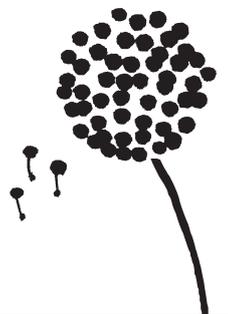


Footsteps

No.53 DECEMBER 2002

CHANGING COMMUNITIES



TEARFUND

Holistic change in our communities

We are all aware of many kinds of problems in our world – both on a global scale and in our own local situations. We see violence, poverty, prejudice and selfishness and a growing divide between rich and poor – not just between countries, but also within countries. Many people are searching for hope and spiritual direction. Many Christians believe that they cannot simply turn away from these problems and concentrate on worshipping God. Just as Jesus came into this world and became fully involved, so must they as God's people. What should the role of the church be in development?

The good news is that, despite all its faults, the church is the way God has chosen to carry out his work in the world. Holistic change is all about transforming the world and the lives of people so that relationships with God, others and the environment are restored as God intended. There are many different terms used to describe this process: *integral mission*, *holistic transformation* or *wholistic development*. The words *holistic change in our communities* are perhaps easiest to understand. *Holistic* means combining different aspects so that they work together, bringing a 'wholeness' about development in people and communities.

Where the church fits in

When Christians and churches carry out holistic change, the results can bring a wonderful transformation in people's lives. For example, the work of ASHA in the slums of Delhi and of Armonía Ministries in Mexico City has brought new hope, confidence and improved living conditions for people in their communities and deepened the faith and witness of the church. This 'wholeness' is often lacking.

There are a number of challenges in using a holistic approach to development:

CHALLENGE 1:

Churches focus only on spiritual issues.

Danladi Musa is a Regional Advisor for Tearfund, based in Jos, Nigeria. He comments, 'In many African countries, the local church is not usually involved in development. Instead, development departments are set up and are given the responsibility for carrying out develop-

ment programmes. The local churches rarely see development as part of their work. Rather, they see themselves as the beneficiaries of these programmes. Most local churches see their role as limited to evangelism, teaching and discipleship, without any understanding of a holistic approach. Little or no effort is made to mobilise communities to take action to

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Photo: Mike Webb, Tearfund

Footsteps

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Footsteps is a quarterly paper, linking health and development workers worldwide. Tearfund, 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.

Readers are invited to contribute views, articles, letters and photos.

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solve common problems that affect people.'

C René Padilla of Kairos confirms this viewpoint with the findings of a recent study. He writes, 'A study of evangelical churches in Buenos Aires, Argentina, by the Kairos Foundation, confirmed that church leaders there believe the work of the church is to increase the number of believers and to plant new churches. They believe that everything else concerning serving the practical needs of their communities, comes second – possible but not essential. At Kairos we disagree with this view.'

Danladi comments, 'The result of this view is that the church is no longer the "salt and light" of the community. Churches tend to be inward looking, with little influence on their local area. Churches must be prepared to go out and listen to the people, find out what their needs are and work with them to meet these needs. In order to work effectively, the church must first of all be a model of the kingdom of God in every part of life. Loving one another should result in social justice, righteousness and economic prosperity.'

CHALLENGE 2: **Practical development work ignores spiritual issues.**

Anthony Titley, Desk Officer with Tearfund's Asia team, comments, 'Many Christian organisations in Asia run holistic development programmes which do not involve the church. As holistic development, by definition, includes spiritual aspects, it would be interesting to know how they see the nature of their spiritual contribution.'

The church is not just a building where Christians meet. It is the community of Christians themselves. Christians should be involved in every aspect of life in their communities, practically sharing the love of God with their neighbours.

CHALLENGE 3: **Development workers become specialised in just one area of work.**

As René Padilla comments, 'God's work includes every aspect of life, including human rights, caring for God's creation, better working conditions, health, education or housing.' The church's work should not concentrate on just one

area of need, such as health or agriculture and ignore other issues.

When Jesus was asked what it meant to live as a good neighbour, he told the story of the Good Samaritan (Luke 10:25-37). When a man was attacked by robbers and left for dead by the roadside, he was ignored by religious leaders. They would have feared that touching the man would make them unclean and unable to attend to their religious duties. Instead, a Samaritan man (a despised foreigner) helped him, caring for his wounds, providing for his transport, for his accommodation and food and future practical needs in every way. This practical caring for the needs of the whole person was the way in which Jesus indicated we should love our neighbours.

The challenge to Christians

Tearfund is part of the Micah Network – an international group of Christians committed to *integral mission* among the poor.

Saul Cruz of Armonía Ministries, Mexico is a member of the Micah Network. He sums up his understanding of integral mission very simply: 'In John 10:10 Jesus describes his work: "I have come that they may have life, and have it to the full." This should be the basis for holistic Christian development work based on an attitude of service using Jesus as our model. Let us keep learning as we serve, walking alongside the poor until we reach our eternal home.'

'Encouraging and sometimes re-educating the church so that it builds a close relationship between outreach and service cannot be achieved overnight. It is a process which takes time, sometimes a lot of time,' emphasises René Padilla.

We hope you will find much to challenge, consider and inspire you as you read this issue. A number of contributors share their thinking and experiences of seeing holistic change in action. Future issues will be about families under pressure, and coping with disaster.

With many thanks to René Padilla, Saul Cruz, Danladi Musa and Anthony Titley for sharing their thinking on these issues.

Mobilising the community

by Isabel Carter

'Dream dreams about how you would like your community to look in two years, ten years, or even 30 years time. Close your eyes and imagine how it would look, what sounds there would be, what people would be doing.' This is what the members of the Masai church in the remote village at Olendeem, S W Kenya, were encouraged to do back in October 2000.

They had come together for several day-long community meetings led by an outside facilitator, Francis Njoroge. Francis had led them through a process known as the Participatory Evaluation Process. The objective is to help mobilise churches and help communities to understand their own capacity to make changes. People are encouraged to 'discover' who they are, to understand their resources and their potential, and then to plan for change to improve their communities.

Dreaming dreams

Francis spent time with the people in Olendeem, building relationships with them. One of the exercises he uses is called 'Lighting the fire'.

In Olendeem, people took the invitation to dream their dreams very seriously. This was an opportunity to consider the fullness of life they believed God had for them. They wrote them all up on a large chart, which is pinned up on a wall in the room used as a development office. Within a year they had already achieved some of their dreams. In this isolated area, others, such as setting up a university within 25 years and a church diocese within 40 years, are still some way off!

Once people share their dreams, the community has to decide which should have priority. It is important to focus on

People's dreams included better roads, water supplies, schools, cars, public transport, electricity and telephones.

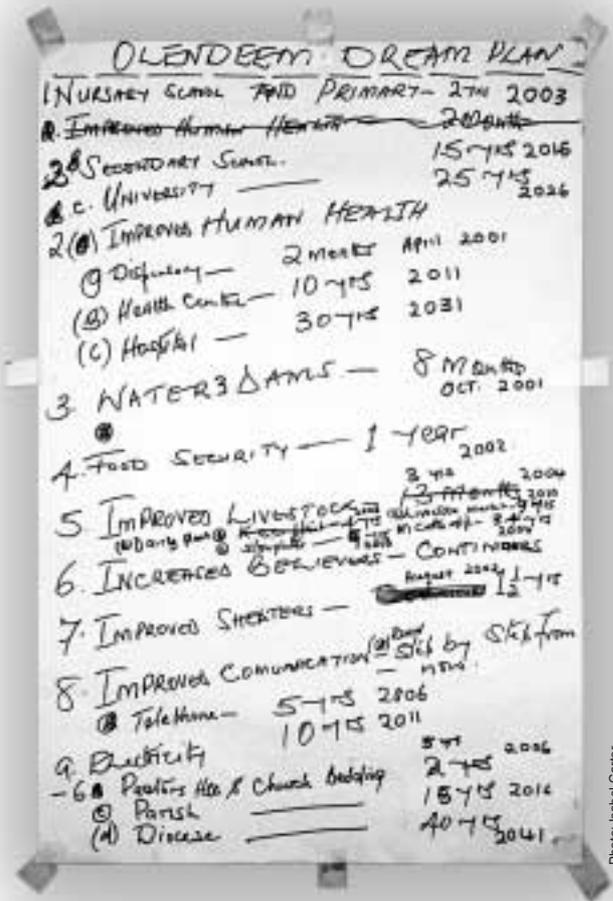


Photo: Isabel Carter

Lighting the fire

All local people are encouraged to attend a meeting at a place and a time that is convenient for most of them. After a welcome and some introductions and explanations, Francis asks the people: 'Can we have a cooking fire burning here in two minutes time?'

At first there will be confusion and people will wonder if he is serious. Then a number of them will run off to collect firewood, matches and cooking stones. A fire is quickly lit and burns well for a few minutes. Then it is likely to die down unless a few people bring more wood.

Francis then begins a time of open discussion using this practical example to discover what people can learn from it.

- Where did the resources to make the fire come from?
- Who asked for the fire to be built?
- Who helped to maintain the fire once it started burning well?
- Local people are essential to maintain the fire of development. They already have all the resources necessary within the area.
- Can the church provide the necessary leadership and support? For example, will they lead and maintain the fire of development? Or will they act as one of the cooking stones, supporting the process?
- Are there other organisations or groups able to provide leadership and support for this process?

Considerable time is then spent encouraging people to describe their local area and the available resources. Exercises such as mapping, time lines, seasonal calendars and ranking are all very helpful in this. Communities are then better able to discuss their current situation and their priorities for change.



Photo: Isabel Carter

Planks, cut from the trunks of local red cedar trees, are the main building material in Olendeem.

one issue at a time, preferably one that can be achieved within a year or two. In Olendeem, most people saw improving literacy levels and education as the first priority. Some further information was needed so that people could better understand what prevented children attending school. Was it distance, poor facilities, poor teaching, lack of money for uniform and books, the need for children to help with livestock or the lack of parental encouragement?

Changing ideas

Local people carried out surveys and discovered that one problem was that many did not see the importance of girls going to school. Through their analysis they discovered that no girl had ever

Several successful women's groups are now established in the area.



Photo: Isabel Carter

became a professional worker in their community (such as a teacher, nurse or secretary). The church worked hard to widen people's thinking about the value of education for girls. Now people say they would even sell one of their cows in order to educate a daughter!

A village development committee was established and people began work with enthusiasm. People in Olendeem had few financial resources but they had skills in building and a supply of red cedar. All families were asked to donate 1,500 shillings in order to employ a skilled carpenter and to buy a power saw. Each adult was expected to cut and carry 15 tree trunks from the forest. Land was cleared and a new primary school was built with four classrooms.

Living the dream

As the government failed to provide a teacher, the development committee employed one themselves. Within six months enrolment in the primary school had increased by 20% and in the pre-school by 60%. Numbers have continued to rise and now nearly all children of primary school age attend school. This year for the first time ever in Olendeem, 12 students took national exams and three went on to secondary school. Next year they hope there will be more.

Community members are now building two teachers' houses and pit latrines. Next on their agenda is the plan to build a secondary school.

'The process of community mobilisation opened our eyes. Now people can see

ahead – they can see far,' said one of the members of the community.

Before the mobilisation there were few community groups. There are now several successful women's groups. People have gained huge confidence in themselves and their own abilities. Now they know that together they can do many things.

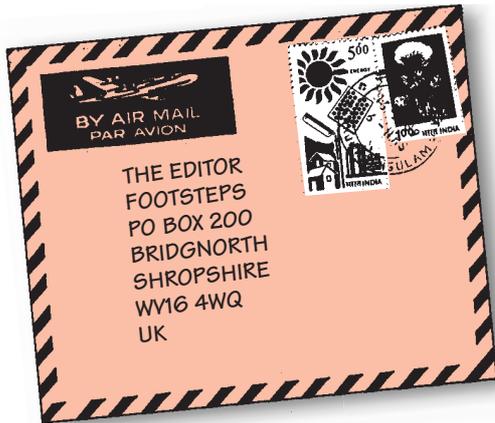
The church's role

The leaders and members of the local church have played a key role in the whole process. They invited Francis to come and begin the process of mobilisation. They have been committed to all the different stages and encouraged others to participate. They see the transformation of people's attitudes as part of building the kingdom of God. Church attendance has increased considerably and members have built a new church building nearby.

The mobilisation process in Olendeem has been repeated in similar communities around Narok (Kenya), Iringa and Musoma (Tanzania) and Soroti (Uganda). All could tell a similar story of the changes that have come to their communities as a result. These are exciting examples of holistic change in action. A new PILLARS guide about this process will shortly be available from Tearfund.

Discussion questions

- Why do people usually expect development to come from outside the local area?
- How long will it take for government officials, the church or NGOs to help all the areas that lack basic facilities?
- Do you agree with this quote from Julius Nyerere (former president of Tanzania)? 'People cannot be developed – they can only develop themselves.'
- How can we seek God's priorities and values for our area and for our lives?
- What 'dreams' would we like to see come about in our own local area? What could we do to help these dreams come about? How will the work be done and what resources are needed?



Choose life

I co-ordinate a programme against AIDS called 'Choose Life' with a total of 40 church denominations. It was not easy to set up this interchurch group, but with God's help we managed to draw up a programme with the objectives of:

- mobilising all the churches in the fight against AIDS
- training grass-roots activists and community leaders to facilitate the programme
- producing resources, both in terms of trained people and teaching aids.

We lost all our resources during the recent volcanic eruption here when our office was burnt down. But God is great and we are building up our resources again.



*Ndungo-Sakoul
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Gisenyi
Rwanda*

From despair to hope

The history of Adranga Medical Centre in the Democratic Republic of Congo was discussed in *Footsteps* 37, describing how it was planning to close due to a

number of problems with lack of community support. However, while awaiting the arrival of the Director to fulfil this decision, the country's political situation led to the interruption of many activities in the north east of the country. This included the suspension of flights, making it impossible for the Director to visit Aru.

The Adranga Health Centre therefore continued to function. The co-ordination team originally appointed to oversee the closure ensured that positive progress was made in educating new health committee members, by training the two village health workers appointed by the committee, and by obtaining new nurses and supervising their work. They made contact with influential people in Adranga and with the authorities of Biringi Rural Health Zone, who helped provide in-service training for the nurses and midwives, together with essential medicines, materials and equipment.

All these activities, with the commitment of the new committee members, have led to the conscience of the community of Adranga being awakened. They now recognise that this centre belongs to them and are more aware of the need to pay for healthcare, improve water sources, encourage mothers to come for antenatal care and bring children for vaccination. The community is now building a nurses' home, and toilets and showers for the patients.

From the threat of closure three years ago, the centre is now considered a model health centre.

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and Mr Ezati Ezai
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Problems with fleas

Here in Madagascar, tungiasis or pig fleas are a real problem. They infest the sandy floors of people's homes or the sand outside their homes. Children are sometimes so badly affected they cannot walk properly.

Can readers help with any ideas to deal with this problem? Are there any natural pesticides for fleas that are not harmful

to people? The people here are very poor so are unable to buy pesticides. A safe repellent for the skin would also be very helpful.

*Kim Baldwin Radford
Toamasina
Madagascar*

Minerals for livestock

It is very important to provide animals with a balanced diet to keep them really healthy. Providing a mineral mixture helps ensure their nutritional needs are met. This is especially recommended for animals put out to graze during the dry season, young, growing animals and pregnant females or those feeding young.

Here is how to prepare a mineral mixture:

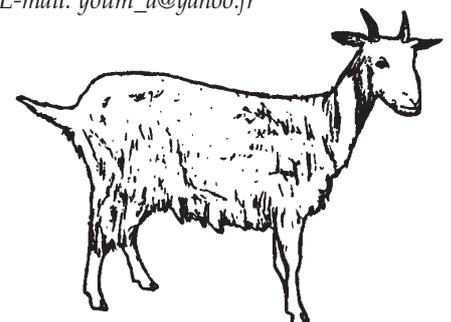
- Obtain fresh bones from the market (you can also use sea shells or a mixture of shells and bones).
- Burn the bones until they become grey and flaky.
- Crush them and pass them through a sieve; 1kg of bones will produce about 1/4kg of ash.
- Mix two parts of powdered bones with one part of cooking salt.

Give the following amounts for 3-4 days: For medium sized animals such as sheep, goats, pigs and dogs give one matchbox full each day. For larger animals such as cows, horses and donkeys give two matchboxes each day. For small animals such as rabbits and guinea pigs, give one teaspoonful each day.

Repeat every two or three months. Try it, and you will see how effective this mixture is.

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An integrated approach to HIV/AIDS

Chikankata Hospital Care and Prevention Teams

by Mark Forshaw

As the HIV/AIDS epidemic in southern Zambia began to grow, the response of Chikankata hospital was to set aside hospital wards for AIDS patients and to provide out-patient services linked to a home-based care programme. These services linked communities and community health workers to the hospital services as well as to counselling and education. However, it soon became clear that there were just too many people for the hospital wards or out-patient services to cope with. Many of their needs could be met instead by care services based in the community.

Home-based care programme

This programme allowed people to be cared for in their own homes, and created opportunities to train families in the care of people living with HIV/AIDS. There were also opportunities to discuss HIV/AIDS education and prevention

with their families and the wider community. These care teams grew to include community nurses, nutritionists, and counsellors with links to the local churches. In addition, as health staff showed Christ's love in action in this way, people were encouraged to ask more about the Christian faith. The cost of the home care programme was just half that of hospital care.

The home-based care programme at Chikankata soon developed into a comprehensive HIV/AIDS programme. This included in-hospital counselling,

AIDS education in schools, child support programmes and technical assistance programmes for other organisations. Chikankata thus developed a varied but integrated approach to supporting the local community in fighting HIV/AIDS. HIV/AIDS affects not only all aspects of healthcare and health education, but also all aspects of community life. This includes education, food production, income generation and family life. The programmes aimed to meet the needs of different sections of the community that were affected in different ways.

The Chikankata teams soon realised that the need to change people's behaviour should be at the centre of their AIDS work. However, this change had to be voluntary. It could not be forced on people. Using biblical principles, home care and working with local communities, there was soon clear evidence of community decision-making about issues like ritual cleansing, circumcision, the use of alcohol, and their link with AIDS. The community counselling process helped stimulate reflection. It also provided a way of measuring changes in behaviour by the community. The counselling was linked to home care in the same geographic area. The emotional impact of AIDS in a home was discussed in each community, without naming people. This was often a powerful way of increasing shared community responsibility and removing the stigma of infection.

Integration with the community

Many communities around Chikankata increasingly expected that the hospital, not themselves, would meet many of their needs, not just those related to HIV/AIDS but also other aspects of their lives, such as income generation, food production and schools.

Despite costing less than the original programme, the hospital management found that the use of paid hospital-based community care teams was still expensive. The teams were finding it more and more difficult to meet the growing workload as the level of HIV infection increased. The community healthcare system was also being asked for help on a wide range of community issues. The hospital management met with the local leaders and communities to



Photo: Richard Hanson, Tearfund

share their concerns and explain that they could not meet all these demands. Following discussion, a new response was put forward – the development of Care and Prevention teams, which are run by the community and not the hospital.

Care and prevention

- Members of the Care and Prevention teams are elected by the community.
- The teams are concerned not only with health issues but with general development matters.
- Key local people such as health workers and business men and women are invited to join the committee.
- Hospital-based staff work as team members.
- The local church is encouraged to take a servant role, rather than a leadership role.

The Care and Prevention teams work with their communities to highlight and rank issues according to their importance to the community. Then together they identify the resources available. These could be natural (water, trees, fertile land), physical (hospitals, clinics, donors, banks, schools) and human (teachers, farmers, politicians, committed individuals). A shortage of money does not mean a shortage of other resources.

A plan of action is agreed and people are chosen to manage this. The community provides most of the resources and activities required to respond to the plan of action. An influential individual from the local community is selected to act as the main motivator and link person. The team then negotiates with the hospital staff to agree on the assistance that the hospital can offer to support the community's efforts. This could include regular monitoring and evaluation.

This strategy encourages the community to take responsibility for the provision of caring for fellow members of the community who are seriously ill. Care is not restricted to those who are ill, but includes those most affected by the illness, usually children and elderly parents. One Zambian member of the Chikankata management team commented; 'This is not a new way of working, but finding again our old ways of [community] working.'



Community members praying with people living with HIV/AIDS.

Photo: Richard Hanson, Tearfund

The same principle of empowering the local community to care for their people has been carried over into Chikankata's other activities, including their work with orphans. The hospital is now moving away from providing school fees to supporting the economic development of local communities and grants for schools, not just individuals. These new initiatives are under the umbrella of Children in Need. This is a response headed by the local communities, to support all children in need, not only orphans. It is an integrated approach that mobilises communities and strengthens bonds between children and their community. It helps to reduce people's prejudices toward orphans and in particular, orphans who have lost parents due to HIV/AIDS.

Ownership of the programmes

There is a growing realisation that HIV/AIDS work should be regarded as an integral part of other development work. It is essential that community-based programmes belong to the community that benefits from their services – not to healthcare institutions or NGOs. The term *community-based* should mean 'owned by' the local community not just 'located in' the community. Linking home care, prevention and general development is often a rewarding investment in a community in ways that could not be easily achieved through hospital in-patient care.

Holistic care, which aims to meet the physical, social, spiritual, economic and psychological needs of both the individual and the community, is of huge importance to the teams at Chikankata. These needs

are so wide that they can only be met by working together with all those involved; individuals, families, communities, government institutions and NGOs. It is important for all involved in Christian work to remember Christ, the greatest example of servanthood, 'who being in the very nature God ... made himself nothing, taking the very nature of a servant.' (Philippians 2:6-7)

Mark Forshaw is the Associate UK Director of AIM. He has considerable experience in HIV/AIDS education and training and in the development of good practice in HIV/AIDS. He spent two years living in East Africa working with AIM and has worked with ACET and other Tearfund partners around the world. His address is AIM, 2 Vorley Road, Archway, London, N19 5HE, UK.

Discussion questions

If you are already running a programme similar to Chikankata, how does it differ and why?

All the following are aspects of Chikankata's work:

- Caring for all chronically sick, not only HIV-positive people
- Integrating care, counselling and prevention
- Integration with broader community development work
- Working alongside others: governments, NGOs and community groups
- Serving the local community by allowing it to lead.

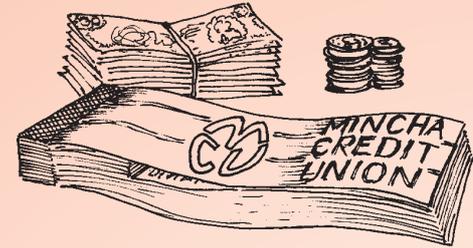
How do you, or how would you, include these aspects in your work?

Life choices

People – whether as individuals, families, communities or nations – have a range of resources. When people are asked about their resources, they usually think of money. However, this gives a very incomplete picture of their lives. People own or have access to different kinds of resources.

In order to live, people exchange one type of resource for another. They may use money (financial) to buy child care (human) or food (natural). They may use a family connection (social) to get more land (natural). In this way people's resources are constantly changing.

There are many other things that impact on people's use of resources. These include policies, culture, difficult situations or personal motivation. People's choices depend on matching their resources to their hopes and dreams in order to turn their hopes into reality.



Financial resources

income, savings, access to credit, money from relatives, pension, insurance policies, State support



Human resources

education, health, children, child care, ability to work, skills and knowledge



Wider circumstances

Development work needs to understand the ways in which people and their resources are affected by every kind of wider situation. These include...

Policies These may be at any level, from household to international. They include laws, rules, trading restrictions, taxes and subsidies.

Institutions Local or central government, NGOs, unions and businesses can affect access to resources.

Culture Behaviour, customs and decision-making processes (whether democratic, corrupt or excluding certain groups).

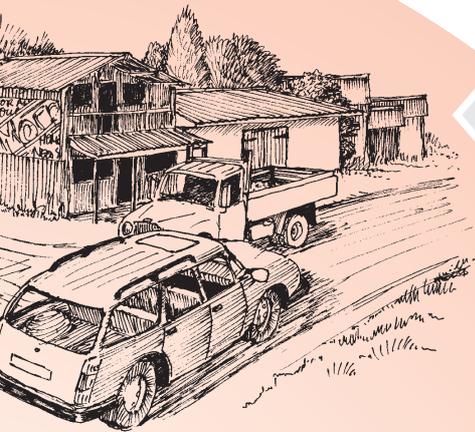
For example, work with street children needs to understand **why** children are on the streets. We can then take appropriate action, often in the form of advocacy. Advocacy work to change policies may be very effective at improving people's access to resources.

Natural resources

access to land, forests, clean water and air



Adapted by Mike Carter of CIDT from information drawn from a wide range of sources (including www.livelihoods.org) and inputs from Simon Batchelor.



Physical resources

buildings, transport, schools, roads, water supply, power, farming equipment



Spiritual resources

faith, scripture, guidance, prayer

Social resources

culture, extended family, friends, religious and political groups, power, access to those with power



Responding to difficult situations

Usually, the more resources people have, the better they will cope with difficult situations such as...

Gradual trends These include population change, soil erosion and HIV/AIDS.

Sudden shocks These might be natural disasters like flood or hurricane, a family death, loss of crop or livestock, an epidemic.

Seasonal change This includes shortages of food or water, work opportunities, climate, debt, school fees.

A high level of one kind of resource may help to make up for the lack of another. Generally, poor people have fewer resources and fewer choices. If parents have few resources they may be so desperate that they sell their children into dangerous labour or migrate to the city.

Personal motivation

Sometimes people make choices because of their personal desires rather than their circumstances. They stretch themselves beyond their resources.

Faith People may feel called by God to step out and to attempt something which is beyond their resources.

Pressure of relationships People may choose to do things because they know that others expect it of them.

Love Love for God and others can take people beyond their resources or change the choices they make.

A holistic approach to development needs to deal with the individual views of both people and communities, each with their own hopes and dreams, which may not always make sense to others.

Discussion questions

First discuss these questions in small groups or in pairs, then come together to discuss your answers.

- List the major resources which you either own or have access to, that help your household to do what you want in life.
- How have these resources recently changed? Give examples of how your household has chosen to exchange one type of resource for another.
- How do wider circumstances (policies, institutions and culture) help or stop your household from achieving what family members want? What might you be able to do to reduce their effect?
- What are your household's hopes and dreams? Are they achievable given your resources? How can you take a small step towards your dream?

Working with the nomadic Tuareg in Niger

by Ian and Jenny Hall

The work of JEMED (Youth With A Mission) in Abalak, Niger, uses a holistic approach to development. It demonstrates the Christian faith by helping to meet the physical, social and spiritual needs of the community.

JEMED has worked in Abalak since 1990. The witness of project staff in a very challenging environment and even through civil war, has laid a foundation of trust and respect which is now starting to bear fruit in a very traditional culture. The Christian church is still very small but is growing.

Encouraging permanence

In any new area, our first activity is always to dig or repair a well to provide a reliable water source. This encourages a group of families (up to 150) to remain within a given ten-mile radius for nine

months of each year. Without this degree of permanence it would be impossible to find these nomadic animal herders often enough to achieve good community development.

People are now realising that they can achieve far more working together as a community than in their traditional isolation. We are even seeing people building mud brick houses and creating villages for the first time at the older sites. This allows a place for the elderly and sick to stay while the majority travel with their animals on their traditional *transhumance* during the rainy season. Two Tuareg primary schools have also



Photo: Ian Hall

A healthy boy, born after many miscarriages caused by anaemia.

now been built at sites where such a small village exists.

Planning ahead

An animal loan programme allows the Tuareg people to replenish livestock lost during two bad droughts in the 70s and 80s which have pushed them into absolute poverty. They keep the animals for about five years and in that time keep the offspring produced. They then pay back the loan (as animals) to the next group of beneficiaries at the same site. This helps to ensure repayment and means that the initial investment keeps helping the poorest in the area in a sustainable way. As well as the physical benefit of milk and meat (to sell for grain), this loan programme helps to give back self-respect to a very proud people, who depend almost totally on their livestock.

Grain banks have been built in most of these sites. In the hot season the market price of grain normally doubles and the poorest often cannot afford to buy grain. JEMED simply buy millet after the harvest when prices are low and store it until the hot season. As well as providing practical help by selling this grain at low cost, JEMED has also helped introduce the idea of forward planning.

Growing crops is alien to a nomadic lifestyle. However, people who have stayed at the sites during the rainy season have tried growing crops such as millet and sorghum, with some success. Contour mounds or low walls of stone have



Photo: Ian Hall

helped to hold more water in the soil. Some plains, which had stopped producing pasture, are now becoming more fertile. Areas of naturally growing wild wheat are now fenced in. This protects the crop for local people and prevents passing herds of animals eating it. Trees have been planted where people have settled and are actually cared for by local people. This is another long-term activity, which shows real progress in changing people's attitudes and views.

All of these techniques have practical benefits, but they also give a sense of achievement as people see their joint efforts visibly changing their local environment in a positive way.

Education for all

Education has always been important in our work. We are really pleased with the success of the primary schools and know this long-term investment will help the future generation to have a wider world-view. After considerable opposition in the beginning, adult literacy classes in Tamasheq have been set up at most of the sites. Each year men and women are taught, using the national literacy programme. Most continue to improve each year.

We now need to go beyond what the state provides, so that there are new resources for men and women to use and continue reading all year round. The women at the village of MiniMini were the first to ask for literacy classes in French for those who had reached a maximum level in Tamasheq and wanted to learn something new. This is wonderful and we praise God for real and positive change.

Helping people help themselves

The relationship of trust, which has built up over many years, is vital. Other projects may introduce the same practical activities but without success. Development succeeds best when people's world-views are challenged. Only then will they understand they are doing it for themselves. Often in the early stages, people will agree to do new things if they are paid in some way – but in effect they are just working for the programme.

We use the French word *animation* to describe the long process of helping people to understand how any new activity will help them and their families in a sustainable way. All our project activities have the joint goals of changing people's world-views (increasing openness to new ideas) and also to be a sustainable way of meeting the needs of the community. To encourage ownership, these needs are always identified by the community themselves. Each community elects a management committee that also learns problem-solving skills as they support the development work. Our ultimate desire is to empower people.



Photo: Ian Hall

Taking time to build relationships: Zainou preparing traditional green tea.

Access to healthcare

The state health service is quite good. However, the poorest people are unable to pay for the transport needed to have access to treatment. Every year men, women and children die from malaria, chest infections and diarrhoea for lack of basic affordable treatment. So JEMED has begun a sustainable healthcare programme.

We have tent-to-tent health education campaigns, helping people to understand that there are ways of helping sick children. We now have local men and women trained to diagnose and

treat basic illnesses. They sell the treatments from their medicine boxes at cost price so they can replace the stock in a sustainable way.

In the last two years there have been very few deaths due to diarrhoea and malaria. Women can also have treatment against anaemia (iron deficiency), which is very common. Babies have since been born to women who were previously infertile for lack of iron and folic acid.

The physical and social impact of this is wonderful. The spiritual message which accompanied the work was that it was done in Jesus' name. People have learned to trust something (medicine) that they would have previously refused out of suspicion.

JEMED believes that Christian holistic change in our communities fulfils the covenant given to God's people through Abraham to bless the nations of the earth (Genesis 12:2-3). If we also see a spiritual harvest while we are doing it, then that is even better.

Ian and Jenny Hall worked with JEMED in Niger for two years with Tearfund. They are now in Nottingham, UK but hope to return to West Africa in the future with Tearfund.

Picture voting

by Jonathan Anderson and Todd Rasmuson

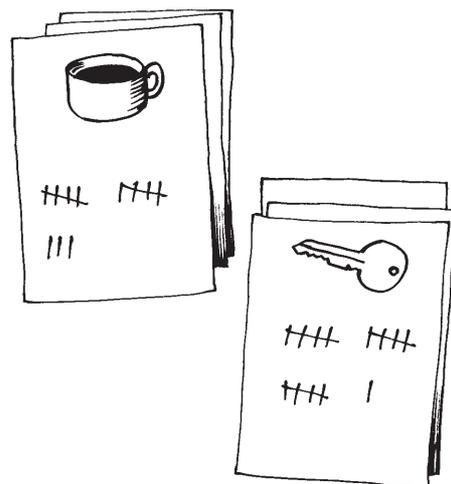


Photo: Todd Rasmuson

Mission Moving Mountains had been working with the community of Mbiti village, Uganda. We had visited all the homesteads and held a number of community meetings and now people were ready to select a leadership committee to be trained and empowered as community leaders.

A committee of seven members was required – a good number for small group decision-making. The community had decided to nominate ten men and five women to ensure that the final selection would include at least two women. However, many people could not read or write the names of the candidates. Members couldn't be selected by show of hands since then everyone would know how others had voted. Others could help people who couldn't read or write but, once again, they could not vote without others knowing their choices. A secret, democratic vote was felt to be essential to allow everyone to choose wisely without any pressures.

After much discussion and prayer, a plan was developed that enabled each person to vote anonymously – picture voting.



How does it work?

1 Fifteen pictures (one for each candidate) of everyday items were chosen. These were easy to recognise and easy to draw. The pictures were drawn by hand. They included a cup, comb, key, lock, gourd ladle and dish.

2 A local craftsman was hired to make a rubber stamp with all the pictures on it (each picture a little larger than a thumbprint). Once completed, the stamp could be blotted onto an ink pad and pressed onto a half sheet of paper to produce a ballot. We used ordinary, inexpensive school notebooks and quickly produced enough ballots. The total cost for materials (rubber stamp, ink pads, notebooks) was less than \$10.

3 The candidates were nominated and seconded by the community members in an open meeting. As each candidate came forward, they were given a picture to hold up.

4 We then had a short role play to demonstrate the voting process (see box on the opposite page).

5 Four bicycles were used as voting stations! An ink pad was placed on the bike rack, and the seat used as a surface to mark the ballot. Each person had a ballot paper and could vote for three candidates. They marked with a thumbprint the pictures that related to the three people they wished to serve on the committee. While people voted, the candidates sat nearby holding up their pictures, so the voters could make sure they selected the right picture.

6 Once the voter had put three thumbprints on the ballot, the ballot was put into a container. The candidates also voted, one at a time, while the rest of the candidates remained seated with their pictures in view.

7 Votes were then counted and recorded. A **master page** was made by stamping each small picture onto one page of paper with space to record counting marks. Two non-candidates, selected by the village chairperson, recorded all ballots. All candidates supervised the counting of the ballots. The marks were counted and the seven winners were announced.

This process was new and took some time to explain, but was very worthwhile. Even people unable to read and write were able to vote and take a full part in community work.

Advantages

- Everyone has an equal, confidential vote.

- Inked thumbs reduce the risk of repeat voters. People with ink on their thumbs would not be allowed to vote again.
- Bias is reduced in counting the votes, as only pictures, rather than people's names, are used.
- A thumbprint can only mark a picture once. Voters cannot make several votes for the same person.



The stamp used to make the ballots and a sample ballot showing thumbprint votes.

Photo: Todd Rasmuson

Hints and tips

- Use simple, common household items for the pictures. Avoid items that could be seen as very negative or very positive. For example, pictures of things like a snake (which could be seen as evil) or money (which could mean a vote might be followed by a financial gift) were avoided.
- As a person is nominated (by voice) to be a candidate, give them a picture and write their name on the back.
- Set up enough voting stations so the process does not take too long. Bicycles worked well.
- As soon as voting is over, collect the pictures from the candidates before counting the results. Most of the people counting will quickly forget which candidates were represented by which picture and this helps prevent any bias in counting.

- Make sure everyone in the community has plenty of warning about the voting day.

Jonathan Anderson and Todd Rasmuson work with Mission Moving Mountains, PO Box 51, Bariadi, Tanzania.

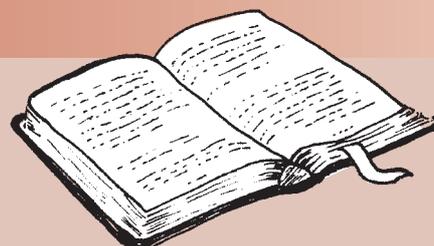
Role play

One man, who understood the voting process well, explained it to another man who had many questions. It was performed in front of the 15 candidates who stood holding their pictures. This meant the role play could use actual examples such as, 'Oh, I see! If I want to vote for Kija, I need to put a thumbprint on that little cup picture, because Kija is holding a picture of a cup.' At the end, there was an opportunity to ask questions.

BIBLE STUDY

Dealing with the whole person

by Stan Rowland



Jesus gave us some clear guidelines for our work and he always emphasised the importance of meeting the needs of the whole person – not just people's spiritual needs. However, many churches ignore his guidance and concentrate only on spiritual needs.

Read Luke 4:16-21

This takes place at the beginning of Jesus's ministry after a time in the wilderness. He visited the synagogue in his home town and was given the scroll of Isaiah to read from. He read from Isaiah 61:1-3.

- What is the significance of Jesus selecting these verses to read?

Discuss the five roles that Jesus said his coming was to fulfil.

- How many of these might involve a practical as well as a spiritual response?

Read Matthew 25:31-46

Here, Jesus is telling his disciples about the end times and how God will look at their lives.

- What are the five areas of service for them that Jesus highlights here?
- Are these all spiritual? What other kinds of needs are being met?

Read Luke 10:25-27

Here, Jesus expresses in just two sentences the challenge we should follow as Christians. He then goes on to tell the parable of the Good Samaritan to show clearly how we are to put this into practice.

- How are we to love God?
- Are we to love God in just the spiritual sense?
- Is it possible to love our neighbours without meeting their physical, social and emotional needs?

The passages above highlight the challenge we have as Christians to meet the whole needs of people, not just to concentrate on their spiritual needs. Many times, Jesus emphasised the spiritual, physical, emotional and social needs that we are to meet in caring for our neighbours. Holistic development is the natural outworking of this.

Adapted from teaching by Dr Stan Rowland in Stuttgart, Germany, January 2002. Stan Rowland is the Director of Community Health Evangelism, which seeks to bring the gospel into development work.

Books Newsletters Training materials

The Health Manager's Toolkit

The Health Manager's Toolkit features 51 electronic 'tools' for health professionals, collected from 20 different organisations. Available in English, French and Spanish, the tools are easily accessible, informative, up to date and practical. The tools include spreadsheets, forms for gathering and analysing data, check-lists, guidelines and self-assessment tools for management systems.

Website: erc.msh.org/toolkit

Christian Wholistic Development

This booklet is a detailed biblical basis of the reasons why the church should be actively involved in holistic development. It has been written from the experience of CRUDAN, Nigeria, in promoting Christian holistic development over the past ten years.

This book combines both research and practical experience. It seeks to bring a Christian and biblical perspective to

development. It contains practical exercises and Bible studies.

CRUDAN offers its services of awareness-raising, training and counselling to churches that want to engage in holistic development and make a difference in people's lives for the glory of God.

The book will soon be printed. In the meantime it is available in electronic form from roots@tearfund.org

e-TALC

Readers of *Footsteps* will be very familiar with the name TALC, well known for distributing printed resources. They are now responsible for a new venture, *e-TALC*, a regular edition on CD-ROM of a variety of copyright-free health information. This CD-ROM contains information from various health and academic journals and publications as well as *Footsteps!* It is free of charge for those working in healthcare. For more information, please contact:

Pip Elphick
TALC
PO Box 49, St Albans, AL1 5TX
UK

E-mail: talcc@talccuk.org
Website: www.e-talc.org

Out of the Shadows

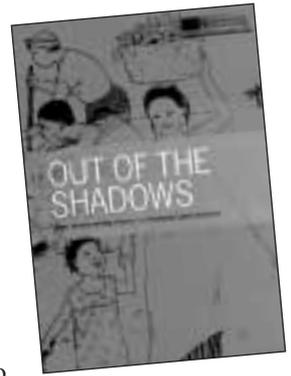
A community-based approach to ending violence has been developed by the Mothers Union. This resource pack is the result of a request made by members from around the world for a practical resource on violence. The pack has two main aims, which are to:

- raise awareness of violence
- help small groups of women share ideas and suggestions and plan action to deal with violence.

It includes ideas for Bible studies, group exercises, role plays and worship. Because this is a sensitive subject, the pack is designed for use only by experienced or trained facilitators. It is available to interested organisations for £5, including postage, from:

MU Enterprises
Mary Sumner House, 24 Tufton Street
London, SW1P 3RB
UK

E-mail: enterprises@themothersunion.org



Making lime juice

Limes grow well in many countries. However they tend to be available for just a couple of months during the year, when markets are often full of these fruits. This means that they are often wasted.

Making lime juice preserves the juice to use later in the year. With the addition of sugar, the juice can then be used for a refreshing fruit drink, full of vitamins. The juice can also be used in cooking pickles. A preservative, sodium metabisulphite is needed in small quantities. This can be obtained through chemists or pharmacies at low cost.

Method

- Wash fruit and cut in half.
- Squeeze out the juice by hand or with a lemon squeezer, removing the seeds.
- Place the juice in a pan and bring almost to the boil. However don't allow the juice to boil.
- Add preservative (1 gram per litre – this is approximately a small pinch).
- Pour the hot juice into clean, sterilised bottles with caps or tops.
- Label when cool.

Lemons can also be preserved in this way but the juice will not keep as long as lime juice. Instead of buying expensive sodas for your visitors and family, use delicious fruit juice!



Photo: Jim Loring, Tearfund

Your Kingdom Come

By Suleiman Jakonda

This book (with 214 pages) provides a practical and detailed guide for churches and Christian groups who want to participate in holistic development. It includes chapters on poverty, the history of the African church, the kingdom of God, the role of the church, stewardship and reconciliation. Most of the material has been used by RURCON in their various courses and seminars, so has been well tested.

The book costs US \$25, including postage, and is available from:

RURCON
NBTC
Old Airport Road,
PO Box 6617
Jos
Nigeria

Source

This is a free electronic newsletter on water and sanitation issues. It contains local and international news, new publications, new websites, conferences and events. It is published by IRC and WSSCC and is available from IRC:

Website: www.irc.nl/source

A French version is available at: www.irc.nl/source/lgfr

E-mail: leborgne@irc.nl

Iglesia, Comunidad y Cambio (Church, Community and Change)

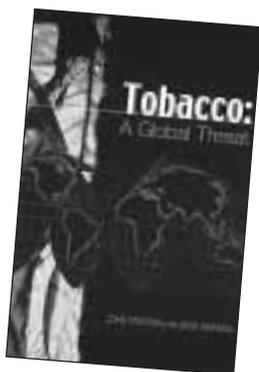
Published by Ediciones Kairos

This publication consists of three manuals in Spanish, providing information and training materials for facilitators and co-ordinators, together with an activity manual. This is a very useful tool to help churches wanting to become involved in holistic development.

Available at US \$36 from:

Ediciones Kairos, José Mármol 1734,
B1602EAF Florida, Prov Bs As,
Argentina

E-mail: edicion@kairos.org.ar

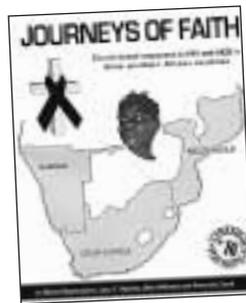


Tobacco: a global threat

by John Crofton
and David Simpson

This new book helps to raise the awareness of the dangers of smoking to people in the South. It covers all aspects of the tobacco problem. These include the effects of smoking on health for both the user and those around them (passive smoking). Today, tobacco kills one in ten adults and this is likely to rise to one in six adults by 2030, making tobacco the single biggest cause of death worldwide. Smoking eventually kills about half of all regular smokers.

The book looks at methods for helping smokers overcome their addiction, ideas on how to educate young people and run campaigns to challenge the advertising methods of tobacco companies. It contains questionnaires and case studies, and is packed full of interesting facts and figures. This is a practical book in plain English and is highly recommended for anyone seeking to challenge the threat of tobacco. Copies cost £7.50, including surface postage, from TALC (address on page 14).



Journeys of Faith

This new book describes how churches in Africa are involved in the battle against HIV and AIDS. It provides case studies from churches in three southern African countries – Namibia, Mozambique and South Africa.

For example, Catholic AIDS Action in Namibia began by caring for orphans and sick people. They then built up a force of over 1,000 home care volunteers. Next they built an urban centre where people with HIV/AIDS could go for information, counselling, legal advice and income-generating activities or simply to enjoy company.

Church leaders also share their views about the role of the church in this area. 'Silence about AIDS is equivalent to death,' comments Archbishop Ndugane, South Africa. 'The church has AIDS! Our people are living, suffering and dying because of this disease' says Bishop Dowling, South Africa.

The book is well illustrated with 110 pages. It costs £4.50, including surface postage, and is available, in English only at present, from TALC (see page 14).

On Solid Ground: strengthening community in times of crisis Video training materials

This is a series of six educational videos designed for everyone interested in improving relief and development

Tearfund website

A new website for the international work of Tearfund has just been launched. This website is designed for people who lack fast access to the web and has a low bandwidth. This means there are few photos or brightly coloured images, which can take a long time to load. In addition, all information is broken into short sections, making it quicker to download or print. Most of Tearfund's resources, including *Footsteps*, can now be read and printed directly from this site. Orders for printed resources can be sent via the website.

There is also information on the work of the different regional teams of Tearfund, the partners we work with, and issues of major concern to Tearfund such as advocacy, capacity building and disaster mitigation. There is a link to the main Tearfund site.

The site is designed for use by speakers of French, Spanish and Portuguese as well as English.

Take a look at www.tilz.info and add this to your list of favourites!

practice. The videos are available in both English and Spanish as part of a learning pack, which includes a 64-page facilitator's guide and CD. The videos are recommended for use in small groups with an experienced facilitator.

The topics covered are Transformation and Integral Mission, Healing Invisible Wounds (the need for counselling after crisis), Response to Creation (environmental management and disaster mitigation), Facilitating Healthy Communities and two case studies of communities badly affected by Hurricane Mitch (Santa Rosa de Aguan and Posoltega).

The complete series costs £23 (US \$35), including postage. The video packs are available from:

Latin America Section, Tearfund,
100 Church Road, Teddington, TW11 8QE,
UK.

E-mail: latam@tearfund.org

Please specify language and format required (PAL or NTSC).

Holistic change in communities: a checklist

by James Harvey

Christian values and thoughts are desperately needed within development work and should run like a thread through the whole process of our work. Our lives tell a story. Christians have been described as the 67th book of the Bible. People read our lives, our words and our actions and draw conclusions about our faith from them. The way we live our lives declares whom we love and on whom we depend. We are all witnessing all the time.

Here are some useful ideas for us to consider when assessing our lives and our commitment to holistic change. Try reflecting on just two or three of these each day, either on your own or with colleagues.

In our work

- Glorify God in all we do.
- Use the Bible as a reference and guide for all our development work.
- Stand with and encourage those who are suffering.
- Ask for God's power in all the situations we are involved with.
- Show people the relevance of the Bible by relating it to their own situation.
- Stand up for justice and against injustice at all times.
- In church services, include issues concerning the community, justice and the practical outworking of biblical values.

In our actions

- Love the poor.
- See the image of God in everyone, no matter what they are like.
- Listen before we speak.
- Live lives that raise questions in others to which the gospel is the answer.



Photo: Richard Hanson, Tearfund

- Display sensitivity.
- Use our knowledge and creativity to assist and support churches and people in their work.

In our beliefs

- Think more highly of others than ourselves and desire to serve people.
- Have a passion for helping people find their true identity and gifts.
- See ourselves as stewards of the gifts and possessions God has given us.

- Have a repentant spirit and be willing to seek forgiveness.
- Have that genuine humility that should come from being in Christ.

In our personal lives

- Live reliable and honest lives.
- Be flexible in our response to situations.
- Live a life that shares God's love.
- Be open to the Holy Spirit directing us.
- Be willing to speak about our strengths and weaknesses.
- Grow in our understanding and obedience to God's word.
- Be dependent on God.
- Be welcoming.
- Love God with all our heart, mind and soul.
- Be a good neighbour.
- Be patient in all situations.
- Be prepared to let God use us at any time.

If you haven't managed to meet all of these yet, don't be surprised, none of us has! But don't give up, either – keep persevering! God's strength and grace are enough to pick us up each time we fall short.

Adapted from the book Christian Wholistic Development by CRUDAN. James Harvey has recently completed two years working with CRUDAN in Jos, Nigeria. This book is shortly to be published and is also available in electronic format – see page 14.

Published by: Tearfund, 100 Church Road, Teddington, TW11 8QE, UK

Editor: Dr Isabel Carter, PO Box 200, Bridgnorth, Shropshire, WV16 4WQ, UK

Tearfund staff spend considerable time dealing with many thousands of funding requests that we are unable to support. This is taking them away from their work of bringing good news to the poor through current partnerships. **Please note** that all funding proposals will be rejected unless they are from current Tearfund partners.

