

## Pol 300 -Mar. 8, 2012 - the "Logframe" and Its Appropriateness



**Predict the Future??**

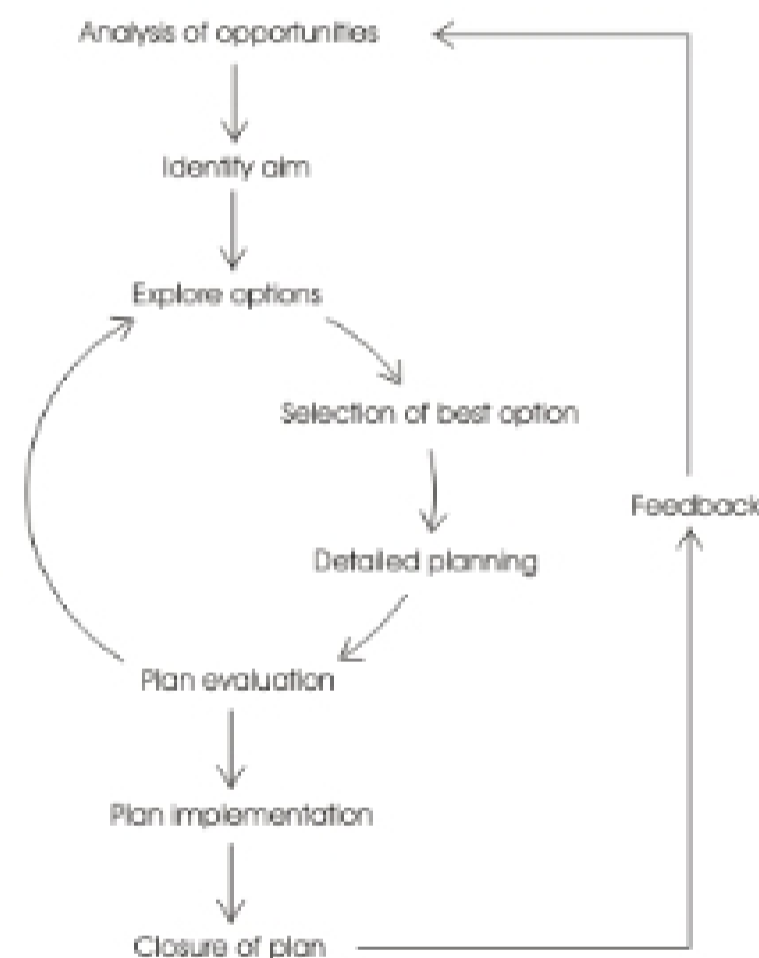


## Planning



## Planning-Management-Evaluation Cycle (too ambitious???)

Figure 1. The Planning Cycle



## Traditional Public Management

- **Planning**, that is working out in broad outline the things that need to be done and the methods for doing them to accomplish the purpose set for the enterprise;
- **Organizing**, that is the establishment of the formal structure of authority through which work subdivisions are arranged, defined, and co-ordinated for the defined objective;
- **Staffing**, that is the whole personnel function of bringing in and training the staff and maintaining favorable conditions of work;
- **Directing**, that is the continuous task of making decisions and embodying them in specific and general orders and instructions and serving as the leader of the enterprise;

- **Co-Ordinating**, that is the all important duty of interrelating the various parts of the work;
- **Reporting**, that is keeping those to whom the executive is responsible informed as to what is going on, which thus includes keeping himself and his subordinates informed through records, research, and inspection;
- **Budgeting**, with all that goes with budgeting in the form of planning, accounting and control.

*APPROPRIATE FOR NGO HUMAN DEVELOPMENT WORK????*

Development In Practice, Volume 13, Number 1, February 2003

## The logical framework: an easy escape, a straitjacket, or a useful planning tool?

### Reidar Dale

The Logical Framework as a **thing** (a table to **govern** planning, management, evaluation)

The Logical Framework as an **approach** (way of **thinking** about development)

[http://academic.udayton.edu/richardghere/NGO%20Man/logical\\_framework-CentreForInternationalDevelopmentAndTraining.pdf](http://academic.udayton.edu/richardghere/NGO%20Man/logical_framework-CentreForInternationalDevelopmentAndTraining.pdf)

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<http://www.jstor.org/stable/pdfplus/4029821.pdf?acceptTC=true>

Dale Article

Fiona Leach and Shashikala Sitaram describe the efforts of an (unidentified<sup>8</sup>) NGO in implementing a microfinance program intended to empower lower-caste Indian women to become entrepreneurs in the silk-reeling industry. This project involved twenty women in Karnataka State in South India and was undertaken as part of a four-country initiative (along with comparable projects in Ethiopia, Peru, and Sudan), funded by the UK Department for International Development (DFID) during 1997-1998. The project objectives focused upon "develop[ing] the women's skills and confidence in managing all aspects of silk-reeling and enabl[ing] them as entrepreneurs to earn three to four times their present income." (2002, 577) The women were required to participate within a microfinance group that would provide them access to loaned working capital to purchase reeling units for their homes and silk cocoons to be processed. The NGO required the women to attend an intensive 28-day training course that emphasized motivation and self-confidence and included visits to various industry sites such as the silk exchange in Bangalore. On one occasion, the NGO invited husbands or male relatives to participate in discussions about the project rationale, family changes to be expected, and ways they could contribute to project success; most appeared supportive of the project. Subsequently, the women followed a production process in their work group that involved rotation among specific functions such as buying at the cocoon market, reeling the silk at home, and selling the finished product on the Bangalore Silk Exchange.

Ranging in age between twenty and forty, the women (each non-literate and all but two married) had engaged in silk-reeling as casual laborers as a means of primary support for their families. In this regard, Leach and Sitaram relate that these women were not only expected to provide for household expenses but also to subsidize their husbands' indulgences (tobacco, alcohol, and so forth). In most of these extremely poor households, men worked sporadically if at all, and families contended with significant indebtedness. Early on, the women's participation in the microfinance program affected their lives both positively and negatively. In large part, the women perceived themselves as "business people;" some had in fact become employers by hiring their own laborers and also gained economic and social status within the community (580-581). But on the downside, they became frustrated not only by the excessive work of combining vocation with family responsibilities but also by husbands' complaints about having to escort them to the cocoon market and Silk Exchange and about their long and frequent absences from the household.

Over the longer term, the NGO's training sessions did not provide the women sufficient entrepreneurial know-how to weather the precipitous decline in the price of silk on the volatile Silk Exchange. Leach and Sitaram detail the women's "descent into despair" that occurred two months into the project when it became increasingly difficult to generate proceeds needed to cover the working-group's financial obligations to the NGO as lender. In response, the NGO demanded that husbands sign over house deeds, thus fueling spouses' animosities toward the women's participation in a program that led them further into debt. The authors characterize the program's effects on marital relationships as follows:

The men continually interfered with the [working-] group's activities by assembling outside the meeting place, encouraging the women to fight among themselves, and participating in the women's arguments when they arose. One woman reported being beaten by her husband, who was trying to convince her to withdraw from the scheme, although she was now president of the group. More ominously, another woman said that her husband had tried to drown her by plunging her head in the water tank. (582)

Such extreme reactions can be in part attributed to programmatic inconsistencies concerning both the extent of men's program involvement and women's collective responsibility for loan repayment. Aside from the initial counseling session for husbands and male relatives, the NGO expected little from the men in terms of participation but held them financially responsible for wives' liabilities related to the collective work-group.