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<th>The theory and practice of the use of CLIPS* as a communication technology in the Philippines.</th>
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<td>Author(s)</td>
<td>Polestico, Rachel V.</td>
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The Theory And Practice Of The Use Of CLIPS*
As A Communication Technology In The Philippines

By

Rachel V Polestico
SEMINAR ON COMMUNICATION RESEARCH NEEDS IN ASIA
September 18 - 20, Singapore

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Sponsored by
International Development Research Centre
Singapore

Organised by
Asian Mass Communication Research and Information Centre
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I. Introduction

Development models of recent vintages recognize that development should not be merely looked at in terms of economic upliftment but more in terms of social justice and the involvement of the people in bringing about the development process. The dimensions of equity and participation are as important as the increase in the gross national product when the center of gravity of developmental evaluation is shifted from mere wealth creation to an emphasis on the improvement of quality of life. Thus, a more acceptable definition that takes into account these other dimensions describe development as increase in income with equity through participation.

Central to this more comprehensive definition of development is the idea of participation. The assumption is that when people work together, they can more easily achieve their objectives and of more equitably sharing the benefits of their effort because they have worked together. The challenge then is on how to make people participate in all aspects of the development process. One insight gained by several social agencies in the Philippines attest that the question of how to make people participate is a communication technology question – how to facilitate the process so that the people can express their thoughts and beliefs in words and deeds and how words and deeds can influence their thoughts and beliefs.

The system called the Community Information and Planning System (CIPS) that allows this has been tried in the Philippines not only as a communication methodology but more essentially, as a development approach. But these two are intertwined together so intimately that sometimes it is difficult to make a distinction. The closest distinction that could be drawn of is that of means and end where CIPS can be thought of as a communication means to achieve the goal of development. Thus, CIPS can also be considered as communication technology that ultimately enables a community to develop themselves.

* CIPS stands for Community Information and Planning System
** Project Leader of the IDRC-PHILDHRRA project called Participatory Research for Community Education and Director of the Appropriate Technology Center (ATC), College of Agriculture Complex Xavier University, Cagayan de Oro City, Philippines
II. The Evolution and Evaluation of the CIPS Model

A. The Ledesma et al Model

The Community Information and Planning System (CIPS) is a variant methodology called the participatory research. Participatory research was advocated as pre-requisite for people to be able to solve their community problems. The solution of which can be mapped out if the community first looks at their situation or by doing research and of identifying alternatives to bring about an improvement in their conditions. A good model that described this is the model proposed by classical thinkers and appeared in article written by Fr. Antonio Ledesma, S.J. This model traces the logical steps taken to solve problems requires people to first see, plan, and then act. Illustratively, this model appears in Figure 1.

![Figure 1 Model of Participatory Research](image)

This model already hides the need for communication technology so that people can see or recognize significances in their environment, create a future by translating their thoughts into reality through action. This model also indicates that through the process of evaluation and reflection, their environments and their actions can influence the thoughts of the people.

B. The CIRDAP CIPS Model

This model was later modified cognizant that the operators of this model not as a person but as the community. It identified that what enables people to see and plan is the access and possession of information. Thus, this was later called as the Community Information and Planning System where the people essentially gathers information through research and use that information to change themselves effectively through careful planning. The initial CIPS model proposed by the Center for Integrated Rural Development for Asia and the Pacific (5) still kept the see-plan-act logic but more operationalized by committees. This model is shown in figure 2.
C. The Post-Sumbaga Model

This model was tried in several communities in Asia and the Pacific under the joint CIRDAP and Asian NGO Coalitions (ANGOC) Programme on Integrated Rural Development using the Community Information and Planning System.

In the Philippines, this model was piloted by the Philippine Partnership for the Development of Human Resources in Rural Areas (PHILDHRRA) in Sumbaga, Zamboanga del Sur and by the then National Center for Integrated Area Development (NACIAD) in Punta, Romblon. Through this pilot study, it was found that the work of the research, planning, and project committees can only be owned by the community if the results of the committee work are reported to the community via consultations or assembly meetings. It was also realized that there was a need to form local leaders with vision and skills to oversee the process. The model that emerged from the Sumbaga experience is shown in Figure 3.
This model was then presented to the International Development Research Center (IDRC) by PHILDHRRA as a Participatory Research Method for Community Education. When this project was approved in 1987, this CIPS model was tried in about 26 communities all over the country covering farming, trade union, coops, Muslim, upland communities. The ten 'basic steps which were the general framework for following this model are as follows:

1. The community CIPS worker integrates with the community, makes preliminary social investigation, and calls a meeting to make known to the community the CIPS model and to get their acceptance to try this model.

2. The community selects a research committee to be trained on participatory research.

3. The research committee does participatory research and return the data during the consultation.

4. The research committee incorporates the analysis and recommendation of the community and writes a research report.

5. The community selects a planning committee to get trained on planning.

6. The planning committee submits plans to the community through consultation for suggestions and corrections.

7. The planning committee tries to get the resources needed for the solution or plan to materialize by perhaps writing proposals and submitting them to cooperating agencies.

8. The community chooses the project committee who then gets training to manage the project.

9. The project committee continually submits progress reports to the community.

10. The community evaluates and reflects on their experiences and applies CIPS to another cycle.

D. The Clock Model

When this post-Sumbaga model was applied to many communities and with NGOs with their own developmental paradigms, the CIPS model was tremendously enriched. The major changes being the recognition of Community Organizing or CO as a facilitator of participation, CIPS as a way systematizing development work, and coops or cooperatives as the usual projects the community undertake to solve their problems. Through this nationwide experience, the finer points of CIPS implementation were also
identified but still leaving as much space for innovation using the CIPS model. This new learning is reflected in the clock model of CIPS shown in Figure 4.

Figure 4
Clock Model of CIPS
CO-CIPS-Coop Variation
E. CIPS as a Communication Technology Model

CIPS is a powerful tool for the community to convert their thoughts/beliefs into words and actions and their actions/words to influence their thoughts/beliefs. It is a method of facilitating the action-reflection-action cycle of the Paulo Freiri tradition. But CIPS does this essentially by motivating the people to speak, write, and do something about the problems in their community. The motivation is the eventual solution of their problem and consequent improvement of their situation. But the process is participatory which means that they should put together their ideas and act cooperatively and thus, every member in the community has an important message for the society.

The technique is for the CO-CIPS fieldworker to initially go to most if not all of the members of the community and spends time talking to them and inviting them to talk about their ideas. Then gradually the CIPS worker introduces his own agenda and allows the community member to develop his own opinions and judgement. Thus the CIPS fieldworker prepares for the members of the community to have something to say during the meeting or community gathering. During the meeting the CIPS fieldworker facilitate the process so that everyone in the community can speak and that each members opinion is given importance. Then they make decisions together by election or by consensus. They make a community decision which makes it more imperative for them to follow than if it is one's person idea. The CIPS fieldworker gradually train other community leaders to take this role of a CIPS fieldworker.

Then during the research phase, they interview, ask questions, write their answers, and the responses in their reports. They learn the analytical method of looking at data by looking at causes and effects, and search whatever ways could be done to improve their situation. They write their plans, their proposals, they write their reports then present their reports to the community with flip charts and visual aids or in other creative ways.

Then they convert their words and thoughts to actions that build their roads, construct water pumps, plant trees, start a piggery, etc. But they do things and they have more to talk about and write about because these are new wonders in their community which they created by themselves. They like to talk and write about themselves and about their achievements, that is how they convert back their actions to words.

When they are happy about themselves of being able to agree and talk together, of being able to write good research reports and plans and of seeing the effects of their works, they sing and dance and they compose songs and poems and make play and dramas about the dreams they have that they are now slowly achieving by themselves. Their success or their failure changes their attitudes and the manner they would decide things later on. But
they begin to be motivated by their vision which they are beginning to articulate in words and in deeds. These articulations had been fully captured in the CIPS documentation.

III. Documentation of the CIPS Process

A famous English historian Dr. Marjorie Reeves, on her book "On History" said that "history is not what happened in the past but what survived in the present." If there are no records of the past, it is as if no past happened at all and all the lessons it can teach us are gone; and the people without a history, without a record, will be constantly inchoate reinventing what already happened. This insight can at least give us an idea that documentation or the recording of events and ideas is a process of creating history and a preservation of the wisdom of experience. It was with this necessity that the CIPS experience in the Philippines was closely photographed.

A. Early Documentation of CIPS in the Philippines

In 1983, a village-survey programme in the Philippines was conducted under the Joint CIRDAP / ANGOC Programme on Rural Community Participation. This survey was done simultaneously with similar village-level surveys in other countries and in the Philippines. This survey was done in nineteen (19) villages all spread-out in the country. This was an experience for several NGOs to work together in something concrete. This project made the NGO participants very busy with conferences, surveys, analyses, writing of reports, and consultations in the villages. Many things happened during that time and what survived those events were the ANGOC Reports and the PHILDHRRA publication entitled "An NGO Study of Selected Villages in the Philippines." Another survivor of this experience was the formalization of the revival of the PHILDHRRA network that was initially composed of the NGOs that participated in this joint CIRDAP / ANGOC Project.

There were many lessons learned from this experience. One, there was need for a guide on how to do participatory research and so, PHILDHRRA published a book entitled "Participatory Research : A Guidebook." Another was the realization that research was not enough in the village level. Knowledge was not adequate, it must be carried further to be used by the community. So a follow-up study was done again by CIRDAP and ANGOC and with NACIAD. In this follow-up study, it was emphasized that the community must do research and must plan based on this research and come out with projects. For that purpose a seed money for projects was included in the study design.

This original CIPS concept was tried by NACIAD in Punta, Romblon and by PHILDHRRA in Sumbaga, Zamboanga del Sur. The experience in Sumbaga was well photo-documented and written-up. A report of this Sumbaga project as well as an outline of how the
model was improved through this experience was published by PHILDHRRA in a book entitled "Framework and Operation of CIPS". This book outlines the steps of CIPS, how to make research reports, project proposals, and the Sumbaga Fishpond project. In the case of the fishpond project, the fishpond was unfortunately washed out by tidal waves in Zamboanga del Sur but the reports survived. And the people can use these records as a guide to reconstruct the fishpond.

What came out of Sumbaga was not just fish from the fishpond but also a better CIPS model. But this model has to be tried in several other villages in the country. This idea was proposed in 1986 to the International Development Research Center (IDRC) spearheaded by PHILDHRRA and was incidentally, approved. Thus, a project called "Participatory Research for Community Education Using the CIPS Methodology" was tried by six (6) non-government organizations (NGOs) in the country. These agencies were the Agency for Community Educational Services (ACES), Center for Community Services (CCS), Visayas Cooperatives Development Center, Inc. (VICTO), the Appropriate Technology Center (ATC), Muslim-Christian for Rural Development (MuCARD), and the Institute of Primary Health Care (IPHC). And from the experiences of these NGOs in their communities came several documentations.

B. Village-level Documentations of CIPS

In the Sumbaga experience, it was noticed that the people wrote the minutes of their meetings, could be taught how to frame research questions, wrote reports and told stories, and expressed their insights in various creative ways. This observation was exploited in the IDRC project by actually tallying the kinds of documentation the people produced. Their documentation were based on the output of the CIPS cycle. Table 1 shows the kind and quantity of documentation the people in the CIPS community generated (Please see table 1 - page 3 for your perusal).

1. CIPS Process Outputs

These are records that the community through the committees or designated persons produced. But this is a process also that taught them to write, very crudely at first but gradually improved with constant practice and constructive criticisms. These records were found to be useful by the communities. This was due to the fact that in many of their disputes, the cause is a misquoting or an ignorance of decisions made previously by the community. These disputes can be settled readily if the people have the records of the minutes of their meetings for instance or an accounting of their financial records.
### Table 1
Table indicating the Documentation of the CIPS Phases in the Different Communities (Number of Communities)

<table>
<thead>
<tr>
<th>CIPS DOCUMENTATION</th>
<th>MuCARD (2)</th>
<th>IPHC (3)</th>
<th>ATC (4)</th>
<th>ACES (4)</th>
<th>VICTO (6)</th>
<th>CCS (2)</th>
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<td>4</td>
<td>1</td>
<td>6</td>
<td>2</td>
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<td>2</td>
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<td>V. Planning Consultations</td>
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<td>4</td>
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MuCARD - Muslim Christian Agency for Rural Development in Muslim Communities
IPHC - Institute for Primary Health Care for Upland Communities and health programs
ATC - Appropriate Technology Center for technology transfer projects
ACES - Agency for Community Education Services for farming communities
VICTO - Visayas Cooperative Training Center for cooperative communities
CCS - Center for Community Services for trade union communities
2. **Flip Charts and Maps for Community Display**

Aside from reports, the communities have also developed flip charts and maps or summaries of their research plans or project concepts that they could easily display in the community for the visitors or for the other members of the community who are interested on the activities of the area. These flip charts are useful because they project the important information of the community and anyone in the community can use this flip chart in explaining about their community to other people. This function was previously only delegated to the most knowledgeable person in the community. But with flip charts, anyone in the community becomes an automatic knowledgeable person.

3. **The Case Studies**

It was thought by the NGO CIPS fieldworkers that one way to immemorialize the experiences of the villagers on CIPS was to write case studies of the villages. But in order to be true to the fundamental principle of CIPS that the activities affecting the community should be done by the community, it was decided that the community should be taught on how to do this case study. So the remainder months of the IDRC-PHILDHRA project was spent teaching the community on how to write their case studies.

Teaching the community to write a lengthy written piece was a matter of discussing an outline of how the case study should contain. Each sub-section was then discussed thoroughly and the major points to be included in the paragraph were clearly outlined. The community or committee was divided according to the different sections of the outline. During the meeting, those assigned were given the time to develop their ideas and then, their outputs were reported to the community for comments. The final output was then edited and finalized by the NGO-fieldworker or a member of the community who has editing skills.

In the CIPS project, the villagers wrote their case studies. These were compiled and presented during the CIPS National Congress. A full documentation of these case studies was given in the report of the aforementioned workshop. In these case studies, the communities of CCS, ACES, VICTO, ATC, MuCARD, and IPHC all told their accounts of how they managed their reports. They also evaluated the meaning of these activities vis-a-vis their over-all goal of improving their situations.

4. **The role plays and songs**

The villagers also documented their CIPS experiences in creative ways. They scripted the situation of their community and dramatized it so that the whole community can realize their shortcomings. They also reenacted through these plays how CIPS was introduced and how research, planning and project
implementation were done in the communities. They also showed the changes in their people's lives and ways in their own communities through their plays. The documentation of these dramatizations was through the video.

They also wrote songs about their lives. The most graphic of these songs was the song of the IPHC group in Mapaso composed to illustrate the process and benefits of CIPS. During their village level trainings, they were constantly told that CIPS was all about integrating, meeting, researching, planning, and implementing. So they composed a song called "Ing, Ing". Usually, the people in the villages borrow a tune or a melody from popular songs but they composed their own lyrics.

5. The Community Projects

In the teaching of values in CIPS trainings, famous sayings like "Action speaks louder than words" are often quoted to them. Through this spirit, the people in the CIPS villages valued concrete results of their meetings, discussions, research and planning. These were immortalized in terms of their concrete projects. And when visitors come to visit their project sites or even among the villagers themselves, they always wander around their project areas and wonder how they were able to do their projects.

These concrete projects can be the irrigation projects in Nueva Ecija, better educational program for the labor unions in Marikina, revived cooperatives in Cebu, water projects in Marawi, Misamis Oriental and Davao. The villagers best documentation of their work is still the projects they have done that now stand like monuments to benefit the entire community. These projects hide the human factor that went into the making of the projects so the communities capture those experiences through their writings, their dramas, and their songs.

C. Network Level Documentations

The documentations in the NGO and network level were designed to share experiences and insights about the CIPS process to other NGOs and interested agencies. The medium of the documentation used at this level was English. So much so that it was difficult to say that it also served to influence the people in the village level. However, it was the ultimate aim of this documentation to improve the village level CIPS implementation albeit indirectly.

1. The CIPS Brochure

To have a handy information sheet about the PHILDHRRA - IDRC -CIPS program, a brochure was designed to explain about
the objectives of the program. The brochure also shows the organizational structure of the CIPS Network as well as the general CIPS model that is followed in the field.

2. Process Documentation

The different NGOs participating in the program were encouraged to keep a log book of their activities jotting down the main events that happened during the day and an analysis of the causes and effects of the events. This diary form of recording became the basis for the monthly reports that the NGOs were required to submit to PHILDHRRA. This type of documentation was quite tedious and required discipline. So much so that only a few NGOs followed this process documentation requirement. The most complete process documentation observed was done by IPHC so it was not surprising that now, IPHC is using CIPS extensively in their village involvement because their process documentation made it easier for them to learn from their experiences and pass on these records to the other fieldworkers whom they are training.

3. NGO Newsletters

The NGOs of IPHC, ATC, MuCARD, VICTO, ACES, and CCS whenever possible wrote their CIPS activities in their individual NGO newsletters. IPHC's newsletter highlights the successes of CIPS in the villages of New Bataan in Davao del Norte. Likewise, ATC and MuCARD wrote about their CIPS experiences especially about the training content and methods used in the village level. VICTO with its newsletter 'FOCUS' always carried an article about how CIPS is being used in the cooperatives. CCS' Newsletter tabbed as 'PAGAHASIK' and ACES' "The Grassroot Organizers" regularly feature CIPS activities not only about their respective areas but also included the CIPS development in other areas. The "PHILDHRRA Notes" which is the bi-monthly newsletter of the PHILDHRRA Network also reports about the activities of CIPS to the NGO community.

4. The CIPS Up-Dates

The publication of a monthly newsletter about CIPS was already conceived even at the first stage of the project implementation. This newsletter that eventually was called the "CIPS Up-Date" was intended to be a report from the field of how CIPS was faring and how the model was being modified in time. This in a way, was the network level process documentation of the CIPS project implementation.

To this date, there are already thirty (30) issues of CIPS Up-Dates covering the initial, the research, planning, action implementation, and evaluation phases of the project design. The CIPS Up-Dates got contributions from the villagers, from the NGO staff, from other publications, and from the Network Secretariat.
D. Other Documented Reports

Aside from the village and network level documentations, CIPS also had to be reported to IDRC, to some international audiences and in formats other than the print. There are also plans of further documenting CIPS in a manner that will effectively reach more people.

1. Reports to IDRC

The reports to IDRC were given every six (6) months and in a way, forced the implementors to write-up their experiences and along with it, an analysis of what went wrong and what went well. The project funding was also contingent on the submission of these reports thus, it was imperative to submit these documents to IDRC and to PHILDHRRA.

Aside from the progress reports, the final reports of the project were packaged in different ways. The report from the villages in terms of case studies and creative presentation were submitted as the “Report of the First National CIPS Congress”. The evaluation of the CIPS implementation in terms of its implementability, replicability, sustainability; and effectiveness as a development approach is submitted as “CIPS on Trial”.

CIPS was also envisioned as a powerful tool for educating the community to think logically and to act effectively. This was one of the aims of the CIPS implementation to develop human resources through an effective method. This aspect of CIPS will be explored on the forthcoming report on “Curriculum for Development” and a designed community level CIPS training modules called “CIPS in the Field”. These two reports are already in the process of being packaged.

2. CIPS Presented in International Conferences

Papers had been written about CIPS and presented during conferences. CIPS was shared with the Indonesian Participatory Research Network (JARI) during their project review meeting last February 1987. CIPS was one of the development approaches explored in the Philippines that was discussed in Utrecht, Netherlands last October 1987 during a meeting with Dutch and Filipino development workers.

The United Nations Fund for the Development of Women (UNIFEM) requested last April 1988 through UNDP a consultancy to assist women’s organizations in Tanzania. CIPS was used as an approach for Tanzanian women to organize themselves and develop their own projects.
The Asian Institute of Technology (AIT) Bangkok - Thailand Human Settlement Division was also thinking of starting an NGO service unit in September 1988 and CIPS was recommended as one of the approaches that can be propagated among the NGOs. In October 1988, the United Nations Center for Regional Development (UNCRD) requested that CIPS be included as one of the computer-free information systems in the village level that can be used for planning. This was done during a conference held jointly with IDRC in Singapore. Likewise, UNCRD and National Economic for Development Authority (NEDA) held a planning conference for Maguindanao NEDA employees last June 1989 in Cotabato and UNCRD requested that CIPS be made known to the NEDA planners in Cotabato.

A conference on Participatory Research: "A Celebration of People's Knowledge" was held last July 1989 at the University of Calgary, Canada. CIPS was presented by Luz Canave of IPHC as one of the participatory approaches that was effective in bringing about people's knowledge and power. In August 1989, IDRC called for a small group meeting of non-formal educators in Kuala Lumpur and here CIPS was discussed as one of the learning methods that maximized incidental learning. A paper on CIPS as a method of empowering women was also submitted as one of the articles discussed during the Gender, Science and Technology conference held in Haifa, Israel last September 1989. And in October 1989, CIPS as an approach for technology transfer was also presented during the Professor Kraut Seminar for NGO's in Development held in Bangalore, India.

The Southeast Asian Rural Social Leadership Institute (SEARSOLIN) of the College of Agriculture, Xavier University in Cagayan de Oro, Philippines has a six and a half month (6 1/2) course for rural leaders coming from Asia, the Pacific, and Africa. This training is held every year for about 45 participants coming from 17 countries of the aforementioned regions. CIPS is one of the modules offered since 1986 during this training and is taught for about a week. Many of the SEARSOLINERS include the use of CIPS in their development action plans.

3. Audio-visual Documentations

During the course of CIPS implementation, pictures were taken as photo-documentation process. In the village level, these pictures are exhibited as part of the report and display for the community. A collection of these pictures is also kept as records of the different aspects of CIPS.

Slides have also been regularly taken and the CIPS slide set is constantly updated. Slides are very useful in presenting the history of CIPS as well as the steps of CIPS implementation. Slides are most effective when CIPS is presented during conferences.
Built-in the CIPS budget was the purchase of a computer, xerox machine, and a video camera. Thus, most of the records of CIPS are on diskettes and could easily be retrieved for reproduction. There are also video footages of CIPS implementation. There are already video productions put together such as the Ten Steps of CIPS Implementation, CIPS for the Empowerment of Women in Tanzania, and the coverage of the First CIPS National Congress.

4. Future Documentations

There are still plenty of materials generated during the CIPS implementation. These are hoped to be packaged for better distribution. For instance, it will be helpful if we will be able to put together a video of the training methodologies tried in the fields along with the training modules already in the making.

IDRC is already planning to film professionally, the CIPS process as done in the village level. This village level on video will be accompanied with an explanation about CIPS and with some literature.

Another possibility is to program CIPS alternatives in a computer. For instance, a learner of CIPS can then just retrieve possible solutions to answer CIPS problems that have been tried in the field and already programmed in the computer.

There are a host of other possibilities of bigger documentation production. This can be made possible because during the CIPS implementation, we tried to capture what was happening to CIPS in the field everyday in many modes possible.

Participatory research has so many brand names such as action research, conscientizing research, participatory action research, and Community Information and Planning System (CIPS). And CIPS also has many variations because the model itself allowed for and to put more exactly, required the innovations from the people. But in general, whatever variation it is carrying, it is all done in the spirit of maximizing the participation of the people for their own development. The problem then is how to market a particular approach.

The President of Sony Corporation once remarked that in the electronics industry, there are many competitors but the company that could capture the market is the company that firstly could "democratize" a gadget meaning that the technology is so user-friendly that everyone can use it. Second is that the company must have a good promotion or popularization strategy to capture the interest of the consumers.
In a way, CIPS has fulfilled these requirements for social marketability. Firstly, it has been tried extensively in the field now and everyone could use it and modify according to the community needs. Secondly, from the CIPS experiences it has built-up a wealth of information through documentation that will make CIPS replication easier.

IV. Emerging Trends and the Need for New Methodologies and Theoretical Insights to Understand and Utilize CIPS

A. Emerging Trends

CIPS now is a much richer model than the first one we started with. It shows that if an idea is spread, it gets better as more people use it. The main features of these enrichments are those that are helpful in implementing the CIPS steps.

1. Novel participatory Approaches

For entry to the community, the NGOs used the well-known methods of classical organizing. They focused on the training of local leaders and they infused Christian, Muslim or humanitarian, and nationalistic values into the formation of leaders through seminars on value formations and constant reflection of experiences. They also tried to constantly polish up their vision for their communities. They applied on-the-job training and coaching on the training of these leaders coupled with teaching techniques popular in group dynamics and processing of experiences.

In the research part, they were able to harness the other human resource in the community such as the youth and the women. The research training made minimal use of outside persons but maximized the talents of the community. Formulation of questions, analysis and framing of recommendations were done in the presence of the community. They devised ingenious and indigenous survey forms and developed innovative data analysis such as the historical mapping.

Meetings are very often not so interesting to busy people in the rural areas and urban settings. But meetings or consultations are important because this is when the people can think and decide together. So it was a problem how to convince people to attend research, planning, or evaluation sessions. The NGOs succeeded in this by applying intensive leg work, house to house campaigns to invite people. They also used the traditional leaders to legitimize the meetings. They made the local community organizers facilitate the meeting. The meeting itself becomes a lively social affair with creative presentations and action songs.
Planning was done with the participation of local traditional leaders such as the Imam of the Muslims and invited resource persons for the trainings. The trainings were done with plenty of exercises and workshops. The actual plans done by the community were based on the results of their research. Since the community made their plans and proposals, they were involved in the resource accessing such as tapping local sources of funds by directly negotiating for funding from an agency where the people themselves presented, defended, and revised their plans according to the suggestions that they got.

For project implementation, they involved the high ranking officials and tapped the technical help from professionals but in the process of implementing the project, the community members involved also became experts. They created different task forces and committees for different projects and mobilized the skilled members of the community.

They called special meetings for evaluation and started to make a community based evaluation and monitoring tool. They appointed supervisory committees or evaluation teams to make the evaluation. Their evaluations are public events attended by the community when the records are made known to the public.

During the CIPS implementation, on-the-job training and coaching are the best training techniques. Use of pictures or photo-posters, visual aids, and constant feedback sessions were found to be very effective.

2. Incentive Techniques

It was necessary to use incentive techniques for the community to try CIPS. But the NGOs were careful that these incentives would not be interpreted as dole outs or dangling a carrot. What was presented as incentives are counterpart contribution to what the community can provide. The NGOs also tried to gradually move from material incentives such as food or materials to intangible incentives as the value of learning something new or the value of working together.

To convince the people for instance to try CIPS, the NGOs tried to relate to or harmonize with their culture. Although most NGOs for instance are irreverent towards traditional leaders, the difference to these leaders was respected in the Muslim communities. CIPS was also presented to the community as a possible methodology to solve their community problems. Sometimes material incentives such as minimal honoraria for local fieldworkers were provided. In seminars and trainings, food and training materials were given.

Research was made inspiring by saying, that research is the way for them to discover and gain new knowledge and skills and the data they got from research would be needed for their exact planning. Attendance for research consultations and meetings was raised by emphasizing that their presence was needed because
their decisions and approval are very important in the assembly. Key persons and influential personalities were also invited to attend these meetings. Material support in terms of manila paper, pentel pens etc. were provided.

Some of the planning and technical trainings were done outside of the community. So participation to the planning and technical team was partly motivated by the prospect of travelling, seeing new places, and learning new things.

The project idea came from them and they also made the proposals. The prospect of getting the proposals approved and get the financial support needed thrilled them into doing something very concrete. They have also learned about the names and addresses of funding agencies willing to help them.

The people used to be very shy and afraid of evaluations but now they look at evaluation as opportunity to improve the project and evaluations are conducted in that spirit not as a fault-finding mission. Public transparency and accountability are what made the people open to these sessions.

3. Modifications to the Model

As much as possible the NGOs followed the CIPS model but due to the circumstances, they also had to modify the model. In the process it refined the model and made it more adaptable to many conditions.

CIPS was retrofitted to existing structures in the community such as CIPS of VICTO and the Educational Committee of the Cooperatives. ACES used CIPS critically at the beginning because they were convicted of their classical organizing methods but gradually, they were able to add CO techniques to the CIPS technical and mechanical solution to the development process.

It was necessary to infuse religious values to the community leaders, scientific thinking in their research, planning and technical skills and also, with a keen business sense for the accountability of their projects. Combining all these values in such a way that they do not clash and conflict was a challenge that still mesmerize the CIPS implementors.

In the original CIPS model, the analysis of the data was done by the research committee but MUCARD found it more effective when the assembly was involved in the analysis of the data through workshops and small group discussions during the research consultation. And gradually also they tried to move from the research, planning and project implementation done by committees into these functions being done by the community through workshops and small group discussions during the consultations.
Project implementation was originally thought as more effective if one does one project then move to another. But it was later found out that it was better to tackle several projects at one time and make different people to be in-charged of different projects. This was found better because if one project is slow or does not work, there are still other projects that would occupy the peoples' minds.

The factors of gender and the strength of the organization were not anticipated as important. Later it was realized that it was important to do gender analysis because it conscientizes even the Muslim communities to think of women's issues as important. It was also realized that it was important to find at what level of organization whether it could already sustain itself before the NGO fieldworkers phase-out of the area. Thus gender analysis and evaluation of the knowledge, values/attitudes and organizing skills of the community were included in the evaluation tool.

So the significant modification of the CIPS model was the inclusion of community organizing as central to CIPS if CIPS be done in a paricipatory way. The social responsibility of a business venture is also incorporated in Cooperatives. Thus, a CO-CIPS-COOP combination was found to be the most effective. This combination was the result in most cases in the CIPS implementation.

B. Need for New Methodologies and Opportunities for CIPS

Based on the results of the evaluation, some recommendations are here put forward to be able to make use of this CIPS replication experience.

1. Wider or Expansion of the use of CIPS.

It is known from this research that the people in the grassroot level gives training and organizational guidance can implement CIPS thus, there is more confidence now to push for an expanded use of CIPS to many more villages in the Philippines. This can be expanded to be used by the other partners of PHILDHRRRA and other NGOs as well.

In the next round of CIPS replication, the CIPS implementation will be better because of the lessons learned from this study but there should be more attention given to the participation of women and to involve more members of the community, more facilities to document the experience in the village level and to be more prepared with support system for the project of the villages. The existing network of NGO fieldworkers and village implementors can help.
2. Dissemination of the novel participatory approaches and incentive techniques

CIPS with the incorporation of the findings of this study is more powerful and more effective. The combination of CO-CIPS-COOP strategy for village development will result in genuine empowerment of the people. The novel participatory and incentive techniques tried here can be incorporated in teaching/training modules for the CIPS curriculum. The CIPS manual can also be revised and edited to incorporate this new elements. It can be predicted of course that with more field experience, new techniques can be thought of and tried further enriching the model.

3. More time for the Adaptability, Replicability, and Sustainability of CIPS

The results of this study were not very conclusive for the adaptability of CIPS but given a little more time, perhaps by April 1990, these tests for the effectiveness of CIPS can be tried again.

Problems also came up with the application of CIPS on large organizations in the urban setting so ways to make CIPS more applicable for these conditions can be studied. With the new techniques compiled in this study, CIPS can be made more adaptable, replicable, and sustainable in the village level.

In carrying out a further observation on the adaptability, replicability, and sustainability of CIPS, the current proponent NGOs were committed to follow-up on these further studies. The village level implementors have also pledged their support and assistance.

4. Maximize Gender Contribution of CIPS

It was found that CIPS gave opportunities for women to contribute substantially to village development because they participate in the research and the planning of projects that were certain to address women’s concerns also. The process of including women’s issues in the discussion also conscienticized the community. Thus, CIPS should be tried in many women’s programs being tried. The gender analysis framework already popularized in Women In Development (WID) projects can be used in the CIPS cycle.

5. Use CIPS as a Human Resource Development Strategy

The results of this study clearly show that CIPS is an effective human resource development strategy and it could be used for programs that have a very strong people orientation in it. The development of leaders, the training of technical people on research, planning, and project implementation, the experience
of managing development in the micro-level are now all mapped out as a result of this study and could be used to harness the social energy of people in the community level.

6. Build-up a Support System for CIPS

CIPS enables people in the micro-level to do whatever they can for the good of their community. They do the thinking, the discussions, volunteer their time and labor to make the process come about. However, they need a support system to help them like training opportunities, resource persons, technical support and funding sources and cooperating agencies. There should be a strong linkage that the communities make with this support service.

C. Theoretical Insights to Understand and Utilize CIPS

Several beliefs regarding communication mechanisms and theories have been confirmed during this study. One of this is the recognition time and again of the existence of people’s knowledge or thoughts that may not be translatable in the common media known or acceptable to another level of society. In order to capture these wealth of insights and experience of people there should be a process of facilitation or in a way, a midwifery to allow these thoughts to be expressed by the people.

This requires the need to go down to the people and understand their thought processes. One of these tendencies detected during this study is the indication that people have the facility to express their thoughts in images and could better understand concepts in terms of three dimensional models. They express themselves that way and that is the best way to communicate with them. For this to be effective, the communication agenda with them should be wholistic encouraging them to speak, to write symbols, and to express themselves in other art forms such as music, dances, and sculpturing such as a construction of a project.

Speaking, writing, and artistic expressions require effort which the people are not willing to expend if there is no motivation for them to do so. They must realize that learning these skills or expressing themselves this way can be means for them to improve their community and themselves. Thus in the community projects, they forced themselves to learn how to write a request, make a plan, or defend their ideas in a public forum. In their cooperative store projects, they learned to compute, to keep records. They will learn a communication skills very quickly if they can use them right away and if they could see effects.

In development work, it is necessary to make a direct relation of communication skills with a development agenda. CIPS has been found to be a set of communication skills that the community applies to achieve changes in their community. One of the characteristics of this communication mode is its
participatory nature. Through the facilitation skills, the individual thinking of the members of community are pooled together to forge a community decision done democratically. When they make a research, they participate in every step of the research process from the formulation of the research objective to the gathering of the information, analysis of the data and recommendations. The research report is also written in the participatory manner. The planning and the project implementation are also done participatorily.

This also implies that communication training should be participatory. There are many techniques devised to make this training participatory and effective. Many of these techniques make use of the methods of group dynamics which essentially, allows the participants to undergo some activities and then process that experience for possible learning insights. The processing focuses on the knowledge, skills, and values/attitudes that surface during the group dynamics activities. This is one area that needs to be explored for a more extensive search for effective communication skills training.

There are strong indications that CIPS is a truly participatory method of developmental communication. It is a communication strategy that is understood by the people in the community so much so that it is often called by many NGOs as a bottom-up approach of communication -- meaning that it is a mode of communication that allows village level communications to be effective channels of information, skills and values to their fellow community member. In its more formalized forum such as the research reports, the plans and proposals, CIPS allows a communication direction called a "feedforward" mechanism. Their research reports and plans are communicated to government agencies or cooperating agencies to make known to these partners the wishes of the community. Thus CIPS enhances "People Power" through "paper power".

In the development context where the yardsticks are increase in economic well-being, equity, and participation, communication can best be effective in enhancing the participation capability of the community. CIPS can contribute towards this concretely through wholesome opportunities for the community to discuss, to write, to sing, dramatize or visualize the community’s concerns. But CIPS does not only help in building up the community but in a more deeper sense, the communication skills the community member use enhances their feeling of worthwhileness because they are able to express themselves and affected positive changes in the community because of their participation.
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