

# LEARNING WITH AFRICA THE CASE OF MOZAMBIQUE

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[A CAPACITAÇÃO MASSIVA NA ÁFRICA LARGE GROUP CAPACITATION IN AFRICA

Translation from the Portuguese by R. Cármen]

## Summary

This article discusses the outcomes of the 'Organizational Laboratories' (known in English as the "**Organization Workshop** – O.W.") as used in the Chiuta District (Mozambique)<sup>3</sup> Development Program, run under the auspices of the Norwegian "Norwegian Popular Aid" NGO. This method has the potential to generate organizational and entrepreneurial capacities on a massive scale while, at the same time, ensuring professional capacitation<sup>4</sup>.

It is hoped that this analysis will contribute insights to anyone wanting to apply the methodology, in particular those who are part of the **Tadia/UNESCO** network. This network, besides studying the African diaspora in Asia, also hopes, thanks to this event, to contribute to solutions to the unemployment problem in Africa as well as in Asia, this being the topic under discussion in the workshops dealing with socio-economic questions

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<sup>1</sup> This paper was presented at the **TADIA - African Diaspora in Asia** held in Goa, India, in January 2006. "TADIA is a society for research, culture, education and development of the African Diaspora in Asia and is associated with the UNESCO 'Slave Route Project', India." Academic organization coordinated by Jean-Pierre Angenot & Shihan de Silva Jayasuriya. Held a 2006 conference, *International Conference on The Siddis\* of India and the African Diasporas in Asia*. [KF] <http://www.tadia.org/>

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<sup>3</sup> Chiuta District is a district of [Tete Province](#) in western [Mozambique](#). The principal town is [Chiuta](#).

<sup>4</sup> The term "*Capacitation*" (Port: *capacitação*) does not exist in English as a separate educational term. While '*capacitation*' does contain elements of 'training' and 'instruction', it is nevertheless generically different from the latter. *Capacitation* goes beyond mere linear transmission of knowledge from individual trainer/teacher/instructor to trainee, -- as typically happens in 'training' or even 'capacity-building' -- and operates (best) in large groups, where learning happens through direct interaction of a large group with the/a (complex), commonly 'owned' 'object'. ('Objective/-ised Activity') (English translator's note)

affecting the Siddis<sup>5</sup>. The focus of this article may also be of interest to the so-called 'Third World' in general as well as to the economic 'peripheries' of the so-called 'First World' whose populations, tired of waiting for government action, need to be capacitated to offer solutions, in an organized manner before it becomes fashionable around the world to be a young arsonist, as we have seen, of late, in France.

### **By way of Introduction**

This article presents the discussions of the outcomes obtained during the the 2003 evaluation conducted by this Researcher, of the Organization Workshop-method as used in the Chiuta District (Mozambique) Development Program, run under the aegis of the Norwegian "Norwegian Popular Aid - **NPA**" Non Government Organization which had been working in that country since 1993. This network, besides studying the African diaspora in Asia, also hopes, thanks to this event, to contribute to solutions to the unemployment problem in Africa as well as in **Asia**, this being the topic under discussion in the workshops dealing with socio-economic questions affecting the Siddis. The focus of this article may also be of interest to the so-called 'Third World' in general as well as to the economic 'peripheries' of the so-called 'First World' whose populations, tired of waiting for government action, need to be capacitated to offer solutions, in an organized manner.

If social inclusion-oriented productive organizations do not receive the necessary help, then, the unemployment-driven 'hidden war' will happen on a world scale, as described in the Brazilian newspaper "*Diario de Pernambuco*", by **Clodomir Santos de Moraes**, more than ten years ago. Because wars, at least, have a target, whether it be a justified one or not, and a logic and organization of their own. What will happen in this case will be a universal anomy, or total chaos, in one seamless wave of barbarism. And as the Third World likes to copy the First, the protests involving arson, vandalism, and terrorist acts on large scale committed by a an excluded population whose patience has run out waiting for a miracle, for someone able to understand and help them to intervene. Walter Benjamin<sup>6</sup> warned exactly about this eventuality, before the Nazis' victory. He said that the revolutionaries had a proposition for the workers but not for the unemployed people and lumpens who increased exponentially in the face of the crisis and were increasingly used by the nazis.

In the present case, those called excluded were domesticated by assistencialism<sup>7</sup> that, historically, tried to frustrate their autonomous

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<sup>5</sup> The Siddi, Siddhi, or Sheedialso known as Habshi, are an Indian and Pakistani ethnic group of [Afro-Arab](#) and/or [Black African](#) descent

<sup>6</sup> Walter Bendix Schönflies Benjamin 15 July 1892 – 26 September 1940)<sup>[2]</sup> was a German-Jewish intellectual who functioned variously as a literary critic, philosopher, sociologist, translator, broadcaster and essayist.

<sup>7</sup> Top-down provision of 'assistance' to supposedly passive, 'needy' groups, mainly on the part of the State, but also NGO's, in the form of aid, charity, philanthropy and also patronizing development projects.

capacities for fear that these might lead to revolution, in the case of capitalism, or to counter-revolution, in the socialist case. Now, the absence of their autonomous capability to act leads to a dearth of perspective and hope. They become the "Welfare State's orphans", under either mode of production, given the fact that both regimes go through crises and changes which lead them to cut down rights which once were considered sacred, rights in crucial areas such as health, education, housing and retirement pension

To organize the excluded masses so that they take their history in own their hands and build their future would appear to be exactly the kind of help which can be provided in the short term to all those who in many parts of the world form the vast majority of the population: those without hope and who lost patience waiting . In that sense, the OW (Organization Workshop) method is an important tool towards achieving this, and the African experience is one excellent example.

This article proposes to analyze only the specific case of use of the O.W.-method in **Mozambique by the NPA**, in the period of 2000 to 2003. The data were collected within the following localities of the Chiúta District, which, in its turn, is part of Tete region, in the north of Mozambique: Mpondo, Zuze, Golowi, Chicoco, Cachere and Manje. Data were also collected in Tete city itself and in the capital of the country, Maputo. This restriction appears justified because of time limitations and the difficult access due to bad road conditions (and the researcher's fear of landmines). 252 persons were interviewed, mainly for the purposes of collecting qualitative data, among the communities participating in these events and among the authorities involved, in addition to the NPA technicians who were directly responsible for carrying out the activities. The documentary research consisted of access to partial reports and other documents that were made available to us by Mr. Frank Phiri, Manager of the Development Program, and by the NPA Mozambican Resident Representative, the psychologist **Isabel de Labra**.

### **Historical and Geographical Location of the Development Program**

Mozambique, at the moment of the evaluation, was undergoing a new historical phase thanks to an uninterrupted period of peace. The municipal elections which occurred in November 2003, and the Presidential elections announced for 2004 were as many steps towards the consolidation of democracy and the new directions taken by the country both in politics and economics. The country covers an area of 801.590 sq km with a population of 17.98 million. Its economy is very much dependent on foreign aid which accounts for 60% of its national budget, although it has to be said that things have been even worse before, as not so long ago this figure was 80%, according to authorities; it has also to be pointed out that Mozambique is making important steps, questionable or not, to create the right conditions which will allow the country to, some day, become really independent from the predatory alien forces. Indeed, no sooner had it gained independence from Portugal in 1975, then was involved already in civil war. Mozambique went through successive transition phases, either political in character -

implying challenges to build a new post-colonial and post-socialist country, to wrest itself from a single party system and into a plural-party one, or economic in character, leaving centralized planning behind in favour of a globalized, decentralised market economy favorable to privatization policies.

All this means that "progress" linked to predictions of increasing poverty and unemployment, if one is to go by what happened in Latin American countries which followed precisely this high-risk recipe. So, wracked by contradictions, Mozambique is trying to transform into reality the official propaganda line which holds that it is eminently possible to believe in both peace and future, two key terms which are forever present in official speeches.

The danger is that, if any slip-ups occur in the process of abandoning the immediate global and neo-liberal present for a belief in the future, Mozambique may in actual fact go back to the past, barely changing the face of its colonizer in the process. For this reason, it is vital to increase the bargaining power of its population by strengthening their critical consciousness. This can be done through the mass capacitation in a new kind of organization, committed to facing up to the negative aspects of the abovementioned policy, so as to be able to benefit from its positive aspects. The difficult situation of the country today is due to the conflict situations it went through, which resulted in the population running away to neighbouring countries such as Zimbabwe, Malawi e Tanzania, and their return being complicated by the prevailing unemployment and poverty situation in the country.

As if this were not enough, Mozambicans who were working in East Germany returned after the fall of the Berlin Wall and swelled the lines of the unemployed. At the moment when the evaluation was being made, in October and November of 2003, there were demonstrations in the streets, with former workers of the former GDR claiming workers' rights, paid by the Germans to the Mozambican Government. The demonstrators claimed that it was never given to them and they were made to return to their country without any prospects for a better life.

Another post-war characteristic, was the arrival of international aid through several Non-Governmental Organizations coming from European countries. Some of them stood out. The Norwegian Popular Aid, NPA, which, at the beginning, was meant to bring back refugees, from where it went on to implementing a de-mining Programme, followed by the Development Program which also sought to approach the issue of dissemination of knowledge about HIV/AIDS. It moreover sought to deal with other themes, with special emphasis on gender , ecological issues, access to water, incentives to small family farm production, all of these were approaches which were made during its ten-year program of work.

NPA wanted to be an NGO with a performance different from others, characterized by the participation of the ones which benefit from it, in order to avoid what Mia Couto alerted to in the preface of the Hernandez book (2005:11):

*Africa suffers from a triple constraint: it is prisoner of a past invented by others, it is tied to the present imposed on it from outside and even so, as a captive, it remains subject to goals set by international institutions which commands its economy.*

## **The objectives of the Development Program**

The Development Program rolled out in Chiúta, in 1993, at the behest of the District Administration. Chiúta is a rural District, with 64,000 inhabitants, located to the north of Tete on a road that goes to Zambia. During the war, heavy armed confrontations accompanied by atrocities inflicted on the population and damages to the infrastructure. Although APN, since 1994, participated in the re-construction and rehabilitation of schools and in the free distribution of school materials to distant localities of the district, only in 1997 were the objectives of the Development Program more clearly defined, and an option taken for participative methods in planning and action.

As a result, as from 2000, the Organization Workshop method was introduced, which included an initial training of a team as from 2001, and the adoption of the 'Field OW' form (referred to by the acronym FOW, from here on), which brought a new dimension to the program and a new focus to the participatory methodologies already in use for the planning stages of the Program.

It is important to bear in mind that, in this case, apart from using the Organization Workshop in order to achieve the usual objectives, such as popular organization for the building of infrastructure and **employment and income generation**, a strategy evolved associating the training used by the "Development Programme" to the "De-mining Programme", implemented by the same NGO, so as to train community members in mining extraction and thus ensuring independence from the high costs charged by private services and/or by the delayed action by the public services in each site that was identified. The urgency of the need for mine removal, apart from the obvious reasons, had to do with the fact that, during the rainy season, the areas demarcated and isolated "mine areas" changed, as the force of the rainwater would carry the mines to other places.

## **General Results of the Program: the effectiveness in practice**

In relation to the Program as a whole, during its ten-year existence, it was possible to observe that the objectives were achieved, including the carrying out of actions which had not been planned for at first. In all, there were welfare improvements of several types, from the construction of schools, health centres, adult education centres and women seed-distribution centres, road construction and the drilling of semi-artisan wells. The impact of those actions – in quantity and quality – were in a large part responsible for APN to be seen as an NGO different from the others operating in Mozambique

## **The Organization Workshops (OWs)**

The **large group organizational *capacitation*<sup>8</sup> method**, known in English as the 'Organization Workshop – OW'<sup>9</sup> was created by the Brazilian Clodomir Santos de Moraes and systematized in his doctoral thesis in the late eighties at University of Rostock, Germany (Moraes, 1987). It has been in use, in practice, though, since the early sixties, when the first experiences were carried out by the Brazilian popular organization known as the "Peasant Leagues".

After the exile of the author, the method started being used by United Nations programs and agencies such as the Food and Agriculture Organization (FAO) and the International Labour Organization (ILO) with several objectives, such as the creation of peasant enterprises in order to make the agriculture production economically viable in areas where agrarian reform was being carried out. The Honduran case is an outstanding example of the former; or the optimization of existing businesses or associations, as in the Mexican case; or the formation of a central Trade Unions as was the case in the newly independent African countries, when training courses for instructors for Africa were held in Switzerland in the early eighties (Labra and Labra, 2000:132); or to help improving the cooperative system, as was the case in Portugal, with events that covered nearly the whole country.

The advantage of this methodology lies in the fact that it generates organizational capabilities in the groups involved while, at the same time, providing them with professional training in subjects chosen by the participants, be it freely, as happens in some cases, or, in other instances, related to the infrastructure project that needs to be built (Correia, 2002). These activities become the initial project of the course's enterprise, which represent the organizational challenge to function as '*objective activity*' (Leont'ev, 1978), generating needs for those involved who, while tackling them hands-on, also, and at the same time, acquire the necessary organizational skills in organization in their chosen professional pursuits.

There are four types of Workshops (Moraes, 1987): the **Course** OW, the **Centre** OW, the **Enterprise** OW, and the **Field** OW. There are many differences and similarities between the different types of Workshops, but basically, one might say that the Centre OW and Course OW are geared to the training of OW directors. They take place in an enclosed space, like a boarding school, while in the other two, the Centre and Field OW, the participating group becomes capacitated in the place where they live, without the need of confinement.

The Course OW has the objective of the fostering social participation systems of various kinds: identification of projects, promotion of cooperative spirit, and rural development. About forty to sixty technicians are trained in a confined space and they, in turn, train their counterparts in the field (known as "Project Auxiliaries") in their local communities. The latter in an open space, 15 to 21-day course, where they share what they have learnt, in a concise way which is accessible to people with lower levels of education and literacy, in economically deprived areas. The Auxiliaries then identify suggestions for

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<sup>8</sup> See note #2

<sup>9</sup> See Carmen & Sobrado "A Future for the Excluded – Clodomir Santos de Moraes and the Organization Workshop Job Creation and Income Generation by the Poor" Zed Books, London, 2000

enterprises. They, together with the Technicians, set up what is known as the Enterprise and Income Generation Identification Projects, the Identification System, or EIGIP (SIPGER in Portuguese/Spanish). Once it is set up, it will take on a life of its own, free from the institution that sponsored its setting up. The Centre Organization Workshop (CEOW), as mentioned before, happens in an enclosed space, in the rural area, and the practical activities of the courses must provide support to agriculture and animal husbandry, while the group capacitates itself in organization. Several types of courses are offered, depending on the participants' choices, with those connected to the sustainability of the Centre accorded priority, including courses in administration and accountancy for cooperative associations, secretarial courses, community journalism and others, along with cattle vaccination, small animal husbandry, agricultural techniques, etc.

Agricultural produce is what meets need for food of the group. Not only must they learn to grow it, but also to market it, because they themselves will have to buy the things that the Center does not have. Apart from this, they will have to leave for the next group to get into the Capacitation Centre a crop area ready for use, exactly like the one they received for produce marketing

As for the Enterprise OW – (EOW), this is aimed at bringing lagging businesses up to speed and up to capacity, in the process of organizing an OW on the spot. A business in trouble is reorganized and its staff gets pertinent training courses, which tackle with type of project that the business it is implementing. It also seeks to meet the demand for courses required by the surrounding community so as to generate sympathy and synergy towards the business which is trying to recover. That is because, in order to achieve its aims, the business will need the support of the surrounding community.

The logic behind this form of capacitation is **self-management**, involving employees, their families and the surrounding community. It may be either a business created by a previous Workshop, or a traditional business which, going through difficulties, makes a deal with the workers so as to pay off salary debts. Those workers are trained and they take over the business under a new organizational model.

The Field OW (FOW) aims at the capacitation of the group in organization and in pre-professional topics, with 80-hour courses on several technical professions of the basic type or of cultural motivation.

The event begins with the group's immediate access to general courses so that, from that point onwards, new knowledge about organization can be built, generating the development of large enterprise management skills (the minimum number of participants required is 40 with no upper limit, except those imposed by the constraints of the place where the F.O.W. takes place). The Workshop, therefore, accepts participants of all ages and with any level of schooling (including illiterates). The OW also copes with all the cultural differences and particular preferences. Of the four Workshops, the Field Workshop is the most democratic and holistic one, as entire families attend the event at the same time, the old and the young, and provided that the right conditions are met, everybody can learn whatever they want to.

Additionally, the Field OW (FOW) capacitates, in the field, the future directors and technicians - the instructors of this kind of event working side by side with the more experienced. The former will be selected as prospective Directors or Technicians of the so-called "Primary Structure", which is a team of multifaceted instructors who both teach classes and assist in the organization of the group.

The Field OW takes place in the proximity of the participants' homes. It is the participants themselves who organize the event from the word go: they decide when and where the classes will be held, they make a course list and a list of course applicants. Sometimes the community provides the event with instructors in special skills, when the organizing team can not meet the demand, although its instructors are multifaceted, which means that each one is able to teach different courses.

### **The APN Experience with the Organization Workshops**

To come back to the case of Mozambique, adjustments had to be made to the FOW, to make the courses on offer fit within the APN objectives and goals as laid out in the APN infrastructure recovery project and in approaches to a number of other issues such as the environment, gender, AIDS etc. Neither was it possible, due to several limitations, to broaden the range of courses to meet the demands of the several age groups in the community, or even their private objectives, or their income generation needs, as the APN priority was the building of infrastructure (schools, dams, secondary roads, wells, etc).

Another adjustment needed to be made to the of the Workshop Directors' Course OWs (as already mentioned, Workshop directors are usually trained during the Field Workshop, through practice), without the knowledge and skills multiplication which usually follows the indoor workshop, so that a network of Auxiliaries coordinated self-managing enterprises can be created. Those who were trained, instead, had to conduct OW's wherever NPA decided it ought to be.

The goal of the NPA was also to prepare human resource cadres for the demining Programme which, as mentioned before, needed to massively spread the knowledge on how to remove mines safely, and to increase the number of Development Programme Directors for the rebuilding of more infrastructure or the construction of other, new one. This strategy conceived by NPA Resident Representative, the aforementioned psychologist Isabel Labra, generated the conditions for institutional resource optimization, making use of the mines-theme itself to massively organizationally capacitate all those involved in this Programme, after which they could use that knowledge to solve other problems, which, most of the times, they could solve by themselves, with a minimum of enterprise organisational skills.

During the Field OW held in October 2003, Angolans who had already participated in the FOW Angola, led by the Psychologist **Ivan Labra**, were

trained so that the Mozambican experience with both Programmes could be taken to Angola.

A good number of NPA OW activities in Chiuta were carried out with great success in 2001 and 2002, thanks to the technicians' commitment to the method and its ideals. 425 people, among whom 97 women, participated in the OW events.

The enterprises created were of different kinds: 1 Carpentry Workshop involving 11 participants (men), in Mange, 2 small enterprises in Kaunda, (a blacksmith workshop and a brass workshop), involving 2 participants (men), one company which digs wells, with 16 participants (men), 1 roadbuilding enterprise with 38 participants (05 women among them) and 1 restaurant in Zuse. with 4 participants (women). The other participants who did not start enterprises still benefited from being capacitated with possibilities of starting up (an) enterprise later on

### **Some qualitative aspects to highlight concerning the Field OW's**

This method also includes a **Development Fund**, which consists of cash for small expenses to be used during the event. This fund also creates a need for keeping accounts, which results in capacitation in budgeting and expenditure control. As a general rule during the Field OW's Generally, the Fund is handed over to the Group rather than being divided among individuals, which is different from what is done in the Course Workshop, where each participant receives a scholarship and there is still a small fund to be used by the group for emergency expenses of the business created for pedagogical purposes.

As an adaptation of the Field OW to the Mozambican situation the Fund was given in the course of the workshop, as an individual scholarship, the way it is done in the Course OW context. This adjustment notwithstanding there were positive results, benefiting either individuals or families, but indirectly benefiting the entire community.

In general, when this fund is optimized during the Field OW, it can generate surplus to finance the start-up of a large scale collective enterprise. When individual or family enterprises are created business, these may join up, over time into second generation enterprises (an enterprise made up of enterprises) in order to, in the beginning, optimize their purchasing and selling efforts, and afterwards, their production.

At any rate, in the case of Mozambique, the impact on the community immediately after each event was all too plain. The women, for example, would come together in order to form small enterprise such as a restaurant, a clothes shops, goat or pig breeding, and they would still have some cash left for emergencies; the men, on the other hand, would buy young goats, cows, bicycles, and some said they used the money to get married (Correia, 2003).

A bicycle, costing the equivalent of three goats in an area of absolute poverty, in a region with no animals for transport or traction, can be used both to transport sick people, who, in the past, had to walk or be carried in a hammock to the nearest town, and to transport goods to market. In the latter case the emergence of a new type of service should be included: the "*bicycle-taxi*", used to transport those who get off the bus. Without the "taxi", they would have to walk 10 kilometres., and sometimes even more, to their villages or houses (not all of them live in villages), and even worse, they would have to transport their goods on their backs (Correia, 2003).

Even though the tertiary roads built during the (OW) event, were suitable for use and though it was possible to find women volunteers to do the maintenance work, two situations were found to arise in some communities: in the first case the community gave up on the maintenance of those roads, waiting for the public services to do the job; the second would be that everything worked as expected and that there were teams which took care of the maintenance..

The reason for the community giving up on the maintenance of the roads could be interpreted in two ways. One that "waiting" could be interpreted as positive as it reflected people becoming aware of the existence of the State, which makes them into citizens with rights and entitlements. On the other hand, the "waiting" could mean accommodation/inaction, a cultural characteristic inherited from colonial times, reinforced after the war by the assistencialist policies of the NGO's.

The technicians explained that it was always agreed that, after the Workshops, teams would take it in turn to carry out the maintenance work of the ducts, schools, dikes, and roads. The same technicians also confirmed that the Organization Workshops at least do not allow for inaction, as the community learn to apply the technical division of labour and that, for this reason, there is never an overdue reliance on one person only, the "leader". Thanks to the new organizational technology, the leader is replaced by a group organized along work committee lines. Thus a multiplicity of leaders is born and everyone is responsible.

This organizational technology contrasts with the way they behaved before the event, when they demonstrated a strong signs of 'artisan' consciousness (Morais,1987) which is marked by individualism, self-sufficiency, disbelief in productive associative activities, etc.

When they get involved in complex organizational activities, having become leaders, the individual, overcome by the multiplicity of the tasks at hand, finds it impossible to pay attention to his own "*machamba*" (cultivated plot), or his own family. The technicians explained that other NGO's do "respect" people's "culture", understood in that way, while not helping them to learn to work in a different way.

It is important here to highlight Mia Couto's preface mentioned above (Hernández, 2005:12), where she says that:

*Another common feature in this effort to try and give a face to the African Continent is the weight that tends to be given to tradition. As if other peoples in other continents did not have traditions, as if the past in those other places, did not affect their present. As a result, Africans become easily explainable. Invoking anthropological, ethnic, or ethnographic reasons suffices. Others, - Europeans or Americans -- are complex beings with social, historical, economic and family relations.*

Nevertheless it is worth elaborating on the cultural theme bearing in mind another phenomenon linked to what could be termed as 'colonial overhang': in the interviews people were asked about what they did differently after the event from what they had learned to do. All their replies referred to rebuilding of infrastructure for communal use such as a church, more schools, housing improvement, etc. When they were asked whether they had used the organizational technology with which they had learned to organize, for example, for their traditional community celebrations, they would promptly reply that they had not thought of doing so "because it did not cross our minds that we could do so", meaning that they had not thought it was 'permitted' to do so (ie. for traditional events).

The interviewees would agree that it was a good idea to use the organizational technology for other things, "because, it is very difficult for the person in charge of the party to do everything by himself or herself", which sounded like they needed the permission from their instructors to make other uses of what they had learned, applying the knowledge used in (re)construction to the cultural arena and other areas covering their collective needs. For private family use, however, it was possible to observe that some women started to assign household chores to their children and husbands, as they had learned to do at the event.

### **The "De-capacitation" Phenomena**

The phenomenon of "accommodation/inaction" of some ex- participants of LOT maybe this could be explained by what is said by Sobrado (2000) in relation to the origins of the *Decapacitation* phenomenon.. The explanation resumes the concept of objective activity: if it is the presence of an object generator of needs that pushes the individual to be capacitated, the absence of this object, or the paternalism in dealing with this same object, leads to the decapacitation. Thus, the absence of the object generator of the organizational challenge, in the case of Mozambique a company for infrastructure construction and another one which would replaceable it, structured from other courses which could be offered simultaneously to those required by the construction process, may have caused the collectivity to abandon what had been learnt.

Sometimes, the habit of "waiting" is the fruit of the ONGs' or the Government' assistance actions, which cause the necessities generated by the object to be dealt with without the collective organized action. The assistance actions deal with the needs beforehand, inhibiting any community initiative and, therefore, also inhibiting the abilities learnt in the process..

The “object” ceases existing owing to the lack of an adequate plan for capacitation. The Development Fund itself, which should function as an indivisible income (Morais, 1987), is given out as individual salaries rather than to the collectivity. It is important to mention that the illiteracy rate, in some communities, is over 95%, especially among adults, and among them, women. It is interesting to observe that here the issue is not only the inability to write, but also the inability to speak the Portuguese language, considered as Mozambique’s official language by the majority of the population of the area under study.

This linguistic exclusion adds to the omission of minimum citizenship rights which begins with the documentation that registers, since birth, a citizen with full civil rights. Who could be the interested one in maintaining so many non documented people in a border region, inhabited by very poor people who have returned from the exile in neighbouring countries, in a country which, like Brazil, people, mostly women and children, have fallen victims to either prostitution, drug traffic, or even organ trade for transplant, although the latter was still seen with some reservation by the interviewees, as still not being a serious problem in Mozambique, which should be doubted as human life is given to so little value when one is born in a country like Brazil or Mozambique, full of socio-economic contrasts, where the neediest are not cared for, and people grow up and die and that transit through the world happens without a register of great part of the population.

### **Field OW and HIV**

According to the observed data, the Workshop is seen as highly positive from several viewpoints, but some consultants, in their partial reports elaborated by request of APN, surveyed the risk of increase of contamination by HIV during the OW, due to the agglomeration of hundreds of people for several days. But what could have been a problem became a solution: the OW coped with that problem together with the community massively spreading information about HIV. Considering that Chiuta is in the international corridor to Zambia, Zimbabwe and Malawi, this is a problem that has to be taken into account very carefully (Correia, 2003).

### **The sustainability of the Work “Post-OW”**

The sustainability of the work carried out through the Laboratory Method, without the presence of the technical team which organized the training, depends on the adequate design of the event, according to the local characteristics and the conditions that will followed its end, so that the collectivity can gradually replace the persons and materials from outside the community by its own. This collectivity must work with its own people, now trained, and with equipment and alternative material, ready to be mobilized by those people through organized action.

It is important to carry out this transition before the end of the event because, from the moment of the end, the sponsor team can only return through a formal invitation or to assist the negotiation of projects. As for the formed enterprise, as any other in the market, it must seek; its survival and

the solution to its problems in the existing institutions. In those cases paternalism frustrates capacitation. There is a Brazilian saying that says: "one should not waste candles on a bad person when they die", which means that, if the collectivity does not move to achieve what is needed, using the tools which they have learnt, there is no point in spending energy to keep it alive in an artificial or paternalistic way.

The reason for that is simple. Every enterprise born from a laboratory is temporary. The continuity of its existence will depend on two conditions: one having an objective character and the other a subjective character. The former has to do with the existence of material conditions for the continuity of the enterprise's work: the place, however simple it may be, equipment and personnel enough for the technical division of labour. The other condition, having a subjective character, consists of the collectivity's necessity for the existence of the enterprise in which they are organized, besides the level of capacitation achieved during the process, either to look for substitute equipment for those available during the event, or to facilitate the administration of the production of goods and/or services.

As for the communities in Chiuta, there was a technical decision which is important to register and explain: The communities where companies for the construction of infrastructure were created, those were implemented temporarily, according to the method oriented, but only one of these received the right conditions in order to keep existing after the event, when they kept the equipment used during the OW for the construction of infrastructure. This fact occurred, according to the interviewees, to prevent the competition of the same kind of enterprises from the neighbouring area.

The trained people who were not able to keep their construction enterprises reported that they got jobs easily owing to the knowledge acquired during the event. Their success made that the women in those communities requested the return of the OW in that area, so that this time they could learn "the same as the men did, because they also needed jobs".. It is important to see here one consequence of the OW, or the crossfire of unemployment, to contribute to an adaptability of the traditional roles of the men and women within the community.

With regard to the conclusion of the infrastructure non-finished during the OW, the tendency is that the community will continue organized until the conclusion of the event. The opposite only occurs when there is any difficulty to obtain the material, due to the fact that the community cannot afford to mobilize it. One example is linked with cement: the current legislation requires that schools must be built with cement. It is also used in the construction of dams because of the force of the water.

The problem of the cement also prevented the community from building new schools or new dams on its own, remaining dependent on the ONGs' actions to finance the cement. Because of that, they cannot put the organisational technology learnt to use if they do not take it to another performance area such as the area of cultural events which has been mentioned before.

The capacity to become owner of new knowledge is what is expected from the capacitation in organization rather than the possibility of a mechanical

repetition ad infinitum of the practice that they had, although transformation of social consciousness is reported as consequence of the new practice, translated into the fearlessness to directly deal with the authorities about their problems, the boldness to receive visitors, the awareness of their rights and responsibilities, and the overcoming of genre questions and taboos. (Correia, 2003).

## **Gender**

Since within some communities the activities linked with civil construction are filled with prohibitions for the women due to cultural issues, it was great to learn that they participated in the events in a larger or smaller number (in each one there was a different percentage). Anyway, they were the first to benefit from the facilitated access to water coming from the semi-artisan ducts.

Unfortunately, for reasons already mentioned, the capacitation in organization and pre-professional training, in some cases (not all), remained essentially in the hands of men, in spite of the emphasis given by the APN to the work involving gender issues. Those were the questions raised by the women, most of them common to women in general: There was nobody to leave the children with, even when the husbands or the cultural questions did not prevent them from doing the work, and when they came back from the event, they were snowed under with household chores, because their husbands did not help them as they had to take care of the plantation. Consequently, the women had a lot to lose if they lost their precious time. They had to be sure that that think would bring some kind of benefit.

It is important to mention that at the moment of the evaluation, the women asked for courses normally meant for men, related to the construction mentioned above, the so-called courses for men, to be provided to women now, because they wanted to get a job and have their own money, they argued. Nevertheless, there was still a significant group of women, including those who asked for "courses for men", who also asked for sewing, crochet and midwifery courses.

It caught this researcher's attention that the women in those communities did not know how to preserve food which was abundant at harvest time, such as fruit. They knew neither how to make pickles (Food kept in vacuum with salt and vinegar or lemon); nor how to make sweets, marmalade, cheese, nor how to dry fruits, etc. The OW could have spread this kind of knowledge, although, the lack of local raw material would probably prevent some of those ideas from being carried out, however easy they look for urban eyes.

Other demands of the women have to do with the loans for small business, as long as they return what they have received. They exemplified with horticulture which could be carried out if they had some money for the seeds. According to the community's men,

There is no problem in working all together men and women. Things are changing here now. We have women working for government of Mozambique. In the past nobody used to think about that. In the past the women could not learn how to read and write and even now this is still a problem because

since the colonial time, this has been seen as the step before prostitution. (Correia, 2003).

The partial reports found in the APN's archives and which were analyzed by this researcher also proved that there was improvement in the access to technology and resources, in education and training possibilities, increasing the opportunities and the options of activities economically viable in the rural area. Thanks to the OW the women had the possibility to organize themselves through organized work, (Correia, 2003).

### **Men's Opinion in Communities where the OW was held:**

The male interviewees provided important information saying that they were surprised with the results of the event. Only around 20% gave up participating in the OW because they did not understand what it was, or because they thought that there would not be any benefit or that it was a joke. Only until they were no longer students and they become an enterprise. Thus they had contracts to build roads and semi-artisan ducts in several places working for APN, and other NGO's. With the money from the contracts they pay those who work, but they put 10% percentage aside for a fund which they use to finance the partners' trip to the city of Tete in order to participate in events and to cover the expenses of new contract negotiations and as a reserve for emergencies. The commercialisation was very important because the traders come to make business exchanging what is produced by the community for their products. They come mainly from Zambia and Malawi, and bring Kalapunas, plates, bicycles, radios, hoes, pans, salt, etc. The company was called Chuma-Chirinthaka, which in Nbana (language spoken in Chiuta) means, "Life lies in the work with the land". "It is what we believe in. Here, we plant rice, corn, peanuts, sugar cane, bananas, oranges, mangoes, beans, onions, kale, papayas, and tomatoes". (Correia, 2003). As for what they considered to be important for their future, they mentioned a corn mill, the creation of an peasant association for purchasing and selling products, to the construction of a dam for irrigation.

### **Benefits of the Organization Workshops according to the APN's technicians:**

Here is a synthesis of the OWs' benefits, from the point of view of the technician who carried out the work in the communities researched and who had already worked with other methods, according to the report already mentioned (Correia, 2003):

- \* The OWs met their objectives. There is a difference between the groups trained in the OW and those that are not.
- \* The duration of the courses and other differentials: more people in less time.

\* In the past there was only one kind of training; in the OW, the training is more flexible, and what is carried out is what the community needs, and says that they want.

\* There is a quick initial impact, with circulation of the the Development Fund money.

\* The construction of the required infrastructure is carried out by the community and because they built it, they care for it.

\* The reactions of the community towards the visitors have improved because now they know how to receive visitors.

\* The male myths and traditions have diminished in power. It was possible to see this in the beginning of the OW: the student distribution in the classroom or by activity used to be determined by gender. Eventually, that distribution obeyed the logic of the technical division of labour.

\* The school construction time diminished.

\* On the other hand, the OW has been helping in the local administration, because it is a training world for institutions too. When a joint project is made, it seeks, with the partners, with the community, to provide solutions.

\* The partners and the community technicians have participated and been trained. However, in the hiring and progress monitoring stage the lack of identification documents hinders the company's registration. The number of people without ID in the communities can reach 80%. A joint action of the government organs was needed to solve this problem.

\* The mine problem in the Chiuta area is already under Control; the problem now is the unemployment and the commercialization, which needs to be studied more deeply, because to open new road will not solve the problem; capacitation is needed to identify market niches.

\* Infrastructure construction has improved in quality.

\* As for community organization, the OWs met their objectives.

\* Water has helped a lot, it is collected in a safe way, through a hole from where it is extracted by means of a pump; so there is no point in using contaminated utensils and this prevents many illnesses.

\* The better roads allow connection between the communities. Intensive labour is used so the roads cannot be compared to those built with the help of machines. In spite of that, they are important to the community, because the government only cares about the main roads and not the tertiary ones, which the community will have to build and maintain. The people understand that as they built the road, it belongs to them. Therefore, they take care of it.

\* There has been a lot of home improvement with what they learnt. There was no point in thinking of production companies as they were too far away from the trading centres.

\* Another positive point is that the Organization Theory influences their way of life in an indirect way, and this helps in the agriculture production. The government has a program called "Linking School – Community" which carries out school maintenance together with the people, who are trained to take grass off, repair winter damages, etc.

\* When the OW is used, the constructions which were started are more likely to be finished, because the community is involved. In the past, when the APN hired outside contractors, the community used to lose interest in

doing their part and often abandoned the work, according to the APN. Besides, the money which remains helps the community.

\* So far the Development Program has made a big leap, which started with a seminar attended by the method theorists Isabel and Ivan Labra. They taught us a lot and it is their disciples who organize the Organizational Laboratories now. In the past, the participative planning was the big leap, but it was up to other people to carry it out. Now the participative planning has a delivery instrument: the Organizational Laboratories.

\* There is knowledge multiplication. Those who participated teach those who did not. When one compares the before and after the OW, there has been a visible improvement in the communities' standard of living. The LOT has potential to do much more. On the other hand, there are new areas that LOT can deal with, such as: land, human rights in general, youth, women's rights.

\* As other benefits, we can point out that the fact that the resources remain in the community is a great benefit because it reduces poverty. The Maravia and Chiuta Districts were chosen as the Pilot Districts for Budget Decentralization. It was the use of the methodology which caused these communities to be able to participate and to say what they need. This is a World Bank's Project.

\* There is also the creation of the District Development Committees. With all that, if Development means, for some authors, a change in mentality, can we say that the method achieves that?. Are we using it correctly? Could it be done in another way?

## **CONCLUSION**

Actually, the APN technician's opinion conclude this article, because their experience shows the potential of the method as to community organization, not only to get jobs or income or to build infrastructure, but to trigger off a development process in a new level which could generate social justice, economical viability, and ecological balance. Unfortunately the short time available, which has already expired, hinders a more analytical register of the APN's actions in Mozambique. However, it must be pointed out that, undoubtedly, this is an ONG different from others, at least as to its actions in Mozambique in the analysed period, which was concerned about solving the emergency problems such as the return of the refugees and the demining process, within a conception tending to what Raff Carmen sees as "Autonomous Development".

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2(The word “Capacitation”, does not have in English Language the same meaning as in Spanish or Portuguese. In this document it has been translated as “training”, even though the meanings does not correspond exactly. (note of the translator)