SOCIETY FOR COMMUNITY HEALTH AWARENESS, RESEARCH AND ACTION
CHC/CPHE

LEARNING FACILITATION WORKSHOP

26TH TO 28TH JULY 2011

VENUE : SOCHARA ANNEXE

PARTICIPANTS: Learning facilitators CHC/CPHE Bangalore, CHC Tamilnadu, CPHE Bhopal

Objectives

1. To understand and explore the foundational philosophy and principles of community Health learning programmes of SOCHARA.

2. To reflect on terminologies used in learning facilitation practice – process, content, skills and capacities .

3. To understand CH learning praxis from review/reflections of key SOCHARA learning programmes- past and current initiatives

4. To review existing capacities for learning facilitators /mentorship at individual and team levels and to evolve plans of action to build further knowledge, skill and capacity as learning facilitators.

5. To reflect and review on existing strategies to clarify and formulate a training frame work and strategy for the evolving school of public health with a civil society link and perspective.

Resource Persons from SOCHARA pool

1. Prof. D. K. Srinivasa, Consultant Rajiv Gandhi University of Health Sciences (**DKS**)
2. Ms. Valli Seshan, Development Trainer, SEARCH/BNI (**VS**)
3. Dr. M.K. Vasundhra, President, SOCHARA (**MKV**)
4. Dr. Shirdi Prasad Tekur, Ex Coordinator and Community Health Trainer (**SPT**)
5. Mr. S.J. Chander, Program Director, HLFPPT – (**SJC**)
6. Dr. Mani Kalliath, Program Coordinator, Basic Needs India.(**MK**)
7. Dr. Thelma Narayan, Coordinator, CPHE, Secretary, SOCHARA (**TN**)
8. Dr. Ravi Narayan, Community Health Advisor, SOCHARA . **(RN)**

Methodology:
The overall ethos will be interactive /participatory /reflective workshop with full team sessions; panel discussions; group discussions and self assessment.

Date	Time	Programme
26.07.2011 (Tuesday)	Theme for the day: 9.30 am – 10.30am	**THE PHILOSOPHY OF LEARNING FACILITATION** ➢ Introduction ➢ Self Assessement (Training facilitation Score)
	10.30- 11.00am	Tea Break
	11.00- 12.00pm	**Session –I : Exploring Building Blocks in Learning Facilitation (RN)** (Dichotomies and Paradigms; content and process issues, skills, and capacities)
	12.00 - 1.00pm	**Session –II : Challenges in Learning Facilitation : Context, Values and Conflict resolution. (VS)**
	1.00 - 2.00	Lunch and Fellowship
	2.00 - 3.00	**Session – III : Inspiration for Learning Facilitation (RN)** (Exploring training resources/inspiration that provoked /supported SOCHARA experiments (An interactive session)
	3.00 - 3.15	**Tea Break**
	3.30 - 4.45	**Session – IV Group Discussion –I** Identifying challenges from praxis in Bangalore /Chennai/ and Bhopal teams. (Check List)
	4.45 – 5.30	**Staff Get together**
	(Home work)	**Assessing Training experiences** (Am I a good learning facilitator/field mentor/ mentor – A self assessment and reflection)
27th July 2011 (Wednesday)	Theme for the day: 9.30 – 10.30	**MANAGEMENT AND METHODS OF LEARNING FACILITATION** Reflections on Day One – Key learning /more questions
	10.30 - 10.45	Tea Break
	10.45- 11.45	**Session- V : Learning facilitation – (RN)** **Why/Who/What/How/When/Where** – Evolving a check list
	11.45 – 1.15	**Session VI: Exploring and understanding structure and frame work – basic concepts- (DKS)** (Curriculum/Syllabus/ Objective/ Modules/ methods / assessment/ evaluation)
	1.15 - 2.00	Lunch and Fellowship
	2.00 – 3.15	**Session VII – Challenges in Community based training strategies for Health and Non Health Groups - (SPT)**
	3.15 – 3.30	Tea break
	3.30 – 4.30	**Session- IX: Civil Society School for Scholar Activists (TN)** ➢ Strategies towards a school for scholar activist Revisiting what we are doing with a new SPH Lens Role and definition of a scholar activist
	4.30 - 5.30	Group Discussion on SOCHARA – Website (CLIC team)

28th July 2011 (Thursday)	Theme for the day: 9.30 – 10.30	**LEARNING FROM SOCHARA PRAXIS /FUTURE PLANS** (Reflections of Day Two) (Key learning / more questions)
	10.30- 10.45	**Tea Break**
	10.45- 11.45	**Session VIII: Planning a learning program – An A- Z Check list (RN)**
	11.45 – 1.15	**Session X** Chairperson : **Dr. M.K.Vasundhra** **Exploring SOCHARA Praxis (Principles / Learning)** Case studies: 1. **Health for Non Health Group – (MK)** (Textual – Contextual) 2. **Women's Health Empowerment Training – (TN)** (Perspective/Manuals/ToT/ Arogya Mela/ Evaluation) 3. **Community Health Trainers Network – (RN)** (Frame work/Manuals/Learning network meetings)
	1.15- 2.00	Lunch and Fellowship
	2.00- 3.00	**Session X (Contd)** **4. Lessons from interactive programmes- Life Skill Education and Joyful Learning series – (SJC)** (adapting learning to group/joyful learning series)
	3.00- 3.15	Tea break
	3.15- 4.00	**Session – XI : (Group Discussions)** Setting individual and collective group goals a. **Bhopal Plan** b. **Bangalore Plan** c. **Chennai Plan**
	4.00- 5.00	**Concluding session and winding up :** **SOCHARA Plan - Finalizing Strategies:** (To be reported at AGBM)

Learning Facilitation Workshop (SOCHARA)
26th, 27th and 28th July 2011

A - Background Papers and Documents.

1. **Health and the Right to Health** - from Limits to Medicine – Ivan Illich
2. **The Hierarchy of Needs** - Maslow and other models
3. **Banking Education and Liberating Education**- Pedagogy of the oppressed, Paulo Freire
4. **Approaches to Training** – (EL), John's Staley
5. **Our ideas about Training**
6. **The learning model** – Action- reflection
7. **Training and Learning**
8. **The individual in the Group**
9. **Do we listen? – A questionnaire**
10. **How are we doing ? Widening evaluation**
11. **Looking inwards – The individual (Values, Empathy and Feedback-** from People in development , John Staley, SEARCH
12. **A perspective on conflict**
13. **Managing conflict in an organization**
14. **Dealing with Conflict**
15. **Approaches to planning**
16. **Our approach to planning – A questionnaire**
17. **Planning a training program** – from Helping Health Workers Learn – David Werner and Bill Bower
18. **SEARCH training papers**
    a) **Respect for other people**
    b) **The conditions for learning**
    c) **Leadership Quiz**
    d) **Solving problems and making decisions**
    e) **Elements of team work**
    f) **Group discussions and meetings**
    g) **Empathy and Sympathy**
    h) **Feedback**
    i) **Case studies – episode and cases**
    j) **Setting goals**
19. **Education Policy for Health Sciences-A statement of shared concern and collectivity** from Community Health Trainers dialogue – 1991, (SOCHARA)
20. **A collective approach to Training** – The CHC / SOCHARA model (from the trainers network Project)

B - BASIC READING LIST FOR SOCHARA LEARNING FACILITATORS

1. **Limits to Medicine – Medical Nemesis: The expropriation of Health,** Ivan Illich, Penguin books

2. **Pedagogy of the Oppressed,** Paulo Friere, Penguin education

3. **Writing for Distance Education : A Manual for writers of distance teaching texts and independent study materials,** The international extension College 1979

4. **Teaching for better learning – A guide for teachers of Primary Health Care staff ,** F.R. Abbatt, World Health Organisation, Geneva, 1980

5. **People in Development – A trainers manual for groups ,** John Staley , SEARCH, 1982

6. **Helping Health Workers Learn -** A book of methods, aids and ideas for instructors at village level, David Werner and Bill Bowers, The Hesperian Foundation, 1982

7. **From development worker to activist-** A case study in participatory training, Desmond A. D'Abreo , Deeds, 1989

8. **Community Health Trainers Dialogue,** Oct 1991, CHC SOCHARA workshop report

9. **Enticing the learning – Trainers in development,** John Staley, University of Birmingham, UK, 2008

10. **Learning programmes for Community Health and Public Health** – Report of the National Workshop – April 2008 (A CHC Silver Jubilee publication)

610
Ill

Limits to Medicine

Medical Nemesis:
The Expropriation of Health

Ivan Illich

THE INDIAN INSTITUTE OF WORLD CULTURE
6, SHRI B. P. WADIA ROAD,
BANGALORE-560 004.

Penguin Books

desirable to base the limitation of industrial societies on a shared system of substantive beliefs aiming at the common good and enforced by the power of the police. It is possible to find the needed basis for ethical human action without depending on the shared recognition of any ecological dogmatism now in vogue. This alternative to a new ecological religion or ideology is based on an agreement about basic values and on procedural rules.

It can be demonstrated that beyond a certain point in the expansion of industrial production in any major field of value, marginal utilities cease to be equitably distributed and overall effectiveness begins, simultaneously, to decline. If the industrial mode of production expands beyond a certain stage and continues to impinge on the autonomous mode, increased personal suffering and social dissolution set in. In the interim – between the point of optimal synergy between industrial and autonomous production and the point of maximum tolerable industrial hegemony – political and juridical procedures become necessary to reverse industrial expansion. If these procedures are conducted in a spirit of enlightened self-interest and a desire for survival, and with equitable distribution of social outputs and equitable access to social control, the outcome ought to be a recognition of the carrying capacity of the environment and of the optimal industrial complement to autonomous action needed for the effective pursuit of personal goals. Political procedures oriented to the value of survival in distributive and participatory equity are the only possible rational answer to increasing total management in the name of ecology.

The recovery of personal autonomy will thus be the result of political action reinforcing an ethical awakening. People will want to limit transportation because they want to move efficiently, freely, and with equity; they will limit schooling because they want to share equally the opportunity, time, and motivation to learn *in* rather than *about* the world; people will limit medical therapies because they want to conserve their opportunity and power to heal. They will recognize that only the disciplined limitation of power can provide equitably shared satisfaction.

The recovery of autonomous action will depend, not on new

specific goals people share, but on their use of legal and political procedures that permit individuals and groups to resolve conflicts arising from their pursuit of different goals. Better mobility will depend, not on some new kind of transportation system, but on conditions that make personal mobility under personal control more valuable. Better learning opportunities will depend, not on more information about the world better distributed, but on the limitation of capital-intensive production for the sake of interesting working conditions. Better health care will depend, not on some new therapeutic standard, but on the level of willingness and competence to engage in self-care. The recovery of this power depends on the recognition of our present delusions.

The Right to Health

Increasing and irreparable damage accompanies present industrial expansion in all sectors. In medicine this damage appears as iatrogenesis. Iatrogenesis is clinical when pain, sickness, and death result from medical care; it is social when health policies reinforce an industrial organization that generates ill-health; it is cultural and symbolic when medically sponsored behaviour and delusions restrict the vital autonomy of people by undermining their competence in growing up, caring for each other, and ageing, or when medical intervention cripples personal responses to pain, disability, impairment, anguish, and death.

Most of the remedies now proposed by the social engineers and economists to reduce iatrogenesis include a further increase of medical controls. These so-called remedies generate second-order iatrogenic ills on each of the three critical levels: they render clinical, social, and cultural iatrogenesis self-reinforcing.

The most profound iatrogenic effects of the medical technostructure are a result of those non-technical functions which support the increasing institutionalization of values. The technical and the non-technical consequences of institutional

medicine coalesce and generate a new kind of sufferings: anaesthetized, impotent, and solitary survival in a world turned into a hospital ward. Medical nemesis is the experience of people who are largely deprived of any autonomous ability to cope with nature, neighbours, and dreams, and who are technically maintained within environmental, social, and symbolic systems. Medical nemesis cannot be measured, but its experience can be shared. The intensity with which it is experienced will depend on the independence, vitality, and relatedness of each individual.

The perception of nemesis leads to a choice. Either the natural boundaries of human endeavour are estimated, recognized, and translated into politically determined limits, or compulsory survival in a planned and engineered hell is accepted as the alternative to extinction. Until recently the choice between the politics of voluntary poverty and the hell of the systems engineer did not fit into the language of scientists or politicians. Our increasing confrontation with medical nemesis now lends new significance to the alternative: either society must choose the same stringent limits on the kind of goods produced within which all its members may find a guarantee for equal freedom, or society must accept unprecedented hierarchical controls[3] to provide for each member what welfare bureaucracies diagnose as his or her needs.

In several nations the public is now ready for a review of its health-care system. Although there is a serious danger that the forthcoming debate will reinforce the present frustrating medicalization of life, the debate could still become fruitful if attention were focused on medical nemesis, if the recovery of personal responsibility for health care were made the central issue, and if limitations on professional monopolies were made the major goal of legislation. Instead of limiting the resources of doctors and of the institutions that employ them, such legislation would tax medical technology and professional activity until those means that can be handled by laymen were truly available to anyone wanting access to them. Instead of multiplying the specialists who can grant any one of a variety of sick-roles to people made ill by their work and their life, the new legislation would guarantee the right of people to drop out and to organize for a less destructive way of life in which they have more control of their environment. Instead of restricting access to addictive, dangerous, or useless drugs and procedures, such legislation would shift the full burden of their responsible use on to the sick person and his next of kin. Instead of submitting the physical and mental integrity of citizens to more and more wardens, such legislation would recognize each man's right to define his own health – subject only to limitations imposed by respect for his neighbour's rights. Instead of strengthening the licensing power of specialized peers and government agencies, new legislation would give the public a voice in the election of healers to tax-supported health jobs. Instead of submitting their performance to professional review organizations, new legislation would have them evaluated by the community they serve.

3. The Honourable James McRuer, *Ontario Royal Commission Inquiry into Civil Rights* (Toronto: Queen's Printer, 1968, 1969, 1971). On self-governing professions and occupations, see chap. 79. The granting of self-government is a delegation of legislative and judicial functions that can be justified only as a safeguard to public interests.

Health as a Virtue

Health designates a process of adaptation. It is not the result of instinct, but of an autonomous yet culturally shaped reaction to socially created reality. It designates the ability to adapt to changing environments, to growing up and to ageing, to healing when damaged, to suffering, and to the peaceful expectation of death. Health embraces the future as well, and therefore includes anguish and the inner resources to live with it.

Health designates a process by which each person is responsible, but only in part responsible to others. To be responsible may mean two things. A man is responsible for what he has done, and responsible to another person or group. Only when he feels subjectively responsible or answerable to another person will the consequences of his failure be not criticism, censure, or

punishment but regret, remorse, and true repentance.[4] The consequent states of grief and distress are marks of recovery and healing, and are phenomenologically something entirely different from guilt feelings. Health is a task, and as such is not comparable to the physiological balance of beasts. Success in this personal task is in large part the result of the self-awareness, self-discipline, and inner resources by which each person regulates his own daily rhythm and actions, his diet, and his sexual activity. Knowledge encompassing desirable activities, competent performance, the commitment to enhance health in others – these are all learned from the example of peers or elders. These personal activities are shaped and conditioned by the culture in which the individual grows up: patterns of work and leisure, of celebration and sleep, of production and preparation of food and drink, of family relations and politics. Long-tested health patterns that fit a geographic area and a certain technical situation depend to a large extent on long-lasting political autonomy. They depend on the spread of responsibility for healthy habits and for the socio-biological environment. That is, they depend on the dynamic stability of a culture.

The level of public health corresponds to the degree to which the means and responsibility for coping with illness are distributed among the total population. This ability to cope can be enhanced but never replaced by medical intervention or by the hygienic characteristics of the environment. That society which can reduce professional intervention to the minimum will provide the best conditions for health. The greater the potential for autonomous adaptation to self, to others, and to the environment, the less management of adaptation will be needed or tolerated.

A world of optimal and widespread health is obviously a world of minimal and only occasional medical intervention. Healthy people are those who live in healthy homes on a healthy diet in an environment equally fit for birth, growth, work, healing, and dying; they are sustained by a culture that enhances the conscious acceptance of limits to population, of ageing, of incomplete recovery and even imminent death. Healthy people need minimal bureaucratic interference to mate, give birth, share the human condition, and die.

4. Alfred Schutz, 'Some Equivocations in the Notion of Responsibility', in *Collected Papers*, vol. 2, *Studies in Social Theory* (The Hague: Nijhoff, 1964), pp. 274–6.

Man's consciously lived fragility, individuality, and relatedness make the experience of pain, of sickness, and of death an integral part of his life. The ability to cope with this trio autonomously is fundamental to his health. As he becomes dependent on the management of his intimacy, he renounces his autonomy and his health *must* decline. The true miracle of modern medicine is diabolical. It consists in making not only individuals but whole populations survive on inhumanly low levels of personal health. Medical nemesis is the negative feedback of a social organization that set out to improve and equalize the opportunity for each man to cope in autonomy and ended by destroying it.

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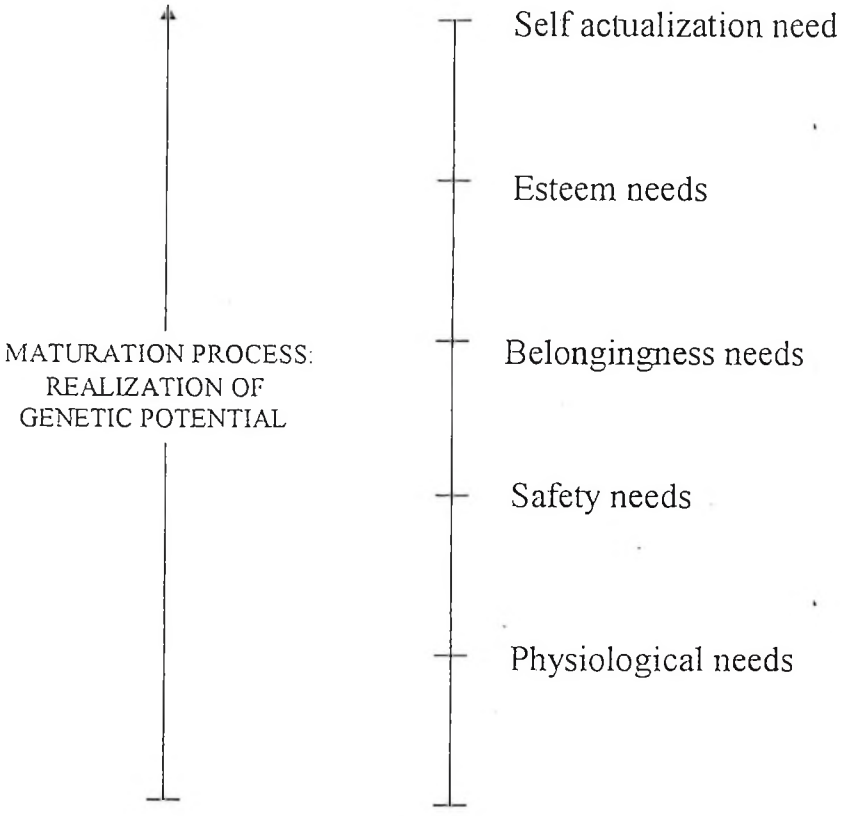
THE HIERARCHY OF NEEDS

I : ORIGINAL PROPOSITION (ABRAHAM MASLOW)



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THE HIERARCHY OF NEEDS

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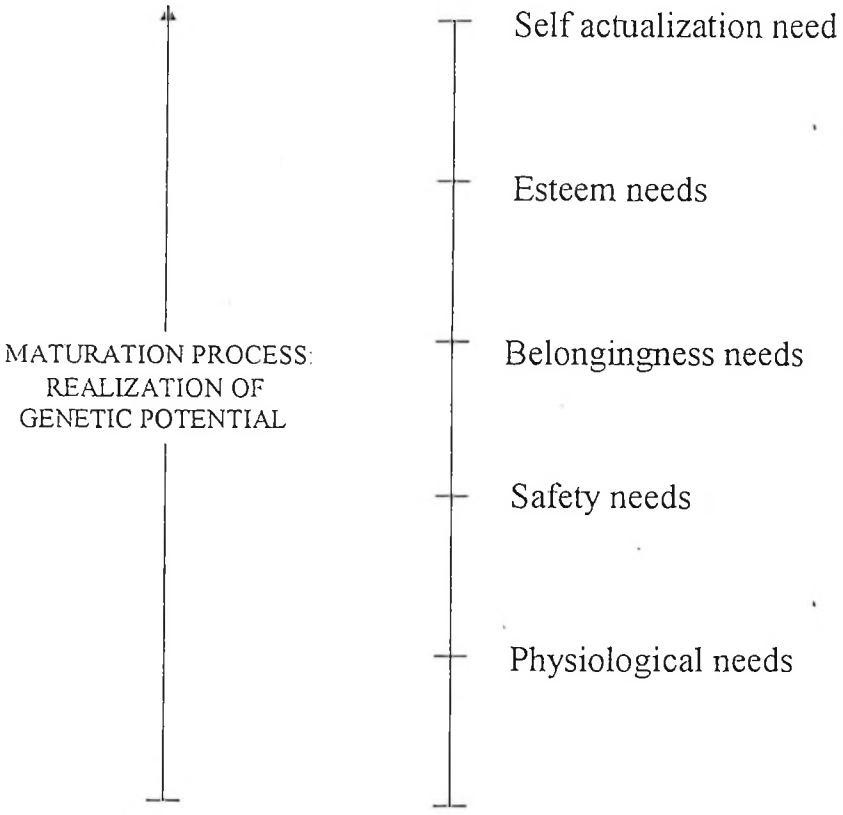

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THE HIERARCHY OF NEEDS

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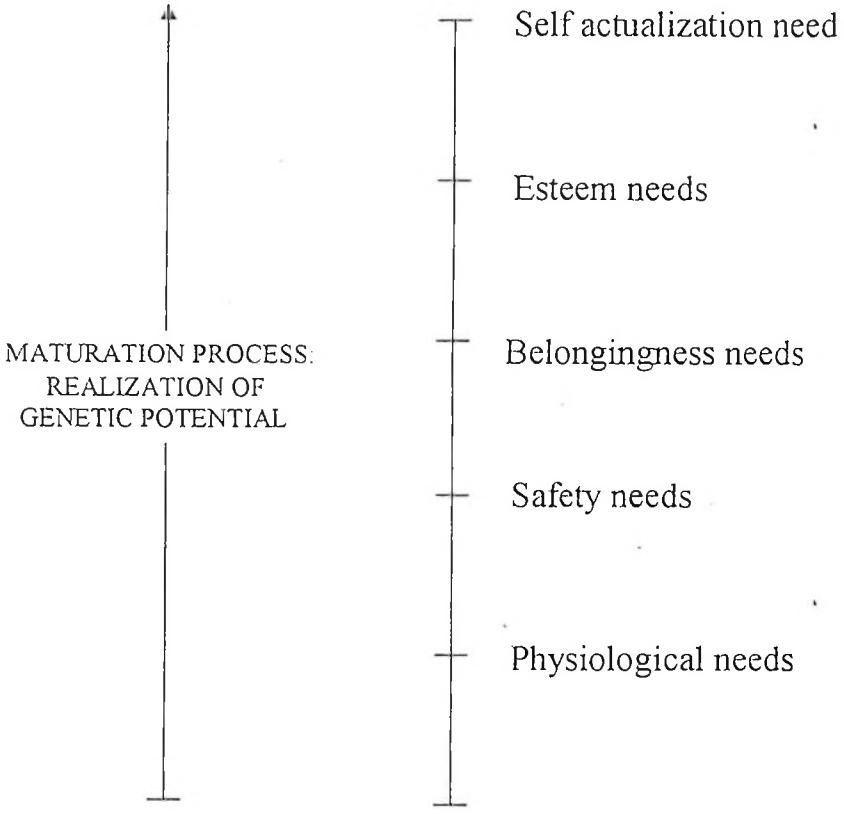
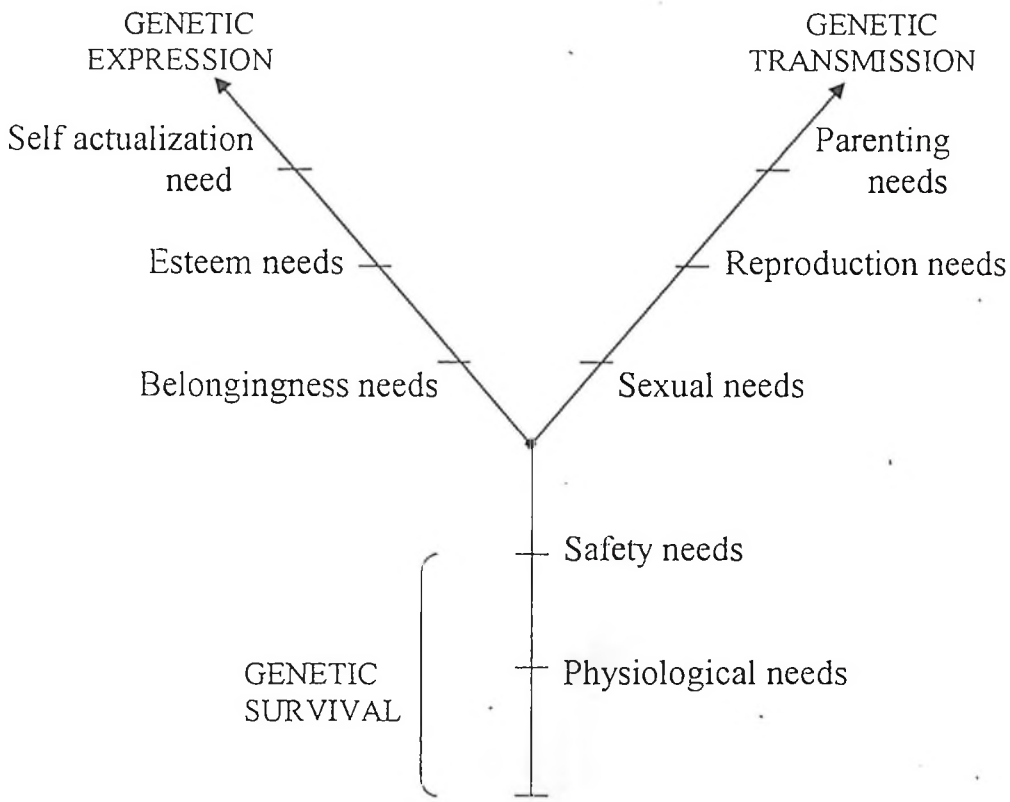


II : EXPANDED PROPOSITION – THE Y MODEL (Y. YU)



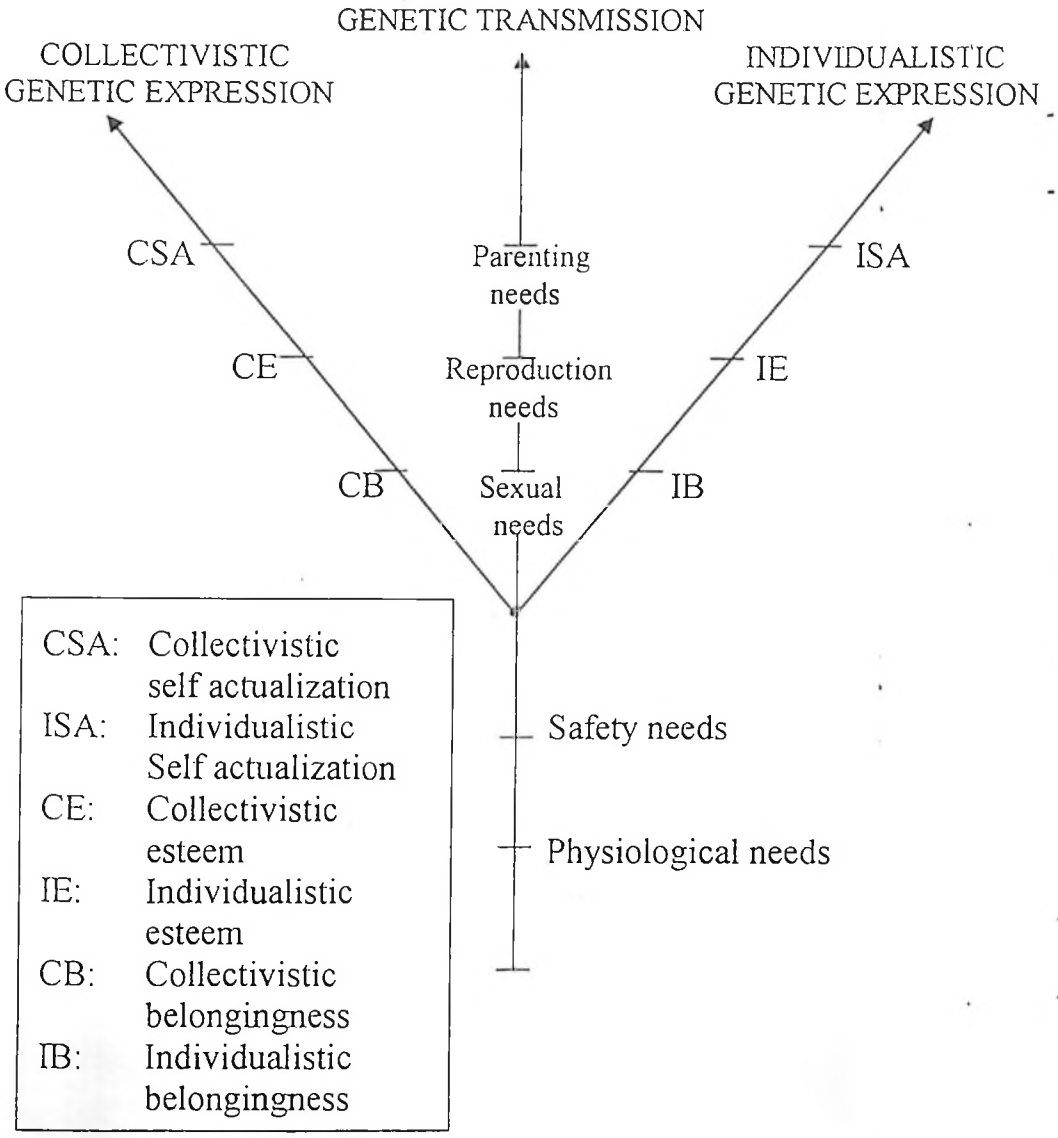
III : GENETIC EXPRESSION CHANNELIZED IN CONTRASTING SOCIETAL SYSTEMS

NEED LEVEL	COLLECTIVISTIC SOCIETAL SYSTEM	INDIVIDUALISTIC SOCIETAL SYSTEM
Self actualization	Contributing to community accomplishment	Personal development – full potential
Esteem	Primacy of social esteem	Primacy of self esteem
Belongingness	Cohesion in relationships	Self interest through relationships
Safety	Unlikely differentiation	
Physiological	Unlikely differentiation	

GENETIC EXPRESSION

GENETIC SURVIVAL

IV : REVISED PROPOSITION – DOUBLE Y MODEL (KUO-SHU YANG)



Pedagogy of the Oppressed

Paulo Freire

Translated by Myra Bergman Ramos

Penguin Education

Chapter 2

A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally *narrative* character. This relationship involves a narrating Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

The teacher talks about reality as if it were motionless, static, compartmentalized and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to 'fill' the students with the contents of his narration – contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated and alienating verbosity.

The outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. 'Four times four is sixteen; the capital of Pará is Belém.' The student records, memorizes and repeats these phrases without perceiving what four times four really means, or realizing the true significance of 'capital' in the affirmation 'the capital of Pará is Belém,' that is, what Belém means for Pará and what Pará means for Brazil.

Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content. Worse still, it turns them into 'containers', into receptacles to be filled by the teacher. The more completely he fills the receptacles, the better a teacher he is. The more meekly the receptacles permit themselves to be filled, the better students they are.

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués

and 'makes deposits' which the students patiently receive, memorize, and repeat. This is the 'banking' concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is men themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, men cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other.

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teacher's existence – but, unlike the slave, they never discover that they educate the teacher.

The *raison d'être* of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students.

This solution is not (nor can it be) found in the banking concept. On the contrary, banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

1. The teacher teaches and the students are taught.
2. The teacher knows everything and the students know nothing.
3. The teacher thinks and the students are thought about.
4. The teacher talks and the students listen – meekly.

5. The teacher disciplines and the students are disciplined.
6. The teacher chooses and enforces his choice, and the students comply.
7. The teacher acts and the students have the illusion of acting through the action of the teacher.
8. The teacher chooses the programme content, and the students (who were not consulted) adapt to it.
9. The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students.
10. The teacher is the subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

The capacity of banking education to minimize or annul the students' creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed. The oppressors use their 'humanitarianism' to preserve a profitable situation. Thus they react almost instinctively against any experiment in education which stimulates the critical faculties and is not content with a partial view of reality but is always seeking out the ties which link one point to another and one problem to another.

Indeed, the interests of the oppressors lie in 'changing the consciousness of the oppressed, not the situation which oppresses them' (Simone de Beauvoir in *La Pensée de Droite Aujourd'hui*) for the more the oppressed can be led to adapt to that situation, the more easily they can be dominated. To achieve this end, the oppressors use the banking concept of education in conjunction with a paternalistic social action apparatus, within which the oppressed receive the euphemistic

title of 'welfare recipients'. They are treated as individual cases, as marginal men who deviate from the general configuration of a 'good, organized, and just' society. The oppressed are regarded as the pathology of the healthy society, which must therefore adjust these 'incompetent and lazy' folk to its own patterns by changing their mentality. These marginals need to be 'integrated', 'incorporated' into the healthy society that they have 'forsaken'.

The truth is, however, that the oppressed are not marginals, are not men living 'outside' society. They have always been inside – inside the structure which made them 'beings for others'. The solution is not to 'integrate' them into the structure of oppression, but to transform that structure so that they can become 'beings for themselves'. Such transformation, of course, would undermine the oppressors' purposes; hence their utilization of the banking concept of education to avoid the threat of student conscientization.

The banking approach to adult education, for example, will never propose to students that they consider reality critically. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that, on the contrary, Roger gave green grass to the rabbit. The 'humanism' of the banking approach masks the effort to turn men into automatons – the very negation of their ontological vocation to be more fully human.

Those who use the banking approach, knowingly or unknowingly (for there are innumerable well-intentioned bank-clerk teachers who do not realize that they are serving only to dehumanize), fail to perceive that the deposits themselves contain contradictions about reality. But, sooner or later, these contradictions may lead formerly passive students to turn against their domestication and the attempt to domesticate reality. They may discover through existential experience that their present way of life is irreconcilable with their vocation to become fully human. They may perceive through their relations with reality that reality is really a *process*, undergoing constant transformation. If men are searchers and their ontological vocation is humanization, sooner or later they may perceive the contradiction in which banking education seeks to maintain them, and

then engage themselves in the struggle for their liberation.

But the humanist, revolutionary educator cannot wait for this possibility to materialize. From the outset, his efforts must coincide with those of the students to engage in critical thinking and the quest for mutual humanization. His efforts must be imbued with a profound trust in men and their creative power. To achieve this, he must be a partner of the students in his relations with them.

The banking concept does not admit to such a partnership – and necessarily so. To resolve the teacher-student contradiction, to exchange the role of depositor, prescriber, domesticator, for the role of student among students would be to undermine the power of oppression and to serve the cause of liberation.

Implicit in the banking concept is the assumption of a dichotomy between man and the world: man is merely *in* the world, not *with* the world or with others; man is spectator, not re-creator. In this view, man is not a conscious being (*corpo consciente*); he is rather the possessor of a consciousness; an empty 'mind' passively open to the reception of deposits of reality from the world outside. For example, my desk, my books, my coffee cup, all the objects before me – as bits of the world which surrounds me – would be 'inside' me, exactly as I am inside my study right now. This view makes no distinction between being accessible to consciousness and entering consciousness. The distinction, however, is essential: the objects which surround me are simply accessible to my consciousness, not located within it. I am aware of them, but they are not inside me.

It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world 'enters into' the students. His task is to organize a process which already happens spontaneously, to 'fill' the students by making deposits of information which he considers constitute true knowledge.[1] And since men 'receive' the world as passive

1. This concept corresponds to what Sartre calls the 'digestive' or 'nutritive' concept of education, in which knowledge is 'fed' by the teacher to the students to 'fill them out'. See Jean-Paul Sartre, 'Une idée fondamentale de la phénoménologie de Husserl: l'intentionalité', *Situations I*.

entities, education should make them more passive still, and adapt them to the world. The educated man is the adapted man, because he is more 'fit' for the world. Translated into practice, this concept is well suited to the purposes of the oppressors, whose tranquillity rests on how well men fit the world the oppressors have created, and how little they question it.

The more completely the majority adapt to the purposes which the dominant minority prescribe for them (thereby depriving them of the right to their own purposes), the more easily the minority can continue to prescribe. The theory and practice of banking education serve this end quite efficiently. Verbalistic lessons, reading requirements,[2] the methods for evaluating 'knowledge', the distance between the teacher and the taught, the criteria for promotion: everything in this ready-to-wear approach serves to obviate thinking.

The bank-clerk educator does not realize that there is no true security in his hypertrophied role, that one must seek to live *with* others in solidarity. One cannot impose oneself, nor even merely co-exist with one's students. Solidarity requires true communication, and the concept by which such an educator is guided fears and proscribes communication.

Yet only through communication can human life hold meaning. The teacher's thinking is authenticated only by the authenticity of the students' thinking. The teacher cannot think for his students, nor can he impose his thought on them. Authentic thinking, thinking that is concerned about *reality*, does not take place in ivory-tower isolation, but only in communication. If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible.

Because banking education begins with a false understanding of men as objects, it cannot promote the development of what Fromm, in *The Heart of Man*, calls 'biophily', but instead produces its opposite: 'necrophily'.

> While life is characterized by growth in a structured, functional manner, the necrophilous person loves all that does not grow, all that is mechanical. The necrophilous person is driven by the desire to transform the organic into the inorganic, to approach life mechanically, as if all living persons were things. . . . Memory, rather than experience; having, rather than being, is what counts. The necrophilous person can relate to an object – a flower or a person – only if he possesses it; hence a threat to his possession is a threat to himself; if he loses possession he loses contact with the world. . . . He loves control, and in the act of controlling he kills life.

2. For example, some teachers specify in their reading lists that a book should be read from pages 10 to 15 – and do this to 'help' their students!

Oppression – overwhelming control – is necrophilic; it is nourished by love of death, not life. The banking concept of education, which serves the interests of oppression, is also necrophilic. Based on a mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects. It attempts to control thinking and action, leads men to adjust to the world, and inhibits their creative power.

When their efforts to act responsibly are frustrated, when they find themselves unable to use their faculties, men suffer. 'This suffering due to impotence is rooted in the very fact that the human equilibrium has been disturbed', says Fromm. But the inability to act which causes men's anguish also causes them to reject their impotence, by attempting

> . . . to restore [their] capacity to act. But can [they], and how? One way is to submit to and identify with a person or group having power. By this symbolic participation in another person's life, [men have] the illusion of acting, when in reality [they] only submit to and become a part of those who act.

Populist manifestations perhaps best exemplify this type of behaviour by the oppressed, who, by identifying with charismatic leaders, come to feel that they themselves are active and effective. The rebellion they express as they emerge in the historical process is motivated by that desire to act effectively. The dominant elites consider the remedy to be more domination and repression, carried out in the name of freedom, order and social peace (the peace of the elites, that is). Thus they can condemn – logically, from their point of view – 'the violence of a strike by workers and [can] call upon the state in the same breath to use violence in putting down the strike' (Niebuhr's *Moral Man and Immoral Society*).

Education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression. This accusation is not made in the naïve hope that the dominant elites will thereby simply abandon the practice. Its objective is to call the attention of true humanists to the fact that they cannot use the methods of banking education in the pursuit of liberation, as they would only negate that pursuit itself. Nor may a revolutionary society inherit these methods from an oppressor society. The revolutionary society which practises banking education is either misguided or mistrustful of men. In either event, it is threatened by the spectre of reaction.

Unfortunately, those who espouse the cause of liberation are themselves surrounded and influenced by the climate which generates the banking concept, and often do not perceive its true significance or its dehumanizing power. Paradoxically, then, they utilize this very instrument of alienation in what they consider an effort to liberate. Indeed, some 'revolutionaries' brand as innocents, dreamers, or even reactionaries those who would challenge this educational practice. But one does not liberate men by alienating them. Authentic liberation – the process of humanization – is not another 'deposit' to be made in men. Liberation is a praxis: the action and reflection of men upon their world in order to transform it. Those truly committed to the cause of liberation can accept neither the mechanistic concept of consciousness as an empty vessel to be filled, nor the use of banking methods of domination (propaganda, slogans – deposits) in the name of liberation.

The truly committed must reject the banking concept in its entirety, adopting instead a concept of men as conscious beings, and consciousness as consciousness directed towards the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of men in their relations with the world. 'Problem-posing' education, responding to the essence of consciousness – *intentionality* – rejects communiqués and embodies communication. It epitomizes the special characteristic of consciousness: being *conscious of*, not only as intent on objects but as turned in upon itself in a

Jaspersian 'split' – consciousness as consciousness *of* consciousness.

Liberating education consists in acts of cognition, not transferrals of information. It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors – teacher on the one hand and students on the other. Accordingly, the practice of problem-posing education first of all demands a resolution of the teacher–student contradiction. Dialogical relations – indispensable to the capacity of cognitive actors to cooperate in perceiving the same cognizable object – are otherwise impossible.

Indeed, problem-posing education, breaking the vertical patterns characteristic of banking education, can fulfill its function of being the practice of freedom only if it can overcome the above contradiction. Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher–student with students–teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in their turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on 'authority' are no longer valid; in order to function, authority must be *on the side of* freedom, not *against* it. Here, no one teaches another, nor is anyone self-taught. Men teach each other, mediated by the world, by the cognizable objects which in banking education are 'owned' by the teacher.

The banking concept (with its tendency to dichotomize everything) distinguishes two stages in the action of the educator. During the first, he cognizes a cognizable object while he prepares his lessons in his study or his laboratory; during the second, he expounds to his students on that object. The students are not called upon to know, but to memorize the contents narrated by the teacher. Nor do the students practise any act of cognition, since the object towards which that act should be directed is the property of the teacher rather than a medium evoking the critical reflection of both teacher and students. Hence in the name of the 'preservation of culture and knowledge' we have a system which achieves neither true knowledge nor true culture.

The problem-posing method does not dichotomize the activity of the teacher-student; he is not 'cognitive' at one point and 'narrative' at another. He is always 'cognitive', whether preparing a project or engaging in dialogue with the students. He does not regard cognizable objects as his private property, but as the object of reflection by himself and the students. In this way, the problem-posing educator constantly re-forms his reflections in the reflection of the students. The students – no longer docile listeners – are now critical co-investigators in dialogue with the teacher. The teacher presents the material to the students for their consideration, and re-examines his earlier considerations as the students express their own. The role of the problem-posing educator is to create, together with the students, the conditions under which knowledge at the level of the *doxa* is superseded by true knowledge, at the level of the *logos*.

Whereas banking education anaesthetizes and inhibits creative power, problem-posing education involves a constant unveiling of reality. The former attempts to maintain the *submersion* of consciousness; the latter strives for the *emergence* of consciousness and *critical intervention* in reality.

Students, as they are increasingly faced with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed.

Education as the practice of freedom – as opposed to education as the practice of domination – denies that man is abstract, isolated, independent, and unattached to the world; it also denies that the world exists as a reality apart from men. Authentic reflection considers neither abstract man nor the world without men, but men in their relations with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it. '*La conscience et le monde sont dormés d'un même coup: extérieur par essence à la conscience, le monde est, par essence relatif à elle*', writes

Sartre. In one of our culture circles in Chile, the group was discussing (based on a codification)[3] the anthropological concept of culture. In the midst of the discussion, a peasant who by banking standards was completely ignorant said: 'Now I see that without man there is no world.' When the educator responded: 'Let's say, for the sake of argument, that all the men on earth were to die, but that the earth itself remained, together with trees, birds, animals, rivers, seas, the stars . . . wouldn't all this be a world?' 'Oh no,' the peasant replied emphatically. 'There would be no one to say: "This is a world".'

The peasant wished to express the idea that there would be lacking the consciousness of the world which necessarily implies the world of consciousness. 'I' cannot exist without a 'not I'. In turn, the 'not I' depends on that existence. The world which brings consciousness into existence becomes the world *of* that consciousness. Hence the previously cited affirmation of Sartre: '*La conscience et le monde sont dormés d'un même coup.*'

As men, simultaneously reflecting on themselves and on the world, increase the scope of their perception, they begin to direct their observations towards previously inconspicuous phenomena. Husserl writes:

> In perception properly so-called, as an explicit awareness [*Gewahren*], I am turned towards the object, to the paper, for instance. I apprehend it as being this here and now. The apprehension is a singling out, every object having a background in experience. Around and about the paper lie books, pencils, ink-well and so forth, and these in a certain sense are also 'perceived', perceptually there, in the 'field of intuition'; but whilst I was turned towards the paper there was no turning in their direction, nor any apprehending of them, not even in a secondary sense. They appeared and yet were not singled out, were not posited on their own account. Every perception of a thing has such a zone of background intuitions or background awareness, if 'intuiting' already includes the state of being turned towards, and this also is a 'conscious experience', or more briefly a 'consciousness of' all indeed that in point of fact lies in the co-perceived objective background.

That which had existed objectively but had not been perceived in its deeper implications (if indeed it was perceived at all)

3. See chapter 3. (*Translator's note.*)

begins to 'stand out', assuming the character of a problem and therefore of challenge. Thus, men begin to single out elements from their 'background awarenesses' and to reflect upon them. These elements are now objects of men's consideration, and, as such, objects of their action and cognition.

In problem-posing education, men develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. Although the dialectical relations of men with the world exist independently of how these relations are perceived (or whether or not they are perceived at all), it is also true that the form of action men adopt is to a large extent a function of how they perceive themselves in the world. Hence, the teacher-student and the students-teachers reflect simultaneously on themselves and the world without dichotomizing this reflection from action, and thus establish an authentic form of thought and action.

Once again, the two educational concepts and practices under analysis come into conflict. Banking education (for obvious reasons) attempts, by mythicizing reality, to conceal certain facts which explain the way men exist in the world; problem-posing education sets itself the task of de-mythologizing. Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. Banking education inhibits creativity and domesticates (although it cannot completely destroy) the *intentionality* of consciousness by isolating consciousness from the world, thereby denying men their ontological and historical vocation of becoming more fully human. Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of men as beings who are authentic only when engaged in inquiry and creative transformation. In sum: banking theory and practice, as immobilizing and fixating forces, fail to acknowledge men as historical beings; problem-posing theory and practice take man's historicity as their starting point.

Problem-posing education affirms men as beings in the process of *becoming* – as unfinished, uncompleted beings in and with a likewise unfinished reality. Indeed, in contrast to other animals who are unfinished, but not historical, men know themselves to be unfinished; they are aware of their incompleteness. In this incompleteness and this awareness lie the very roots of education as an exclusively human manifestation. The unfinished character of men and the transformational character of reality necessitate that education be an ongoing activity.

Education is thus constantly remade in the praxis. In order to *be*, it must *become*. Its 'duration' (in the Bergsonian meaning of the word) is found in the interplay of the opposites *permanence* and *change*. The banking method emphasizes permanence and becomes reactionary; problem-posing education – which accepts neither a 'well-behaved' present nor a predetermined future – roots itself in the dynamic present and becomes revolutionary.

Problem-posing education is revolutionary futurity. Hence it is prophetic (and, as such, hopeful), and so corresponds to the historical nature of man. Thus, it affirms men as beings who transcend themselves, who move forward and look ahead, for whom immobility represents a fatal threat, for whom looking at the past must only be a means of understanding more clearly what and who they are so that they can more wisely build the future. Hence, it identifies with the movement which engages men as beings aware of their incompleteness – an historical movement which has its point of departure, its subjects and its objective.

The point of departure of the movement lies in men themselves. But since men do not exist apart from the world, apart from reality, the movement must begin with the men-world relationship. Accordingly, the point of departure must always be with men in the 'here and now', which constitutes the situation within which they are submerged, from which they emerge, and in which they intervene. Only by starting from this situation – which determines their perception of it – can they begin to move. To do this authentically they must perceive their state not as fated and unalterable, but merely as limiting – and therefore challenging.

Whereas the banking method directly or indirectly reinforces

men's fatalistic perception of their situation, the problem-posing method presents this very situation to them as a problem. As the situation becomes the object of their cognition, the naive or magical perception which produced their fatalism gives way to perception which is able to perceive itself even as it perceives reality, and can thus be critically objective about that reality.

A deepened consciousness of their situation leads men to apprehend that situation as an historical reality susceptible of transformation. Resignation gives way to the drive for transformation and inquiry, over which men feel themselves in control. If men, as historical beings necessarily engaged with other men in a movement of inquiry, did not control that movement, it would be (and is) a violation of men's humanity. Any situation in which some men prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate men from their own decision-making is to change them into objects.

This movement of inquiry must be directed towards humanization – man's historical vocation. The pursuit of full humanity, however, cannot be carried out in isolation or individualism, but only in fellowship and solidarity; therefore it cannot unfold in the antagonistic relations between oppressors and oppressed. No one can be authentically human while he prevents others from being so. The attempt *to be more* human, individualistically, leads to *having more*, egotistically: a form of dehumanization. Not that it is not fundamental *to have* in order *to be* human. Precisely because it *is* necessary, some men's *having* must not be allowed to constitute an obstacle to others' *having*, to consolidate the power of the former to crush the latter.

Problem-posing education, as a humanist and liberating praxis, posits as fundamental that men subjected to domination must fight for their emancipation. To that end, it enables teachers and students to become subjects of the educational process by overcoming authoritarianism and an alienating intellectualism; it also enables men to overcome their false perception of reality. The world – no longer something to be described with deceptive words – becomes the object of that transforming action by men which results in their humanization.

Problem-posing education does not and cannot serve the

interests of the oppressor. No oppressive order could permit the oppressed to begin to question: Why? While only a revolutionary society can carry out this education in systematic terms, the revolutionary leaders need not take full power before they can employ the method. In the revolutionary process, the leaders cannot utilize the banking method as an interim measure, justified on grounds of expediency, with the intention of *later* behaving in a genuinely revolutionary fashion. They must be revolutionary – that is to say, dialogical – from the outset.

Approaches to Training

(17)

➢ *In ten years time I may have forgotten the content but I will remember the approach.*

This section is directed mainly towards trainers. The section sets out four approaches to training and learning, with their characteristics and their advantages and disadvantages. The purpose is to provide an overall perspective for people who have training responsibilities, and a rationale for the experience-based approach of this manual.

Course trainers may want to offer the material to course members also. If members become familiar with the approaches and their characteristics it will add perspective to their experience of their own course, and will increase their understanding of its methodology.

☐ If the topic is offered to course members, it is best dealt with after three or four weeks, by which time members will be able to relate it to their own experience of the course. The information and ideas can be conveyed through a short presentation: do not give a continuous lecture (see page 158).

The short questionnaire Our Ideas about Training (page 163) can be used to open up the topic beforehand. The questionnaire is light-hearted in style, but it will help members to clarify and question some of their assumptions about training and the role of the trainer.

When we consider the education and training of adults as development workers, we can identify four different approaches, each with advantages and disadvantages. The four approaches can be illustrated with a simple diagram which has two axes.[1]

The first axis has Theory as one extreme and Practice as the other. The second axis has Content as one extreme and Process as the other.[2] The two axes produce four quadrants each representing an approach to training. Please refer to the diagram on the next page.

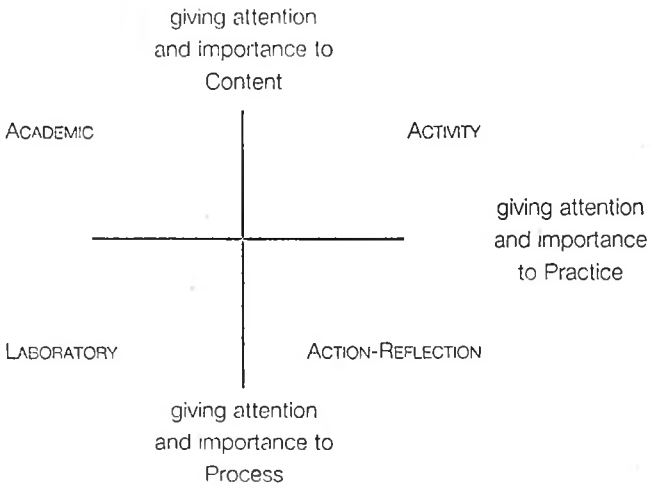
Academic

In the first quadrant which lies between Content and Theory, the approach can be described as 'academic'. The main tool here is 'teaching'. The purpose of academic teaching is to convey information and to pass on theoretical understanding. The characteristic method is the lecture, supported by individual reading and the writing of

1. After Rolf P. Lynton and Udai Pareek, *Training for Development*, Taraporevala, Bombay, page 40 ff.
2. In training 'the content' refers to the substance, the task, the topic or the subject. When we observe what a group is working at, or listen to what a group is discussing, we are focussing on the content. When we observe how the group is working or discussing, we are focussing on 'the process'.

...ssays. The goals are contained in a syllabus or curriculum. Appraisal is by means of examinations, usually written and competitive. The principal roles are lecturer or teacher, and student or pupil.

The approach assumes that education is an intellectual process of acquiring knowledge. Knowledge is to be passed from those who 'know' (the teachers) to those who don't (the students), who are 'ignorant'. A further assumption is that when students acquire knowledge they are then able to transform it into effective action in the 'real world'.



The formal education systems, with their schools and universities, fall in this quadrant. These systems are usually individualistic and competitive. Authority and responsibility for the learning process and for appraisal lies mainly with the teachers and lecturers. The approach is attractive to teachers and lecturers because it ensures they have higher status.[1] Furthermore, the process of teaching is predictable, and normally remains within the teachers' control.

The approach is useful for disseminating information and strengthening theoretical thinking. But on its own it may not lead to better professional practice or more effective development work. Too many practising workers attend academic courses, listen to lectures, acquire a lot of information, pass exams, and gain qualifications — and then carry on working as before, without any improvement in effectiveness or in the quality of their work. The links between academic learning and practice are weak. Practitioners need an approach to training which emphasizes change in practice.

[1] There are parallels in development work: the worker who 'knows', the 'villagers' who do not know, and the top-down one-way communication.

The principal academic method, the lecture, is also inefficient. If a lecture goes on, without a break, for more than 20 minutes (as most do) it is said that students carry away only 40% of what they have heard and half of that has been forgotten one week later. Confucius is supposed to have said, 'What we hear, we forget.'

Activity

The second quadrant lies between Content and Practice. This approach can be called 'activity'. Its purpose is to teach and improve practical skills. This is the kind of learning often found in traditional societies.

Those who have acquired skills from their elders in a previous generation 'pass them down' to the next generation. An obvious example is children who learn adult roles and skills from their parents and grandparents. Another is the young person learning a skill or craft from an older practitioner who has the required expertise and experience. Typical learning roles are the apprentice, the novice, the intern, and the disciple. Teaching roles are the 'master', the demonstrator, the instructor, and the expert. The methods include observation, instruction, copying, and practice under supervision. Training-on-the-job, field placements, coaching, secondment and counterparts are refinements of such methods.

Confucius is supposed to have said, 'What we see, we remember.' The approach leads to the learning of whatever skills, procedures and expertise have been expounded or demonstrated, but it may not go further. It assumes that whatever apprentices have seen or been told will enable them to deal, not only with the regular demands of the job, but also with unfamiliar and unexpected challenges. But those who follow and rely on regular and routine procedures may find they lack the theoretical understanding or the insight to deal with situations outside their previous experience. And many of the situations we encounter in development work will be outside our previous experience. It has been said that practice without theory is blind.

Despite its limitations 'activity' is long established and widely recognized as the simplest way to train the staff of organizations. Much of the training conducted by voluntary development agencies and NGOs follows this approach. One advantage is that it is cheap. Another is that it does not require any specialized training facilities or staff.

Many development workers have been inducted into their work through 'reading the files', or 'sitting with colleague X', or 'going on visits with Y', or 'seeing how Z does the work'. Such induction may allow the newcomer to 'get the feel' of the job and get started; but later he or she will be faced by new and greater demands, and may end up by resorting to trial and error methods and repeating the past mistakes of others. Some training courses combine the academic with activity, so that the two approaches then complement and inform each other.

The third approach emphasizes Process and Theory, and is known as 'laboratory' training. This is represented in the third quadrant of the diagram.

Laboratory

The name laboratory is used because there are parallels with the working of a scientific laboratory. One parallel is the experimental nature of what takes place. Individuals or groups try things out and observe what happens. For example, they may take new risks, express hidden feelings, practise new roles, experiment with new behaviour, and explore how they are relating to others and how others perceive them. Another parallel with a laboratory is the separation of the work from the rest of the world. Attention can then be concentrated on the task or process under study, and what is not relevant can be left 'outside'. This makes it easier to focus on particular factors, trace their effects, and draw conclusions.

Another name which is sometimes used is 'unstructured'.

The approach is essentially person-centred and group-based. The task of the group is to observe and study the way the group is functioning while this is actually happening. The task of the individual is to examine his or her own behaviour and personal role within the group, and the impact that he/she is having on others, again while actually engaged with the group. Attention is therefore on the present moment. This is often referred to as 'working in the here and now'.

The reference points, and the data for study, come from within the group itself. Outside forces, back home situations, and formal designations are all left 'outside' the 'laboratory'. There is little or no external accountability. The learning is the conceptual understanding and insight which comes from this experience, together with increased self-awareness, improved sensitivity, and enhanced skills in relating to others.

The role of the trainer, typically called a facilitator here, is to help members to focus on the way the group is working, and on the issues facing the group. He/she also helps individuals and the group to examine and understand experiences within the group. The 'methods' include group dynamics, sensitivity training, personal growth laboratory, T-groups, community change laboratory, and group relations conferences.

If the focus is mainly on the working of the group, rather than on individuals, then the dynamics of participation, decision-making, leadership, power, authority and conflict are all likely to be examined, along with other dimensions. These are all central issues in any organizational or community setting, and development workers need, not only to recognize them, but be able to work with them.

If the focus is mainly on individuals within the group then the members become more aware of themselves and how they are perceived by others, understand more about

also central in development work.

The approach assumes that a person's inner psychological realities are relevant to learning and to their work in the outer world. It makes more explicit the link between the assumptions, aspirations, values, etc of the inner world, and the roles, decision-making, leadership, and action of the outer world. It also assumes that people can translate their experience and learning in the 'laboratory' into new ways of working when they return home.

The learning has a deep and lasting quality, which is often personal to the learner. The individual who joins such a training group may be expected to disclose more of him/herself, and to receive more feedback, than in other approaches. Feelings are often exposed. The experience can be exciting and challenging; it may also have disturbing and even painful moments. Some people say that if learning is to be effective it should disturb us!

Such training can be difficult to handle effectively, and requires trained facilitators. Teachers and trainers who are used to a more conventional academic approach may find this approach open-ended, unpredictable and complex.

This kind of training is usually offered to those who want to increase their own awareness and improve their own skills. It is particularly helpful in situations and professions where there are systemic disparities in power, such as community and development work, social and youth work, prison and probation services, and management. Many development workers who have experienced such training have gained important insights and have greatly improved the quality of their work with others. It is especially useful for those with responsibility for training.

Action-Reflection

Finally there is the quadrant which lies between Process and Action. Training here consists mainly of providing course members with alternating opportunities for 'action and reflection'. They experience an action, and then they reflect on it. They work at a task which is related to some aspect of development work, and then they think about the process. What happened? How did it happen? Why did it happen? How is it relevant?

The approach is also referred to as experience-based or experiential. Learning arises from the direct experience of the course member, but that experience has to be analyzed. Simply doing something is not enough. We need to look at ourselves in the process of doing it. Experience that is not analyzed and reflected upon is like food we eat but which passes through our system undigested — it does us no good.

The basic tool for the approach is alternations which reinforce learning. Action is followed by reflection, group events alternate with individual work, personal involve-

ment alternates with impersonal analysis and input. We move between the specific and the general. We do something and then talk about it, and vice versa. We generalize from practice to build up theory, and understand theory by putting it into practice.

In methods such as simulation, role play and case studies, members encounter problems which are similar to those they encounter back home. They work on these in collaboration with the other members, whose perspectives are more, or less, similar.

> ...they analyze, elucidate, and understand the factors that underlie the experiences they have just had and the points of view with which they approached them.[4]

Trainers take up supporting and interactive roles as much as leading roles. They become organizers of learning opportunities, facilitators, resource people, observers and participants. Trainees and course members take much of the responsibility for their own learning. This approach encourages members to mobilize their own experience and resources, and they learn much from each other. The emphasis is on sharing perceptions and insights. The learning process is co-operative.

The approach assumes that training and learning embrace many aspects of the person — attitudes, assumptions, feelings, values, motivation, behaviour, creativity — as well as knowledge and skills. Learning is more than intellectual, it is wholistic. 'Education is not for knowing more, but for behaving differently.'[5]

A climate in the group which encourages exploration, and supports divergent thinking, is more important than a consensus around 'right answers'. 'Right answers' in development work are often dangerous.

> This strategy does not lead to improvements limited to a specific job or situation but to widening and deepening the participants' competence to understand and deal with many situations. What to think is taken to be a less potent learning than how to think.[6]

The learning from this approach is often deep. Confucius is supposed to have said, 'What we do, we know.' Research suggests that we remember 80—90% of what we discover and do for ourselves.

> The outcomes of such training, when successful, include greater effectiveness in communicating and working with others; greater awareness of process; greater understanding of individual, group and organisational roles and relationships; greater sensitivity to the needs of others; greater self-confidence; more listening and less 'telling'; a greater understanding of power, conflict, and change; a clearer insight into the dynamics of autonomy and participation; and an increased commitment to participation. Such outcomes are democratic, developmental, and — to some — subversive.[7]

4. Lynton and Pareek, page 45.
5. Attributed to John Ruskin, British educationist and writer.
6. Lynton and Pareek, page 45.
7. John Staley, 'Participation in Training or Training in Participation?' *The Rural Extension Bulletin*, Number 6, pages 13—15.

In conclusion, and perhaps needless to add, approaches to training cannot be separated into quadrants as neatly as the diagram suggests. Most courses include elements from more than one approach. The DSC itself was a combination of the academic with action-reflection.

It is the events and methods which contributed to the action-reflection approach that are included in this manual.

- *...the action and reflection method has emphasised our own feelings, beliefs, opinions, strengths and weaknesses. This method increases creativity and self-confidence. It addresses the whole human being...*

- *Not a day has passed without some exercise, simulation, role play, case study or visit, followed of course by reflection and sharing. Yes, by now we all reflect in our sleep. J expressed his preference for this type of training. I too think it is an excellent method. But I have done these activities in other courses with little or no success. I realise the importance of preparation, and I would say that the reason this process has been such a success is that our tutors have prepared and developed the course...*

- *...we've been challenged and questioned, sculpted and directed, we've planned and presented, talked and persuaded...*

- *...the varied training methods make each day different and interesting.*

- *...the day has been a real cocktail.*

- *Some days it is just too much, with all this group work.*

Questionnaire: Our Ideas about Training

Indicate which statement in each pair (a or b) fits better with your own ideas about training.

a ( ) The main focus of training should be the job which has to be done.
b ( ) The main focus of training should be the person who has to do the job.

a ( ) It is most important that a trainer should understand the subject and its applications.
b ( ) It is most important that a trainer should understand the course members and their situations.

a ( ) One of the trainer's tasks is to 'cover' the topics and issues which are to be studied.
b ( ) One of the trainer's tasks is to 'uncover' the course members' experience of the topics and issues which are to be studied.

a ( ) One of the trainer's tasks is to provide answers which course members can apply to their own situations.
b ( ) One of the trainer's tasks is to raise questions which course members can apply to their own situations.

a ( ) An outcome of training should be that course members do more things right
b ( ) An outcome of training should be that course members do more right things.

Discuss your choices in groups of three or four.

Adapted in part from 'Approaches to Training' in *Management Self-Development: A Practical Guide for Managers and Trainers*, MSC, pages 314—316

The Learning Model

■ Present the following simple model of experience-based learning. It shows the learning process as a continuing spiral in six stages.

ACTION

REFLECTION

1. Action

- doing: 'What did we do?'
- the experience: 'What happened?'
- the implementation: 'How did we do it?'
- may refer to events in the course, or events back home

2. Describing the experience

- reviewing what happened: talking about the experience;
- sharing with each other; comparing notes;
- identifying feelings;
- 'How was I involved? What did I say/do/feel?'
  'What did others say/do/feel?'
  'What did you experience?'
  'Who did what?'

3. Analyzing the experience

- analysing what happened;
- understanding how it happened; making sense of it;
- thinking critically; asking questions:
  'Why did it happen like that?'
  'How were decisions made?'
  'Who had power?'
  'How do we understand it?'
  'What does it mean?'
  'How does it relate to...?'
- seeing links and contradictions.

4. Identifying learning

- clarifying understanding; reaching conclusions;
- increasing our awareness;
- new perceptions and insights;
- 'What conclusions do we come to?
  'What can we learn?'
  'Does it fit our previous understanding?'
  'What are the implications? Where does it lead? How shall we move on?'

5. Doing differently

- applying the learning; making changes; new experience;
- further implementation; trying something new;
- doing better; improved effectiveness;
- further action ... and further reflection ...

6. Further action

3.3 Introducing the Methodology

(26)

▶ *...this course does not focus on lecturing theoretical knowledge to individual students, but is based on the whole group learning as one body ...*

▶ *I have the responsibility for learning. Nobody can learn on behalf of me.*

With an experience-based methodology the learning grows out of a cycle of action and reflection. The best way of understanding this is to experience and reflect upon it, rather than to hear someone talk about it.

Nonetheless a short briefing, as a part of the general introduction on the first day of the course, is helpful to members. It will satisfy those who already have an interest in training and want to know what methodology will be used. It will also alert others, who may be familiar only with academic and formal study methods, that experience-based learning is different, and that it may seem strange and even uncomfortable at first.

Additional material follows in More about the Methodology (page 122), and can be used to continue the briefing a day or two later. Links can be made with other introductory work such as The Course Diary (page 72) and Why Have We Come? Sharing Expectations (page 77).

Introducing the Topic

■ Give an introduction to the topic based on the points which follow. This should not take more than 20 minutes.

Training and Development

- Development itself is often thought of as a process of learning. There are strong parallels and similarities between the process of development among people in a community and the process of learning among the members of an experience-based training course, such as this.
- Much that applies to groups and communities generally applies to this training group. Many of the issues and forces which we will experience in this group are similar to the issues and forces which operate in any other group anywhere in the world. This includes members' own organizations and communities back home.
- Examples are communication, participation, gender relations, decision-making and leadership. These issues will become central to the life of this group as members begin to work together. The same issues are central in all development work.

- When these issues and forces emerge during our work together in this course, we can use them as raw material for analysis, reflection and learning, and can then apply that learning in other situations.

The Course Members

- The learning needs of members of a course such as this are to increase their effectiveness in work roles and improve professional practice. These are different from the needs of students in formal education.
- Members know what they want to learn. This course should be guided more by their needs, and by the trainers' perceptions, than by any pre-set syllabus.
- The members are adults who are used to running their own lives and taking responsibility for themselves. They are expected to take responsibility for their own learning. Self-reliance is a component of experience-based learning and of the development process.
- Course members are rich in experience of work and life, and rich in understanding, skills and insight. These are resources for the course. Members will learn most from each other, especially from those in similar roles.

Learning

- It is often assumed that learning is about information and knowledge only. An experience-based course is also about skills, attitudes, values, behaviour and action. We are less concerned with what we know, and more concerned with what we do, and how and why we do it.
- The most important resource or tool each of us has in our development work is our own self. To work more effectively we need to understand ourselves better. We need to understand our own values, motivation, behaviour, the way we play our roles, and the impact we have on other people.
- If we are to become more effective in our roles, more skilled and sensitive in working with others, and more competent in making decisions and contributing leadership, we need to develop ourselves. Some trainers say that, unless we ourselves are developing and changing, we shall not be able to encourage development and change among other people.
- Development is about change. As professional development workers we expect other people to change — to change food habits, to change farming practices, to learn this skill, to adopt that attitude — but what about us? Are we willing to change? If not, have we any right to expect others to change? Can we understand change and its difficulties unless we experience it in ourselves?
- 'Education is not for knowing more, but for behaving differently.'[1] If we attend a

1. Attributed to John Ruskin, British educationist and writer.

■ Build up the diagram on the board, using the headings and starting with 1. Action. Collect contributions from the group, adding in examples and questions at each stage in the spiral. After explaining the model, continue with the points below.

- The process summarized in the model is sometimes called Learning from Doing. The process is a continuing alternation of Action and Reflection.
- In normal life we often take action without reflecting on it afterwards. This is like food which we eat but which we do not digest. The food passes through our system without giving us any benefit. Action must be reflected upon if it is to result in learning.
- Action which is not reflected upon may be repeated over and over again. When we hear someone who says, 'I have 20 years' experience' we may find that he/she has one year's experience which has been repeated 19 times. It is the review and analysis of action, by means of reflection, that leads to learning, change, improvement — and development.
- During the course we shall constantly reflect on action, whether the action is something that happened in our work back home, or an experience which we share together in the course, or events elsewhere that someone has described in a case study. The Course Diary fits into this methodology as a reflection on the previous day's action.
- Reflection is a different process from evaluation. The difference will be further explained (see More About the Methodology, page 122).

The Variety of Methods

■ Conclude by referring to the methods themselves.[2]

- The principal methods of experience-based learning are discussions, group-work, exercises, simulations, role plays, case studies, visual materials, and field visits. Many of these methods are active, and they are often fun.
- Individual styles of learning vary, and so some members will like one kind of method and some will like another.
- The variety of methods allows for alternating opportunities in the training and learning process. For example, they make it possible to switch between individual work and group work, between small groups and large groups, between involvement and withdrawal, between doing and thinking. Such alternations are part of the methodology.
- The trainers will change their roles according to the method. A trainer may give a lecture, manage an exercise, chair a discussion, and participate in a role play, all in the same day. Members who expect staff only to lecture may be surprised by this.

2. Members may be more familiar with the methods of formal education, such as lectures, reading, writing assignments and so on. These are not dealt with here.

5.7 The Individual in the Group

As a course unfolds individual course members often become increasingly aware of the roles they are playing within the course group. This section introduces a simple model which can help individuals to think about their roles (and sub-roles) and about how they are behaving.[1] The model is applicable in informal groups, such as training groups.[2] It may not be so relevant in more structured groups.

The model is intended as an aid to self-observation. It can be used for self-evaluation, but it should not be used to evaluate the performance of others.

It may be introduced during the early weeks of a course: half a session may be enough for this. The model can then be referred to during reflection upon course events.

Objectives

- to provide course members with a simple model of individual functioning in a group, within which they can identify their own behaviour and role or sub-role;
- to help members to observe how their own role or sub-role in the group may change from time to time, and to reflect on the reasons for that;
- to encourage members to try to change the role or sub-role they are playing if they wish to do so.

Introducing the Model

Introduce the idea of the roles we play in groups and other settings. Point out to members that while on the course they are all in the role of course member, but that the way each of them plays that role varies from one individual to another. Furthermore the same individual may play that role in different ways at different times.

Distribute the handout, and refer to the five 'levels'. Each level can be thought of as a sub-role within the role of course member. Point out how each of us tends to have a sub-role we are comfortable with, and to function in a group at that level. Point out also that sometimes we switch from one level to another. For example, any of us may become a detractor if we feel hurt or offended, or if our needs are not being recognized.

If we want to develop leadership in ourselves, we can aim to function at progressively higher levels, although it may be unrealistic to attempt to move too far or too fast.

1. After a model contributed by J.M. Fuster.
2. See Functional Leadership page 418.

Making lasting changes in our behaviour, even to move from one sub-role to the next, is not easy!

Explain that the model is offered as a way for members to think about their own sub-role and behaviour. It is not intended to be a tool for evaluating the behaviour of others.

Ask members to identify their own usual sub-role or level, and to think of specific examples and occasions during the course which have demonstrated this. Then ask them to share their thoughts in groups of three or four, and to consider the questions in the handout.

Refer back to the model whenever it may be useful in later discussions about roles and sub-roles in groups.

Guidelines: The Individual in the Group

Below are five ways in which individual members may behave in the group. These can also be understood as sub-roles or 'levels' of functioning.

Leader (this literally means to go in front and show the way ahead)

- attends and responds to others, and is involved
- seeks clarification of what is not clear
- contributes his/her own learning, insights, concerns, feelings, etc
- draws attention to the group's concerns, problems and needs
- takes initiatives to help the group to solve its problems and meet its needs.

Contributor (this literally means to put in, or give for a shared purpose)

- attends to what is happening in the group, and is involved
- seeks clarification of what is not clear
- contributes his/her own learning, insights, concerns, feelings, etc.
- draws attention to concerns of the group, and voices its problems and needs

Participant (this literally means to take a part in, or to have a share in)

- attends to, and takes part in, whatever is happening in the group, but does not take any initiatives
- responds to others and reacts to the issues, but only when he/she is asked or invited to do so
- does not contribute to the group on his/her own account

On-looker (this literally means to watch what is happening, to be a spectator)

- attends to what is happening, but is not actively involved
- often makes postive comments, but makes them aside to his/her neighbour, so that the group as a whole does not benefit from them

Detractor (this literally means to take out, or take away from)

- often does not attend to what is happening in the group or to what others are saying
- makes complaints, and sometimes destructive criticisms, but does this outside the group, so that the group as a whole is not aware of them

Which of these sub-roles do you think you play most of the time? Think of occasions in the course which demonstrate the sub-role you usually play.

Which sub-roles do you also play occasionally? What causes the change? Why do you sometimes switch 'levels'?

After reflecting on your own, discuss your thoughts in small groups of three or four. Check with the other members whether they perceive your sub-role in the same way.

Ask yourself whether you play similar sub-roles in other groups, and in your work back home? Are you satisfied with your usual sub-role?

John Staley, *Enticing the Learning: Trainers in Development*, University of Birmingham, pages 149—150 (After J.M. Fuster)

Questionaire: Do We Listen?

Reflect on the following statements and indicate in one of the two boxes whether you agree or disagree with them.

Statements	Agree	Disagree
1. Listening is like breathing. We do it anyway; we do not need to think about it	☐	☐
2. In effective communication, speaking is more important than listening	☐	☐
3. Listening is an automatic process; it doesn't need our attention or any special effort	☐	☐
4. It is important that we give other people a chance to speak; it doesn't matter whether we understand them	☐	☐
5. Understanding the other person means agreeing with him or her	☐	☐
6. The person who listens with understanding runs a risk of being changed himself/herself	☐	☐
7. We can understand another person well, even if we don't understand his or her feelings	☐	☐
8. If I am aware of my own feelings it will help my communication with others	☐	☐
9. Our natural tendency to evaluate helps us to listen more effectively	☐	☐
10. It is more difficult to listen when the subject is unfamiliar	☐	☐

Statements	Agree	Disagree
11. We tend to hear things which support our own opinions, and not to hear things which contradict them	☐	☐
12. It is more difficult to listen to people whose values are opposed to our own	☐	☐
13. It is easier to listen to those in authority over us than to listen to those who are 'subordinates'	☐	☐
14. Understanding *about* another person is more important for effective communication than understanding *with* that person	☐	☐
15. I can listen better to the people I work with if we have shared our expectations of each other	☐	☐
16. An effective listener pays attention to what a person is saying and to what he or she is not saying	☐	☐
17. Effective listening includes 'listening' with the eyes	☐	☐
18. Some things can only be said with the help of the listener	☐	☐
19. The best way to show that you are listening to another person is to keep interrupting	☐	☐
20. Silence does not communicate	☐	☐

Adapted from E.H. McGrath, *Basic Leadership Skills*, XLRI, Jamshedpur, pages 45—47

How Are We Doing? Widening Evaluation

> *In the interim evaluation it is interesting to listen to course members' opinions and suggestions, not only about development as a subject, but also as a course: its structure, methods, etc. It was useful feedback for both tutors and course participants.*

The evaluation and monitoring of participatory training happens at three levels.

Future Performance

Ultimately training must be judged by the future performance and effectiveness of the people who receive training. This can be tested only after they have returned to their work, and perhaps only some time later.

Continuous Monitoring

A second level is monitoring of the learning within the course itself. Ideally this is happening all the time. The trainers follow the process and interactions, they observe the climate in the group and the roles members are playing, and they listen to feedback from the course diary and other events. For an experienced trainer this process — which is partly internal and partly discussed with colleagues — becomes automatic. The result is continuous adjustment to an always-changing situation. Flexibility in role, iterative planning, an evolving timetable, and a repertoire of alternative inputs and events make such adjustment possible.

Periodic Evaluation

The third level involves more deliberate and more explicit evaluations of progress. Both trainers and members are formally involved, and the results are used, both by the trainers who have organized the course, and by the members who share responsibility for it. Most courses include an evaluation at the end, by which time it is too late to change that particular course. If an interim evaluation can be arranged early in a course, the results can be used immediately.

Interim Evaluation

Obvious items to be evaluated include the extent of progress towards the objectives, the levels of satisfaction, the usefulness of particular sessions and events, the effectiveness of methods, how far expectations are being met, how much the learning is relevant to members' work back home, and practical arrangements.

It is more difficult to evaluate the role and work of individuals, both members and trainers. In a participatory methodology, members share responsibility for the course.

Each has a contribution to make to the life and learning of the group, and each is in charge of his or her own participation, role and learning. So any course evaluation should at least invite members to reflect on themselves, and on their role, commitment, contribution and learning. Widening the evaluation in this way reminds members that progress and satisfaction do not depend only on the trainers.

Trainers may have to decide how far they are willing to submit their own performance for examination by the course members. To do this they need confidence in themselves and trust in the judgement of members. The principle here is that we should not expect others to change unless we ourselves are willing to change. Trainers need feedback for their own growth and change, even if this is sometimes painful. The more they are willing to receive it, the more evaluation serves as a model for participatory evaluation in development work.

The course group, as a whole, also shares in the responsibility. So there should be questions about the process in the course group, the growth of the group, the climate, the levels of participation, the observance of norms, and any current difficulties. The responses to such questions are necessary before the members can even consider whether they want to change the way their group is functioning. This also has parallels in development work.

Using a Questionnaire

One way of finding a balance between encouraging openness and retaining some control is for the trainers to draft an evaluation questionnaire and distribute it to each member for a written response.[1]

Members should be told that the results will be shared in the course group, and that they will be expected to take responsibility for what they write. The principle here is to keep responsibility close to the members, and not allow them to blame others and 'walk away'. They should be ready to support and justify their opinions, and should have suggestions for improvement. A written evaluation is also an opportunity for members to practise giving feedback in writing.

When trainers use a questionnaire it becomes their responsibility to see that the responses are collected, collated and reported back. Yet another principle of development work is relevant here, which is that data should not be taken away from a community to be used elsewhere, but should remain available to the community for its own purposes. If members find that the reporting back is complete and frank, they will gain trust in the trainers.

When trainers report back on the responses to a question it does not mean that individual members are exposed. 'Three people wrote that the session on underdevelopment

1. Another possibility is that course members are given the task, partly to evaluate the course and partly to obtain experience in evaluation.

was disappointing' allows those individuals to take responsibility and explain their view further; but it also allows them to remain silent. Nonetheless, it is difficult to maintain anonymity in a course group, even if this is desirable.

Members can be asked to discuss their responses to certain questions in small groups, and then to share conclusions or recommendations in the whole group. Questions which produce diffuse responses can be dealt with in this way.

However the reporting back is done, members find it is helpful to to see how their own responses and perceptions match others in the group. They may discover that their perceptions and feelings are more widely shared than they expected.

Members' opinions about levels of progress, achievement, satisfaction, etc can be graded on a scale. If the course group is large they can also be scored. A scale with an even number of points — perhaps four or six — forces members at least to choose above or below the mid-point. When a scale has three or five points, too many members may choose the mid-point.

Scores can be transformed into averages and percentages, but trainers should be cautious about this. The numbers in most courses are small, and small samples do not support averages or percentages. It is more useful to report actual scores.

The information and opinions which emerge from an interim evaluation may lead to changes, so the sooner it can be done the better. On the other hand members must be given enough course time to adjust to the methodology and to form their views clearly. An interim evaluation may be conducted at the end of three weeks in a three month course.

Some useful interim evaluation questions are:

- 'How has your understanding of development (or other topic) changed since the beginning of the course?'
- 'What have you learned about yourself which you did not know before the beginning of the course?'
- 'How do you assess the progress the group has made so far towards achieving its objectives in the course — disappointing/adequate/good/very good?'
- 'How do you see your own contribution in assisting the group to achieve its objectives?'
- 'Do you think that the course group has any difficulties at present? If so, what are they, and what do you think can be done about them?'
- 'Reflecting on your experience of the course so far, what has been — more useful/less useful/frustrating or disappointing?'
- 'How do you see your learning in the course as being relevant to your own work?'
- 'Can you make any suggestions to the trainers about their role/s which will help them to increase the learning?'

End of Course Evaluation

By the end of a course the attention of members begins to move towards departure and back home. The amount of time and energy which they are able to give to evaluation may be limited. Yet there will be opinions and feelings about the course which they need to express, individually or collectively, and they will want a considered reaction from the trainers. They may also want to know the trainers' assessment of their group.

If, after a three month course, the concluding evaluation is started at the beginning of the final week, there should be time for responses to be collected, collated and reported back by the middle of the week. If this can be done a day or two before the members depart, there is still time for reflection and discussion of the outcome within the course group, and still time for members to make recommendations for the future.

➢ *It was followed by discussion of results of the evaluation. There are two things I appreciate about this activity. First, we had it in the middle of the term, and secondly for discussing its results. Often, in my experience, evaluations are done at the end of the activities, which do not give opportunity anymore to discuss the results, nor the chance for changes for learning to the fullest extent. In general, the result of our interim evaluation is very good and I believe we all deserve congratulations from ourselves.*

➢ *The afternoon session touched a lot of raw nerves. This was the interim evaluation session. The power of tutors, linguistic imperialism, domination in sessions, the validity of course activities, the way we challenge or fail to challenge each other, were all touched on with some passion. At times I felt uneasy — was I suddenly aware that we had shifted quadrant, from low challenge and high support to high challenge and low support? On reflection the criticisms of the course seemed balanced — some felt the tutors were giving too many facts and answers, others wanted more ... There were serious issues raised, things all of us have to be aware of. For that alone this difficult session was worthwhile. As I said, 'We all lose when anyone feels unable to contribute.'*

➢ *I suggest that it would be more appropriate if we ourselves set the evaluation questionnaire and method next time, so it becomes our own evaluation and a learning process too.*

knowledge is the Johari Window, named after its originators, Joe Luft and Harry Ingam. This is a model in which the self is seen as though through a window.

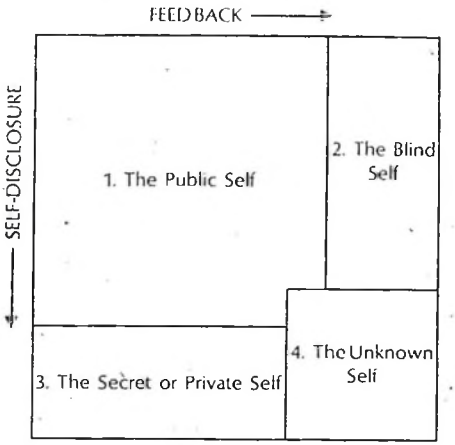
Figure vi Johari Window

	KNOWN TO SELF	UNKNOWN TO SELF
KNOWN TO OTHERS	1. The Public Self What I and others know. My own and others' perceptions are the same. There is no internal conflict here. Area of congruence and growth.	2. The Blind Self Behaviour of which I may not be aware, but which others know. I do not see in myself what others see. If this area is large, my control over myself—using my strengths effectively, and overcoming my limitations—will be low.
UNKNOWN TO OTHERS	3. The Secret or Private Self Aspects of myself that I know but that I keep hidden from others.	4. The Unknown Self This area is not known to me or to other people. Parts of it may be revealed during life but it will never be fully known.

We can 'remodel the window' and increase the area of the public self by decreasing the areas of the blind and private self. The area of the private self can be decreased through self-disclosure; and the area of the blind self through feedback (see figure vii below).

Some of the common barriers to self-disclosure are a fear that "others may not like me"; a wish to be seen by others in a particular way; a lack of accepting relationships with others; and the absence of an open supportive climate.

Figure vii Johari Window 'remodelled'



Some of the common barriers to feedback are hierarchy (where information from the lower to the upper levels is diverted into grumbling at the lower levels); defensive reactions such as "you don't understand me" or "you don't like me"; and again a lack of trusting relationships and open climate.

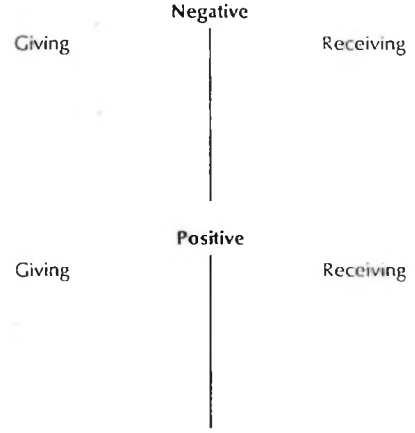
We usually introduce the Johari Window in relation to feedback as such (7.3); and to some already familiar examples of self-disclosure such as My Life Road (6.4).

himself should be prepared to receive and handle negative feedback at this moment!) It further helps to make the trainer more accessible as a person.

After trainees have completed the exercise, the trainer asks each member of the group in turn what they felt and thought:

a) when giving negative feedback
b) when receiving negative feedback
c) when giving positive feedback
d) when receiving positive feedback

These feelings and thoughts are listed on the board. They can be laid out as follows:



As in the exercise itself, the negative is dealt with first. The list of feelings and thoughts may indicate to trainees that the anxiety over giving negative feedback is often as great as over receiving it. The trainer points out that negative feedback is generally unpleasant and uncomfortable both to give or to receive. He also stresses again that it will be useful only if given out of a genuine interest in the person concerned, with the intention of helping, and in a climate of trust. If given with a judgemental or critical attitude, it will do more harm than good.

Positive feedback, on the other hand, is pleasant to give and to receive. It also is useful provided again that it is authentic, and that it is

given out of a genuine concern without any ulterior purpose. In those circumstances, positive feedback acts on the recipient as a source of encouragement, recognition, self-confidence, self-worth and enhanced risk-taking.

It is important that trainees are given the opportunity to talk about their experience in the exercise, especially if any strong feelings – negative or positive – have been aroused.

The giving and receiving of feedback can be related directly and conveniently to the Johari Window, which is described in section 7.4.

The following was recorded on the black-board when trainees were asked for the feelings and thoughts they had while giving and receiving negative feedback:

NEGATIVE.

Giving	*Receiving*
– hesitant; he may be hurt, angry	*– mixed feelings*
– confident, it will help him to think and become better	*– learned my shortcomings*
– anxious whether I shall be understood	*– happy to receive attention*
– uncomfortable; I had to make an effort	*– happy; more so with negative feedback than positive*
– confident in giving, but worried over his reaction	*– anxious, anticipated something unpleasant; happy because it was an accurate observation*
– anxious whether what I say will be useful	*– it was helpful; I became more aware*
– sad and angry	*– helpful, led to learning*
– easy	*– surprised; unhappy at first, but alright afterwards*
– anxious over his reaction	*– expected it, so happy*

7.4 A Model of the Self*

The purpose of this is

a) to introduce a model of the self
b) to relate this to the concepts of self-disclosure and feedback

A simple and convenient way of introducing the concept of self-

*This model is described in detail together with a related exercise in Pfeiffer & Jones, I. 1969, pp. 66-9.

very great or complicated or lengthy. Something brief and clear that is bothering him, or that is pleasing him, perhaps from the daily life of the group or from the course, may be suitable. But it must be real and not imagined.

After A has stated the problem or pleasure, other members are invited to respond empathetically, saying what they have understood of the problem or pleasure, and of the feelings of A which are associated with it. They can be encouraged to use the formula, "You feel... because..."

As each member makes his response, A rates the response according to how far he feels understood in terms of the problem or pleasure itself and the feelings involved. When he gives a high rating he can be asked how he himself felt on hearing that response. Similarly on a low rating. If the trainer thinks that any response is rated too high or too low, he can ask A to explain his rating.

The trainer also gives an empathetic response to A's statement, so that trainees can experience and rate the empathy of the trainer.

It is important to check that statements of problems or pleasures contain sufficient information for empathetic responses. Some groups may tend to treat the exercise as a guessing game rather than as an opportunity to listen and respond.

After most or all the other members have responded to A and been rated, another member can take A's place and share one of his problems. Small groups of about 8 members are suitable for this exercise. A may be invited to sit in the centre of the circle, turning to face each person who responds.

As the exercise proceeds, some members score consistently high ratings, while others score low. Before the topic is left, the trainer makes it clear that empathy can be practised, and that trainees can improve their skill if they wish.

7.3 Feedback*

The objectives of this exercise are

a) to allow trainees to check their own perception of how others see them

b) to increase their awareness of the effect their behaviour has on others

c) to increase their awareness of the effect that other's behaviour has on them

d) to create a climate in which individuals are enabled to express feelings about each other

e) to generate confidence and trust within the group

We start by introducing the idea and purpose of feedback, together with principles and guidelines, both for giving and receiving. Alternatively or additionally we circulate the paper **Feedback** beforehand for overnight reading.

We then go on to describe the exercise itself as follows:

1. Trainees form groups of four or five according to their own choice.
2. One person volunteers to receive feedback first. Let us call him B.
3. The other members take it in turn to give B negative feedback using the following form of words: "An observation which I have made about you which I do not much like is..."
4. The feedback given should be frank and honest, but not powerful or overwhelming. It should be based on real observations which members have made about B. It should be significant and helpful, and not trivial. Nothing should be written down.
5. Let us call the person giving feedback C. After each negative feedback, B immediately responds to C by saying what he thinks C means. He uses the words, "What I think you mean is..."
6. B then goes on to give his spontaneous reaction to C's feedback, using the words, "...and my reaction to that is..."
7. B then receives negative feedback from each of the other members. Then another member takes the place of B, and the procedure is repeated.
8. After a round of negative feedback there follows a round of positive feedback. The formula now is: "An observation which I have made about you which I do like is...", to which B responds in the same way as before.
9. By the end of the exercise everyone should have received negative and positive feedback from all the members of his group.

After explaining the exercise, but before beginning, it is very helpful if the trainer offers himself to the whole group for negative feedback. This not only makes the method clear, but dispels some of the anxiety which trainees usually feel. (It is important, of course, that the trainer

* Based on inputs by Gopal Valecha.

4. A trainee has been in a training group for three weeks. During a discussion with the trainer he says, "I don't know why it is, but I just don't feel as though I am one of the group. They are all nice enough fellows, but somehow they seem to have a closed circle and make me feel like an outsider. Maybe it is me; I don't know."

a) Why don't you use the first chance you get to do those fellows a favour?

b) It seems to you that the group does not accept you.

c) It seems that the others dislike you for some reason.

d) Don't you think they will accept you, if you give them some more time to learn that you are a nice fellow?

5. During an interview with his team-leader, a health worker states, "I don't want to work with Ram any more. He is lazy and is taking a superior attitude. He complains about the rest of us not helping him as much as we should. He thinks he is too good for this kind of work with the rest of us. I am fed up of being in the team with him."

a) You feel that Ram ought to be disciplined in some way.

b) Ram doesn't want to co-operate, is that it?

c) Ram's attitude makes the work very unpleasant.

d) You think Ram might fit in better somewhere else.

6. A young man whose work showed a sudden drop in quality was sent to the project manager for an interview. One of the things he said on arriving was, "I don't know why I should be asked to talk to you about my work. I haven't complained and I haven't time for this kind of chit-chat. So give me what help you have in mind and I will get along."

a) You came to see me because you were sent and not because you feel any need for help; and you are annoyed about it.

b) Don't you feel that with my experience in the project I might be of some help?

c) You feel irritated over coming here because you don't think I can help you.

d) You must not jump to conclusions. Often people need help when they are unaware of this need.

7. "I'm bursting with joy. I spoke to someone about my problem and felt fully understood. I feel as though a big burden has been lifted from my shoulders. It is great!"

a) Well, don't get too excited. Life is not all joy, and the feeling will soon wear off.

b) My! what a fine feeling. It is beautiful!

c) You feel relieved and optimistic about the future!

8. "I don't want to think about myself. It's too painful."

a) You find it painful to look at yourself. It is pointless.

b) You feel that there are many painful things going on inside you, and you feel frightened to face the pain.

c) You should learn to face painful things.

Scoring: the following responses are the most empathetic, and score 1 point each: 1b; 2c; 3a; 4b; 5c; 6a; 7c; 8b.

Scores: 7 – 8 excellent
5 – 6 good
3 – 4 fair
0 – 2 poor

Empathy in the Training Group

We then come to a second exercise based on data from the group itself. First we introduce a scale for rating responses according to their level of empathy:

40% or less	– little or no empathy or understanding
50%	– some empathy and understanding
70% – 80%	– good empathy and understanding
90% – 100%	– full empathy, excellent understanding
more than 100%	– "The other person understands me better than I understand myself!"

We then invite any member of the group to share something real out of his life that he feels more or less strongly about. This may be a problem or a pleasure. We will refer to the member concerned as A. For the purpose of the exercise, A's problem or pleasure should not be

In answer to the question "What are values?", eight trainees answered as follows:

- *something I believe in, live in and live for*
- *the qualities cherished by a person: I will sacrifice for them*
- *principles or framework in which I operate: they help me to function*
- *what is important to me*
- *what is important in life*
- *something basic with which we look at things and form conclusions*
- *goals for which I live and strive*
- *that which I like to do, and like to show to others. I can take risks for them.*

7.2 Empathy *

The objectives are

a) to teach trainees the concept of empathy

b) to give them personal experience of being understood empathetically

c) to enable them to assess their own ability to empathize with others

d) to enhance their skills in empathizing and effective listening

We start by defining and describing empathy as a concept, stressing its intellectual and feeling components, and its affinity with the attitudes of respect and the equal worth of all persons. We sometimes use the formula "to understand and see *as if* we are the other person" the *as* is then linked to the feeling component and the *if* to the analytical and intellectual. "If I leave out the feeling component, I shall be only hearing but not listening. If I leave out the intellectual component, I may be carried away by the emotional."

We also distinguish between empathy and the more familiar idea of sympathy, drawing attention to the difference of 'levels' in sympathy and to its largely emotional nature. We may also clarify other associated concepts such as tolerance/acceptance and understanding/agreement.

Based on inputs by Gopal Valecha

Alternatively, or additionally, we may circulate the papers **Empathy and Sympathy** and *Empathy: The Basis of Human Understanding* * for overnight reading.

We may then ask the trainees to try a written exercise to help to make the idea clear. We present them with statements and alternative responses (see below), and ask each person to choose which response best reflects his normal response, and which is the most empathetic response. The responses given in the exercise also illustrate the giving of uncalled-for advice, and provide an opportunity to deal with the whole issue of giving advice with and without understanding and empathy.

Empathy Exercise (written)†

STATEMENT:	ALTERNATIVE RESPONSES:
1. Imagine that you go to a committee meeting one day, and that as you sit down you say to the member in the next chair, "I've had such trouble in getting here today. So many problems came up in my work. Anyway I've made it!"	a) Yes, the bus service is terrible, isn't it? b) You're feeling happy because you've made it to the meeting, despite all those problems. c) You should never let problems get on top of you.
2. Now imagine that you are in a training group and the moderator says, "There's a bit of a problem, because I can't understand what work the organizers want us to do today."	a) Well, you're the moderator. It's your responsibility. b) You'd better complain if those people can't make things clear. c) You're feeling uncomfortable about today's work; but perhaps we can help to puzzle it out between us.
3. Now imagine that you are visiting a slum and a poor old woman there says to you, "Life is miserable for our family now. My son has lost his job. My grandchildren are not getting enough to eat. My daughter-in-law is sick and can't do any work."	a) You're feeling miserable because of the misfortunes which have come in your family. b) You poor, miserable people. My heart bleeds for people like you. c) You should take your daughter-in-law to the doctor.

* Valecha, 1978

† Adapted from Staley & Sugden, 1981, V3, pp. 18-9; Valecha 1978, pp. 10-3.

Trainer: What do other people here think about this? Does Ram show love to everyone?

Kutty: Well, Ram, love may be one of your values. But if so, you keep it inside. We certainly haven't seen any love in you.

> Insisting upon evidence for values claimed brings the focus again upon what is rather than on what should be; it helps trainees to link what is said with what is done; it contributes to their understanding of themselves and of others; and it is a way of looking at, and dealing with, differences due to caste, sub-culture, and social background. By the end of a course trainees have a more accurate idea of what their values really are, and can accept in themselves certain needs which they were previously denying. This in itself makes them more understanding of others.*

The purpose of confrontation is not to find fault. By confronting individuals with such discrepancies we encourage them in a process of confronting their own selves.

Later still in the course, we may go on to deal with other aspects of values such as depth, clarity and integration, and the price that may have to be paid for deeply-held and cherished values. We also emphasize that the meaning the individual finds in his own life is acquired through his values, i.e. the individual who has clear integrated deeply-held values finds his life more meaningful.

One small group of six trainees ranked twelve possible priorities in their own lives as shown below:

	A	B	C	D	E	F
a) social recognition, fame				5	1	2
b) prosperity, economic comfort						4
c) security – of job, for family, etc.	3			1	2	
d) love, affection, deep friendship	4	3		2		1
e) moksha (salvation)		1				
f) freedom, independence, free choice	2	2	5	3		3
g) to participate in building a more human world order		4	1	4	5	
h) involvement in a meaningful cause or movement	5		3		3	5

* Staley & Seshan, 1981, Part 2, in print.

	A	B	C	D	E	F
i) pleasure, an enjoyable comfortable life						
j) an adventurous, exciting life		5	4			
k) a position of influence over events and people						
l) work with the under-privileged or handicapped	1		2		4	

Five trainees, who had heard the story of Maya, ranked the characters as follows:

		A	B	C	D	E
"worst"	1	Prakash	Anil	Ram	Maya	Krishna
	2	Ram	Maya	Prakash	Ram	Ram
	3	Anil	Prakash	Krishna	Anil	Prakash
	4	Krishna	Ram	Anil	Krishna	Anil
"least bad"	5	Maya	Krishna	Maya	Prakash	Maya

Six of the trainees of one group identified some of their personal values as follows:

A – security
– health
– conscience
– doing the 'right thing'
– happiness
– acceptance
– competence

C – reciprocal love and service
– hard work
– knowledge and experience
– openness
– justice
– happiness

E – truth
– love
– effort
– freedom

B – understanding
– love
– truth
– justice
– security
– honesty

D – atman (inner self, soul)
– hope
– sincerity
– doing well in my profession
– concern
– deep relationships

F – friendship
– truthful, consistency
– to love and be loved
– career

42

ters in order, from the worst to the best (or least bad). Then they should discuss the ranking in their small groups and to see if they can come to a consensus. After the discussion has continued for some time, the trainer asks the small groups to report their ranking, and he tabulates these on the board.

He then points out that different opinions and different rankings depend on the trainees' own values. For some, family obligations may be the most important value: for them Anil will be the worst of the five characters. For others, non-violence may be the most important value: for them Krishna will be the worst. For others, not using power to exploit people, or the virginity of brides, or loyalty to a loving partner may seem more important. It may be useful in some groups, especially if the level of dependency is high, to stress that there can be no 'right' or absolute answer to the question, "Which is the worst character?"

The trainer may also ask trainees to report on their discussion. "In trying to reach a consensus did anyone give in to the majority view? Does anyone feel his opinion was brushed aside? How much confidence do I have in my own judgement when there are no 'right answers'?"

Identifying Some Personal Values*

Later in the course we ask trainees to go further in identifying some of their own values. We also ask them to adduce evidence for these values from within their experience in the training group.

We usually start by asking the trainees to reflect on what is important for them in their lives. As an overnight assignment they are asked to answer the following questions:

a) What do I value most in life?

b) Why?

c) What evidence do I have that I value it so highly?

(An alternative here is to ask each trainee to identify three values which he has expressed in his behaviour within the group since the beginning of the course. He should give enough circumstantial information to enable the other trainees to endorse or challenge his identification.)

Members are then invited to take turns to share their answers in the group. Many of the answers are vague and general—love, truth, freedom, friendship, politeness—and the trainer presses repeatedly for

* The remainder of this section is based on comments by Gopal V[illegible]

concrete evidence. We stress our conviction that a value has no meaning or reality unless it is expressed in action and behaviour. Intentions are not enough. Furthermore, if a group is left with the impression that claiming values is the same as living them, then this exercise may only add to distorted perceptions of the self.

> (Trainees tended) ... to overestimate the depth of values which they claimed to have. This was apparent from the incongruence between what they said and what they did. We understood this 'shallowness' as a lack of realism about an aspect of the self. We also attributed it partly to their lack of experience in decision-making. It is when people make decisions affecting their own future, and the future of others, that they express their values. Those individuals who were unable or unwilling to make decisions for themselves were also those who were least able to demonstrate the presence or depth of the values they claimed.*

We therefore go further in confronting individuals by examining the evidence which they adduce. For example, a value which many trainees claim to have is hard work, but examination of their work usually reveals only normal activity and performance.

Dinesh: One of my values is hard work.

Trainer: What time did you start work this morning?

Dinesh: Well, I had my breakfast and all those things. I started work at 9.30 a.m.

Trainer: What did you do after the session yesterday?

Dinesh: I went for a walk. When I came back I chatted with my friends. Then I read a magazine. Then I slept.

Trainer: Would you say that you have been working hard during this course? [about two months at this point]

Dinesh: Well, no, I suppose not really.

Trainer: Then how do you say hard work is one of your values?

As we repeat and elaborate exercises to do with values, and as confidence is established, we increasingly confront trainees with such discrepancies. The trainees themselves soon take over the confrontations:

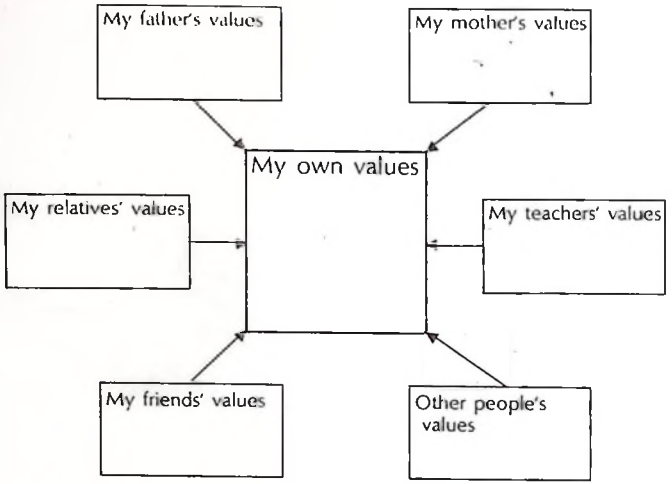
Ram: One of my values is love.

Trainer: One of your values is love. What is the evidence for this?

Ram: I show love towards everyone.

Stal[illegible]esh[illegible]81, p[illegible]

Figure v Where My Values Come From



brief list of the most important values held by the persons mentioned in the outer ring. He then indicates which of those values have been 'passed on' to him, and from whom.

After listing values in the diagram and considering where his own values have come from, the trainee is invited to choose which of his own values he would like to hold on to, and which he would like to discard. The point can be made that the more we realize how others have influenced us, the more we can think of changing ourselves.

The Story of Maya

The trainer starts by asking the trainees to sit in small groups of five or six. He then tells them the following story, saying that afterwards they will discuss it.

Once there was a girl called Maya. Maya was 19 years old and very beautiful. She was also very poor. She lived in a village on the bank of a big river. Maya was engaged to be married to a young man called Prakash. Prakash lived in another village on the opposite side of the river. The river was very wide and fast, and there were crocodiles in it.

One day Maya heard that Prakash was very ill, and might even die. She became very anxious about Prakash. She loved him very much, and she wanted to go and be with him if he was sick, and especially if he might die.

So she went down to the river, where there was a ferry-boat. The ferry-boat used to be rowed by a ferry-man called Ram. When Maya said she wanted to cross the river Ram asked her for a fare of Rs. 10. Maya said that she did not have Rs. 10, but that she would pay Ram later. Ram refused. Then Maya pleaded with him to take her because Prakash was so ill, and might die. Ram refused again. Then he said that he would take Maya across, but on one condition – that she should sleep with him first.

Maya was very upset about this, and went back to her village wondering what to do. On the way she met her cousin Anil, and she told him what had happened. "That's nothing to do with me," he replied. "It's your problem. Don't involve me in it. I don't want to have anything to do with it." Then Anil went off leaving Maya disconsolate.

Maya didn't know what to do. She hated the idea of sleeping with Ram, but she loved Prakash so much and thought she might never see him again. She had to get across that river somehow. So finally she went back to Ram, and slept with him. Then he took her across the river, and she rushed to Prakash's house.

At Prakash's house Maya nursed him and looked after him. Soon Prakash felt better, and was out of danger of dying. After some time Prakash asked Maya how she had crossed the river, and where she had got the money. Then Maya told Prakash what had happened. Prakash was furious. He shouted at Maya and abused her for having slept with Ram. He told her he'd never marry her now and that she should get out of his house for ever.

Maya went sadly down to the ferry again. On the way she met a neighbour called Krishna. She told Krishna everything that had happened. Krishna was very angry when he heard it, and he rushed straight to Prakash's house, pulled Prakash off his sick-bed, and beat him up very badly.

Having told the story, the trainer asks, "which of these five characters – Maya, Prakash, Ram, Anil, Krishna – do you think was the worst?" He asks the trainees to work individually at first, ranking the five charac-

Ten Things that I Like to Do

. Trainees are asked to write individually a list of ten 'things' that they like to do. The trainer can give some examples, e.g. reading, movies, playing with children, learning new skills.

When the lists are written the trainer asks the trainees to write down against each thing when they last did it, e.g. yesterday, last Sunday, two months ago, the year before last. The trainer then asks the trainees to write down whether each of the things is done alone, or together with other people (or either or both). Next the trainees should write down whether each of the things costs more or less than Rs. 10.

Next the trainees should indicate which of the things their fathers and/or mothers do or did. Were the trainees doing each of the things two years ago? Do they expect to be doing them still in five years' time? Finally, of the ten things, which three do they enjoy doing most, in order of rank?

After all these questions have been answered, the trainer asks the trainees to sit in pairs and share the answers with their partner. They should also reflect on their answers individually.

The trainer may point out that answers to the question, "When did you last do each of the things listed?" may help trainees to see whether the things are really important to them. If a trainee says he enjoys walking, but last went for a walk six months ago, it suggests that he does not enjoy walking that much!

The answers to the question, "Together or alone?" may also tell trainees something about themselves. Are all the answers the same? Or is there a balance? Many, perhaps most, of the things we enjoy doing do not cost much. Is that true of the trainees' lists too? Were trainees doing the thing two years ago? Do they expect to be doing it in five years' time? Are trainees changing their interests? Does this represent any change in values?

Finally the trainer asks if trainees can see any link between any or all of the ten things and their personal values. The ten things represent behaviour; and behaviour expresses values. Indeed values must be shown repeatedly in behaviour, otherwise they are probably not values. So 'the things we like to do' is one expression of our values.

Ranking Values

Another exercise is to list a number of values, and to ask trainees to write down which five values out of the list are most important to them personally. They can also be asked to give evidence of how these values are reflected in important decisions in their lives. This can be given as an overnight assignment, and the answers shared in the group. Some values which may be listed are: open-mindedness, competence, cheerfulness, family, imagination, cleanliness, courage, forgiveness, helpfulness, 'name and fame', daring, independence, conformity, love, duty, tradition, politeness, self-control, rationality, responsibility, obedience, honesty.

A variation of this is to give trainees a list of possible priorities for an individual in his life. The trainees are then asked to choose four or five which are the most important to them personally, and then to rank these four or five in order. This can be done as an overnight assignment, and the choices and rankings shared and discussed in small groups. Trainees can then be asked to reflect on how their choices and rankings are related to their values and to their attitudes towards development and development work. Some possible priorities are as follows:

a) social recognition, fame
b) prosperity, economic comfort
c) security – of job, for family, etc.
d) love, affection, deep friendship
e) *moksha* (salvation)
f) freedom, independence, free choice
g) to participate in building a more human world order
h) involvement in a meaningful cause or movement
i) pleasure, an enjoyable comfortable life
j) an adventurous, exciting life
k) a position of influence over events and people
l) work with the under-privileged or handicapped

Where Do My Values Come From?

We may also ask trainees to think about their parents' and family's values; and also the values of others who influenced them, of teachers, of friends, and so on. Then we ask trainees to make a summary in the form of a diagram. This is to show from whom they think they have acquired their own values.

The diagram may follow the layout of figure v. The trainee makes a

John Staley

PEOPLE IN DEVELOPMENT

A Trainer's Manual for Groups

SEARCH

PART 7 LOOKING INWARDS: THE INDIVIDUAL

7.1 Values*

The objectives are

a) to introduce the concept of values

b) to help trainees understand the role of values in their personal lives, and in groups, communities and society

c) to help them to identify their own values and to assess the depth and significance of those values

d) to demonstrate that within the group the members hold different personal and cultural values

e) to examine the gulf between what is said and what is done, i.e. between the values that are claimed and the values that are 'practised and lived'

We touch on values at several points in the orientation and other courses. A value has been defined as an enduring belief that a particular kind of conduct (e.g. honest, kind) or end-state of existence (e.g. security, salvation) is personally or socially preferable to the opposite or converse. Another way of describing values is to say that the kind of future which a person tries to bring about will depend primarily upon his personal values. Such an understanding of values puts them at the very centre of development work and social change.

At the more personal level we can also say that values serve as standards to guide our own conduct, or to evaluate, praise or blame ourselves and others. They are linked with our self-esteem, and to the meaning we find in our lives.

Values have already been touched upon in some of the exercises described earlier (see section 3.2). The following exercises are directed more specifically to the topic of values. We use some of these exercises during the first week or two of the orientation, mainly to illustrate the concept of values and to encourage reflection.

* The first part of this section is based on inputs by Henry Nunn

108 A Perspective on Conflict

➢ *'Conflict:' someone said that the word itself is too strong and too big.*

➢ *... we have found out that in general conflict is negative, but if it is kept within limits and managed effectively it will have advantages also ...*

Conflict is an inevitable part of change. It is the other side of the same coin. We cannot have any change — or any development — without some amount of conflict.

Conflict is always a concern in development and for development workers. When it is managed and used with skill it can be a prime tool for development. When it becomes violent, and degenerates into warfare, it can be the greatest obstacle to development.

Conflict is increasing in the world. Competition for resources, rising expectations, plural values, and changes in relationships are contributing to it.

Even as a subject to be studied, it is huge and intractable. Whole courses, and countless training events and books, attempt to grapple with it. Here the topic is introduced, in a limited way, mainly at interpersonal and organizational levels. Even at these levels the subject may seem disturbing to some course members.

The approach is to recognize conflict at different levels, and to show that some level of conflict is inevitable in development work, and indeed in daily life. Members are invited to consider their own attitudes and behaviour in relation to conflict at this level, so that it may be seen as less of a threat and more as an opportunity. The approach is partly conceptual and partly experiential.

The material below requires two sessions. The topic links with many others, including Cosy Or Challenging? The Climate In The Group (page 86), More About Our Values (page 356) and Puzzling It Out: Using Case Studies (page 164).

Objectives

- to explore the topic of conflict, to demystify it, and increase the ability of members to approach conflict with increased understanding and objectivity;
- to demonstrate that conflict is a fact of life and of all relationships, and to help members distinguish the levels of conflict which may be useful from those which may be harmful;
- to demonstrate that conflict is inevitably linked with change, and to consider this in the context of working for change through development work;
- to encourage members to share their experiences of conflict at work and within their own organizations, and to recognize individual styles of dealing with it;
- to increase members' confidence in using conflict as a tool for change.

Introducing the Topic

Explain that conflict is a huge subject, and only introductory work is possible. The intention is to provide some starting points for further study, and to make the whole subject seem less daunting.

One way of putting conflict into perspective is to recognize that the word itself means different things to different people.

Ask the whole group what words they associate with conflict. As they offer words, write them across the board roughly according to the level of conflict represented, from the 'normal' tensions of everyday life — hesitation or dilemma — on the left side, through argument and disagreement in the centre, to violence and warfare on the right.

Collect at least 20 words. If necessary contribute words yourself to ensure that the spread from left to right is complete.

Examples are: hesitation, dilemma, uncertainty, misunderstanding, difference of opinion, contradiction, disagreement, argument, competition, confrontation, shouting, abuse, struggle, force, violence, battle, cold war, and hot war.

Focus on the words, starting from the left, and discuss them with the group:

'Do we sometimes have internal tensions? What happens in our minds when we are faced with a difficult choice? Is this a kind of conflict?'

'Is a misunderstanding between two colleagues a kind of conflict?'

'Are the words and levels of conflict on the left side ordinary and everyday? Do we all experience them? Are such levels of conflict acceptable?'

'Do the words as a whole represent a continuous sequence?'

'At what point in the sequence does the level of conflict become stressful?'

'Is violence the problem? Can we distinguish violence and conflict?'

'Does it help to consider different levels of conflict?'

By this stage members may agree that conflict is part of everyday life, that there are different levels of conflict, and that not all of these are threatening. They may identify violence as the problem rather than conflict.

Ask members to think about any changes they have experienced — in their own lives, in their work and organizations, or in their communities or nations. Have any of these changes been without some level of conflict? Is it possible to have change — or choices, or decisions, or actions — without conflict? Is development possible without conflict?

Useful Levels of Conflict

Introduce the idea that within an organization some level of conflict may be necessary and useful. Conflict can be an opportunity to bring about change in organizations — and also change in communities.

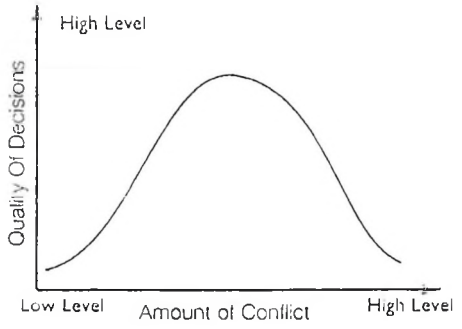
Tell the course members to work in small groups of four or five. Ask them to refer back

to the words on the board and identify the levels of conflict which may be useful within an organization, together with some of the possible benefits.

If necessary, mention possible benefits such as bringing issues into the open, clarifying what people think and feel, showing where change is needed, 'clearing the air', and so on.

Ask members to share experiences or examples of conflict which they think were beneficial.

Illustrate the general point with the simple graph shown below.



Managing Conflict

Suggest to the group that, when conflict occurs in an organization, the objective is to keep it within the limits where it may be useful, and to prevent it from growing out of control. In other words conflict has to be managed.

Distribute the questionnaire Managing Conflict in an Organization (see pages 431—432) and ask members to complete it individually. Then ask them to work in groups of three or four and compare their responses. Invite any comments in the whole group.

Introduce the idea of 'warning signs'. For a manager or team leader one of the most useful skills is to recognize the early signs of conflict and be able to act early enough to keep it within bounds. Ask members what they think are some of the early warning signs of conflict within an organization or a team. List these on the board.

If necessary contribute to the list yourself. Examples are individuals withdrawing, difficulties over decisions, arguments about minor issues, gossip, grumbling, factions forming, individuals absent, short tempers, and abuse.

Ask the members to discuss the list briefly.

The work outlined above will occupy roughly one session.

Our Attitudes to Conflict

Continue the work in a further session by inviting members to consider how they themselves react when faced with interpersonal conflict, and how they deal with it.

Where Do We Stand?

Ask members to stand on a continuum line (see pages 108—109) to demonstrate their own attitudes towards interpersonal conflict. One end represents tendencies like not confronting others, disliking arguments, avoiding conflict, maintaining harmony and so on. The other end represents enjoying argument, being able to confront others, accepting some conflict and so on.

The categories may not be exactly defined, but members will be able to take up approximate positions. When they have placed themselves, ask them to talk with those standing near them and to compare notes. Invite them to adjust their positions in relation to others if that now seems appropriate.

Ask questions to the group or to individuals:

'How do you react to the way the group has arranged itself?'
'Is this how you see the group?'
'Are you surprised by where you see anyone else standing? If so, who and why?'
'Are you happy about where you stand yourself? If so, why? If not, why not?'
'Would you prefer to be in another position? If so, why?'

Invite anyone who would like to change his/her attitude towards conflict to move to the position they would prefer. Ask those who move to explain the difference, and to say what they think holds them back.

How Do We Deal with Conflict?

The questionnaire Dealing With Conflict (pages 432—440) offers another way for members to think about interpersonal conflict and their own attitudes and behaviour. Distribute Part 1 of the questionnaire and ask members to work at it individually. This may take 20 minutes. If time is short members can be asked to to complete it overnight.

When Part 1 has been completed, distribute Part 2 for members to score their own responses. Check that they understand the procedure and the results. Explain that the questionnaire gives a rough indication rather than an accurate assessment. It is to provide food for thought, but should not be taken too seriously. If necessary explain the five styles and the diagram.

Distribute Part 3, which explains the five styles in more detail and suggests their advantages and disadvantages. Joint Problem-Solving may be ideal, and Compromising may be realistic, but the other styles also have their uses. The question is whether we can vary the ways in which we deal with conflict, and can choose the style that is appropriate to the situation.

Exploring conflict with role-play

A Conflict with a Colleague

This is a light-hearted exercise which gives members an opportunity to try out these different styles while in role. Ask members to work in pairs, and to decide who is A and who is B. Distribute the role outline (page 441).

After members have read the outline ask them to take up their roles and see if they can reach any agreement within the pairs. Tell them that the As are to adopt a Dominating style and the Bs an Avoiding style. After a few minutes ask them to continue in the same A and B roles, but to exchange the styles. After a few more minutes ask them to stop, to give their attention to the whole group, but to remain in their places. Collect some reactions from both As and Bs.

Then ask the Bs to move and work with another A. This time, if the As are Dominating, the Bs should be Smoothing Over. Then both A and B should be Dominating at the same time. Again check for reactions and share in the whole group. Now ask the As to move to new B partners.

Other combinations of styles can be tried, but before ending both A and B should use Compromising at the same time. The exercise can finish with both using Joint Problem-Solving. Bring the members together and ask them to share further observations and insights.

Our grateful acknowledgements to Simon Fisher.

The exercise demonstrates the styles and their effects, and gives members an experience of being on the receiving end of different styles. More important, it gives members a safe opportunity of using styles which are new to them. This can be enriching in itself.

▷ *... the group was given the opportunity to spread themselves along a conflict continuum line, the extreme ends being avoidance of conflict and active participation or desire for conflict. Naturally I sited myself at the side which avoided conflict ...*

▷ *... the questions led us to see our tendencies ... I was not sure of how the others felt, but I felt good and the result seemed to be showing what I know of me. There was one thing I seemed to see in common among us — that the Smoothing Over seemed to be more than the Dominating.*

▷ *The discussion ... developed into a conversation about handling conflict. We looked at how, as development workers, we may well have to engage ourselves in situations of conflict in order to generate change. I know from a personal point of view this is not something to which I look forward, as confronting such situations has never been one of my strong points.*

Questionnaire: Managing Conflict in an Organization

To reduce the likelihood of damaging levels of conflict within an organization, there are many preventive actions that can be taken. Some more or less appropriate suggestions are given below.

Imagine that you are the director of an organization, or the manager of a team or department. Which will you consider the most important and useful suggestions? Which suggestions are not useful at all?

____ a). encourage a working climate where sharing, co-operation and consultation are expected, but where differences can also be expressed.

____ b). clarify structures, procedures, responsibilities and authority within the organization or department.

____ c). give all the staff a strongly-worded talk every week on working peacefully together.

____ d). increase your own awareness of the mechanisms of conflict and your skills in managing and resolving it.

____ e). anticipate in advance where and when conflicts are likely to arise, and keep watch for the early signs of any conflict.

____ f). encourage staff-members to put forward their own views without attacking or blaming those with different views. Encourage 'I' statements.

____ g). use an authoritarian style of management and take all decisions yourself so that there will be less reason for others to quarrel with each other.

____ h). make sure that all staff (including yourself) share their expectations of each other's roles and work, and especially when new staff are appointed.

____ i). give time and attention to listening to what other people say about their work and problems, listening to their words and to their feelings also.

____ j). arrange informal meetings without any particular agenda where staff members are free to bring up anything that concerns them, including any clashes with colleagues.

____ k). arrange regular formal staff meetings about important issues and problems, and encourage staff members to express their viewpoints and differences of opinion openly.

____ l). when a problem or conflict arises, ask those involved what they think is the underlying cause.

After ranking the suggestions, compare and discuss your conclusions in small groups.

Exercise: Dealing with Conflict, Part 1

Each of us has our own way of dealing with conflict; and we may tend to use that way, or style, whenever we are faced by conflict. The exercise is to help us identify which is our preferred way, or style, of responding to and resolving conflict.

Below are 30 pairs of statements. For each pair circle 'a' or 'b' to indicate which statement more closely fits the way you tend to deal with differences between yourself and other people.

Although the statements themselves are repeated, each pair of statements is a different combination. You should therefore continue to think carefully about the pairs of statements as you complete the questionnaire.

1. a. I am usually strong in pursuing my goals.
   b. I try to get all concerns and issues immediately out in the open.
2. a. I put my cards on the table and invite the other person to do the same.
   b. When conflicts arise I try to win my case.
3. a. Once I decide on something I defend my decision strongly.
   b. I prefer not to argue but to look for the best solution possible.
4. a. I sometimes give up my own wishes for the wishes of the other person.
   b. I feel that differences are not always worth worrying about.
5. a. I accept the views of the other, rather than rock the boat.
   b. I avoid people with strong views.
6. a. I like to cooperate with others and follow their ideas.
   b. I feel that most things are not worth arguing about.
      I stick to my own views.
7. a. I try to find a compromise solution.
   b. I am usually strong in pursuing my goals.
8. a. When conflicts arise I try to win my case.
   b. I propose a middle ground.
9. a. I like to meet the other person half-way.
   b. Once I decide on something I defend my decision strongly.
10. a. I feel that differences are not always worth worrying about.
    b. I try to find a compromise solution.
11. a. I propose a middle ground.
    b. I avoid people with strong views.
12. a. I feel that most things are not worth arguing about.
       I stick to my own views.
    b. I like to meet the other person half-way.
13. a. I am usually strong in pursuing my goals.
    b. I sometimes give up my own wishes for the wishes of the other person.
14. a. I accept the views of the other, rather than rock the boat.
    b. When conflicts arise I try to win my case.
15. a. Once I decide on something I defend my decision strongly.
    b. I like to co-operate with others and follow their ideas.

16. a. I try to find a compromise solution.
    b. I sometimes give up my own wishes for the wishes of the other person.

17. a. I would accept the views of the other, rather than rock the boat.
    b. I propose a middle ground.

18. a. I like to meet the other person half-way.
    b. I like to co-operate with others and follow their ideas.

19. a. I feel that differences are not always worth worrying about.
    b. I am usually strong in pursuing my goals.

20. a. When conflicts arise I try to win my case.
    b. I avoid people with strong views.

21. a. I feel that most things are not worth arguing about.
    I stick to my own views.
    b. Once I decide on something I defend my decision strongly.

22. a. I try to get all concerns and issues immediately out in the open.
    b. I feel that differences are not always worth worrying about.

23. a. I avoid people with strong views.
    b. I put my cards on the table and invite the other person to do the same.

24. a. I prefer not to argue but to look for the best solution possible.
    b. I feel that most things are not worth arguing about.
    I stick to my own views.

25. a. I try to get all concerns and issues immediately out in the open.
    b. I try to find a compromise solution.

26. a. I put my cards on the table and invite the other person to do the same.
    b. I propose a middle ground.

27. a. I prefer not to argue but I look for the best solution possible.
    b. I like to meet the other person half-way.

28. a. I sometimes give up my own wishes for the wishes of the other person.
    b. I try to get all concerns and issues immediately out in the open.

29. a. I put my cards on the table and invite the other person to do the same.
    b. I would accept the views of others, rather than rock the boat.

30. a. I like to co-operate with others and follow their ideas.
    b. I prefer not to argue but to look for the best possible solution.

Exercise: Dealing with Conflict, Part 2

(i). Circle your responses to the questionnaire in the table below. For example, with pair 1, if you chose statement 'a' as more closely fitting for you, then again circle the 'a' in the first line of the table.

	A	B	C	D	E
1				a	b
2				b	a
3				a	b
4	b	a			
5	b	a			
6	b	a			
7			a	b	
8			b	a	
9			a	b	
10	a		b		
11	b		a		
12	a		b		
13		b		a	
14		a		b	
15		b		a	
16		b	a		
17		a	b		
18		b	a		
19	a			b	
20	b			a	
21	a			b	
22	b				a
23	a				b
24	b				a
25			b		a
26			b		a
27			b		a
28		a			b
29		b			a
30		a			b
TOTALS					

(ii). Add up the total number of responses circled under each of the columns A, B, C, D and E.

(iii). The maximum score in any column is 12; and the total in all columns should be 30. Check your own totals; and see if there is any discrepancy.

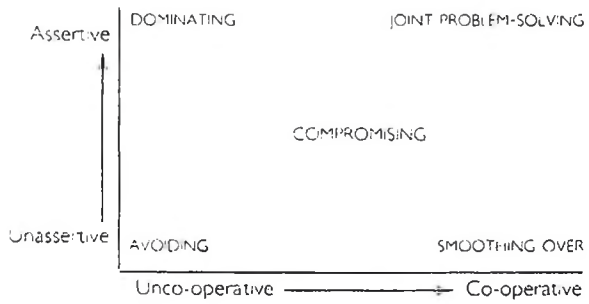
(iv). The five columns represent five different styles of dealing with conflict:

A = avoiding
B = smoothing over
C = compromising
D = dominating
E = joint problem-solving

A score of more than 6 for any style indicates that you may prefer to use that style. A score of less than 6 suggests that it is a style you do not prefer.

(v). The five styles are shown in the following diagram. The characteristics and advantages and disadvantages of each style will be described separately.

(vi). After hearing the five styles discussed, reflect on how the questionnaire came out for you. Do you think it indicated correctly your preferred style/s of dealing with conflict? Do you always use the same style/s? Are you satisfied with the way you deal with conflict?



It is the ability to vary the style used — to choose the most appropriate style — that makes a person effective in dealing with conflict. We may each have our own preferred style/s, but we should also be flexible enough to use whichever style is going to be the most useful in the circumstances.

Adapted from unattributed secondary sources.

Exercise: Dealing with Conflict, Part 3

A. Avoiding Style (both lose)

This style attempts to 'get rid' of conflict by denying that it exists, or by postponing any attempt to deal with it.

- A person using this style tends to withdraw or retreat from conflict.
- The style gives little importance to the task/s or the relationship/s involved.
- It may be associated with low levels of involvement and commitment, as well as low levels of co-operation and assertiveness.
- The person using it ignores his/her own needs and the needs of the other party, so no one's needs will be met.
- The main disadvantage of this style is that if conflict is neglected, it does not go away but tends to grow and become more and more unmanageable.

Some possible uses of this style are:

- as a temporary response if an issue is not urgent or important;
- for a 'cooling down' period;
- while collecting more information and making further analysis;
- if other people can resolve the conflict satisfactorily;
- if the issue is only a symptom of a wider problem;
- if other people are likely to be hurt by the use of other styles.

B. Smoothing Over Style (you lose, the other gains)

This style tends to emphasize the areas of agreement and play down the areas of disagreement.

- It puts others' needs and concerns above your own; if you use it you may be giving too little attention to your own goals and needs.
- This style tends to be co-operative, but not assertive.
- The person using it tends to yield to others, to give more importance to the harmony and relationship than the task or the real issues.
- He/she may not recognize the positive aspects or possible advantages of handling conflict openly; but this may be preferred in some cultures.

- Those who tend to 'accommodate' others are often seen as 'quiet'. If already perceived that way, when they do make their contribution it may not be heard, and they may lose recognition and influence.
- Conflicts dealt with in this way may not be resolved; or they may be resolved without either party's view being effectively presented or understood meaningfully.

Some possible uses of this style are:

- when goodwill and preserving a relationship is more important than dealing with the conflict;
- when one party is much more concerned about the issue/problem than the other;
- when one party is much more powerful than the other;
- to give the other party an experience of 'winning';
- to make the other party more receptive to a more important issue.

C. Compromising Style (both gain, but both lose too)

This style attempts to reach or negotiate a midway position.

- It is searching for solutions that bring some satisfaction to both parties; but it expects concessions on both sides.
- Both parties expect to gain a bit, but also to lose a bit: 'you give a little and I'll give a little;' 'let's split the difference'.
- There may be acceptance of a compromise agreement on both sides, but it gives limited satisfaction to either party.
- The process of bargaining may encourage both sides to take up inflated positions; it may be associated with positional bargaining.
- In the search for an agreement and compromise, both parties may lose sight of their own values.
- Any agreement reached may be weak, mediocre and ineffective; and there may be a lack of commitment to it.
- This style allows a more thorough exploration of the conflict than avoidance, but less thorough than collaboration.
- Overall more needs can be met through this style than through competition, but less than through collaboration.

- This style may not be ideal, but it is often expedient and practicable. It often fits the realities of management and organizations.
- It is important for everyone/every organization to use this style sometimes, i.e. to be able to negotiate, to make concessions, to extricate themselves from difficulty, etc.

Some possible uses of this style are:

- as an alternative, if collaboration fails;
- if time is short;
- if the goals of both parties in the conflict are not very important;
- if both parties are equally powerful and equally strongly committed.

D. Dominating Style (you gain: the other loses)

In this style one party imposes its own views or meets its own needs at the expense of the other.

- This style represents a high level of assertion but a low level of co-operation.
- Dominating, imposing one's views, or 'winning', is more important than preserving the relationship.
- It involves the use of authority or power (from position, rank, information, supervision, 'the system', expertise, etc.) to overcome the other party.
- It leads to 'winners' and 'losers'. The losers often do not support the decision/agreement which has been imposed, and the 'struggle' is taken forward into the future.
- The losers may be suppressed, coerced, hurt, damaged.
- This style tends to be used in competitive societies and cultures.
- Persistent users of this style may be seen as aggressive, and may be cut off by other people from interaction and information.
- Those who never use this style may feel powerless in conflicts, especially against those who often use it.

Some possible uses of this style:

- when a quick decision is essential;
- when an unpopular decision is necessary;
- in situations where life is threatened e.g. military, children in danger, emergencies, disasters etc;

- when applying 'the law' or 'the rules';
- where decisions are made by majority vote.

E. Joint Problem-Solving Style (both gain)

Here the emphasis and energy is given to analyzing and jointly solving the problem, not on defending a position or defeating the other party.

- The aim is to meet the needs of both parties. Both parties recognize the needs and concerns of the other as legitimate.
- Both parties acknowledge that there is conflict. They identify each others' needs; and together identify alternative solutions and their consequences.
- Both parties expect to modify their views in order to reach agreement but both expect to gain from agreement.
- This style represents a high level of both assertion and co-operation.
- It gives importance both to the task and to the relationship.
- It may be associated with principled bargaining.
- This style is more creative and innovative; it leads to personal, group or organizational growth.
- The style calls for time, understanding, energy and commitment; some issues may not be worth so much if other work has to be neglected.
- It requires trust on both sides. If there is trust on one side only, that party may be taken advantage of.
- It is appropriate when both parties agree that the conflict is important and is worth the resources needed to solve it, and are committed to a joint resolution.

Adapted in part from: Donald T. Simpson, 'Handling Group and Organizational Conflict', *The Sixth Annual*, (eds. Jones and Pfeiffer), pages 120—121; Martin B. Ross, 'Coping with Conflict', *The Eleventh Annual* (eds. Pfeiffer and Goodstein), pages 135—139; Gordon Lippitt, 'Managing Conflict in Today's Organizations', *Management Development and Training Handbook*, (eds. Taylor and Lippitt) pages 67—68.

10.9 Approaches to Planning

This event uses a questionnaire which contains 25 statements about planning in community development programmes. Responding to these statements helps to direct members' minds towards the topic, and stimulates thinking about it. Discussion of their responses helps members to compare their own, and their organization's, attitudes and experiences with those of others.

Four additional statements under the heading Planning for Yourself can be added to the main questionnaire and dealt with at the same time. These statements explore the link between members' attitudes towards planning in their professional work and planning in their personal lives.

As a topic, planning is beyond the scope of this manual. The questionnaire can only be a starting point. Allow one session altogether.

Objectives

- to introduce the topic and processes of planning for development in a community;
- to raise issues related to planning and participation;
- to provide an opportunity for members to discuss their previous experience of planning, and to share their assumptions;
- to encourage members to reflect on whether their personal attitudes to planning are consistent with practice in their professional work.

Using the Questionnaire

■ Distribute the questionnaire to each member and ask them to complete it individually without discussion. This may take 30 minutes.

Ask the members to form small groups of four or five. Separate colleagues from the same organization. Ask the small groups to work through the questionnaires, statement by statement, sharing their individual responses with others in their group and explaining their reasons. The task is not to reach consensus, but to uncover differing assumptions, approaches and experience. The discussion may take a further 30 minutes.

Bring the members back into the larger group, and take up any statement that you want to emphasize, or which members want to discuss further. Remember that the purpose is to stimulate thinking rather than to reach conclusions.

Avoid repeating the discussions which have already taken place in the small groups.

Some responses may depend on how members interpret the wording of statements. For example, in number 15, the word 'fully' can be understood in different ways. The words 'a part' in number 16 can also be contentious. Accept members' different assumptions and draw attention to them.

Statements in the main questionnaire that may be worth emphasis are numbers 4, 5, 14—19, 21 and 22. In the supplementary questionnaire statement 4 may be worth emphasis.

The statements which mention some of the advantages and benefits of planning are numbers 5, 10--13, 20 and 21.

Questionnaire: Approaches to Planning

Below are 25 statements about planning and plans. Read the statements and indicate whether you agree or disagree with them. Add comments if you wish.

	Agree	Disagree	Comments
1. Working without plans is like using a canoe without a paddle. The canoe drifts according to the winds and currents, instead of going on a chosen course.	☐	☐	
2. Planning is a specialized process which should be left to professional experts.	☐	☐	
3. Planning is a Western idea. It is not so appropriate or welcome in other cultures.	☐	☐	
4. Planning is basically a common-sense, natural activity. All people everywhere can and do plan.	☐	☐	
5. Planning allows us to use our imagination about possibilities for the future.	☐	☐	
6. Planning is a process of making decisions about the future.	☐	☐	
7. A plan puts us into a rigid framework and reduces our flexibility.	☐	☐	

	Agree	Disagree	Comments
8. The situation in many areas is so unpredictable that it is pointless to plan.	☐	☐	
9. When resources and skills are scarce, planning is a luxury. It is too expensive and takes too much time.	☐	☐	
10. A plan is necessary for work to be co-ordinated, and for tasks to be delegated.	☐	☐	
11. A plan provides the basis for day-to-day decisions, and helps to make consistent action possible.	☐	☐	
12. A plan helps in gathering and mobilizing resources.	☐	☐	
13. Planning helps us to foresee both problems and opportunities.	☐	☐	
14. As long as the planners are clear about about their plan, it doesn't matter if other people understand it or not.	☐	☐	
15. All the people who will be affected by a development plan must be fully involved in the process of planning.	☐	☐	
16. Those who are paying for a development programme should have a part in planning it.	☐	☐	
17. Much of the work of planning is convincing people to accept the plan.	☐	☐	
18. Much of the work of planning is listening to what people want in the plan.	☐	☐	
19. Effective planning includes giving attention to peoples' feelings.	☐	☐	
20. An effective plan helps to increase people's commitment and morale.	☐	☐	
21. Being involved in planning helps people prepare themselves for change.	☐	☐	

	Agree	Disagree	Comments
22. Planning for the future is an essential element in the process of development itself.	☐	☐	
23. The main reason for planning is that it helps us get support from donor agencies.	☐	☐	
24. If we have a good plan there won't be any problems in implementation.	☐	☐	
25. One of the 'inputs' for planning is evaluation.	☐	☐	

After you have responded to the statements:

(i) Indicate any statements that have given you a new thought or insight into planning, or which have raised a question in your mind.

(ii) Indicate the statements that mention advantages and benefits of planning.

(iii) Indicate any statement that you think you or your organization should give more attention to in future.

Planning for Yourself

Consider the additional statements below:

1. Planning may be necessary in my development work, but it is not necessary to the same extent in my personal life.	☐	☐
2. Planning our personal future helps us to sort out what is important to us in our own lives.	☐	☐
3. New opportunities and unexpected challenges constantly arise in real life. It is more important to be able to respond to these as they arise than to follow a previous plan.	☐	☐
4. Planning is a tool. We should be able to use it when it is helpful and discard it when it is not.	☐	☐

Is your attitude towards planning in your own life generally the same as, or different from, your attitude towards planning in your professional work?

John Staley, *Enticing the Learning: Trainers in Development*, University of Birmingham, pages 443—445

CHAPTER 3

Planning a Training Program

The primary aim of this book is to look at ways of learning, not to discuss the details of a training program. But the way a training course is planned, and by whom, can greatly affect how teaching and learning take place.

Many approaches are possible. But two things are of key importance: 1) Each training program should be designed according to the special needs and circumstances of the area it serves. 2) Each course should be adapted to the experiences and needs of each new group of students.

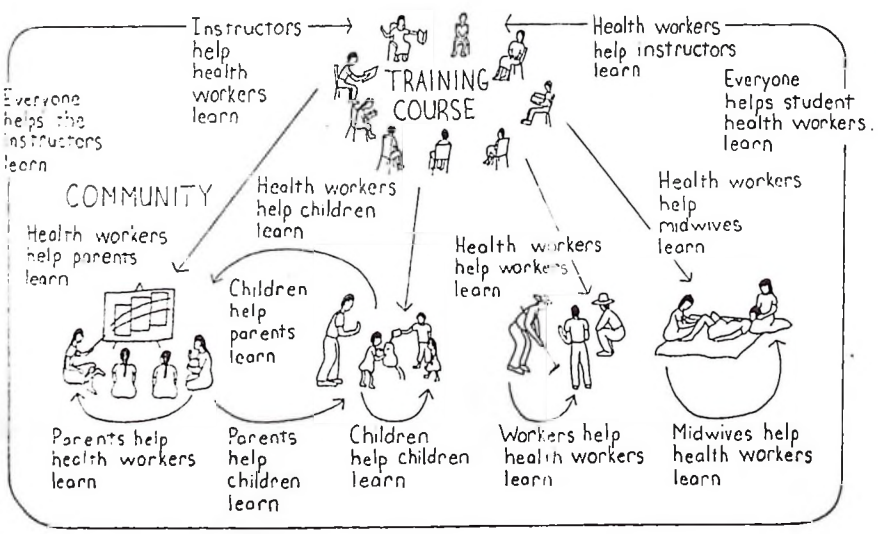
We have reasons for placing this chapter on planning after those on approaches to learning and selection of health workers, instructors, and advisers. The educational approach and the persons involved can affect how course content is decided. For if a 'community-strengthening' approach is taken, some of the course planning is best done by the participants.

THE TRAINING COURSE AS PART OF A LARGER LEARNING PROCESS

In this chapter we focus on training courses for health workers. But keep in mind that 'training' takes place in many ways and on many levels.

The training course is—or should be—closely linked with a vital network of continuous learning and teaching that takes place in the community. The diagram below shows some of the possibilities.

THE NETWORK OF LEARNING FOR COMMUNITY HEALTH



THE IMPORTANCE OF HAVING STUDENTS TAKE PART IN THE PLANNING

The ability to plan effectively—to analyze and organize what needs to be done—is basic to the self-reliance of every individual, family, and community. Planning skills are especially important for health workers who are to become leaders, teachers, and organizers in their communities.

This does not mean that a training program must include special classes on 'planning and management'. Instead, it points to the value of **including the student group in the planning process.**

Some of the most important skills are best learned through practice in applying them to real situations, rather than by studying them as separate topics.

There are several good reasons for including the student health workers in planning the content and organization of their own training:

- Through guided practice **the students learn firsthand about analyzing, planning, and organizing** relevant activities.
- Students become **more deeply involved** in the teaching-learning process.
- They become—and feel—**more equal** to their instructors. This will help them when they begin to plan and teach in their communities. They will be more able to relate to their own people as equals, and to share responsibilities with others.
- Students can help adapt the content of the training program to the problems, needs, and resources within their particular communities. This helps make each training session a new, special, exciting, and **more relevant** experience—for the instructors as well as the students.
- The flexibility and shared responsibility of this approach are basic to achieving community health and **fairer distribution of control.**

A COMMON PROBLEM: PLANNING THINGS BACKWARDS

- Why are so many health worker training courses taught by persons who have no community experience?
- Why do so many instructors give more class time to the study of anatomy and filling out forms than to child diarrhea, nutrition, and teaching methods?
- Why do so many courses fail to prepare health workers to solve many of the basic problems they will face?

The answers to these questions lie in the fact that training programs too often are planned backwards. The time and place are fixed, instructors chosen, and course content decided *before* planners consider the special difficulties, resources, customs, and strengths of the people involved. As a result, what is taught does not match either the community's needs or the students' abilities.

Many training programs today teach too much of what matters little—and too little of what matters most. To make things worse, the *way they teach* is often as unrelated to people's needs as is the *subject matter.*

If training is to be appropriate (adapted to people's needs, resources, customs, and abilities), things need to be done the other way around:

1st: Invite the people from the communities that the program will affect to determine and make known their needs.

2nd: Let the people's needs, resources, and abilities determine what should be taught, and to whom.

3rd: Let what should be taught, **how,** and to **whom,** determine **who** should teach, **where,** for **how long,** and in **what way.**

This people-centered or 'decentralized' approach to planning can be relatively easy for small programs that are community based. But it may be extremely difficult for a large, regional program. An appropriate approach may still be possible, however, if those in positions of central authority are willing to:

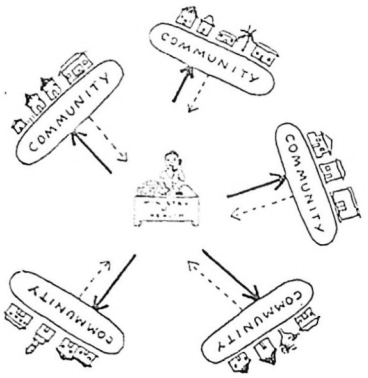
- Permit planning and basic decisions to take place at the community level.
- Act not as a controlling body, but as a center for communications, advice, support, and supply.

} the decentralized or people-centered approach

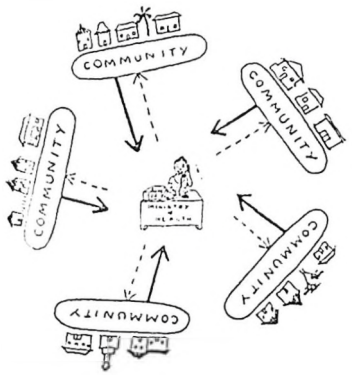
THE DECENTRALIZED APPROACH TO PLANNING

(the solid arrows show the main direction of flow)

The central ministry or program provides most of the supplies, support, and coordination.



The communities provide most of the advice, planning, and control.



When groups are very large, central planning-and-control very easily becomes rigid, bureaucratic, change resistant, and corrupt. **Planning-and-control has more chance of being appropriate, flexible, and responsive to human needs when it takes place in groups that are small enough for everyone to know each other.**

DECIDING HOW MUCH TO PLAN IN ADVANCE AND HOW MUCH TO PLAN DURING THE COURSE

As we have noted, it is advisable to leave some of the planning of a training course until after it begins. This allows the course content to be planned or modified according to the students' interests, experiences, needs, and capabilities.

Clearly, however, some planning must be done in advance. Someone has to make decisions about **why, when, where, with whom,** and **for whom** the training will take place. **Resources** and **needs** must also be considered. And certain **preparations** need to be made.

On the next four pages (**3-5** to **3-8**) we present an outline of IMPORTANT CONSIDERATIONS FOR OVERALL COURSE PLANNING. It includes:

Section A: Planning to be done before the training course begins

Section B: Continued planning after the training course begins

Section C: Planning and programming after the course is completed

Note: The outline to follow is intended as a sort of checklist and question raiser. You do not have to read it in detail as you read through this chapter. Refer to it as you need to when planning a course.

IMPORTANT CONSIDERATIONS FOR OVERALL COURSE PLANNING

A. Planning to be done before the training course begins:

1. FIRST CONSIDERATIONS— PURPOSES AND QUESTIONS

- Whose needs will the training program be primarily designed to meet?
- Will it only extend the existing health system, or will it help to change it?
- How much will it prepare the health worker to understand and deal with the social (economic, cultural, political) causes of ill health?
- Will it make the poor more dependent, or help them to be more self-reliant? Will it promote or resist social change?
- What are the general goals and objectives of the program? (To express goals in terms of numbers and dates is probably unwise at this stage. Why?)
- Who is (or should be) involved in all these decisions?

2. OBSERVATION OF NEEDS AND RESOURCES

(Talking with a few observant persons from the area can often provide more useful information than a census or elaborate 'community diagnosis', at far lower cost, more quickly, and with less abuse.)

Information worth considering:

- Common health problems: how frequent and how serious?
- Causes of main problems: physical and social, coming from inside and outside the community.
- People's attitudes, traditions, and concerns.
- Resources: human, physical, economic, from inside and outside the area.
- Characteristics of possible health workers: age, experience, education, interest, etc.
- Possible choices of instructors and training organizers.
- Possible sources of funding and assistance. (Which are more appropriate?)
- Reports and experiences of other programs.
- Obstacles: certain, likely, and possible.

3. EARLY DECISIONS— Who? Where? How many? When?

- **Selection of health workers:** by the community, by the health program, or by both? (How can selection of a health worker be a learning experience for the community?)
- **Selection of instructors and advisers:**
  - How much understanding and respect do they have for village people? Do they treat them as equals?
  - How committed are they to working toward social change?
  - Do they have the necessary knowledge and skills (public health, education, group dynamics, community organization, medicine, etc.) or are they willing to learn?

- **Location:**
  - Where will the training take place? Near or far? Village or city? Why?
  - Where will everyone eat and sleep? In hotels? In special facilities? With village families?

  (How can these decisions influence what they will learn?)
- **Numbers:** How many students will take part in the training course? (Beyond 12 or 15, quality of training usually decreases. This must be weighed against the need to train more health workers.)
- **Timing:**
  - How long will the training course last?
  - What time of year is best?

  (Consider how these decisions may affect who can take part in the course.)
  - Will the training be done in one continuous stretch, or be divided into short blocks so that students can return home (and practice what they have learned) between sessions?

  (Whose needs and opinions should be considered in answering these questions?)
- **Funding:**
  - From where? How much money should come from outside the local area?
  - What are the interests of possible funding groups?
  - What are the advantages and disadvantages of asking communities to pay part of the cost of training their health worker?
  - How can costs be kept low? How much is needed?
- **Follow-up and support:**
  - What opportunities may there be for continued learning or training after the course is over?
  - What kind of support or supervision will the health workers receive?

  (Why is it important to consider follow-up before the training program begins?)

4. ANALYSIS OF PRIORITIES
(deciding what is most important)

Problems can be compared by considering the following:

- How common are they?
- How serious are they?
- How contagious are they?
- How much concern do people feel about them?
- How much do they affect other problems?
- How much could a community health worker do about them in terms of . . .
  - diagnosis and treatment?
  - referral, when needed?
  - prevention?
  - education of local people?
  - community action?
- How easy or difficult will it be to teach a health worker to take safe, responsible action with respect to the problem?

Then group the problems according to their relative importance, or *priority,* and decide which ones to include in the course. (Be sure to include common social problems that affect health—such as drinking, overuse and misuse of medicines, local forms of exploitation of the poor, and misuse of resources—as well as physical diseases.)

5. RE-EXAMINING OBJECTIVES

- In view of the information you have gathered and analyzed, how can the training program be best designed . . .
  - so that it prepares health workers to help the people in their villages solve their problems and needs?
  - so that it is adapted to fit the particular strengths and weaknesses of the students?

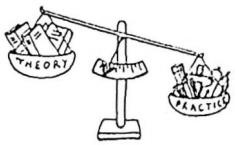
6. ORGANIZING STUDY MATERIAL FOR APPROPRIATE LEARNING

- What general subject areas and specific topics might be taught in order to prepare students to act upon the important problems and needs in their communities?
- How many hours of organized study time will there be during the course?
- How much time is needed to adequately cover each topic?
- How can the time available be best divided among the different topics, according to their priority?
- Which topics are best approached through classroom learning, through practice (in clinic, community, or field), or a combination?

(At this point, some program planners make a list for each subject area, stating exactly what the health workers should know and be able to do. What are the strengths and weaknesses of this approach? See Chapter 5.)

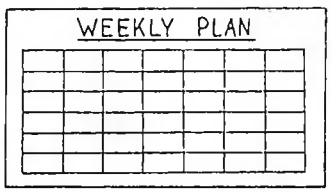
7. PLANNING FOR BALANCE

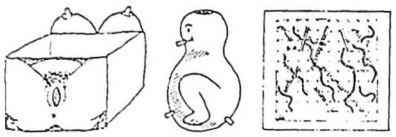
- How can the subject matter be approached so as to maintain an appropriate balance between . . .
  - classwork and practical experience?
  - learning in the training center and learning in the community?
  - preventive and curative health care?
  - physical and social causes of ill health?
  - the needs of the poor and the requirements of those in positions of control?
  - caution and innovation?
  - health skills, teaching skills, and leadership skills?
  - work and play?



8. PREPARING A ROUGH TIMETABLE OR CLASS SCHEDULE
(without details, to be changed later)

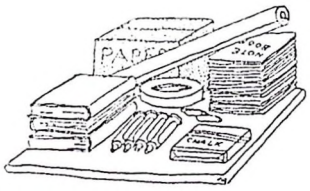
- How can different subjects and topics be arranged, according to hours, days, and weeks, so that . . .
  - there is enough variety to keep the students interested (for example, classwork alternating with farm work, community action, and learning of practical skills)?
  - related subjects are scheduled close together or in a logical order?
  - more difficult subjects come early in the day, and more fun subjects later (when people are tired)?
  - all key subject matter is included?
  - high-priority subjects are given more emphasis in the training course?
  - skills and knowledge needed for immediate use and practice are learned early (for example, learning about medical history, physical exams, preventive advice, Road to Health charts)?
- How can study time and free time be best arranged to meet students' and instructors' needs?
- How can the schedule be kept open and flexible enough to allow for unplanned learning opportunities and special needs as they arise? (It helps to leave the last week of the course unscheduled, to allow for review and for making up 'displaced classes'.)
- How can the schedule be presented in a clear, simple form that can be easily seen and understood by students and instructors?





9. PLANNING APPROPRIATE TEACHING METHODS AND AIDS

- What teaching approach is best suited to persons who are more used to learning from experience than from lectures and books?
- What approaches to learning will help the health worker be an effective teacher in his community?
- What attitudes on the part of the teacher will encourage the health worker to share knowledge gladly and treat others as equals?
- What teaching methods might aid the health worker in helping community people to become more confident and self-reliant?
- What teaching aids can be used that will lead the health worker to make and invent teaching aids after returning to his village?
- What approach to learning will best prepare the health worker to help his people understand and work together to solve their biggest problems?
- What approach to health problems will enable the health worker to learn how to approach the solving of other community problems?
- What can be done to ensure that all learning is related to important needs?
- How can classwork be made more friendly and fun?
- How can tests and exams be presented so that students use them to help each other rather than to compete? How can tests and exams be used to judge the instructor as well as the students?



10. GETTING READY AND OBTAINING SUPPLIES

- What preparations are needed before the course begins? (transportation, eating and sleeping arrangements, study area, wash area, etc.)
- What furnishings and teaching materials are needed to begin? (benches, blackboard, etc.)
- What can be done if some of these are not ready on time?

11. DETAILED PLANNING OF ACTIVITIES AND CLASSES FOR THE BEGINNING OF THE COURSE

- How many days of classes and activities should be planned in detail before the course begins?
- Why is it important that the details of all the classes and activities *not* be planned in advance?

B. Continued planning after the training course begins:

12. INVOLVING STUDENTS IN PLANNING THE COURSE CONTENT (based on their experience and the needs in their communities)

- Why is it important that the students take part in planning the course?
- How can the students' participation in planning help them to learn about . . .
  - examining and analyzing the needs in their communities?
  - recognizing both the strengths and the weaknesses of their people's customs?
  - ways to plan and organize a learning group?
  - the value of learning by doing, and of respecting and building on their own experiences?
  - shared decision making?

13. REVISING THE PLAN OF STUDIES (COURSE CONTENT) ACCORDING TO STUDENT SUGGESTIONS

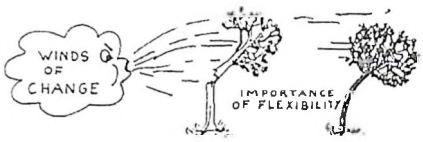
- To what extent do the priorities determined by the students, according to problems and needs in their own villages, correspond to those already considered by the instructors and planners? (How do you explain the similarities and differences?)
- How important is it to revise the course plans in order to better meet the concerns and expressed needs of the student group?

14. PREPARING INDIVIDUAL CLASSES AND ACTIVITIES

- How detailed should class plans be?
- How far in advance should a class or activity be planned? Why?
- Is it helpful to use a particular outline or formula for preparing a class? If so, what should it include?
- Can each class or activity be planned to include . . .
  - all of the basic points to be learned or considered?
  - active student participation and interaction?
  - use of appropriate learning aids?
  - opportunities for the students to explore questions and discover answers for themselves?
  - practice in solving problems similar to those health workers will meet in their work?
  - a chance for students to summarize what they have learned and to ask questions?
- To what extent can students take part in the preparation of classes and of teaching aids? (Is this important? Why?)

15. CONTINUED REVISION OF THE SCHEDULE—to make room for new ideas, learning opportunities, needs, and problems as they arise

- What are the advantages and disadvantages to keeping the program open and flexible? (How might this influence a health worker's ability to work toward, or tolerate, change in his or her community?)



16. EVALUATION DURING THE TRAINING PROGRAM—to consider how it might be improved (see Chapter 9)

- In what ways can this be done?
- Who should be involved?
- What is the value of . . .
  - round-table discussions in which all students and staff have a chance to express their feelings about the program and each other?
  - similar discussions with members of the community where the training program takes place?
  - tests and exams?
  - setting specific goals and seeing if they are met?
- If evaluation studies (informal or formal, ongoing or final) are made, what can be done to help assure that results are useful and will be used?

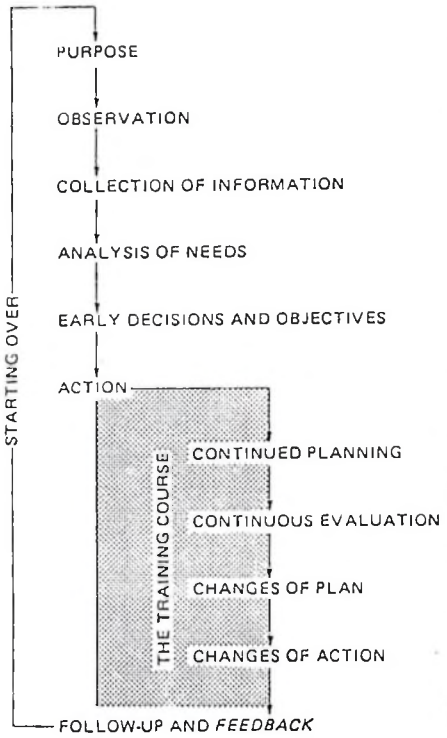
C. Planning and programming after the course is completed:

17. FOLLOW-UP AND *FEEDBACK** (see Chapter 10)

- How can a supportive learning situation be continued between instructors and students, and among the students themselves, once the training course is completed?
- How can the following be involved in supporting the health worker:
  - members of the community (a health committee)?
  - other health workers?
  - program instructors, leaders, and advisers?
  - other support groups and referral centers?
- How can the experiences, successes, and difficulties of the health workers in their communities be recorded and used to make the next training course better than the last? (Can this be done so that health workers know they are contributing, rather than being judged?)

18. STARTING OVER

The whole process is repeated:



**FEEDBACK:* helpful ideas and suggestions sent back to planners or instructors by health workers.

EARLY DECISIONS

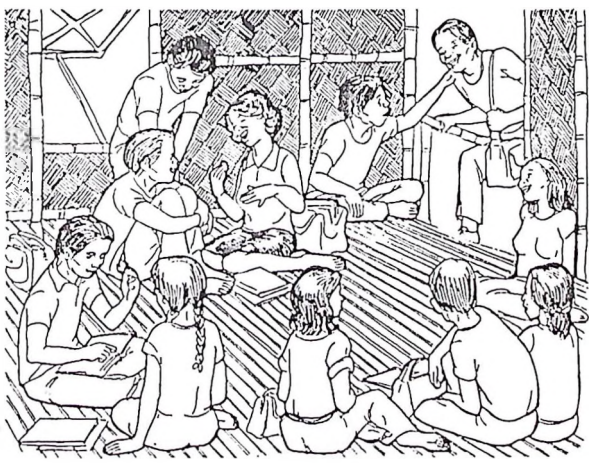
Location of training

It is best if training takes place in a situation close to that where health workers will work. Closeness in distance is convenient. But closeness in terms of community setting is essential. **Village health workers are best trained in a village.** That way, they can practice solving problems and carrying out activities under conditions much like those in their own communities.

If possible, training should take place in a village with a health center where students can gain clinical experience. It helps if the health center is run by experienced local health workers, and has strong community participation. A **small community-based health center is usually far more appropriate for training villagers than a large clinic or hospital** (see page 8-4). The closer the situation of learning to the situation in which health workers will later work, the better.

For the same reasons, it is important that the building in which training takes place—and even the furniture, if any—be similar to those in the villages of the health workers.

In this book and in *Where There Is No Doctor,* we often show drawings of health workers-in-training sitting on chairs or benches. That is because people customarily make and use such furniture in the villages of Latin America where we work. But in areas where people traditionally sit on the ground during meetings and discussions, it makes sense that the same traditions be observed in the training course.



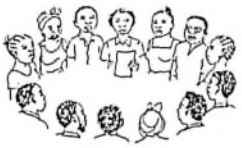
In places where villagers traditionally sit on the floor, it is appropriate that the training course follow the same custom. This drawing is from *Ang Maayong Lawas Maagum,* a Philippine equivalent of *Where There Is No Doctor.*

In the same way, there are advantages to having health workers live with families in the community rather than staying in a separate 'dormitory'. This is discussed further in Chapter 6.

Numbers

LESS APPROPRIATE

MORE APPROPRIATE



Many programs have found that from 12 to 15 is a good number of students for a course. A group this size is large enough for discussions to be exciting, but small enough so that everyone can take part.

Timing

1. Continuous — 2 to 3 months

Some training courses are taught in one continuous block of time. Two to three months is the average length of such a course. This is usually long enough for health workers to learn the basic skills needed for primary care. Yet it is short enough so that villagers with families and responsibilities at home can (sometimes) afford the time away.

2. Short blocks of training alternating with practice — 2 weeks, 2 weeks, 2 weeks

Other training courses are taught in a series of shorter blocks of time. Health workers may train for blocks of 2 weeks, separated by periods of 1 or 2 months in which they return to their villages to practice. This way health workers are not apart from their families for so long at one time, and they have a chance to put into practice what they have learned. The experience they gain and the problems they meet in their village work add meaning and direction to their continued training. However, if health workers must come a long distance by foot or on muleback, training in short blocks may not be practical.

3. One day a week — 1 day, 1 day, 1 day, 1 day, 1 day, etc.

The Chimaltenango Development Program in Guatemala has health workers train for 1 day a week as long as they continue their community health work. This means that the health workers continually increase their knowledge and skills. It also allows continual close relations and sharing of ideas within the group. The more experienced health workers lead most of the training sessions. Clearly, this sort of weekly training is only possible where health workers live nearby or where public transportation is adequate.

Combination: Any combination of these plans is possible—for example, a 2-week initial course followed by training one day a week, or a 1-month course with follow-up training every 3 months.

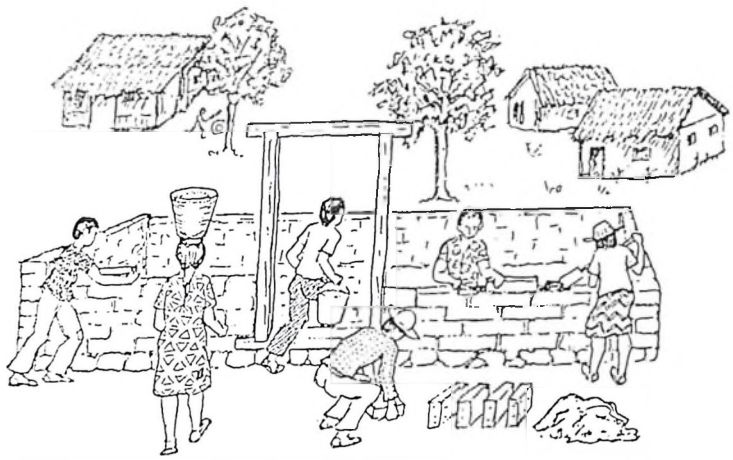
Time of year: For health workers who are also farmers, certain times of year will be convenient for training, while others will be impossible. It is important that villagers be consulted about what time of year to have the training course, and whether training would be more convenient in one continuous period or in shorter blocks of time.

Funding

Most training courses we know about depend on funding from sources outside the area being served. The amount of outside funding varies greatly from program to program. As a general rule, **the more modest the funding, the more appropriate the training.**

The struggle to manage with very limited outside funding can be a valuable learning experience for those involved in a training program. It helps bring the program closer to the reality of the people it serves, and closer to the community as a whole.

For example, a community-based training program in Nuevo Leon, Mexico was begun with very little money. The students and instructors started by building their own mud-brick training center with the help of local villagers.



Later, when outside funding was stopped, the staff and students began raising goats and other animals, and opened a small butcher shop. Their struggle to survive economically brought the community and the health program closer together. When we visited, we were struck by the close, caring relationships between people in the village and participants in the training program.

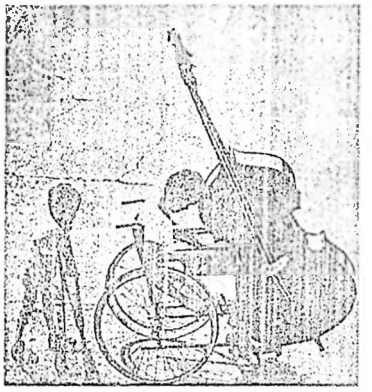
Outside funding often means outside control. Therefore, it is usually wise to **allow no more than half the funding for a health or development activity to come from outside the area served.** If at least half the funding is provided locally, there is more of a chance that control of the program will also be local. Then, in a very real way, the program will belong to the people.

In Project Piaxtla, Mexico, each village that sends a student to the training course is encouraged to pay half of his or her living expenses during training. Other programs in Central America organize villagers to help with their health worker's farming or other work while he is away at training. This helps the village feel more responsibility for its health worker. And it helps the health worker feel more responsible to his village.

3-12

MAKING A ROUGH PLAN OF COURSE CONTENT

Before the training course begins, it helps to make a rough plan of what the course might cover—even though this may later be changed with help from the student group. As much as possible, the plan should be based on the needs of both the communities and the students. But the strengths, talents, and resources of the students and their communities also need to be taken into account.



CONSIDER PEOPLE'S STRENGTHS AS WELL AS THEIR NEEDS.

SUGGESTED STEPS FOR PLANNING THE COURSE CONTENT

1. **List the main problems** that affect the local people's health and well-being.
2. Try to **determine which problems are most important to the people** (priorities in the community).
3. **Decide which problems should be included and which should be emphasized in the course** (priorities for the course). To do this, consider local factors as well as the probable strengths and limitations of the health workers.
4. **List the areas of knowledge and the skills health workers will need** in order to help people solve their more important problems. Arrange these into groups or subjects for active, problem-solving study.
5. Given the length of the course, **consider how much time may be needed** for each subject or study area.
6. For each subject, try to **balance discussion-type learning (classes) with learning by doing (practice).** Also seek a balance between curative, preventive, and teaching skills, physical work, and play.
7. **Make up a rough course plan,** including timetables for each week (but not in great detail, as these will probably be changed with the students' help).
8. **Prepare detailed plans for at least the first few days.**

In the rest of this chapter, we discuss these steps in greater detail. You may find these planning suggestions useful at 3 stages:

- before the course, to help instructors draw up a general course plan,
- during the course, to help the instructors and students adapt the course according to needs in their communities, and
- after the course, to help health workers and people in their communities plan activities according to their needs.

Step 1. Looking at and listing needs

To help a group of health workers (or villagers) plan a course of study or action according to their needs, the first step is to have them look carefully at their recent problems.

Ask each person to speak of his own problems and needs, both big and small. Someone can write the list on the blackboard or a large sheet of paper.

Ask questions that call for specific answers, so that people discuss problems from their own experiences.

LESS APPROPRIATE– too vague	MORE APPROPRIATE– specific
What are the worst problems of people in your village?	*What is the worst problem your family had this year?*

Although the focus will be on health problems, encourage people to mention other problems and concerns that also relate to health or well-being.

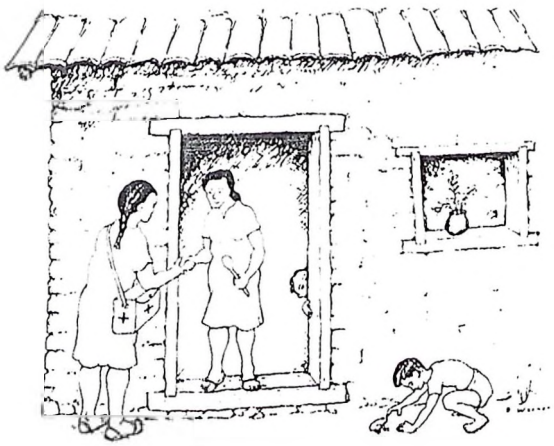
"Our chickens died."

"The crops failed."

"We had to sell our land to pay our debts."

"My neighbor let his cows loose in my cornfield."

Before deciding which health problems to begin discussing in class, one training program in the Philippines has the health workers visit different homes in the village. During these visits, they ask people what they feel to be their biggest problems and needs. This way the community's wishes are brought into the training and planning from the start.



Talk to people about their problems and needs from the very start of training.

Step 2. Considering the relative importance of the different problems the group has listed

This can be done in several ways, some simpler, some more complete.

One way is to make a chart on a blackboard or a large piece of paper. Have the group discuss **how common** and **how serious** they feel each problem to be. Then mark from 1 plus (+) to 5 pluses (+++++) in each column, like this:

PROBLEM	HOW COMMON	HOW SERIOUS	HOW IMPORTANT
Babies have diarrhea	+++++	++++	9
Children have worms	++ ++	++	6
Children very thin	++++	+++	7
Skin sores	++++	+	6
Toothaches	++	+++	5
Chickens died	+++	+++	6
Too far to water	+++++	++	7
Fever and chills	+++	++++	7
Fathers often drunk	+++	++++	
Crops failed	+++	+++++	
Food in store too costly	++++	+++	
Heart attacks	+	++++	
Women pale and weak	+++	+++	
Problems after birth	++	++++	
Measles	++	+++	
Common colds	+++++	+	

\+ not very common (or serious)
\+ + somewhat common (or serious)
\+ + + common (or serious)
\+ + + + very common (or serious)
\+ + + + + extremely common (or serious)

By considering both **how common** and **how serious** a problem is, the students can get an idea of its **relative importance in the community.** To help in this, they can add up the plus marks for each problem.

Ask the group which problem appears to be most important. (In this case it is diarrhea, with 9 pluses.) Then, which are next in importance? (Those with 8 pluses. Which are they?) And so on.

A more complete way to look at the relative importance of problems is to consider the following 4 questions for each problem:

1. How **COMMON** is the problem in the community?
2. How **SERIOUS** are the effects on individuals, families, communities?
3. Is it **CONTAGIOUS?** (Does it spread to other people?)
4. Is it **CHRONIC?** (Does it last a long time?)

Again, plus marks can be used to add up the results. But a more fun way that gets everyone involved is to use cut-out symbols:

SKULLS mean SERIOUS.

big skulls: EXTREMELY SERIOUS (deadly)

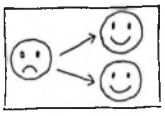
middle-sized skulls: VERY SERIOUS

small skulls: SERIOUS

SAD FACES

mean COMMON. The more common a problem is, the more faces you put next to it.

FACES WITH ARROWS



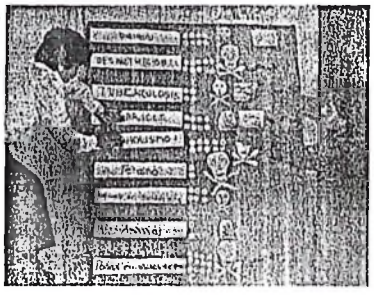
mean CONTAGIOUS (the illness spreads from one person to others).

LONG ARROW

means CHRONIC (the problem is long lasting).

These symbols can be made of flannel or soft cloth, to be used on a 'flannel-board' (see p. 11-16). First, have the group members draw them and cut them out. They will need at least:

100 sad faces
15 skulls
15 faces with arrows
10 long arrows

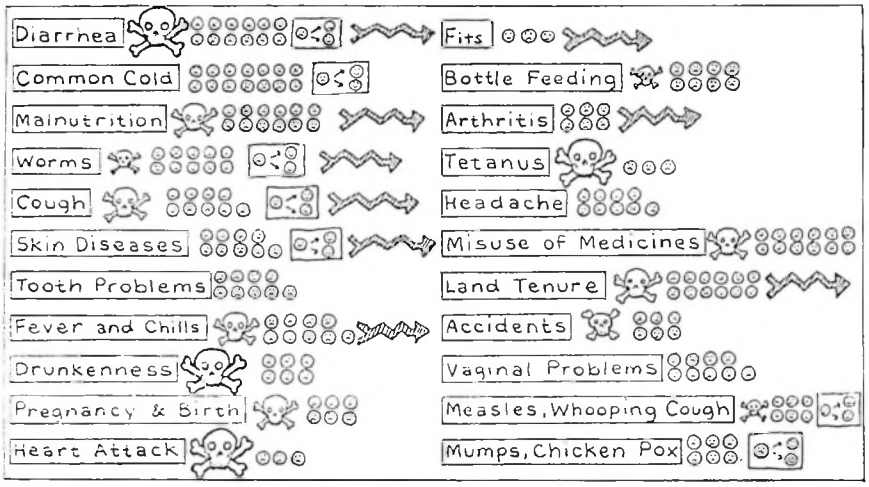


Use a different color for each symbol.

Now write the name of each problem on a strip of paper or cloth. Attach these strips to the flannel-board.

Then discuss the problems one by one. Have students come forward and place the symbols they think fit each problem.

When they are done, the flannel-board could look something like this:



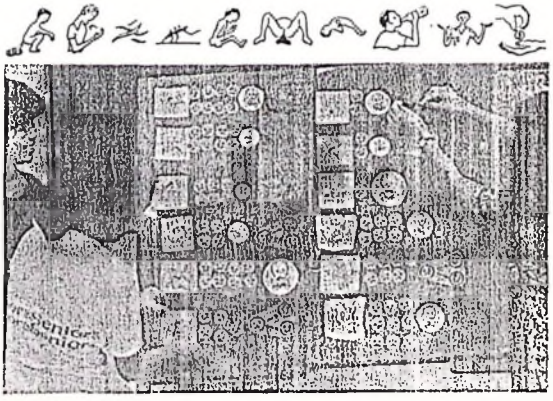
Let the students argue about how many sad faces to put up for 'cough' as compared to 'diarrhea', or whether 'drunkenness' is contagious or not. This will get them thinking and talking about the problems in their villages.

There may be differences of opinion, especially if the health workers come from different areas. For example, in Project Piaxtla in Mexico, some health workers come from hot, lowland villages where diarrhea, hookworm, and typhoid are more common. Others come from mountain villages where colds, bronchitis, and pneumonia are more common. So health workers will discover that problems and needs vary from village to village.

For those who cannot read:

Health workers can use these same methods with persons who cannot read. To show the problems, they can use simple drawings instead of words. Once the drawings are explained, people rarely forget what they represent.

Here is an example: ——



Can you identify each problem?

Step 3. Determining priorities for what to cover in the course

After looking at the relative importance, or priority, of the different problems found in the students' communities, the instructors need to consider how much emphasis, or priority, should be given to each of these problems in the course.

To do this, you can again make a chart. But this time ask some additional questions about each problem. For example:

- Are local people concerned about the problem?
- How much does it affect other health problems?
- What is the possibility for teaching effectively about the problem?
- How much would community health workers be likely to do to correct the problem, if taught?

Mark your answers with pluses (+++++) on a blackboard or a sheet of paper.

PROBLEM	HOW COMMON	HOW SERIOUS	PEOPLE'S CONCERN	HOW MUCH IT AFFECTS OTHER HEALTH PROBLEMS	POSSIBILITY FOR TEACHING PREVENTION OR TREATMENT	HOW MUCH CHW COULD OR WOULD DO ABOUT IT IF TAUGHT	IMPORTANCE TO BE GIVEN IN COURSE
Diarrhea	++++	++++	+++	++	++++	++++	21
Malnutrition	++++	+++	++	++++	++++	++++	21
Worms	++++	++	++++	++	++++	++++	20
Cough							
Common Cold	+++++	+	+++++	+	++	++	14
Pneumonia	++	+++	++	++	+++	++++	16
Tuberculosis	++	++++	+++	+++	++++	++++	20
Skin Diseases	+++	+	+++	+	+++	++++	15
Stomach ache	+++	++	+++	+	++	+++	14
Tooth problems	+++	+	+	+++	+++	++++	15
Fever	+++	++	+++	+++	++++	+++	19
Drunkenness	++	+++	++++	++++	+	+	15
Pregnancy & Birth	++	++	++	++++	+++	+++	17
Heart Attack	+	++	++	+	++	+	9
Epilepsy	+	++	+	+	++	+	8
Bottle Feeding	+++	+++	+	++++	++++	+++	18
Tetanus	+	++++	+++	+	++++	++	15
Headache	+++	+	+	+	++	+	9
Misuse of medicine	++++	+++	0	+++	++++	++	16
Land tenure	++++	++++	++++	++++	+++	+?	21
Accidents	++	+++	+++	++	+++	+++	16
Vaginal Problems	+++	+	++	++	+++	+++	14
Measles	++	++++	++	+++	+++	+++	17
Whooping Cough	++	+++	+++	++	+++	+++	16

Add up the plus marks for each problem to judge its relative importance for inclusion or emphasis in the course.

Suggestion: When working with a group of health workers you may **not** want to use this chart. It may be too complicated. Perhaps you will want to just discuss the 6 questions it considers.

Step 4. Listing appropriate areas of study

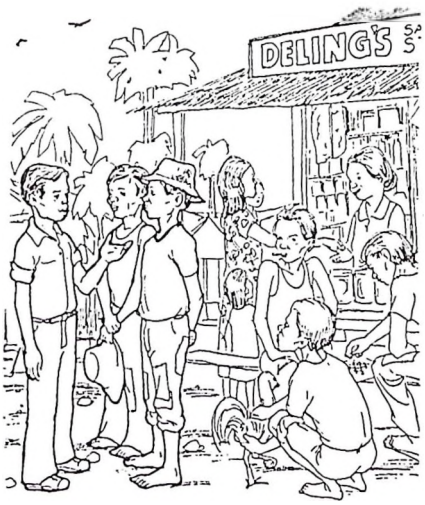
After looking carefully at the problems you want to cover in the course (based on people's needs), the next step is to consider:

What skills, knowledge, and practice will health workers need to help people solve these problems?

The skills and knowledge health workers need to learn should be carefully analyzed (see Task Analysis, pages 5-7 to 5-9). Skills in both curative and preventive medicine will be important. But so will skills—and practice—in community organizing, teaching (of both adults and children), problem analysis, record keeping, and so on. Some programs include certain agricultural skills, veterinary skills, and even basic dentistry.

One of the most important areas of study for health workers concerns the way people relate to each other: Why people act and do things as they do! So health worker training should include learning about 'group dynamics', and even 'consciousness raising' or 'building social awareness'.

One community-based program in the Philippines spends more than half of training time helping health workers to gain an understanding of 'what makes people tick'.



Drawing by Lino C. Montebon in *Ang Maayong Lawas Maagum*, a Philippine equivalent of *Where There Is No Doctor.*

Based on the priorities of local problems, **list all the different areas of learning** or activity you think should be covered in the course. The subjects chosen must be realistic in terms of needs, resources, and time available for training. Then **arrange these subjects in sensible groups or 'areas of study'.** It will help if you organize these into 3 general categories:

- PREVENTIVE
- CURATIVE
- COMMUNITY OR SOCIAL

On the next page is an example of a blank **worksheet for planning the content of a training course.** This kind of sheet has been used by Project Piaxtla in Mexico. Following the blank worksheet is a copy of the same sheet with a list of possible study areas for health worker training. You are welcome to use this as a checklist. But probably you will want to omit some items and add others, according to your local situation.

Cut out and use as needed

WORKSHEET FOR PLANNING THE CONTENT OF A TRAINING COURSE

estimated hours: ______
hours available: ______

Total hours of course time available: ___ hours per day x ___ days = ______ hours

estimate must be lowered by: ______ hours

SUBJECT UNDER CONSIDERATION	ESTIMATED HOURS NEEDED	RELATIVE PRIORITY (+ to +++++)	ADJUSTED NUMBER OF HOURS	CLASSROOM STUDY	PRACTICAL ACTIVITY	NOTES:

85

WORKSHEET FOR PLANNING THE CONTENT OF A TRAINING COURSE

estimated hours: _____
hours available: _____

Total hours of course time available: ___ hours per day x ___ days = _____ hours

estimate must be lowered by: _____ hours

SUBJECT UNDER CONSIDERATION	ESTIMATED HOURS NEEDED	RELATIVE PRIORITY (+ to +++++)	ADJUSTED NUMBER OF HOURS	CLASSROOM STUDY	PRACTICAL ACTIVITY	NOTES:
PREVENTION						
Mother/child health						
Nutrition						
Agricultural work						
Hygiene and sanitation						
Vaccines						
Prenatal care & childbirth						
Family Planning						
DIAGNOSIS AND TREATMENT						
History & physical exam						
Care of the sick						
(Anatomy and physiology)						
Diagnosis, treatment, and prevention						
Medical emergencies						
Clinical practice						
Use & misuse of medicines						
Use of book(s)						
Limits and referral						
Record keeping						
Treatment techniques						
COMMUNITY AND SOCIAL						
Awareness raising						
Community development and health						
Group dynamics						
(Role plays)						
Teaching methods and aids						
Teaching practice						
Leadership						
(Planning and management)						
Home visits						
Finding out needs						
Village theater, etc.						
Round-table discussion						
Games and sports						
Tests and evaluation						
Review and make-up time						

Step 5. Consider how much time to allow for each area of study

This can be done using the same worksheet. As an example of how to do it, see the next page.

- First, figure out the total number of hours of study time for the whole course. Write the sum at the top of the sheet, beside "total hours of course time available." (A two-month intensive course at 8 hours a day, 6 days a week, would have 384 hours available.)

- Then, in the column for ESTIMATED HOURS NEEDED, write the number of hours you think will be needed to cover each subject. Keep in mind the total hours of course time.

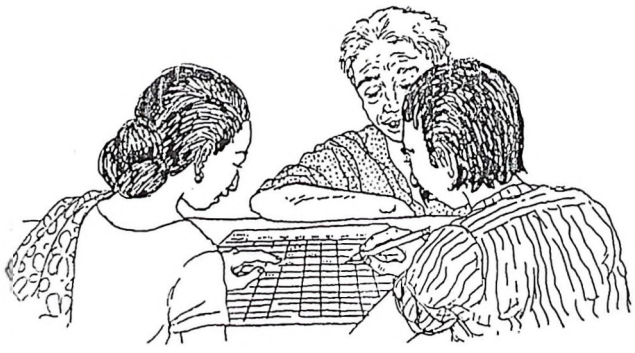
- When you have filled in the estimated hours for each subject, add them up and compare your total with the "total hours available." (See the upper right corner of the chart.) Subtract to find the difference. This lets you know how many hours you need to add or subtract from different subjects. But before making these adjustments . . .

- Fill in the third column, RELATIVE PRIORITY, using information from your previous studies (steps 2 and 3). This will help you to make study time adjustments according to priority of needs.

- Now adjust the hours for different subjects until the total equals the number of hours available. (Be sure to allow time for review and missed classes.)

Note: Not all of the subjects for study will require separate class time. Some can be included within other subjects. For example, we suggest that 'anatomy' not be taught as a separate subject, but that it be included as needed when studying specific health problems. Subjects that do not require separate hours can be written in parentheses (like this).

Some subjects with scheduled hours can also, in part, be covered in classes on related subjects. For example, preventive measures like hygiene and sanitation can be reviewed during classes covering specific illnesses. Physical exam, history taking, and the correct use of medicines can be reinforced during the daily clinical practice.



WORKSHEET FOR PLANNING THE CONTENT OF A TRAINING COURSE

estimated hours: 537
hours available: 384

Total hours of course time available: 8 hours per day x 48 days = 384 hours

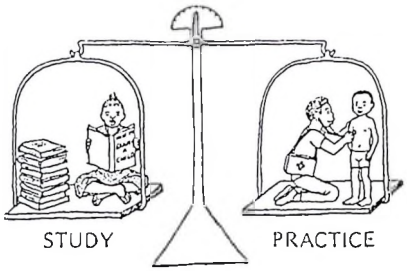
estimate must be lowered by: 153 hours

SUBJECT UNDER CONSIDERATION	ESTIMATED HOURS NEEDED	RELATIVE PRIORITY (+ to +++++)	ADJUSTED NUMBER OF HOURS	CLASSROOM STUDY	PRACTICAL ACTIVITY	NOTES:
PREVENTION						
Mother/child health	10 +	+ + + + +	8 +			
Nutrition	10 +	+ + + + +	7 +			
Agricultural work	24	+ + +	12			
Hygiene and sanitation	10	+ + + + +	8 +			
Vaccines	5	+ + + +	4			
Prenatal care & childbirth	5	+ + +	3			
Family Planning	3	+ +	2			
DIAGNOSIS AND TREATMENT						
History & physical exam	6 +	+ + + + +	5 +			
Care of the sick	3 +	+ + + +	2 ++			
(Anatomy and physiology)	0 +	+	0 +			
Diagnosis, treatment, and prevention	100	+ + + + +	70 +			
Medical emergencies	10	+ + + +	6 +			
Clinical practice	100	+ + + + +	80 +			
Use & misuse of medicines	5 +	+ + + + +	4 +			
Use of book(s)	16 +	+ + + + +	14 +			
Limits and referral	2	+ + + +	1 +			
Record keeping	3	+ +	1 +			
Treatment techniques	3	+ + + +	3 +			
COMMUNITY AND SOCIAL						
Awareness raising	10 +	+ + + + +	8 +			
Community development and health	10	+ + + + +	8 +			
Group dynamics	2 +	+ + + +	1 +			
(Role plays)	0 +	+ + + +	0 +			
Teaching methods and aids	6 +	+ + + + +	8 +			
Teaching practice	10	+ + + + +	8 +			
Leadership	2	+ + +	1 +			
(Planning and management)	0 +	+ + +	0 +			
Home visits	24	+ + + + +	16 +			
Finding out needs	6 +	+ + + +	4 +			
Village theater, etc.	20	+ + +	12 +			
Round-table discussion	16	+ + + +	8			
Games and sports	48	+ + +	12 ++			
Tests and evaluation	12	+ + + +	12 +			
Review and make-up time	56	+ + + + +	56			
	537		384			

Step 6. Balancing the course content

A training course needs to be balanced in both content and learning methods.

- **Try for a balance between preventive, curative, and community or social aspects of health care.** Add up the hours in each of these 3 areas. Consider if the balance is appropriate in terms of the people's needs and concerns. Adjust the hours if necessary.



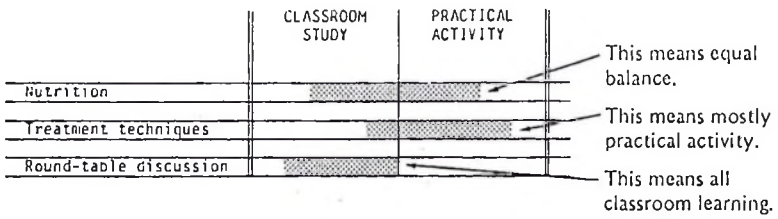
- **Balance discussion-type learning (classwork) with learning by doing (practice), physical work, and play.**

More and more programs are realizing the importance of learning by doing. Increasing emphasis is being placed on activities in the community, in the clinic, in schools, and in the fields as a part of health worker training. Even classwork—some of which remains necessary—can involve a great deal of active practice in using skills and solving problems.

Many programs also are recognizing the importance of physical work and play as a part of health worker training. Physical work serves many purposes—especially if it is health related (gardening, digging latrines, building equipment). It provides a change of pace. It keeps health workers close to the land and the working people. It helps them learn new agricultural or building skills. And in some projects, the health workers' daily farm work produces food that helps make the training program self-sufficient.

Learning through games and play is especially important for occasions when health workers work with children.

To plan a balance between classroom study and practical activity, you can use the same worksheet as before. Go down the list of subjects, marking the balance you think is appropriate for each one. You can do it this way:



After marking each subject, look at the overall balance. If too much time is given to classwork, try to think of ways more learning can take place through practice and experience.

WORKSHEET FOR PLANNING THE CONTENT OF A TRAINING COURSE

estimated hours: 537
hours available: 384

Total hours of course time available: 8 hours per day x 48 days = 384 hours

estimate must be lowered by: 153 hours

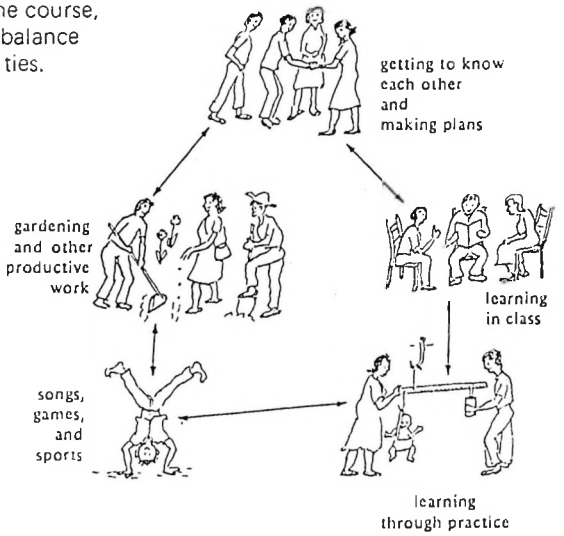
SUBJECT UNDER CONSIDERATION	ESTIMATED HOURS NEEDED	RELATIVE PRIORITY (+ to +++++)	ADJUSTED NUMBER OF HOURS	CLASSROOM STUDY	PRACTICAL ACTIVITY	NOTES:
PREVENTION						
Mother/child health	10 +	+++++	8 +			includes monthly baby-weighing
Nutrition	10 +	+++++	7 +			includes some practice cooking
Agricultural work	24	+++	12			plus early morning before class
Hygiene and sanitation	10	+++++	8 +			plus time for building latrines and wells
Vaccines	5	++++	4			includes vaccinating children
Prenatal care & childbirth	5	+++	3			also attend births with midwives
Family Planning	3	++	2			
DIAGNOSIS AND TREATMENT						
History & physical exam	6 +	+++++	5 +			
Care of the sick	3 +	++++	2 ++			also attend emergencies
(Anatomy and physiology)	0 +	+	0 +			to be integrated with other classes
Diagnosis, treatment, and prevention	100	+++++	70 +			details on other sheet
Medical emergencies	10	++++	6 +			
Clinical practice	100	+++++	80 +			
Use & misuse of medicines	5 +	+++++	4 +			
Use of book(s)	16 +	+++++	14 +			twice each week
Limits and referral	2	++++	1 +			
Record keeping	3	++	1 +			
Treatment techniques	3	++++	3 +			
COMMUNITY AND SOCIAL						
Awareness raising	10 +	+++++	8 +			
Community development and health	10	+++++	8 +			
Group dynamics	2 +	++++	1 +			
(Role plays)	0 +	+++	0 +			on many subjects
Teaching methods and aids	6 +	+++++	8 +			
Teaching practice	10	+++++	8 +			with schoolchildren and adults
Leadership	2	++	1 +			
(Planning and management)	0 +	+++	0 +			
Home visits	24	+++++	16 +			every Saturday morning
Finding out needs	6 +	++++	4 +			
Village theater, etc.	20	+++	12 +			planning and practice time
Round-table discussion	16	++++	8			
Games and sports	18	+++	12 ++			include more outside of class time
Tests and evaluation	12	+++	12 +			every Friday morning
Review and make-up time	56	+++++	56			one hour a week plus the last week
	537		384			

(40)

PLANNING A BALANCE OF LEARNING ACTIVITIES

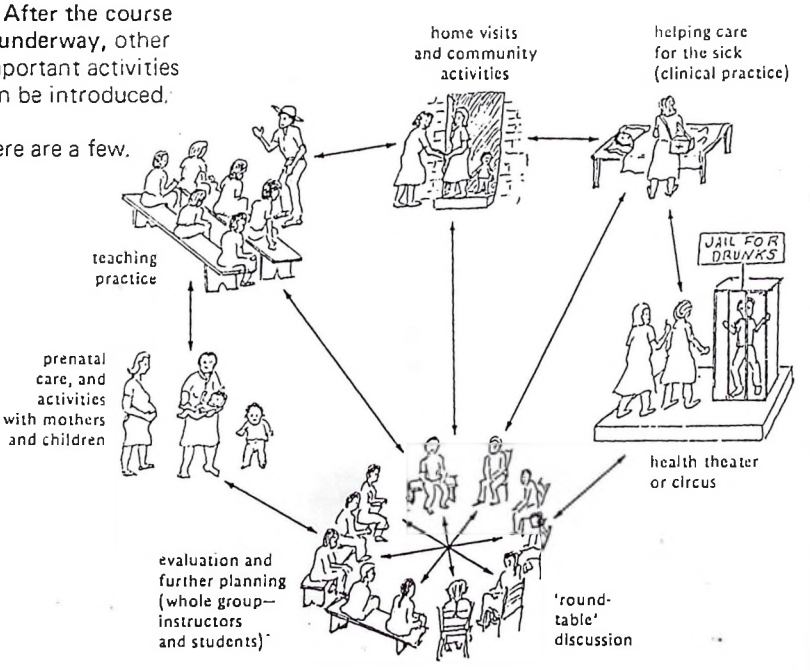
From the first day of the course, it is a good idea to have a balance of different learning activities.

At first, getting to know each other will be very important. So are discussions about health, well-being, and the goals of the program. But the learning of specific skills should also begin at once. Productive work like gardening is important, too. And don't forget games, songs, and sports.



After the course is underway, other important activities can be introduced.

Here are a few.



Step 7. Preparing a timetable and making the weekly schedules

Once the overall content for the course is decided, you can plan the classes and other activities on a week-by-week basis. It helps if you mimeograph blank planning sheets similar to the one on page 3-29, but adapted to your needs. The larger the planning sheet, the more details can be written in later. You can make a large one by joining 2 sheets together. Each week the plan can be posted for students to see. Following the blank weekly schedule is an example of one that was filled out and used during a training course in Project Piaxtla, Mexico.

In preparing a weekly timetable, think about how to best use the hours of the day. Plan your schedule according to the local rhythm of life: the hours when people usually wake up, work, eat meals, rest, and so on. Try to include a variety of activities during each day, to avoid doing the same kind of thing for too long. You may also want to allow a few minutes between classes for relaxing or quick games. When planning times, be sure to get the suggestions and agreement of the students and the families with whom they are staying.

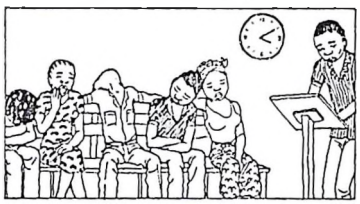
Now consider **which** subjects should be taught **when.** Here are some ideas based on our own experience:

Which time of day is best for what?

- Early morning hours, before the day is hot, are good for gardening and physical work.
- The morning is also a good time for classes on serious subjects that require thoughtful study. Everyone is fresh and eager to learn at this hour.
- The afternoon, when students are tired, is a good time for active discussions, role playing, and projects like making teaching materials.
- Evenings are best for slide and filmstrip presentations, and for meetings with community persons who may be busy all day.

Be sure afternoon classes have plenty of action.

NOT APPROPRIATE



APPROPRIATE

Every day? Or once or twice a week?

- Subjects such as curative-and-preventive medicine and clinical practice, which cover a great deal of material and require a lot of time, are best included every day.
- Skills such as using a reference book *(Where There Is No Doctor)* or using medicines correctly are best taught once or twice a week—in such a way that they reinforce other subjects the students are learning.
- Review sessions should follow consultations or exams as soon as possible.
- Community visits should be scheduled for times when people are likely to be at home—a couple of evenings each week or on a weekend morning.

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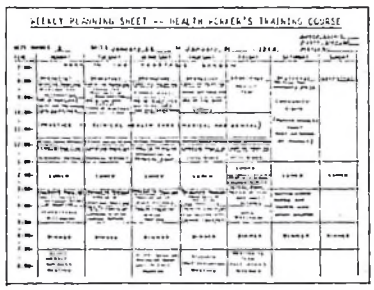
(93)

At the beginning of the training course? Or near the end?

- Knowledge and skills needed to examine, care for, and give advice to people who are sick should be covered at the beginning of the course. See page 8-5.
- Teaching in the community and putting on village theater shows are good activities for later in the course, when students have more knowledge and self-confidence. But be sure to plan and practice for these well in advance.



Before the course begins (or shortly after, so as to include student suggestions), **make rough weekly plans for the whole course.** This helps ensure that you allow time for everything you intend to include. It is easy to run out of time before all the important material has been covered!

When making an early plan of the whole course, you do not need to fill in many details. Later, during the course, the instructors can meet with the student planning committee (see p. 4-14) each week to prepare a more detailed plan for the following week. Be sure you schedule a regular time for this planning, too.

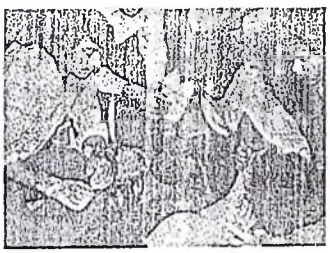
An important suggestion: MAKE YOUR TIMETABLE FLEXIBLE

It often happens that some classes or subjects take longer than planned. Others are poorly or even wrongly taught, or prove especially difficult for students to understand. Such classes may need to be repeated. For this reason, it is wise to leave plenty of extra time for review: about 1 or 2 hours of 'open' time each week, plus several unplanned days at the end of the course.

This open time also allows you to adjust the schedule when classes are missed or postponed. Especially if training takes place in a real-life setting (like a village), **medical emergencies and other unplanned learning opportunities are bound to come up.**

For example, during a training course in Ajoya, Mexico, a class was interrupted when news arrived that a man had broken his leg on a mountain trail. The students and instructor carried the man to the health center on a stretcher, set the broken bone, and put a cast on his leg (see photo).

The interrupted class was given later. This was easy to manage because extra time had been allowed in the schedule.



Do not be afraid to change your plans.

Step 8. Preparing detailed plans for the first few days of the course

This will be discussed in the next chapter.

WEEKLY PLANNING SHEET -- HEALTH WORKER'S TRAINING COURSE

WEEK NUMBER _____ DATES _____ to _____

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
7:00-							
8:00-							
9:00-							
10:00-							
11:00-							
12:00-							
1:00-							
2:00-							
3:00-							
4:00-							
5:00-							
6:00-							
7:00-							
8:00-							

WEEKLY PLANNING SHEET -- HEALTH WORKER'S TRAINING COURSE

AJOYA CLINIC
AJOYA, SINALOA
MEXICO

WEEK NUMBER 2 DATES January 25 to January 31, 1979

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
7:00-	WORK IN THE VEGETABLE GARDEN						
8:00-	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST
9:00-	CURATIVE MEDICINE DIARRHEA AND DEHYDRATION	CURATIVE MEDICINE CAUSES AND TREATMENT OF DEHYDRATION	CURATIVE MEDICINE STOMACH ULCERS	CURATIVE MEDICINE OTHER GUT PROBLEMS	WEEKLY TEST	PREPARE FOR COMMUNITY VISITS	
10:00-	USE OF MEDICINES RISKS AND PRECAUTIONS WITH MEDICINES	USE OF THE BOOK (WTND) KINDS OF DIARRHEA	USE OF MEDICINES HOW TO MEASURE AND GIVE MEDICINES	USE OF THE BOOK (WTND)		COMMUNITY VISITS	
11:00-	PRACTICE IN CLINICAL HEALTH CARE (MEDICAL AND DENTAL)					(REMIND MOTHERS ABOUT BABY WEIGHING ON MONDAY)	
12:00-	REVIEW CONSULTATIONS CURATIVE MEDICINE SCIENTIFIC METHOD	REVIEW CONSULTATIONS CURATIVE MEDICINE MEDICAL HISTORY	REVIEW CONSULTATIONS CURATIVE MEDICINE INTRODUCTION TO PHYSICAL EXAM	REVIEW CONSULTATIONS CURATIVE MEDICINE VITAL SIGNS	REVIEW CONSULTATIONS CURATIVE MEDICINE VITAL SIGNS		
1:00-	LUNCH	LUNCH	LUNCH	LUNCH	LUNCH MEET WITH SCHOOL CHILDREN TO PLAN PUPPET SHOW	LUNCH	LUNCH
2:00-							
3:00-	PREVENTIVE MEDICINE HOW TO PREVENT DIFFERENT KINDS OF DISEASES	PREVENTIVE MEDICINE SPREAD OF INFECTIOUS DISEASES	PREVENTIVE MEDICINE PREVENTION OF OTHER DISEASES	PREVENTIVE MEDICINE IMPORTANCE OF SANITATION AND NUTRITION	REVIEW OF TEST AND WEEK'S CLASSES	CONTINUE MAKING POSTERS AND PUPPETS WITH SCHOOL CHILDREN	
4:00-	ROUND-TABLE DISCUSSION	HEALTH EDUCATION LEARNING TO DRAW MAKING POSTERS	HEALTH EDUCATION MAKING POSTERS	HEALTH EDUCATION PLAN MEETING WITH SCHOOL CHILDREN	OPEN DISCUSSION		
5:00-							
6:00-	DINNER	DINNER	DINNER	DINNER	DINNER	DINNER	DINNER
7:00-							
8:00-	CLINIC WEEKLY BUSINESS MEETING		SLIDE SHOW AND DISCUSSION ABOUT CHILD-TO-CHILD PROGRAM	STUDENTS' SELF-EVALUATION MEETING	MEETING TO PLAN NEXT WEEK'S SCHEDULE		

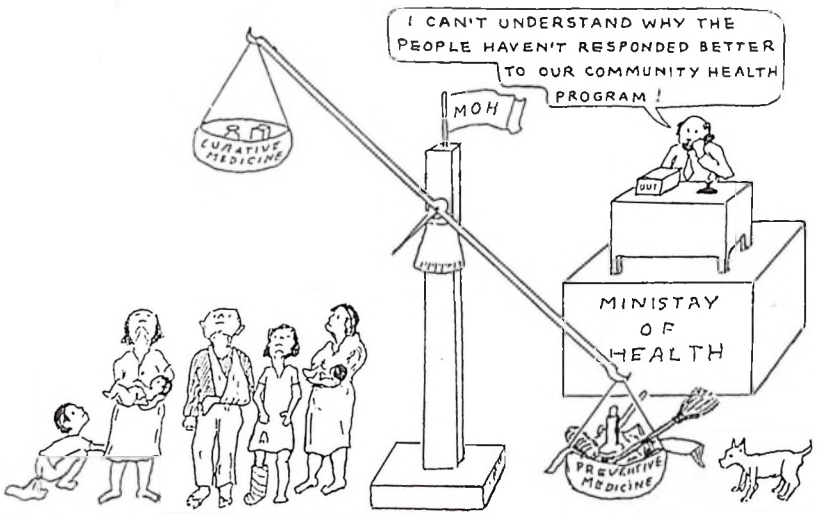
HOW MUCH CURATIVE MEDICINE SHOULD A TRAINING PROGRAM INCLUDE?

If health workers are to win people's confidence and cooperation, they need to START WHERE THE PEOPLE ARE AND BUILD ON THAT.

Prevention may be more important than cure. But not to a mother whose child is sick! Most people feel far more need for curative than preventive medicine. If health workers are to respond to what people want, they must be able to diagnose and treat a wide range of common health problems.

To teach health workers to start out by focusing on prevention can be a big mistake. People do not immediately see the results of preventive work. They will respond more eagerly if health workers begin with curative medicine and use that as a doorway to prevention.

In a community-based program, curative care cannot be separated from prevention. The first leads to the second.



A HEALTHY BALANCE BETWEEN PREVENTIVE AND CURATIVE MEDICINE MUST TAKE INTO CONSIDERATION WHAT THE PEOPLE WANT.

Unfortunately, many programs provide training only in preventive measures and 'health education'. Curative care, if taught, is limited to the treatment of a few 'basic symptoms', using 5 or 6 harmless or unnecessary medicines (see p. 18-2). Sometimes health workers end up learning less about diagnosis, treatment, and the use of modern medicines than many villagers already know. This so reduces the community's confidence in the health workers that they become less effective even in their preventive work.

A common argument against preparing health workers adequately in curative care is that "It would be dangerous! There is just too much material to cover in a short course."

This is true if training focuses on making the students memorize a lot of detailed facts and information. But if training helps them learn basic skills through role playing and actual practice, it is amazing how quickly they can become effective in a wide range of curative skills. To develop reliable curative ability, training needs to focus on 4 areas of learning:

1. Step-by-step **problem solving** (scientific method).
2. **History taking** and **physical examination** of a sick person.
3. **Practice in using a handbook** to diagnose, treat, and advise people about common problems.
4. **Learning to recognize one's own limits,** and to judge which problems to refer to more highly trained workers.

In our experience in Latin America, **village health workers can, in 2 months of practical training, learn to effectively attend 80 to 90% of the sick people they see.** In time, as they gain experience and receive good follow-up training, they can effectively attend up to 95%. The best health workers learn to work as capably as most doctors, with less misuse of medicines and more preventive education.

WHAT MAKES EFFECTIVE HEALTH WORKERS?

Whether or not health workers develop the skills and understanding to help people meet their needs, on their own terms, depends on many factors:

- They must be carefully selected, preferably by the community.
- Their instructors must be friendly, identify with the poor and with their students, and have a good understanding of human nature.
- Training must be carefully and flexibly planned—according to the needs of the students and their communities.
- Teaching must be appropriate and effective—built around problem solving and practice.
- Follow-up after the training course must be supportive and reliable.

In Chapters 2 and 3, we have looked at the first three factors on the list above. In the next chapters, we will look at others.

But first, it is important to get off to a good start.

APPENDIX: SELECTED TRAINING PAPERS

Respect for Other People*

If we are going to succeed, first, in establishing a relationship of trust and confidence with others, and second, in promoting change, there are certain attitudes which we need to adopt in our relationships with others.

These attitudes are important for the life—and the learning—of any group undergoing training for development work. Without these attitudes, we shall not learn much. They are also important for each of us in our visits to villages or slums, and in all our meetings with other people, whoever they are. The attitudes are also important in other aspects of our lives—in our families, at work, with our friends, and in casual encounters with others at the shop or in the bus.

* Adapted from Staley & Sugden, 1981, p. 18.

The most important is an attitude of respect for other people. This attitude is based on a sense of the worth of every human being. This is a fundamental value which underlies our approach to development. We believe that without respect for others, there can be little meaningful learning or development, either in a training group, or in a community outside.

Respect implies confidence in the other person's ability to learn, and in his potential to solve his problems and to change himself in the process. In the wider context of development it implies confidence in the potential of communities and groups of people to take hold of their own lives, to solve their own problems, and to work for change and transformation in society.

By communicating respect, we help others to respect themselves. For those who are down-trodden this is important: their attitude towards themselves may be one of disrespect. Perhaps in a slum you may hear people saying things like, "We are only poor people. We can't do anything. We are helpless." If we respect them, we shall help them to respect themselves and each other, and to change these attitudes of helplessness and worthlessness. We shall be helping to give them back their dignity.

If we give time to others, listen to others, allow them to make decisions for themselves, and express warmth towards them and interest in them, we shall be showing respect.

One final point about respect. Respect for others is based ultimately on respect for oneself. Unless I respect myself, I cannot respect others. We shall often see in this course that there is a correspondence between attitudes and behaviour towards oneself and attitudes and behaviour towards others.

If you are reading this paper in a group, we invite each of you to do a simple exercise at this point. Look round at—or think of—all the other members of the group for a couple of minutes and in silence. Think whether you have an attitude of respect towards each of them. If not, try to cultivate such an attitude.

The Conditions for Learning*

1. An environment of active people:
   People learn when they feel they are personally involved with others in a learning process.
2. A climate of respect:
   When a high value is placed on individuals and a sense of caring prevails.
3. A climate of acceptance:
   Accepting a person means that he can be himself and express his beliefs without fear.
4. An atmosphere of trust:
   When people have a feeling of trust in themselves and in others.
5. A climate of self-discovery:
   When learners are helped to find out about themselves, and to meet their own needs, rather than having their needs dictated to them.
6. A non-threatening climate:
   So that persons can confront each other and ideas can confront ideas without fear.
7. A climate of openness:
   When personal concerns, feelings, ideas and beliefs can be expressed and examined openly.
8. An emphasis on the uniquely personal nature of learning:
   When each individual knows that his values, his beliefs, his feelings and his views are important and significant.
9. A climate in which differences are thought to be good and desirable:
   When differences in people are as acceptable as differences in ideas.
10. A climate which recognizes the right of individuals to make mistakes:
    Learning is facilitated when error is accepted as a natural part of the learning process.
11. An atmosphere that tolerates ambiguity:
    When alternative solutions can be explored without the pressures of having to find an immediate single answer.

* Adapted from *Experiential Learning*, ND.

12. An emphasis on co-operative evaluation and self-evaluation: When people can see themselves as they really are, with the help of their peers.

Group Discussion: The Moderator's Role in a Democratic Discussion Group

Throughout the discussion

1. Make sure that everyone understands and accepts the task, the problem, or the issues which the group is going to discuss.
2. Help everyone to participate. Don't let one or two members monopolize the discussion.
3. Encourage the members to share the opinions, the information, the skills, and the other resources which they have and which are needed to complete the task.
4. When necessary, clarify what members say through questions or re-phrasing. Ask questions rather than give answers.
5. Encourage members to speak for themselves ("I think...") and from their personal experience, and to give specific examples. Discourage them from speaking very generally and making statements like, "Some people seem to think..."
6. See that members listen to each other and seek clarifications from each other if necessary. Do not allow interruptions.
7. Keep the focus on the central task or issues.

From time to time

8. Make a summary from time to time. This may involve putting ideas together, reconciling arguments, exploring differences of opinion, and testing out conclusions for consensus. Don't hesitate to draw attention to differences of opinion.
9. Listen to the feelings being expressed behind the words spoken. Allow the group feeling to be expressed from time to time.
10. If there is a lot to discuss and the group is large, keep in mind the possibilities for breaking into smaller groups.
11. If you want to give your personal opinions, do so outside your role as moderator. Say, for example, "Speaking personally, as Swamy, and not as moderator, I think..."

12. Keep track of time. At the beginning of a discussion you may ask the members if they want to set time limits.
13. If the discussion becomes bogged down and people appear bored or tired, suggest a short break (or a game).
14. Ask the members to evaluate the progress of the discussion from time to time.

Styles of Leadership*

What evidence is there to suggest that quality of leadership is related to the effectiveness of a group? A famous study of leadership styles was made in America. For the purpose of the study, a number of boys' clubs were set up. In these clubs the boys engaged in hobby-type activities over a period of time. Club leaders were trained to play three different types of leadership role: a) authoritarian, b) democratic, and c) 'let-it-happen' *(laissez-faire)*.

The authoritarian leader gave orders to the boys one step at a time. He allocated tasks for them to work on, rather than allowing them to choose what they wanted to do. He did not give them any information about the end-product of their work, nor about how their particular tasks were related to the overall group project. He discouraged communication between the boys and did not allow any irrelevant activity. Most of the communication was from him to them. He praised and criticized the boys' work without explaining the basis for his evaluations.

The democratic leader allowed the boys to choose a group project for themselves. He also allowed them to choose what tasks they would work on as individuals, and helped the boys to see how the individual tasks were related to the overall group project. He allowed communication between the boys. He helped them to plan, made suggestions, and listened to their suggestions. He was concerned for their welfare, and participated in the life of the group. He gave both praise and criticism, but made the basis for these clear.

The 'let-it-happen' leader was friendly, but he opted out of the group as much as possible. He gave the boys materials and suggestions if they asked for them, but he did not direct the proceedings at all. He remained passive unless directly approached by the boys.

Based on Gallagan, 1975, pp. 110-2; Wheldall, 1975, pp. 107-8.

The behaviour patterns within the group under the different leaders were carefully recorded, and conclusions drawn about the sort of behaviour found under the three different styles of leadership.

More work was achieved under authoritarian conditions than under democratic conditions, and least under 'let-it-happen'. However, group solidarity, originality, motivation to work, approval of the leader, and enjoyment were all higher in the democratic situation. The boys were more co-operative with one another. There was less aggressive behaviour and 'scapegoating'. The group was not disrupted when the democratic leader left them alone.

Morale was very low in the authoritarian situation, and more aggressive and destructive behaviour occurred. During the authoritarian leader's absence there was disruption of the group.

Under the 'let-it-happen' condition little work was done at all, and the general atmosphere was one of apathetic chaos. The boys' behaviour was anti-social and disruptive.

Most of the boys preferred the democratic leader, and all of those who dropped out did so under authoritarian conditions. One or two of the boys did, however, prefer the authoritarian regime, in particular one boy whose father was an army officer.

The study illustrates clearly what is meant by 'authoritarian' and 'democratic' leadership. It also suggests that leadership can be seen as a continuum, from control by an authoritarian leader to almost complete individual autonomy under a 'let-it-happen' leader. Depending on the kind of group and its task, there is an optimal point on that continuum for the effectiveness of the group and for the personal satisfaction of the individual members.

If a leader does not delegate any aspects of his role to other group members, that group is vulnerable if he is absent or if he fails them in some way. This is partly because they have not acquired the skills to undertake the task; and partly because they have to learn to co-ordinate their behaviour with that of other group members.

On the other hand, if no-one plays a co-ordinating or supervisory role, it may take a very long time for group members to work out a system of working together effectively. In the study, particularly because the subjects were young, they did not learn to do this at all.

Other studies have also shown that some degree of leadership is necessary to allow more equal participation, and for the views of

everyone to be heard. The reason for this is, presumably, that without an acknowledged leader, the early phase of a group's existence consists of a struggle for leadership by many of the members. From this point of view, the presence of an acknowledged leader can speed up the process whereby individuals in a group learn to co-ordinate their behaviour to that of others. Too much 'leadership behaviour' hinders the process, and so does too little.

Leadership Quiz*

All of us have some basic notions and assumptions about leadership. What are yours? Do you agree or disagree with the following?

	Agree	Disagree
1. An effective leader varies his use of authority according to the group and situation. Sometimes he merely announces his decision, at other times he persuades, consults or leaves the decision to the group, all depending on the group and situation.	☐	☐
2. An effective leader sees more clearly than a less effective one the strengths and weaknesses of individual members of his team.	☐	☐
3. An effective leader realizes that people have mixed feelings towards authority; i.e. they both like it and do not like it.	☐	☐
4. An effective leader must decide whether he is going to be democratic or authoritarian, and then stick to his decision.	☐	☐
5. Effective leaders tend to smooth over or avoid conflict between members of the group rather than confront them.	☐	☐
6. An effective leader must have an impressive appearance and be tall, strong and handsome.	☐	☐

* Adapted from Britto, 1978; McGrath, 1978, pp. 297-8.

7. An effective leader is careful not to make mistakes, and he does not tolerate the mistakes of others. ☐ ☐
8. An effective leader thinks in terms of duty rather than results. ☐ ☐
9. An effective leader always rewards all those who are loyal to him. ☐ ☐
10. An effective leader is one who keeps his appearance and dress neat and clean. ☐ ☐
11. An effective leader is one who can get a lot of help from outside for his group. ☐ ☐
12. An effective leader puts a great value on humour, and uses it to keep a sense of perspective when the group is struggling with a problem. ☐ ☐
13. Besides the authority of his position, an effective leader tries to develop other forms of influence, i.e. his personality, competence and character. ☐ ☐
14. An effective leader is one who leads a group to its goals. ☐ ☐
15. An effective leader encourages honest disagreement in order to find better solutions. ☐ ☐
16. An effective leader treats each member of his group in the same way. ☐ ☐
17. An effective leader is one who usually gets his way in a group discussion. ☐ ☐
18. An effective leader builds on the strengths of his group, doing the things they do well and omitting those they cannot. ☐ ☐
19. An ineffective leader often gets lost in the jungle of his duties and loses track of objectives. ☐ ☐

20. An effective leader considers his men, their quality and development, to be his most important resources—far more important than materials or money. ☐ ☐
21. An effective leader is sensitive both to group and individual needs, as well as the demands of the situation. ☐ ☐
22. Leadership should be shared in a group, moving from one member to another, according to the competence required in the situation. ☐ ☐

Solving Problems and Making Decisions*

When a group (or an individual) is faced with solving a problem or making a decision, there are five steps which can be followed. These steps will make for greater clarity and effectiveness while considering the problem or the decision, and they will also lead to a better final decision.

1. Define the problem

Ask yourselves, "What is the real problem before us?" If you cannot agree on what the problem is, you certainly will not agree on the solution! A clearly-defined problem is already a great help towards a solution.

What appears to be the problem may be only a superficial symptom. Underneath there may be larger and deeper issues.

Express the problem in "How to..." terms. Do not say, "The problem is moderating discussions"; but, "The problem is how to learn to moderate discussions effectively."

2. Collect possible solutions

Ask yourselves, "What are the possible solutions to this problem?" Make a list of all the ideas, possible solutions and suggestions without evaluating any of them. (The process is similar to 'brain-storming').

It is important to separate the collecting of ideas in this step from evaluation: the evaluation should come only in the third step. If you evaluate ideas in this second step, it will inhibit the contribution of further ideas.

* Adapted from McGrath, 1978, pp. 330-2.

Make the list of possible solutions as long and complete as possible. Some people believe that the quality of the final decision depends on the number of possible solutions collected during this second step.

3. Evaluate the possible solutions and choose the best

Ask yourselves, "Of all the alternatives we have listed, which is the best solution?"

Weigh the pros and cons of each possible solution.

Encourage dissent and disagreement among the members of the group. This will help in the complete examination of every possibility. Beware of easy agreements—they probably have not been thought through completely. At the same time, avoid being defensive or making others feel defensive. Try to separate the ideas and solutions from the individuals who contributed them.

There are two important aspects to an effective decision. One is the quality of the decision. Ask yourselves, "Does this decision accomplish our purpose? Will it effectively solve the problem?" The second aspect is the acceptability of the decision to those who have to carry it out.

If you find that you now need further information or an expert opinion, get it before the decision is made, not afterwards!

Consider whether the group itself is ready to make a decision. Sometimes groups (like individuals) need time to 'think over' a decision before finally making it.

4. Implement the decision

Decide on the steps for implementing the decision. Ask yourselves, "Who is going to do what? When? How?" Be specific: put names against actions.

A decision which does not include details of how the decision is to be implemented may be ineffective and even useless. Lots of good ideas are never translated into action because their implementation is not taken care of.

As well as deciding who will do what, when and how, there may be other questions, such as, "Who else should be informed of this decision?"

5. Follow-up

Ask yourselves, "How will we check on how this decision is working in action?" It is important that the group decides at the time they make the decision how they are going to arrange for follow-up and feedback.

Elements of Teamwork*

There are a number of elements to teamwork. These are not easily achieved, but they are excellent targets as we work together in groups, committees, organizations and communities.

1. Teamwork requires an understanding of, and commitment to, the task and objectives of the group.
2. Teamwork requires the maximum utilization of the different resources of the individuals within the group.
3. Teamwork is achieved when flexibility, sensitivity to the needs of others, and creativity are encouraged.
4. Teamwork is most effective when leadership is shared.
5. Teamwork requires a group to develop appropriate procedures for meeting particular problems or situations, and for making decisions.
6. Teamwork is characterized by the group's ability to examine its own process, so as to constantly improve itself as a team.
7. Teamwork requires trust and openness in communication and relationships.
8. Teamwork is achieved when the group members have a strong sense of belonging.

Group Discussions and Meetings

Every meeting and discussion has its own dynamics. However there are certain conditions or behaviour which will help a group to function effectively and to complete its task. There are also conditions and behaviour which will hinder the group. These can be related either to the group's task, or to the process of the discussion.

The following contribute to a good discussion:

A. Related to the task

1. Members take the initiative to define the task, define words and concepts, clarify issues, introduce new ideas, etc.
2. The task is clear to every member of the group, and all members accept it.
3. Members have the information they need; or they seek it from each other.

* Adapted from Lippitt, 1970, quoted by Britto, 1978.

4. Members freely give information and facts related to the task, and also offer their opinions.
5. Members speak from their personal experience, giving specific examples.
6. Members listen to each other's contributions, and ask for clarifications from each other of what is not clear.
7. The focus remains on the central issues.
8. There is a periodic summary, a putting together of ideas, or the testing of a conclusion.
9. Any conclusion is tested against reality to see if it 'fits'.

B. Related to the process

1. Members agree on a procedure for the discussion.
2. There is a periodic evaluation of the progress of the discussion.
3. The climate in the group encourages everyone to participate.
4. People listen, not only to the words spoken, but also to the feelings behind the words, and to the non-verbal expressions.
5. There is a periodic expression of the feeling in the group.
6. Any tensions which arise within the group are reduced or relieved.
7. Arguments are reconciled, differences are explored, members 'agree to disagree agreeably'.
8. There is a periodic testing for consensus or decisions.

The following hinder a good discussion:

A. Related to the task

1. Lack of clarity about—or commitment to—the group's task.
2. Failure to give, or to seek, information which is available with group members.
3. Failure to stick to the main issues.
4. Generalized agreements at a high level of abstraction.
5. Failure to check out and clarify exactly what is not clear when someone else speaks.
6. Excessive probing for another member's opinions or experience when he does not want to share these any further.
7. The introduction of irrelevant personal topics, anecdotes, interests.

B. Related to the process

1. No agreement on procedure.
2. A climate of tension, or of domination and control by one or two people.
3. Failure to listen to others.
4. Interrupting others while they are speaking.
5. Hurt feelings, and failure to deal with these and other group feelings.
6. Withdrawal of some members or displays of non-participation.
7. No review of the progress of the discussion.
8. Excessive disagreement and opposition for personal reasons.
9. Passing judgement on what others say; deflating others; or giving them advice.
10. Struggles for power, recognition or leadership.
11. Formation of sub-groups.
12. Vested interests and 'hidden agendas'.

A person who is acting obstructively is probably doing so, not because of any intellectual difficulty, but because his feelings are upset. If a member feels:

a) that his role or identity in the group is not clear, or
b) that the group's task is not worthwhile, or
c) that he should be wielding more influence than he is, or
d) that the group does not like or accept him,

then he may behave obstructively. Sensitivity to this point can help the members of a group to see more clearly what is happening in the group.

Empathy and Sympathy*

If we are to 'start where people are' we need first to understand where they are. Above all, we need to be able to understand how other people experience the world. This means that we must not only understand their knowledge, but also their feelings and their attitudes. We must be able to see life through their eyes, and to understand the forces that they feel are impinging on their lives.

* Staley & Sugden, 1981, V3, p. 18

When it comes to helping to bring about change, this becomes even more important. For example, if we want to encourage change among a community of poor people, it is only if we can start with them where they are, and respond to them, and contribute ideas that fit within *their* frame of reference, that our responses and ideas will have any meaning for them.

The technical name for this kind of understanding is empathy, which we can define as the ability to understand accurately and accept what another is experiencing, and to communicate that understanding and acceptance to him. All of us are capable of empathy, and it can be developed through conscious effort and practice. Like respect, it is based on an assumption or belief that people are of worth, and of equal worth.

It may be useful to make the distinction here between this kind of understanding or empathy, and sympathy. Sympathy is the sharing of another's feeling—feeling *with* that person. We feel sympathy for our friend whose father has died. We share his sadness.

There can also be an element of pity in sympathy, which implies an unequal relationship. The person showing sympathy, i.e. the sympathizer, is at a 'higher' level compared to the person being sympathized with. The sympathizer may even 'shower' his emotional warmth on the 'unfortunates' below. It is much easier to show sympathy than empathy, especially in a culture where we are used to thinking of some people as superior and some as inferior. This is the attitude of many people towards the poor: by showing sympathy towards the poor, the better-off person assumes a certain superiority to them. In our view this is not showing respect. So we can see that an attitude of understanding or empathy goes hand-in-hand with an attitude of respect.

Feedback

'Feedback' is information given to a person (or a group or an organization) about how he affects others. It helps him become more aware, both of his strengths and of his weaknesses. It does not tell him what he should do, but it raises questions for him. It helps him to decide whether to change his behaviour, so that he can be more effective and better able to achieve what he wants.

If feedback is given in a positive way it can be helpful. But if it is given wrongly, it is not only unhelpful, but can also be destructive. Here are some guidelines for giving feedback:

DO be specific. Give examples and data. For example, "When you interrupted me just now I felt annoyed." The other person is able to make use of such information if he chooses to do so.

DON'T make general statements, such as, "I feel annoyed because you never listen to me." Unless you can give some specific examples, the receiver may not understand or believe what you are telling him.

DO describe your own feelings and reactions. For example, "I felt hurt." This is what you actually know.

DON'T describe the other person's feelings or motives or intentions. For example, "You wanted to hurt me." You do not know this: it is only your guess or interpretation. Such feedback will probably be rejected.

DON'T judge the other person's actions. For example, "You were wrong to shout at me." Statements like this will only produce a defensive reaction.

DON'T make general evaluative statements about the other person's character. For example, "You are dominating and inconsiderate." The person who is told this will probably react defensively.

DO think of the needs of the other person and of what will be useful to him. Feedback should be constructive.

DON'T speak only out of your own need to react or score off the other person: that is irresponsible and destructive.

DO speak only of behaviour which the other person could change, for example, his habit of interrupting. This is within his control.

DON'T speak of behaviour over which he has no control, for example, his habit of stammering. To comment on that will only increase his frustration.

DO choose the right time, climate and company to give feedback. Generally it is most useful immediately after the event concerned.

DON'T give feedback long after the event, in some other situation, with some other group of people.

DO give feedback when the other person asks for it. Better still, ask him exactly what he wants to know.

DON'T give feedback if the other person has made it clear that he

does not want it.

DO encourage him to check with anyone else who was present about the accuracy of the feedback. This can be done in a group. Feedback is more effective if it is received from several sources.

DO ask the receiver if he understands what you are saying even though he may not accept it.

Feedback is a way of giving help. It is a corrective mechanism for the person who wants to learn how well his behaviour matches his intentions. It is a means of increasing a person's autonomy and establishing his identity—for answering the question "Who am I?"

Episode A*

The slum-dwellers of Ram Nagar got tired of endlessly appealing to the Corporation authorities for the piped water connection that they had been promised. So we organized a march to the Corporation office, and the people proceeded to wash their clothes at the taps there. After that the Corporation quickly got the water connections installed in Ram Nagar.

Episode B

Some fishermen were freed from their age-old indebtedness to the fish merchants and money-lenders, and were organized into a fishermen's *sangam*†. But the *sangam* members still had to sell their fish to the merchants. The merchants normally pay cash, but for the *sangam* members they now refused to do so, giving credit notes only, in the hope of breaking the *sangam*. When one merchant owed several thousand rupees, the *sangam* organizer arranged a petition from the *sangam* members for settlement, warning the merchant that he would not be allowed to remove his fish from the village unless he paid up by a certain date. On that day his lorry was prevented from moving from the village by the *sangam* members, and he quickly paid the amount due.

* Adapted from Maglaya, 1978, pp. 3-4.
† A *sangam* is an association or co-operative.

Episode C

Some social workers wanted to start a project for the benefit of poor families in a semi-industrial area. One of the needs which they observed was for training and employment for the girls of the area. So they started a project, and gave training and employment to many of the girls. After some months, the girls were trained and were earning considerable salaries. Then the social workers discovered that most of the money which the girls were earning was being collected by the local money-lenders in repayment of loans taken earlier by the girls' fathers. So it turned out that the project was mainly benefitting the money-lenders.

Channa Rao*

[The following extract is taken from a first-hand account of work in remote villages of Andhra Pradesh which had been devastated by the cyclone of 19th November, 1977.]

That evening, at the meeting, Alvino pointed out that we had to be sensitive to the feelings of the village people. For us burying bodies might be a new experience. But to them, it brought back memories of people they had known intimately. "Suppose we were to find a dear relative of ours in that state of decomposition, what would our feelings be? Would it not be a heart-breaking experience?"

The next day, we were to find out just how heart-breaking.

A father recognizes his dead children

The bodies of two children had been found about half a mile from the village. People said they were the children of Channa Rao, the headman of Malakayalanka.

Should we tell him? Or should we bury them without his knowledge? Two opinions were expressed. Some felt it would upset him unnecessarily. He had lost father, mother, wife and five children. But others thought differently: "Suppose we don't tell him, he will surely come to know later. And he may feel betrayed by people he had come to know and trust." In the end this view prevailed.

The next morning, Channa Rao was sent for. Madhava Rao handled the situation well. "Channa Rao," he said softly, "two bodies have been

* Noronha, 1978, pp. 31-2.

found near the river. The people say they are from your village. Would you like to see them?" After a pause, Channa Rao said he would. A silent procession took him to the spot, where wood and diesel oil had already been prepared.

As soon as the other fishermen saw the first body, they said, "Channa Pillai, Channa Pillai" (Channa's child!). It was the body of his eleven-year old daughter—Krishnakumari—who used to come to the primary school in our village. She was lying face downward, with her hands beneath her chest. Part of her dress was still on her body, but her feet were missing. Some vandal had chopped them off to get her silver anklets.

Channa Rao looked at her, shaking his head as if in disbelief. Then slowly, the tears began to roll down his strong, weather-beaten face. "Don't cry," said one of the fishermen, "I too lost three children." But we made a sign to him to be silent.

A long time passed, before Channa Rao was ready to be shown his second child a hundred yards away. It was the body of his three-year old girl. Her left hand still wore a pretty glass bangle, but her right arm was gone. Her face was turned to one side and her features were still distinct after 38 days. But her body ended at the femur.

Channa Rao sat down on the ground. Now, the full impact of the tragedy hit him, and he cried uncontrollably. As we stood there, we noticed a clump of the dead child's hair on the thorny bush above. A little below, a piece of her dress fluttered in the strong wind.

"Channa Rao, would you like your children cremated or buried? Whatever you want, we will do." He did not answer.

When the question was repeated, he said: "Cremated." We led him away gently, while logs of wood were wedged under the body, and placed over it.

Channa Rao went back to the first child, and despite protests, caressed the hair, the arms and legs of his 11-year old daughter.

According to Hindu custom, it is the father who lights the funeral pyre. But Channa Rao could not bring himself to do this. A short prayer was said in Telugu, commending the dead child to God's care. Then Alvino set the wood aflame. The strong wind fanned the fire and even the green leaves on the bush above crackled in its searing heat. As we watched the burning wood consume the last remains of Channa Rao's children, it seemed a more impressive way of handing back the human body to the earth.

More than anything else I had seen, this event made me realize the enormous tragedy that had come over these men and women. Channa Rao was away at the time of the cyclone. When he heard that he had lost his entire family, he spent days searching for the bodies of his children. Without realizing it, we had given him the solace of a final glimpse of two of his daughters.

Four Months Among Oppressed Villagers*

I first made a quick round of all the villages. All I had with me was a knap-sack on my back. I used to eat what the people gave me. Often, it was only one full meal a day. The group I wanted to capture were the young men. I invited them to come around in the evening so that we could talk things over. I would tell them of the developments taking place in other parts of the country, and ask them how they compare their situation to what is happening elsewhere. When they acknowledged their situation was pretty hopeless, I asked them who should bring about change, except they themselves. I would explain that to each problem there is a corresponding solution: the solution is a combination of the energy and co-operation of the people and the facilities offered by the local government.

The next step was one of motivation. Help is available, but will not be forthcoming unless the people demand it. The whole village must first become aware of their own problems and of the corresponding solutions, and then demand what is due to them from the government as a village community. This is the challenge I threw to the young men: get the people together and help them realize their problems and their rights.

So meetings were held in the villages, organized by the young men. The people were asked to enumerate their problems, then make a list of priorities. Once they had selected the top problem, I would instruct them about what government scheme was available, the officer to be approached, the conditions to fulfill. The next step was to draw up applications and get them signed by everyone present.

14 such applications were handed in to government agencies in two months. I continued to meet with a core group of 12 youths at least once a week. In this process of growing awareness on their part a

* Lourdusamy, 1975, pp. 7-8.

significant thing happened. They came to realize that it was not enough for them to be committed to the development of their own village, but that each should be concerned about each other's village too. They felt the need of an inter-village organization to strengthen their common cause. This organization would serve as a channel of education for the village folks, viz., to awaken the people to their socio-economic situation and motivate them to action; it should become a registered society and get legal status; as a recognized organization, it would take up specific acts of injustice, corruption and exploitation to which the village people are subjected, and fight these issues.

This is where we have reached so far. It is difficult to assess the impact this group of youngsters has had on the villagers. But it has been a good start towards a greater awareness of the present situation, especially among the young, and a certain amount of commitment has manifested itself to meet the existing situation, with a desire to do something about it.

Binnamangalam

During the severe drought in Lok Pradesh, a small group of students from Swami Durgadas College went to work in the village of Binnamangalam. The Government of Lok Pradesh was already organizing relief works near every village. According to Government statements, all drought-affected adults who were able-bodied could obtain daily employment near their homes and receive a basic wage.

Government had also announced a programme of grants-in-aid for the very old, the physically-handicapped, orphaned children, and widows with babies. All the families of Binnamangalam were, in theory at least, eligible to benefit either from the employment on the relief works or from the grants-in-aid.

But when the students reached Binnamangalam they found that there were no relief works within five miles, and that no-one in the village knew about the grants-in-aid. Every able-bodied adult in the village wanted to work. The students had no financial resources themselves.

After studying the whole situation, the students decided that they could help best by organizing the villagers to demand from the local Government officials the relief works and the grants to which they were entitled. They set about doing this, and by the end of two weeks relief works had been started which gave employment to about half the able-bodied adults in the village. No-one had yet received any grant, although applications had been submitted by all those who were eligible. Meanwhile the drought was growing more severe, and many people in the village were suffering. Those still without work were becoming apathetic.

At this point, the representative of a foreign agency came to Binnamangalam. He told the students that if they were willing to take responsibility for cooking and distributing food, the agency would provide two meals a day for every person in the village until the drought was over.

Do you think the students should have accepted the agency's offer?

What would be the pros and cons of the agency's proposal from a development point of view?

Setting Goals*

Most of us live and work far below our capacity. We are like bits of wood, floating passively on a river. We are carried here and there by the currents of the river without any aim of our own.

Setting goals for ourselves can free us from the aimlessness and inertia of floating on the river. Goals can help to give meaning and direction to our lives. They can help us to use our capabilities more fully and effectively. They can help us to develop our potentials. They can help us to use our resources, our time, and our energies more effectively. They can guide us when we have to take decisions and make plans. They can help us to change ourselves. They can help us to work for change in society.

Research has shown that commitment to clearly stated goals leads to the achievement of these goals. Yet this commitment is not acquired easily. Commitment to personal life-goals can be especially costly. To choose one goal is to reject others. You can't be a development worker and a businessman too.

Further, once we set goals for ourselves, we must have the courage to risk failure in reaching those goals. One who sets no goals for himself does not run the risk of failing to reach his goals.

* Adapted from Currie, 1975, pp. 138-9; McGrath, 1975, pp. 93-5; Britto, 1978; and other sources.

Often we confuse activities – doing things – with achieving goals. We invest ourselves and our own resources (our time, our capabilities, our efforts, our commitment) into activities (work, talk, journeys, visits, leisure, social events, training or whatever it may be) without thought for the end-result of such activities. Unless the end-result is clear, the purpose of the activities may not be clear. Setting goals, which are the end-results we *want* to achieve, can bring purpose and meaning to our activities.

To be able to set meaningful and attainable goals, we must know ourselves. What do we do best? What do we enjoy doing? What are our strengths? How can we build on our strengths? How can we change ourselves?

If we want to change ourselves – to acquire and practise new skills, or to behave differently – goals can help us. For one thing they help us to compare what we want to do with what we actually do now. They also, in themselves, help to motivate us to achieve the changes we want, and they reinforce our efforts to change. Goals that are associated with an enhanced self-image will help to motivate us further.

Our goals must be challenging. If they are not sufficiently challenging – or if we are not going to make the necessary effort – there is no point in setting goals. We might as well continue as we are doing already.

On the other hand, we must be realistic in setting goals. We must assess our opportunities and situation carefully. What goals would be realistic and within our reach? If we set unrealistic goals, we shall not be able to achieve them, and this will lead to frustration and disappointment. Moreover, once we have set goals, we must have enough self-confidence to reach out towards them. If we feel our situation to be hopeless, our goal-setting will be in vain and will again lead to frustration.

But if the goal is important to us, if we subject it to continual reassessment, and if we seek feedback in our efforts from those who count in our lives, we may reasonably assume that we can achieve the goal we set for ourselves. Even the very process of setting goals – even thinking about them – can help us to achieve them.

We can distinguish between long-term and short-term goals. Long-term goals are to do with our lives: the overall direction of our lives, our career, our ambition, our personal growth, etc. For setting long-term goals we should consult our hearts as well as our heads. Short-term goals are more 'action-centred'. They can be related to improving skills, developing relationships, study and learning, solving a problem – or indeed any area or aspect of our day-to-day lives during a limited period of time. Our short-term goals must be consistent with our long-term goals.

Finally our goals – especially our short-term goals – should be precise, concrete and measurable. They should be linked with some record of progress. Otherwise we shall not be able to tell if and when we have achieved them. A goal such as, "To read as many books on development as possible and to understand them to my utmost ability in a very short time," is not a good goal. It is too vague; and it cannot be measured. "To read C. T. Kurien's *Poverty and Development*, and to discuss anything in the book which I do not understand with Venkatesh and Mr. Ramappa by 31st December," would be a better goal.

When setting short-term goals it may be helpful to use the ART formula:

A = Aspect or area e.g., learning, relationships, leisure, skill
R = Result to be achieved
T = Time limit

Once we have set our goals we should keep them constantly in mind. This will prevent us from being side-tracked. Using our imagination can also help us. If we can imagine in detail what it will be like to achieve our goals, it will act as an additional incentive.

If we can anticipate likely or possible obstacles in our way, we can think about them in advance and plan how we are going to overcome them. Breaking down major goals into smaller steps can also help. Every journey, however long, begins with a single step. It will help us further if we talk over our goals with friends, and with people with special skills who can guide and advise us.

EDUCATION POLICY FOR HEALTH SCIENCES

A statement of shared concern and evolving collectivity

COMMUNITY HEALTH TRAINERS DIALOGUE

OCTOBER 1991

Preamble

We, the participants of the Community Health Trainers Dialogue representing Community Health and Development trainers, networks and coordinating agencies and faculty members of medical colleges in the voluntary health sector

- having reflected on the key components of the National Health Policy, the reports of the various committees including the National Education Policy for Health Sciences as found in the Bajaj Report (1989);

- having considered the need for change in Education for Health in view of our goals and in the context of health and community development; health and culture; human power development; training strategies; education of trainers and the approaches to adopt as also the mechanisms of implementation;

have arrived at the following conclusions at the meeting held on October 3-5, 1991 at Bangalore.

NEED FOR CHANGE

The socio-economic, political and cultural situation in our country has resulted in the declining health of the majority of our people who are poor and marginalised, especially the women and children among them.

Various factors including the -

- increasing commercialisation of the health care system, with the tendency to transfer governmental responsibility to privatised, profit-oriented sector;

- increasing use of inappropriate capital intensive sophisticated technology and high cost services;

- limited, available resources for health care;

- the disregard of priorities;

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- the use of English to the exclusion of local languages as medium of training and instruction, with a consequent shortage of competent health workers;

- lopsided health human power development policy in production, distribution and utilisation in the health sector, not linked to need;

- the destructive impact of modernisation on culture and health;

- the orientation of health care more in terms of disease than of health;

- the dominant influence of Western and consumerist practices and values in health care;

- and the lack of a holistic approach;

indicate an urgent need for change in our policy for education for health.

G O A L S

Considering the goal of Health for All the policy for Education for Health must

- see health as a constituent part of human development and as an integral instrument of building a just and equitable society;

- aim at building up and sustaining a health system that
  * is people oriented, helping the people to cope with their problems in health;
  * is available and accessible preferentially to the poorest sector;
  * strives to enable and empower them to participate in their own health care by sharing in decision making, control, financing and evaluation with regard to their choice of health system;
  * is in consonance with the culture and traditional practices, when these are constructive and beneficial;
  * uses the resources better, with appropriate technology which serves the people.

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HEALTH AND COMMUNITY DEVELOPMENT

The increasing recognition of the interaction between health and community development should be reflected in proportionately adequate budgetary allocation for health. Given the resource crunch, the priority needs of the majority of our people must be focussed on.

While we see a gradual shift already taking place from hospital and dispensary to the community, we need to go still further in our progress from curative to promotive and community health, through awareness building and participation in decision making by the members of the community.

All health and development workers together with the people must work as a team.

In this sharing process, care must be taken not to put too much of a load on the primary community level workers.

HEALTH SYSTEMS AND PRACTICES

There is a plurality of health systems and practices in our country, many of which have their roots in our ancient past. These systems are to be recognised for their specific strengths and limitations, and to be nurtured as a valuable and effective heritage. A greater and more sustained effort must be made to study and understand these systems and their specific relation to the various needs of the people.

There is also a complexity of health service systems in operation viz., governmental, private and voluntary. These systems must be decentralised to the extent possible with greater accountability to the people.

HEALTH HUMANPOWER DEVELOPMENT

The present context of education and training needs to be reviewed. What is useful should be retained and what is inappropriate should be removed. The contents of all levels should also include the study of ethics and values, behavioural and social sciences, management, economics of health and ecology.

There is need for the creation of a body of knowledge and skills that are locally relevant and for the building of proper attitude.

The capacity of people to cope with, and the responsibility they take for their health is to be recognised.

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Health Personnel

Different grades of workers are needed at different levels of health care and they must include

a. the group of people at the community level, including the voluntary, quasi-governmental, governmental health workers, the teachers and others; and

b. the doctors, nurses, dental surgeons, allied health professionals, technicians and others of similar category.

There is need for an optimum mix of the different categories, both quantitative and qualitative, with priority for the health workers at the community level.

Health teams

The training should be such as to enable the members to work as a team for the health of the people.

Continuing Education

Continuing Education should enable even the most remotely situated worker to benefit from it. This may be achieved by distance and other methods of learning.

The focus must mainly be on social goals, in addition to needed knowledge, skills and attitudes.

TRAINING STRATEGIES

Education for health should be community-oriented and people-based so that the health professional/worker is able to equip and enable the people to cope with their health problems.

Competence based learning

The health personnel at different levels should be trained with appropriate skills attitudes and knowledge to function effectively in the area of work, encouraging competence based learning.

Opportunities should be provided for learning outside the training institution or organisation in the health care delivery system at various levels. One way of achieving this objectives will be through the greater use of electives in the community with government and voluntary health and development projects.

Value orientation

The training programmes at all levels should lay emphasis on

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values and ethics including conduct and relationships at the personal level and right to health and distributive justice at the social level.

Health and Culture

All training programmes should take into consideration the way of life of the people and their practices, learn from it and build on it. Both trainers and trainees must approach this area with an attitude of learning.

Governmental and Non-Governmental Programmes

It is the primary responsibility of the government to provide health care services, while the voluntary (NGO) sector also has its increasing role. To achieve the optimum mix, with respect to numbers, types and qualities of health workers and effective training programmes, all efforts should be made to have interaction between governmental and non-governmental sectors, learning from and supportive of each others' efforts.

Systems of Health Care and Medicine

All training programmes must take into consideration peoples' health culture.

Whatever be the focus of the system of health care and medicine, in a training programme, there is need for generating awareness of the plurality of health systems and traditions in the country and encourage a healthy respect for all systems.

Evaluation

All training programmes should be evaluated for their effectiveness to achieve their goals, including their cost effectiveness. The process of evaluation should encourage evaluation by the trainees and the people themselves.

Training of Trainers

There is need for improving training of trainers for community based, people-oriented health care. The trainers should be role models for the trainees. For all formal courses, the trainers should devote their full-time for the training.

Methodologies of training

Different methodologies of learning and training, appropriate to the situation should be used. To the extent possible, all training should be more experiential.

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Innovative Programmes

To meet the requirements of Health for All, innovative training programmes should be encouraged and supported, whether in the governmental or voluntary sectors. National institutes set up to function as torch bearers of innovation should be accountable to the people in this role.

Networking of individuals/institutions involved in promoting relevant innovations in training should be encouraged and strengthened.

This statement of shared concern and an evolving collectivity amongst us is also the beginning of a process of working together towards the evolution of such an educational policy in health sciences responsive to the needs of the large majority of our people - the poor and marginalised. We also resolve that building on our own individual/project/programme/ institutional experiences we shall work together, lobbying for these changes and new directions in training of health human-power in the country.

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A COLLECTIVE APPROACH TO TRAINING

By Alex Parimalam

GENESIS

The Community Health Cell (CHC) was ipitiated as a study-reflection-action experiment in Bangalore in January 1984. It was established as an informal resource cell supportive of ongoing and evolving community health actions. Two of the co-initiators were members of the Department of Community Medicine, St. John's Medical College, Bangalore, and moved out after completing nearly a decade as teachers and field trainers. During this period, they had been involved in the development of six rural field programmes. Apart from bringing to CHC the interactive field experience from field training of medical students, interns, nurses, community health workers and plantation medical officers, they also established links with development organisations and networks such as ISI, SEARCH, VHAI, CHAI, CMAI and mFc. They also traveled extensively through most parts of India to interact with community health workers (CHWs), doctors and innovative development and community based projects.

After the first 30 months, three of the four member team felt the need for equipping themselves before they launched into action. They underwent training in epidemiology, personnel management and low cost communication respectively. After the training the members regrouped and started functioning from a rented accommodation centrally located in Bangalore where facilities for office, library and a room for meetings and discussion were available. The major objectives of the Cell were:

1. To support community health action by voluntary agencies
2. To provide a sound information base for voluntary health effort
3. To encourage groups – to recognise broader dimensions of health
4. To see health as a process of awareness building and organisation among people
5. To promote a greater sharing among field workers and activists, to build an understanding of processes rather than just projects in health action
6. To see health efforts as part of a broad based movement free of 'labels'
7. To create closer links between groups so that these efforts become part of a health awareness building process leading to a peoples health movement.

The basic premise of having a peoples' health movement is that health should be in people's hands and not in the control of the medical fraternity or the pharmaceutical industry. Setting targets of "Health for All" should be collective process.

CHC AND TRAINING

Ever since its inception training has been one of the priorities at CHC. The Cell has been invited by various institutions, networks and agencies to conduct courses and provide technical inputs.

Every NGO is into training, every health organisation organises health training, so what is different and unique about CHC and training?

CHC's training is different in many ways. It is participatory, it is process and action oriented, it is integrated and holistic. These are not uncommon phrases when we talk about training in the

development sector. What do these words mean to CHC? How is CHC trying to use training as a means in achieving its vision of building up a broad based health movement?

BUILDING A BROAD BASED HEALTH MOVEMENT

CHC provides training to various forums: institutions like hospitals, colleges and schools, NGOs who are working with different groups, and Government health centres. The participants are varied : students, health workers, development activists, teachers, women's groups, doctors, nurses and policy makers at the state, and national and international level. It may look like CHC gives training to any group and on any topic, hence losing focus. CHC employs a logic to justify addressing various issues and groups. They do not take any and every group that asks for training. The group must believe in or at least have an openness to understand community health and the philosophy of CHC. Through training CHC intends to strengthen the partners who share the same ideology, and to promote the ideology to others who might be future partners, i.e. those who will take part in building up the people's health movement. That is how CHC deliberately chooses and channelises its energy. Those who are diametrically opposite to the beliefs of CHC cannot be their partners.

The rationale behind training for a particular group is its potential or capacity to support the strong health network. For example, seminarians are given regular community health training as part of their religious formation studies. One may ask what relevance the course has to seminarians. CHC sees them as a potential group that can serve as a carrier of community health. They may not work directly with health issues but they have a strong base in the community. If they are educated they will in turn become a platform in the rural areas where the message of people's health can be easily disseminated. One of the seminarians who had gone through this training changed his mission to community health. He also played a proactive role in including health issues as part of their formation studies. If training one person can make personal changes and can bring about policy changes in the seminary, experimenting with different groups to address health issues appears worth a try.

While most of the NGOs prefer to keep a distance from the government, CHC chooses to use governmental agencies as a potential forum. It offers training to their health workers for two reasons. First, these are the persons who are close to the people, and if they don't have the right perspective it will be reflected in the villages they work in. Secondly, training the health workers provides an opportunity to influence the government to change its policies and priorities.

The other reason for working with a multiplicity of groups is that CHC does not think that training is an end itself. It's a means or a step in the process of building up a people's health movement. The participants of the training are seen as collaborators in the process. Hence CHC sees the importance of networking with various groups like health institutions, NGOs, social activists, government servants and lobbying groups at the national and international level.

THE SPECTRUM OF TRAINING ISSUES

As its objective is to build up a people's health movement CHC views health training in a broader perspective. CHC does not fragment health into parts of the human body, schools of thought or into target groups. The content of the courses varies from women's health, malaria, TB, globalisation, tobacco, AIDS, and alcoholism, along with topics directly related to health.

There are about 38 topics or issues CHC addresses in its training, depending on the group, the time period, etc. Some frequently addressed topics are

- Prevention of disease/personal hygiene /environment & sanitation
- Common illness and how to tackle them, herbal/home /traditional methods/acupressure
- Health and Community Health – concepts
- Community organisation, Community participation
- Planning for community health, resources in community for health, development programmes & and health
- Mother and Child health
- Nutrition, School health: Health of specific groups in community
- Government health policies and programmes
- Networking and voluntary agencies in health
- Health communication
- Consumer and health care
- Health care and its management

Whatever the topic, the content takes health beyond a biomedical orientation, or a techno-managerial approach to health and health care with a strong social/community orientation.

COLLABORATIVE APPROACH IN TRAINING

Yet another feature of CHC is the strong resource it has developed through various forums. It is one of the objectives to build up resources for community health. CHC gives training with its own resource persons and also seeks the support of the other resource persons. CHC believes in its capacity to pool resources through its network. There is also another reason in working with like-minded peers who serve as trainers. The trainers or the resource persons don't just deliver sessions and go away. Instead they believe in what they say and practice what they profess. They are the contacts for any campaign or lobbying on health, and they seek CHCs support when they take up different issues. Even if the trainers are professionals who are not exposed to community health, CHC ropes them in and uses various means to positively influence them and convince them that they have a role to play in community health in whatever capacity. Thus young and new professionals also get trained and ultimately become part of the network.

To cite a few initiatives:

- CHC has taken the responsibility of organising and bringing out the mfc bulletin through the Medico-Friends' circle at the national level;

- A network of doctors and health activists interested in making health services and medical education more relevant to the needs of the large majority of our country has been set up.

- The People's Health Assembly is a movement, which CHC has spearheaded through its strong links with national networks and involvement with health professionals, health activities and all health issues.

TRAINING AS A PROCESS

"My training starts when I enter a slum and meet the first person" said one of the trainers in CHC. This person was on a campaign to mobilise people to participate in an AIDS Memorial Day rally. His training sessions were short meetings with groups of slum dwellers explaining AIDS and its medical and psycho-sociological issues. Then he would move to the next slum. No 'chalk and talk' and no supportive materials were used. Yet there was a response to the call. Most of the residents were present and actively participated in the rally. It appeared as though he was breaking traditional notions of training. The series of inputs in different slums was towards action: a rally in memory of the AIDS victims. This was not an end but yet another stage to recall the message the trainer shared with the people. They were strengthened in their beliefs to share the message they had received that this killing disease had to be fought tooth and nail.

There was another training initiative that was aimed at making women master trainers. This is another example of making training a continuous process, where a trained person became a trainer and assumed the responsibility of training fellow community members. The phased out training was aimed at taking the community health message through these mid level trainers. Here the role of CHC was to identify potential organisations that were convinced about taking health to the community, to pick up 'women mid level workers' and train them on health issues. At the end of the first phase CHC sat with the women to identify their communities' need and plan the second phase of training accordingly. These women in turn went back to their respective communities and disseminated the health message to the other women. The CHC trainers supported them till they became confident of managing on their own. The concerned NGOs have to follow it up and CHC supports them on a need basis. This approach appears unique in concept and strategy. Careful selection of NGOs as partners helps translate concepts into sound reality.

PARTICIPATORY APPROACH TO TRAINING

If the training emphasises process, the people have to participate in the process. CHC's mantra of demystification of health happens only when people determine what they want to have, and how they will achieve it. The very idea of demystification calls for a paradigm shift from 'lab to land', from one-to-one to many-to-many. The training programmes of CHC take care of this; not at the stage of conducting the training but instead involving people in designing the content of the course based on their need. The masters training discussed above, where the trainers and the organisers sat with the women to plan the next phase of the training, is an example of participatory training.

Similarly, a programme with adolescent boys at Sova Sadan included a pre-assessment of the need, knowledge and attitude of the trainees, planning the course accordingly and evaluating the outcome. It is worth mentioning here that their feedback about the training was very positive. Some examples : "I was afraid of sex, now I have no fears or guilt feelings and I feel comfortable." "Now I have better understanding of girls." "When I marry I can understand my wife and treat her well." "My understanding of my body and my personality will help me wherever I go." This is the fruit of an attempt to do training with the participation of the young students. They were delighted for having been consulted before the training and that they got what they wanted. All these years they have been carrying distorted information about health in general, and in particular about sex and about women.

IN CONCLUSION

CHC has arrived at a model for using training to build up a broad-based people's health movement. Training is an instrument in bringing about wider social change. The control of the instrument is shared by the trainees and the trainer(s). The involvement of a wide spectrum of persons is an acknowledgement that health is one facet of development and that medically trained persons are not the providers of people's well being. This is reflected in its course content, approach to training, its pooling of resources. CHC proves that training is an inseparable part in any movement building and it has to be properly linked from its conceptual stage to a tangible end outcome. On the whole CHC works as a catalyst and a resourceful organisation. Its invisible presence and influence as a change agent in the health system can be noticed at various levels. It achieves this without deliberate publicity and promotion. Its greatest strength is in using the resources in and around them. It provides us a model where minimum infrastructure and minimum personnel can reach maximum people.

Questions for reflection

1. Can the CHC model of training be used for another organization not working in health? If so, what are the pre-requisites needed for the organization?

2. What are the dilemmas that a change agent would face following the CHC approach?

How do we see the visibility of CHC

2 Its invisibility & its identity hp.