

# Contextualising

## Outcome Mapping in *Bahasa Indonesia*



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## 1. INTRODUCTION

### 1.1. Genesis of the Study

In Indonesia, two development programmes - VECO Indonesia and ACCESS Phase II<sup>1</sup> - are using Outcome Mapping (OM) as the basis for their intentional design and respective monitoring process. Outcome Mapping provides a framework for programme design and respective monitoring practice underpinned by principles of participation and iterative learning. It essentially focuses on behavioural changes of key actors within a particular programme system, rather than changes in state or condition.

Both programmes are partnering with district and village level civil society organisations (CSOs) in areas such as sustainable livelihoods, agriculture, improved service delivery, strengthening community organisations and local democratic governance. The programmes have relied on direct translations of the original OM materials<sup>2</sup> while retaining many English words for key concepts (Boundary Partners, Outcome Challenge, Progress Markers, etc). Local facilitators spoke about their difficulties in explaining the concepts to others, particularly at community level and in finding the *rasa bahasa* (feeling of the words). This suggested that an Indonesian version of Outcome Mapping would fill that gap and more importantly, lead people to feel more confident in using it contextually and even be inspired to innovate. Catalysed by the annual research award provided by the Outcome Mapping Learning Community ([www.outcomemapping.ca](http://www.outcomemapping.ca)) in May 2009, we as programme coordinators developed a exploratory process of contextualisation to generate knowledge for an Indonesian OM Resource Kit.

### 1.2 Context for the Study

This study is relevant in the current development context of Indonesia for two reasons. Firstly, learning-oriented development practice is emerging in the region, in line with a greater interest in outcome focused qualitative approaches that deals with the complexity and unpredictability of development efforts. Outcome Mapping responds well to this paradigm shift in that it moves beyond causal, problem-based programme logic by acknowledging complex processes and providing a framework for deeper analysis of how a programme contributes to broader development strategies. Contextualising OM to the Indonesian context will make the approach more accessible and of interest to local players.

Secondly, knowledge sharing is a key feature of this new learning orientation. The *Jakarta Commitment* co-signed by the Indonesian Government and 22 bilateral and multilateral donors in January 2009 that states the need to “*find creative solutions to Indonesia’s*

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<sup>1</sup> VECO Indonesia, a branch of the Belgian NGO Vredeseilanden, facilitates a programme on Sustainable Agriculture Chain Development in Eastern Indonesia (2008- 2013), while the Australian Community Development and Civil Society Support Scheme (ACCESS Phase II), funded as Australian bilateral programme, focuses on strengthening local democratic governance .

<sup>2</sup> The main reference was Earl et al., *Outcome Mapping: Building Learning and Reflection into Development Programmes* (IDRC, 2001). Documents translated by independent translators for facilitator training included a glossary and description of key terms, introductory pages of the OM manual, OM brochure and various presentations.

*development challenges, making new knowledge and international best practices accessible...*" This study and the subsequent OM Resource Kit will provide new knowledge on the issue of contextualisation that has broad application across the development sector. This can be rapidly shared across the region, using a diverse range of communication channels such as printed media, websites, internet knowledge portals, electronic chat groups, government Smart Practice units and knowledge sharing centres like BAKTI ([www.bakti.org](http://www.bakti.org)).

### *1.3 Purpose of the Study*

Our initial interest was to explore what adaptations are needed to the English version of OM to produce an Indonesian Resource Kit based on local experiences and analysis that would explain the OM methodology in culturally and linguistically appropriate ways. Our concern was to provide a resource based on local experiences and analysis that would meet the needs of different kinds of community driven development programmes. We raised this question to the Outcome Mapping Learning Community (OMLC) in June 2009 and the feedback confirmed and enhanced the study purpose.

We wanted to have a deeper examination of meanings given to OM terms rather than simple translations and explore the issue of cultural and political implications of using OM. We were interested in understanding how 'changing others' behaviour' to achieve a vision is perceived by different groups and how Indonesian approaches to gender equity would affect gender mainstreaming in OM. We also became interested in whether and how other development approaches commonly used in Indonesia like the logframe or PRA affect people's understanding of OM. We were mindful of the fact that *Bahasa Indonesia* provides a bridge across diverse language and cultural boundaries with more than 700 living languages used across the archipelago. An Indonesian version of OM needs to be such that it can be easily tailored for regional contexts and vernacular. Finally we recognised that documenting the process of contextualisation itself would add value.

## **2. CONTEXTUALISATION WORKSHOP**

### *2.1. Preparation*

A small team of VECO and ACCESS staff met regularly over three months to review materials from OMLC and other sources, collect ideas to help shape our questions and plan the study process including a contextualisation workshop. Just before the workshop, both programmes ran separate reflection events on OM and implementation experiences which provided an invaluable 'warm-up' session for the respective participants.

### *2.2 Contextualisation Workshop*

The contextualisation workshop held in Bali from 2-4 September 2009 brought together a balance of women and men of different ages and cultural, linguistic and social backgrounds, from the islands of Java, Sulawesi, Sumatra, Sumba, Flores and Bali. Among the twenty two participants were programme technical and field staff and those who are OM facilitators and/or boundary partners. This generated many stories based on people's field and programme design experience in using OM. The participants were selected on the basis of their demonstrated capacity to use OM, their interest in social and political development and in language issues. Most people also had at least a basic knowledge of English.

The three day event was broken into the following phases:

- 'Gut feeling' translations of OM key terms into Indonesian;
- Construction of meaning through developing Indonesian explanations of OM terms, based on participants' experiences;
- Initiating consensus building on key terms through review and refinement of Indonesian words;
- Sharing experiences on gender mainstreaming in OM;
- Writing drafts for each of the Intentional Design step for the Resource Kit, including ways of facilitating each step with community organizations;
- Sharing experiences on building capacity to use OM;
- Final selection of Indonesian terms based on understanding derived from all the previous sessions.

The main workshop approach was to start with and build on people's lived experience in order to hear the most salient points from them in explaining OM, rather than how they would translate from English. They were discouraged from referring to the English or translated texts during the discussions although they occasionally dipped into Indonesian dictionaries/thesaurus to check meanings, particularly when certain Indonesian words were being debated. The workshop methods included small group work, plenary, participatory tools (market place, card sorting etc), story telling and key informant interviews to generate discussion.



Day 2 and Day 3 started with a reflection session on the contextualisation process by asking: *"Do you feel we are moving towards an Indonesian version of Outcome Mapping?"* Note-takers documented all sessions and some discussions were also videotaped to capture the process and content of learning. By the end, people had generated an agreed collection of Indonesian terms and explanations of key concepts, plus draft guidelines for each of the Intentional Design steps. They felt satisfied with the process, explaining they had a deeper and shared understanding of Outcome Mapping and could see ways to explain it more readily to different Indonesian audiences.

### 3. RESULTS OF THE CONTEXTUALISATION WORKSHOP

#### 3.1 Exploring Meaning

Similar to contextualisation experiences in other countries (e.g. OM in Arabic, Spanish and Portuguese), we recognised early on that contextualising OM is not a pure linguistic process. It involves an exploration and understanding of the meaning of OM (and its specific terminology) within the cultural context. The main thread of the workshop was to co-create meanings for OM and its terminology. Participants drew from their understanding and experience in defining and explaining the terms and Indonesian cultural and political connotations were inherent in the language they used. It proved crucial that people involved have experienced the implication of the meaning of the OM terms.

Participants did not come with a blank page to this exercise. Besides their OM experience, participants have internalised the specific language, jargon and lexicon common to the development practice. For example, meanings of terms such as *outputs*, *outcomes* and *partners* were already shaped for programme design staff by their familiarity with other models such as the logframe and ZOPP<sup>3</sup>. However, we noticed a strong drive to create meaning that would distinguish OM terms from their earlier use. Practitioners also brought their understanding and meanings of PRA and community empowerment approaches to the debate which seemed to resonate well with the OM practice and language.



Another important factor in the sense-making process was that participants perceived OM not as a tool or a programme framework but as an approach which embeds certain values and principles in ‘managing’ development processes: *‘It embodies a certain way of looking at reality and doing business’* was one participant’s comment. Field practitioners and boundary partner staff acknowledged that change processes in communities are complex, take time and are difficult to predict: *‘we always did it the OM-way, but we just didn’t have a name for it’*. Developing good relationships and maintaining social harmony is an essential aspect in achieving results or more importantly, an end in itself. Participants expressed that the actor-centeredness and process orientation of OM connects culturally. It fits with the community organising model which focuses on working through people and champions to achieve changes.

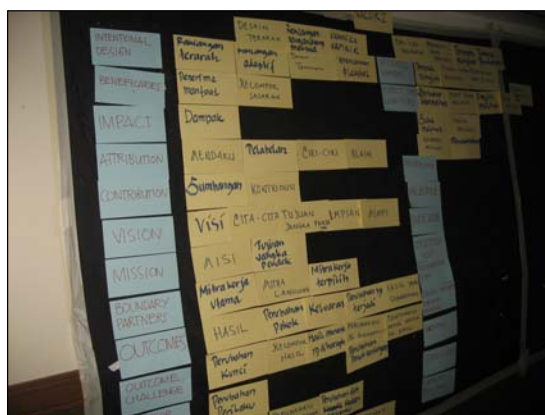
By working through meaning, participants were able to “colour” some of the OM terms with inherent values instead of a pure technical description. One example, is the description and connotations of the term ‘boundary partner’. The words used by participants captured notions of ‘partnership’, ‘cooperation’ and ‘negotiation’. They felt that the English OM

<sup>3</sup> Zielorientierte Projektplanung (Objective-oriented Project Planning)

manual presents terms in a rather technical or neutral way. They also found that it positions actors programmatically in relation to each other without addressing the nature and quality of those relationships. Furthermore, the notion that OM is developed from the perspective of the implementation team which influences and changes the boundary partners does not sit well with development practitioners who are advocating ‘bottom-up’ community empowerment. Openly discussing how to influence and change others’ behavior is regarded as culturally inappropriate (i.e. “who are we to change them?”), even though terms such as ‘social change’, ‘change agent’ or ‘changing power relations’ are common and well understood. Parts of the Indonesian definition and explanation of boundary partner includes ‘... with whom you can develop a direct partnership...’ and ‘... suitable to develop a cooperation....’ The contextualised Indonesian explanation of Outcome Mapping reflects ideas of negotiation and jointly agreed action.

Clearly, programs are conceptualising OM to fit their own settings. The differences in understanding and perceptions of participants from the two programs led to some heated debates while also opening and enriching their understanding. In most cases, consensus on meaning and terms was achieved but highlighted the importance of creating the necessary space and time to allow a negotiation process to take place. Although a good level of commonly agreed meanings and terms was achieved, participants expressed that an ongoing debate and revision is required (and which is foreseen). The translation and contextualisation process cannot be done overnight.

### 3.2. Choosing the appropriate terms



The initial ‘gut feeling’ translation of about forty OM-related terms resulted in a large number of possible translations, which was surprising given that Indonesian<sup>4</sup> has a limited number of words compared to English. Terms such as ‘intentional design’, ‘boundary partners’, ‘outcome challenge’ and ‘progression’ generated eight to ten alternative translations. As soon as participants started to explore their understandings and meanings for the different terms, it became clear that many were

inappropriate because they did not connect with the meaning and showed clearly the danger of direct, literal and non-contextualised, translations for OM.

In choosing appropriate terms, people followed our proposition that the terms should be ‘plain’ and ‘non-jargonistic’. One participant advocated that terms should preferably speak for themselves and that people should be able to ‘feel’ the term. Even where terms are not self-explanatory, they should be inspirational, appealing and interesting. Moreover, implementing OM in the field with local partners and communities - as with any concept,

<sup>4</sup> Bahasa Indonesia was officially declared as the national language in 1928 as part of the Youth Pledge and came into effect in 1945 after Independence as part of unifying a country which consists of thousands of islands with people of different ethnicities, cultures, religion using over 700 different local languages.

method or tool - will always require a 'translation' into locally sensitive words, terms, explanations, metaphors and stories. For example, participants shared that the direct use of words such as 'change' or 'behavioural change' are sometimes found to be difficult with local communities, and can be better explained as 'what do you want to see' or 'how would you imagine things to be better'? Use of visuals, stories and songs were suggested as helpful contextualisation tools for both practitioners and local actors.

Participants expressed that Indonesian is a living language and adaptive. It adopts foreign words and terms (ie Arabic, Dutch and English) quite easily (e.g. mesin/machine, organisasi/organisation, strategi/strategy), including for the development sector. English jargon has been adopted widely into the Indonesian language (such as Appreciative Inquiry or AI, PRA, Logframe, participation, evaluation etc.) This partly explained why in some cases people felt comfortable with using and maintaining English terms for OM or use 'indonesianised' English words, even though this is problematic since it can still generate misunderstanding for those on the receiving end. There was also an observation that this might happen when people cannot connect with an appropriate Indonesian term. For example, by the end of the workshop, the term '*Penanda Kemajuan*' (Progress Marker) was already being internalised as people could identify easily with it. The suggested Indonesian terms for causal, persuasive and supportive strategies were not yet clear and internalised, and people proposed to use Indonesianised terms (*strategi kausal*, *persuasif* dan *suportif*). Similarly, all participants wanted to maintain the English term 'Outcome Mapping' as the possible translations did not feel right. The consensus (for now) is to use the term 'Outcome Mapping' (in English) but to add a meaningful and appealing tagline in Indonesian. The exact formulation of the tagline was not finalised during the workshop and need further exploration.

Annex 1 gives an overview of the key OM terms in Indonesian. For some terms a literal translation was appropriate while for other terms alternative Indonesian terms were suggested.

The key OM terms which were literally translated include:

- Vision/**Visi** and Mission/**Misi**: Visi and Misi are very common Indonesian words used in a variety of contexts (similar to English) and found to be appropriate for the OM context;
- Behavioural Change/**Perubahan Perilaku**: 'Perubahan' means change. 'Perilaku' means behavior and encompasses the notion of action. This term immediately connected with the English term 'behavioral change' in the context of OM.
- Progress Marker/**Penanda Kemajuan**: 'Penanda Kemajuan' is one of the Indonesian terms which all participants immediately seemed to 'connect' with. People felt it was the most suitable term to express the concept of a progress marker. 'Penanda' literally means *used as a sign and marker* and is based on the root word 'tanda' (sign, token, mark). It was chosen in favor of the alternative term 'tonggak' which means *pole and milestone*.



- Strategy Map/**Peta Strategi**: 'Peta' (map) and 'pemetaan' (mapping) are used in the development sector for terms such as 'pemetaan sosial' (social mapping) or 'pemetaan parapihak' (stakeholder mapping). Although at first people suggested Indonesian terms referring to *support strategies* and *core strategies*, participants felt that the use of 'peta' is more appropriate and holds the right meaning to reflect the concept 'Strategy Map'. 'Strategi' is a very common 'indonesianised' English term.

Key OM terms which are not a direct translation of the original English term are:

- Intentional Design/**Rancangan Terarah**: 'Rancangan' means *plan, design* or *programme*. The root word 'rancang' is also used in the verb 'merancang' which means *to design (for)*. The adjective 'terarah' is based on the root word 'arah' which means *aim, direction* or *purpose*. The original agreed terms was '*rancangan terarah & adaptif*' to indicate that the programme design needs to be adaptive during the course of the programme, but later participants decided that a shorter term would be more suitable for day-to-day use.
- Boundary Partner/**Mitra langsung**: 'Mitra langsung' means *direct partner* (mitra/partner and langsung/direct). It was chosen in favor of 'mitra utama' (main partner). Interestingly, the literal translations for the term *boundary* or *border* (ie *Mitra Batas*) never came up as a possible term (although it had been used in original OM materials translated by outside professional translators in East Timor)
- Outcome Challenge/**Perubahan Utama**: The word *outcome* is translated as 'hasil' which also means *output, result* and *success*. There is no separate Indonesian term for *outcome*. The strong connotation of the term 'hasil' with *result* (also used in the logframe) and the fact that OM is focusing on (behavioral) changes, resulted in the choice of the term 'perubahan' (change) as the key word for *outcome*. The Indonesian term for *challenge* (tantangan) was originally suggested in combination with 'hasil' and 'perubahan' but did not 'feel' right and the term 'utama' (prominent, prime or main) was seen as more appropriate
- Organisational Practice/**Perilaku Organisasi**: The literal translation of the word 'practice' is not suited to the intended meaning within organisational practice. Translations refer to practice as in the practice of a doctor (praktek), a *training* (latihan) or a *habit* (kebiasaan). The term 'perilaku' (behavior) was found to be the most suitable term. It also connects nicely with the idea that an implementing team supporting change at the level of a boundary partner needs to be able to change its own *behaviour* and practice as well.
- Sphere of control/**kendali**, sphere of interest/**kepedulian**: Although 'kontrol' is a common 'indonesianised' word, it has the connotation of being controlled by someone else. 'Kendali' holds the meaning that the control is one's own authority (as in horse riding or driving a car). 'Kepedulian' means *concern* and was chosen in favor of the word 'kepentingan' (interest) as it embodies the notion of 'paying attention to' and 'care about'. The term *influence* - as in sphere of *influence* - is literally translated as '*pengaruh*'.

The contextualisation workshop was not able to include a discussion on the most appropriate formulation of the desired changes in the Outcome Challenge and the Progress Markers. The English OM manual suggests to write the behavioral changes in the *active present tense*. As such, Indonesian does not have past, present and future tenses and it is very common to use the passive tense. A deeper exploration on these linguistic aspects and



the most culturally appropriate formulation of behavioral changes needs to be considered during the contextualisation process.

### 3.3 The OM Resource Kit

Part of the innovation of the workshop was a writing component which encouraged participants to put down on paper how they would now explain OM based on the shared meaning without consulting English texts. These are a very good starting point for developing the Om Resource Kit as they reflect real experiences and local voices. Rather than have a template for the draft steps of the Intentional Design, they came up with different structures which encouraged open thinking and creativity in finding new ways of presenting information. The participants emphasised the importance of using local examples, visual presentations and cultural media (such as stories, songs and poems).

Building further on the outputs of this writing exercise, the OM Resource Kit will be developed by an Indonesian manual writer and editorial team. A first draft Resource Kit will be shared with the workshop participants, a selected reference group and the OMLC to get input for a final prototype that will be made available for the development community to be use for capacity building of local OM facilitators and CSOs and for programme implementation, M&E and learning. A review is planned in twelve months to produce a revised edition, which will have more contextualised sections on step 0 and M&E based on field experience.



## 4. INSIGHTS AND CONCLUSIONS

The process of contextualizing required a number of steps. First, the participants started with gut feeling translations for key concepts which generated a wide range of words so they could *familiarise* themselves with different perspectives among the group and create space for critical reflection. This was followed by participants *analysing* in depth what the key concepts were trying to convey and *reflecting* on their different experiences in trying to use these terms in the field. This led to *exploring* different ways of expressing these meanings, including use of visualisations, metaphors and local stories and *innovating* in the way terms

were explained. Finally there was some lengthy *negotiating* to reach a final consensus on the most appropriate terms.

This process provided an opportunity for people from the two different programmes to share and learn together. There were some initial clashes about the ‘way’ to do OM based on a lack of knowledge about the way OM was applied and adapted in the respective programmes. Participants agreed that while terms are important, it is more critical to be able to convey to others in culturally meaningful ways what OM is trying to achieve and how. This also includes repetition of key terms and explanations so that they can internalised over time.

While the idea of actors implies both women and men, experience shows that this does not necessarily translate into a gender inclusive practice. Participants agreed that gender equity as a value should be made central and explicit in OM. This can be done by encouraging analysis of the situation of women in the location of the programme and the importance of gender issues as part of development in the location, identifying who will participate, influence and benefit among women and men and being specific in identifying how to strengthen relationships among actors for improving gender equity.



Some participants expressed apparent concern about whose knowledge can be seen as valid by querying several times how we can be sure we are using the ‘right’ term and who should decide which term is right. There was a strong desire for consensus in selecting terms and leads us to question whether this reflects a belief that knowledge created through experience and self-reflection is not sufficient or trustworthy exploration. Nonetheless it is a valid concern to ensure that the contextualised version stays true to OM’s original intent and purpose. In the end the term “Outcome Mapping” was retained in English because people felt they could not find a ‘good fit’ in Indonesian language.

The depth of analysis during the workshop showed that OM cannot be contextualised by people who do not understand the OM approach. Furthermore, if people do not understand or reflect on the meanings behind key terms, they will come up with inappropriate terms (as suggested by independent translators in earlier OM materials and the preliminary ‘gut feeling’ exercise). Using people’s experiences of OM provided the entry point to unpack the linkages between OM and culture as a dynamic changing entity. Outcome Mapping is essentially concerned with relationships between actors and their influence on each other. In Indonesia, relationship patterns are strongly influenced (if not shaped) by local understanding of authority, family, class, religion, ethnicity, age and gender. These affect those behaviours which are regarded as core to local development - and difficult to address - including criticising others, challenging authority or strengthening gender and social

relations. It is important to be able to understand cultural practice and find ways to talk about this in the context of developing the Intentional Design steps and organising the monitoring process.

The process and results lead us to identify the following principles that support a contextualisation process:

- Starting from lived experiences of using OM rather than with translations;
- Provide early opportunities for practitioners to familiarise themselves with how others explain and use OM;
- Combine field and analytical experiences of using OM;
- Bring culture and politics to the forefront in understanding context;
- Make the values an explicit aspect of contextualisation, including gender equity and social justice;
- Build consensus among different practitioners (practical and analytical) by giving equal value to all knowledge and ensuring all have a voice;
- Find ways to continue the dialogue of contextualisation through regular reviews and learning exchanges;
- Ensure the contextualised version stays true to OM's original intent/purpose;
- Make the contextualisation a capacity building exercise by including reflections on the process itself.

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## Annex 1

<b>English OM terms</b>	<b>Indonesian OM terms</b>
<b>Outcome Mapping</b>	Outcome Mapping Possible translations include <i>Pemetaan Perubahan, Pemetaan Perubahan Perilaku, Pemetaan Proses Perubahan, ...</i>
<b>Intentional Design</b>	Rancangan Terarah
<b>Vision</b>	Visi
<b>Mission</b>	Misi
<b>Boundary Partner</b>	Mitra Langsung
<b>Outcome Challenge</b>	Perubahan Utama
<b>Behavioral Change</b>	Perubahan Perilaku
<b>Progress Marker</b>	Penanda Kemajuan
<b>Strategy Maps</b>	Peta Strategi
<b>Organisation Practices</b>	Perilaku Organisasi
<b>Beneficiaries</b>	Penerima Manfaat
<b>Implementation team</b>	Tim Pelaksana
<b>Strategi partner</b>	Mitra Strategis
<b>Causal Strategies</b>	Strategi Kausal (or Strategi Langsung)
<b>Persuasif Strategi</b>	Strategi Persuasif (or Strategi Pendorong, Strategi Penguatan)
<b>Supportive Strategies</b>	Strategi Suportif (Strategi Pendalaman, Strategi Keberlanjutan)
<b>Sphere of ...</b>	Ruang Lingkup ... (or) Wilayah ...
<b>... Control</b>	... Kendali
<b>... Influence</b>	... Pengaruh
<b>... Interest</b>	... Kepedulian

*Overview of the key OM terms in Indonesian*