

# FOOTSTEPS

No.22 MARCH 1995

TRAINING

## Training in partnership

FROM THE EDITOR

AS THE MEMBERS of a newly formed community group – the Kyanja Chicken Project – met together in a village near Kampala, Uganda, a visitor showed them a simple picture. 'What is happening here?' he asked.

People chatted among themselves. Joe's drawing wasn't a work of art but the answer was obvious – a chick was hatching out of an egg. But was the visitor wanting something more? 'What is causing this to happen?' Joe asked again.

Mary spoke up. 'The egg contains a live embryo. As the hen broods the egg for three weeks, the embryo or baby chick grows inside. When it grows too big for the egg, it begins to crack open the shell and the chick hatches out.'

Joe agreed. He went on to explain that communities can be thought of just like an egg. In every community and in every person there is real potential hidden inside. Each of us is made in the image of God with all the possibilities and gifts he provides. However, for people and communities to grow and develop to their full potential, something else is needed, just like the warmth and care the mother hen provides for the egg.

There are people around who seem to act like a source of warmth or energy.

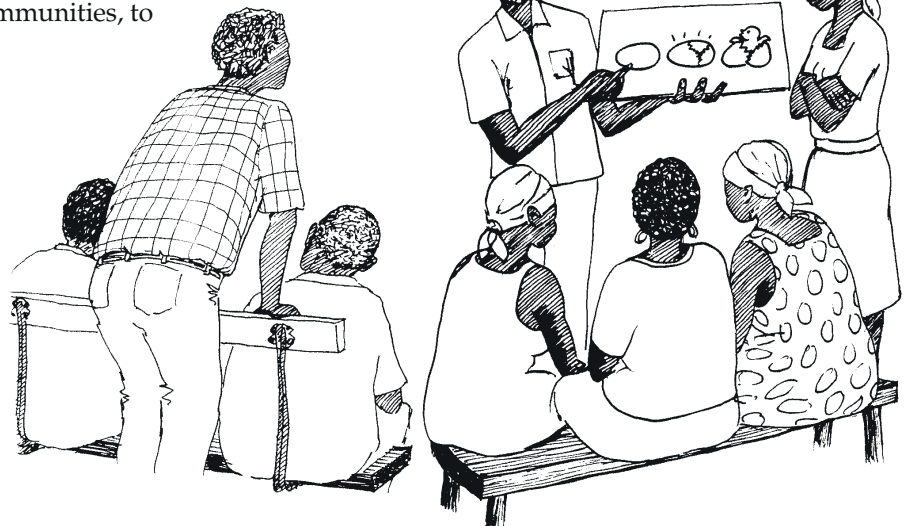
They provide the energy that helps the process of development. We can call them *development workers*, or *animators*. All the potential is within the people that make up the community. No-one from outside can give them that potential – they already have it. But caring development workers can give communities the confidence to change things for the better. Often the best development workers belong to the community where they are serving.

In this issue we look at the work of such people. Traditionally they were called *extension workers* – but this implies that they bring ideas from outside which are thought of as superior and must be extended into other areas. Instead we will use the name *animators* in this issue: people who provide encouragement, support and new life in their communities. They are people who take time to see the potential of communities, to

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understand their ways, and to share appropriate ideas and knowledge. Of course, what we call such people does not really matter – what **does** matter is their attitude towards the communities they work with.



# FOOTSTEPS

ISSN 0962-2861

*Footsteps* is a quarterly paper, linking health and development workers worldwide. Tear Fund, publisher of *Footsteps*, hopes that it will provide the stimulus of new ideas and enthusiasm. It is a way of encouraging Christians of all nations as they work together towards creating wholeness in our communities.

*Footsteps* is free of charge to individuals working to promote health and development. It is available in English, French, Portuguese and Spanish. Donations are welcomed.

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# ANIMATORS

## THE LINK PEOPLE

by Ian Wallace

AN ANIMATOR may be seen as a kind of bridge – a link between the community and outside groups such as government, research stations, universities and development agencies.

They may also be a link between groups wanting to help bring about change or development – such as the Church, donor agencies, government – and the community. The animator acts as an interpreter, helping these groups communicate with each other about needs, problems, information and skills required. (See diagram below.)

The animator is often the link person in sharing skills or training. It is not the animator's job always to have the answers to problems. Research stations and universities may have some of the answers. Rural people have rich resources of wisdom, knowledge and skills accumulated over centuries. The animator is a bridge by which problems and answers can move between the two. Learning always needs to be a two-way process.

### The role of the animator

- communicator
- teacher
- enabler
- educator
- organiser
- facilitator
- motivator
- administrator
- activist
- leader
- provider
- intermediary

- listener
- friend
- catalyst

These words (and you may be able to think of others) all suggest a person in a key role, meeting with people at different levels and needing skills in teaching and communication, management and leadership, helping, encouraging and just being a true friend. It is not an easy calling to be the man or woman 'in the middle'. It needs a person who is trained, gifted, highly motivated and who is compelled by real love to serve the needs of others.

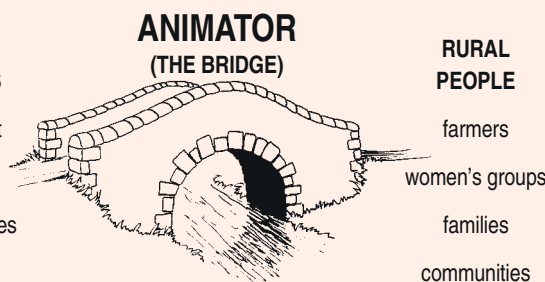
We see from the gospels that Jesus used many different methods to communicate with people. Each method was appropriate to the audience concerned. Often he used teaching aids, such as parables or real objects, to make his meaning clear and to help people remember his message. We see him acting quite differently with large crowds, with the small group of his disciples and with individuals in need. (Read Matthew 13:3–4, Mark 9:30–31, John 4:7.)

### The animator's work in training

The animator's role is much more than simply passing on information. An animator is concerned with helping people learn – gaining knowledge, new skills and changing attitudes. So animators are also called to be trainers. They need to understand the learning process and be able to train others.

What do we mean by training?

- Training aims to prepare the learners for a particular task or job. It will always have clear, specific objectives.
- It involves both learning theory and carrying it out in practice.
- It involves changes in people – in particular, in their **knowledge, skills and attitudes**. Changes in attitude usually come slowly.



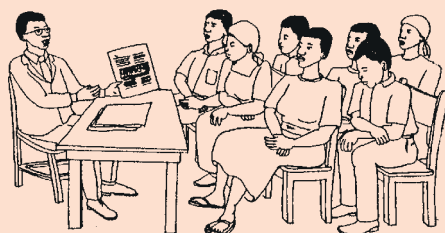
## Three approaches to training...

### 1 Presentation Methods

These are methods where the trainer presents new ideas or information, or shows the learner how to do things. These methods are sometimes called 'trainer-centred'. The flow of communication is mainly in one direction – from the trainer to the learners. Presentation methods are important for getting across ideas and are very widely used. (Speaking may be varied by using diagrams, posters, poems, etc. to hold people's attention). However, trainers need to recognise the limitations of these methods and combine them with other methods involving more learner participation.

**Information flows in one direction only – from trainer to learners.**

EXAMPLES: lectures, videos, demonstrations, radio programmes.



### 2 Participatory Methods

These methods are learner-centred. Learners are encouraged to participate, so there is a two-way flow of information between trainer and learners. Adult learners have much experience and knowledge; with participatory methods this is respected. Each person is encouraged to share their experiences and to listen to and learn from others. The role of the animator is to set up training situations where open discussion of issues can take place. Participation helps to motivate learners. Motivation is a key requirement for effective learning. Greater involvement means that changes in attitudes and skills are more easily achieved.

**There is communication in all directions – between trainer and learner and among the learners themselves.**

EXAMPLES: group discussions, seminars, meetings, role plays

### 3 Exploratory Methods

These methods use the important principle of 'learning by discovery'. In this situation the trainer is truly a facilitator who provides material and sets tasks, leaving the learners to find out for themselves. The trainer is still in control and needs to check on the learner's progress from time to time. At the end, new learning needs to be demonstrated to the trainer. This can take many forms – demonstration of new skills, exhibitions of work done, presentations.

Exploratory methods can take a lot of time. They usually result in deeper, more permanent learning changes. Learners enjoy the challenge of finding out for themselves.

**The trainer provides material or information and helps the learners to work together to discover things for themselves.**

EXAMPLES: exhibitions, case studies, projects, workshops, reading assignments



■ It involves balanced human development – bringing about **mental, physical and spiritual changes**. In other words, real human development will involve mind, body and soul. Training should also be balanced, focusing on all three types of change, not just on one or two.

■ It involves improving existing skills. Usually trainees already have some skills but want to learn more – to build up the skills they have. The animator can encourage this process.

■ Training involves the transfer of learning. New knowledge, skills and attitudes must be transferred to everyday life. Can the things learned in the 'training environment' be put into practice in real life situations? All training must lead to action. This is the most important test of effective training.

### Choosing a method

The methods used by trainers can be divided into three main groups (see box). For effective learning to take place, trainers need to use a combination of different methods. People learn better when the 'message' is repeated in various ways. Presentations of new ideas and skills can be followed by participatory and exploratory sessions.

In order to use a variety of methods, trainers need to be well trained. They need to understand that their role will change with different training methods:

**Presentation Methods** require a skilled teacher.

**Participatory Methods** require a trainer who is also a willing learner.

**Exploratory Methods** require a facilitator and organiser.

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**GROUP EXERCISE** Plan training on a particular subject. List all the preparations and materials needed to lead three training sessions about this subject – the first using presentation methods; the second, participatory methods; and the third session using exploratory methods.

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*With thanks to RURCON for permission to use material from The Link Person (reviewed on page 12). Ian Wallace has many years of experience in agricultural training. He is a lecturer in the Agricultural Extension and Rural Development Department, Reading University, 3 Earley Gate, Whiteknights Road, Reading, RG6 2AL, UK.*





## In defence of farmers

WORKING THE LAND can be interesting for two reasons. Firstly, to prove to both government officials and peasants that working the land is not just done by ignorant people because they have nothing else to do. Farming is of great value in itself and can be chosen with enjoyment like any other profession.

Secondly, it is interesting to prove to the same people that if the land is worked well, bringing in new ideas, it can be just as profitable as any other profession. However, working the land successfully often means that the farmer may need to have the financial means to purchase essential requirements: tools, materials to build an underground water source, or maybe a tractor to carry out activities. Thanks to the teaching provided by *Pas à Pas*, farmers can use compost, manure or green manures which are easy to produce and save money, instead of buying fertilisers.

In a country such as the Ivory Coast, agricultural success will only become real, firstly, when farmers are able to borrow funds needed for equipment. Secondly, they need an encouraging



market where their products can be purchased at fair prices.

Today, in many sub-Saharan African countries it is hard to find banks that will finance agricultural activities. How can one start up an activity when borrowing money is so expensive? Even good seed and other basic materials can be very expensive. I would hope that soon the granting of bank loans to finance agricultural activities will once again be possible in countries such as the Ivory Coast. Loans could be made in the form of materials rather than in cash. This would reduce the number of tricks carried out by non-farmers.

The return to the land must become reality. Let's finish all political speeches and take practical action instead. The key to success lies with the land and it will be a lasting success because it will come from the grass-roots.

Advice from *Pas à Pas* as well as the financial and material means will result in an agro-pastoral success.

*Justin Tchete*  
03 BP 3129 Abidjan 03  
Ivory Coast  
W Africa

## AIDS education

I WAS VERY INTERESTED to read *Pas à Pas* 19 on TB and AIDS. I would like to make a few points regarding AIDS and fidelity.

In some ethnic groups, couples abstain after a birth for fear of another

pregnancy. Often this leads to unfaithfulness on the side of the husband.

To help couples remain faithful, the Ministry of Health in Cameroon has combined a campaign on AIDS awareness with information on different methods of family planning. People are informed wherever they meet – after church, in women's groups, after the Friday prayer time for Muslims – together with the leaders of these groups. Couples are invited to visit their local health centres for more information in a more discreet place.

Another problem that needs to be dealt with is the migration of men from the villages, leaving behind their wives and children. Can they abstain from having any kind of sexual relationship with occasional partners? In this part of northern Cameroon, people are now talking about AIDS, but often they don't really understand what it's all about. They do not fully realise the risks they may be taking.

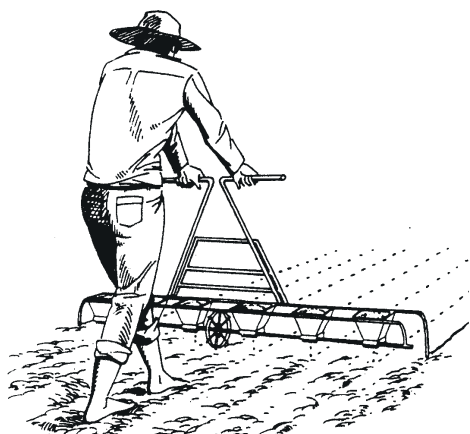
*Helen Müller*  
*Eglise Evangélique*  
BP 82  
Kousséri  
Cameroon

## Water dowsing

GREETINGS from the Kingdom of Swaziland. I always read *Footsteps* with pleasure and find many useful articles in it for extension workers and for community development. However, in your recent issue No.20 I was very surprised to read about water dowsing. In the Old Testament in Deuteronomy 18:10 and 2 Kings 17:17 we read that divination is evil.

I am sure that water dowsing works and does help people to find water, but surely the important question is whether we are following God's word in the scriptures. Although we can't explain how water dowsing works, there are forces at work and according to the scriptures we should not practise such things.

*Willen R Kaassen*  
*Rural Ministries*  
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Swaziland



I WAS SURPRISED to find the letter on dowsing in the recent issue of *Footsteps*. I know of other Christians like Mr Hume who practise water dowsing. However, the subject is very troublesome to me. We should not overlook the fact that it is also called 'water divining'.

As a scientist, I find it hard to believe that there is a natural effect or a force created by God for our use which no-one has yet been able to detect and measure. People with little training are apparently able to detect water, electric cables etc, with a great variety of materials – hazel sticks, copper rods, bent coat hangers, etc. Is this either magic or just the imagination of the dowser?

When I was responsible for a large water programme in Ethiopia I forbade the use of water dowsing. The local people were very familiar with witchcraft (and also with water dowsing) and the church there had worked hard to oppose it. When digging wells, local people were very anxious that a goat be sacrificed to increase the chance of finding water. I refused, saying that if water was there, we would find it, whether or not we sacrificed a goat. Had we done this, we would have reinforced their belief in the magic of sacrifice.

Would it not be better for Christians to avoid any association with 'special knowledge' gained through such doubtful methods? God has given us limited understanding of natural laws and expects us to use the knowledge we already have. He is also pleased to direct us through prayer to meet our own needs and those of others. If we are justified in seeking supernatural help, we must make sure we are seeking it at the right source.

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#### EDITOR:

*Water dowsing is an issue that divides Christians. There is no clear answer and each person must think through the issues and make up their own mind.*

*There are two key points being raised in these letters: firstly, is water dowsing divination (through supernatural forces)? – in which case, as Christians we should not use it – or is it a response to natural forces as yet not fully understood? Don't forget that long ago Christians believed that surgery and blacksmithing were also of the Devil.*

*The second key point concerns the traditional beliefs and customs of local people. If local people see water dowsing as witchcraft, then it should not be carried out. It should only be done in full agreement with local church leaders and with clear explanation to local people that witchcraft is not involved.*



#### Free seeds

GREETINGS from far away Poland. I'd like to tell *Footsteps* readers about a very special man I have met here. His name is Roman Plaskota. He is a plant breeder who collects rare and vanishing species of plants, herbs and spices. For the past 20 years he has devoted himself to developing many varieties of plants that can survive in difficult conditions. His one wish is to share his seeds of wild herbs and flowers with plant lovers elsewhere. He is happy to send seeds to *Footsteps* readers living in colder climates. Please write to:

Roman Plaskota and Ronald McGerity  
PL-95-200 Pabianice  
PO Box 6  
Poland

#### Saving fuel

I'VE JUST RETURNED from two conferences on solar cooking. People in Kenya were saying that people would never give up their fires for solar cookers, because in the evenings they like to sit and watch the flames.

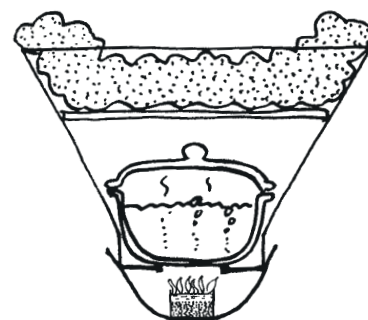
In the hotel where I stayed they used simple fuel savers to keep the food warm. They were just small tins filled with sand and meths. Not only did they keep the food warm, but they also provided lovely yellow flames. One tin lasted for two to three hours.

Next day we tried this with a debe cooker (shown in *Footsteps* 21). It worked wonderfully well. You can't see the flames, of course, until it is dark. Remember to insulate the cooker on top to stop all the heat being lost.

Fill a small tin half full of ordinary sand. Stand the tin in a metal bowl or a hollow in the ground. Then pour methylated spirit into the tin until there is a shallow pool of meths on top. To light, simply put a lighted match into the meths. The debe or pot can stand on a grid or on a metal stand just above the flame.

You will find meths makes no smoke or dirty soot. Put it out by simply covering the flame. For extra light, try standing the burner on a tin lid or something shiny.

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# Sharing a skill

by Mike Carter

WE CAN ALL remember times when we were taught skills. Sometimes a difficult skill was made easy with clear training, and has remained with us ever since. At other times training was confused; an easy skill was made difficult and we still cannot do that skill.

What is the difference between good and bad training? Sharing a skill is itself, a skill that can be learnt. Thinking about the following points may help you become a better trainer.

## ■ Know who you are instructing

Take time to consider who the learners are. Their background will greatly affect the style, manner and content of instruction.

### Group work

If you are holding a group discussion on skills sharing, try this role play. Ask four participants to act out two different situations. In each, an instructor is teaching a learner how to make a pot of tea. Don't tell the other participants about the roles being played.

■ An army sergeant instructing a new recruit

■ A mother instructing a 6 year old child

Afterwards discuss the role play. Can other participants guess the roles that were being played? What were the differences between the two situations – even though both were about the same skill? How did they differ in manner, in the words used, in speed, in the assumptions made, in body language?

### The learners'...

- gender
- age
- interests and needs
- previous experience
- related skills
- related knowledge
- abilities/disabilities
- literacy/numeracy level
- language and mother tongue

### ...will affect the trainer's...

- manner
- speed
- vocabulary
- starting point
- teaching method
- assumptions
- lesson content
- language of instruction.

### Group work

Think of a training situation that group members may face in the future; perhaps with a farmer's group, a group of community health workers, or a group of school children. What information do they, as trainers, need to have about the learner group to help plan the training? List the information needed.

## ■ Set your objectives

Too much training is based on what the trainer wants to teach, rather than what the learner needs and wants to learn. Skill sharing needs to be learner-centred rather than trainer-centred. So an objective needs to start with a phrase like, 'By the end of this instruction, the learner will be able to...'

A good objective answers the questions...

- **What** will the learner do?
- **How** will they do it? With what? Where?
- **To what standard** will the skill be done?

Many objectives are too vague. At the end of the instruction it is difficult to tell whether the objective has been achieved or not. A good objective is clear and measurable.

All instruction must be completed in a limited time, so it is important that objectives are realistic, both in terms of what the learner can achieve, and in terms of the time available.

### Group work

Discuss the following objectives. Are they good or bad? Why? Do they satisfy the points made above?

- 1 To teach the group about welding.
- 2 To change the front wheel on a tractor.
- 3 The learners will be able to take the temperature of a child.
- 4 To show the trainees how to bud-graft citrus seedlings using the T method.
- 5 The learners will be able to prick out eggplant seedlings from seedbed into trays, at a rate of 45 a minute with 9 out of 10 seedlings surviving.

## ■ Identify learning stages and key points

All but the simplest skills can be divided into learning stages. The learner needs to be able to do each stage before moving to the next. At each stage there will be key points to emphasize:

- important things to look out for
- common errors that people make
- safety or legal points that must be noted.

Keep the number of key points to a minimum. Don't make the skill more difficult than it is!

## ■ Preparing your presentation

It is useful to write a **Skills Training Plan**, perhaps similar to the example on the next page.

*Mike Carter works in the International Department at Bishop Burton College, Beverley, N Humberside, UK, with experience in Kenya, Papua New Guinea and Nigeria.*

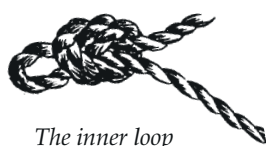
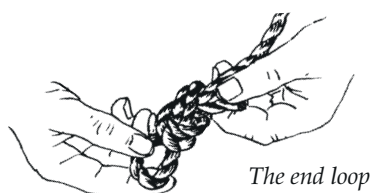


## Worked example: making a temporary halter



The introduction is very important. How will you ► motivate the trainees? Set the scene; the skill they are learning today may link back to other skills they can do already. Why is the skill worth learning? State clearly your objectives. Create a friendly learning atmosphere.

Plan the main part of the instruction. With some skills ► it is a good idea to demonstrate the whole skill quickly, then repeat it – this time slowly, stage by stage – allowing the trainees to do the skill at the same time.



Allow plenty of time for trainee practice. We learn by doing ► a skill, more than by hearing and seeing others doing it.

Plan how you will assess at the end whether ► the trainees have acquired the new skill.

Conclude by repeating the main points. Mention related ► skills that the trainees may be learning in the future.

### NOTE

The halter shown in this example is only for temporary use. After a while the knots will rub sores on the animal's head. A person skilled at knots (splicing) could make a similar permanent halter without big knots.

A larger halter can be used on adult cattle, but the animal will need to be halter-trained from a young age.

## SKILLS TRAINING PLAN

### PREPARATION

<b>Skill:</b>	Making a halter
<b>Objective:</b>	Trainees will learn to tie a temporary halter for sheep, goat or calf.
<b>Learner group:</b>	Bagamoyo Farmers' Group, 8 farmers expected.
<b>Where and when?</b>	Bagamoyo – Mr Ali's farm, 4/5/95 10am – 12 noon.
<b>Equipment needed:</b>	8 lengths of rope, 2 metres long, 7–10mm in diameter. 8 sheep or goats.

### PRESENTATION

<b>INTRODUCTION</b>	Very useful for examining young animals, when vaccinating, giving treatment or when taking young animals to market.	5 min
<b>DEMONSTRATION</b>	Demonstrate twice.	30 min
<b>LEARNING STAGES</b>	<b>KEY POINTS</b>	
1. Choosing a rope	<ul style="list-style-type: none"> <li>■ A rope 2 metres minimum in length, and 7mm to 10mm diameter.</li> <li>■ The rope must not be too thin or it will rub painfully on the animal.</li> </ul>	
2. Tie the end loop	<ul style="list-style-type: none"> <li>■ Make the loop as small and as near the end as possible.</li> </ul>	
3. Tie the inner loop	<ul style="list-style-type: none"> <li>■ The correct distance between the loops varies with the size of animal; about 120mm for a small sheep or goat; 150–180mm for large calves.</li> </ul>	
4. Complete the halter	<ul style="list-style-type: none"> <li>■ Thread the other end of the rope through the end loop first, then through the inner loop.</li> </ul>	
5. Understand the parts of the halter	<ul style="list-style-type: none"> <li>■ The rope between the loop knots is called the 'fixed band'; it cannot lengthen or shorten.</li> <li>■ The rope with which you can lead the animal is called the 'lead rein'.</li> </ul>	
6. Understand how the halter fits on the animal	<ul style="list-style-type: none"> <li>■ The 'fixed band' must go over the nose, not under the jaw. If it goes under the jaw, breathing may be constricted.</li> <li>■ From the 'lead rein', the rope first goes under the jaw, not over the skull. The halter is then less likely to slip.</li> <li>■ The handler generally stands to the left of the animal, so the 'lead rein' must come from the left.</li> </ul>	
<b>TRAINEE PRACTICE</b>	Group work in pairs, each farmer to practise in turn.	70 min
<b>ASSESSMENT</b>	Check each halter when completed.	5 min
<b>CONCLUSION</b>	Farmers should repeat the learning stages and key points. Remind the trainees that this halter is only for temporary use.	10 min

### Group work

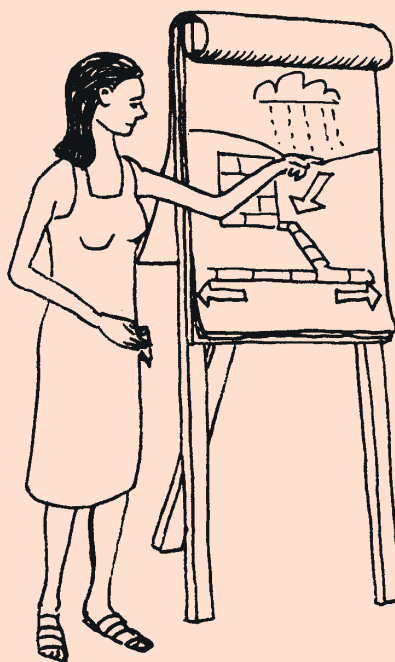
Ask each participant to write their own Skills Training Plan on any skill they want to share. Such skills can be on any subject – health, agriculture, forestry, building, craft work, etc. Let each person instruct another group member in this skill. After each instruction, discuss as a group both the good points and anything that could be improved.

# Visual Aids for Training

## Flipcharts

Flipcharts are series of posters used to teach small groups about a particular subject. Each main idea is shown on a poster. Their use makes teaching much easier, as each poster reminds the trainer of all the important points. Posters should be made on good quality paper so that they will last a long time. Sheets of coloured plastic (such as the yellow plastic often used to dry coffee) can be cut up. This will allow trainees to copy posters to make up their own flipcharts.

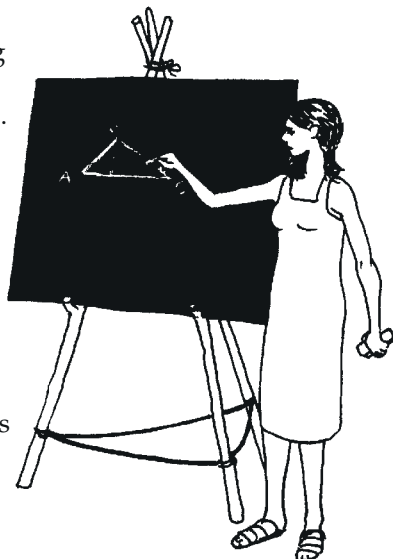
Sets of posters should be bound together. Strengthen the top with heavy tape if possible. Punch holes in the tape and bind the posters together with either ring binders, string or strips of wood.



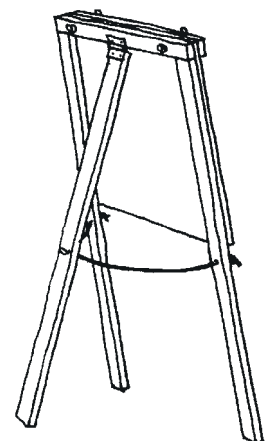
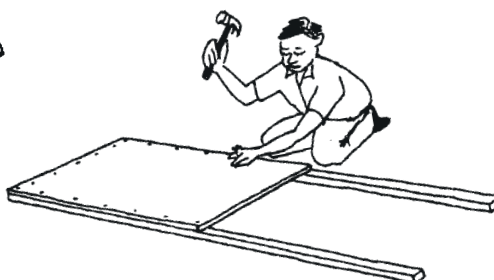
## Easels

Here are two ideas for making supports for boards (easels)...

■ Tie together three strong poles of wood, using the stumps of side branches to support the board.



■ Nail together a wooden frame and attach a board. Use a hinge to attach a back leg. Tie rope or wire through the three legs to prevent the easel falling over. To make a flip chart, attach hooks or nails at the top of the board to hang the poster sets.



*With thanks to Neighbours and for some of this*

## Chalkboards

The chalkboard (or blackboard) is widely used as an aid. It is very useful for drawing diagrams or pictures and for emphasizing key words or points. Coloured chalk is cheaply available and can improve the interest of the material and diagrams.

Practise drawing and using the chalkboard before training sessions. Use a clean board cleaner that removes chalk properly. It is a good idea to have some material to clean the board before trainees arrive. Avoid writing on the board too much – and don't talk to the board! Trainees get bored watching your back.

Repaint old, worn chalkboards. You can make portable chalkboards simply by plastering a smooth surface on a wall. A good size is 1 metre x 1.5 metres. Mix four parts sand and one part cement. When the plaster is almost set, smooth carefully with a trowel. Cover with damp sacking or plastic to allow it to dry slowly, preventing cracking. Leave for several days to dry completely before painting.

Portable chalkboards can be made from pieces of wood. Sand the wood well before painting.

### Paint

You can buy special blackboard paint. You can also make your own – two recipes are given below. Apply two coats of paint. Before using the chalkboard, rub the board with a cloth covered in chalk dust to condition it.

### Recipe 1

- 1 part lamp black
- 1 part varnish
- 1½ parts kerosene

Mix varnish and kerosene well. Then add lampblack and mix thoroughly.



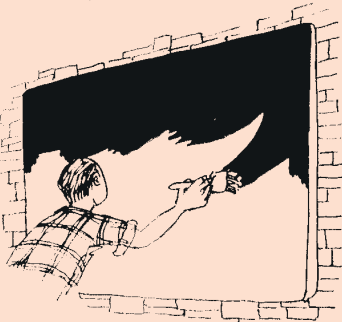
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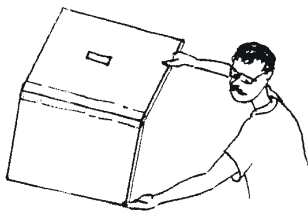
also make  
at least two  
the board



### Recipe 2

Use a tin of dark coloured matt (not gloss) paint – black, dark green or brown, for the first coat. To add abrasive to the final coat of paint, take two old kiln fired bricks and grind them together to make a fine powder. Sift the powder through a coarse cloth to remove lumps. Add 1 part of powder to 10 parts of paint. Mix together well.

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s information.



## A portable board

A chalkboard can be combined with a flannelgraph. Cut a piece of wood into two halves and hinge them together (using either metal hinges or a strip of strong cloth glued to both halves). This

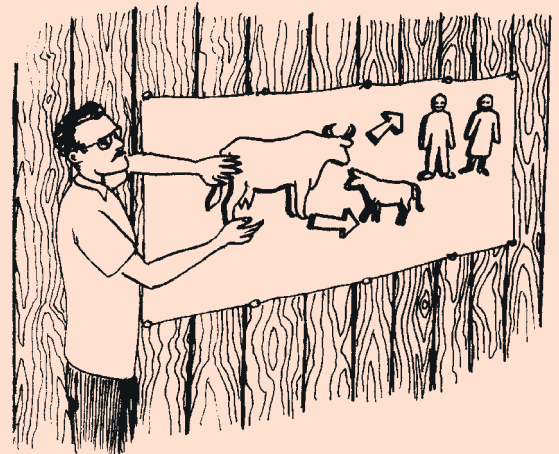
# Cloth boards

Also known as *flannelgraphs*, these are simply boards covered with rough cloth or flannel. Figures and pictures can be quickly added, easily moved about or removed from the board. They are very useful for telling stories or describing situations that keep changing. Used well, they will encourage interest and stimulate discussion of issues. They are particularly useful if you will be sharing the same information many times with different groups.

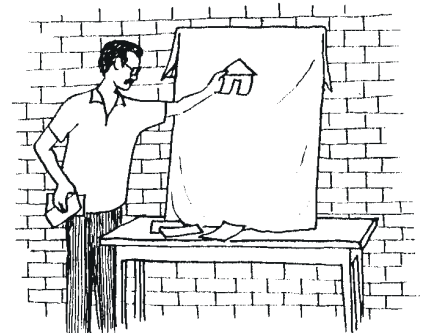
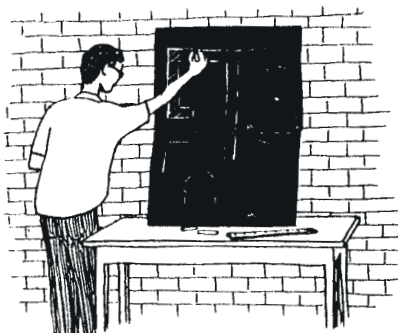
Preparing pictures to use on flannelgraphs takes time but, with care, they will last for many years. Use pictures that are appropriate for the local culture. Draw pictures or cut them out of magazines. Certain words and signs, such as arrows, may be useful. Mount the pictures on thin card. Glue small pieces of sandpaper on the back of the pictures so they will stick to the cloth. Alternatively, apply glue or a paste of flour and water, and sprinkle with sand or rice chaff. Make sure the pictures are large enough to see well.

Making figures and training materials would be a very useful group exercise for trainees. Flannel boards are ideal for training sessions in schools and markets because they attract and hold people's attention.

Look after pictures with care and keep them arranged in the right order, ready to use again. Flannelgraphs can simply be a piece of flannel or blanket pinned up on a wall and rolled up when not in use. Make permanent boards by stretching cloth or flannel over a board and nailing or gluing it in position.



will make it easy to transport on a bicycle. Paint one side to use as a chalkboard. Cover with cloth when using as a flannelgraph. Attach a small piece of wood to the back and use a stick to prop up the board. Or attach string to one end so it can be hung up.



## Case Studies from West Africa

### The AAILD approach

THE AAILD (Association for the Support of Local Development Initiatives) is a non-profit making organisation in Burkina Faso, West Africa, with over 200 members. AAILD works to encourage and support local initiatives in development.

Their main objectives are...

- reinforcing united action in the provinces
- bringing awareness to the population about development problems

- helping projects to consider social, economic and cultural matters
- making sure that programmes include and encourage women and young people
- distributing magazines and development newspapers
- encouraging saving and credit schemes
- protecting the environment.

The association does not belong to any political or religious denomination. It works in close co-operation with village groups, development organisations, village committees and various non-government organisations in Burkina Faso. It also has links with various publishing groups through which it publishes and distributes newsletters.

#### Power to the farmers

The main point regarding the AAILD's approach to development is its determination to make the farmers become master of their own development. It does this by carrying out awareness sessions and by training. It helps farmers to achieve results that bring increases in yield and improvements to their quality of life.

This approach is based on the understanding that the solutions lie with the farmers. Farmers are helped to understand their situation and their problems better. AAILD helps them to realise that ready-made solutions cannot be found anywhere else. Solutions will come through the work of their own hands. Farmers can and must change their situation in their own local environment. This is when responsible commitment starts, and this explains the success of AAILD.

#### Support where it counts

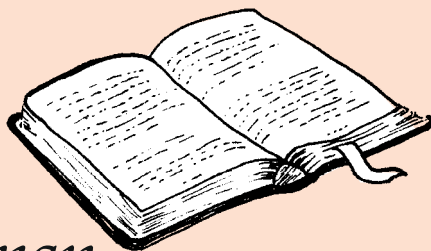
With their success in training and project support, membership of AAILD has increased. So too have the number of needs and wishes of the members. AAILD chooses where to place support, taking into account these factors...

- The farmers themselves must first identify their problems. Only then will they be likely to work out their own solutions.
- The success rate of similar activities

### BIBLE STUDY

#### The story of Elisha and Naaman

by Ian Wallace



THE ANIMATOR is the person in the middle – God's go-between. Here is an example of some of the people God has used in the past as go-betweens.

**Read 2 Kings 5:1-14.** We hear of three 'servants in the middle' in this story.

First there is the little maid who served Naaman's wife (verse 3). Her compassion and faith were the first steps to Naaman's final healing.

Next there is Elisha's servant who was sent out as a messenger (verse 10). 'Go, wash yourself seven times in the river Jordan'. For full healing to take place, he had to pass on this message faithfully and accurately.

Thirdly there are Naaman's servants in verse 13. They were brave enough to approach Naaman in his anger. Their care and reasonable attitude led to Naaman's final healing.

All these examples teach us that to be the man or woman in the middle is never easy. It involves hard work and courage and can often lead to being misunderstood. In addition to sound technical knowledge and training skills, it requires determination, love, compassion and tact. Above all, it is God's special calling and needs the power of his Holy Spirit.

The model of a Christian animator is Jesus himself, for he stood in the middle:

- between God and man
- between Light and Darkness
- between Life and Death.

Pray for those in your community who act as go-betweens – animators, community health workers, teachers, pastors, etc. Discuss how you can support them better and show more understanding of their difficult role.

already carried out by villagers with AAILD's help is an indication of their ability to carry out future improvements and activities.

- The mobilisation level of the villagers in past actions should be high.

Through providing training and supervision of the villagers through their leaders, good results are achieved at the level of village offices. To be convinced of the effectiveness of these methods, one has simply to be present at a meeting where

preparations are planned for specific activities.

## Partnership

AAILD is committed to partnership at all levels. The idea of partnership includes all political, economic or private relations. The AAILD is committed to building up partner links for the following actions...

- contact with many outside organisations (often through projects)
- involvement and participation at

various meetings.

They would welcome hearing from other groups in Burkina Faso or neighbouring countries.

Awareness and training play an important part in the projects which AAILD works with. Their care about the farmers they work with is a key point for their success.

*AAILD, 01 BP 3368, Ouagadougou, Burkina Faso*

## Diobass Project

*by Nohoune Lèye*

I HAVE BEEN WORKING in a rural area for nearly 20 years. Diobass is the name of an area containing 20 villages just south of Thies in Senegal. We first began using methods aimed at restoring the relation between technicians and farmers in this area. Instead of technicians bringing a technical package to the farmers, farmers themselves become involved in the research. In this way they gain in understanding the potential of their land. We began using the name 'Diobass Education' to describe our methods of working. Our hopes were to make the best possible use of the resources of the area and the local capabilities of the farmers. The farmers' knowledge is valued.

The name 'Diobass Education' now describes our approach to training in all rural areas. We need to understand the facts before putting forward solutions. A local proverb – 'to learn to know the wind before fighting it' – explains our first priority. Participants are asked to make an analysis of their community and area.

### Learning with models

We use training techniques which bring together groups from different backgrounds, abilities and social classes. Trainees are encouraged to make a 'model' involving all the

participants. They bring together all their observations, their ideas and any conclusions which they have made. A leader helps them to carry out this process. A model helps to show on a small scale what can be seen in real life. For example, a hedge or a windbreak can be represented by some small branches planted close together. A deep ravine can be shown by a small channel.

Models also help farmers to understand what may happen. For example, in order to show how rain water can wash away soil and plant nutrients, the leader makes a model to show what happens when it rains. A model of a sloping field with a trench at one end is made. The leader then takes a watering can and pours water at the top of the field. The water runs down the field into the trench. The farmers examine the water in the trench to see how much soil it contains.

### The understanding eye

We believe that whatever subject is being discussed should be in view. We move from one place to another! Models and practical demonstrations

stimulate discussion between the participants. They help people to think of imaginative ways of finding solutions to the problems. Their use introduces new elements into the teaching method. This method of learning helps farmers to think about practical ways of putting their knowledge into action when they return to their villages.

In the farmers' own words, 'We farmers do not understand very well with our ears. We understand better with our eyes!' Our training aims to add words to the actions carried out by farmers themselves in the training.

*Nohoune Lèye is the Director of the Diobass Project, BP 10, Khombole, Region Thies, Senegal, W Africa. His work has been written about in other documents as well, such as IIED Notes No.45 – September 1993.*

*Trainer, Nohoune Lèye, shows the finished model made by a group of women. Many women came together to share information and ideas on the common problem which they share – trees are disappearing, there is a shortage of wood, gathering fuel takes longer and longer but cooking must still be done. The group came to the conclusion that they could economise on wood by using an improved oven called the 'banak suif'.*





## Training the Link Person

by Ian Wallace

Published by RURCON

This manual was the result of a workshop on Christian extension work. It provides a straightforward explanation of the topic and contains chapters on the meaning of extension work, the work of the extension worker, extension methods, skills training, management of training and demonstrations, awareness of social influences and evaluation. A lengthy appendix gives details of a variety of lessons and demonstrations. Pages 2 and 3 of this issue are based on parts of this manual.

It costs £5.50, including postage (£4.50 in UK), and is available from:

RURCON  
4 Churchfield  
Wincanton  
Somerset  
BA9 9AJ  
UK.



## Rural Extension Bulletin No.6

University of Reading AERDD Dept

This bulletin looks at the theme of participatory training and has several interesting articles about training approaches used in different projects around the world. Interested readers should write to:

AERDD – Reading University  
3 Earley Gate  
Whiteknights Road  
Reading  
RG6 2AL  
UK.

## Participacion Comunal para el Desarrollo Integral Un manual para facilitadores

Published by CONSEDE

This is a two part manual for facilitators of community participation in development. It is based on the Christian principle of holistic development – development must involve body, mind and spirit.

The manuals were developed and tested during a series of workshops. Part 1 contains chapters on participation, selecting communities, participatory evaluation and planning. Part 2 contains information on training, management and organisation within the community, follow up and evaluation. There are lots of illustrations, case studies and useful questions for discussion of issues. These are practical manuals which would be very helpful for anyone involved in similar work.

The two manuals are available only in Spanish from:

CONSEDE  
Apdo 1478  
Tegucigalpa  
Honduras  
Central America.

## Candles of Hope

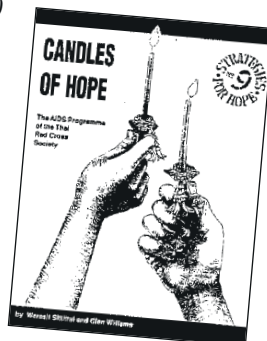
The AIDS Programme of the Thai Red Cross Society

by Werasit Sittitrai and Glen Williams

This is No.9 in the *Strategies for Hope* series about AIDS management and prevention. This is the first title in the series which describes AIDS work in Asia. The booklet describes how the Thai Red Cross helps people with HIV infection to cope with their health and social problems. It includes ten case studies of HIV infected people and gives details of the efforts of the Thai Government to respond positively to the AIDS pandemic. The Thai Red Cross Society has lit a candle of hope for many thousands of people with HIV and AIDS. It has also translated that hope into practical action.

The booklet costs £2, including postage and packing. Free copies are available to readers in Asia from:

Thai Red Cross Society  
1871 Rama IV Road  
Bangkok 10330  
Thailand.



## Livestock for a Small Earth

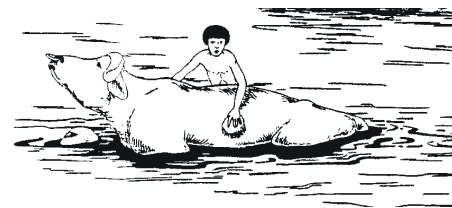
by Jerry Aaker

Published by Heifer Project International

This book looks at the role of animals in sustainable development. It concentrates on small scale farmers, giving much attention to the benefits livestock bring on a small farm. It looks at Heifer Project's work in providing inputs to encourage development – usually as young female animals – including a variety of case studies. Practical information on record keeping, nutrition and training is also included.

The book costs \$10 from:

Heifer Project International  
1015 S Louisiana Street  
Little Rock  
AR 72202  
USA.



## Basic Concepts in International Health

Published by CUCHID  
ISBN 0-9698445-0-6

This is a set of modules giving very full details of how to plan and manage a ten day workshop integrating health and development. Each session has background reading material provided from a variety of sources. Information on how to run each session is practical and detailed. With over 200 pages packed with information and illustrations, this book would be very helpful for anyone leading training at national level. Though aimed at health personnel, much of the material could easily be adapted for other subjects.

The book costs \$25, including postage and packing. Order from:

CUCHID  
170 Laurier Avenue West  
Suite 902  
Ottawa  
Canada  
K1P 5V5.

# Steps in Development

THE ANIMATOR needs to understand how people in the community see their problems. Here is a very simple exercise which helps participants to appreciate that we all see and interpret things differently.

Sit four volunteers around a table and place on the table a large sheet with the number 3 drawn on it. Ask the volunteers what they can see. Each will see something different – one will see a 3, another a M, another a W and the last, an E. A useful discussion can follow, using these questions:

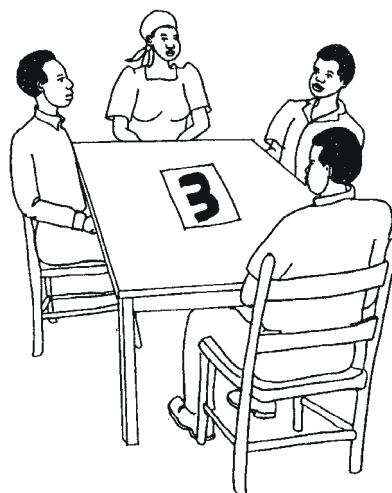
- What is happening?
- Why is it that each person sees something different?
- How does a person get a certain viewpoint?

Can you think of examples in real life where people look at the same situation in different ways?

## Changes in attitudes

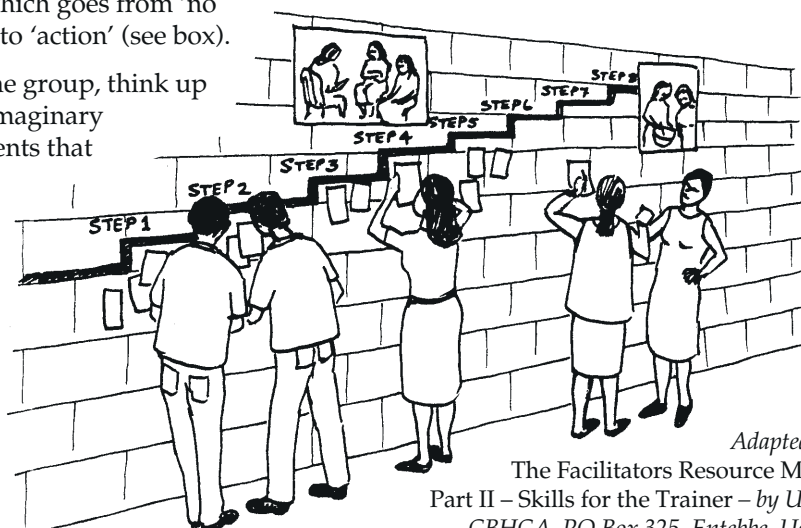
How do our attitudes to problems affect what we do? Here is an exercise which helps participants to identify different attitudes and place them on a scale which goes from 'no action' to 'action' (see box).

With the group, think up some imaginary statements that



accurately reflect the comments people make in your community. Here are some to begin with:

- *We have to die sometime.*
- *I would like to take the children to the clinic but it is too far.*
- *I know the cattle need more fodder, but I don't have enough land.*
- *Beans are too expensive to buy in the market.*
- *I drank this water, and my father did the same before me and we have lived long lives.*
- *It is a lot of work for a little improvement.*
- *If we were all to collect stones it will only take two days to have all we need.*



Adapted from  
The Facilitators Resource Manual  
Part II – Skills for the Trainer – by Uganda  
CBHCA, PO Box 325, Entebbe, Uganda.

- *I could leave my children with the neighbour so that I could go to the clinic.*
- *My grandparents and parents always planted maize this way.*
- *The trees we planted grew so well we have enough for our own needs and are able to sell some timber.*

Write these and any other comments you can think of on pieces of paper. Read a few examples out and together decide which step each comment would best fit. Divide the remaining comments between the participants and let them try to match them with the appropriate step. (See box below.)

When all the statements have been matched, read through them together to check if any are in the wrong place. (Sometimes it can be difficult to decide exactly which step they belong to – don't spend too long deciding between steps that are close together.)

During discussion ask:

- Which statements show that people are not willing to do anything?
- Which statements show that people are ready and willing to do something?
- At which end of the scale are most of the comments? Why?
- How will understanding people's attitudes help plan suitable training?

### The Action Scale

- Step 1** There is no problem.
- Step 2** There is a problem but it's not my responsibility.
- Step 3** There is a problem but I have doubts – about myself, about other people, about change...
- Step 4** There is a problem but I'm afraid of the risk.
- Step 5** I want to find possible solutions to the problem.
- Step 6** I believe that we can do it.
- Step 7** We can do it and we will overcome any problems that develop.
- Step 8** We were successful and now want to share and teach the results with others.

# A comprehensive rural health project

*When Drs Rajanikant and Mabelle Arole graduated from medical school they were both concerned about the medical care of the rural population of India. They went to work in a rural hospital. After five years they realised that despite all their hard work in caring for hospital patients, the general health of the community around had not improved. They realised their need for training in public health and returned to college for further study.*

*In 1970 they began working in the village of Jamkhed, Maharashtra State, India. Jamkhed was officially classified as 'backward'. There was a huge need for medical care. The economy is based on agriculture, with women making up 70% of the labour force. About 60% of the population are poor, landless farmers. The caste system is very strong in the area and about 20% of the population are 'untouchables'. The doctors continue their story themselves...*

BEFORE STARTING any medical work, we spent 6–8 months meeting people and making contacts. To ensure genuine community participation, enough time must be spent with the community so that people are informed and clear about what is needed to improve their health.

When you spend time with people, you realise they are much more concerned about food and water than health. Instead of beginning to set up medical services, we first helped with improving people's agriculture and water supply. People want to ensure their livelihood. Community participation can only be ensured when people are organised around something that is vital to them. We could not have organised people around health. We could not ask people to come, saying 'Let's have a talk on how to clean your teeth.' Nobody would come. But if you say 'Look, over a third of your children are malnourished. Let us teach you how to boost your agriculture', people will want to come.

---

**The real cause of ill health is poverty and the lack of resources to provide a livelihood.**

---

## Assessing the situation

Before beginning medical services we carried out surveys. We found malnutrition in under-fives and pregnant mothers and a need for family planning. We found certain chronic illnesses – tuberculosis, leprosy and blindness, for example. So



*In Jamkhed, local village women have been trained as health workers.*

these were the problems. We based our curative health care on these results. If you are caring for a pregnant mother – what problems may she have? She may bleed, so blood transfusion services are needed. She may need a caesarean section, so you need a simple operating theatre and someone to give anaesthetics. If just one woman out of the many being cared for by the primary health team needs a caesarean section, but there is no facility for referring her, then the whole ante-natal programme suffers.

Primary health care will be successful if you have a proper referral service. The number of patients actually referred will be small but their needs must be met, or the whole health programme suffers.

## Local abilities

At first we depended on nurses to liaise between villagers and the CRHP services and to help with social changes. But we were soon disappointed. The nurses were not happy living alone in remote villages and there remained a barrier between them and the villagers because of their education.

The first important change in our thinking came when the villagers suggested that we train village women to be health workers. At that time we believed that only doctors should be treating illnesses. However, as the villagers began to trust their own abilities, they asked if we could teach them to deliver babies. We taught them and they became very good at it. Then we taught them about family planning and they became very good at this too. This was when our whole idea about the capabilities of illiterate village people began to change. We changed our approach and began training village women as health workers.

## Social change

The result has been a catalyst for social change. At first, social issues like the status of women and the caste system were new to us. We deliberately chose to work with the poor, the lower castes and with women. We made sure, for example, that the 'Food for Work' programme

Photo: Mike Webb, Tear Fund



was managed by the poor people. For centuries the 'untouchables' had never had an opportunity to take part in decision-making. Now they might be in charge of programmes with up to 2,000 people. Never before had they had such decision-making power! The local elite were not happy at all. The only reason we survived was because we were skilled as doctors and the elite knew they would lose good doctors!

## Health and the caste system

Siting wells to provide drinking water was another interesting situation. Where do you place the tube well? The higher castes wanted the wells in their area, but then lower castes would be unable to draw water. So we asked the geologist to go around the whole village testing, but always to make sure the well was eventually sited in the 'untouchables' area! Over several months we put in 140 wells. Only later did the high caste people realise what had happened. We now realise social change plays a major role in changing the health of the people.

At first, caste problems prevented participation in the health training. The higher caste women refused to sit with low caste women. So we made them cook together. We had them sleep on the floor on a big carpet and covered them with a single blanket. We asked them 'Haven't we all got the same kind of blood?' 'Don't we all have the same kind of heart?' Change came slowly.

## Jamkhed training centre

At first we provided informal training. As time passed we were asked to do more training for other health organisations and for the government. Last year we established an international training centre for Primary Health Care. Most health training is theoretical. But here we give practical training involving the community. Half of our time is spent on technical teaching but the other half is spent on developing values. This is where the Christian message comes in. Development without the right values and motivation is meaningless.



Photo: Mike Webb, Tear Fund

The Jamkhed values are...

**Love** – Love is fundamental and it is love that serves. Service is a great social power to change communities.

**Humility** – We need humility in order to accept and serve the unlovely, the poor and the deprived.

**Hope** – in the transformation of individuals and communities encourages us to persevere in working with difficult people in difficult situations.

**Faith** – in God helps to share God's goodness with all his children.

The whole concept of community health care is not about providing 'things' but about changing attitudes. The development of the human person must come first – health and agriculture come second. Other organisations which try to imitate the Jamkhed training often fail because these organisations themselves do not have the right attitudes to the poor.

## Training course details

The courses in Jamkhed are made up of three parts...

- initial three month training
- six month supervised work practice
- final one week assessment.

During the first three months, trainees develop a realistic Action Plan to be carried out in their own area. Course tutors visit all trainees at least once during their six months of work practice to assess how their Action Plan is working out. During the final week, participants make a presentation about their work.

Certificates are presented at the end of the whole course.

The proportion of time spent on studying health and development is equally divided. Training is learner-centred and participatory. Group work is encouraged. Participants are encouraged to apply theory to practice at all times. Field visits, attachments to health workers, case studies, role play and time for reflection are all important.

The course is divided into five modules...

### Community Based Health and Development

**Skills Development** – including counselling, communicating, leadership, facilitating groups and time management

**Management** – organisation, team building, monitoring and evaluation

**Information Systems** – including data collection and analysis

**Finance and Budgeting** – fund raising and writing project proposals.

Our objective is to produce leaders who will enable communities to take care of their own health. Emphasis is on providing skills in good leadership and on developing the right attitudes within the trainees to enable them to help communities bring about change.

*With thanks to Contact, published by CMC – Churches Action for Health, WCC for permission to include information from their May 1993 issue. Drs R & M Arole work at CRHP, Jamkhed – 413201, District Ahmednagar, India.*

## Pictures for training

by Veronika Scherbaum

CERTAIN SUBJECTS, such as diarrhoea, AIDS and family planning, can cause embarrassment both for trainers and learners. Trainers need to develop a good group atmosphere so that these subjects can be talked about openly and without prejudice. Audience participation is a major goal.

The use of pictures can be a very helpful aid to training (particularly when such embarrassing subjects are discussed!). Working with the Oromo people in Western Ethiopia, we developed a series of pictures for use when teaching about diarrhoea. Each picture has a title for the benefit of the trainer. However, the pictures are not usually explained. Instead, the group are asked to work out the 'message' of the picture themselves. The trainer must stress the main points and summarize. In addition, different regions and cultures may raise their own particular concerns. Here are just a few of the pictures we developed for teaching about diarrhoea and rehydration (ORT). They may provide ideas for groups who could develop their own teaching series on a whole variety of subjects.

### 1

- Have you ever seen a child like this?
- Do you know some signs of this disease?
- What will happen if lost fluid is not replaced?

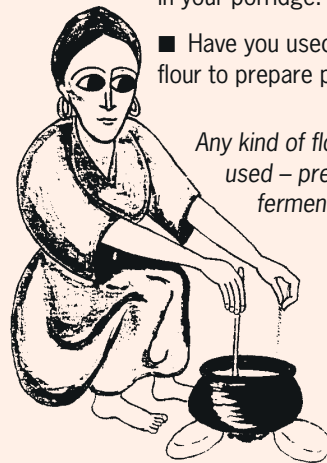


*Dehydration can easily be prevented by offering drinks or food as soon as the attacks of diarrhoea begin.*

*Veronika Scherbaum is now teaching nutrition at the German Institute Of Medical Mission. Her address is: Dorfstrasse 36, 72074 Tübingen, Germany.*

### 2

- What is this woman cooking?
- What kind of flour do you use in your porridge?
- Have you used fermented flour to prepare porridge?



*Any kind of flour can be used – preferably fermented flour.*

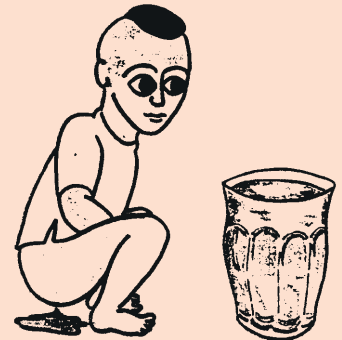
### 3

- Do you know the recipe for porridge that can be used for rehydration?



*3 cups of any kind of flour are cooked with 10 cups of clean water.*

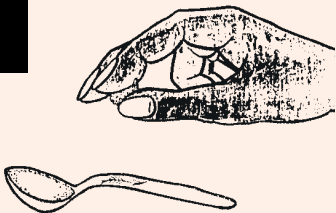
### 6



- How often do you give a child with watery diarrhoea this porridge?

*After every diarrhoea attack the child should drink one glass of this porridge. An adult should drink two glasses after each attack.*

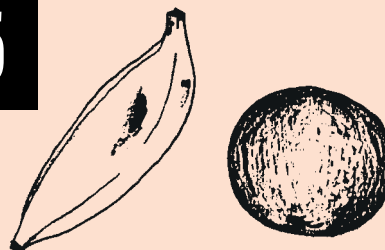
### 4



- How much salt should be added to the rehydration porridge?

*One level teaspoon or a 3 finger pinch of salt are needed. Taste the porridge – it should not be more salty than tears.*

### 5



- Why is adding fresh fruit to the porridge a good idea?

*Fresh fruit should be added after the porridge is cooked. Mash a banana, papaya or mango or add the juice of an orange or lemon. The fruit provides vitamins to help the child recover.*

Published by

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CHRISTIAN CONCERN IN A WORLD OF NEED

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