in 40 listed sites in the district of Mopti.

- Learning in order to improve the livelihoods of male and female learners in the communes of the district of Mopti.

The learners have developed self-promotion initiatives of multi-functional and local development organizations : initiation of market gardens, weaving activities, small home fattening, fish sales, small trade of vegetables and fuelwood..)

Thanks to the activities carried out by CFI learners/trainers, 30 women's groups divided in 24 villages were able to receive support from NGOs and/or micro-finance institutions (FIDES, NYETA MUSO, RESA). The beneficiaries, numbering 200 rural women, carry out small home fattening activities, fish sales, small grain trade, vegetable gardening...

- Health and sanitation education training in four communes of Mopti district.

The learners developed support initiatives in order to ensure community access to basic health services (community health relays, female rural animators, organization of hygiene and sanitation in villages...)

Thus 35 households were supervised per village. The household includes the husband, children, wife or wives. This gives, in light of the monitoring cards held by relays, an estimate of 1050 households for 5250 beneficiaries of community health activities in the areas involved in the year 2005. It must be pointed out that training in the use of trainers' kit was provided by UNICEF (Mopti health program). Trained relay learners trained fill the health-monitoring card in Fulfulde language, training that they received from the EVEIL as animators. The results of the monitoring are presented at the community health center (CESCOM) level in the communes of Sampara, Konna, Fatoma, Soufouroulaye, Socoura. A synthesis is prepared at the EVEIL during the assessment meetings

The following topics are developed by learners/community health relays:

- Sensitization to children's vaccination with vitamin A supplementation.
- Sensitization in the use of impregnated mosquito nets for children under the age of 5 and pregnant women
- Sensitization in the use of essential drugs Kit (chloroquinization and following on pregnant women) and primary health care
- Sensitization on prevention against HIV/AIDS
- Sensitization on birth spacing measures
- Sensitization on the importance of the practice of mother's breastfeeding, regular intake of iodised salt, use of functional and clean latrines, consumption of drinking water
- Sensitization on the recording of births at the registry office immediately after the birth of the child
- Sensitization on children's (boys and girls) enrollment in school

NB : It must be noted that community health relays were trained in monitoring essential practices in households and hold community relay notebooks. They do animation in Fulfulde or Bamanankan language and use cards for monitoring **essential family practices** in households (EFP), which are presented at the EVEIL for reporting under the periodic animations in various towns.

PART FOUR

Eveil's structure

The Eveil team is composed of:

- A specialist of production of Fulfulde language manuals, retired from the National Directorate of Literacy and who taught four eight years. He has been and still is with the Eveil since the first phase.
- Three animators, CFI trainers supervisors, all hired during the initial phase of the project;
- An organizational support officer;
- An accounting officer;
- An NGO coordinator, founding member of the NGO as well.

1. Strengths and weaknesses noted at the structure level

1.1. Operational level strengths

- The capacity of the Eveil to intervene in an area with strong social (agro-pastoral, pastoral) and agro-ecological constraints;
- The setting up of a training, animation, and close monitoring arrangement;
- The confidence of beneficiary communities in the Eveil;
- The acknowledgement of the positive impact of program activities by local and regional educational authorities;
- The use of local resources (although slight) ;
- The team is based at Sevaré, which gives it a certain field advantage. The structure of the Eveil has essential operational and management tools: strategic plan, manuals of administrative and financial procedures, periodic financial and operational reporting tools.
- The level of the workers is adequate given their supervision, training and accompaniment mission. Except for the organizational support officer and the manual production specialist, the other agents have limited skills in design, analysis and capitalization.
- The team is adequately equipped for the activities that it carries out.

1.2. Institutional and organizational strengths

- The implementation of actions planned with qualified important personnel;
- The involvement of branch structures of the Ministry of Education in program implementation;
- Program promotion by NGO officials;
- Existence of an administrative and financial management system;
- Existence of external audits.

- Essential organs of the association, except auditors, are operational.
- General Meetings are held regularly, including those of the Executive Bureau.

1.3. Operational level weaknesses

- Negotiations and signing agreements, contracts and project conventions are rather handled by the coordinator on behalf of the President of the NGO. It must be pointed out at this juncture that this is not the role of the chairman of the board of directors, in light of the legislation of the EVEIL NGO. This is rather a mission of the NGO Coordinator.
- Very weak membership structure; the Eveil structure has very few members, which limits its social base.
- Absence of a link with other stakeholders who are numerous;
- Mobility and unavailability of certain male learners.
- Phased out process launched at the level of the CFIs without diagnosis of the strengths and weaknesses as well as the definition of the type of support to bring and the type of actor to involve;
- Weakness of skills transfer actions to communities notably in the area of mobilization and resource management;
- Absence often noted of contracting in the activities conducted at community level;
- Lack of a formal framework of exchange and work between villages and communes.

1.4. Institutional and organizational level weaknesses

- The NGO coordinator has an extremely volunteer approach, which brings him to do too many things at the same time: design, negotiation, resource mobilization, resource management, operational management;
- The rare visits of the executive bureau in the field.
- Internal resources mobilization is inadequate.

1.5. Relation with technical services

The relation between the Eveil and the regional and local technical services is a sound one. The NGO's experience is well known. The regional and communal literacy services are involved in the monitoring of the different trainings sponsored by the Eveil. They have all the information on the different ongoing activities.

Central technical services such as the National Centre of Education (CNE), the National Centre of Non Formal Education Resources (CNREF), the National Directorate of Basic Education (DNEB), are formally informed about the manuals produced by the Eveil ; However, some difficulties persist about the official recognition of these manuals although their pedagogic worth in the field need non longer be demonstrated.

PART FIVE

1. Capitalization

Eveil has a very good capitalization of these technical tools, particularly the manuals; however, the capitalization of this approach and good operational practices remains weak ; what has the Eveil capitalized as an approach to women's promotion, women's leadership, supporting the accompaniment of CFIs, the emergence of local networks? These practices remain very little capitalized at Eveil in spite of very fertile, rich, and abundant subject matter in these areas.

2. Communication

Eveil has very useful know-how for the region and for the entire country ; such know-how is useful for the promotion of local governance in villages and communes ; partner NGOs of the Foundation must be able to use this knowledge in the CFIs that they support. Eveil must necessarily develop a communication approach suitable to better enhance its know how as much to its peer NGOs as to communes and to the State and donors.

Stromme has supported several NGOs such as Eveil, Youth and Development, Fandeema, who have developed each and capitalized expert skills in the area of literacy training: Civil education, Reflect, functional literacy. A workshop must be organized between these actors and the other structures involved to promote an exchange of experience and methods as well as the search for real synergy in helping communities. Literacy, which must be taught in the centers, must make possible rapid and real acquisition of knowledge by communities; such knowledge must be applied in their daily activities and must help them more easily access services, leadership positions or local economic positions. Such knowledge must trigger change in the daily life of these beneficiary communities both at individual and community levels.

3. Communes

It is necessary to focus on a more communal and/or inter-communal approach. The Social, Cultural, and Economic Development Plans of the communes (PDSCE) must be benchmark supports for the consolidation of activities implemented. A particular note relative to the project of support to communes in the field of basic education through the line of funding of territorial communes by the Stromme Foundation deserves to be explained. It involves the experience of support to the community schools of Tiaboly and Gninagou in Fatoma commune. This has been a very enriching experience for community schools (with an encouraging success rate of children) for the school management committees (synergy with the chief of village and schools) for Fatoma commune (more successful experience than certain public schools) and for the Eveil (innovative experience which could be extended to other areas).

4. The structure of the Eveil

The structure must have a true cooperative life enabling it to mobilize funds with its members, with the nationals, the Diaspora and the companies operating in their area of activity.

It is imperative to put some additional stress on capacity building in the area of capitalization and project cycle management: planning and monitoring, financial procedures manual, training plan, institutional and organizational audit, guidelines and strategic plan, operational guide, action plan.

5. General conclusion

Through its activities, the Eveil has contributed to the beginning of real change which can be explained by:

- A repositioning of civil society actors through the process of human rights education in order to defend their rights,
- The emergence of new actors with emerging civil society who are partners of decentralized communities and local populations in the defense of human rights,
- The development of a social intermediation process set up through appropriate actors and emerging networks: legal attendants, orientation council, mediation commissions, professional cooperatives, etc.
- The use of human rights education and social responsibility training as a process of inter-communal dialogue, and a process of inter-institutional and social development.

Triggering such enthusiasm at the local level requires an accompaniment with more concrete actions that must be rightly identified and accompanied particularly on the position of women in the process of local economic development, education, and decentralization.

It must also be pointed out that the contribution of EVEIL mostly focused on the following areas:

- *The contribution of civic education to the acquisition of knowledge, establishment of birth and marriage certificates and payment of taxes and other communal levies and YA PINAL learners' participation in the electoral process in partner communes.*
- *The contribution to initiatives developed by the YA PINAL for promoting professional farmers' organizations (PFO) for the benefit of the community and its local development.*
- *The contribution to the diversity of income generating activities (IGAs) implying an increased role of YAPINAL relays in the organization and management of village groups.*
- *The contribution of the YA PINAL role through construction of solid relations with village chiefs, customary authorities, elected officials, local institutions and other development actors.*

The gradual withdrawal of the Eveil is a necessity: this must lead to a repositioning of the structure of its approach of accompaniment through support with appropriate tools.

This repositioning will rest on a new strategic plan (2008/2012), an organizational reinforcement plan (ORP) defining the maximum use of the agents of the team from a management more focused on results and broadening the cooperative base of the EVEIL NGO. This involves making sustainable the field actions by using the decentralization and local governance process.