

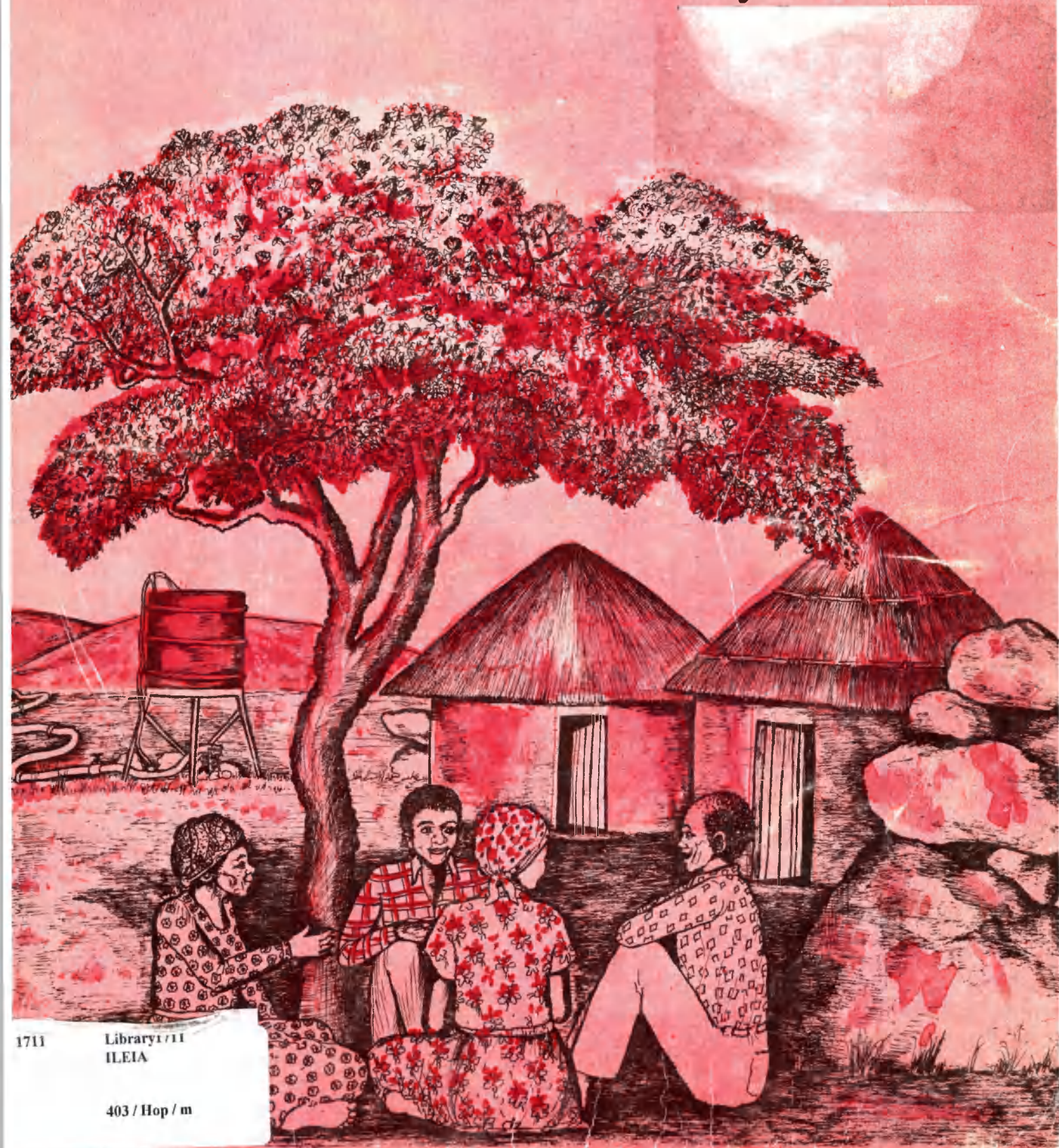
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# Training for Transformation

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A Handbook for Community Workers



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# **Training for Transformation**

A Handbook for Community Workers

BOOK 1

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and

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Illustrated by Chris Hodzi

 Mambo Press

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**TRAINING FOR TRANSFORMATION: A Handbook for Community Workers**

**BOOK I**

Cover design by Chris Hodzi

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## Preface

All the theories, codes, and exercises in this book have been used effectively with groups in Africa over the past twelve years. However, there is no short cut to effective leadership of groups.

Sensitivity to the needs of the group and quick sure judgments on what will be most helpful at any particular moment, can only be developed through constant practice, complete openness to feedback from participants, critical reflection, analysis, and years of experience.

This book has been reproduced in three parts mainly because it will be easier to use like this in the field than one large and bulky book. Each part belongs with the other two parts.

**Part one** is basically the theory of Paulo Freire on developing critical awareness and how to put this theory into practice.

**Part two** is focussed on the skills necessary for participatory education. To break the 'culture of silence', people need to gain a sense of self-confidence and know that what they think is important. Therefore methods to involve the group actively are critical in group leadership, as are ways of clarifying and implementing the goals of the group.

**Part three** deals with the social analysis necessary to develop critical awareness and long-term planning and with the steps needed for building solidarity in people's movements.

This book is written mainly for practitioners. It is a book on how to put basic theory into practice. It is also written to provide educators and community workers with some tools to help people to shape their own lives.

"Reflection without action is mere verbalism.  
Action without reflection is pure activism."

This book tries to combine both reflection and action in a clear and simple way. The following is a summary of the content of each chapter. A detailed table of contents of each book is found at the beginning of that book.



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# Chapter 1

## Roots of this Method



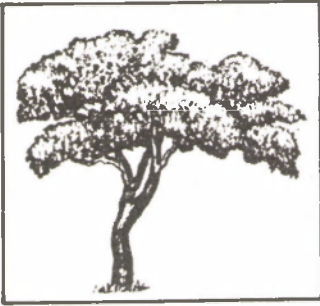
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**“And the One who sat upon the  
throne said,  
‘Behold,  
I am making all things new.’ ”**

**Revelations 21**



## Chapter 1

# Roots of this method

### A. The purpose of this book

All of us who are involved in community, are immediately confronted with the real life problems of people — people who are caught in a never ending struggle for survival; with unsafe water,  
too little food,  
little education,  
and no voice or power in decision-making.

Development and education are first of all about liberating people from all that holds them back from a full human life. Ultimately development and education are about transforming society.

**Development, liberation and transformation are all aspects of the same process. It is not a marginal activity. It is at the core of all creative human living.**

Because the bonds of poverty and oppression make the lives of vast numbers of people increasingly inhuman, it is amongst the poor and oppressed that development programs and adult education must start.

Any human view must focus on those whose well-being is denied by others. Progress cannot be measured only by the increase in the total production of a country, because often a privileged minority take for themselves the fruits of the labour of a hard working majority. Millions of people are the victims of a vicious system of exploitation managed by a small powerful group which controls the economic, and political life, not only of their own country, but of other countries too.

This system sets up a process which leads inevitably to the rich getting richer and the poor, poorer.



## PURPOSE OF THIS BOOK

It creates poverty and underdevelopment, establishes classes with conflicting interests, and destroys human dignity in the process.

All people of faith need to focus their attention first on the liberation of the victims of an unjust society, a total liberation which is personal and social, economic and political. At the same time, they need to be building a new society.'

### 1. Skills needed for a New Society

In the building of a new society we need  
to improve our communication,  
to learn to listen and  
to express our insights,  
to diagnose together our needs,  
analyse the causes of our problems,  
plan and act together in teams, organisations and movements.

As community workers we need to learn to create a friendly affirming 'climate' in the community so that even the shyest person will gain sufficient self-confidence to contribute his/her experience and insight to the common search for solutions to the enormous problems we face.

The exercises in these three books are only a means to help us express our love and concern for people more effectively. Skills and techniques alone can never solve problems or build real community, but they can help people and groups of goodwill to know what is needed to act effectively in the spirit of self-reliance.

#### Importance of Team Work

Throughout the books we constantly stress the importance of team work. The follow up after training programs is always far greater, if participants are trained together in a team which will be able to work together when they return home.

These programs are never concerned with doing things for people, but always at enabling and motivating them to see that 'the way things are now, is not the only way they could be' and to take responsibility for shaping

their lives,  
their community,  
and their environment

so that the world provides a happier home for everyone.

### 2. The What and How. Coherence between Content and Methods

This book deals with both theory and practice. Much of the theory was originally written in extremely abstract philosophical language, or in professional jargon. We have tried to put it into simple direct English so that it is clear and useful to development workers. We do not think the simplified presentation distorts any of the key ideas.

**How one presents something is often as strong a political statement as the content one is presenting.**

The practice is as important as the theory. Many people have said that they had read Freire's books but never known how to make his theories practical before they participated in these workshops.

An educational method, which relies only on lectures by experts, followed by questions and answers, is making a statement about where one expects to find the solutions to problems. Dividing people into groups of three to share their ideas and then arranging a climate of genuine listening when each has a chance to share in the whole group, affirms the value of the wisdom of ordinary people in a quite different way.

Far too often there is a contradiction between the values stated and the way we go about sharing them. It has been said that breaking into small groups of 3 is a political statement in itself — a statement of belief in the insights of the ordinary person.

If we truly believe in the value of each person, the importance of community, socialism, democracy, this will profoundly affect **how** we organise meetings, projects, decision-making procedures, etc. Throughout this book we aim at as much coherence as possible between the type of society we hope for, and the **way** we work towards that future.

Socialists everywhere are saddened at the new tyranny of the bureaucracy which has arisen in many socialist countries. We believe therefore that Christians and socialists both need to be involved in strategies for transformation which start from the bottom up, growing out of the expressed needs of the people. Those with education and skills have a role to play in enabling the poor to participate actively in identifying and analysing critically the causes of their problems, and uniting with them in finding solutions.

In this way, structures may not be changed as quickly as they might be simply by decree coming down from above, but in the process the people themselves will be transformed, grow more confident, more creative, more critical as they participate in transforming the structures.

**There will be the possibility of building a new type of socialism based on community and not on bureaucracy.**

### 3. **DELTA. Development Education and Leadership Teams in Action**

The DELTA training program in which most of these methods were developed or adapted for use in Africa, was started in Kenya in 1974 by Anne Hope and Sally Timmel, two members of the International Grail Movement. By 1982, four hundred community leaders had participated in In-Service Training programs using these methods in Kenya, and in 1982, over fifty thousand were participating in over two thousand groups initiated by these leaders.



These included literacy classes, women's and youth groups, community health groups, agricultural programs, group ranches for nomadic people, parish groups for integrated development, training programs for catechists and catechumens, and Basic Christian Communities for Action and Reflection.

Training programs using this method have also been run in Zimbabwe, Nigeria, and Gujarat, India. Two international courses have been run with teams from 20 other countries. All these people have helped to develop and adapt the guidelines which are outlined in this book.

## **B. The Five Streams that form the Delta River**

The DELTA Training Program, and this handbook, integrates the insights from five major sources:

- Paulo Freire's work on critical awareness,
- Human Relations training in group work,
- Organisational Development,
- Social Analysis, and the
- Christian Concept of Transformation.

These sources can be illustrated by showing the DELTA river.

### **1. PAULO FREIRE'S WORK ON CRITICAL AWARENESS**

Paulo Freire provides us with both a philosophy of education and development, and a very practical method of:

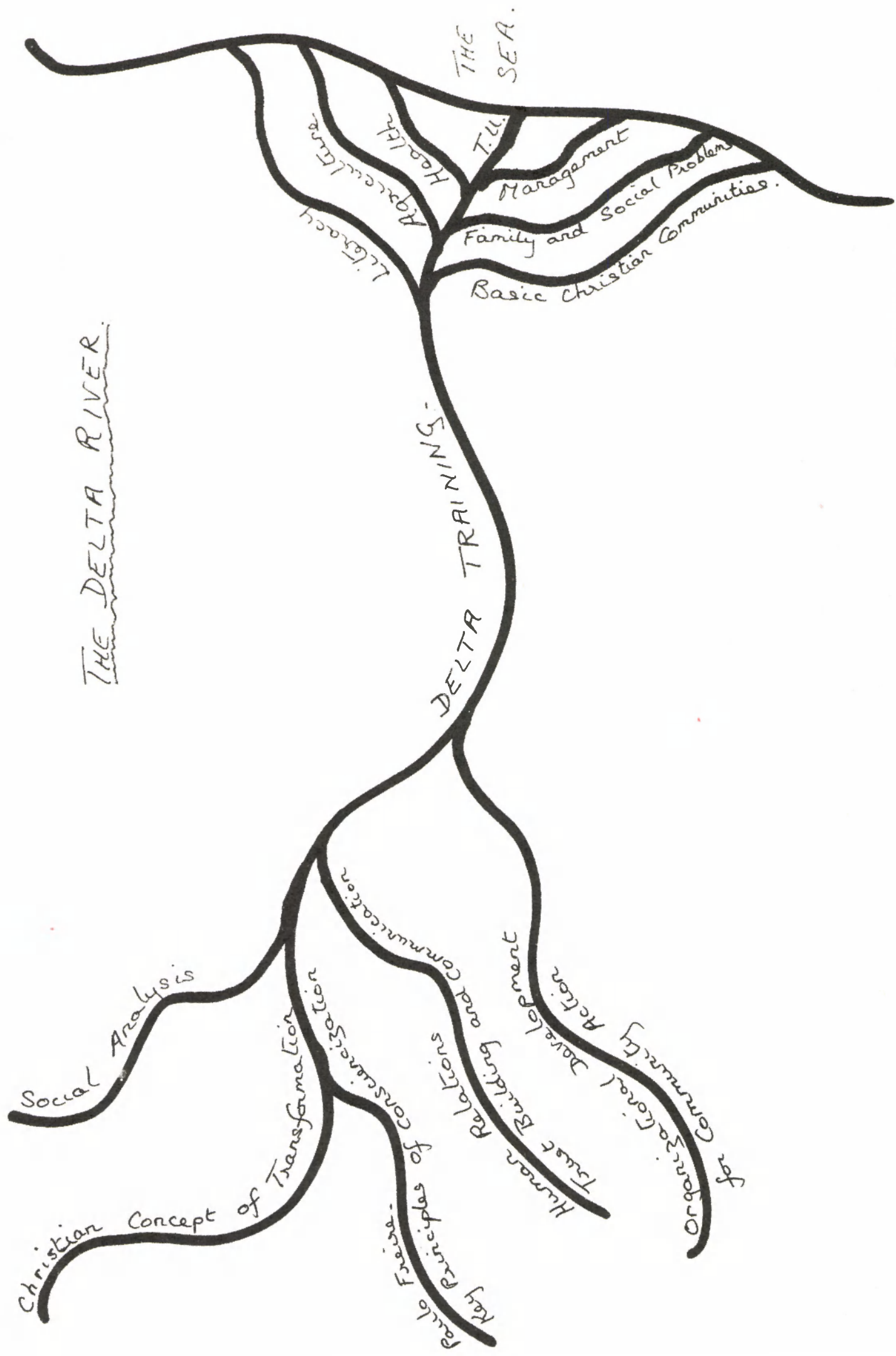
- getting groups actively involved,
- breaking through apathy, and
- developing critical awareness of the causes of problems.

Freire is certainly one of the seminal thinkers of our time. The program is based on his insights into:

- the different levels of consciousness,
- the direct link between emotion and motivation to act,
- the importance of having the participants themselves choose the content of their education rather than having 'experts' develop curricula for them, and
- the fact that all real liberation and development must rise from the grassroots up. Transformation is not something that one person can do for somebody else.

All these insights have helped turn education and development programs upside down in the last twenty years.

THE DELTA RIVER



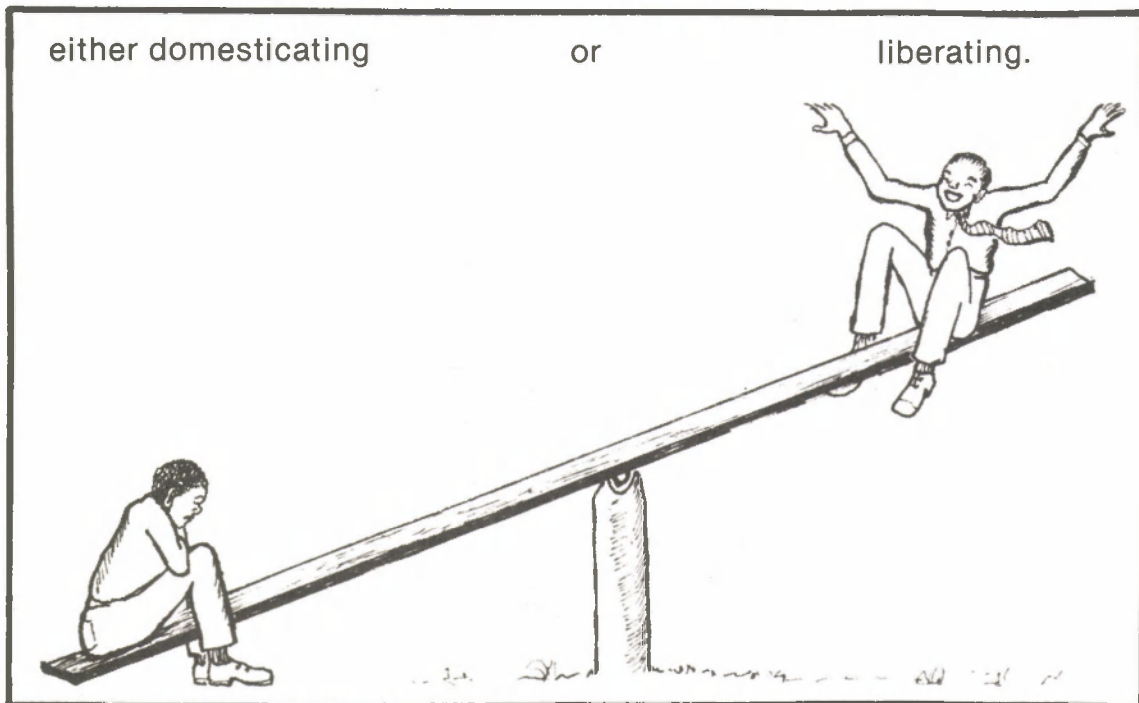


## KEY PRINCIPLES OF FREIRE

### a. No education is ever neutral

Education is either designed to maintain the existing situation, imposing on the people the values and culture of the dominant class (i.e. domesticating people, as one tames an animal to obey its master's will) or education is designed to liberate people, helping them to become critical, creative, free, active and responsible members of society.

As seen in this diagram, education is



### b. Relevance — issues of importance NOW to participants

People will act on the issues on which they have strong feelings. There is a close link between emotion and motivation to act. All education and development projects should start by identifying the issues which the local people speak about with excitement, hope, fear, anxiety or anger.

A survey team needs to listen to these 'generative themes', or hot issues, in order to tap the energy of the community (for details on survey method see chapter 2).

The role of the educator is to present to the people in a challenging form, the issues they themselves have raised in a confused form. — Mao Tse Tung

### c. Problem-posing

From the beginning all participants are recognized as thinking, creative people with the capacity for action. The aim of the animator is to help them identify the aspects of their lives which they wish to change, to identify the problems, find the root causes of these problems, and work out practical ways in which they can set about changing the situation. The whole of education and development is seen as a common search for solutions to problems.

This can be contrasted with the old 'banking approach' to education based on transmission of information from teacher to pupil.

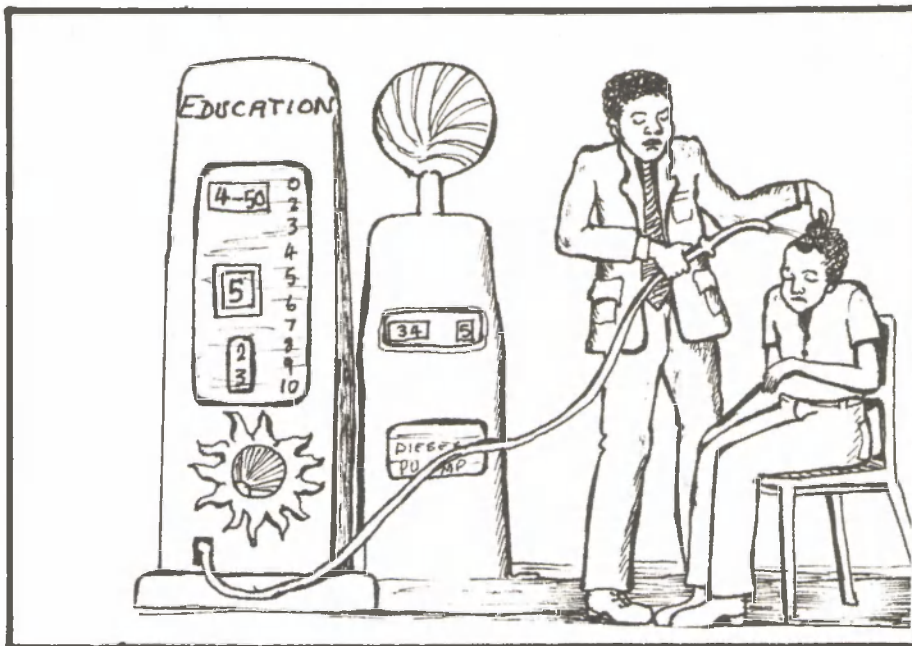
#### Banking approach

- Teacher seen as possessing all essential information.
- Pupils seen as 'empty vessels' needing to be filled with knowledge.
- Teacher talks.
- Pupils absorb passively.

#### Problem posing approach

- Animator provides a frame-work for thinking, creative, active participants to consider a common problem and find solutions.
- Animator raises questions: why, how, who?
- Participants are active, describing, analysing, suggesting, deciding, planning.

Paulo Freire



"Problem posing education is prophetic, and as such is hopeful, corresponding to the historical nature of human beings. It affirms people as beings who transcend themselves, who move forward and look ahead, . . . 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."

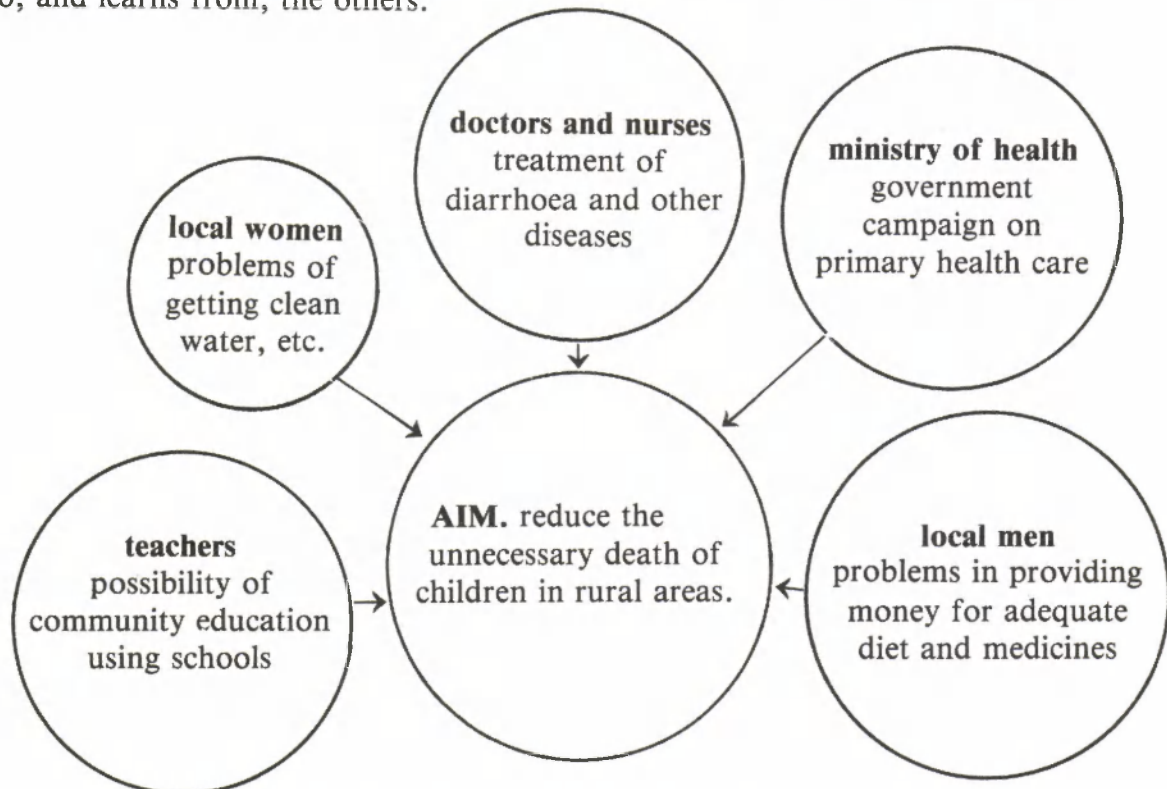
Paulo Freire  
Pedagogy of the Oppressed, p. 57.



d. **Dialogue**

The challenge to build a just, egalitarian socialist society is very complex. No individual knows exactly how to do it. No one has all the answers, and no one is totally ignorant. Each person has different perceptions based on their own experience. The so-called 'educated' have a lot to learn from the people since we have been trained mainly through the institutions of the dominant class. To discover valid solutions everyone needs to be both a learner and a teacher. Education must be a mutual learning process.

The role of the animator is to set up a situation in which genuine dialogue can take place — a real learning community where each shares their experience, — listens to, and learns from, the others.



"Some of the dominant class join the oppressed in their struggle for liberation. Theirs is a fundamental role and has been so throughout the history of this struggle. However as they move to the side of the exploited they almost always bring with them the marks of their origin. Their prejudices include a lack of confidence in the people's ability to think, to want, and to know. So they run the risk of falling into a type of generosity as harmful as that of the oppressors. Though they truly desire to transform the unjust order, they believe that they must be the executors of the transformation.

They talk about the people but they do not trust them; and trusting the people is the indispensable precondition for revolutionary change. A real humanist can be identified more by his trust in the people, which engages him in their struggle, than by a thousand actions in their favour, without that trust."

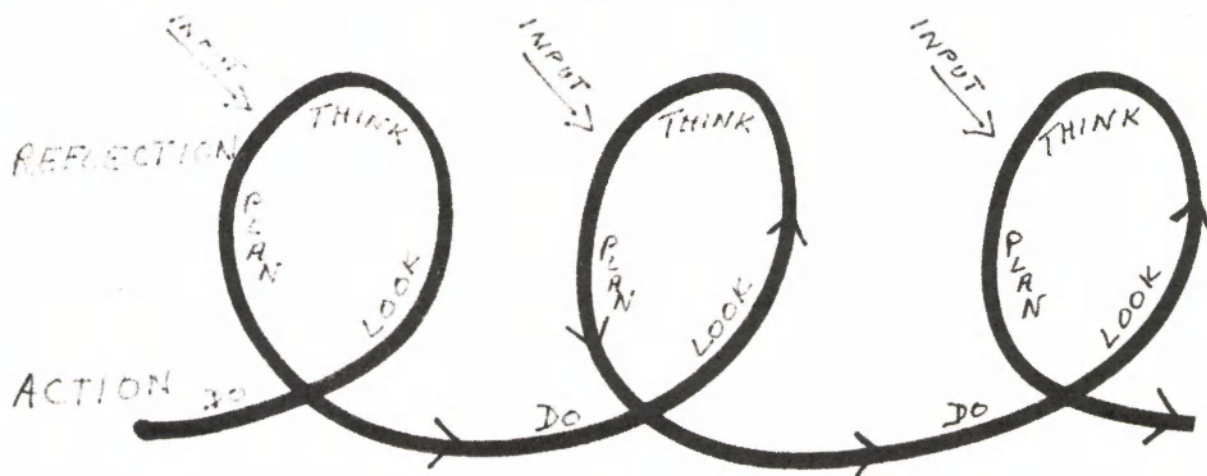
"To substitute monologues, slogans, and communiques for dialogue is to try to liberate the oppressed with the instruments of domestication."

Paulo Freire,  
**Pedagogy of the Oppressed**,  
pp. 36, 41.

e. **Reflection and action (praxis)**

Most real learning and radical change takes place when a community experiences dissatisfaction with some aspect of their present life. An animator can provide a situation in which they can stop, reflect critically upon what they are doing, identify any new information or skills that they need, get this information and training, and then plan action.

Often the first plan of action will solve some aspects of the problem, but not deal deeply enough with the root causes of the problem. By setting a regular cycle of reflection and action in which a group is constantly celebrating their successes, and analysing critically the causes of mistakes and failures, they can become more and more capable of effectively transforming their daily life.



"At all stages of their liberation, the oppressed must see themselves as people engaged in the vocation of becoming more fully human. Reflection and action become essential. True reflection leads to action but that action will only be a genuine praxis if there is critical reflection on its consequences.

To achieve this praxis it is necessary to trust in the oppressed and their ability to reason. Whoever lacks this trust will fail to bring about, or will abandon, dialogue, reflection and communication, and will fall into using slogans, communiques, monologues and instructions. Superficial conversions to the cause of liberation carry this danger."

"While no-one liberates themselves by their own efforts alone, neither are they liberated by others. The leaders must realise that their own conviction of the need for struggle was not given to them by anyone else — if it is authentic. This conviction cannot be packaged and sold; it is reached by means of a totality of reflection and action. Only the leaders' involvement in a real historical situation leads them to criticise it and to wish to change it."

Paulo Freire,

**Pedagogy of the Oppressed**, pp. 41 – 42.



## KEY PRINCIPLES OF FREIRE

f. **Radical transformation** of life in local communities and the whole society.

This type of education aims to involve whole communities actively in transforming

- the quality of each person's life,
- the environment,
- the community,
- the whole society.

It is not an individualistic academic exercise, but a dynamic process in which education and development are totally interwoven. It recognises that each person has a contribution to make in building the new society, and tries to help each person and each community become more and more capable of, and committed to, the service of the people and national transformation.

**No matter how long the night,  
the day is sure to come.**

— Congo proverb

Transformation is only valid if it is carried out with the people, not for them. . . .

Liberation is like a childbirth, and a painful one. The person who emerges is a new person, no longer oppressor or oppressed, but a person in the process of achieving freedom. . . .

It is only the oppressed who, by freeing themselves, can free their oppressors.

Paulo Freire

**Pedagogy of the Oppressed**, pp. 43, 25, 32.

**The age of nations is past.  
The task before us now,  
if we would not perish,  
is to shake off our ancient prejudices  
and to build the earth.**

Teilhard de Chardin  
**Building the Earth**, p. 42

## STEPS IN APPLYING THIS METHOD

These key principles can be worked out practically in a variety of ways. The following describes how they can be applied in preparing an integrated development adult education program.

Many educators and development workers have wrestled with the problem of apathy and fatalism in the groups they wished to reach. This method has been developed in the course of a serious attempt to understand and overcome the root causes of these problems, both in rural and 'poor' urban communities. It therefore starts with a survey of the community for which the program is being planned.

### Survey (developing a program on issues of the community)

As the survey is one of the most important parts of the whole process, it is important that it be done by a perceptive and sensitive team.

The survey is not approached like traditional surveys in which the research workers decide beforehand which facts they are going to find out about and work from very precise questionnaires, etc. In this approach, the team listens primarily to unstructured conversations, in which the people feel relaxed and talk about the things that they are most concerned about. It can be called a listening survey.

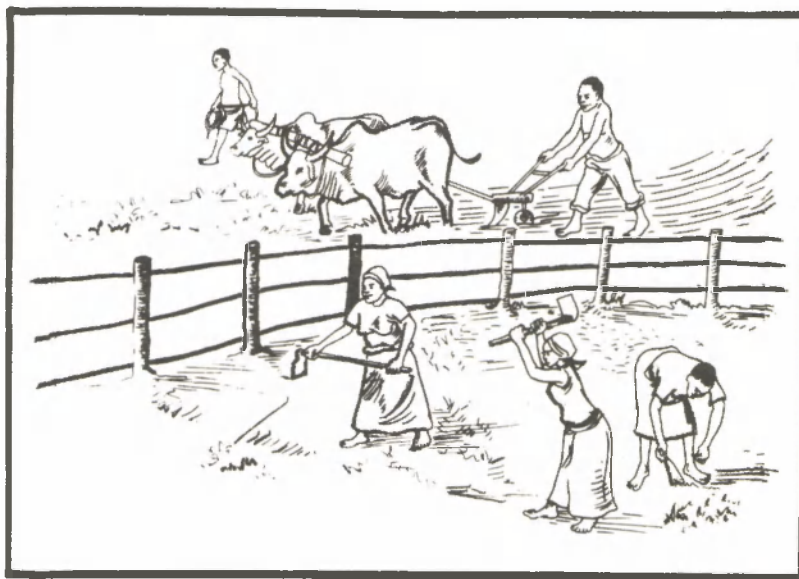
The listening situations should be places where the team members themselves will feel unself-conscious. Where possible it is good to let the people know that the team is preparing materials for a particular program and get their full and conscious co-operation. Places like markets, buses, washing areas, bars, etc. can be places where a team can listen easily. (See chapter 2 for details on how to do a survey.)

### Analysis of survey material

The next step is to take the information from the survey and look at it critically. What are people speaking about with strong feelings? Are the issues mainly dealing with problems of subsistence, decision-making or values? Where will action most likely come from? What will most effectively motivate people? In chapters 2 and 9 there are a number of helpful tools for analysing the information from the surveys.

### Preparation of problem-posing materials

The team then prepares a series of 'codes' or problem-posing materials to stimulate discussion in the learning groups. These codes can be pictures, posters, slides, short stories, mimes, plays or songs. They should present a scene showing a concrete experience of one of the themes chosen, in such a way that it would be familiar to many of the participants.





## STEPS IN APPLYING THIS METHOD

Through the use of contrasts, related cause and effect, tension points, etc. the code itself should raise questions in the mind of the participants, and stimulate them to think of different possibilities. The better the code, the more the participants will discover for themselves, and the less the animator will have to 'tell' them the answers.

Most of the success of this program depends on:

- a. whether the themes chosen really are the most important preoccupations of the community, and
- b. whether the codes really do raise questions about familiar situations in the participants' own lives.

Chapters 2 and 3 explain in detail this process.

### **The learning group**

The creation of a good learning situation, taking into account the psychological needs of the adult learner, is vital. Each person should have an opportunity to take an active part in the discussion.

Critical awareness means that people must be allowed to speak their own words. Speaking for other people or making them speak your words, does not promote critical thinking.

It is often very threatening to accept new ideas and one's first reaction is to resist them. People need to be allowed to express this resistance, as this often makes them freer to accept the ideas later. Mistakes should not be mocked, but expected and used as the basis for further learning. But developing this atmosphere of learning takes new skills on the part of the group leader. These are described in detail in chapters 4, 5 and 6 in this book.

### **The role of the animator**

The animator's main work is to help the participants to 'unveil' their situation. They will remember much better what they have said and discovered for themselves, than what the 'teacher' has told them. Therefore the animator should not talk much, but should encourage discussion in the group, through asking the right questions. No one is ever completely ignorant, and no one ever has all the answers.

The animator needs to summarise when necessary and build on the contributions of the participants, once they have investigated the problems as deeply as they are able, and learnt all they can from one another.

The animator has a very important role to play in setting a good learning climate. (S)he needs group leadership skills so that (s)he is sensitive to the dynamics in the group, can draw in the shy people and prevent the talkative ones from dominating. Training for animators to develop these skills is found particularly in chapter 6 in this book.

## The direction of the discussion

Once the group has settled down and a friendly learning atmosphere has developed, the animator presents the code (picture, story, play, etc.) to the group. Six basic steps form the framework for the discussion:

- description
- first analysis
- related to real life
- deeper analysis
- self-reliant action planning.

This whole process develops in the group a critical awareness of their own situation and stimulates the search for solutions to their own problems. This is the basis of 'conscientisation'.



See chapter 3 for the practical ways to do this process.

## Reflection — Action

Whenever a group is able to suggest something concrete that they can do about one of their problems, the animator encourages the action, participates as fully as possible in it, and helps the group to evaluate it together afterwards. All sorts of self-reliant projects such as credit unions, water projects, co-operatives, etc. have arisen out of this approach to adult education and development.

But the projects are not ends in themselves. They are the beginning of the process for critical awareness and always need to be seen in this light. See chapter 3 which elaborates this process. Chapters 7 and 8 include helpful tools for planning, decision-making and evaluation which are needed skills in making ideas become concrete.

## Literacy projects

Paulo Freire became famous for bringing together the process of developing critical awareness and literacy. Literacy teaching is linked to the reflection and action discussions by using a series of 25 to 35 keywords, very closely related to the generative themes, which cover between them all the sounds in the language. From the 'families of syllables' the literacy participants can build their own words and thus learn reading and writing through a process of discovery. This process is described fully in chapter 4.



“Literacy work, like education in general, is a political act. It is not neutral, for the act of revealing social reality in order to transform it, or of concealing it in order to preserve it, is political.”

The Declaration of Persopolis  
International Symposium for Literacy, September 1975

## Guidelines for Community Workers\*

### 1. **Work with the poor and oppressed, not for them**

Help them to understand, analyse, plan, carry out. But do not do it for them. They have a right to reject expert advice and to make mistakes. Development comes from within a people's own understanding of their needs and rights. So they must decide the major issues and the basic needs and how to tackle them.

2. **Development is an awakening process** — a way in which people see themselves and awaken to their right to live as human beings. Without this awakening, there is little the animator can do — or should try to do. The people are intelligent and have much experience. Draw out their strength. Listen to them.

### 3. **Let the people grow**

Development is building up the people, so that they can build a future for themselves. Development is an experience of freedom as people choose what to do. It is a difficult experience for those who have lived in dependence and without hope for a long time. To decide and do something brings dignity and self-respect. Development efforts should therefore start with the people's potential, and proceed to their enhancement and growth.

Small socio-economic programs are not only for economic achievement. Achievement is important because it builds confidence and makes next steps possible. The most important benefits are for the people to pinpoint the areas of exploitation, learn the processes of planning and implementing, and above all practise decision-making as a community.

\* **Guidelines for Development**, edited by Harvey L. Perkins, Christian Conference of Asia, Singapore, 1980, pp. 24–25.

#### 4. Build up the people's solidarity

Development occurs as liberated people build together with other people, in solidarity. As oppressed people, moving into freedom and opportunity, we can either become selfish and oppressive ourselves, or move into relations of solidarity with others, sharing and caring for one another, and marching together towards a new society in which our own full humanity is assured.

#### 5. Build up the people's organisation

People must carry out liberating activities which keep their local community free of exploitation.

Establish links with other groups, and with national coordinators, in order to increase bargaining power, and make it possible to participate more widely in the struggle for a new society.



**Cross the river in a crowd  
and the crocodile won't eat you.**

— Madagascar proverb



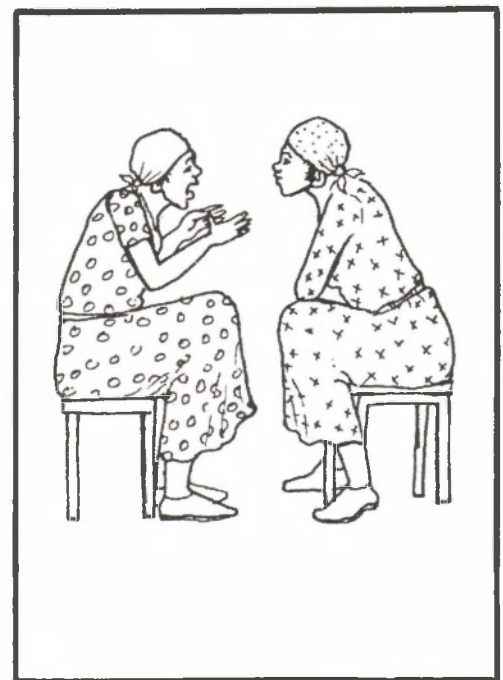
## 2. HUMAN RELATIONS TRAINING

Dialogue is one of the essential aspects of Freire's approach to education and development. The Human Relations Movement in the United States has taught us a great deal about:

- creating a learning climate in a group, in which all feel listened to, and free to participate actively,
- recognising the needs of any group, if it is both to get its task accomplished, and maintain a spirit in which all members are able to contribute their best,
- keeping everybody involved and active, by making common agendas, using newsprint, and using small groups whenever possible,
- following the processes of decision-making, that ensure that everybody 'owns' the decision and feels committed to carrying it out,
- taking feelings into account, and where necessary bringing them out into the open,
- dealing constructively with conflict, so that all are heard, new insights are included, and neither side feels that they have to withdraw,
- using regular participatory evaluation,
- giving and receiving 'feedback', in such a way that each person can grow, and blocks to teamwork can be overcome.

Sometimes Human Relations programs are dismissed by politically committed groups, particularly those 'on-the-Left', as 'middle-class self indulgence'. It is true that they can be just this if they are not committed to the needs of the wider society. But within the context of the struggle for transformation, these skills are essential to every movement, to ensure unity, commitment, perseverance, accountability and the effective exercise of authority. The constant splintering of left-wing groups, and their tendency to waste their energies, fighting each other instead of the 'real enemy', shows clearly how much they need to develop these skills.

**Good communication from person to person and from group to group is vital if a movement is to make the most of the resources that each one has to bring, and to maintain motivation and creativity in the struggle. We have found the framework of Transactional Analysis, which recognises the 'Parent-Adult-Child-ego states' in each person, and the effect of these on communication, particularly helpful, because in our hierarchical institutions, this pattern of relating, as parent to child among adult people, interferes seriously with honest communication.**



**Developing trust** is a vital process for any group or movement. Jack Gibb's insights on the factors necessary for effective trust building have formed the basis of all workshop planning in the DELTA training program. These can be found in Chapter 5 of this book. Gibb recognises four needs in any group which should be dealt with in this order of priority, if trust and satisfaction with the group's achievement, are to grow organically:

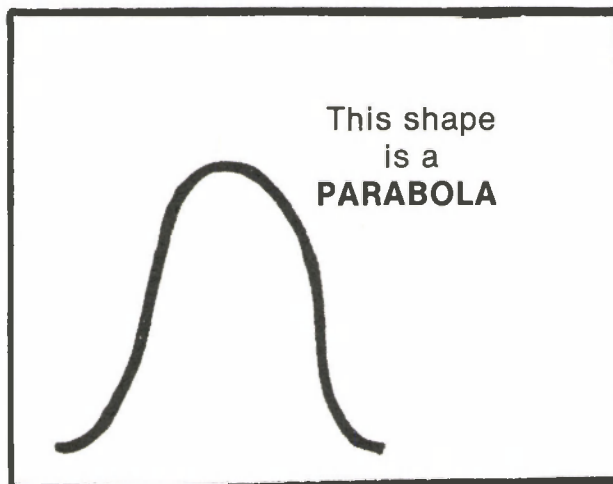
- a. establishing a climate of **Acceptance**,
- b. sharing **Information**
  - i. about the people present and their experience,
  - ii. about the issues they want to deal with,
- c. setting **Goals**,
- d. **Organising** for action.

### 3. ORGANISATIONAL DEVELOPMENT

The third stream contributing to the DELTA Training has been the whole field of organisational development, and particularly the models for 'provolutionary change' developed by Management Design Incorporated of Cincinnati, Ohio USA. They use the word **provolutionary** because they stress very strongly the importance of the **vision** which guides a movement, and the **goals towards** which it is moving. They see very clearly the link between clarity of vision, the active involvement of all in goal setting, and the unity and commitment of a group. The Parabola Model and the Commitment Cycle became the basic framework for planning and evaluation in the DELTA training program, and can be found in Chapter 10.

In Kenya we moved through three stages in the Development Education Program:

- a. Sharing with interested individuals,
- b. Training teams of local animators in this method,
- c. Building a movement, with a network linking all those involved.





#### 4. SOCIAL ANALYSIS

As groups and animators struggled to find the root causes of the problems raised by the generative themes, it became clear that we needed good simple tools of analysis, which would help people move from personal problems, to understanding the contradictions in the society; which would help them link feelings and facts. We worked in close co-operation with INODEP (The Ecumenical Institute for the Development of Peoples in Paris). They have worked out a process of analysis including: — observation,  
— classification,  
— inter-relation.

We developed a series of simplified schemes for observation of the economic, social, political and religious aspects of a community or society, and of the group psychology and levels of awareness.

The models for classification and inter-relation which have proved most useful are:

- the Three Storey Building
- the Dynamic Model,
- the Double Triangle,
- the Centre/Periphery.

All of these are included in Chapter 9.

Simple research on the familiar local situation can be done by people with very little formal education, and it is in itself a conscientizing process. However analysis at this level does become difficult because nowadays nearly all local situations are affected by complex international systems. Multinational

Corporations affect the lives of people in the smallest and most remote villages. We include some models to help people at grass roots 'read their reality', but much work needs to be done to develop a whole series of models which help groups to draw out from the complexity, clear patterns and trends. This is very important if the actions they plan are to be part of a liberating and transformative process and not merely 'aspirin solutions' which re-inforce the existing structures.

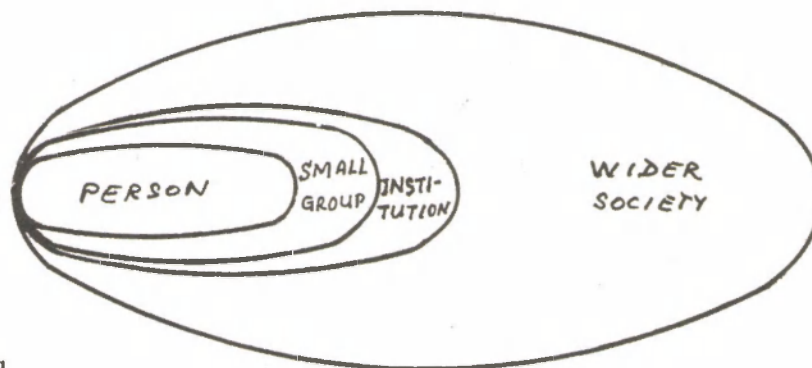


### Keeping a balance between four different levels of need

Any group committed to radical social change must always take into account, and keep in balance, 4 different levels of need in their work.

1. the individual person,
2. the small face-to-face group,
3. the institution,
4. the wider society.

Without concern for all four of these levels, it is impossible to build a strong movement and if any one of them is neglected the whole movement will weaken and die.



1. If we are trying to build a society where people matter, each **individual** is important. We need to take into account their needs, possibilities, strengths and weaknesses. Those in positions of leadership need an understanding of individual psychology, both for the sake of self-knowledge and to foster commitment, motivation and perseverance in those that they are working with. Self and mutual criticism, when handled lovingly and constructively, is an essential process of building and renewing the strength of both individuals and groups.

2. The strength of any movement lies in the **small face-to-face groups**, where everybody knows each other well, and where challenge and support can take place. To foster trust and co-operation in these small groups, we need understanding of group dynamics, and group leadership skills. These include decision-making skills, constructive ways of dealing with conflict, methods of evaluation, etc.

People who work in teams are far more likely to remain active and committed than those left to struggle in isolation. Time spent in team-building is always worthwhile in terms of increased motivation and effectiveness of the group.

3. Any society carries out its major projects through the **institutions** which it sets up. We will only be able to change a society through changing its institutions. Marcuse has described the revolutionary task as 'the long march through the institutions'. We all have to choose which is the most significant institution through which we could work for the total transformation of society. It may be the church, the educational system, trade unions, the army, the mass media, or another, but we cannot neglect these structures.

4. At the same time we must constantly develop our understanding of the **wider society**. For this we need models of economic, political and social analysis which help us to observe, classify and inter-relate all the most important aspects of this society, and to understand the social forces which are operating most powerfully at any particular moment.



### **Socialism and Democracy**

Socialism is not possible without democracy, any more than it is possible without a full acceptance of human equality, regardless of race, tribe, religion or sex. State ownership and control of the key points of the economy can, in fact, lead to a greater tyranny if the state is not itself controlled by the people. . . For socialism is not an alternative to political democracy; it is an extension of it. It is a system by which political democracy is made an effective reality in the lives of the people, because of their control of the instruments with which they earn their livelihood. Socialism in other words means the extension of political democracy to include economic democracy: it does not exist while either of these aspects is missing. The people cannot say that they control the economic institutions of their country if they do not at the same time control the political institutions through their ability to choose their own leaders. Political control and economic control by the people cannot be separated.

Julius Nyerere

**Freedom and Development**

p. 179

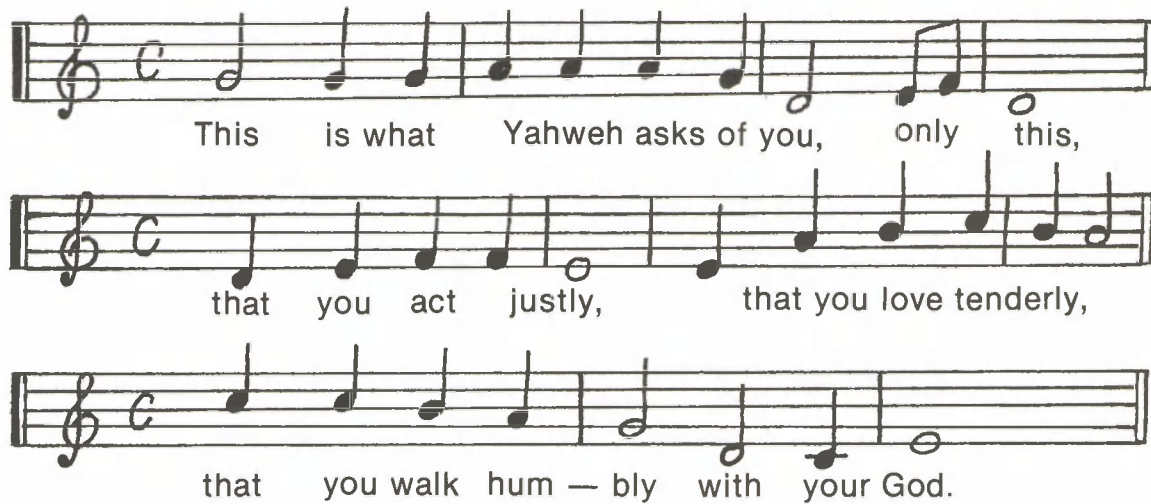
## **5. CHRISTIAN CONCEPT OF TRANSFORMATION**

Transformation is at the heart of Christian revelation; a deep faith — as we read our newspaper — as we look around at the pain and suffering in the world — that ‘the way things are now, is not the only way they can be’.

“Some people see things as they are  
and say, why?  
But I dream of things that have never yet have been,  
and I say, why not?”

As Christians we look back to the story of Creation in Genesis, and affirm the fact that when God looked at all that was made he saw that it was very good. He created human beings to continue this work: ‘to fill the earth and conquer it’, ‘to cultivate it and take care of it’. A wonderful world it is, with infinite possibilities, but made miserable for millions by human greed, callousness and cruelty.

But it need not be so. The prophets both denounced all the evil, the selfishness, and announced a new possibility, promised a time when the wilderness would bloom, when the lion would lie down with the lamb, and when ‘they would not hurt or kill on all God’s Holy Mountain’.



Micah 6.8

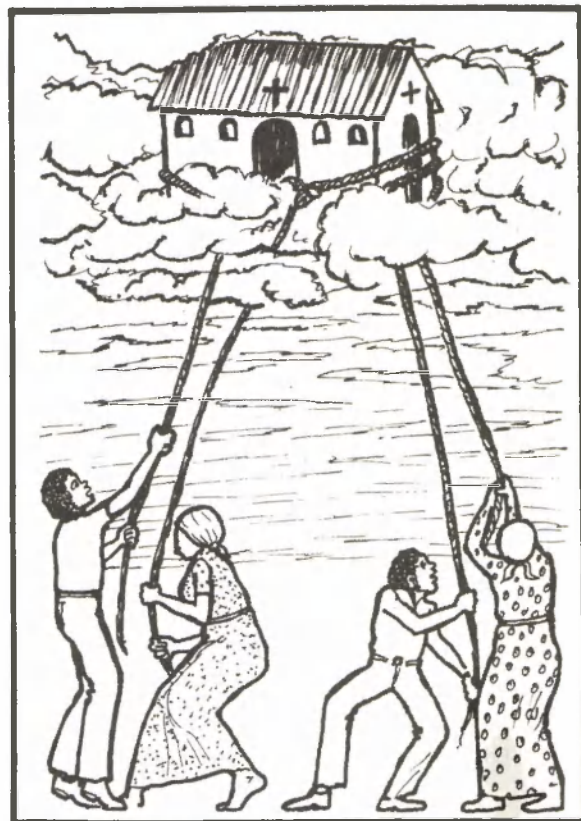
Jesus came promising that the Kingdom was at hand, with good news for the poor, liberty for prisoners, sight for the blind, and freedom for the oppressed. He participated in the fundamental longings in the human heart for liberation.

At times in the centuries of church history, the promise of God spoken by the prophets, the Kingdom of God which Jesus announced, was anticipated only at the end of time, in another world. But all the most recent Biblical scholars show that it was the transformation of this world of which Jesus was speaking in his parables.

During the last 90 years, the church has been changing from a conservative stance, in which she frequently supported the existing structures of power, towards a prophetic stance. Though there are still reactionary forces within the institution, the prophetic voice is challenging the Christian community to become deeply involved in the struggle for a total liberation, which includes the economic and social, the political and cultural levels of life, and goes beyond all these. The hierarchical old institution with 'princes and palaces' is evolving into the church of the people, and the church of the poor.

We find this challenge becoming more and more explicit in all the social encyclicals: in Pope John XXIII 'Mater et Magistra' and 'Pacem in Terris'; in the documents of Vatican II, especially 'Gaudium et Spes'; in Pope Paul's 'Populorum Progressio' and 'Evangelii Nuntiandi'; and in the documents of Medellin and Puebla.

But far more important than documents are the ever growing numbers of small Christian communities, which see the struggle to transform the world at the heart of their commitment to Christ.





## TRANSFORMATION

Such communities have sprung up all over Latin American, in Africa and Asia, but also in North America and Europe. In these communities people express their faith in a process of action and reflection, believing, in spite of greater awareness of the power of evil, that the Kingdom is coming. And through their active faith and work for justice, they help to make the promises come true.

**'The Kingdom of God is present  
wherever people are striving  
to make it present.'**

Herbert McCabe, OP

There is no doubt, in these communities, that what is needed is both a change of heart and a change of structures, a cultural revolution and a revolution changing the economic, social and political structures.

There is also no doubt that there is a new wave of 'passion for justice' which brings a sense of urgency. In this process of struggling for social change, people must co-operate with all other groups who are committed to dealing with the root causes of the problem, finding allies, establishing solidarity with the poor, and building people's organisations.

Wherever people are genuinely striving to make an 'option for the poor', to build a just society, the Holy Spirit is certainly at work among them. Again and again we are surprised to see where such love and generosity crops up, for as the Gospel tells us, 'the Spirit breathes where it will, and no one knows where it comes from or where it is going next'.

The struggle for transformation reaches way beyond the Christian community. Often the commitment and love of those in liberation movements, socialist organisations and other faiths, puts us Christians to shame. The ideals for which they are struggling are often very close to ours and sometimes we have much to learn from them of the forces that block the process and of strategies for change.

We hope that this book will help to make possible, not only dialogue, but deep co-operation with such groups in the mighty work of transforming the structures, institutions and systems, as well as the attitudes and priorities of individuals and groups, which dehumanise the lives of countless people in our time.

Prime Minister Mugabe said in 1982, "The problem with the church is that it does not have enough hope." If Christian communities really have faith that we are not left to do this work alone, that God is present in all the struggles of the poor for total liberation, in all the struggles of those with goodwill, for transformation; if we believe that the promises will come true that the Kingdom will come, then we could bring to this struggle the greatest imaginable gift, the Gift of Hope.

## Biblical references for reflection and liturgy

These are just a few of the passages which have helped groups' reflection on the Christian concept of transformation.

- OT**
- Genesis 1:26 – 29. Creation and human beings as co-creators  
 4: 9 – 10. Where is your brother Abel?
- Exodus 3: 1 – 15. God intervenes on the side of the oppressed.  
 22:25 – 27. Do not keep the poor man's cloak.
- Leviticus 25: 8 – 10. The Jubilee Year.  
 35 – 28. Kindness to strangers.  
 19: 9 – 11. Sharing with the poor.  
 13 – 15. "
- Deuteronomy 24:17 – 22. Leaving some of the harvest.
- Psalms 72: 1 – 4. God's concern for justice.  
 11 – 17. "
- Psalms 105:22 – 27. Celebration of exodus.
- Isaiah 1:11 – 17. I am sick of holocausts.  
 3:13 – 15. The vineyard.  
 11: 1 – 9. They do not hurt nor harm. . . .  
 58: 1 – 12. If you do away with the yoke. . . .  
 65:17 – 25. New heaven, new earth.
- Jeremiah 22:16. Is not that what it means to know me. . . .
- Amos 5:14 – 24. Woe to those who feel secure.  
 6:1 – 6. "  
 8: 4 – 7. "
- Micah 2: 1 – 2. Beat their swords into ploughshares.  
 4: 1 – 4. "
- Ruth 1 – 4. Love and faithfulness.
- Judith 7 – 13. Leadership of women in times of crisis.  
 16:21 – 30. "
- NT**
- Luke 3: 2 – 11. John the Baptist.  
 4:16 – 21. He sent me to bring the good news.  
 6:20 – 25. The beatitudes.  
 19: 1 – 10. Zaccheus gives away his riches.  
 10:25 – 37. The good Samaritan.  
 16:19 – 31. Dives and Lazarus.
- Matthew 25:31 – 45. I was hungry and you gave me to eat.
- John 4: 5 – 42. Samaritan woman at the well.  
 8: 3 – 11. Jesus stops the stoning of a woman.  
 20:11 – 18. Jesus sends a woman to announce the resurrection.
- Acts 2:42 – 47. Sharing among the first Christians.  
 4:32 – 35. "
- Galatians 3:26 – 28. Neither Jew nor Greek.
- Philippines 2: 3 – 11. He emptied himself.
- James 2:14 – 17, 26. Faith without good works is dead.
- 1 John 3:14 – 18. If anyone has the world's goods and sees his brother in need.
- Revelations 21: 1 – 5. Behold I make all things new.  
 13: 1 – 17. The power of the beast.



## Some reflections from contemporary Christians about transformation

### Creating a World

“When we deal with that familiar humdrum reality, the world of human beings, it is necessary to remember in some way that we are dealing with extraordinary things, beyond the imagination of science fiction. This is a fact to which poetry, familiar wisdom and the tradition of nations all attest. Human beings are creatures who are free, immortal, loved by God; creatures who are historical, who have a past and also a future, who are called to work for a kingdom of love and justice. To say they are historical is also to say that they are dynamic. . . . They are actually creating a world, a more human world. Moreover in the activity of doing this, in the process of struggling to build community and justice, persons themselves are changed, they mature, the whole human family grows up. . . .

However wrong, corrupt and even destructive human society may have become, we can't lose sight of the fact that its true task, and the service to which we must recall it, is the fullness and freedom of the human person. . . .

The political community and all its institutions matter so much because they must serve the greatness and beauty of the human person and the human hope, because men and women are made for love and joy, for growth and expansion, because the capacity and promise of men and women is so great, because they have a world and a kingdom to build, and it is only in society that they can do so.”

**Mandlenkhosi Zwane**

Bishop of Swaziland,

from a report of the IMBISA workshop  
on the Church and social justice,  
1979.

### Deliverance now

“Salvation in the prophets is not primarily and immediately eternal salvation or heaven. They foresee a time of blessing, prosperity, peace, happiness and justice in the concrete terms of a return from exile, or deliverance (liberation) from war, from domination, from captivity. And this is seen as the natural consequence of the justice that is being practised now, or that the people are being challenged to practise now. The only reason why the prophet foretells this is to ensure that the people continue in their good works or change their existing evil ways.

Metanoia literally means a change of mind, a change of heart, a change of one's ways, one's behaviour. And this change is always seen as a change from unjust behaviour to just behaviour. God's demand for change is always a demand for justice.”

Fr Albert Nolan  
Biblical Spirituality, p. 18

### The longing of all peoples

“This utopia, the longing of all peoples, is the object of the preaching of Jesus. He promises that it will no longer be utopia, but a reality introduced by God. Thus preaching for the first time in a synagogue in Galilee he read from Isaiah 61,

‘The spirit of the Lord has been given to me,  
for he has anointed me.  
He has sent me to bring  
the good news to the poor,  
to proclaim liberty  
to the captives  
and to the blind new sight,  
to set the down-trodden free,  
to proclaim the Lord's year of favour.’

And he adds, ‘This text is being fulfilled today even as you listen.’ (Luke 4:18 – 21)

To the question of the imprisoned John the Baptist asked: ‘Are you the one who is to come or have we got to wait for someone else?’ Jesus responds, ‘The blind see again and the lame walk, lepers are cleansed and the deaf hear; the dead are raised to life, and the Good News is proclaimed to the poor.’ (Matt 11:3 – 5)

Here is a sign of a total about-face: Whosoever succeeds in introducing such realities, he will be the liberator of humanity. Christ understands himself as the liberator because he preaches, presides over and is himself inaugurating the kingdom of God. This kingdom is a total, global and structural transfiguration and revolution of the reality of human beings; it is the cosmos purified of all evils and full of the reality of God. The kingdom of God is not to be in another world, but is the old world transformed into a new one. . . . The kingdom of God does not simply mean the annihilation of sin, but the annihilation of all that sin means for human beings, society and the cosmos. In the kingdom pain, blindness, hunger, tempests, sin and death will not have their turn.”

Leonardo Boff

Jesus Christ Liberator, p. 52



Excerpts from **Jesus before Christianity**

"If great hopes for the future were awakened in the poor by Jesus' activity, even greater hopes must have been awakened by his prophetic words. But these hopes had originally nothing whatever to do with heaven — at least not as a place of happiness and rewards in the after life. . . The good news of the Kingdom of God was news about a future state of affairs on earth, when the poor would no longer be poor, the hungry would be satisfied and the oppressed would no longer be miserable. To say, 'Thy Kingdom come' is the same saying 'Thy will be done on **earth** as it is in heaven.' (Mat. 6:10.)

Jesus' conviction that the kingdom would come, that man could and would be totally liberated, would have been impossible without his belief in God. . . . For Jesus, the almighty power that achieves the impossible can be called faith. Faith releases within us a power that is beyond us. It was their faith that enabled the sick to be cured and sinners to be released from their sins. So too, it is faith that enables the kingdom to come.

Jesus was relentless in his endeavours to awaken faith in the kingdom. He felt impelled to go from town to town preaching the good news. To awaken an even more widespread belief in the kingdom, he instructed disciples and sent them out to preach. . . . Only when Faith is strong enough in the world will the miracle of the kingdom take place.

There is a danger here of turning this into a mystique of faith. **Faith is not a magical power. It is a straightforward decision in favour of the kingdom of God.** The metanoia or change for which Jesus was appealing was a change of mind and heart, a change of loyalty. . . . Transfer your loyalty from one or other of the present kingdoms to the kingdom of God. Make the kingdom of God your priority in life and set all your hopes upon it. It is a hidden treasure or precious pearl; stake everything on it."

Albert Nolan

**Jesus before Christianity**  
p. 83

"Kingdom of God undoubtedly possessed a political connotation for the Jews, for whom politics was a part of religion, and Kingdom of God concretely designed liberation from all oppressive forces."

"Like Jesus, the church ought to give special attention to the nobodies and those without a voice. It should emphasise the future that he promises for this world, a world in which the future kingdom is growing between the wheat and the cockle, not for a few privileged people, but for all."

"Jesus kingdom cannot be reduced to a part of reality such as politics. He came to heal all reality, in all its dimensions, cosmic, human and social. . . . He signified something much more profound, namely that he demands a conversion of persons and a transformation of the human world; that he demands a love of friends and enemies alike and the overcoming of all elements inimical to God and humankind."

Leonardo Boff

**Jesus Christ Liberator**, pp. 58, 46, 60



### Rebelling against the slums

"The significant thing about the division between rich and poor people, rich and poor nations is not simply that one has the resources to provide comfort for all its citizens and the other cannot provide basic needs and services. The reality and depth of the problem arises because the man who is rich has power over the lives of those who are poor, and the rich nation has power over the policies of those which are not rich. And even more important is that our social and economic system, nationally and internationally, supports those divisions and constantly increases them, so that the rich get ever richer and more powerful, while the poor get relatively poorer and less able to control their own future.

My purpose today is to suggest to you that the church should accept that the development of people means rebellion. At a given and decisive point in history, people decide to act against these conditions which restrict their freedom as people. I am suggesting that unless we participate actively in the rebellion against those social structures and economic organisations which condemn people to poverty, humiliation and degradation, then the church will become irrelevant to people, and the Christian religion will degenerate into a set of superstitions accepted by the fearful. Unless the church, its members and its organisations, express God's love for human beings by involvement and leadership in constructive protest against the present human conditions, then it will become identified with injustice and persecution. If this happens it will die, and humanly speaking will deserve to die — because it will then serve no purpose comprehensible to the modern world...."

"The church has to help people rebel against their slums: it has to help people to do this in the most effective way it can be done. But above all the church must be obviously and openly fighting all those institutions and power groups, which contribute to the existence and maintenance of the physical and spiritual slums — regardless of the consequences to itself or its members.... The church must work with the people in building a future based on social justice. It must participate actively in initiating, securing and creating the changes which are necessary. Its love must be expressed in action against evil and for good. For if the church acquiesces in established evils, it is identifying itself and the Christian religion with injustice by its continuing presence."

Julius Nyerere  
**Freedom and Development**  
 pp. 214 & 220



### **An accomplished liberated liberator**

“Is it possible to achieve total liberation of the whole person, of the whole society without recourse to theological and religious resources? Can human beings transcend themselves and their limitations by drawing from their internal capacities alone, without reference to a reality that is greater, outside of and beyond themselves?”

This is where the Gospel in general and the concept of ‘good news to the poor’ in particular, comes in quite effectively. Here is the reality to which we can refer in seeking direction for our liberation programme. Jesus, the man who could love through anger, who loved all the way to suffering and through suffering to victory, addressed all liberation movements from the vantage point of an accomplished, liberated liberator. That is why he could liberate others. And that is the crux of the matter: liberators of mankind must be integrated and liberated in their own personalities.”

Canaan Banana

**The Gospel according to the Ghetto, p. 76**

### **The Message — served or submerged?**

Religion is like the Roman god Janus. It faces both ways. The message is a promise of freedom; a song, a dance, a challenge, a celebration. But as believers strive to spread the message, they build institutions. Institutions are necessary but dangerous. Each time we try to share on a bigger and better scale, we reinforce institutions. They take on a life of their own. They require stability, protection to grow, and so gradually they become rigid. They start to support the ‘status quo’.

Again and again, to be true to the message, we need to take distance from our institutions; to return to the source of living water. The first period of building is beautiful. All are involved, creatively and constructively. But let us watch for the moment when the structure becomes more important than the goal, when the church makes us forget the kingdom. Time, then, to return to the message.

Anne Hope

### **The View from Below**

In Latin America, theology is not written by scholars in ‘ivory towers’. It arises from the poor as they reflect on their struggle to change the situation. Robert McAfee Brown describes the characteristics of the new theology:

1. a different starting point: the poor
2. a different questioner: the non-person
3. a different set of tools: the social sciences
4. a different analysis: the reality of conflict
5. a different mode of engagement: praxis
6. a different theology: the ‘second act’.

Robert McAfee Brown

**Theology in a New Key, p. 60**

### Compassion

"Jesus experienced the mysterious creative power behind all phenomena as compassion or love. . . . A prophet not only shares God's knowledge, he is filled to the point of bursting with God's own feelings and emotions. In the case of Jesus it was God's feeling of compassion that possessed and filled him. All his convictions, his faith and his hope were expressions of this fundamental experience. If God is compassionate, then goodness will triumph over evil, the impossible will happen and there is hope for mankind. Faith and Hope are the experience of compassion as a divine emotion. . . .

"To believe in Jesus is to believe that goodness can and will triumph over evil. Despite the system, despite the magnitude, complexity and apparent insollubility of our problem today, humankind can be, and in the end will be, liberated. Every form of evil — sin and all the consequences of sin: sickness, suffering, misery, frustration, fear, oppression and injustice — can be overcome. And the only power that can achieve this is the power of a faith that believes this. For faith is, as we have seen, the power of goodness and truth, the power of God."

Albert Nolan

**Jesus before Christianity**, pp. 124 & 140.



### Building the Earth

"The sense of the earth opening and exploding upwards into God; and the sense of God taking root and finding nourishment downwards into Earth. A personal, transcendent God and an evolving universe no longer forming two hostile centres of attraction but entering into conjunction to raise the human mass on a single tide. Such is the sublime transformation which we may with justice foresee."

Teilhard de Chardin

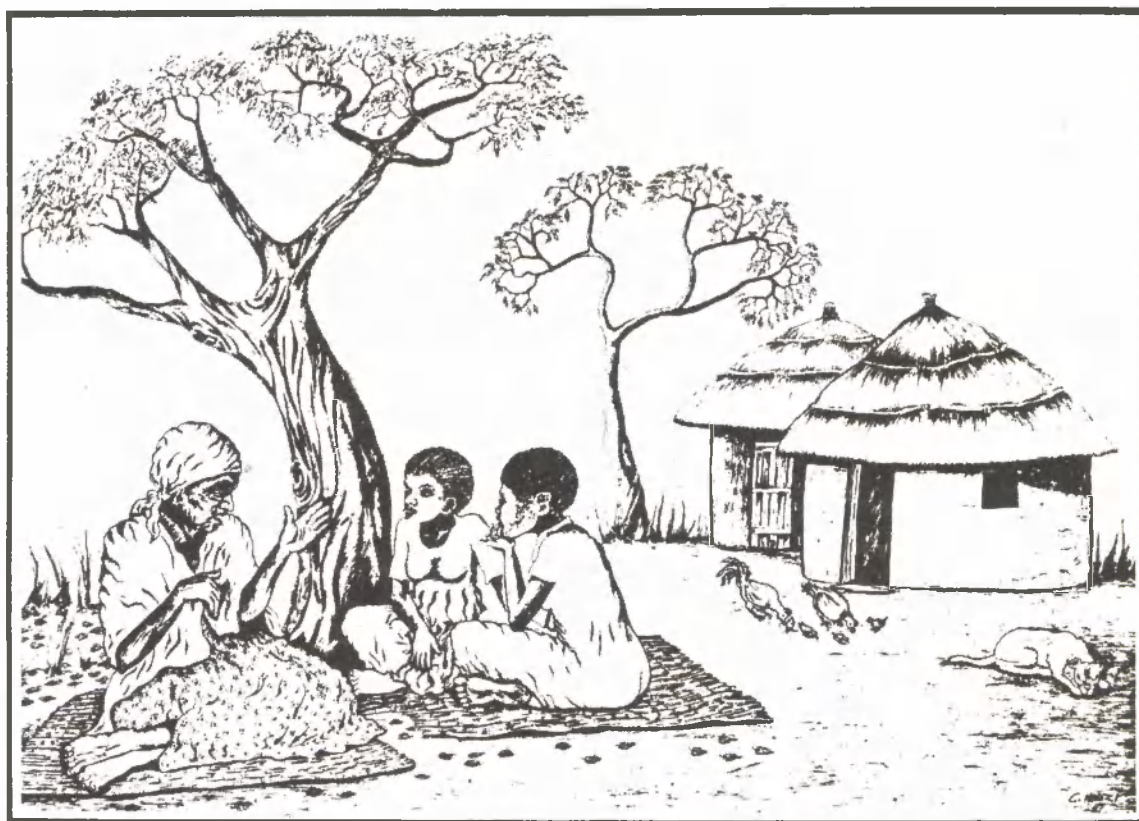
**Building the Earth**, p. 75.





## Chapter 2

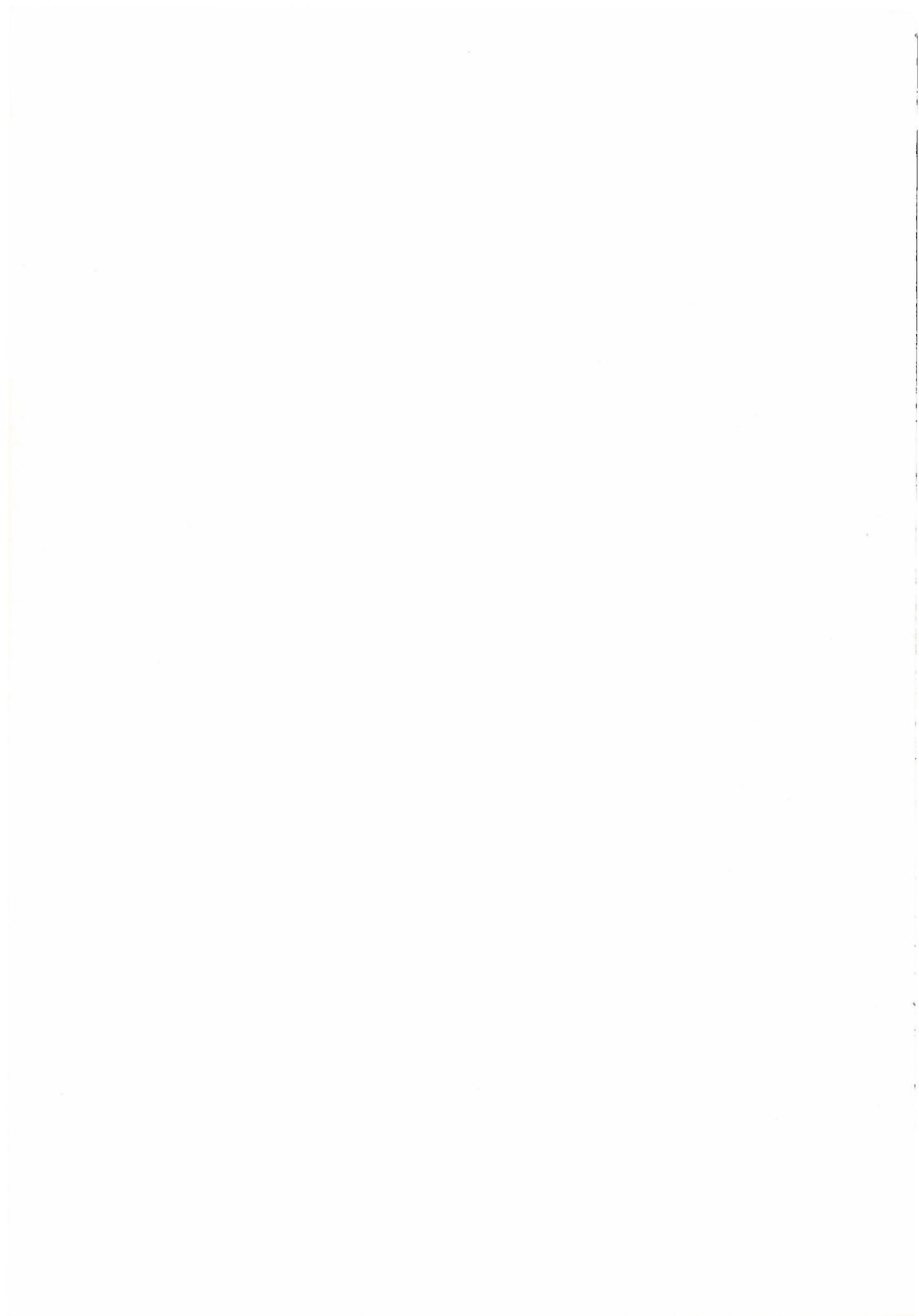
# Survey for Generative Themes



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## Chapter 2

# Survey for generative themes

### A. Survey of community themes

To begin this method of developing critical awareness, we start with a non-formal listening survey. One of the keys to discovering the deepest feelings of a local community is listening.

Listening can be passive or active. In the Paulo Freire method, people listen with a clear idea of what they are listening for. We listen for the issues about which people have the strongest feelings. *Emotion* is linked to *motivation*. Only on issues about which they feel strongly will people be prepared to act.

- What are people
- worried about?
  - happy about?
  - sad about?
  - angry about?
  - fearful about?
  - hopeful about?

It is not possible to go to a person in a village and ask, “What are your strongest feelings?” No. Obviously, it is necessary to be one with the people and to pay attention to the problems and issues of life that bring strong feelings.

“Through informal conversations, a team of educators studied the thinking, problems, and aspirations of a given community. While the Paulo Freire method assumes that themes of national importance play a role in the development of a critical mentality, it also assumes that the presentation of them should be linked to the personal, local problems of the person seeking education.”

Thomas G. Sanders,  
**The Paulo Freire Method,**  
West Coast South America Series, Vol. XV, No. 1, p. 5



## **SURVEY TEAM**

### **1. SURVEY TEAM**

As the survey is one of the most important parts of the whole process it should be done by a very perceptive and sensitive team, consisting of several trained people (e.g. teachers, nurses, development workers) having amongst them some understanding of sociology, psychology, local culture, economics, language, and principles of adult education.

The team also should include at least five members of the community for which the program is being prepared. These people should be from the community, identify with its interests and concerns, use the same vocabulary, etc., but they should be people who, perhaps because they have had a bit more education than most, are able to step back from the life of the community and view it with some objectivity. There are always some people in a community who hear everything that is going on, e.g. bar keepers, market women, barbers. This is largely a matter of personality. Such personalities should be part of, or contribute to, the survey team.

**Two eyes see better than one.**

— Mauritanian proverb

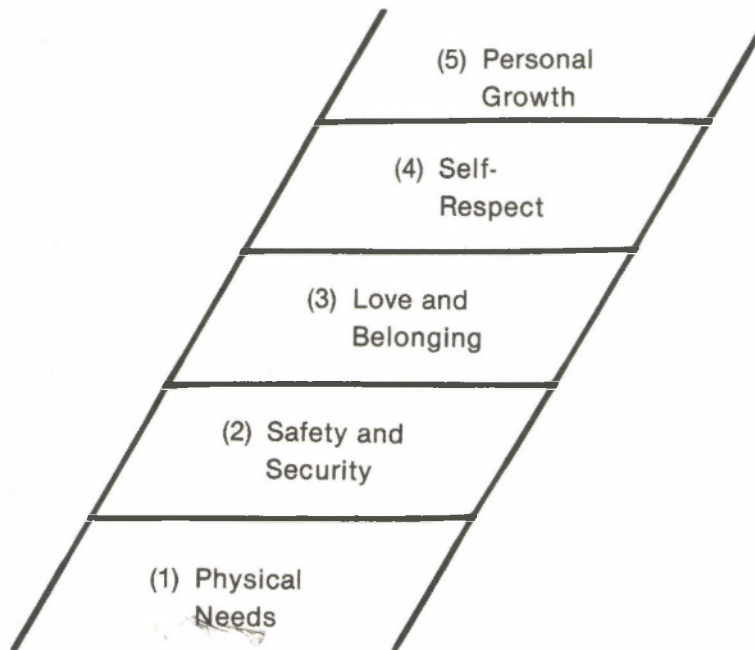
### **2. SURVEY METHOD**

The whole approach is different from that of traditional surveys in which the research worker decides beforehand which facts he or she is going to find out about, and works from very precise questionnaires, etc. In this survey the team listens primarily to unstructured conversations, in which the people feel relaxed and talk about the things that they are most concerned about.

### Frameworks for the survey

One of the simplest and most effective frameworks for the listening survey is *Maslow's Ladder of Human Needs*.\*

The five basic human needs are:



The survey team can begin by listening for all the themes related to meeting basic physical needs, about which people speak with strong emotion.

When they have covered these they can listen for themes relating to safety and security, then for themes on love and belonging, self-respect and finally personal growth.

It is often interesting to compare the initial insights of the group on which needs are most urgent at each level in the community, with the themes that emerge as the listening survey proceeds. It is amazing how many new themes are 'discovered' even by people who think they know a community well.

\* Abraham Maslow, *Motivation and Personality*, Harper and Row, New York, Chapter 4.

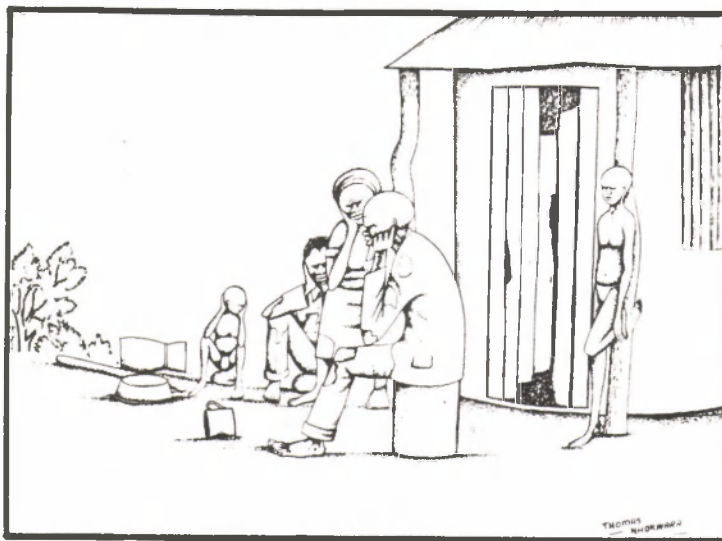


A deeper but more complex survey can be done using the six areas of life with which every group of people living together is always concerned.

### 3. AREAS OF LIFE WHICH NEED TO BE COVERED\*

- a. **Meeting basic needs.** Subsistence and the provision of basic needs such as food, clothing, shelter, water, health and care, form the basis of community life.
- b. **Relationships between people.** The social relationships (tensions or harmony) between men and women, husbands and wives, parents and children, workers and owners, community and family rituals (birth, marriage, child-care) are important areas of life to listen for themes.

- c. **Community decision-making process and structures.** What are the structures for involving people? What are the rules of the group? Who makes them? Who enforces them? Does power depend on age, tribe, knowledge, money, education? How do people feel both about the decisions that are made which affect their lives, and the way the decisions are made?



Produced under Living and Learning Program  
Gweru Diocese — Zimbabwe 1980

- d. **Education and socialisation.** Both through schooling and traditional education, people are taught values, skills and acceptable ways of behaving as members of a community. What are they? Are there changes taking place? What tensions occur through these changes?
- e. **Recreation.** What does the group do to relax and enjoy themselves? Sleep, play, watch sports and games, talk, sit and rest in silence, creative art or craftwork?
- f. **Beliefs and values.** All groups have a basic set of beliefs, an ideology or religion through which they express their understanding of human life, death, the world, love of God, etc. This provides them with a frame of reference through which they determine what is important in life. Special rites and symbols provide solemnity and security for important moments of existence, e.g. birth, attaining adulthood, marriage, death, etc.

\* Adapted from a working paper of INODEP (The Ecumenical Institute for the Development of Peoples), 31 Rue de l'Espérance, Paris, 75013, France.

There are very different ways of taking care of each of these in different cultures. The survey team does not make judgments but tries to understand:

- a. **what** people do,  
**who** does **what**?  
are customs changing?  
are expectations of what different people ought to do changing?
- b. **why** they do it (the economic, political and cultural reasons),
- c. what **issues** in each of these fields rouse **emotional interest** at present?
- d. which are the most important and most **frequently used words** in community discussions on these issues?

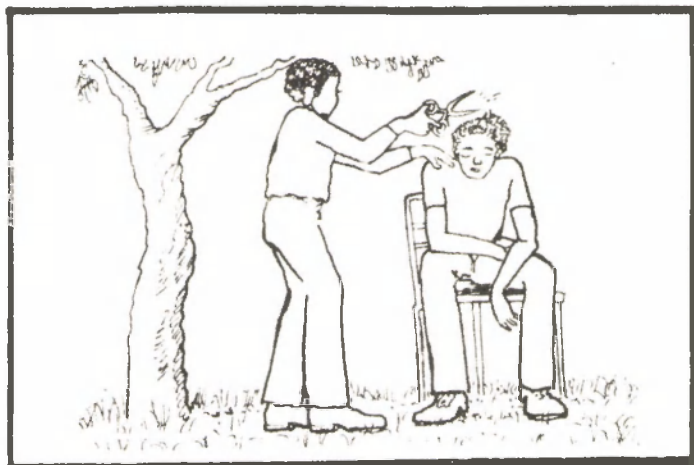
#### 4. LISTENING SITUATIONS

The team will have to find ways in which they can listen to the spontaneous discussion of the community, without manipulating or embarrassing them.

- market places,
- buses and trains,
- washing places,
- hair dressers,
- homes,
- the times before and after public meetings,
- bars, etc.,

can all be important places to listen. Where appropriate, it is good to let the people know that the team is preparing materials for an adult education program and get their full and conscious cooperation. The survey is not a secret.

The 'community' team members will have lots of opportunities in family life, work, etc., to pay attention to the concerns of the people around them. They will however need help in keeping clear their own concerns and those that are really important to the community as a whole. This survey helps to give an objective insight into the life of the community.





## 5. FEELINGS ARE FACTS

The survey team also seeks to understand the subjective experience of the community. How do they feel and what do they think about their own lives? What are the issues on which they have the strongest feelings? This cannot be done by asking direct questions, but by listening actively.

The team searches carefully for the **Generative Themes** — that is the issues which are so important to the community that they will generate enough energy to break through apathy and stimulate initiative in the members.

This basic break-through from passive apathy to initiative is considered by many the most crucial factor in the process of development.

Very often the strongest feelings will be found in relation to changes in the institutions, roles and practices in the six different areas of life, for example in 'the economy'

- changed expectations in relationships between workers and owner,
- new possibilities of becoming a member of a farm co-operative or
- expectations of owning land.

In a literacy program the team aims at using some themes from all the six areas of life. In other educational programs the range may be more limited, (e.g. in a health education program most of the issues will be in the field of basic needs, but some aspects of family, education, beliefs, and decision-making may also need to be discussed).

Even for programs of religious education it is very important to begin with an open-ended survey of the problems of daily life. Unless the Gospel answers a need which people really experience and challenges them to deal with real life problems, it will not be relevant or transform the life of the community.

After sharing their findings the team chooses the themes which seem to be the main preoccupations of the community. The number of themes will vary according to the scope of the program. In a literacy program the selection of themes must be linked to the choice of a list of words, which cover all the sounds used in the language. These words should be concrete common words, used frequently in conversation, and important to the people (e.g. house, plough, school, etc.). This will be dealt with in detail in Chapter 4.

"Literacy is effective to the extent that the people to whom it is addressed . . . feel the need for it in order to meet their most essential requirements, in particular the need to take part in the decisions of the community to which they belong.

Literacy is therefore inseparable from participation, which is at once its purpose and its condition."

Literacy Report

Food and Agriculture Organisation (FAO), 1976, p. 45.

## 6. CRITICAL ANALYSIS OF THEMES

Very often certain themes will 'jump out' at a listener as soon as they start doing a survey in the community. Once a number of themes have been recognized, the team needs to take each one and consider it deeply in order to produce a good code and question outline.

Let us take a common theme for rural women:

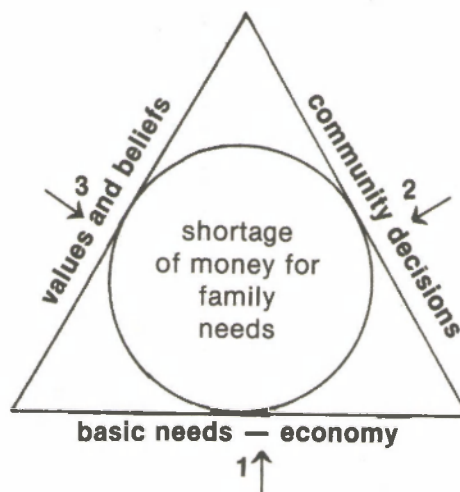
**shortage of money for family needs.**

The women may have been grumbling about:

- no money for the children,
- no money for food,
- husbands not supporting the family,
- overwork,
- low production of crops,
- little money for their vegetables,
- no money for improved seeds and new tools,
- traditional expectations of women in the home,
- traditional values that women should not go to extension courses.

If one simply showed a picture of a woman going to a shop and not having enough money to buy what her family needs, the discussion could remain on the same level as it usually does. Problem-posing education helps them always to go a step further.

**Every problem can be seen from 3 different aspects**



As they look at this question of shortage of money for family needs, the team producing materials need to decide:

- What **direction** should this discussion take?
- Is this **problem** so important that we really need several codes and discussions on it?

Let us follow this example of shortage of money for family needs.



**a. Economics**

To understand the problem a woman is facing we need some information about the area she lives in. The team needs to do some basic research to discover: e.g.

- What size is the average farm in that area?
- What size farm is needed for a decent living in that area?
- What are the food crops grown in that area?
- What cash crops are grown in that area?
- How much food and how much of the cash crops can be grown per acre per year, if rains are consistent?
- How much money can an average traditional farmer make?
- What are the major constraints for the traditional farmer against increasing production in that area?
- What agricultural services in terms of advice, loans, fertilizer, improved seeds, etc. can the local farmer expect from government?
- What are the problems of marketing?
- What are the other possible ways in which women could earn money in that area?

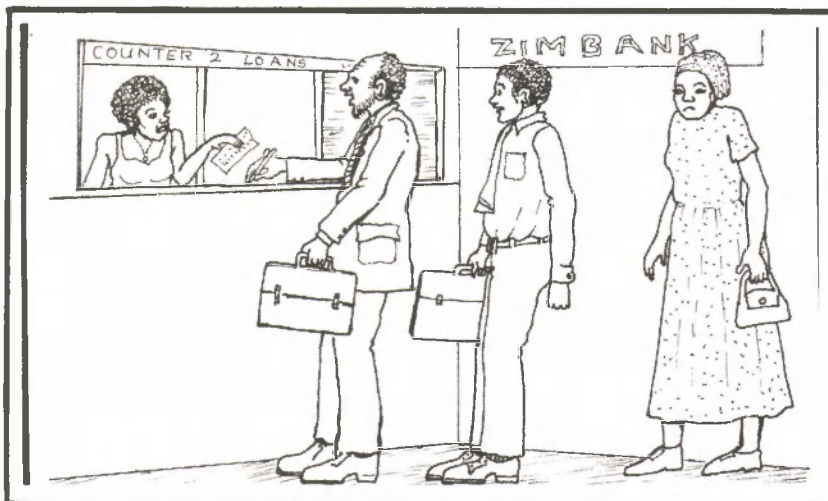
This information will help to guide a discussion if the major problem for the women is to increase their production or to vary their crops.

**b. Community Decision Making**

However, economic problems are usually linked to the process of decision making on the local level. They are also related to the general policy of development for the country. So the blocks to increased production can also be seen on the decision making level.

The following questions would be important to discuss and to know some information about:

- Who decides whether this area will receive services such as dams, boreholes, irrigation?
- Who decides which farmers get services and advice from government officials?
- What services are available for all farmers?
- Who at present gets these services in that area?
- What is the procedure of getting small loans for small farmers?



- What are the regulations for such loans?
- What is the law about women receiving loans?
- Is this law a just law, and in favour of, or against, women's rights?
- Who controls the marketing of products in that area?
- Is there bribery and corruption in any of these services?
- Is there a law against bribery and corruption?
- Is there any group in the area which is against bribery and corruption?
- Are there any farmers' unions in the area?
- How are the laws implemented? By whom?

### c. Values and Beliefs

Most economic questions are affected by the **values**, either traditional or modern, held by a community. People often explain their situation assuming these values, and this often hinders them from breaking through to new actions. It is important to know and understand these values to help animate the group.

The following questions can help look at some of the values and beliefs that come from the problem of shortage of money for the family.

- How do the women explain their poverty?
- How do the women see their position in relation to their husbands?
- On what grounds do the women assume that men have some rights and they do not?
- Is there a traditional belief that poor crops are due to curses or witchcraft?
- How do they explain that some farms have good production and others have poor production?
- Do the women consider that they should have the right to more education?
- How do the modern values either re-inforce the present situation of rural women, or try to change the situation?



## CRITICAL ANALYSIS OF THEMES

### A Grid. (A way to organise information on themes)

After a discussion on each theme, the team can organise the information about the theme from the three different aspects:

1. the economic causes of the problem,
2. the control of decision-making on the problem,
3. the cultural values and beliefs held about this problem.

The team can classify this information in a grid as follows for all the themes.

Grid on Generative Themes			
Theme	Economic causes of the problem	Control of Decision-making on the problem	Cultural Values and beliefs held about the problem
Shortage of money			
Unemployment of youth			
Lack of Firewood			
Corruption			
etc.			

This systematic method of classifying information can be very helpful to develop critical awareness for the team itself. One begins to see how the problems are linked together and how economics affects values or politics affects economics. It can help a group to move from seeing isolated problems as situations in themselves, to seeing the structures of society which control and dominate people's lives.

"A literacy campaign must be seen as a necessary part of a national strategy for overcoming poverty and injustice. . . . An effective campaign is part of a comprehensive and continuing effort to raise the level of basic education (and) . . . is a potent and vivid symbol of a nation's struggle for development and commitment to a just society."

— UNESCO Conference  
Udaipur, India, January 1982.

## 7. MOVING FROM THE SURVEY TO CODES AND DISCUSSION OUTLINES

Once the team has chosen a generative theme and looked at the economic, political and cultural aspects of the problem, one needs to:

**decide,**

- Which aspect is most important to deal with in this discussion?
- What direction will lead to the most helpful discussion with possibilities of fruitful action?
- Should the code deal with the economic, the political or the cultural level of the problem?
- Does the problem need three codes to deal with all three levels to find out on which level action is most likely to be effective?

**choose one scene.**

**brainstorm** how can we show clearly in the picture or play,

- |                         |   |                                |
|-------------------------|---|--------------------------------|
| — the situation         | } | which the<br>women experience. |
| — the feelings involved |   |                                |
| — the difficulties      |   |                                |
| — the problem           |   |                                |
| — the obstacles         |   |                                |
| — the contradiction     |   |                                |

Can we do so through contrasts, expression on faces, action, etc.

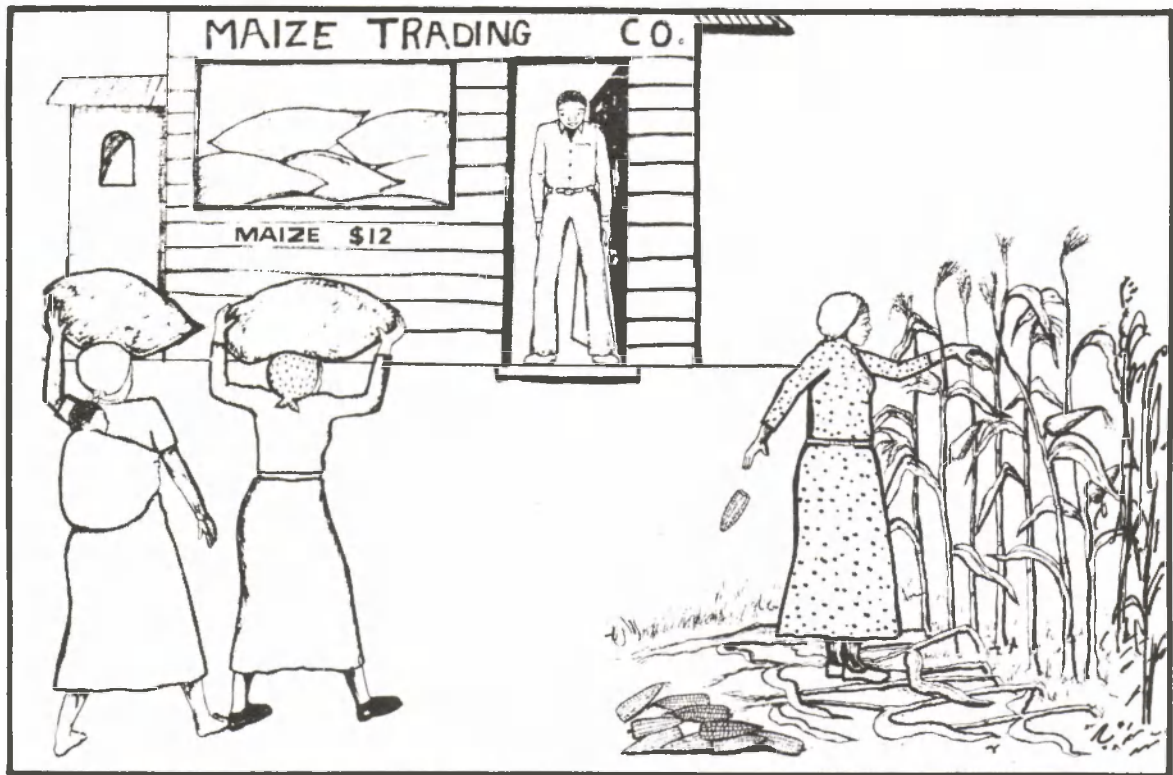
**check**

Have we included any unnecessary details that might make the discussion go off the point?

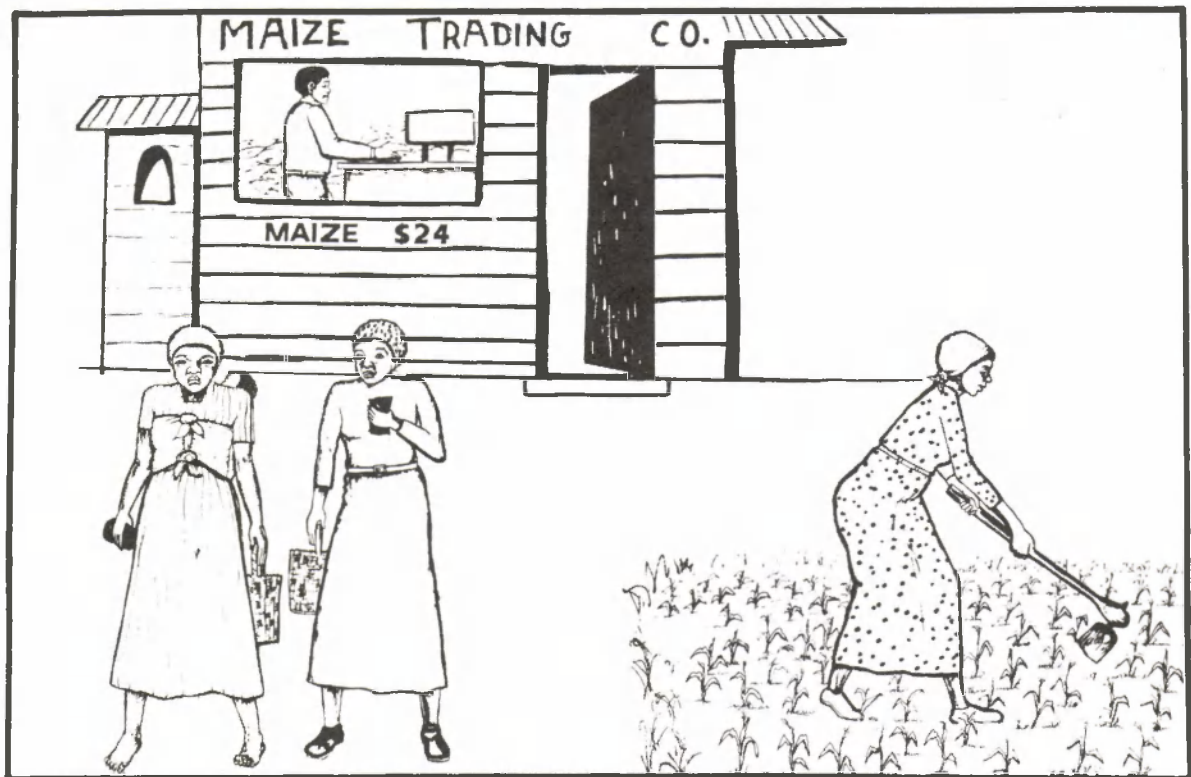
Is the main character drawn in such a way that each woman present feels, 'That could be me'.

Following are three examples of codes and questions on the three different levels of this problem of shortage of money for improvements in rural areas.





Adapted by Chris Hodzi from Kenya Literacy Program — 1976



In these pictures, you see first the women selling their maize in the harvest season at low prices, and then in the planting season, buying the same maize at inflated prices.

**Possible discussion questions**

- a. What do you see happening in each picture?
- b. Why is it happening?
- c. Who is benefitting? Is it good to have a few people benefitting from the society?
- d. Does this happen here? How does it happen?
- e. What can we do to stop this exploitation?  
or What can we do as a group to make sure we can store our own food?

**Community Decision Making**

Thomas Nhokwara Gweru Literacy Program — 1982



This is a picture of a community threshing together

**Possible discussion questions**

- a. What is happening in this picture?
- b. How did we traditionally work together?  
Why did we work together?  
What things did we do together?
- c. Nowadays, do we work together co-operatively?  
Why or why not? How?
- d. Is it important to have people organised in a co-operative?  
Why or why not?
- e. What problems occur when we work together co-operatively?  
What are the consequences of doing things individually?  
What are the consequences of doing things co-operatively?
- f. In the previous session, we discussed starting a co-operative store. What difficulties will be involved?



## CODES

- g. What difficulties have we had in the past in working together? How can we overcome these difficulties?
- h. How can we form a co-operative? What are the rules and regulations?
- i. What are the next steps to achieve this goal?

## Values and Beliefs

Aloz Literacy Program — Zimbabwe — 1982



Here a woman works alone in the family field as the older children go off to school

## Possible discussion questions

- a. What do you see in this picture?
- b. What is the woman thinking?
- c. What work will she have to do today?
- d. Where is her husband?
- e. Why is she looking sad?
- f. Is this a familiar situation?
- g. How did we traditionally divide work?
- h. What has changed?
- i. Why has this changed?
- j. What can women do together to lessen the load?
- k. What could we do together practically as a group?

## B. Surveys for Workshops

In running a workshop whether it be for a half day or for one week, the animators need to find out, from the participants, **what their generative themes are**. Sometimes it is possible to ask participants to fill out a questionnaire before they come to a workshop. This can be very useful for pre-planning what materials and resources will be necessary to take to the workshop.

However, even if it is possible to get people to respond to a written questionnaire, it is important **to build a common set of expectations and a common purpose** when the workshop begins.

The following exercises could in fact be called the survey for generative themes of the group present. It is important to do this on newsprint so that:

- a. the hopes and expectations are seen by the whole group at the beginning as **their agenda**, not the animators,
- b. that each day the topics for discussion can be referred back to their expectations,
- c. the group can see whether their own expectations are being met, and which problems still need further discussions, decisions and action. This can happen at the mid-point or final evaluation.

### 1. HOPES AND WORRIES ABOUT DEVELOPMENT

This exercise helps the group get a first impression of the concerns of different members, and helps them to start clarifying their ideas on development.

#### Procedure

- a. The animator introduces the purpose of this session which is to clarify the group's concerns about development.

It is important to stress here that everyone should raise the issues they are concerned about and be as honest as possible. If they go away at the end of the workshop feeling the group never discussed what they wanted to discuss, it may be because they did not speak out at this time.

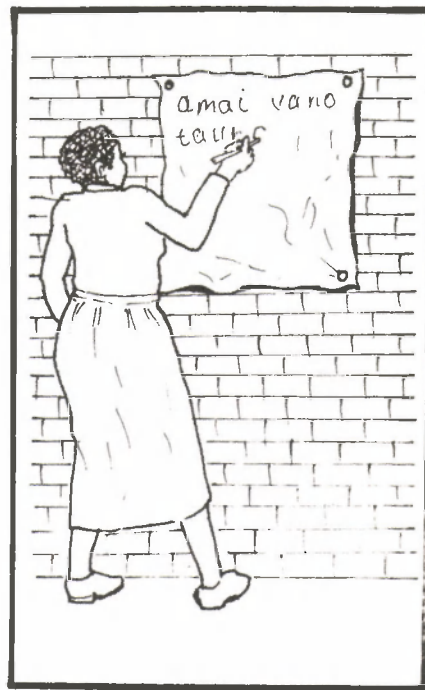
- b. The animator then asks either the question,  
 "What are your hopes and your worries about the churches' role in development in this diocese (or parish or village)?"

or "What are the main problems you experience in doing development work in this area?"



## HOPES AND WORRIES

- c. Write the question on newsprint or a blackboard.
- d. Ask people to form groups of 3's. (It often helps to build a community if you ask them to choose those they do not yet know.)
- e. This discussion in 3's takes about 10–15 minutes.
- f. Then ask each group of 3 to choose the 3 main hopes and 3 main worries of their group. (This could be done later after the step h, if you want the whole group first to hear all the hopes and worries and then from that list, to choose 3 priorities.)
- g. When the small groups have finished, ask them to return to the whole group.
- h. One animator helps the group to move along, asking for only one point from each small group at a time. A different animator writes a quick summary of points on newsprint, using the main words that the participants used. It is important not to slow up the procedure, but to write quickly. The other animator can help summarise for the one writing.



Sometimes participants want to give all their points at once. Explain that this has two disadvantages:

1. the first group may mention nearly all the points and the others feel they have nothing left to offer, and
  2. the reports may become very long and the group as a whole gets bored listening to one voice reporting. Reports never have the same vitality as spontaneous discussion.
- i. When finished, the animator summarises the hopes and worries.

**Time** This usually takes about 1½ hours.

**Materials** Newsprint, tape, felt pens, blackboard and chalk.

## 2. EXPECTATIONS FOR THIS WORKSHOP

This exercise can often follow the brainstorming list of hopes and worries. This helps the group to clarify its expectations and to assume responsibility for how the time should be spent at the workshop.

### Procedure

- a. The animator introduces the purpose of this session as an attempt to narrow down the concerns and to see how the group wants to spend time during the workshop.
- b. The animator then asks the question:  
 “What do you hope to do during these (x) days together?”  
**OR** “What do you hope we will achieve by the end of this workshop?”  
**OR** “What do you hope to learn in this workshop?”  
 Only one of these questions is asked.
- c. Ask people to form groups of 3's, different groups this time. Give them about 15 minutes to discuss this.
- d. In the whole group, brainstorm the list of their expectations for the workshop.
- e. When this is finished, the animator summarises the main expectations given by the whole group.

**Time** This exercise takes about 45 minutes.

**Materials** Newsprint, tape, felt pens.

## 3. PROBLEM SURVEY

This method of survey is most useful with a group with similar responsibilities.

### Procedure

- a. The group is asked to discuss in 3's,  
 “What problems do you have as \_\_\_\_\_?”  
 (adult educators, development workers, supervisors, or whatever the group)  
 They could be asked to sort out the problems mentioned into the following categories:
  - blocks in their communities,
  - analysis of problems,
  - human relationships,
  - people using new methods,
  - administration and planning,
  - follow-up and actions,
  - others. . . .



## PROBLEM SURVEY

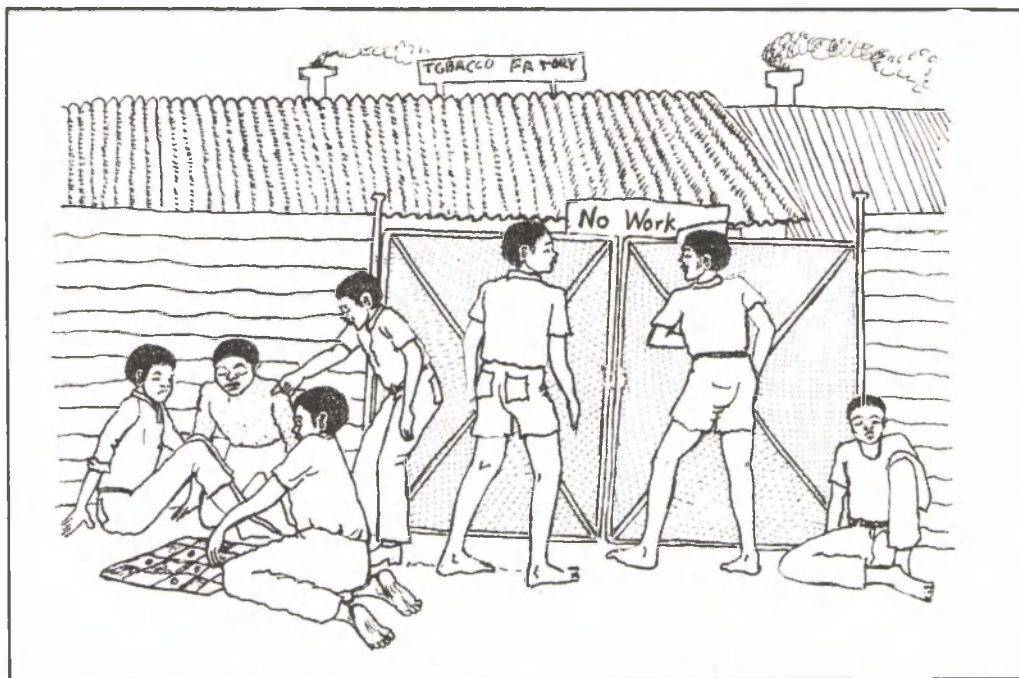
- b. After the small groups have discussed, the whole group forms a circle and their points are put on newsprint. It is better not to ask each group to give a report as this often becomes rather boring. The first group mentions nearly all the points and later groups have nothing fresh to offer. Also if only the 'secretary' of each group is expected to give points, the others become passive and bored. We find the group remains much more lively if people are asked to give only one point at a time, and everyone is free to offer a point. If a few are doing all the talking it may be helpful to move round the circle getting a point from each group, but this sometimes kills the spontaneity.
- c. After all the points are made, one of the animators (who has not been writing or facilitating) could summarise and classify what the major points seem to be from the group. These problems are used by the planning team as a guide for the workshop.

**Time** About 45 minutes.

**Materials** Newsprint, tape, and felt pens.

## Chapter 3

### Problem Posing Materials

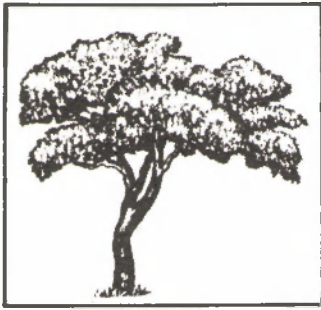


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## Chapter 3

# Problem posing materials

Problem posing education is much easier if one uses 'codes' which have been specifically prepared for a group on the basis of the generative themes which have emerged during a thorough survey.

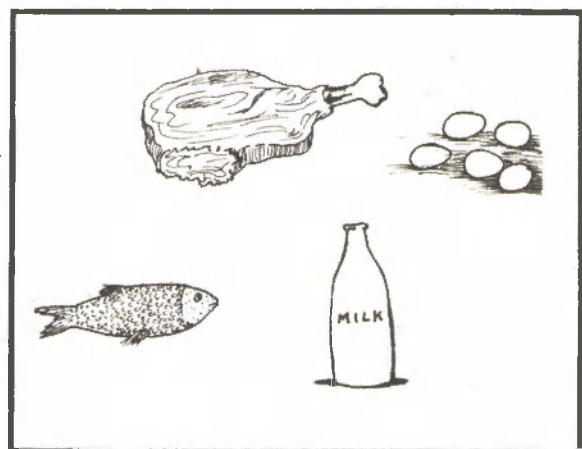
A code is a concrete presentation of a familiar problem, about which the group present has strong feelings. It may be a poster, a play, a slide, or a set of slides, a film, a poem or song, a diagram, a story or newspaper article, a proverb, or a case study. The important thing about it is that it raises questions, it does not provide solutions. Visual aids have been used in education for a long time, but many of these are illustrations, not codes. If they are demonstrations of the answer the teacher is offering to the pupils, they are not codes. A code shows the problem, not the answer.

## The difference between Codes and other Visual Aids

Compare the following visual aids.

**Illustration** (see right)

The teacher will show this poster and explain what types of food are necessary for a balanced diet.



Body-building Foods

**Problem-Posing Code** (see left)

The animator will show the code and ask critical questions to help the group discover for themselves some of the root causes of the problems.



### Contrasting Use

Codes and illustrations are used in completely different ways in education. A code is used at the beginning of a discussion to focus the attention of the whole group on a single problem. It is always followed by a carefully planned series of questions, which enables the group to become actively involved first in describing and then in analysing the situation they see. At some point the group may need more information than they themselves have from their own experience. At **this** point, when they have really shared all the resources of the group, and when they are asking for further information, then an input may be useful and this may well be illustrated with a picture such as the poster about the Three-Types of Food.

## PREPARATION OF CODES

Most codes are best prepared in a group context. They should:

- a. deal with a theme about which the community has strong feelings,
- b. show a very familiar scene in everyday life,
- c. use contrasts or action to raise awareness and questions,
- d. focus attention on only one theme so that the discussion can go deeply into this,
- e. be simple, clear and visible,
- f. avoid distracting details, especially those from outside situations,
- g. stimulate the interest and touch the hearts of the group.

As you can see in this picture, the school boy clearly does not want to do manual work on the family farm. The focus of the poster is on the family relationships and the difficulties between family members and generations.

Some codes can be used only in the situation for which they were prepared. Others have a much wider relevance. All should be evaluated regularly by checking how they affected the groups and the discussions that followed.



### Touching a generative theme

We recognise a Generative Theme has been tapped when a group suddenly comes to life. The room is alive with emotion, whether it be excitement, anger, worry, joy, hope or fear. Nearly everyone wants to express their feelings — there is no longer boredom or apathy. There is the energy that could lead to action. But of course, many discussions filled with feeling do not lead to action. They waste away in fruitless grumbling or wind round and round in circles, unless the energy is gathered, channelled and directed. This is the role of the animator, 'to present to the community in a challenging way those topics which they have already been talking about in a confused way', and then to take the group, step by step, through a process leading to transformative action. The animator can do this much more easily with good codes and discussion outlines.

### The need for distance

It is not always easy for a group to discuss freely those issues which are most deeply important to them. If one starts immediately with real life, it is often too close for comfort. The code enables us to step back a couple of paces and to look at the problem from a certain distance, to think about it more objectively. For this reason one should not use pictures or stories of real people in the immediate community.

We always start by describing and analysing 'those' people in the picture or play, and this gradually leads the group to talk about real life.

### A fire brings light and warmth

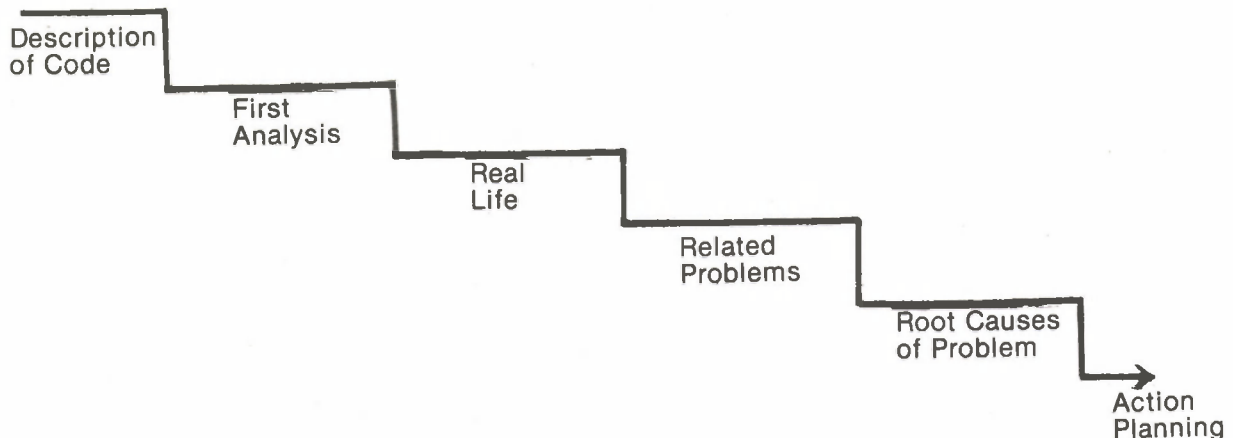
A good discussion is like a fire, which provides light, warmth and fellowship for all those present. Gradually every log starts to burn and contributes to the brightness and heat. The code is like the match which starts the fire burning. The details of the codes are like the paper and dry twigs which quickly catch alight, and gradually one moves to the central issues in the lives of the people themselves. But starting a discussion on an intellectual level, just with abstract questions is often like the struggle to get a fire going without a match or when there are large damp logs.



### Digging deeply in discussion

The animator leads the group through a series of steps in the discussion. Problems are like weeds. If we only cut off their heads they will soon be back, but if we dig deep and get out the roots, they will not grow again. So the animator aims to get down as deeply as is possible for the group, to the root causes of the problem.

The discussion moves down step by step in 6 stages.



**Description** is the easiest thing one can ask any group to do, especially if they are in small groups of 3. At this stage one can ask questions like: What do you see in the poster? What do you think each of the people is doing? What do you think each one is feeling?

**First analysis:** We start to ask **why** the people are doing what they are doing. Why? Why? Why? The group is challenged to move from observing, to thinking, but at this stage they still have the ease of talking about the poster or the play.

**Real life:** When the group is thoroughly involved and is focusing their attention on the main issue, one can move to the next level by asking, 'Does this happen in real life?'. If one has hit on a real generative theme and portrayed it well in the code, the answer will usually be, 'every day!' or 'all the time'. It is very good to give the people a chance to give examples and describe some of the real life situations, to root the discussion solidly in reality.

**Related problems:** From here one often moves out most naturally to other problems related to the initial 'symptom' portrayed in the code, but sometimes that problem is so central one should stick with it.



**Root causes:** Now we start to challenge the group to analyse on a much deeper level, just as a doctor goes beyond the symptoms of an illness to diagnosing the causes. Only if we get to the causes will we really find a cure. **This question is really the heart of consciencization.**

### The 'But-Why' Method

David Werner, the author of *Where There is No Doctor* calls his method the 'But-Why Method'.<sup>1</sup>

?

'The child has a septic foot'.  
 'But why?'  
 'Because she stepped on a thorn.'  
 'But why?'  
 'Because she has no shoes.'  
 'But why has she no shoes?'  
 'Because her father cannot afford to buy her any.'  
 'But why can he not afford to buy her shoes?'  
 'Because he is paid very little as a farm labourer.'  
 'But why is he paid so little?' etc. etc.

### Causes of problems of three types<sup>2</sup>

The group will have to deal with causes of three different types:

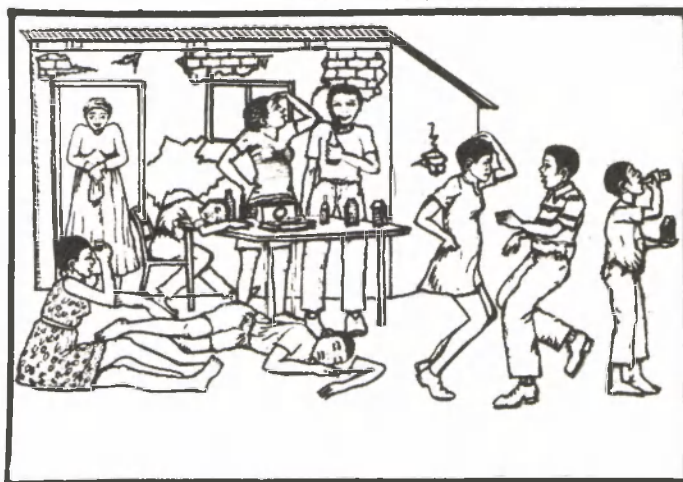
1. Natural Causes
2. Social Causes
3. Political Causes.

The problems with natural causes are often the easiest to deal with in the action planning. Local groups may respond to natural causes like the shortage of water, poor nutrition, the need for more money by planning things like making a dam, starting a communal vegetable garden, or organising a sewing project to increase their income.

The social causes require the involvement of a wider group of people and therefore more skills in human relations and community organising. They might deal with problems like, 'too many bars in the village and too much drunkenness', or 'husbands oppressing their wives and not allowing them to attend literacy classes'.

However many problems arise from political causes and it is only as the group grows in awareness, self-confidence and organisational skills, that they will be able and willing to tackle these effectively.

CSSD Development Education — 1982



1. Given in a talk in Harare, Zimbabwe, September, 1982.

2. Given in a talk in Lesotho, J. Mulyungi, November, 1981.

## DISCUSSION OUTLINES

### Analysing the causes of failure

One of the most important roles of the animator is to help the group evaluate, reflecting on the actions they have planned and taken, both when they have been effective and especially when they have failed. This is a key moment for learning perseverance, and deepening awareness of root causes of problems. 'Why did we fail?' Often the group will have to look at issues of power at this point, recognising that their only power is in numbers, and numbers are only powerful when people are organised with a clear goal. The 3 C's exercise may be useful in strategy planning at this point (see Chapter 7).

### To sum up

The different steps can be summarised in the following questions:

- a. **Description** — What do (did) you see happening in the poster/play?
- b. **First analysis** — Why is **it** happening?
- c. **Real life** — Does **this** happen in real life?
- d. **Related problems** — What problems does **it** lead to?
- e. **Root causes** — What are the root causes of **these** problems?
- f. **Action planning** — What can **we** do about it?

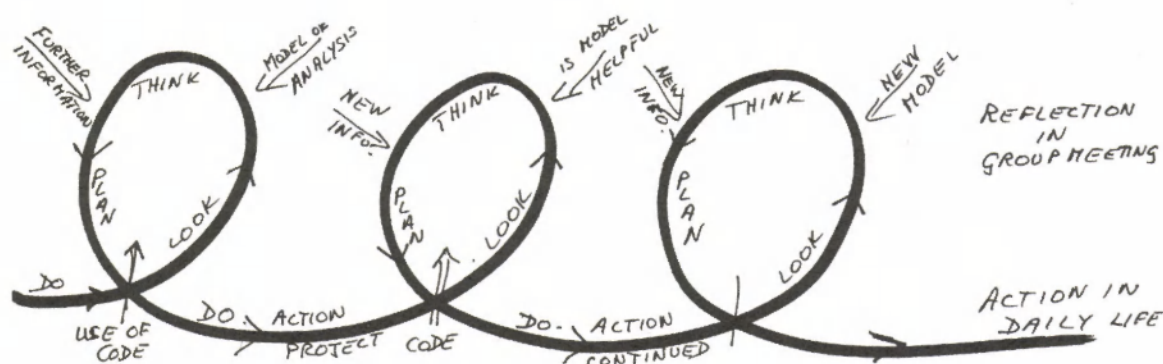
The words in bold, **it** and **this** should of course never actually be used. Each time we should replace them by phrases which sum up the problems which the group has recognised.

### Dealing with grasshopper discussion

If the discussion is jumping around from one problem to another, the animator can list the different problems which have been touched on and help the group decide which one they want to tackle in depth. If necessary they can decide to tackle other problems that are of real concern to the group on later occasions.

### Reflection/Action cycle

The process could be illustrated in the following way:



## Types of inputs

The input varies greatly according to the subject matter. It may be **technical** information about fertilizer in farming, or causes of a disease and treatment in community health issues, or applying to credit and savings societies.

It may be a simple **model of analysis** helping the group to classify and interrelate the different factors in a situation.

It may be dealing with **values**, reflection on the Gospel or political education. The discussion outline should build in both questions and appropriate inputs.

## CODES AND EXERCISES ON DEVELOPMENT

The following codes and exercises have been used in many workshops. The questions **must always be adapted for local use**, but they are given as guidelines. You will also find some short theories and summaries which can help the group to reflect on some of the basic issues which confront them.

### 1. What does development mean to you?

In any community both the motivation to take action and **unity** in the effort or struggle, depend very much on having **clear and common goals and values**. This is more fully dealt with in Chapter 10 on Building a Movement, but in any program, it is important to involve people actively, at an early stage, in expressing their ultimate purpose as a group. The animator should identify which word (development/liberation/transformation, or what other word) is most meaningful and powerful for the group, and use this as the theme of these exercises.

## PHOTO LANGUAGE\*

### Procedure (a):

1. For this exercise, you need a good collection of clear, large photos, showing or symbolising various aspects of development. There should be at least twice as many photos as people in the group. Put these photos on tables or benches in a room. (A dining room is ideal for this, but it is usually better to return to the meeting room for discussion.)
2. The animator explains the purpose of the session.
3. Ask the participants to form groups of 4–6 people. Then read aloud the instructions which you have written on newsprint.
4. These instructions are:
  - a. Look at the pictures in silence. Do not discuss them with others. In your mind, select 2 or 3 pictures which represent what development means to you.
  - b. Do not pick up the pictures until you are told to do so.
  - c. Choose 1 photo which represents what development (liberation/transformation) means to you.

If someone else uses your picture, you can choose a second one.

\* This method was originally developed by Pierre Babin, Lyons, France.



## WHAT DOES DEVELOPMENT MEAN ?

5. Then, after they have formed their groups and are clear about the instructions, the whole group goes and looks at the pictures in silence.

After about 5 minutes, ask each person to pick one picture which represents what development means to them.

6. Ask them to return to groups of 4 or 6 to discuss. Each person explains why (s)he chose that particular picture. After each person has shared their own ideas about development, the small groups continue to discuss what development means to them and what it does not mean to them. Give these small groups 10 more minutes to do this.
7. Bring the groups back for a whole group discussion. This can be either a brainstorm with one person writing on newsprint, or it could be an 'in-depth' discussion. In this case newsprint should not be used but one person could make notes on the main points raised and summarise them at the end.

### Summary

Sometimes it is useful to use either Maslow's Ladder of Needs to summarise points on development at the end of this discussion or The Four Perspectives on Development.

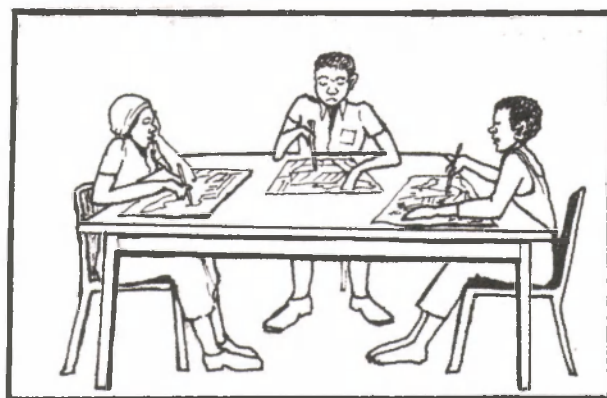
**Time:** This can take about 1½ hours

**Materials:** Newsprint, tape, felt pens, and photos.

## DRAWING

### Procedure (b):

1. For this exercise you need enough sheets of plain paper for each person in the group and enough crayons or coloured pencils for each person to have access to a variety of colours.
2. Ask each person to draw a picture, symbol or diagram illustrating for them the most important aspects of development. Allow them 10 – 15 minutes to do this.
3. Ask them to form groups of about 5, and ask each one to share with their group what they were trying to show in their drawing.
4. When each has finished explaining, encourage them to continue the discussion about the priorities and values of development.
5. Form a common circle again and invite the groups to share their most important ideas about development, not in long reports, but each person giving only one point at a time. Either use brainstorming or shared discussion.



### **Summary**

The animator might like to use either Maslow's Ladder of Human Needs or the diagram from 4 Perspectives on Development at the end of the discussion.

**Time:** This can take about 1½ hours.

**Materials:** Individual paper, crayons, newsprint, tape, felt pens.

## **SMALL GROUPS AND BRAINSTORMING**

### **Procedure (c):**

1. The animator explains that the purpose of this session is to clarify the meaning of development (liberation or transformation) for this particular group. (S)he might add that there are many different ways of understanding the word so there is no one right answer.
2. The animator then asks the question, 'What does Development mean to you?'
3. Ask people to form groups of 3's (or 5's) to discuss this question. Give them about 15 – 20 minutes to discuss this.
4. Bring the whole group back together. At this point you can either brainstorm a list of ideas about what development means and write these points on newsprint. Or you can have a discussion on 'What is Development?', with someone quietly writing notes on the main points brought up.

### **Summary**

A good summary of their points can be put into the model of the 4 Perspectives on Development or Maslow's Ladder of Human Needs.

**Time:** About 1 – 1½ hours.

**Materials:** Newsprint, tape, felt pens.



### Background Reading for the Animators

"Come, then, comrades; it would be as well to decide at once to change our ways. We must shake off the heavy darkness in which we were plunged, and leave it behind. The new day which is already at hand must find us firm, prudent and resolute. . . .

"The European game has finally ended, we must find something different. We today can do everything, so long as we do not imitate Europe, so long as we are not obsessed by the desire to catch up with Europe.

"Europe now lives at such a mad, reckless pace that she has shaken off all guidance and all reason, and she is running headlong into the abyss; we would do well to avoid it with all possible speed. . . .

"Two centuries ago, a former European colony decided to catch up with Europe. It succeeded so well that the United States of America became a monster, in which the taints, the sickness and the inhumanity of Europe have grown to appalling dimensions. . . .

"No, we do not want to catch up with anyone. What we want to do is to go forward all the time, night and day, in the company of Humanity, in the company of all people. . . .

"So, comrades, let us not pay tribute to Europe and the United States of America by creating states, institutions and societies which draw their inspiration from them. Humanity is waiting for something other from us than such an imitation, which would be almost an obscene caricature. . . .

"But if we want humanity to advance a step farther, if we want to bring it up to a different level than that which Europe has shown it, then we must invent and we must make discoveries."

— Frantz Fanon, **The Wretched of the Earth**,  
Penguin Books, 1967, pp. 251 – 255.

### Reading from Nyerere

"Freedom and development are as completely linked together as are chickens and eggs! Without chickens you get no eggs; and without eggs you soon have no chickens. Similarly, without freedom you get no development, and without development you very soon lose your freedom. . . .

"Development brings freedom, provided it is **development of people**. But people cannot be developed; they can only develop themselves. For while it is possible for an outsider to build a person's house, an outsider cannot give the person pride and self-confidence in themselves as human beings. Those things people have to create in themselves by their own actions. They develop themselves by what they do; they develop themselves by making their own decisions, by increasing their own knowledge and ability and by their own full participation — as equals — in the life of the community they live in. . . . People develop themselves by joining in free discussion of a new venture, and participating in the subsequent decision; they are not being developed if they are herded like animals into the new ventures. Development of people can, in fact, only be effected by the people."

— Julius K. Nyerere, **Freedom and Development**,  
Oxford University Press, Dar es Salaam, 1973, pp. 58 & 60.

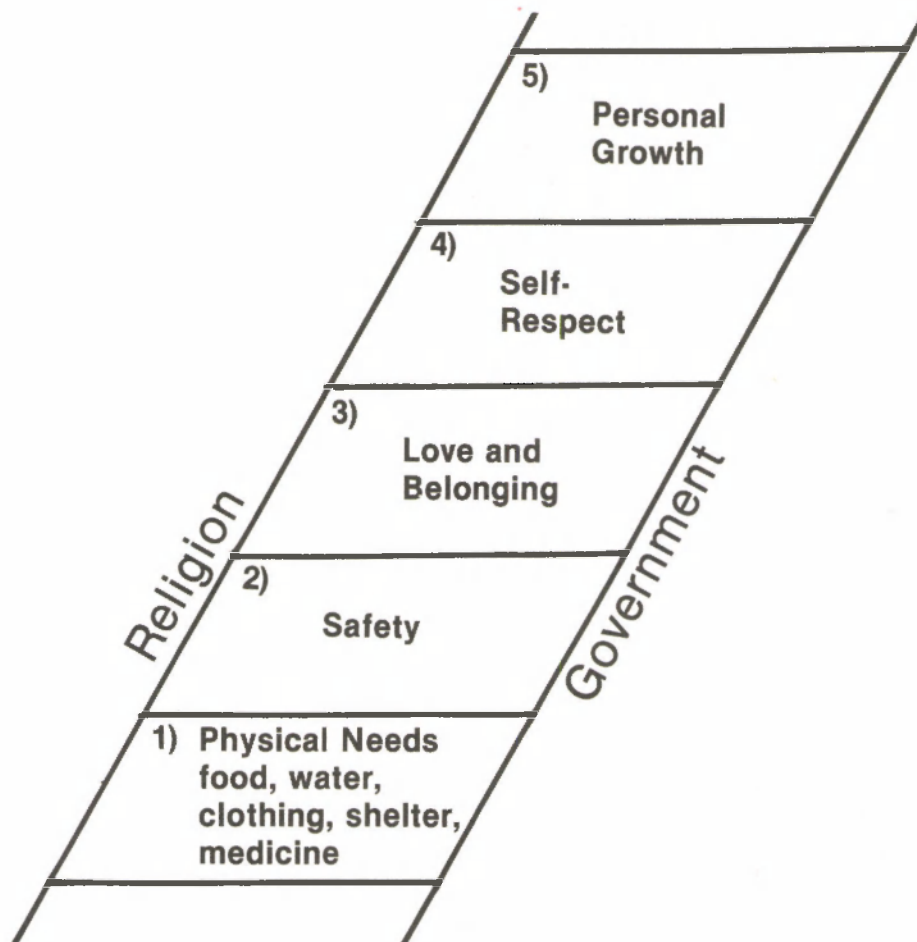


## 2. Approaches to basic needs

Formal education has led many people away from the villages and the day-to-day experience of poverty. Our interventions as development workers can sometimes be quite inappropriate. As Paulo Freire has suggested in his book *Education for Critical Consciousness*, the services we intend to give to others might very well be a cultural invasion. The beliefs and values imposed on people may be against their own set of cultural values.

The following codes deal progressively with a fundamental problem in development: **how can we truly listen to the people?**

**Maslow's Ladder of Human Needs (The Input)**



Every person needs everyone of the things mentioned on the different steps of the ladder. But some needs are more urgent than others. The **physical needs** are the most basic and the most urgent. Unless we have food, water, clothing and shelter it is very hard to think about anything else. But once the most basic needs are met, we turn our attention to the next level on the scale. If we remember moments in our lives when we have been really frightened we know how hard it was to concentrate on anything else at the time. And even when there is not acute fear, if we are insecure about the future, for ourselves or our families, we are preoccupied with worry.

Once we feel reasonably **safe and secure** we begin to consider how we can ensure that we really **are loved** and have a place in the community where we feel we **belong**. Our sense of **self-respect and personal dignity** depends on a sense of love and belonging, but also on a sense of independence, of **confidence** that we are making a worthwhile contribution in the world. And once all these needs are met it is normal to want to develop all the gifts and possibilities, that are hidden within us.

All these needs are important and deeply part of our God-given human nature. We should not regard some as higher and others as lower. Some are more urgent, but not more important than others. In special situations the urgency of needs may be changed, as for instance in a liberation struggle for human rights and dignity when people leave those whom they love and endure hunger and cold and even risk their lives to bring about change. We will never get people deeply involved in the struggle to transform their world unless we begin with **the needs that they are experiencing most strongly** at the time.

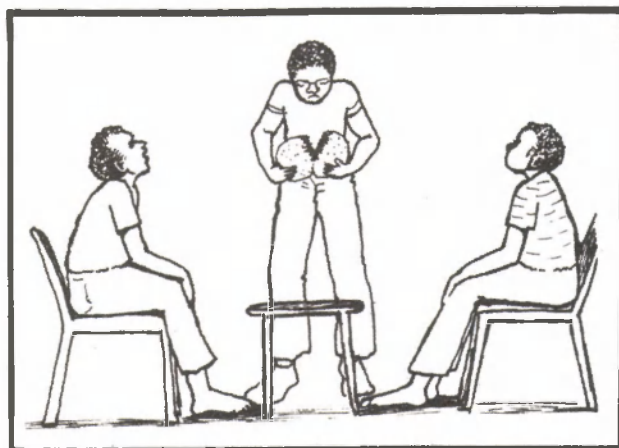
The commandment to 'love one's neighbour as oneself' means that in every situation we need to find out which needs the people we are working with feel are most urgent, and begin by responding to these.

No one can meet all these needs for themselves. It is only in a community, with the help of others that we can meet our needs. All religions and all good governments are interested in building a society where it is possible for all people to meet the needs on each of these five levels.

Some of the African groups with which we discussed Maslow's original theory, labelled the two upright poles of the ladder, 'Religion' and 'Government'. Where a government is striving to make it possible for all the people to fulfil their needs; to find good food, housing, health services, to feel safe, protected by trustworthy police, to live with those they love, and identify with their local community and their nation, to work and provide for their families, to feel respected, and to acquire education and other opportunities to develop their talents: then the churches and religious communities should certainly provide all the help and support possible. But where a government blocks the people in their efforts to meet their needs, as happens in many National Security States nowadays, then the churches must challenge the government.

Each cross-rung of the ladder shows that there is always, inevitably, a link between religion and government — either a positive link of support, or one of challenge and confrontation. If religion does not challenge a bad government, it is in fact supporting and strengthening the existing situation.

At times people have asked, 'But what about the human need for God? Should we not put that at the top of the ladder?' Most groups recognise that if God is anywhere, then God is everywhere. God is not only in the human longing for the infinite, but in the loaf of bread which a person shares with a hungry neighbour. As Mahatma Gandhi said, 'There are some people so poor that God cannot appear to them in any form except that of bread'.



This may make us recognise a new connection between the Eucharist, and sharing the Bread (all the resources) of the world, with those in need. Wherever a person responds in love to the needs of others, providing food, clothing or shelter, safety, welcome, dignity, self-respect or the chance to grow — God is present in this action. 'Where Love is, God is', as we read in St. John's epistle. How can we then draw a hard and fast line between material and spiritual development?

### **Maslow Ladder Exercise**

This exercise is another way to look at development in the light of a community's needs. It can also be used to help a group to understand the community needs at a deeper level.

### **Procedure**

1. The animator explains the purpose of the session.
2. A short explanation of Maslow's Ladder of Human Needs is given to the group.
3. The handout on Maslow is then given to each participant.
4. Ask the participants to form groups of 5 or 6 people to discuss:  
"Looking at Maslow's Ladder of Needs, which do you think are the main needs of your community?"
5. They should write their views of needs on the left side of the paper.
6. Then pose the second question:  
"If you were a man/woman/youth living in the community, what needs do you imagine you would feel were most important?" Write these on the right hand side of the ladder.  
"Do these two lists coincide completely? If not, why not?"
7. Bring the whole group back together and share both questions, one at a time.

### **Summary**

The animator can then summarise the points made by the group and could use the input found at the end of this section.

**Time:** About 1 to 1½ hours.

**Materials:** Copies of the Ladder for each participant, newsprint, tape, felt pens.

### **MASLOW'S LADDER AS A FRAMEWORK**

When you want teams from different areas to share the situation in which they are working for development, liberation, or transformation, it can be helpful to ask them to use the Ladder as the basic framework in which to describe their situation.



### Reading from Cardenal

"For the Greek philosopher, Aristotle, the term political was derived from the word 'polis' which meant city. Political or politics related to a concern or interest in the city, the science that studied the social relations, the way of living of those who dwell in the city which nowadays we would call the nation.

"Therefore politics is the science that is concerned about all those people who live in our nation. In biblical language it is the love I have towards all those who live with me in the same society, the love for my neighbour, for my fellow citizens. Politics in its true sense is a science completely opposed and antagonistic to the selfish, egocentric attitudes which give rise to exploitation. People who take advantage of or exploit others only see them as objects to be manipulated, as cheap labour to be used, while the true politician starts from a basic position of love and concern and sees people as fellow human beings living in the same nation, sharing and working together.

"We believe that politics is the art of assuring that all people in this nation progress, that all of us conquer and win our freedom, our liberty, our independence, the peace and justice necessary so that love can be nourished, grow, and reign over all. This really is politics — the constant loving search and struggle to improve our lives and the lives of others.

"We believe that our education is not only political but it is based on the political sense that emerges from love and the political sense that attempts to build a world of justice and community. . . . This love of course is not purely sentimental emotion but it is the kind of love that is concerned with transforming the degrading living conditions to which fellow human beings are subjected. Politics is the love by which people work together to transform inhuman and unjust conditions; it is part of the noble quest and struggle of humanity for dignity and justice."

A speech given by **Fr Ferdinand Cardenal**,  
Director, Literacy Campaign,  
Nicaragua, 1980.



## HOW TO APPROACH A COMMUNITY

One of the key questions in community development is 'How much do the leaders believe the people's own insight into their own problems?' The following code (play) is useful to stimulate discussion on this. As this is a basic principle in understanding and using this Method for Critical Awareness, make sure you have enough time to discuss this question fully. The play takes 10 players who need to practise the play ahead of time. The two Community Development Officers (C.D.O.'s) need to be very clear about their roles.

### C.D.O. play

**Scene 1:** Four villagers are sitting waiting for a meeting to begin. The CDO comes in and greets each person (but is not very friendly). (S)he asks each person how they are and they each speak of a different problem which they are struggling with: unemployment, a house falling down, a drunken husband, no water, etc.)

The CDO hardly listens to these complaints. (S)he is a busy person wanting to get work done. The CDO sits (facing the audience) and opens the meeting. (S)he has come this day to say that this village needs a clinic. There is money from the government but the village needs to collect money as well. The CDO tells each person what they must do to organise a fund-raising day; one is to collect chickens, others must call a meeting for Saturday, etc. The CDO is dominating and authoritarian.



During this meeting, each member of the village group becomes more passive. One gets sleepy, one looks out of the window. One begins to argue with the CDO, but gives up very quickly. One walks out of the room.

The animator stops the play when the point is made.

**Scene 2:** This is another village and four villagers are waiting for a meeting to begin. The CDO comes in and greets each person asking how they are. Each person has a different problem and the CDO listens very carefully, questions each person a bit and says that we really need to discuss these problems in the meeting.

The CDO then sits down and begins the meeting. (S)he asks what they think is the most important thing that needs to be done in the village. One person says, they really need a football pitch. The CDO looks very surprised and questions this, remembering the other problems (s)he has heard about. Another villager supports the football pitch. Then a third villager disagrees with the football pitch and suggests a clinic. The CDO is not really convinced of the football pitch, but listens and asks questions. The original idea for the football pitch is argued by three villagers and the one against it finally decides, yes, the football pitch is a good idea. Then the CDO agrees.

The CDO then says, 'Where is the land?' Someone suggests an available piece of land; 'Who will clear it?' They all say they will get the people; the date and time is chosen by the villagers. The villagers get excited and very active during this meeting. The CDO also says he will come to help.

When the point is made, the play is cut.

### Discussion questions

1. How did the CDO behave in the first village?  
How did the CDO behave in the second village?
2. How did the villagers react in each situation?
3. What are the advantages and disadvantages of the approach used by each CDO?
4. After 6 months time, what do you think would have happened in the two different villages?
5. In real life, which of these approaches have we seen most often? What have been the consequences?
6. What approach to community development do we consider best?

### Procedure

If your group is small (about 15 – 20 people) one procedure for discussion is to put up the first three questions and let them discuss in groups of 3. Then move to a whole group discussion to share the answers to these first 3 questions. Then the animator asks the other questions.

If the group is larger than 20 people, after discussing the first three questions in groups of 3, put 3 or 4 groups of 3's together (to form groups of 9 or 12 people) and ask one of the other animators to lead the discussion in the other group.

There is no need to write on newsprint, for an in-depth discussion of approaches is needed here.

### Summary

A summary from this discussion is useful. The discussion has most likely centred around whether any one person knows the needs of a community, and the need for everyone's contribution. People will often point out that the villagers are apathetic and not concerned about their problems. The difficulty is how to get the villagers involved in making decisions about their lives. This often can be a very good opening to discuss the Method of Critical Awareness.

Sometimes the group may doubt whether a community group will ever listen to each other and come to agreement on one priority for action. Here it is necessary to look at the direct link between the intensity with which an animator listens to the group members, and the way in which they listen to each other.

Another point that comes from this discussion is that no matter how much we believe in the villagers being involved in deciding their own solutions, this is not always practical because there are also government plans. The five-year plans of most countries do try to take both these approaches into account (villagers give their priorities to the District Development Office and planning is integrated into provincial and then national planning).

This play raises clearly the two approaches to development:

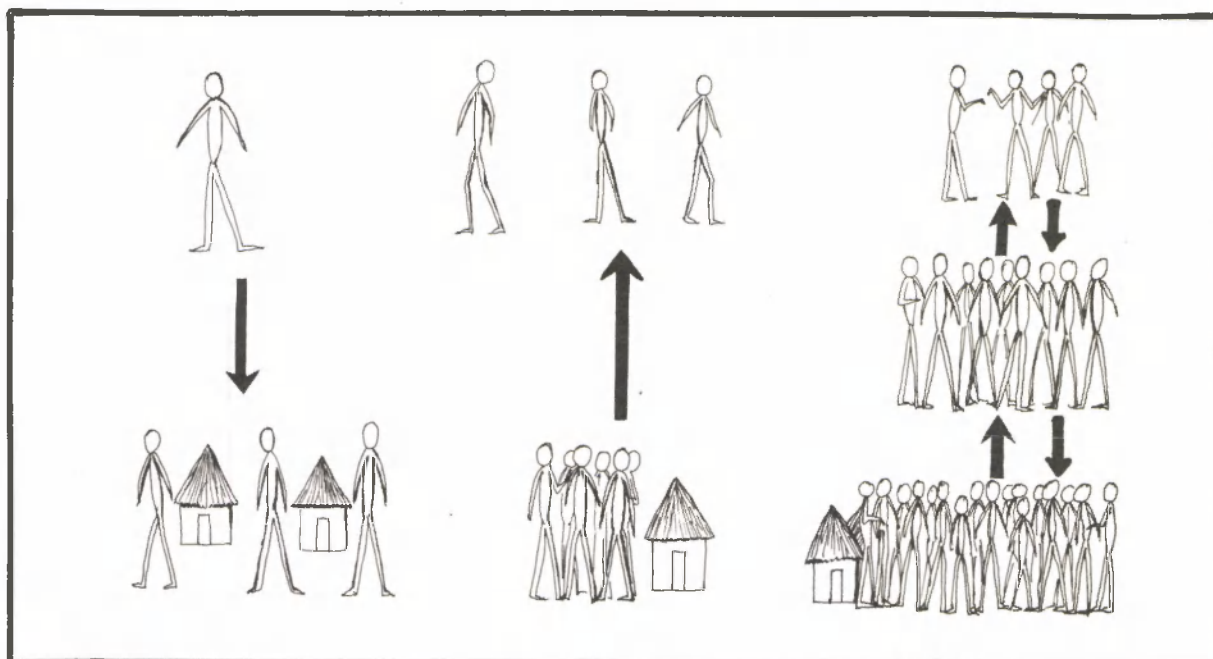
- a. from the top down, where plans are made by government, and
- b. from the bottom up, where initiative arises in the community itself.

This does not have to become a debate between the two approaches on an either/or basis, but should be an effort to work out how the advantages of each approach can be balanced and combined.

**Time:** This takes about 2 hours. The plays take about 5 – 8 minutes total.

**Materials:** Large name tags for the characters acting in the plays.





### This Play comes from a Real Life Experience

This exercise was developed from a real life experience in Uganda in 1959. A village had numerous problems in both the health field (all types of worms, malaria, bilharzia, no clinic) and a very poor school from which the teachers were nearly always absent. In a village meeting the people really did insist that their top priority was to make a football field. I was appalled but the CDO very wisely encouraged the group to go ahead. They made their football field, started playing football, organised a team, played matches against other villages. The football field was a turning point in the life of the village. They had gained self-confidence, a structure for communicating with one another, and a sense that they were capable of changing things. Later they tackled many other, 'more important' projects. But were they really more important? Was not their own intuition that they needed something that would build their own sense of themselves as a community, and their confidence that they could achieve their own goals, far more important than my outsider priority that they needed a clinic. This was also a turning point in my own education about how to work with communities.

Later I heard many other stories of how football fields had helped deal with serious problems of teenage drinking.

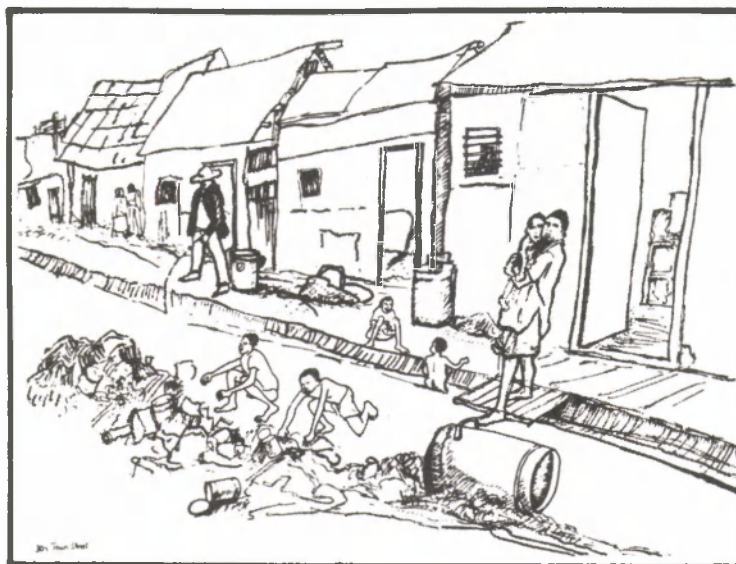
Anne Hope

### Who Defines Community Needs?

This exercise is to help individuals see that the way they see the problems of a community might not, in fact, be the way the community itself sees its problems. It is also a useful exercise in helping people to learn to listen to others in a group. It sometimes shows that people with local life experiences (and perhaps less formal education) may have a better insight into the problems people face than those with formal education.

## COMMUNITY NEEDS

The Mathari Valley Survey was particularly useful in Kenya where Mathari Valley is one of the worst slums in Nairobi. In most countries one can find a similar survey of the expressed priorities of some underprivileged group. (In Zimbabwe the surveys done by the Women's Bureau and the Ministry of Women's Affairs and Community Development about the priorities of women in rural areas could be used as the basis for this exercise.)



### QUESTIONNAIRE

#### Priorities of Mathari Valley people

The Nairobi City Council recently made a survey of over 2,000 families in Mathari Valley. They asked the people what problems the people saw as most important in their lives in the Valley.

**Instructions:** Rank in order of what you think the **people in the Valley** answered as their first, second, third priorities, etc. Place a number 1 by the one you think **they** ranked first, a number 2 by the one you think they ranked second, etc. up to 10. Write your numbers in the left hand column.

	Individual Ranking		Group Ranking
A.	_____	Land	_____
B.	_____	Clean water	_____
C.	_____	Shelter	_____
D.	_____	Clothing	_____
E.	_____	School fees	_____
F.	_____	Food	_____
G.	_____	Money to expand their business	_____
H.	_____	Educational facilities	_____
I.	_____	A better standard of Housing	_____
J.	_____	Sanitation	_____

After the members of the group have finished working individually, form groups of 5 to 7 people and try to arrive at a rank ordering **as a group**. The group has 30 minutes for this task.



## Procedure

1. Give out the Questionnaire asking everyone to answer it. Stress that they answer it in the way they **imagine** the people in Mathari Valley themselves see their own priorities. (This is important to repeat in the instructions.)
2. They give their own answers to the questionnaire on the left side of the page. This will take about 5 minutes.
3. Then, in groups of about 5 – 7, they are asked to try to agree to a common order of priorities. The aim is to come to a common understanding of the basis on which each person has ranked their answers, not merely to average individual answers. They are asked to listen to each other and come up with a common list which all, more or less, agree with. (Give about 30 minutes.)
4. When the groups have finished making their lists, the animator puts up the correct answers given by the people in Mathari Valley. This is the people's own view of their problems.

Ask each individual to check to see how close their own answers were, and then see how close their group listing was to the correct answers

5. **Score** as follows: Count how many points your answer is away from the correct rank given and that is your score. It makes no difference whether you were below or above the correct answer, the distance counts. For example:

Your answer	4	Correct Answer	1	Your score	3
	7		5		2
	1		3		2

### Correct answers for this exercise

1. food
2. shelter
3. school fees
4. clothing
5. land
6. money to expand their businesses
7. clean water
8. sanitation
9. better standard of housing
10. educational facilities.

You then make a total of your score. The **lower** your score, the more you understand the priorities of the people of Mathari Valley.

6. **Before** using this exercise, one should check to see if anyone in the group has seen this study. If someone has, ask that person to observe the session. If many people have, this exercise will not be helpful to the group.

This exercise can be adapted to any topic if you have a survey of correct answers in a rank order.

## COMMUNITY NEEDS

### Discussion questions

1. Whose score was lowest? Was the group score lower than any individual?
2. Did everyone feel listened to in the discussion?
3. Why were some people not listened to?
4. Was the group influenced by some people whose answers were in fact wrong? Why?
5. What have we learnt from this exercise in relation to working with poor people (or villages)?

### Summaries

The animator must be clear before using this exercise what main problem to focus the discussion on. One summary on development that is helpful is **Maslow's Ladder of Human Needs**. This exercise however is a very clear example of the need for dialogue with the people. A good summary can be **Paulo Freire's** ideas on the need for dialogue and how projects and programs must be chosen and directed by the people themselves. (See Chapter 1 on the Five Key Principles of Freire and Chapter 4.)

If the groups had major difficulties in coming to a common agreement, a good summary can be taken from some of the **decision-making** theories found in Chapter 8.

**Time:** About 1½ to 2 hours.

**Materials:** Duplicated questionnaires for each participant (as written on page 72), and correct answers written on newsprint to be used at the end of the exercise.



**The Door Exercise:\*** “Your standpoint is your viewpoint.”

This short play is useful anytime it is needed in the middle of a discussion or it can be used on its own. Its purpose is to help those people who consider their way of seeing things “as the only way things can be”. It can help them to understand that their view is coming from where they themselves are in society.

**Preparation**

This play takes less than one minute to prepare and requires 3 people.

**The play**

Ask two people to sit facing each other, with one person **facing** the door (if there is more than one door, choose an object in the room of which there is **only** one, for example the blackboard or the window or the table). This is important. Ask the second person to sit with his/her back to the door.



The third person comes to the two of them, from one side, and asks, “Where is the door?” They both respond immediately, the one facing the door says, “in front”. The one with his/her back to the door says, “behind”. The third person asks again, “Where?” and the responses are, “In front”, “Behind” — each out-shouting the other. The play then ends.

**Discussion questions**

1. Who was correct?  
Was anyone correct for the third person (because the door was at his/her side, not behind or in front)?
2. What does this short play tell us?
3. What parallel has it to real life?
4. What are the factors that affect our different views of reality?
  - culture
  - class
  - education
  - sex, age, etc.
5. What significance can this have for the way we work together as a group?

\* Sr. Jane Vella and Sr. Rosaria Drew worked out this exercise in Musoma, Tanzania in 1975.

### 3. Identifying some root causes

In discussions about development, one can usually begin to hear certain blocks to development being raised. These blocks need to be identified more specifically, and they will often be found in the *institutions and structures* of the society. It is important to discuss these structures before moving to analysis.

The following three exercises can help the group look at structures and deeper causes of the problem of development.

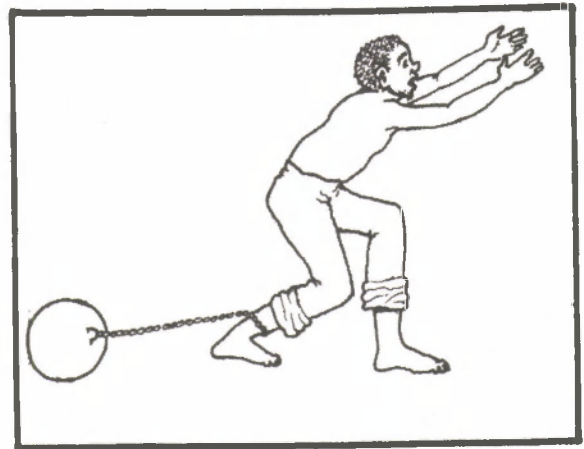
#### a. The Liberator Code

Originally a short film, this code is quite effective when acted with background music. Its purpose is mainly to look at what factors in society are hindering real liberation/independence. This play can also be used with women's groups to see what is hindering the development of women in society.

#### The Code

The scene opens with a person crouching down with his head on his arms and his foot chained to a block. The dawn of liberation is heralded by distant music that increases in volume. The small man slowly rises with growing expectation lighting up his expression. An impressive man then marches in to this martial music with a banner or flag. He embraces the small man, pins a badge on him and hands him the banner.

The small man looks bewildered. He points down to the chain on his foot. The big man only glances at the chain, ignores it and then quickly salutes and marches off. The small man is left with the chain on his foot. He stretches out his arms in a plea of helplessness, and gradually sinks back onto the floor, almost in his former condition. The music fades away.



(A well known march can be sung by the group or by an individual or a tape recorder can be used. It is important to practise the timing of the rise and fall in volume.)

#### Discussion questions

1. What did you see happening?
2. Who does each of the characters represent for you?
3. What does the block and chain represent in real life?
4. What hinders true liberation/independence in society today?



**Procedure**

A large group can be divided into small groups from similar backgrounds, and each group can answer the questions in terms of the situation with which they are most familiar.

After the discussion, a **summary** can be given using the 3-Storey Building as a basic analytical framework of the blocks mentioned (see Chapter 9).

**Alternative Women's Code**

This is an alternative version of the liberator code for use with women's groups.

**The Code**

The person chained to the block is a woman heavily veiled. A man comes in, not a military figure. Instead of a flag and medal, he gives her a pencil and a voting paper. As she stands to welcome him with joy, the veil falls from her head. She shows him the block and chain but again he pays no attention. Before he leaves, he points disapprovingly to her veil and she pulls it over her head again as she looks down despondently.

**Questions**

1. Who did each of the people represent to you?
2. What did the block and chain represent?
3. What did the veil, pencil and the voting paper represent?
4. Do you see any parallels in the real life of women?
5. What do we need to do to change the situation?

## THE ARM CODE

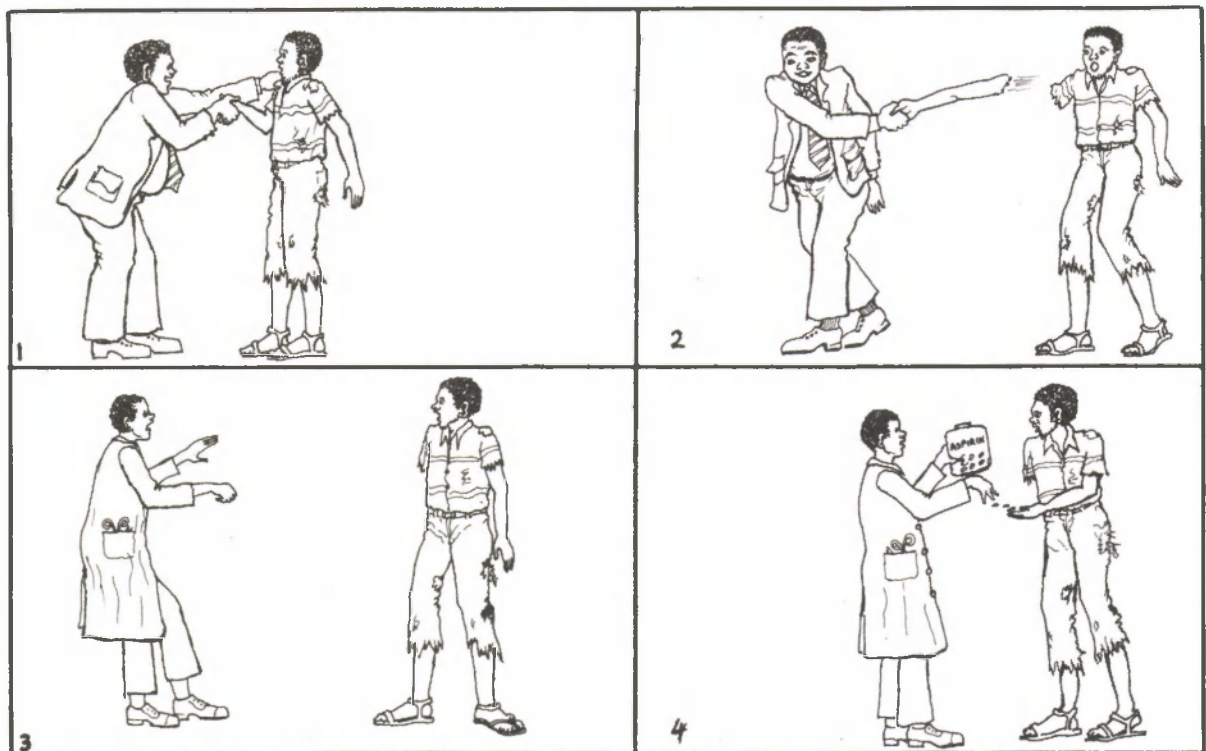
### b. The Arm Code

This code can help a group look more deeply at the causes of 'under-development'. It focuses on powerlessness, the problems of aid, and what kind of aid is helpful or not helpful for full human development.

**Preparation:** Before the play choose three people to act in it. It is best to have all men or all women so the issue of men and women does not come in as an added topic. One person needs to wear a jacket or a sweater. He puts his right arm behind his back so it cannot be seen. A false arm made of rolled up newspapers is put into the right sleeve. At the end of the arm, firmly attach a glove which has been filled with paper so that it looks like a gloved hand. The person should also wear a glove on the other hand. The more realistic the false arm looks the better, so that the audience is really shocked when it is pulled out.

Another actor needs a bottle of aspirin.

### The Code



A man (the one with the false arm) walks onto the stage. He looks pleasant but he is dressed rather poorly. Another man comes into the room, very jolly and greets the poor man very energetically. He pats the poor man on the back, smiles and shakes his hand. As he is shaking his hand, he tears the man's arm off, and roughly walks away with the arm. The poor man has been bewildered throughout this encounter. He now looks down at the empty sleeve with the missing arm.



A third man now appears, greets the poor man warmly and then looks and sees the man has no right arm. He becomes disturbed and in horror runs out of the room. He quickly comes back with a bottle of aspirin which he shows to the audience. The third man gives him the bottle, shakes his head and goes away. The poor man looks at the bottle, looks at his arm, and shakes his head. He may drop or throw away the bottle if this is appropriate in the situation. (A box of band-aids can be used instead of aspirin.)

### Discussion questions

1. What did you see happening?
2. Who or what did each of the three persons represent?
3. What does the right arm represent?  
What does it mean to lose your right arm?
4. Was the response of the third person adequate or sufficient?
5. What else could the third person have done?
6. What similarities do you see between this situation and real life?

### Summary

This discussion may focus on a number of different forms of exploitation.

If it focuses on the **economic exploitation of workers** it could be followed by a discussion on the input 'Measuring Value in terms of Work Hours' found in Chapter 10.

If it focuses on the Exploitation of the Third World by the First World, it could be followed by the input on the 'Double Triangle' or 'Centre and Periphery', also found in Chapter 9.

## CAUSES OF POVERTY

### c. Causes of Poverty

This exercise is to help a group look at the causes of poverty and to broaden their understanding of poverty.

It can either be used as a decision-making tool or for a discussion on the problem. If you are using it for decision-making, each individual puts his or her answers in the left-hand column. After they have completed answering this by themselves, a small group of 6–8 people tries to come up with an agreed rank order of 1–5 of the main causes of poverty.

The exercise can be answered individually and then discussed in groups in the whole group.

Causes of Poverty*		
The following is a list of major causes of poverty.		
Please place a number 1 beside the one you consider to be the most important cause, a number 2 beside the second most important and so on, on the left side of the paper.		
Individual Ranking		Group Ranking
A. _____	poor land and/or shortage of land and natural resources	_____
B. _____	lack of education	_____
C. _____	international trade policies and practices	_____
D. _____	feelings of apathy and hopelessness	_____
E. _____	Exploitation and domination by other countries	_____
F. _____	the colonial past	_____
G. _____	the indifference of other countries	_____
H. _____	overpopulation	_____
I. _____	hunger and sickness	_____
J. _____	wealth and power concentrated in the hands of a few local or national leaders	_____
K. _____	dependency on other countries	_____
L. _____	no job opportunities	_____
M. _____	lack of personal initiative	_____
N. _____	capitalist economic structures	_____
O. _____	unrest caused by revolutionaries	_____
P. _____	multi-national companies	_____
Q. _____	poor technology	_____

\* This exercise comes from *Education for Justice: A Resource Manual*, edited by Thomas P. Fenton, Orbis Books, Maryknoll, N.Y., 1975, p. 230.

**Procedure**

1. Hand out the 'Causes of Poverty' form. Explain how each person answers the questions by themselves.
2. Ask the people to go into groups.
3. Each group is to discuss and rank in order of importance the first 5 which they, as a group consider to be the first, second, third, etc., most powerful causes of poverty.
4. In the whole group, list on newsprint the reactions from each group. Enter into a discussion on points that are most different between groups.

**Summary**

After the exercise it might be helpful to hand out copies of the Chart 'Three Perspectives on Development' found in Chapter 9. Ask each person to study the 'Three Perspectives' and try to identify which one their own answers coincide with most closely.

The discussion can lead to two different problems. On the one hand when people are poor they do not have as much energy, time and ability to act. On the other hand unequal distribution of wealth does cause poverty. It is good to help the group to appreciate these perspectives of others. It can be useful also to relate this exercise to the play on 'The Door', and encourage people to discuss how different personal experience and class background affects one's perspective.



**Go to the People  
Live with them,  
Learn from them,  
Love them.  
Start with what they know,  
Build with what they have.**

**But with the best leaders  
When the work is done  
the task accomplished  
The people will say,  
“We have done this Ourselves.”**

— Lao Tsu. China, 700 B.C.

**‘To Understand’  
is to ‘Stand Under’  
which is to ‘Look Up To’  
Which is a good way  
To Understand.**

—Sister Corita, Poster.

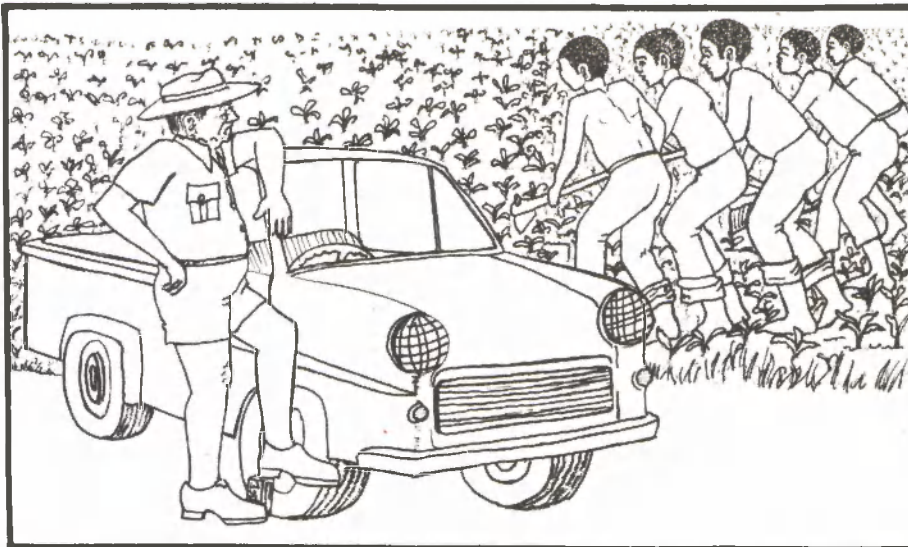
### Background Reading for the Animator

When we look at the causes of poverty, exploitation and neo-colonialism which are presented in the last three codes, one can begin to classify development problems in three ways:

- **economic exploitation,**
- **political domination,** and
- **cultural alienation**

What does this mean?

**Economic exploitation** is unfair distribution of wealth. Owners of farms and factories keep large profits which are made from the work of the labourers.





### Political Domination

Laws and decisions are made and enforced by a small minority in their own interests.



### Cultural Alienation

People lose confidence in their own culture, values, and way of life. Alien (or foreign) values are imposed by a small minority.





## 4. Practical Projects: A beginning, not an end

Village people want to improve their lives. They can see that some people are becoming richer while they stay poor. It is very important to respond to the immediate needs of the poor. However this is a delicate position. Full human development requires that people-

- think critically about their situation,
- act to improve their situation, and
- develop means, in co-operation with others, to overcome the obstacles they meet.

Projects are only a part of the process towards development, not an end in themselves.

The following exercises can help raise a few questions about the relationship of projects to a just society.

### a. Case Study of a Co-operative

A priest in a village, along with several people from the parish council decided that two of the problems in the village were:

1. school leavers had no jobs and were idle, and
2. building schools and clinics was very expensive because they had to get contractors from a far away town. They investigated with the Ministry of Social Services and got the idea of beginning a local technical school of carpentry and masonry.

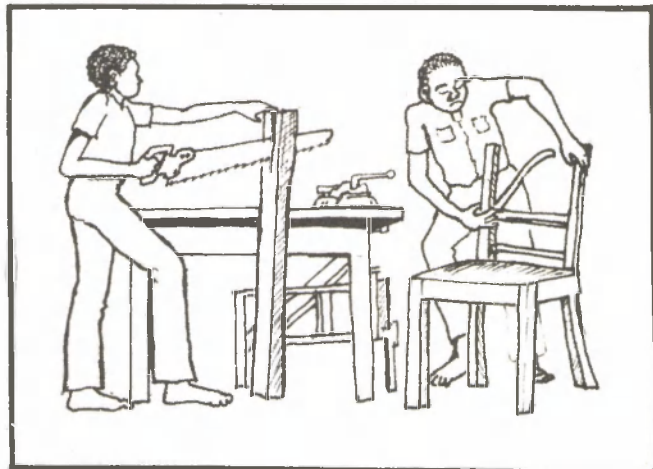
After a year, the technical school was established. School leavers were admitted to the school. Besides learning the skills of carpentry and masonry, they were taught some management skills (how to run a small business) and team work. The aim was to help the young men to work together co-operatively, and to find jobs for their own teams.

The technical school gradually became known in the area and a primary school asked these 'fundis' (skilled handimen) to build four new classrooms. The young men were very excited about their first contract. In order to begin work, they needed to have tools, a concrete mixer, and other materials.

Many people in the area had heard about developing businesses and buying shares in a company. The priest with the 'fundis' decided to ask community people to buy shares in their company at \$20 each. Each shareholder would receive 10% interest on their investment at the end of each year.

The priest with the 'fundis' got 20 people to buy shares. This provided enough money for all the tools necessary to begin work.

After the next year, the 10% interest was given to each shareholder. The Building Company was getting many contracts to build schools, clinics, and houses. The 'fundis' from the technical school were paid an average of \$40 per month, depending on how quickly they could complete their work. A bonus of \$100 was given to each worker at the end of the year from the profits. The extra profits were put into buying new tools and



## PRACTICAL PROJECTS

equipment for the work. The decisions about how the money would be used were made by the priest along with the government officer of the area.

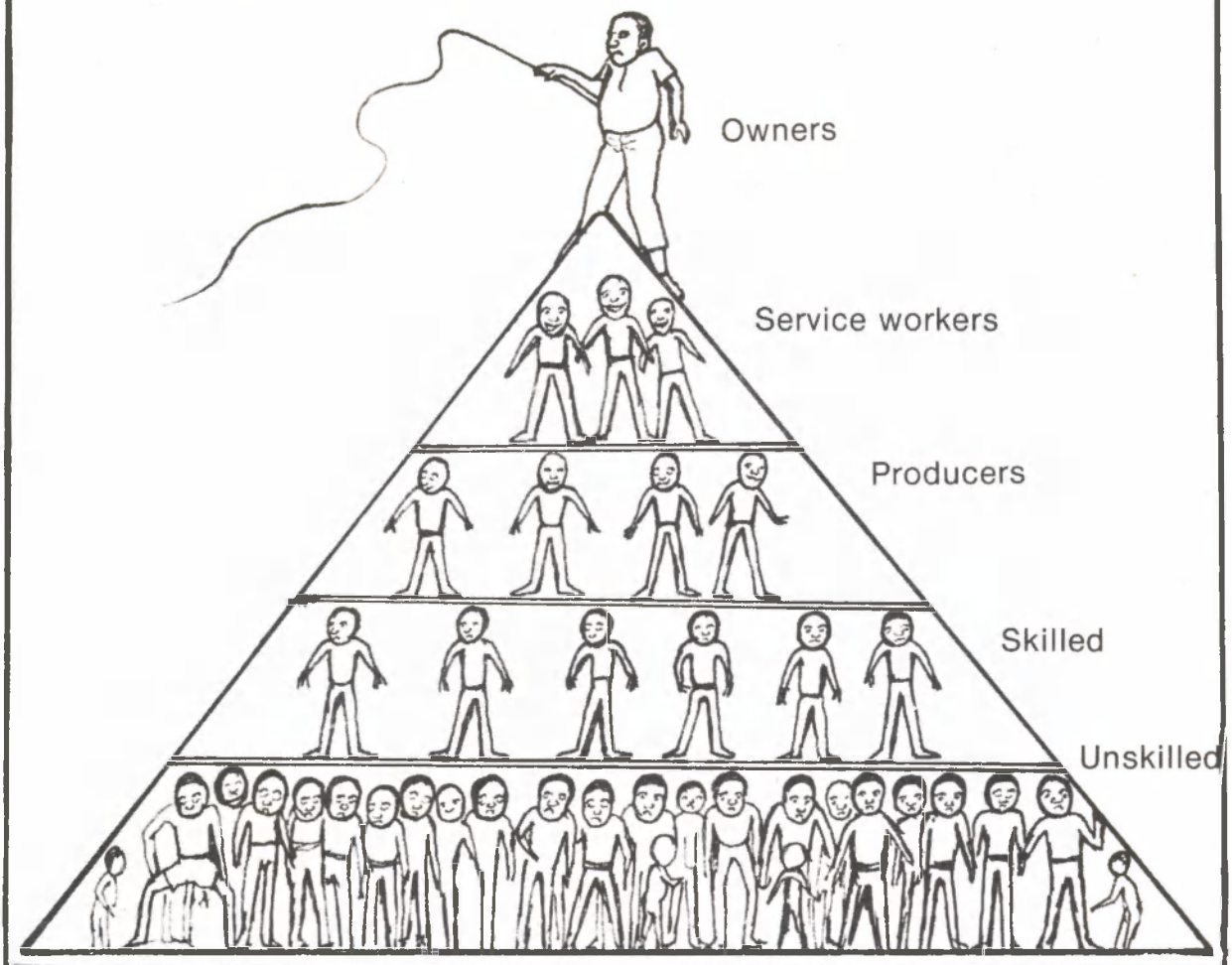
After the shareholders received their interest, six shareholders called a meeting with the 'fundis'. The priest had been moved to another mission. They told the group that they now owned the company. The decisions about profits would be made by them from then on. The 'fundis' would receive the minimum wage of \$35 per month.

Three months later, three of the 'fundis' left for Nairobi to find other work. Eight of them stayed in the village and worked for the six shareholders because they had no other place to work. The teams no longer worked together.

### Discussion questions

1. What happened to the technical school students? Did their aim of working co-operatively get achieved?
2. What were some of the positive aims of this project?
3. What procedures were developed that helped the entire project to meet the needs of that area?
4. What hindered development?
5. Why did this happen?

At this point the discussion could be summarised with a simple explanation of the development of capitalism from 'Why the Poor Remain Poor' in Chapter 9 and with the triangle showing class structures.



6. What guidelines could have been developed to protect the 'fundis'?

## b. The Real Energy Crisis — Oil or Firewood?

### Tree Planting — a Productive Self-reliant Project.

This exercise is to help a group to move to practical planning on one specific project that is not too large nor too difficult. It helps to look at three problems; drought, scarcity of firewood and the need for long-term economic improvement for a particular area.



### Procedure

1. If the group is a local group, the animator could have a discussion about the picture code shown above. This can be followed by the following reading. **Or** the reading can be used for discussion on its own.
2. Hand out the following passage from *Small is Beautiful*. Have enough copies of it for each participant.
3. Read the passage aloud.



"Now at the risk of being misunderstood, I will give you the simplest of all possible examples of self-help. The Good Lord has not disinherited any of His children, and as far as India is concerned, He has given her a variety of trees unsurpassed anywhere in the world. There are trees for almost all human needs. One of the greatest teachers of India was the Buddha, who included in his teaching the obligation of every good Buddhist that he should plant and see to the establishment of one tree at least every five years. As long as this was observed the whole large area of India was covered with trees, free of dust, with plenty of water, plenty of shade, plenty of food and materials.

"Just imagine if you could establish an ideology which would make it obligatory for every able-bodied person in India; man, woman and child, to do that little thing — to plant and see to the establishment of one tree a year, five years running. This, in a five-year period, would give you 2 000 million established trees. Anyone can work it out on the back of an envelope that the economic value of such an enterprise intelligently conducted, would be greater than anything that has ever been promised by any of India's five year plans. It could be done without a penny of foreign aid; there is no problem of savings and investment. It would produce foodstuffs, fibres, building materials, shade, water, almost anything that people really need."\*

E.F. Schumacher

**Small is Beautiful**

### Discussion questions

- a. Is this suggestion in any way relevant to our country?
- b. Is there anything that we could do about it?
- c. How could we organise to get such a project started?

In working groups discuss questions a. and b.

Report back to the whole group for discussion and bring in question c. if the group is seriously wanting to put the idea into practice.

---

\* From a talk given by E.F. Schumacher to the India Development Group.

c. **Factors for Evaluating Projects**

The following six factors for evaluating development Projects can be useful with groups to see if their projects are leading to development or anti-development. They have been developed by Raphael Kaplinsky. The six points can be given as an input. In small local work groups, these points can be used to examine real projects.

1. Does it help to meet **Basic Needs** especially of the poorest people?  
Are we concerned just about our own province, Africa, or the world?
2. Factor Development. Especially **Labour and Land**.  
Does it use local factors?  
Does it build skills for future use?  
Does it deplete the soil?
3. Development of structures of **Self-Reliance**.  
Does it reduce or increase the dependence of the local community on outside resources?
4. **Cultural Patterns:** Does it build upon local cultural patterns?  
e.g. is co-operative labour used for big projects such as building a house?  
Does it develop cultural activities in rural areas and see that they are not only concentrated in the towns?
5. **Human Enrichment:** Does it make the life of the people more fulfilling?  
Does it make the life of the people more fulfilling?  
Is the work as human and fulfilling as possible?
6. **Ecology:** Does this project spoil the environment?  
Are too many goats stripping the vegetation and making a desert?  
Does it cause soil erosion?

## FACTORY TOUR

### d. A Factory Tour

A factory tour is a very helpful code, to enable a group to look more deeply into questions of,

- industrial, economic and human development,
- jobs and working conditions,
- ownership,
- class structure, and
- the role of Trade Unions.

It is helpful to brainstorm or give the group a list of questions **before** the visit, not to display, but to keep in their heads and to sharpen their awareness during the tour.

The following are some possible questions, of which many could be used for discussion after the tour.

#### **Guideline questions before going on a factory tour**

When going on the tour, we need to be thinking of what we want to learn from the tour director and from the workers. However, this should be done quietly and with respect. Carry these questions and the answers in your head. It is inadvisable to take too many notes.

1. How many workers? How many managers?
2. What are the salaries of both?
3. What are the conditions of workers?  
Their benefits, health, housing, plots of land?
4. Is there a workers union? Does it operate? How?  
Does it help the workers? How?
5. What did you see in the factory that comes from local resources? What is imported?
6. How many items are produced a day at the factory?
7. How much of the goods are sold locally? Overseas?
8. How many ex-patriates are on the payroll?
9. Who is on the Board of Directors?
10. Who owns the factory? Who manages the factory?
11. If this factory did not exist, how would the workers gain or lose? What would the country gain or lose?

#### **Summary**

Two good summaries can be used after this discussion. One is the 'Double Triangle' and how the profits from multinational corporations continue to go back to the First World countries. The second summary on how workers are exploited in the process of selling their labour. Both are found in Chapter 9.



## PRACTICAL PROJECTS

### A HELP OR A HINDRANCE TO TRANSFORMATION?\*

Development is a continuing process of total transformation of people and society. The process will be one of movement or growth towards total structural change.

#### Practical Projects can serve this process of transformation

- Projects should be the result of a process where people have seen the need for them. This will require a clear-cut vision of a just society. Projects can be undertaken as instruments for social transformation, and development programs must make the conscious effort to **translate these projects into useful tools to hasten the establishment of a just society.**
- Projects can solve economic needs of people, but only temporarily. Even failure can uncover exploitation, enhance awareness and solidarity. Success can enhance bargaining power. Projects, too, can lead people to self-reliance. When development programs create projects for self-reliance, they have built a temporary structure to break down oppressive systems in the economic structure. Projects operated on a collective basis can build the solidarity of a community.
- Positively, too, projects can be used specifically to do survey and research, which is necessary to lead to critical awareness and education work. The ultimate goal is organising people for power. Again, this will, even in the initial stages of planning projects, need a clear-cut vision of the goal to be achieved.

#### Practical Projects are detrimental to the process of transformation when:

- they spoil and corrupt the people involved through the dependence and grasping created in the donor-recipient relationship.
- through failure to analyse the power factors, they finish up benefitting the rich.
- they strengthen the employer-employee relationship, thus continuing paternalism.
- they are seen as the functional end, and not a means of the entire social transformation process. This prevents projects from being temporary instruments for social transformation, and ways to develop a people's movements.

\* *Guidelines for Development*, edited by Harvey L. Perkins, Christian Conference of Asia, 480 Lorong 2, Toa Payoh, Singapore 1231, 1980.



- they kill all self-reliance and make people parasites.
- by channelling resources, they make the churches temporal powers, separating and alienating the Christian from the rest of society.
- instead of organising people for power to bargain with the government, they support unjust government plans and projects and divert people's attention from their basic problems.
- they create tense competition or resentment among people and obstruct the process of social transformation, (e.g. when projects encourage competitive profit-seeking).
- they serve the middle class in society.
- they are managed by people outside the project community, and so can never take root in it.



**To ensure that projects are to serve the social transformation of society:**

- Projects should have the vision of the transformed society.
- People should participate in deciding, planning and implementing projects according to their needs.
- Projects must be small enough to build awareness and organisation among the people, and to keep the people aware that it is their own struggle.

**The following questions should be asked of every project**

1. How is it going to free people and build community?
2. How will it give power to the people to shape their own future as a community?
3. How will it uncover the hidden strengths and potentialities of the people to shape their future?

## 5. Meditation:

### DEVELOPMENT IS THE NEW NAME FOR PEACE

This can be used either as an opening meditation at the beginning of a meeting, or after a discussion on development or the church's role in development. The concentration increases if as many people as possible take turns reading out loud. Ask for volunteers and then make sure each person knows clearly which section they are to read. It is important to give a few moments for the readers to read through their sections silently, and to make sure that the first reader sets an unhurried, reflective pace.

After the reading it is good to have some moments of silence, and then either ask people to re-read any phrases or sentences which struck them particularly, or to share their thoughts, or to offer spontaneous short prayers.

Some extracts from Pope Paul's encyclical 'Populorum Progressio' on the Development of Peoples. (Numbers have been placed by each paragraph to help individuals in a group know which paragraph to read.)

#### 1. Introduction

Progress means many things  
to the peoples of the world.  
For some it means escape  
from hunger, from poverty,  
from disease and ignorance.  
For others it means  
sharing out more fully  
the good things of civilization.

2. Pope John,  
and the Council he inspired,  
taught us to hear  
a whole world's cry for help:  
the hungry crying for food,  
to those who have too much,  
the people crying in pain  
to the people whose duty is love.

3. Progress can mean seeing more  
clearly  
what makes life really human.  
Or it can mean a whole people  
setting off courageously  
to find their self-fulfilment.

4. All this human development  
the Church is watching closely.  
The Church hears all with  
grief,  
and commands each one of us  
to listen,  
and to act.

#### 5. The facts

What progress do people want  
to make?  
They want freedom  
from the depths of poverty.  
They want security,  
enough to eat,  
good health,  
a steady job,  
more say in how their lives  
are run  
and not so much oppression.  
They want to be treated  
like human beings.  
They want the chance of  
better education.



6. In a word, what they  
want is more.  
They want more to do.  
They want to know more,  
and have more,  
because what they really  
want is to be more.

7. Yet all the time they  
go on wanting more,  
for most of them  
things are getting worse  
not better.

8. **The church and progress**  
The Church is taught by Christ.  
He preached his gospel  
to the poor.  
He said this was a sign  
that he was sent by God.  
The Church herself  
has always been committed  
to human progress  
as well as to the gospel. . . .

9. The time has come for more  
than local, isolated action.  
All people must act together,  
to tackle every side  
of this problem of human  
progress,  
the great social problem  
of today.

10. As an expert on humankind,  
The Church has much to offer.  
Like Christ, she lives  
to witness to the truth.  
She was founded to set up  
the Kingdom of Heaven  
right down here on earth.  
She was not founded to  
dominate the earth.  
Yet here she is, among people  
now,  
reading the signs of the  
times.  
These signs of life  
she then explains for all  
in the gospel's light.

11. **To become what we can become**  
In God's plan, every single person  
is called upon to grow.  
From birth, all of us carry  
within ourselves  
the seeds of personal growth.  
All of us can bear the fruit  
proposed for us by God.  
This is progress.

12. God gives to every person  
both intellect and will.  
So everyone is responsible  
for growing as they should.  
Those who teach people,  
and those who surround them  
in life can help,  
as they can hinder. . . .

13. **From what is less to what  
is more genuinely human**  
What is less human?  
The material poverty of people  
who lack the means of life;  
the moral poverty of people  
crippled by selfishness;  
the network of oppression  
fostered by the abuse of power;  
exploitation of the workers;  
and crooked business deals.

14. What is more human?  
The end of want,  
everyone having enough;  
the end of social ills  
of every kind;  
more knowledge; more culture;  
respect for the dignity  
of others;  
the spirit of poverty;  
co-operation for the common  
good;  
the will for peace.

**15. What can we do?**

"Fill the earth and conquer it."

The Bible makes it clear  
that people by their work  
and by their wits,  
should give new meaning  
to all creation.

All things were made for people.  
People have the right  
to find in the world around them  
all they need  
for life and for progress.  
God has made the earth  
and all that it contains  
for all people to share.

16. "If any man is rich  
but shuts his eyes  
to one who stands in need,  
the love of God  
is missing from his heart."  
(1 John)

17. "If any man is rich  
and does give help to one  
who stands in need,  
he only gives the poor man  
what was already his.  
The earth was made for all,  
not just for the rich."  
(St. Ambrose)

**18. Priorities**

The present situation  
demands great courage  
as we fight against injustice.  
It calls for radical reform  
without delay.

All of us must play our part,  
according to our gifts,  
and give of our possessions  
for the Gospel is a ferment,  
exciting in the human heart  
a fierce regard for  
human dignity.

19. The first thing  
a country should develop  
is basic education.  
Starving a person's mind  
hurts them as much as  
starving their body.  
Literacy is the foundation-  
stone  
of self-confidence and  
progress.  
People who are literate  
can act for themselves.

20. National planning is needed  
to encourage and to stimulate,  
coordinate, support and  
integrate the efforts  
being made by individuals  
and teams of people  
below the level of the state.  
Planning is needed to  
banish inequality,  
to fight discrimination,  
to set people free and  
give them full responsibility  
for their own bodily well-being  
for their own moral and  
spiritual progress.

21. Family life  
is the bed-rock  
of human society.  
A deeper humanism  
is what the world most needs,  
a humanism that is complete  
and seeks the full development  
of the whole personality  
in every person.

**22. Final appeal**

All Catholics are called  
to act.

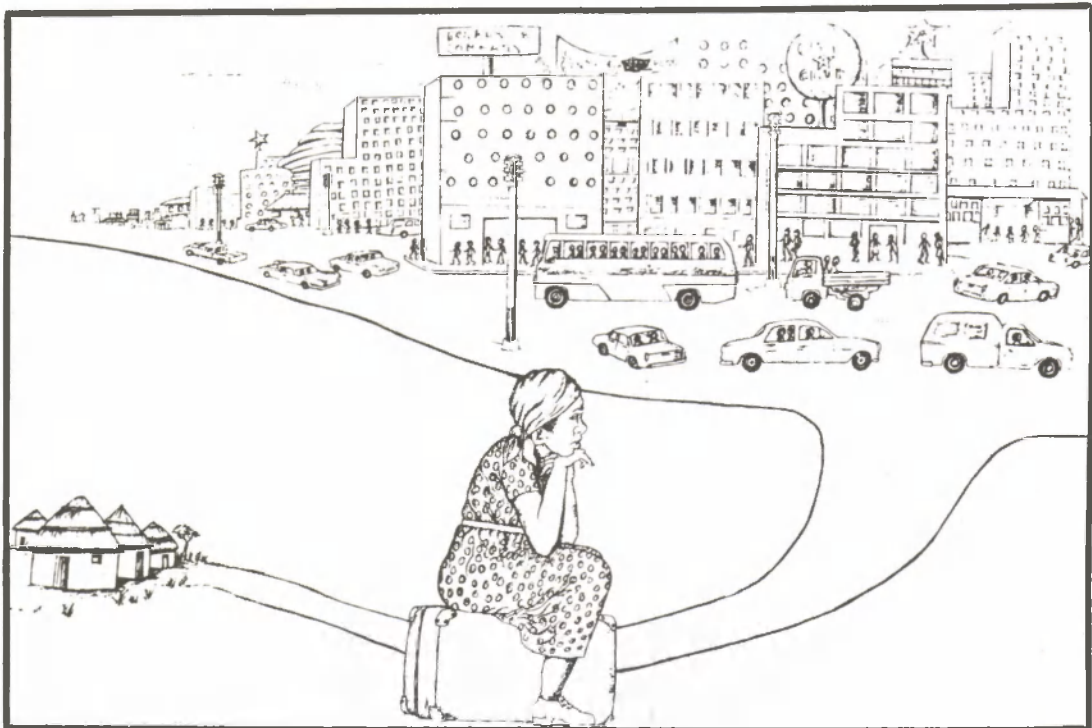
The Bishops lay down principles.  
The laity must act  
using their own initiative,  
not waiting for instructions.

23. Christians of every kind  
can work together to build a  
better world,  
a world made human by  
the end of selfishness and  
by the reign of love.

24. All people of good will  
must know how peace comes from  
development.  
All those who hear  
the cries of human suffering,  
all those who work

to set the world aright,  
are true apostles.  
The daily bread  
they bring to others  
is a sign of more than  
human love.  
It is a sign of Providence.

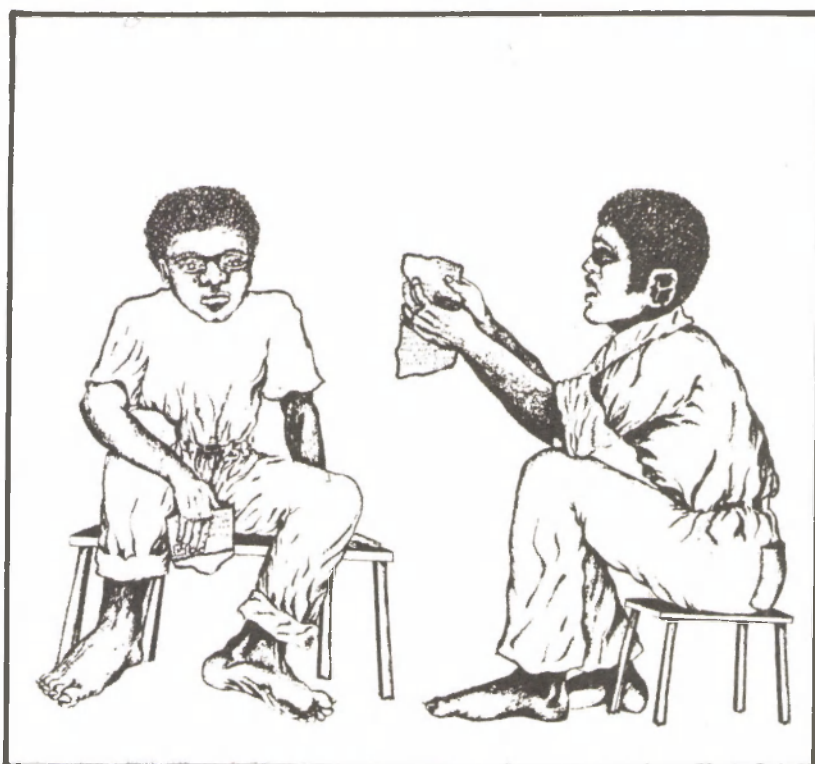
25. **If Development is now the name  
for peace,  
who can refuse such work?  
We plead in anguish and in the name  
of Christ.**





# Chapter 4

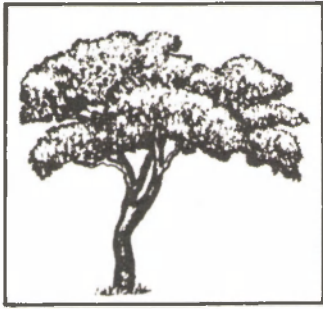
## Adult Learning and Literacy Training



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## Chapter 4

# Adult learning and Literacy training

### Adult Learning

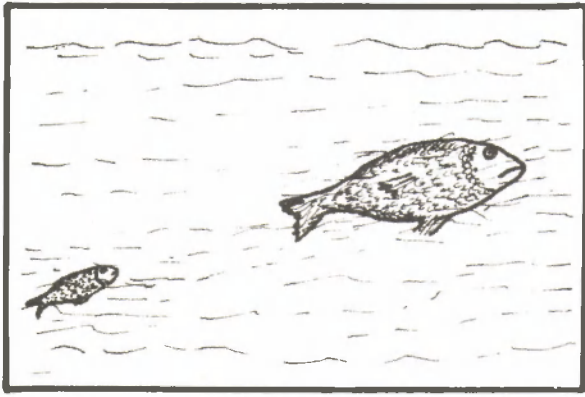
One of the most important characteristics of good Adult Education is that it is based on 'Problem-Posing'. It is not a banking process where a little more knowledge is deposited in each lesson. An outside expert is not called upon to decide what the community needs to know or do, and then to 'pour' his or her own knowledge into the empty heads of the pupils. No. As Mao Tse Tung said, 'the role of the educator is to present to the community in a challenging way the issues they are already discussing in a confused way'. The whole emphasis is on learning, not teaching.

This means that 'traditional teachers' need to be re-educated to understand the role of the animator, i.e.

- creating a learning climate,
- posing problems,
- encouraging a process of search for causes and solutions,
- assisting the group to discover as much as possible for themselves, and
- planning action.


All this is very different from the 'traditional teacher's' role. We all have strong memories of 'what-a-teacher-does' from our own school days, but if we are to work effectively with adults using the Problem-Posing method, we need to wipe this model right out of our heads.





A small fish grows into a big fish. . . . .

. . . . . but a tadpole grows into a frog. The frog not only swims in water, it can move into a new element and jump about on the land.



A good teacher can grow into a better teacher. But for teachers to become animators they have to learn a whole new set of skills.

One of the most important things the animator needs to understand fully is the difference between the learning patterns of adults and those of children. The following exercises were designed to help future animators understand these patterns, and find creative ways of helping them to learn.

## 1. THE PROCESS OF LEARNING

Often when you ask people what they know, they first think of the things they have been taught in a classroom. This exercise is to help people look at what they have learnt and how they learnt it. By examining one's own ways of learning, one can see how other adults learn, and what conditions are important for adult learning.

### Procedure

- a. Explain the purpose of the session. Then give each person a piece of paper and ask them to answer the following questions:
  - i. List three things that you have learnt out of school, that are important to you, that affect your daily life. They should be things which you can remember learning.
  - ii. Choose one of them, and think through carefully the whole process of how you learnt it. (The following questions are written on newsprint or a blackboard.)
    - Why did you learn it?
    - Who helped you to learn it?
    - What was the relationship between you and the person who helped you?
    - What was the situation in which you learnt it?
    - In what way did you learn it?
    - Can you remember anything that made your learning easier or more difficult?

- b. Each person writes for 5–10 minutes.
- c. Ask them to share these points in groups of 3's.
- d. In the whole group brainstorm on separate pieces of newsprint the following:
  - Content      — What they learnt.
  - Situation    — Which helped them to learn.
  - Method      — How they learnt.
  - People      — Who helped them to learn.

### Summary

The animator summarises the points made by the group at the end and includes the following four major points about adult learning from Malcolm Knowles, a pioneer of new methods of adult education.

#### Adult Learning Psychology\*

1. **Adults have a wide experience** and have learnt much from life. They learn most from their peers. So animators should help them to share their own experience and create a situation where they are encouraged to have a dialogue with one another. Let them sit in a circle where they see each others' faces so that speaking and listening can both be helped by the use of their eyes.
2. Adults are interested and learn quickly about those things that are **relevant to their lives**. So the animator needs to create a situation in which they can share in the planning, choose the topics and participate in regular evaluation of what they are doing.
3. Adults have a sense of **personal dignity**. They must be treated with respect at all times and never feel humiliated or laughed at before others.
4. As adults grow older their memories may get weaker but their powers of **observation and reasoning** often grow stronger.

**Time:** About 1½ hours.

**Materials:** Paper (or questions already duplicated on papers), pencils, newsprint, tape, markers.

**Restless feet may walk into a snake pit.**

— Ethiopian proverb

\* Adapted from Malcolm S. Knowles, *The Leader Looks at Learning Climate*, booklet, Leadership Resources, Inc. Washington D.C., 1965.



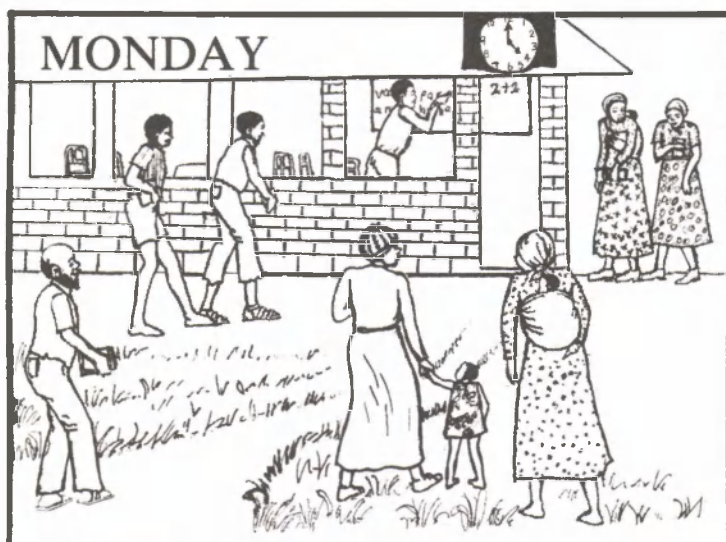
## 2. HOW ADULTS LEARN

The following three pictures help to raise the problems of motivation of adults and the methods used by adult educators. It helps people examine their role and approach to adults.

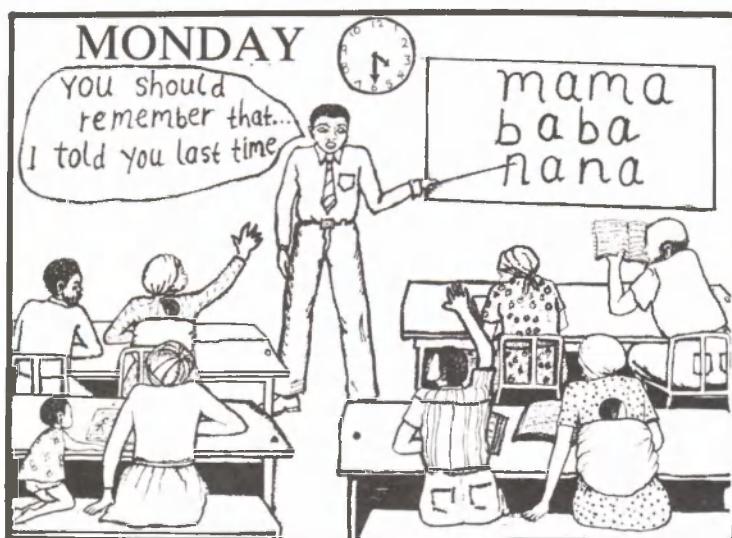
### Procedure

- a. Explain that you are going to put a series of posters on the wall.
- b. Put the first one up and ask the group to describe:

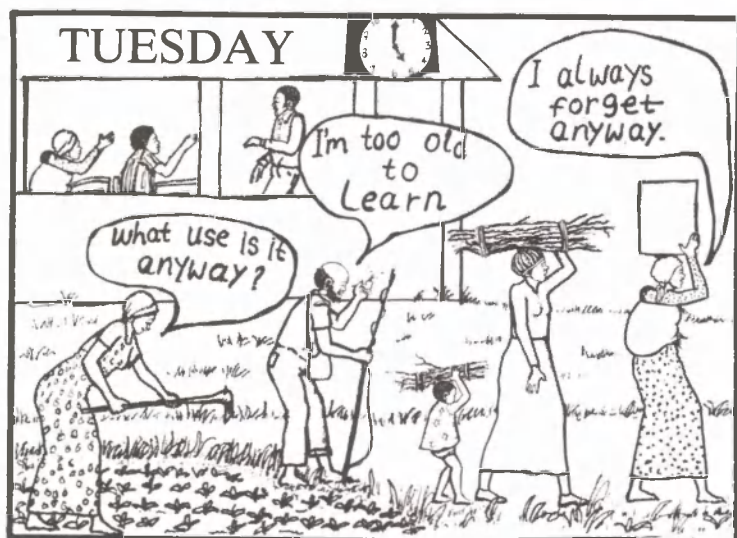
- i. What they see happening in the picture? (if they are shy, first give them a chance to discuss in 2's or 3's.)



- ii. When they have mentioned all the main points, put up the second picture and ask the same question. Ask them to describe the two people who are raising their hands.



- iii. Then put up the third picture, and again ask them to describe what is happening? When they have identified that the participants are dropping out of class, ask the following questions.





**Discussion questions**

1. Why is this happening? (Why are they dropping out?) If they only blame the participants, ask them also to look at the teacher's behaviour.
2. Does this happen in adult classes you know about here?
3. What causes it to happen?
4. What could the 'teacher' do to involve the adults more deeply?
5. What do we need to do, to improve our classes with adults?

**Summary**

One summary after this discussion can be on Adult Learning Psychology by Malcolm Knowles found in the previous exercise. Another summary could be on **how** people learn.

**How People Learn**

Tests have shown that

People remember 20% of what they Hear,  
 40% of what they Hear and See,  
 and 80% of what They Discover For Themselves

Education should stress Learning more than Teaching. Where possible animators should create a learning situation where adults can discover answers and solutions for themselves. People remember the things they have said themselves best, so teachers should not speak too much. They need to give participants a chance to find solutions before adding important points the group has not mentioned.

**Time:** 1½ hours

**Materials:** The three posters

### 3. EDUCATION FOR WHAT? THE RIVER CODE

This code can be used to discuss issues of education or development. It's main purpose is to look deeply at the question of dependency and self-reliance. It raises the question of doing things 'for' people or doing things 'with' people.

#### The code

This is a mime or a play without words. Two lines fairly wide apart are drawn on the floor in chalk to represent the banks of a river. String can also be used if one does not want to draw on the floor. Pieces of paper are used to represent stepping stones in the river and an island (a piece of newspaper) is put in the middle of the river.

Two men come to the river and look for a place to cross. The current is very strong and they are both afraid to cross.

A third man comes along and sees their difficulty. He leads them up the river and shows them the stepping stones. He encourages them to step on them but both are afraid, so he agrees to take one on his back. By the time he gets to the middle of the river, the man on his back seems very heavy and he has become very tired, so he puts him on the little island.

The third man goes back to fetch the second who also wants to climb on his back. But the third man refuses. Instead he takes his hand and encourages him to step on the stones himself. Halfway across the second man starts to manage alone. They both cross the river. When they get to the other side, they are extremely pleased with themselves and they walk off together, completely forgetting about the first man, sitting alone on the island. He tries to get their attention, but they do not notice his frantic gestures for help.



**Discussion questions**

1. What did you see happening in the play?
2. What different approaches were used to help the two men across?
3. Who could each person represent in real life?
4. What does each side of the river represent?
5. Why does this happen?
6. In what ways do either education or development projects build a sense of dependence?
7. What must we do to ensure that those we work with develop a sense of independence?

**From Freedom and Development — Julius Nyerere**

"A very pleasant thing about adult education is that we can learn what we want to learn — what we feel would be useful to us in our lives. At school, children are taught the things which we adults decide they should be taught. But adults are not like children who sit in classrooms and are then taught history, or grammar, or a foreign language. As adults, we can try to learn these things if we wish; we do not have to do so. Instead, we can learn about growing a particular crop, about the government, about house building — about whatever interests us. We can build on the education we already have — using the tools of literacy or a foreign language, or an understanding of scientific principles. Or, if we never went to school, we can start by learning about the things of most immediate importance to us — better farming methods, better child care, better feeding. We do not even have to start by learning to read and write.

For literacy is just a tool; it is a means by which we can learn more, more easily. That is its importance. . . ."

— by Julius K. Nyerere, **Freedom and Development**,  
Oxford University Press, 1973, p. 139



## Literacy and Development

Reading, writing and arithmetic are basic skills which have been denied millions of people, especially women. The link between literacy, critical awareness and development is very important to break through the fatalism which paralyses many rural and urban poor people. Literacy programs ensure that development work is serving the people most in need.

Paulo Freire has said,

**People must learn to read their reality  
and write their own history.**

He has developed a very practical method of combining the development of critical awareness, the planning of action and learning to read and write. This is done through the discussion of a code, the planning of an action and then the discovery of a key word related to the discussion.

From about 30 key words, the new literates can learn all the syllables in the language. As they learn these syllables, they can combine them with other syllables and **discover for themselves how to write all the words** in the language.

### List of Key Words linked to Generative Themes

The process begins with the survey for generative themes which was described in detail in Chapter 2.

When preparing a literacy program, the survey team first shares the themes that are emerging from the community, and then also makes a list of the Key Words related to these themes. Before they have finished, they may well have a list of about 400 to 500 words.

The team will then have to go through a very careful process selecting the issues of widest and deepest interest in each of the six areas of life, and arranging them in a logical order for discussion.

*Key Words :- Swakili .*

<i>kulima</i>	<i>kusoma</i>	<i>afya</i>
<i>kuwa</i>	<i>vitabu</i>	<i>hospitali</i>
<i>kupanda</i>	<i>kalamu</i>	<i>maji safi</i>
<i>kupalilia</i>	<i>karatasi</i>	<i>mugonywa</i>
<i>mvua</i>	<i>mwalimu</i>	<i>dawa</i>

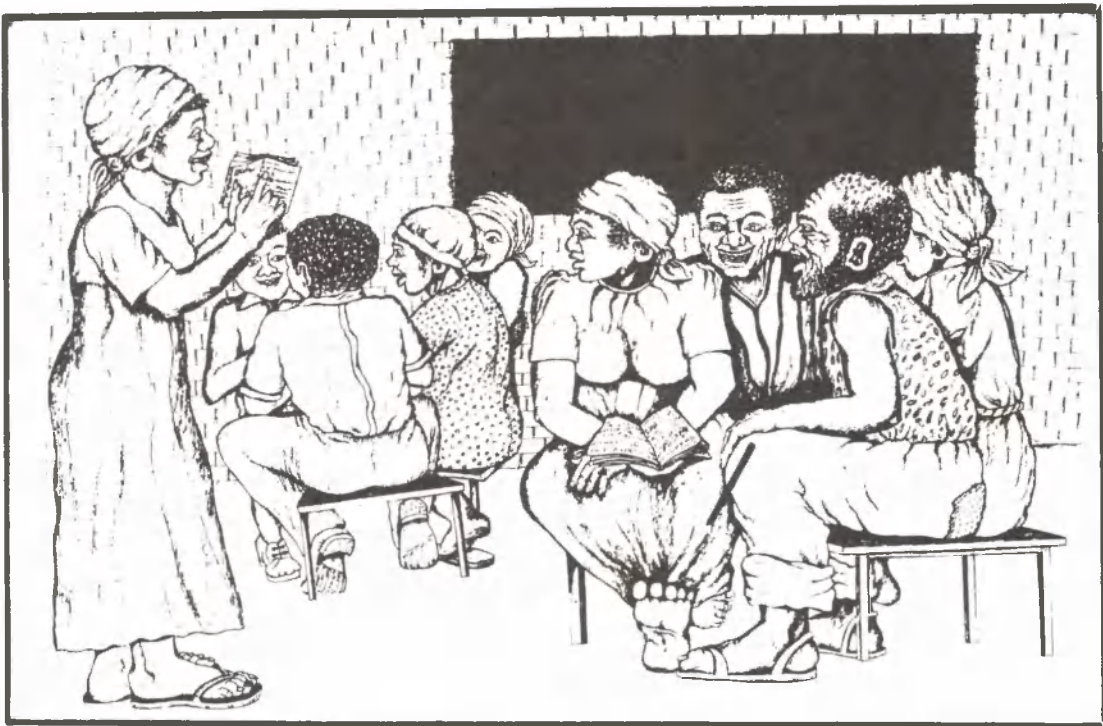
From the list of words, they should try to choose just enough words, usually 20 – 36, to **cover all the syllables** in the language. It seems that one needs only about that many words to do this in most African languages. These must all be words about which people will have strong feelings.

To make the final selection of words to be used, it is helpful to make a list of all the consonants and consonant clusters (eg. ng, zv, ch), which are used in the language and count how frequently each is used on three or four pages of writing in the language. (Several different sources, e.g. the Bible, a newspaper or a newsheet etc, can be used. Avoid pages that use a word with very uncommon syllables extremely frequently.)

Consonant Frequency. - Shona		
k	s	d
r	ch	mv
z	y	z
v	ng	mb
m	nd	kw
t	nh	f
dz	w	b
p	h	sh
zv	g	ny

Those syllables used most frequently should be included early in the literacy program so that the participants will quickly get the syllables necessary to make a wide range of new words. The rare sounds can be included towards the end. It is best to use simple syllables, rather than those with complicated consonant clusters in the early stages, while participants are still struggling with the recognition and formation of letters. The final list should include **both** the most important themes or issues for the community **and** all the sounds of the language.

When the themes and key words have been chosen, prepare codes and discussion outlines as described in Chapter 2.





### The learning group

The creation of a good learning situation, taking into account the psychological needs of the adult learner, is vital. Each person should have an opportunity to take an active part in the discussion, so ideally the group should not be more than 20. There should be a relaxed friendly atmosphere, in which people's shy attempts to express their thoughts and feelings are encouraged, and no one fears they will be made to 'feel a fool'.

Critical awareness means that people must be allowed to **speak their own words**. Speaking for other people or making them speak your words does not promote critical thinking. This of course takes patience.

It is often very threatening to accept new ideas and one's first reaction is to resist them. People need to be allowed to express this resistance, as this often makes them freer to accept the ideas later. Mistakes should not be mocked, but expected and used as the basis for further learning. The participants often learn most effectively from each other, so they should sit in a circle where everyone can see each others face, and often work in small groups of 3 or 4 people.

### Reading and Writing

The first part of the literacy class will be like any other discussion using a code. When the group has discussed the code sufficiently, the animator will ask, 'What are some of the most important words we have used during the discussion?' After a number of words have been mentioned, the animator will tell the group which word they are going to work with that day.

The word is written as a whole and then divided into syllables. The participants are helped to write the word down. Then, using the 5 vowels, usually taught at the first lesson, the families of syllables connected with each of the new consonants are written.

It may take the class a whole session to recognize these sounds. Then they are encouraged to rearrange the syllables to discover new words. It is useful at the early stages, when writing is still very difficult, to give each participant a set of cards with these syllables so that the participants can move them about and find new words. From the above set it is possible to make more than 70 other words.

The class may spend up to two hours trying to make new words. They can work with partners to help each other. As they find new words on the cards, they check with the animator if the word is correct, they read the word to the animator, and then they copy the word into their notebooks. The class may spend two or three lessons on one code and one key word.

Only after the class can make many new words with the new syllable, is a new code introduced. There is another discussion and a new word, containing new consonants, is introduced, for example *vakuru* (adults). The class revises the old sounds and adds the new sounds.

<i>kurima</i>			
a	ka	ra	ma
e	ke	re	me
i	ki	ri	mi
o	ko	ro	mo
u	ku	ru	mu

<i>vakuru</i>			
ka	ra	ma	va
ke	re	me	ve
ki	ri	mi	vi
ko	ro	mo	vo
ku	ru	mu	vu



Now the range of words which the participants can discover from the sounds they know, is increasing. As participants discover their own names and other proper nouns, they are taught capital letters. Numbers should be introduced gradually. As soon as possible they are encouraged to write short sentences and are taught full stops.

They should read each other's words and sentences; encourage them to put up their words (and later their sentences and stories) on a blank wall where all can read them. In this way you can develop a 'wall newspaper'. Ask them to write letters as soon as possible, as this gives a sense of achievement and helps put their new skills to immediate use.

### Teaching the Vowels

Vowels are taught in the first lesson. A description of teaching the vowels during a training course for Zimbabwean ex-combatants follows. The animators were doing practice teaching in Chitungwiza.

"We met our participants and gave them books and pencils. We introduced ourselves again for the participants to know each other quicker and not to be shy when they looked at each other. We asked them to sit in a circle where they could easily see the blackboard and be able to discuss with the people next to them.

"We introduced the vowels: a, e, i, o, u through little plays to help them understand better. They even participated in doing the plays with their partners and learnt that one can read or write a certain sound with a certain letter."

In Shona each vowel sound is sometimes used by itself as a response to a particular situation. Plays can be made in which one person makes a statement and the second responds with just the vowel sound. For example,

- 'a' disagreement or shame
- 'e' yes
- 'i' admiration or surprise
- 'o' as something is given to another
- 'u' I'm tired.

"After thorough revision, we asked them to write the vowels in their books. We helped the weak ones in writing the vowels.

"Most of the participants who had written the vowels several times on the blackboard could write them clearly in their exercise books. We really enjoyed the lesson because they showed great interest in what we were doing."\*

\* Notes from a comrade in the Zimbabwe Project Literacy Training, November, 1981.

## 1. A DEMONSTRATION OF A LITERACY CLASS

by Thomas Nhokwara

In training literacy animators, it is useful to demonstrate how a code is used, how to lead a discussion, introduce the key word, and teach literacy. The poster on the right can raise a very lively discussion, touching on a great number of interesting issues. The main interest revolves around the human capacity to transform the world we live in.



Produced under the Living and Learning Programme, Gweru Diocese, Zimbabwe

### a. Discussion

- What do you see happening in this picture?
- How do you think each of the people feels? Imagine that you are one of them.
- What do you notice about the animals?
- In what ways are the animals like the people and in what ways are they different from the people?

Here the point might be raised that the animals are physically stronger but the people control the animals. Animals work but in a different way from people. People can plan and are capable of transforming and improving their situation. They can plan to grow more and better crops, whereas if the animal finds there is not enough grass to eat, the best it could do is move to another place.

This can lead to a discussion of the different ways of cultivating and the importance of helping farmers to aim at finding the best ways of cultivating to grow as much food as possible. The different roles of men and women traditionally in agricultural work can also be touched upon.

The link can be made between literacy teaching and the type of education which helps rural people to become active, creative and productive, as an important part of building a new society.

### b. Reading and Writing

After the discussion, the animator links the discussion to literacy by saying that the group has been talking about *kurima* (to plough). Follow the procedure of teaching, reading and writing as found earlier in this chapter.

## 2. HOW DOES IT FEEL TO BE ILLITERATE ?

Most animators will have learnt to read and write when they were children, so the experience of illiteracy can hardly be remembered. This exercise can help the animators to develop a sympathy and a respect for illiterate people.

### Exercise

Each group of 3 is asked to prepare a play showing a situation in real life, where a person who can not read or write is put in an awkward and humiliating situation, or is thoroughly exploited.

Have the small groups give their plays to the whole group. Short discussions can happen after each play, for example, 'Is the situation real?', 'How does this happen?', etc.



### Discussion

After the plays, ask each person to imagine him or herself in the position of the one who was illiterate.

- What do you feel?
- Why are you unable to read and write?
- Is it your fault? If not, who or what is to blame?
- How would you like people to help you?

**Time:** 1 – 1½ hours depending on the size of the group.



### 3. THREE WAYS CODES HAVE BEEN USED

This exercise poses the problems that arise when an animator does not understand how to use a code effectively. It is useful to use it before brainstorming for guidelines on 'What should an animator do when using a code with a group?'

#### Procedure

- Explain to the group you are now going to demonstrate three different ways in which codes have been used, with three short scenes in a role play.

**First scene:** Invite 4 or 5 participants to join the role plays as members of a class. They are asked to respond spontaneously to whatever happens. The first animator puts up a poster code and starts to ask the six basic questions. However he does not give the participants an opportunity to answer any of the questions. He gives all the answers himself. In fact he gives a lecture on the theme and no one else gets an opportunity to participate at all.

The volunteers are thanked and asked to go back to their seats and 4 or 5 different volunteers are asked to participate in the next scene.

**Second scene:** A different animator puts up a different poster code. She starts asking the six basic questions and at first allows the participants to answer, but after a short while she starts arguing with all their answers, tells them they are all wrong, and imposes her own interpretation of the picture. She is a dictator.

A third group of volunteers are invited to participate in the next scene.

**Third scene:** A third animator puts up another poster. The animator is extremely passive. He asks the first questions, then leans right back in his chair and lights a cigarette. As people put up their hands to answer, he merely points to them, and neither encourages them nor challenges them. He looks out of the window and loses all contact with the group. He is totally uninterested in the discussion.



(Note: Somebody should cut each scene as soon as the point has been clearly made, and the volunteers have had a chance to react to the behaviour of the animator.)

### Discussion questions

- a. What did you see happening in each of the 3 plays?
- b. What did the group leader do in the First scene?  
How did the participants react?
- c. What did the group leader do in the Second scene?  
How did the participants react?
- d. What did the group leader do in the Third scene?  
How did the participants react?

Have these questions written on newsprint ahead of time.

- Ask them to share their responses to these questions in groups of 3's and then in the whole group. There is **no need** to write these responses on newsprint. This can be a rather quick discussion.
- After this move to a final question: What does a good animator **do** when using a code?
- Ask them to discuss this question in 3's, and then share their ideas in the whole group. Write their responses to this on newsprint. If the group tends to concentrate on general attitudes, ask them what the animator must actually **do** to put this attitude into practice as (s)he leads the discussion.

### Summary

The animator then summarises the points made by the group and can add other points about the role of the animator which are found in this chapter.

**Time:** About 1 hour.

**Materials:** Three different picture codes, newsprint, tape, felt pens.

**Preparation:** The three people who act as the different animators need to practise their role before the play.

## 4. PRACTICE SESSION LEADING CODE DISCUSSIONS

Each participant needs a chance to

- lead a code discussion,
- introduce the key word, and
- work with a small group to help them learn to discover words for themselves.

In this process, each participant has the opportunity for feedback and evaluation.

### Procedure

- a. The group is divided into groups of about 9 and each of these groups is divided into 3 teams of 3's. Each team is given a poster on a topic which is of concern to the group.
- b. Each team is asked to prepare a detailed discussion outline for their poster, using as a basis, the six questions described in Chapter 3.

Stress that these six questions provide a reliable framework for a directed discussion which will help a group **move from grumbling to planning**, but they are **only a framework**. Each time more detailed questions must be worked out for a particular code to stimulate and challenge the group to observe more keenly, analyse more critically, and plan more creatively.

- c. Each team leads a discussion in their own group of nine.
- d. Each discussion needs to be followed by an evaluation of:
  - the code,
  - the questions,
  - the timing and flow of the discussion, and
  - the strengths and weaknesses of the leadership.

These provide extremely useful training in group leadership, especially the evaluation sessions.

**By trying often, the monkey learns to jump from the tree.**

— Cameroon proverb

### Summary

Many of the inputs and exercises found in Chapter 6, 'Leadership and Participation', can be used after each team presents their code. This mixture of practice sessions by the participants and exercises and inputs by the workshop staff, can change the pace of the workshop and give valuable learning experiences.

**Time:** At least 2 hours for each practice round and evaluation.

"Literacy is fundamental to achieving progress and it is essential to the building of a democratic society where people can participate consciously and critically in national decision-making. You learn to read and write so you can identify the reality in which you live so that you can become a protagonist of history rather than a spectator. . . .

"We believe that in order to create a new nation we have to begin with an education that liberates people. Only through knowing their past and their present, only through understanding and analysing their reality can people choose their future. Only in the process can people fulfil their human destiny as makers of history and commit themselves to transforming that reality. . . . A liberating education nurtures empathy, a commitment to community, a sense of self-worth and dignity. It involves people acquiring the knowledge, skills and attitudes necessary for their new community responsibilities."

Fr. Fernando Cardenal, March, 1980  
Director of The Nicaragua Literacy Campaign



## A guide for developing a literacy program

The following is a guideline for any group which might be attempting to set up a literacy program using the problem-posing method. This is based on the evaluations and reports from literacy programs which have been established over the past eight years.

### Summary of steps

1. Survey and language analysis — 2–6 months
2. Preparation of materials — 2–6 months
3. Training of animators in an in-service program
4. Reading materials
5. Supervision, evaluation and follow-up
6. Personnel required
7. Summary of evaluations of literacy programs

#### 1. Survey and Language Analysis (2–6 months)

Teams of people are needed to find generative themes of the community as described in Chapter 2. If the themes are not alive and real to the people, the rate of literacy, the development of critical awareness and practical projects will most likely be very slow.

The survey teams need to meet regularly to discuss deeply the themes in relation to the insights from a study of the structures of their society. Some models of analysis can be found in Chapter 9 to help this process.



During this survey period, the language to be used, needs to be analysed so that the appropriate words are chosen and put into the correct order for maximum learning of the participants. This takes a few people who understand the structure of the language and a few people who know how to use the problem-posing method for teaching literacy.

**2. Preparation of Materials (2 – 6 months)**

The following materials then are developed in the following order

- Choice of Themes and Related Words
- Order of Themes
- List of Words
- Preparation of Codes (Posters and Plays)
- Discussion Outlines
- Animator's Handbook
- Printing Flashcards
- Participants' Workbook (or Reading Leaflets)

**3. Training of Animators in an In-Service Program**

The following schedule is for animators who are volunteers and therefore have other work and limited time.

**Phase I: 14 days**

**First Week:** Introduction to the Method. The link between literacy, development, and social issues. Adult Learning Psychology.

**Second Week:** Introduction to Materials. Demonstration and practice sessions. Leading Group discussions and teaching literacy. Role of the animator.

Animators start work with literacy groups with a minimum of 2 classes per week.

**Phase II: 5 days (2 – 3 months later)**

Midpoint Evaluation.  
Deeper Training.

**Phase III: 2 days (2 – 3 months later).**

Evaluation.

The following year:

**Phase IV: 4 days.**

Refresher training.

**Phase V: 2 days.**

Evaluation.

#### 4. Reading Materials

It is very important to provide suitable reading materials for adults. In languages where there is little printed material, the most effective way to do this is to hold a **writers' workshop** for about three weeks.

Some of the literacy teachers, and some others who have a gift for writing and are deeply in touch with the interests of the local people, should be included.

During the first few days, good guidelines on writing in general, and writing for new literates need to be given, or drawn up by the group. Brainstorm the types of materials that would interest new literates, e.g.

- History of national heroes, heroines and groups who have achieved much,
- Stories on the themes of special interest,
- Dramas, which can be read out loud, each taking a different part,
- Practical advice on farming, health, projects.

Ask the participants to decide what type of writing they would like to do. Each group then meets together and brainstorms topics within that type of writing. Agree who will write on what, and then encourage the participants to start writing. Set a time at the beginning and end of each day for small groups to meet, to read aloud their work, and help each other to improve it.

It is amazing how much usable material can be produced in a workshop of this kind. Not all of it will be first-class, but it will provide something for the new literates to start with. Over the years more workshops, and competitions can be held and the best articles and stories selected for on-going use.

After the workshop a small team needs to take responsibility for getting the group materials typed and duplicated, or printed as soon as possible.

#### Local newspapers

Where the literacy project is part of a wider development, party or church group, it is possible to organise a local newspaper, perhaps a few simple duplicated sheets, on a monthly basis. This could include news about what is going on in the area, particularly in development. Everybody likes to read about their own activities and those of their friends.

Simple language can be used for the new literates, but others in the area will often find it interesting too.

#### A page in other newspapers

It is also helpful to arrange for one or two pages in an existing newspaper to cater particularly for new literates. Party and Church newspapers often are willing to do this, e.g. *Target* in East Africa and *The People's Weekly* in Zimbabwe.

#### 5. Supervision, Evaluation and Follow-up

The success of a literacy program always depends on a **good support structure**. If the literacy program is part of a wider program of development linked to a church or party, it is much easier to ensure this.

New animators need help both with

- organising their classes and
- using the problem-posing method effectively.

The old image of teaching is so strong in all of us that it is very easy for new animators to slip into old methods as soon as they experience difficulties. For this



reason they need a supervisor with whom they can have frequent discussions during the early months of teaching literacy.

Those who have already had experience using the method can do this. In the best projects we know, each supervisor has been responsible for **only about three literacy classes**. This meant there was almost team teaching in the classes of new animators and this meant far fewer animators dropped out or lapsed into old-fashioned methods. The program can only expand as fast as capable supervisors are available.

Follow-up may also be needed with each literacy class, perhaps twice a year, to help them plan and evaluate the practical projects they have decided upon. These projects are important in holding the group together and keeping the link between education and development.

For further information and training ideas, see Chapter 8 on 'Evaluation', Chapter 10 on 'Developing Supportive Structures' and Chapter 11 on 'Management and Supervision'.

### 6. Personnel Required for a District or Diocesan Program

In a pilot project, one full-time person who has been trained in the problem-posing method will need to take responsibility for the following:

- (a) Work with a small group of about 12 people who are in small teams to do the survey.
- (b) Work with a small group which analyses the language, chooses themes from the survey, chooses core words, and develops appropriate questions for discussion.
- (c) Arranging for the production of all the materials.
- (d) Supervising the few classes that are set up during the pilot project.
- (e) Teaching one literacy class him or herself with someone else, so that all the mistakes of codes, words and themes chosen can be discovered during the pilot project.
- (f) Organise and help in the training and evaluation. Get other staff to help in this process.
- (g) Be prepared to produce the new materials needed after the pilot project is evaluated. (We have found that over half of the codes and questions used in the pilot project will not be suitable and thus major changes are necessary before beginning a larger program.)

After the pilot project, the personnel needed would include:

- (a) One full-time person for production and distribution of all materials. This person should be able to help in training the animators.
- (b) Experienced personnel available on a part-time basis for training the literacy animators.
- (c) An administrative structure for accounts, printing, distribution of materials, support of classes, etc.
- (d) Supervisors on the local level.

In developing any literacy program, we would say that all the above points need to be discussed thoroughly because they raise policy issues.

## 7. Summary of Evaluations of Literacy Programs Using the Problem-Posing-Method

The following summary is from the national literacy consultations in Kenya (1978 and 1979). These insights might be useful for reflection by groups wanting to begin a literacy program.

- There are major problems with supervision and encouragement of animators.
- There needs to be a viable system of evaluation and consultation for all classes.
- There needs to be a structure of supervision which works.
- The training of animators needs to become deeper, especially to help teachers understand the problems of the participants.
- Help is needed for animators not to slip back into using old methods.
- A way is needed to involve priests or local officials more in this project.
- There is a need for a local artist in each area to produce local posters.
- What is the structure needed for those participants who become literate?
- Programs need to be co-ordinated with government district Adult Education officers.
- Some codes are not relevant and appealing.
- Some syllables are not being covered in the lessons.
- Necessary materials are lacking, such as maths.
- Language accents need to be studied more.
- Various indigenous languages in districts need to be studied before beginning a program.
- Selection of animators needs review.
- Lack of commitment and full understanding of the problem-posing method needs more work.
- Animators can easily avoid or misuse this method.
- There is a growing need for updating animators, supervisors, and literacy assistants.

"The magnitude of the problem in many countries calls for massive efforts. Only specific campaigns with clearly-defined targets can create the sense of urgency, mobilize popular support and marshall all possible resources to sustain mass action, continuity and follow-up. . .

"Literacy campaigns succeed and realize their liberating and development potential when there are avenues for popular participation in all phases.

UNESCO Conference  
Udaipur, India  
January, 1982

"Literacy . . . (is) not just the process of learning the skills of reading, writing, and arithmetic, but a contribution to the liberation of people and to their full development. Thus conceived, literacy creates the conditions for the acquisition of a critical consciousness of the contradictions of society in which people live and of its aims; it also stimulates initiative and their participation in the creation of projects capable of acting upon the world, of transforming it, and of defining the aims of an authentic human development."

Literacy Report  
FAO, 1976, p. 42





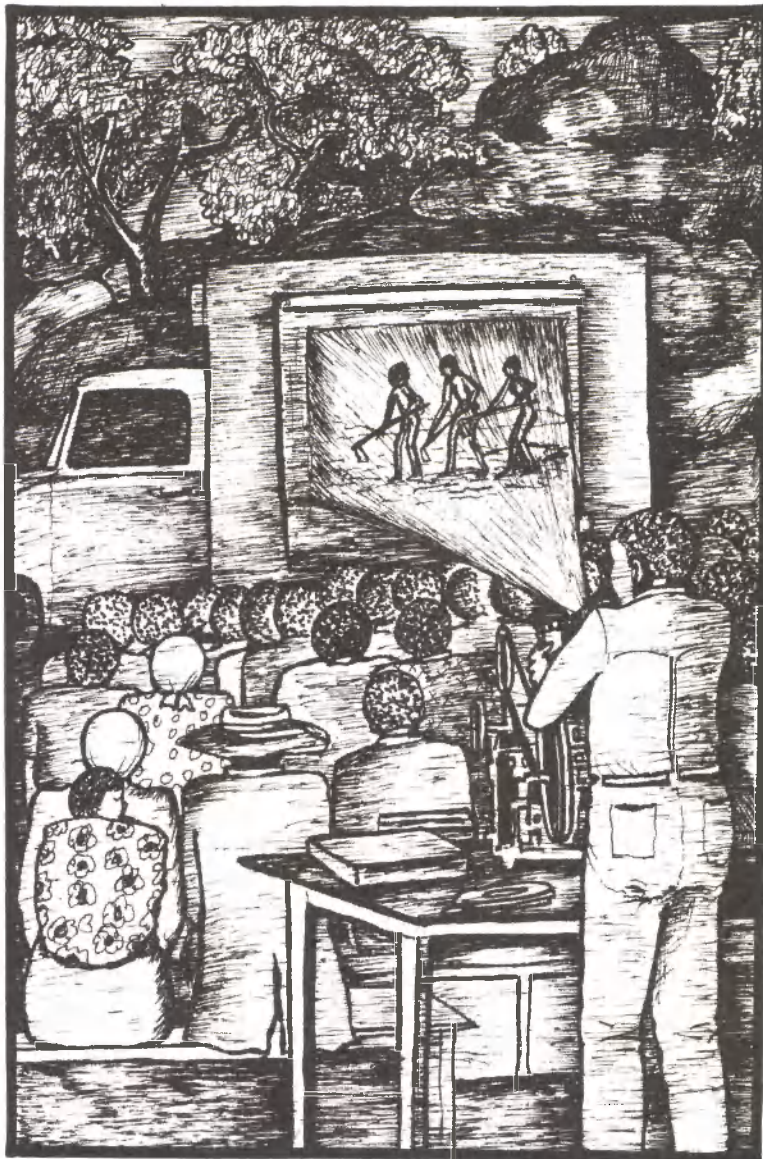
# Resources

Poetry, Readings, Prayers

Films

Simulations

Books



# Poetry, Readings, and Prayers

## Setting out on the road . . .

“Setting out is first of all getting out of oneself. Breaking through the shell of selfishness hardening us within our own ego.

To stop revolving round oneself as if we were the centre of everything.

Refusing to be ringed in by the problems of our own small world. However important these may be, humanity is more important and our task is to serve humanity.

Setting out is not covering miles of land or sea, or travelling faster than the speed of sound. It is first and foremost opening ourselves to other people, trying to get to know them, going out to meet them.

Opening ourselves to ideas, including those with which we disagree, this is what the good traveller should do. Happy are they who understand the words ‘If you disagree with me, you have something to give me’.

If those who are with you always agree with you before you open your mouth, they are not companions but shadows. When disagreement is not a form of systematic blocking, when it rises from a different vision, it can only enrich us.

It is possible to travel alone. But the good traveller knows that the journey is human life and life needs company. ‘Companion’ means the one who eats the same bread. Happy are they who feel they are always on the road and that everyone they meet is their chosen companion. Good travellers take care of their weary companions. They guess when they lose heart. They take them as they find them, listen to them. Intelligently, gently, above all lovingly, they encourage them to go on and recover their joy in the journey.

To travel for the sake of travelling is not the true journey. We must seek a goal, envisage an end to the journey, an arrival.

But there are journeys and journeys. For the Abrahamic minorities, setting out means to get moving and help many others get moving to make the world juster and more human.”

— Dom Helder Camara  
*The Desert is Fertile*, p. 15.



### A Korean Legend \*

Once upon a time there was a wise old man who lived in a village in Korea. He had suffered, reflected deeply and learned much. People from many places came to visit this old man to tell him their problems and ask for his advice. He always listened so attentively and responded so wisely that his fame spread further and further, and more and more people made the long journey to sit beside him and speak with him.

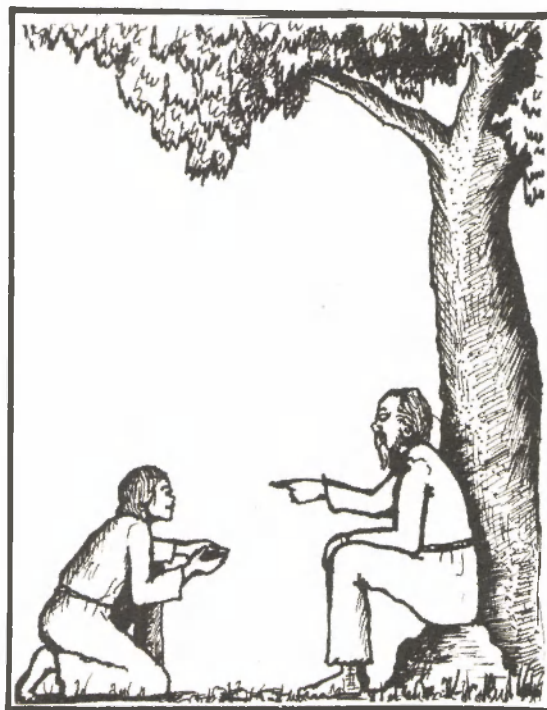
Now there was a young man in that village who became impatient with all the people coming to visit the old man. 'What does he know anyway?' he said. 'He has never studied. I do not believe in all this talk of wisdom!' And as he turned these thoughts over and over in his mind, he made a plan to test the wisdom of the old man.

He went into the forest and caught a small bird. Then, holding it hidden in his two hands he went and knelt beside the old man.

'What is it you want?' the old man asked him gently.

'I have a bird in my hands,' he said. 'Can you tell me whether it is alive or dead?' But he thought, 'If he says it is alive, I will crush it, and if he says it is dead, I will open my hands and show that it is alive. Either way I will prove that he is wrong.'

But the old man looked deeply into his eyes and said, 'Young man, the bird is in your hands. It is up to you, whether it dies, or whether it lives in joy and freedom.'



### The Rainbow

Ancient people recognized the rainbow as a symbol of peace and harmony and the ancient Hebrews recognized it as a special sign given by God that he wants all living things to live and to flourish in peace and harmony —

all clans  
all tribes  
all colours  
all faiths  
all nations.

— that between us, there should be no division but mutual respect and appreciation of one another's gifts as well as of our differences. In this way we enrich one another by reflecting to one another the beauty and magnificence of God. Genesis 9:8 – 17.

And God said:

"When the rainbow appears in the clouds,  
I will remember the everlasting promise  
between me and all living beings on earth."

\* Told by Sr. Helena Hyo Sun at the Bulawayo Zimbabwe workshop.



**The Story of the Rainbow (An Indian legend)**

Once upon a time, all the colours in the world started to quarrel; each claimed that she was the best, the most important, the most useful, the favourite.

Green said: "Clearly I am the most important. I am the sign of life and of hope. I was chosen for grass, trees, leaves — without me all the animals would die. Look out over the countryside and you will see that I am in the majority."

Blue interrupted: "You only think about the earth, but consider the sky and the sea. It is water that is the basis of life and this is drawn up by the clouds from the blue sea. The sky gives space and peace and serenity. Without my peace you would all be nothing but busybodies."

Yellow chuckled: "You are all so serious. I bring laughter, gaiety and warmth into the world. The sun is yellow, the moon is yellow, the stars are yellow. Every time you look at a sunflower the whole world starts to smile. Without me there would be no fun."

Orange started next to blow her own trumpet: "I am the colour of health and strength. I may be scarce, but I am precious for I serve the inner needs of human life. I carry all the most important vitamins. Think of carrots and pumpkins, oranges, mangoes and pawpaws. I don't hang around all the time, but when I fill the sky at sunrise or sunset, my beauty is so striking that no one gives another thought to any of you."

Red could stand it no longer. He shouted out: "I'm the ruler of you all, blood, life's blood. I am the colour of danger and of bravery. I am willing to fight for a cause. I bring fire in the blood. Without me the earth would be empty as the moon. I am the colour of passion and of love; the red rose, poinsettia and poppy."

Purple rose up to his full height. He was very tall and he spoke with great pomp: "I am the colour of royalty and power. Kings, chiefs and bishops have always chosen me for I am a sign of authority and wisdom. People do not question me — they listen and obey."

Indigo spoke much more quietly than all the others, but just as determinedly: "Think of me. I am the colour of silence. You hardly notice me, but without me, you all become superficial. I represent thought and reflection, twilight and deep waters. You need me for balance and contrast, for prayer and inner peace."

And so the colours went on boasting, each convinced that they were the best. Their quarrelling became louder and louder. Suddenly there was a startling flash of brilliant white lightning; thunder rolled and boomed. Rain started to pour down relentlessly. The colours all crouched down in fear, drawing close to one another for comfort.

Then Rain spoke: "You foolish colours, fighting among yourselves, each trying to dominate the rest. Do you not know that God made you all? Each for a special purpose, unique and different. He loves you all. He wants you all. Join hands with one another and come with me.

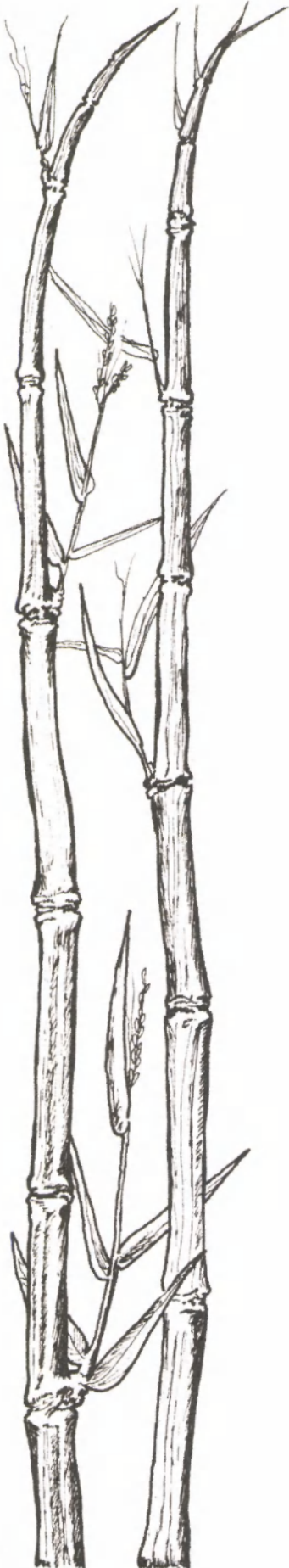
"He will stretch you across the sky in a great bow of colour, as a reminder that he loves you all, that you can live together in peace,

- a promise that he is with you,
- a sign of hope for tomorrow."

And so whenever God has used a good rain to wash the world, He puts the rainbow in the sky, and when we see it, let us remember to appreciate one another.

—based on an Indian legend,  
written by Anne Hope, 1978.

## Bamboo



Once upon a time the heart of the western kingdom, lay a beautiful garden. And there in the cool of the day was the master of the garden who went for a walk. Of all the dwellers of the garden, the most beautiful and beloved was a gracious and noble Bamboo. Year after year, Bamboo grew yet more beautiful and gracious. He was conscious of his master's love and watchful delight, yet he was modest and in all things gentle.

Often when Wind came to revel in the garden, Bamboo would throw aside his dignity. He would dance and sway merrily, tossing and leaping and bowing in joyous abandon. He would lead the great dance of the garden which most delighted his master's heart.

One day the master himself drew near to look at his Bamboo with eyes of curious expectancy. And Bamboo, in a passion of love, bowed his great head to the ground in joyful greeting. The master spoke: "Bamboo, I would use you."

Bamboo flung his head to the sky in utter delight. The day of days had been growing hour by hour, the day in which he would find his completion and destiny! His voice came low: "Master, I am ready, use me as you want."

"Bamboo," the master's voice was grave, "I would be obliged to take you and cut you down."

A trembling of great horror shook Bamboo. "Cut . . . me . . . down? Me whom you, master, have made the most beautiful in all of your garden? To cut me down, ah, not that, not that. Use me for your joy, oh master, but cut me not down."

"Beloved Bamboo," the master's voice grew graver still. "If I do not cut you down, then I cannot use you."

The garden grew still. Wind held her breath. Bamboo slowly bent his proud and glorious head. There came a whisper. "Master, if you cannot use me unless you cut me down, then do your will and cut."

"Bamboo, beloved Bamboo, I would cut your leaves and branches from you also." "Master, master, spare me. Cut me down and lay my beauty in the dust, but would you take from me my leaves and branches also?" "Bamboo alas! If I do not cut them away, I cannot use you."

The sun hid her face. A listening butterfly glided fearfully away. Bamboo shivered in terrible expectancy, whispering low. "Master, cut away." "Bamboo, Bamboo, I would divide you in two and cut out your



heart, for if I do not cut so, I cannot use you.”

“Master, master, then cut and divide.”

So the master of the garden took Bamboo and cut him down and hacked off his branches and stripped off his leaves and divided him in two and cut out his heart, and lifting him gently, carried him to where there was a spring of fresh, sparkling water in the midst of the master’s dry fields. Then putting down one end of broken Bamboo into the spring and the other end into the water channel in his field, the master laid down gently his beloved Bamboo.

The spring sang welcome. The clear sparkling water raced joyously down the channel of Bamboo’s torn body into the waiting fields. Then the rice was planted and the days went by. The shoots grew. The harvest came. In that day was Bamboo, once so glorious in his stately beauty, yet more glorious in his brokenness and humility.

For in his beauty he was life abundant. But in his brokenness he became a channel of abundant life to his master’s world.

An Indian legend.

### To the Great Chief in Washington

“How can you buy or sell the sky, the warmth of the Land? The idea is strange to us. Yet we do not own the freshness of the air or the sparkle of the water. How can you buy them from us? We will decide in our time.

Every part of the earth is sacred to my people. Every shining pine needle, every sandy shore, every mist of the divine woods, every clearing and humming insect is holy in the memory of my people.

We know that the white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs.

The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers graves behind and he does not care. He kidnaps the earth from his children. He does not care. His fathers’ graves and his children’s birthright are forgotten.

His appetite will devour the earth and leave behind only a desert. The sight of your cities pains the eyes of the redman. But perhaps it is because the redman is a savage and does not understand. . . .

One thing we know that the white man may one day discover. Our God is the same God. You may think now that you own him as you wish to own our land. But you cannot. He is the God of all people. And his compassion is equal for the redman and the white.

The earth is precious to him, and to harm the earth is to heap contempt on its creator.

The whites too shall pass, perhaps sooner than other tribes. Continue to contaminate your bed, and you will one night suffocate in your own waste.

When the buffalo are all slaughtered, the wild horses all tamed . . . where is the thicket? Gone. Where is the eagle? Gone. And what is it to say goodbye to the swift pony and the hunt, and end of living and beginning of survival.

We might understand if we knew what it was that the white man dreams, what hopes he describes to his children on long winter nights, what visions he burns into their minds, so that they will wish for tomorrow.

But we are savages. The white man’s dreams are hidden from us. . . .

If we sell you our land, love it as we have loved it. Care for it as we have cared for it. Hold in your mind the memory of the land, as it is, when you take it.

And with all your strength, with all your might, and with all your heart, preserve it for your children, and love it as God loves us all.

One thing we know, our God is the same God.

Even the white man cannot be exempt from the common destiny.

— from a letter from Chief Seattle of the Duwamish tribe to the President of the United States, 1855.



## A Freedom Song

Atieno washes dishes,  
 Atieno gets up early,  
 beds her sacks down  
 in the kitchen,  
 Atieno eight years old  
 Atieno yo.

Since she is my sister's child  
 Atieno needs no pay  
 While she works my wife can sit  
 Sewing every sunny day,  
 With her earning I support  
 Atieno yo.

Atieno's sly and jealous  
 Bad example to the kids  
 Since she minds the like a school  
 girl  
 Wants their dresses, shoes and  
 beads.  
 Atieno ten years old,  
 Atieno yo.

Now my wife has gone to study  
 Atieno is less free,  
 Don't I feed her, school my own  
 ones,  
 Pay the party, union fee?  
 All for progress? Aren't you  
 grateful,  
 Atieno yo?

Visitors need much attention,  
 Specially when I work at night  
 That girl stays too long at market  
 Who will teach her what is right?  
 Atieno rising fourteen,  
 Atieno yo.



Atieno's had a baby  
 so we know that she is bad  
 Fifty-fifty it may live  
 To repeat the life she had,  
 ending in post partum bleeding  
 Atieno yo.

Atieno's soon replaced  
 Meat and sugar, more than all  
 She ate in such a narrow life,  
 Were lavished at her funeral  
 Atieno's gone to glory  
 Atieno yo.

— Marjorie Mbilinyi  
 Kenya

## My Mother

My mother was not a woman  
 who opposed my father  
 She didn't oppose anyone  
 She was acceptance  
 She was like the moon which  
 receives light from the sun.

She tried to live in the milieu  
 where existence had placed her  
 We do not choose the world  
 into which we are born  
 We do not choose the land  
 of our birth.

My mother smiled at life  
 I have seen her smile  
 She learned patiently how to  
 put herself to any task  
 She tried to take advantage  
 of the miseries  
 existence had reserved for her.  
 She shared in the joys

She had learned from her  
 mother, my grandmother,  
 that life is a gift.  
 A gift one receives,  
 A gift one must cherish,  
 a gift one must share.

She modified her  
 circumstances of life,  
 But it was not a  
 passion with her.  
 However she knew,  
 how I do not know,  
 that life is not race  
 A race for riches.

She did not want to become rich  
 She worked to live.  
 For her to live was to walk  
 with my father.  
 Walk ahead of her children  
 and neighbours.

## A DREAM IN THE DESERT

She wanted to live to the full  
the essentials of her life  
the life for which she knew  
herself to be responsible  
among ancients and modern.

She trained us children  
for this life  
She told us repeatedly to prove  
ourselves worthy of our parents,  
to aim at shared experience,  
at the conquest of 'ubuntu'.

My mother realised her  
responsibility,

She did her utmost to prove  
herself worthy of her husband  
She did everything in her power  
to prove herself worthy of  
her children.

She knew she was someone.  
She knew she was responsible  
for the upkeep of our property.  
My father's goods were hers  
When it was a question of making  
others happy,  
she did not calculate.

— from **My Father's Footprints**,  
by Michael Kayoyi, a Burundi priest.

### A Dream in the Desert\*

"I saw a desert and I saw a woman coming out of it. And she came to the bank of a dark river; and the bank was steep and high. And on it an old man met her, who had a long white beard; and a stick that curled was in his hand, and on it was written Reason. And he asked her what she wanted; and she said, "I am woman; and I am seeking for the land of Freedom."

And he said, "It is before you."

And she said, "I see nothing before me but a dark flowing river and a bank steep and high, and cuttings here and there with heavy sand in them."

And he said, "And beyond that?"

She said, "I see nothing but sometimes, when I shade my eyes with my hand, I think I see on the further bank trees and hills, and the sun shining on them!"

He said, "That is the Land of Freedom."

She said, "How am I to get there?"

He said, "There is one way, and one only. Down the banks of Labour, through the water of Suffering. There is no other."

She said, "Is there no bridge?"

He answered, "None."

She said, "Is the water deep?"

He said, "Deep."

She said, "Is the floor worn?"

He said, "It is. Your foot may slip at any time, and you may be lost."

She said, "Have any crossed already?"

He said, "Some have tried!"

She said, "Is there a track to show where the best fording is?"

He said, "It has to be made."

She shaded her eyes with her hand; and she said, "I will go."

And he said, "You must take off the clothes you wore in the desert: they are dragged down by them who go into the water so clothed."

And she threw from her gladly the mantle of Ancient-received-opinions she wore, for it was worn full of holes. And she took the girdle from her waist that she had treasured so long, and the moths flew out of it in a cloud. And he said, "Take the shoes of dependence off your feet."

\* *A Track to the Water's Edge*, The Olive Schreiner Reader, edited by Howard Thurman, Harper & Row, New York, 1973, pp. 53–56. Written in the late 1800's.



And she stood there naked, but for one white garment that clung close to her.

And he said, "That you may keep. So they wear clothes in the Land of Freedom. In the water it buoys one up; it always swims."

And I saw on its breast was written Truth; and it was white; the sun had not often shone on it; the other clothes had covered it up. And he said, "Take this stick; hold it fast. In that day when it slips from your hand you are lost. Put it down before you; feel your way: where it cannot find a bottom do not set your foot."

And she said, "I am ready; let me go."

And he said, "No — but stay; what is that — in your breast?"

And she was silent.

He said, "Open it, and let me see."

And she opened it. And against her breast was a tiny thing, who drank from it, and the curls above his forehead pressed against it; and his knees were drawn up to her, and he held her breast fast with his hands.

And Reason said, "Who is he, and what is he doing here?"

And she said, "See his little wings."

And Reason said, "Put him down."

And she said, "He is asleep, and he is drinking! I will carry him to the Land of Freedom. He has been a child so long, so long, I have carried him. In the Land of Freedom he will be a man. We will walk together there, and his great white wings will overshadow me. He has lisped one word only to me in the desert — 'Passion!' I have dreamed he might learn to say 'Friendship' in that land."

And Reason said, "Put him down!"

And she said, "I will carry him so — with one arm, and with the other I will fight the water."



He said, "Lay him down on the ground. When you are in the water you will forget to fight, you will think only of him. Lay him down." He said, "He will not die. When he finds you have left him alone he will open his wings and fly. He will be in the Land of Freedom before you. Those who reach the Land of Freedom, the first hand they see stretching down the bank to help them shall be Love's. He will be a man then, not a child. In your breast he cannot thrive; put him down that he may grow."

And she took her bosom from his mouth, and he bit her, so that the blood ran down on to the ground. And she laid him down on the earth; and she covered her wound. And she bent and stroked his wings. And I saw the hair on her forehead turned white as snow, and she had changed from youth to age.

And she stood far off on the bank of the river. And she said, "For what do I go to this far land which no one has ever reached? **Oh, I am alone! I am utterly alone!**"

And Reason, that old man, said to her, "Silence! what do you hear?"



And she listened intently, and she said, "I hear a sound of feet, a thousand times ten thousand and thousands of thousands, and they beat this way!"

He said, "They are the feet of those that shall follow you. Lead on! make a track to the water's edge! Where you stand now, the ground will be beaten flat by ten thousand times ten thousand feet." And he said, "Have you seen the locusts how they cross a stream? First one comes down to the water's edge, it is swept away, and then another comes then another, and then another, and at last with their bodies piled up a bridge is built and the rest pass over."

She said, "And, of those that come first, some are swept away, and are heard of no more; their bodies do not even build the bridge?"

"And are swept away, and are heard of no more — and what of that?" he said.

"And what of that?" she said.

"They make a track to the water's edge."

"They make a track to the water's edge." And she said, "Over that bridge which shall be built with our bodies, who will pass?"

He said, "**The entire human race.**"

And the woman grasped her staff.

And I saw her turn down that dark path to the river.

And I dreamed a dream.

I dreamed I saw a land. And on the hills walked brave women and brave men, hand in hand. And they looked into each other's eyes, and they were not afraid.

And I saw the women also hold each other's hands.

And I said to him beside me, "What place is this?"

And he said, "This is heaven."

And I said, "Where is it?"

And he answered, "On earth."

And I said, "When shall these things be?"

And he answered, "**IN THE FUTURE.**"

### Women in Ministry

"The modern woman will note with pleasant surprise that Mary of Nazareth, while completely devoted to the will of God, was far from being a timidly submissive woman, or one whose piety was repellent to others; on the contrary, she was a woman who did not hesitate to proclaim that God vindicates the humble and the oppressed, and removes powerful people from their privileged positions . . . a woman of strength who experienced poverty and suffering, flight and exile.

The stress on justice and the rights of the poor, brings us to see that the rights of women become a priority issue. Women's rights are closely linked the rights of the poor . . . because it is the poor women who especially bear the overwhelming burdens of providing for the survival of the family. . . . The involvement of concerned women in helping to confront this sad reality is not only valuable but is absolutely necessary."

Pope Paul VI

"Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person, both in domestic and public life."

Pope John XXIII.  
Pacem in Terris, 1963

**Liberating Love**

Though I preach the sacred value of human life,  
 If I sit on my hands and watch the oppression of my people,  
     I am a hypocrite.  
 Though I approve the goals of human liberation  
     and profess love for freedom, if I do not act on  
     this love, it is worthless.  
 Though I think I can tell which way the wind is blowing,  
     if I let the  
 Moment to act pass me by, I betray the imperative to  
     love.  
 The people have suffered long, charity serves barely  
     to keep them alive.  
 Charity by itself defuses the will of the people to act.  
 Love is not defined from a book or a tradition — it  
     does not rest in its own abstract goodness, it is  
     shaped by the concrete needs of the people.  
 True love abhors evil; it rejoices in the struggle for  
     the good.  
 On the path to triumph, love can bear all things, will  
     hope all things;  
 It will not surrender.  
 Our need for justice and human dignity is as dear as  
     life itself: if there are political slogans they shall  
     fade away; if there are exploitative economic  
     systems they shall crumble and be changed.  
     For mankind cannot live by slogans alone.  
 Man's right to freedom and dignity is a gift from  
     God, thus when people together demand liberation,  
     that which oppresses shall give way.  
 For before I knew what it meant to have dignity, I  
     could neither see clearly nor love freely. But when  
     I began to struggle, I discovered the true meaning  
     of Love.  
 When we were slaves, we spoke as slaves, we  
     understood as slaves, we thought as slaves but as  
     we became free, we cast off all the chains of servitude.  
 So Faith, Love and Hope must abide, these three;  
     but without freedom and dignity they remain  
     hollow shadows.

President Canaan Banana

**The Gospel According to the Ghetto, p. 15.**

**Hungry, Lonely, and Cold**

"When I was lonely,  
 You left me alone.  
 When I was homeless,  
 You preached to me about the shelter of God's love.  
 When I was hungry,

You formed a humanity's club and discussed my hunger,  
When I was naked,  
You debated about the morality of my nakedness.  
When I was in prison,  
You guiltily crept into a cellar and prayed for my release.  
When I was sick,  
You fell on your knees and thanked God for your health.  
You seem to be so Holy,  
so close to God,  
But I'm still hungry, lonely and cold."

President Canaan Banana  
**The Gospel according to the Ghetto, p. 19.**

### **The voice of the voiceless world**

Father  
how can we fail  
to gather all humankind  
into prayer,  
since your Divine Son,  
our brother,  
Jesus Christ,  
shed his blood,  
for all people,  
of all lands,  
of all times?

But hear, O Lord,  
my special prayer  
for my people,  
the voiceless ones.  
There are thousands  
and thousands  
of human creatures  
in the poor countries,  
and in the slums  
of the rich countries,  
with no right  
to raise their voices,  
no possibility  
of claiming  
of protesting,  
however just  
are the rights  
they have to uphold.  
The homeless,  
the starving,  
the ragged,  
the wasted,  
with no chance  
of education,  
no work,  
no future,  
no hope;

they may end up  
believing

it was meant to be,  
and losing heart —  
become the silent,  
the voiceless ones.  
If all of us  
who believed in you  
had helped our rich brothers,  
by opening their eyes,  
stirring their consciences,  
unjust people  
would not have advanced,  
and the gap  
between rich and poor,  
between individuals and groups,  
between countries,  
even between continents,  
would not be so glaring.

Do in us, O Lord,  
What we have failed  
and still fail  
to do.  
How difficult it is  
to get beyond the barrier  
of Aid, of gifts,  
of assistance,  
and reach the realm  
of justice!

The privileged grow angry:  
our judgment  
is unfair, they say.  
Meanwhile they discover  
subversion  
and communism  
in the most democratic,  
the most human,  
the most Christian gestures.  
Amen.

— Dom Helder Camara  
**The Desert is Fertile**



**Credo**

I believe in god  
who did not create an immutable world  
a thing incapable of change  
who does not govern according to eternal laws  
that remain inviolate  
or according to a natural order  
of rich and poor  
of the expert and the ignorant  
of rulers and subjects.

I believe in god  
who willed conflict in life  
and wanted us to change the status quo  
through our work  
through our politics.

I believe in jesus christ  
who was right when he,  
like each of us,  
just another individual who couldn't beat city hall,  
worked to change the status quo,  
and was destroyed.

Looking at him I see  
how our intelligence is crippled  
our imagination stifled  
our efforts wasted  
because we do not live as he did.  
Every day I am afraid  
that he died in vain  
because he is buried in our churches  
because we have betrayed his revolution  
in our obedience to authority  
and our fear of it.

I believe in jesus christ  
who rises again and again in our lives  
so that we will be free  
from prejudice and arrogance  
from fear and hate  
and carry on his revolution  
and make way for his kingdom.

I believe in the spirit  
that jesus brought into the world  
in the brotherhood of all nations  
I believe it is up to us  
what our earth becomes  
a vale of tears, starvation and tyranny  
or a city of god.

## THE PEOPLE'S CREED

I believe in a just peace  
that can be achieved,  
in the possibility of a meaningful life  
for all people.

I believe this world of god's  
has a future.  
amen.

— Dorothee Sölle, theologian  
**Revolutionary Patience**

### The People's Creed

I believe in a colour blind God,  
Maker of technicolour people,  
Who created the universe  
And provided abundant resources  
For equitable distribution among all his people.

I believe in Jesus Christ,  
Born of a common woman,  
Who was ridiculed, disfigured, and executed,  
Who on the third day rose and fought back;  
He storms the highest councils of men,  
Where he overturns the iron rule of injustice.  
From henceforth he shall continue  
To judge the hatred and arrogance of men.

I believe in the Spirit of Reconciliation,  
the united body of the dispossessed;  
The communion of the suffering masses,  
The power that overcomes the dehumanizing forces of men.  
The resurrection of personhood, justice, and equality,  
And in the final triumph of Brotherhood."

— President Canaan Banana  
**The Gospel According to the Ghetto**, p. 2.

### Hope for Better World?

It is time we stopped talking of despair  
and started living in hope.  
It is time that we started reading and hearing more  
of the good that people can do for themselves  
and for others.  
There are far more good Samaritans in this world  
than there are destroyers.  
We must not let the public pessimism of a few  
destroy the optimism of  
many.  
It is this flame  
that will illuminate hope

for all people.  
It is this hope  
that will bring about  
a new and better world.

Easter is a protest against  
despair and dejection.  
Faith in the resurrection  
means

- not resigning  
oneself to  
the 'hard  
facts'
- refusing to put up with the status quo  
and what, humanly speaking, is feasible.

— International Catholic Information,  
May, 1976.

**from Martin Luther King**

"I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centred men have torn down, other-centred people can build up. I still believe that one day humanity will bow before the altars of God and be crowned triumphant over war and bloodshed, and nonviolent redemptive goodwill will proclaim the rule of the land. And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid. I still believe that we shall overcome."

Nobel Peace Prize Acceptance Speech

**The Grandeur of God, the Creator**

Great Spirit,  
Piler up of the rocks into towering mountains!  
When thou stampest on the stone,  
The dust rises and fills the land.  
Hardness of the precipice;  
Waters of the pool that turn  
Into misty rain when stirred.  
Vessel overflowing with oil!  
Father of Runji,  
Who seweth the heavens like cloth:  
Let him knit together that which is below.  
Caller forth of the branching trees:  
Thou bringest forth the shoots  
That they stand erect:  
Thou has filled the land with humanity,  
The dust rises on high, Oh Lord!  
Wonderful One, thou livest  
In the midst of the sheltering rocks.



## AFRICAN PRAYERS

Thou givest of rain to humanity.  
Hear us Lord!  
Show mercy when we beseech thee, Lord.  
Thou art on high with the spirits of the great.  
Thou raisest the grass-covered hills  
Above the earth, and createst the rivers,  
Gracious One.

Zimbabwe prayer

**Prayer in the Religious Traditions of Africa.**

Aylward Shorter, p. 41

### **Let us not run the world hastily**

Let us not run the world hastily,  
Let us not grasp at the rope of wealth impatiently;  
What should be treated with mature judgement,  
Let us not treat in a fit of temper;  
Whenever we arrive at a cool place,  
Let us rest sufficiently well;  
Let us give prolonged attention to the future,  
And then let us give due regard to the consequence of things,  
And that is on account of our sleeping.

Nigerian prayer

**Prayer in the Religious Traditions of Africa, p. 101**

### **O God, lead my steps**

Good God of this earth, my Lord!  
Thou art above me, I am below thee.  
When misfortune comes to me,  
As trees keep off the sun from me,  
Mayest thou keep off misfortune;  
My Lord, be thou my shadow!  
Calling upon thee, I pass the day.  
Calling upon thee, I pass the night.  
When this moon rises, do not forsake me;  
When I rise, I do not forsake thee;  
Let the danger pass by me.

Boran of Kenya

**Prayer in the Religious Traditions of Africa, p. 123.**

### **Prayer to Become Like God**

Father, O mighty force,  
That force which is in everything,  
Come down between us, fill us,  
Until we be like thee.

Guinea Prayer

**Prayer in the Religious Traditions of Africa, p. 33**

# Films

## 1. Finding Appropriate Films

To find good films, one needs to be prepared to preview many. Cultural centres and commercial film companies in most countries will have a few films that can be used as codes. The following places sell or lend films. However, a thorough search of audio-visual centres in your own country is well worth the time.

### Local centres

- a. French Cultural Centre
- b. Other embassies (Canada, Britain, etc.)
- c. United Nations agencies
- d. National Council of Churches
- e. Catholic Secretariat
- f. Commercial film companies

### Overseas film distributors

- a. California Newsreel, 630 Natoma St. San Francisco, California, 94103, USA
- b. Concord Films Council, 201 Felixstowe Road, Ipswich, Suffolk, IP3 9BJ England
- c. Connoisseur Library, Harris Films, Glenbuck Road, Surviton, Surrey KT6 6BT, England
- d. Icarus Films, 200 Park Avenue S. Room 1319, N.Y. 10003 USA
- f. Maryknoll Fathers, Maryknoll, N.Y. 10545 USA
- g. Rhadharc, 169 Booterstown Avenue, Dublin, Ireland
- h. Sao Paulo Archdiocese, c/o Ana Flora Anderson, Rue Caraibas 1301, Pompeia, 05020 Sao Paulo, Brazil
- i. Unifilm, 419 Park Avenue S., New York, N.Y. 10016, USA
- j. World Council of Churches, 150, Route de Ferney, 1211 Geneva 20 Switzerland
- k. Zimfep, Box 298, Harare, Zimbabwe

Most of these agencies produce a film catalogue which they either give or sell to customers.

## 2. Using Films

Certain films can serve as very useful problem posing codes. Other films however, give information. Each kind should only be used in the appropriate way and at the proper time in a program.

Some of the animators should see the film beforehand, and plan questions carefully so that in the discussion, the group gradually can link the situation in the film with similar situations in their own lives.

Only films that are purely for entertainment should be used without discussion in a workshop. We include in this list, only those films which have been found exceptionally helpful.

## 3. Film List

### Social Issues and Development

#### A Thousand and One Hands (Unifilm. 1 hour)

This film tells the story of exploitation of labour, particularly child labour in the carpet industry

## FILMS

of Morocco, and the reaction of a young man to his situation, to the callousness of his employers after his father's death, a victim of exploitation. It is an excellent code to use as a basis for a discussion on capitalism.

### **Adult Education in Peru** (Icarus Films. 30 minutes)

This film shows a team of literacy animators using the Freire method, coming into a village, visiting people in their homes to find their generative themes, preparing materials, and starting classes. The literacy class soon starts to raise important issues of development and justice in the general meetings of the agricultural co-operative.

### **Bottle Babies** (Unifilm. 30 minutes)

This is a powerful statement of the case against bottle feeding of babies in Third World countries and Kenya, where the film was made. It shows how many babies suffer from diarrhoea, malnutrition and even die as a result of bottle feeding, since proper conditions for its use can hardly be expected. The seduction of the masses through high-powered advertisement by multinational companies is laid bare. It tells of the profits that go to First World countries through this process.

### **Campamento.** (Unifilm. 45 minutes)

This film is taken in Chile before the assassination of President Allende. It shows co-operatives, housing and community education programs that were developed at that time. It also shows a community living in a shanty town taking the initiative to improve their own situation.

### **Community Education in Tanzania** (UNESCO. 1 hour)

This film in Swahili shows the development of a community education program. The education is much more practical, and there is a much closer link with the life, culture and traditions of the local village. By showing such a different type of primary education, it forces us to think more deeply about what kind of education is really most needed in Africa today.

### **Controlling Interests** (California Newsreel. 45 minutes) (Concord Film Council)

A clear presentation of the workings of transnational corporations and their effects on the lives of people in all parts of the world. It shows how workers in both the first and the third world are exploited by these corporations.

### **Father's Journey** (French Cultural Centre)

A girl leaves her home for the town and eventually becomes a prostitute. Her father goes to visit her with a prospective husband in mind, and is shocked by what he finds out about her.

### **Growing Dollars**

An excellent film featuring Susan George, author of *How the Other Half Dies*, and raising important questions on the role of agribusiness in creating underdevelopment.

### **Guess Who is Coming to Breakfast** (USA Council of Churches, 45 minutes)

This deals with the underdevelopment created in the Dominican Republic through the determination of Gulf and Western, a multinational corporation, to ensure 'maximization of profits' from their investment in the sugar industry. It raises important questions for Third World Countries about the consequences of foreign investment.

### **History Book, The** (Unifilm. Nine 20 minute films)

This Danish film depicts history as it has been seen and experienced by ordinary working people who down through the ages have helped build our modern world. It outlines the main forces and processes of history, including the feudalism of the Middle Ages, the development of trade routes, the industrial revolution, the rise of capitalism and finance capitalists, the colonization of America and



Africa, the growth of slavery, the conflicts that led to the world wars, and the national liberation struggles. Cartoons and pictures from old manuscripts are used. The commentary is given by a rat in a very provocative way. The films make some people very angry but they do lead to serious discussion of different economic systems.

**Jamaica** (Unifilm. 1 hour)

This fine film was made while Michael Manley was still Prime Minister and gives strong arguments for the choice of socialism by Third World countries. The reasons why Manley was defeated by conservative government supported by the United States can itself lead to important reflection on the possibilities of survival for socialist governments in small countries.

**Le Mandat (The Money Order)** (French Cultural Centre. 2 hours)

This film is taken in West Africa about an illiterate man who gets cheated and mistreated by those who have education and are sophisticated. It takes place in a city. It leads to good discussion on the problems of illiteracy, corruption and urban life.

**Mau Mau** (Kenya Catholic Secretariat. 45 minutes)

This is a documentary film on the freedom struggle in Kenya during the 1950's up to independence. The film includes interviews with former freedom fighters today.

**The Play** (World Council of Churches. 8 minutes)

This short film is partly cartoon and partly played by two children. A boy and a girl are drawing pictures. The girl draws pictures of flowers and people while the boy draws pictures of motorcars and machines. The children begin to fight through their pictures until all their pictures are destroyed. This powerful short film raises questions on the domination of rich and militarily powerful countries over smaller countries; the building up of armaments; relationship between rich and poor countries; and the problems between men and women.

**Ramparts of Clay** (French Cultural Centre. 1½ hours)

A film taken in Tunisia, about a small village and its everyday life. It looks at the problem of survival for people in a dry area, the role of religion in society, the role of women and the place of business. It is a rich film that raises questions on many levels of development.

**Seeds of Health** (World Health Organisation — WHO. 40 minutes)

A film on an integrated approach to the problems of rural health care. A doctor responds to the needs of rural Nicaragua by opening a special kind of hospital and training 'barefoot doctors' to cater for the needs and problems of the rural population.

**Three Women of West Africa** (United Nations. 45 minutes)

This film is based on interviews with three prominent women in West Africa; a woman chief, a business woman, and a woman judge, Annie Jiaggi. They discuss their problems as women in these important jobs, and their views on women's role in a society.

**Tools of Change** (Unifilm. 30 minutes)

This film on appropriate technology raises basic questions about ownership, and shows how even promising possibilities like the use of methane gas, can lead to new forms of exploitation if this question is not dealt with.

**White Man's Country** (Kenya Catholic Secretariat. 45 minutes)

A good film on the history of colonialism in Kenya.

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### **WOW** (World Council of Churches. 20 minutes)

An excellent cartoon about the situation, the problems and the achievements of women through the ages.

### **ZID** (World Council of Churches. 3 minutes)

This film shows a man sitting by a wall. Another man comes by and tries to knock down the wall. He struggles on and on and the first man sits and watches. When the second man finally breaks through the wall, bricks and cement fall on him and he dies. The first man then stands up and walks through the hole in the wall and later discovers a second wall. He sits down next to the second wall. This film raises questions on our own role in working with the poor and how much we are willing to sacrifice.

## **Christian Response**

### **El Salvador** (Rhadharc. 1 hour)

An excellent film on the struggle of the people of El Salvador to liberate themselves and the role played by Archbishop Romero. The film was made before he was assassinated.

### **For People or For Power** (Rhadharc. 1 hour)

This film shows Bishop Labayen of the Philippines, and the Christian community resisting exploitation of the workers on a sugar plantation and questioning priorities in building a dam which will provide power but totally disrupt the lives of people.

### **Healer, The** (Maryknoll. 45 minutes)

This film is about a priest who struggles to understand the traditional beliefs and the daily experience of the Indian poor in Latin America, in order to make his presentation of the Gospel more relevant.

### **Journey of a People** (Archdiocese of Sao Paulo)

This excellent slide show was prepared by Paulo Freire and the cartoonist Claudius at the request of Cardinal Arns, as the basis for an evaluation of the pastoral program of Sao Paulo. It tells in story form of the experience of a migrant who comes to Sao Paulo in search of work, joins a basic Christian community, learns of the people's movements to deal with the rising cost of living, inadequate health services and other problems in the slum, and of the struggle of the trade unions. Finally it raises many questions about where to go from that point.

### **New Day in Brazil** (Rhadharc. 30 minutes)

This film depicts the life of basic Christian communities in the slums of Brazil.

### **Nicaragua** (Rhadharc. 30 minutes)

A very good film of the effort to build a new society after the liberation struggle, and the role Christians are playing in this process.

### **These Men are Dangerous** (Rhadharc. 30 minutes)

This film tells the story of the bishops of Brazil, their historic stand against the unjust social system of the country and their support of the vast majority of the poor and oppressed. It does this most through interviews with prominent bishops in the forefront of the struggle against injustice. Dom Helder Camara, Cardinal Arns, Bishop Casteldaliga and others narrate experiences of personal suffering and reprisal on the part of the State against the bishops.

## Problem-Posing Feature Films

(See commercial film companies for rental.)

### **Breaker Morant**

This Australian film about three soldiers court-martialled for killing a civilian in the Anglo-Boer war in South Africa, raises basic questions about the morality of war.

### **Christ stopped at Eboli**

This famous film of life in an extremely poor town in the south of Italy in the 1930's when Mussolini was coming to power, raises questions on the factors; economic, political, religious and cultural which entrench a situation of underdevelopment.

### **Fiddler on the Roof**

This musical about a Russian Jewish family is thoroughly enjoyable and has also led to excellent discussions on the positive and negative role of strong religious traditions in the lives of people.

### **Guess Who's Coming to Dinner**

This Sydney Poitier film about the reactions of the black and white parents when their children plan to marry is well acted and has led to good discussions.

### **Lord of the Flies**

This is taken from the book of the same title. The story is of young boys during World War II who become stranded on an island and of their efforts to develop a way to live together. Power struggles between those that want a peaceful democratic society and those who live in fear and want meat and are therefore hunters, occur. It raises very interesting questions about co-operation, developing trust and the nature of evil in the world.

### **Missing**

This deals with repression in Chile and the build up of the national security state which is tied to big business.

### **On the Waterfront**

This old film still raises well the importance of challenging the abuse of power in workers' organisations and the role of a priest in this situation.

### **Norma Rae**

The effort to establish a trade union in a small one-industry town in the southern part of the United States.

### **State of Siege**

This film taken in Uruguay exposes the build up of the national security states and how repression develops in order to protect the interests of big business.

### **Walkabout**

Also an Australian film about an Aborigine who rescues two white children in the desert. It raises many questions about intercultural respect and understanding.

### **'Z'**

This film shows the repression of students and workers during the time of the build up of a national security state in Greece.



# Simulations

A simulation is a structured exercise in which a group acts out the different roles in a situation based on some aspect of real life. Everybody plays an active role and then all reflect together on their experience. Good simulations are extremely involving. Participants not only learn new facts, but gain important insights into their own reactions and feelings, and also those of the people with parallel experiences in real life.

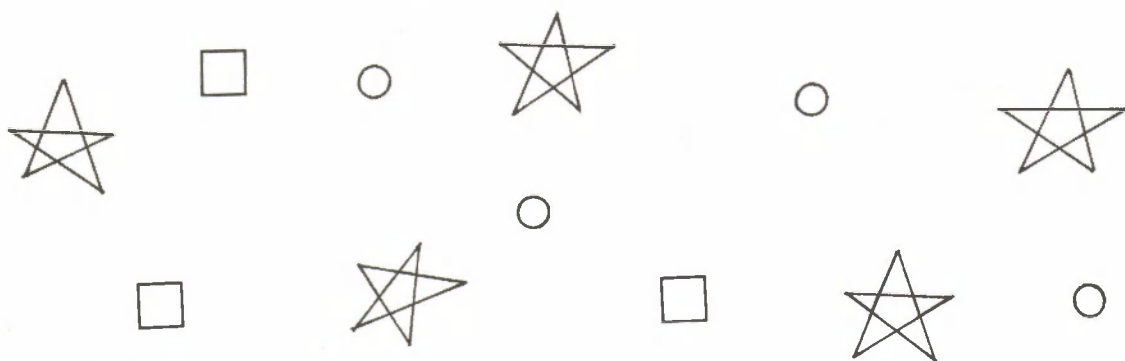
A simulation provides a group with a shared experience and a common language. They often refer back to it again and again. It can also form a solid basis for analysis of the economic, political or social situation. It is a very effective code.

In most cases the animators need to have participated in a simulation, before they try to lead it. Sometimes very strong feelings are raised and it is important to allow at least as much time for discussing the experience afterwards, as it takes to run the simulation itself. Once a group has used a number of simulations they can make up new ones, tailor-made for their own situations, but this takes considerable skill, and it is best to start with those that have proved effective first.

Because of the length of instructions for the following simulations games, we have not printed these games in these books.

## a. Star Power

This is a game in which a low mobility three-level society is built through the distribution of wealth in the form of chips. Participants have the chance to progress from one level of society to another by acquiring wealth through trade with other participants. Once the society is established, the participants with the most wealth are given the right to make the rules for the game. They generally make rules which the other groups consider unfair. A revolt against the rules and rule-makers ensues. When this occurs the game is over. The game is useful for raising questions about the use of power in a competitive society.



## b. BaFa BaFa

Simile II. 1150 Silverado, P.O. Box 1023, LaJolla, California 92037. USA  
This simulation gives people an experience of crossing over to another culture. Two very different cultures are played each by half the group. After people are 'into their culture', visitors (or missionaries) of small groups go and visit the other group, trying to enter into the other culture and understand it.

It is an excellent simulation for helping people to learn more about themselves and to look at the role of ex-patriates in other countries. It takes some time to prepare the materials, about 2 hours to play and 2 hours for discussion.

Available from Simile II, address above.

**c. Management Exercise**

Originally produced by the East African Management Institute. Found in DELTA Handbook, Part I.

A very clear simulation on the effects of the hierarchical structure on worker behaviour. Top and middle management are isolated from the workers. They continue to send instructions down to the workers to get a particular task done. The workers have different coloured cards which they must sort and categorise, but they need the instructions from above.

Because people get very emotionally involved in their roles and tasks, it needs a long time to discuss the learnings and very sensitive and insightful animators to bring the learnings out clearly.

**d. Rural Money Game**

Originally produced by the Ministry of Cooperatives, Kenya Government. Found in DELTA Handbook, Part I.

This simulation is excellent for looking at how money does not circulate in the rural areas, but gets sucked into the towns and capital cities. People play villagers and town people. They trade and buy and sell goods. At the end of the game, they tabulate where the money has gone. Each person is given specific instructions as well as items to sell if they are shopkeepers.

The game takes sometime to prepare, but it can be an excellent starting point to look at the economic structures of society, starting at a simple experiential level.

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## SUPPLEMENT

**Cry the Beloved Country.** (Commercial Co. 1 1/2 hours)

Though this is an old film taken from the book of the same name, it raises questions about the problems of youth in urban situations and the division between the rich and the poor which are still relevant in many situations.

**Daily Life in China's Communes.** (Unifilm. 40 minutes)

This is an interesting account of both the achievements and the difficulties of four farming communes in very different areas of China. It is not brilliant, but it is helpful for groups setting up co-operative farms.

**End of the Dialogue and Last Grave at Dimbaza** (National Council of Churches)

These are both very good B.B.C. documentaries on South Africa in the 70's. Last Grave deals with the removal and resettlement of a Black community to a desolate place, with no services and no employment. Such removals are still going on all the time in South Africa and show perhaps the cruellest face of apartheid today.

**Generations of Resistance** (United Nations)

This is an excellent history of Black resistance to oppression in South Africa from the Bambata Rebellion, through the founding of the A.N.C., the P.A.C., the Congress Movement, and Black Consciousness to the Soweto uprising in 1976.

**Isitalandwa** (United Nations)

This film provides excellent background on the drawing up of the Freedom Charter and the Congress Movement in South Africa in the 50's. Isitalandwa is the name of the symbolic award of a crane feather which was bestowed upon Albert Luthuli, Dadoo and Fr. Trevor Huddleston though only Fr. Huddleston was free to be there in person on the occasion.

**I Hear Zimbabwe Calling** (Zimfep)

This film was made near the end of the liberation struggle in Rhodesia. The film shows the attacks on the refugee camps in Mozambique and also the alternative education system that was developed. It is a challenging film in relation to the price paid for freedom and the need for preparing alternative institutions.

**The White Laager** (United Nations)

In this fine film, Afrikaners of all shades of opinion from the most conservative to people like Beyers Naudé and Andre Brink, reflect on the situation in South Africa as they see it.

**The White Tribe of Africa** (B.B.C.)

A series of four made for television, providing a history of those in power in South Africa.





**Training for Transformation** provides a

- basic and comprehensive text for
- adult education workers
- social workers
- community development workers
- church workers, and trade union educators
- All concerned with the process of transforming society



**Training for Transformation** is designed to assist workers in the field who are encouraging the development of self-reliant creative communities. The book has as its basic philosophy the belief that we should all participate in making this world a more just place to live in.

It integrates:

- the approach of Paulo Freire and **how to** put this method into practice
- group methods which are essential for **participatory education**
- organisational development which stresses how to build structures which enable people to become **self-reliant**
- social analysis to help groups find the **root causes** of problems.



**Training for Transformation** illustrates the Christian concept of transformation challenging us in the light of the Gospel. It can be used in basic Christian communities to:

- build trust
- critically reflect on the problems affecting daily life and
- plan effective action in a spirit of love





## Acknowledgements

We are very indebted to the more than five thousand participants we have worked with directly in this process of adapting the psycho-social method. This book has in fact, come from their experiences and their struggles to transform society into a more just place for all.

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Paulo Freire was a great inspiration to us both when we attended his seminars in Boston and Geneva. His own warmth and human caring along with his new insights into education and transformation had a profound influence on our own practice.

We found that the human relations training programs, when put together with Freire's approach and social analysis provided a vital component of participatory education. We are grateful to the Episcopal Church, USA for their collection of theory and practical exercises found in the **Basic Readers in Human Relations Training**.

As groups went more and more deeply into discussion, we found the models of analysis of the Ecumenical Institute for the Development of Peoples (INODEP, Paris) very necessary to move from band-aid solutions to critical analysis of projects and actions. Our work particularly with Sr. Colette Humbert and Fr. Philippe Fanchette was most rewarding.

The insights and exercises of the MDI Group from Cincinnati, Ohio USA helped the groups move towards much more participatory structures and effective social and human forms of management.

We also wish to thank Fr. Brian Hearne, from the AMECEA GABA Pastoral Institute for his insights and help in the development of the theological dimensions of the whole program.

In the publication of this book, we wish to thank many people who helped here and there, and of course Mambo Press for their interest and effort to get the book out.

One of the most joyful aspects of the preparation of this book was working with the artist, Chris Hodzi. It was a constant delight to watch his eyes light up and a little smile flicker around his mouth as he began to visualise how he would draw something we were describing. All the following week we would look forward to seeing what he had produced. He brought laughter and fun to the process at a time when we were really struggling with words and structures.

We also thank Misereor, Cebemo and Trocaire for their financial support of the printing of the book.

In most training programs, many of the theories and short exercises are passed on by 'oral tradition'. We have searched our files and tried to credit all the inputs throughout these books. However, if we have left something out or not given credit where it is due, please forgive the oversight.