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FACILITATING PARTICIPATORY
COMMUNICATION FOR DEVELOPMENT

A STUDY OF REFLECT FACILITATORS
IN NAMWALA DISTRICT

BY

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Submitted in partial fulfilment of the requirements for the Degree of Master of Communication for Development (MCD)

DEDICATION

This work is dedicated to the memory of my mother Ruth Nambwela Sifanu-Mateele, for all that was, is and ever shall be.

Declaration

I declare that this Practical Attachment Report has not been submitted for a degree in this or any other university.

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This report has been approved as partial fulfilment of the requirements for the award of the Master of Communication for Development degree (MCD) by the University of Zambia, Lusaka

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ABSTRACT

The study is a detailed account of the observations of the student with Hodi in Namwala and from interactions with REFLECT facilitators and participants. To carry out the study it was necessary to be attached to the project to ensure a comprehensive analysis of facilitation of participatory communication in the REFLECT process.

This study reflects on understanding the role of facilitation in participatory communication with a focus on REFLECT in Namwala. The major objective of the study was to investigate the extent to which REFLECT facilitators are communicators of development, and to this effect it was necessary to establish the role of facilitators; find out the communication strategies they used; determine the extent of participation between participants and facilitators and find out development activities that have been achieved as a result of REFLECT. The study drew its theoretical framework on the transactional model by Nair and White (1994).

The study has revealed that REFLECT facilitators are communicators of development and that the communication strategy they use is interpersonal dialogical communication which is transactional.

With reference to development activities, the literacy, numeracy, ability to solve problems and community mobilization were cited as major achievements.

Based on the findings however, it is recommended that comprehensive studies be undertaken to investigate in detail the concepts of participatory communication and facilitation, with the view of defining them. This in turn should be used to influence the formulation of an inclusive policy that recognizes the role of grass root communication as a means for people to take national development as their responsibility.

ACKNOWLEDGEMENTS

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CHAPTER ONE

INTRODUCTION

1.0 BACKGROUND

This chapter generally focuses on the background to the problem and the objectives of the study. The background includes information on the country, the district and the organisation. Details of the chapter are presented below as follows.

1.1 ZAMBIA PROFILE

1.1.1 GEOGRAPHICAL BACKGROUND

Zambia is a landlocked country, with an area of 752,612 square kilometres. Located on the great plateau of Central-Southern Africa, it is approximately 1,200 metres above sea level, lying between latitudes eight and eighteen degrees south of the equator and between the longitudes of twenty-two an thirty-six degrees east. She has a tropical climate moderated by high elevation, with three distinct seasons, namely a cool dry season (May to August), warm and wet (November to April), hot and dry (September to October). The vegetation is largely savannah.

The country is endowed with a variety of species of flora and fauna, in addition to a vast arable land. It has four big rivers namely Luangwa, Kafue, Zambezi and Luapula, in addition to four big lakes and these are Tanganyika, Mweru, Bangweulu and Kariba which is man-made.

Zambia shares her borders with eight countries which include Zimbabwe to the south, the Democratic Republic of Congo (DRC) to the north, Tanzania to the north east, Malawi to the east, Mozambique to the south east, Angola to the west, Botswana and Namibia to the south west.

1.1.2 HISTORY

Zambia, formerly called Northern Rhodesia, got her independence from British rule on 24th October 1964. At the time of independence, the country was a multiparty state, but changed to a one party state in 1972. This lasted until 1991 when the constitution was amended to allow the existence of many parties in the principle of democracy, and largely as a result of growing social discontent with the effects of single party politics.

1.1.3 DEMOGRAPHIC BACKGROUND

The Central Statistics Office, CSO (2002), reported that the country has experienced population increase since independence. The report stated that in 1963, the country's population was 3.4 million. In 1969, it was 4,056,995, while in 1990 it stood at 7,759,162. The 2002 census report indicated that the country's population as of 2000 was 9,885,591, 65.3 percent of whom (6 458 729) live in rural areas. The country has a young population with 45.2 percent aged between 0 and 14 years.

The statistics above indicate that Zambia's population has exceedingly doubled against a decline in economic growth. This seems to explain the levels of poverty and unemployment in the country. The 2002 report also showed that an estimated 4.29 million people are in employment, 70 percent of whom are in the agriculture sector.

1.1.4 COMMUNICATION NETWORK

Zambia has a fairly good transport network which connects all the nine provinces to the capital Lusaka. The country has two major railway lines, one which runs from Livingstone (Southern Province) through Lusaka to Chililabombwe (Copperbelt Province) and the other from Kapiri Mposhi (Central Province) through to Nakonde (Northern Province) to Dar es Salaam. In as much as Zambia is a landlocked country, there are roads that link it to its neighbours such as Botswana, the Democratic Republic of Congo (DRC), Malawi, Tanzania, and Zimbabwe. The network provides access to the ports of Durban in South Africa and Dar es Salaam in Tanzania. The country also has a railway line called Benguela that links it to Angola.

The country also has an active air transport network with only three international airports, which is used for passenger movement as well as transport for trade commodities.

1.1.5 ECONOMIC STATUS

Zambia is described as a developing country and has been classified by the World Bank and the United Nations development Programme (UNDP) as being one of the poorest countries in the world. The UNDP (2004) ranks Zambia at 164 out of 177 countries with a Gross Domestic Product estimate of $9.409 billion United States dollars and a per capita income of $900 United States dollars as at 2004. In terms of her exports and imports a 2003 estimate by the Columbia Electronic Encyclopedia (2005) indicated the values of $1.039 billion and $1.128 billion respectively.

Zambia's economic decline may be attributed to multiple change processes running concurrently and originating from historical factors. For example Andersson, Bigston and Persson (2000) note that the country had a strong copper driven economy since 1964, which however began to decline in the 1970s, largely due to the fall of copper prices on the international market. The Poverty Reduction Strategy Paper, PRSP (2002) observes the country's current economic problems are a result of absence of a well conceived livelihood approach that addresses poverty as well as weakness of governance in both the economic and political spheres.

Copper has been Zambia major export commodity and foreign exchange earner. According to the Zambia Demographic Survey, ZDHS (1992), copper accounted for ninety-five percent of export earnings. This contributed forty-five percent of total local production of goods and services of Gross Domestic Product (GDP) in the decade following the attainment of independence (1965-1975). However, in 1974 copper prices fell sharply on the international market, resulting in reduced export earnings for the country. Additionally, the prices of crude oil rose forcing the government to spend more of the income on oil. A combination of the two events at the same time resulted in severe economic decline for the country. Thus it dropped from being one the richest countries in Africa in the early 1970s with great potential for sustainable economic development to one of the poorest and least developed. This was characterised by declining income and deteriorating social economic indicators (World Bank, 1994; UNICEF, 1996).

Between 1973 and 1984 the GDP in real terms fell at an average rate of 1.5 percent per year. Thus the GDP per capita declined by 35 per cent during the same period. The declining economic trends continued in the late 1980s and into the 1990s with a real decline of -0.3 percent in GDP recorded for the period 1991 and 1994 (NCDP 1992; Imboela, 1997).

With the deepening of the country's economic crisis, the government introduced desperate measures in a bid to revive economic growth and improve people's living conditions. It resulted in the adoption of stabilisation measures in the late 1970s and later in 1980s, through the implementation of the IMF and World Bank sponsored Structural Adjustment Programme (SAP), a package of measures aimed at restructuring the economy to restore growth. However, the implementation of SAP resulted in undesirable social effects which have become intolerable in the long run. UNICEF and Oxfam reports show that economic reforms have left the majority of people in both rural and urban areas with inadequate incomes to meet the basic needs of life. As a result, most people in Zambia have become more insecure in terms of employment, income, health and education (UNICEF Report 1996).

In urban areas, the measures used to liberalize the economy, especially the privatisation and civil service reforms, have worsened the already intolerable high unemployment levels through retrenchments and liquidations. For instance 60 000 jobs have been lost since 1991 due liberalisation policies, (SAP Monitor 1997).

Additionally, Zambia's development has been negatively affected by prevalence of diseases. Notable among them are malaria and HIV/AIDS. According to the National AIDS Council, NAC (2002:16) 20 percent of the adult population aged 15 – 49 was estimated at that time to be living with HIV. The document also states that HIV is contributing to the most "profound reversal of development gains made in Zambia over the past 37 years." The document adds that, "It is the most critical development and humanitarian crisis Zambia faces today." Some of the social and economic reversals due to HIV include;

1) Decimation of the active and most productive age group required for economic growth;

2) Life expectancy has been projected at 37 instead of 60; and

3) The high burden of disease which has overwhelmed the health care delivery system.

Apart from HIV/AIDS, malaria has also been identified as a social challenge in Zambia. The demographic and health survey conducted by the CSO (2003) revealed that malaria is the leading cause of morbidity and mortality in Zambia. Sachs and Gallup (2001) did a research and found that there is a relation ship between prevalence of disease and economic growth. They add that, "since 1990, the per person GDP in many sub-Saharan African countries has declined and malaria is an important reason for this poor economic performance." Relatedly, an African Summit report on Roll Back Malaria (2001) states

that malaria slows down economic growth in Africa by up to 1.3 percent each year, adding that the slow down in economic growth due to malaria is over and above the more readily observed short run costs.

As a measure to stimulate economic growth and reduce poverty in Zambia, the government initiated the Poverty Reduction Strategy Paper, the Transnational Development Plan, and the Millennium Development Goals as agreed at the Millennium Summit in 2000. These however are long term macro-level development plans aimed at making measurable improvements in the lives of people.

The government of Zambia has also set up a deliberate policy to allow non governmental organisations both local and international, to be cooperating partners in implementing development programmes.

1.2 PROFILE FOR NAMWALA DISTRICT

Namwala district lies in the Kafue flats of Zambia's southern province, about 400 kilometres from Lusaka, with a total population of approximately 82 708. It is situated in the north west of the southern province, sharing borders with Monze and Choma to the east, Kalomo to the south west and Itezhi-tezhi to the west. Access to the district is by gravel road through Choma (190 KM) and through Monze (160 KM).

The indigenous people of Namwala are the ILA whose traditional occupation includes cattle rearing, hunting and fishing. However, cattle rearing is the most significant livelihood activity. The prosperity of the cattle economy is based on the flooding cycle in the Kafue Flats, which provides year round naturally irrigated pasture. During the floods, cattle are grazed near the villages in the forest margins. When the floods subside (May – June), they are grazed on the plains.

A district profile written by Hodi indicates that the local ecology has had an important effect on other interrelated economic activities. Grain crops (traditionally millet and sorghum but not mainly maize) are grown both as rain fed crops and also in riverside gardens in the dry season.

In recent years, the area has undergone changes which have had a major impact on the prosperity and way of life of the Ila. In 1951 the Kafue national park was established and by 1962 the traditional hunting rights of the Ila were revoked. This was followed by the extinction of traditional fishing and collecting rights and therefore the mainstays of the local economy became maize and cattle. However cattle rearing has been affected by the prevalence of tick-bone diseases such as corridor which have in turn been a threat to the local economy. It is in this context that farmers in Namwala were organised to respond to the threat of disease and consequent poverty. A document by HODI reveals that farmers have generally responded positively to livestock health programmes and are not relying on government and external actors for assistance.

1.2.1 NAMWALA FARMERS ASSOCIATION

An association profile compiled by HODI (undated) reveals that the Namwala Cattle Project initially began as a three year programme in 1994. Its aim was to contribute to the successful control of tick-borne disease and improved animal husbandry practices in the district. Activities involved organising farmers into cattle clubs to facilitate strategic spraying against ticks, training of selected farmers as Community Livestock Workers who would act as Para-vets in their club areas, establishing a revolving drug fund, and improving access to veterinary drugs in the district. When funding ended in 1997, local members of the project decided to form a local organisation, the Namwala Farmers' Association, NFA, which had limited help from Harvest Help UK, an international non governmental organisation.

The association is a registered Community Based Organisation comprising 22 Clubs throughout Namwala and part of Itezhi-tezhi district. It is managed by Board Members, who are all farmers from the two districts. HODI functions as a secretariat of the association.

Over the years the NFA has grown to focus on economic empowerment of women. As such REFLECT was introduced as an approach to facilitating the acquisition of literacy skills for cattle club members.

The objectives of the association include:

1) To empower young people, women and men on the rights to sexual reproductive health;

2) To improve literacy skills among children and women by 15 per cent;

3) To diversify household income sources; and

4) To strengthen the community organisation to a level where they can respond to their needs.

The activities implemented by NFA are community demand driven and include the following,

1) Agriculture;

2) Education;

3) Women's Clubs;

4) Cattle Clubs;

5) Fostership for orphans and vulnerable children; and

6) HIV/AIDS.

1.3 STATEMENT OF THE PROBLEM

In the REFLECT approach, the facilitator engages participants in a process of dialogue, using participatory tools and techniques to identify and analyse issues of concern in their community. The facilitator also guides the participants to discuss intervention programmes as well as develop a plan of action on how the programme will implemented. Archer and Newman (2003) describe the facilitator as the single most important factor in ensuring the success of REFLECT.

Given that REFLECT is basically a communication approach, the assertion made by Archer and Newman above, implied that facilitators are communicators of social change. However, such an assertion requires a study of the REFLECT process in the context of participatory communication for development.

1.5 RATIONALE OF THE STUDY

The justification of this study may be understood in the light of the United Nations Declaration on the right to development of 1986. According to White (1999:15), the declaration stated in part that, "people have a right to participate in, contribute to and enjoy economic, social, cultural and political development..." In this context White (ibid) made an assumption that "communication is the foundation of participation". White and Nair (1999:36) further added that, "if, in fact, we have people centred vision of development...then the art of facilitation will need to be mastered by all those involved in the development process."

A study of REFLECT therefore, which is basically founded on the principles of participation, communication and facilitation, would provide important lessons that may be used not only at community levels but national level to incorporate citizens in the development process.

The study may used to;

1) Influence the design and implementation of effective communication policies and strategies in the context of human centred development;

2) Evaluate the work of REFLECT facilitators with the aim of drawing lessons learn, identifying good practices, challenges and making recommendations for improvement; and

3) Provide knowledge on the field of communication for development in general and facilitating participatory communication

1.6 RESEARCH QUESTIONS

1) What is role of facilitation in the REFLECT process in Namwala?

2) What communication strategies are used in the process?

3) To what extent are communities satisfied with the work of facilitators?

4) What is the direction of the communication process? Is it bottom up or top down?

5) Does effective facilitation lead to the success of REFLECT?

1.7 OBJECTIVES

1.7.1 GENERAL OBJECTIVE

To investigate the extent to which REFLECT facilitators are communicators of change in Namwala district

1.7.2 SPECIFIC OBJECTIVES

The research has the following specific objectives;

1) To assess the role of facilitators in the REFLECT process in relation to participatory communication and development;

2) To find out the communication strategies they use in the process;

3) Find out any development activities that have been implemented as a result of REFLECT; and

4) to determine the level of participation between facilitators and participants in REFLECT process

CHAPTER TWO

METHODOLOGY

2.0 Introduction

This chapter is a presentation on the methodology employed to collect data for the study. Included therefore, are detailed descriptions of collection methods for both qualitative and quantitative data, the sampling procedure and the limitation of the study.

2.1 Methods of Data Collection

This study did not seek to test a set of predetermined hypotheses but rather attempted to explore the usefulness of the principles of development communication through the analysis of current practice. As such different data collection instruments were used to collect both qualitative and quantitative data. These included personal interviews participant observation, field visits and through documentary evidence.

The methods of data collection are detailed below,

2.1.1 In-depth Interviews

Semi structured in depth - interviews were conducted the members of staff for Hodi, both in Namwala and Lusaka to obtain information about Hodi and REFLECT. For example management staff were able to provide information concerning the organisation's vision, its goals and values. They were also able to provide background information concerning REFLECT. Data collected by using semi-structured interviews was generally qualitative.

2.1.2 Quantitative Survey

A survey was conducted to collect quantitative data from participants and facilitators. The instrument for participants had 31 test items whereas that of facilitators had 88. The instrument for participants generally aimed at obtaining their knowledge about REFLECT and their view about facilitators. However the instrument for facilitators aimed at obtaining their knowledge about REFLECT, their understanding about facilitation and community development.

2.1.3 Participant Observation

Observation was used to record field experiences such as implementation of the programmes, relationship between the organisation and the NFA; challenges faced by the organisation in implementing its activities and the organisation's achievements on the ground.

2.1.4 Document Analysis

Documentary evidence is a method that is useful because it confirms and strengthens the credibility of results from interviews and observations. In the attachment, this involved examining organisation profiles, reports, minutes of meetings and concept papers relating to the organisation in general, and specifically to REFLECT. The documented data was found to be detailed and had the advantage of being used as basis for further investigation in the field. In addition, it found to be objective particularly in the case of reports that were also submitted to funding agencies.

2.2 Sampling

There are 25 clubs that make up the Namwala Farmers Association, NFA. Each club has a REFLECT circle of up to twenty participants. In addition each club only has one facilitator, thereby giving a total of 25 facilitators, and 500 participants. The population considered in the study included REFLECT participants, facilitators and HODI staff. The selection of clubs, participants and facilitators was done using both probability and non probability sampling as described in detail below.

2.2.1 Selection of Clubs

Convenience sampling was used to select clubs from which samples of REFLECT facilitators and participants were drawn. The justification for employing convenience sampling was that of the 25 clubs, only 7 are close to Namwala central district, and therefore convenient in terms of accessibility, particularly given the fact that it was a flooding season. The other clubs are located across the flood plains and were therefore not easily accessible at the time of data collection. Additionally, reports obtained from the HODI office indicate that all REFLECT facilitators were trained by HODI at the same time and receive the same kind of material support.

Wimmer and Dominick (1997) note that convenience sampling is criticised on the grounds that the sample is not representative of the population under study. The implication is that the sample of clubs that were drawn in this study is not representative and this could affect external validity. However, one could argue that all the 25 clubs are

composed of cattle farmers who all receive support from HODI. Additionally field reports from facilitators in the different clubs also indicated a pattern of similarities in their operations, for example, in terms of the challenges and lessons learnt. No significant variations were observed among the different clubs that could seriously question the findings.

2.2.2 Selection of Participants

A sample of ten REFLECT participants from each of the seven circles was drawn by simple random selection without replacement. Given that the total number of participants in each circle was previously known, a table of random numbers of 0 – 20 was generated from which the sample was selected. Prior to that, a sampling frame was obtained and each name was assigned a number which also appeared on the table of random numbers.

2.2.3 Selection of Facilitators

The selection of facilitators was determined by the sample of clubs which were selected by means of convenient sampling. Of the seven clubs, three had two facilitators each whereas four had one thereby giving a total of ten facilitators.

2.2.4 Selection of HODI staff

There are three members of staff for HODI in Namwala, and of them, only two are directly involved in programme implementation. The two members of staff were selected as respondents on the basis of their being key informants.

2.3 Limitation to the Study

Below is the main limitations that were encountered during the course of the study.

The use of English language in an instrument designed to collect data from non English speaking participants necessitated the employment of a research assistant who could translate English to Ila. As such meaning of some the questions may have been lost in the process of translation. Much as the instrument was initially designed taking into consideration the issue of language, certain concepts may not have linguistic equivalents in the local language. To over come this, pre testing of the instrument was done. In addition, an assessment of the instrument was done with the research assistant to ensure that he understood the questions and be in a position to translate them.

CHAPTER THREE

CONCEPTUAL AND THEORETICAL FRAMEWORK

3.0 INTRODUCTION

The focus of this chapter is to describe in detail, firstly, the key concepts and secondly, the theoretical framework of the study.

The key concepts which include facilitator, REFLECT, participatory communication, communication and development were operationalised to ensure that the concepts were concretized, and therefore observable.

3.1 CONCEPTUAL AND OPERATIONAL DEFINITIONS

3.1.1 COMMUNICATION

The theory of communication on which the study was based was drawn from the work of Rogers and Kincaid (1981) who suggest that communication is process in which participants arrive at mutual understanding, and that the effects arise from a joint activity and affects all participants. Based on their view, White and Nair (1994) also developed a theory that describes the transactional nature of participatory communication. An attempt was made to apply this theory to the study.

The details of the operational definitions and theories introduced above are presented in the section which follows below.

The process of communication is described is differently by different scholars, but with a common theme of it being a process of sharing a message through a specific channel. Wimmer and Dominick (1997:134) define communication as "a symbolic social process which occurs when one has idea in response to something seen or heard." Infante, Rancer and Womack (1997:22) stated that "communication is a transactional and not a linear process." They add that communication involves people sending each other messages which reflect the motivation of the participants. People expect others to react to their messages. In turn they expect to respond to the messages to others.

Bacal (undated) in on internet article describes communication as creating understanding. This would seem to imply that where a message has been relayed but not understood, no communication has taken place.

As stated earlier, Rogers and Kincaid (1986) define communication as "a process in which participants create and share information with one another in order to reach a mutual understanding."

There are different types of communication identified by various scholars such as Infante, Rancer and Womack (1997:22) and these include;

1) Intrapersonal communication. This is the communication which takes place within oneself;

2) Interpersonal communication. This type of communication occurs between one or more individuals, the communicator and receiver, and involves the existence of feedback for it to be successful;

3) Mass communication. This is the communication which is mediated and involves

by broadcast or print media;

4) Group communication. This is communication that takes place within a small group of people. It includes interpersonal communication as well as other media.

5) Organizational communication. This is communication within and between organizations. It involves the use of interpersonal communication and other media;

6) Health communication. This is communication aimed at influencing the knowledge, attitudes and beliefs of target audiences in favour of healthy behavioral choice; and

7) Inter-cultural communication. This is the type of communication which occurs between people sharing information and human experiences from different cultural backgrounds.

In this study communication was taken to mean the creation and sharing of information, ideas and messages to reach mutual understanding.

3.1.2 DEVELOPMENT

Kasoma (1994) defined development as "improvement in human life conditions at individual and societal levels which is achieved through desirable but fluctuating changes or adjustments in the environment." The environment being the sum total of all that which goes in to making human life situation.

Similarly Fourie (1996:177) cited Jayaweera (1991) as defining development in terms of quality of life. He (Jayaweera) wrote that development is "an inclusive process involving qualitative and structural change, resulting in the improvement of the quality of life of the community as a whole."

Fourie (1996:177) described it as the general improvement of human conditions in the third world. It implies that people have access to basic human needs. In this study, the term 'development' was taken to refer to progressive and positive changes in the lives of individuals and communities. It would be measured by the existence of conditions that were not there prior to the implementation of intervention activities or programmes

3.1.3 DEVELOPMENT COMMUNICATION

Development communication is described as the use of communication techniques and strategies in promoting development ideals. Mefalopulos and Moetsabi (1999) defined it as "a process of using communication research, approaches, methods, traditional and modern media and materials to facilitate the exchange of information, ideas and knowledge among all people involved in a development effort." They added that the aim of development communication is to facilitate mutual understanding and consensus for action among all stakeholders during every step of the process to ensure success and sustainability of the development effort. It seeks to integrate people's culture, attitudes, knowledge, practices, perceptions, needs and problems in the planning and implementation of development projects and programmes to guarantee that they are effective and relevant.

In the study development communication was taken to mean the use of communication strategies and approaches to facilitate development.

3.1.4 PARTICIPATORY COMMUNICATION

Participatory communication is described as a type of development communication. However, it differs from development communication in the sense that it involves the community in the planning and implementation of communication strategies. Mody (1990:30) defined participatory communication as "a social process in which groups with common interests jointly construct a message oriented to the improvement of their existential situation and the change of the unjust social structure."

Rahim (1994:130) argued that current perspectives on development communication tend to have bias toward participatory models which have the participatory models which have the capacity for empowering people to act on their own behalf and to catalyze renewal process at micro and macro levels of social structure. The author cited Nair and White (1987, 1993) who articulate a participatory message making theory in which participatory communication is defined as "a two way dynamic interaction, between grass roots 'receivers and 'information source, mediated by development communicators which facilitates participation of the 'target group' in the process of development.

In this study, participatory communication was taken to mean a type of development communication which is transactional and between grass roots 'receivers and 'information sources, mediated by development communicators who facilitate participation of the 'target group' in the process of development.

3.1.5 REFLECT

REFLECT is, as indicated earlier, a fusion of Paulo Friere's philosophy of education and Participatory Rural Appraisal, PRA, techniques to enable communities analyze their existential conditions, leading to a situation of social change or development. In the REFLECT process, there are no "teachers" or "educators" or "students" but "facilitators" and "participants". The facilitators and participants engage in a process of dialogue or communication in order to analyse, discuss and find solutions to a problem. Archer (1998:32) described it as

> a structured participatory learning experience which facilitates people's critical analysis of their environment, placing empowerment at the heart of sustainable and equitable development. Through the creation of democratic spaces and the construction and interpretation of locally generated texts, people build their own multidimensional analysis of local and global reality, challenging dominant development paradigms and re defining power relationships (in both the public and private spheres).

REFLECT aims to improve the meaningful participations of people in decisions that affect their lives, through strengthening their ability to communicate.

In the study REFLECT was taken to mean a type of development communication in which a group of community members, guided by a facilitator, mutually identify and define a concern, analyse its causative factors and develop an intervention programme leading to both individual and collective change. The community members are referred to as participants.

3.1.6 FACILITATOR

The Oxford Advanced Learners' Dictionary (1998) described a facilitator as a person or thing that makes something happen more easily. This would seem to imply the following;

1. It is possible for the "something" to happen without a facilitator, except it would be with more difficult than if a facilitator was involved.

2. The "something" has all or part of the requirements needed for it to happen.

In their model of participatory communication as cultural renewal, Nair and White (1994:170) described the role of the development communicator-cum-facilitator as a 'social animator'... and 'development catalyst.' They added that the effectiveness of cultural renewal is dependent on the performance of facilitators as initiators and planners. They cited Lippit (1982) who asserted that facilitators require skills for educating, diagnosing, consulting and linking.

Relatedly, Fourie (1996) stated that development communication focused on the promotion of dialogue and the sharing of messages on an equal footing. He cited Agunga (1990:138) as stating that development support communication is absolutely necessary.

This type of communication, according to Fourie, has led to the emergence of the development support communicator or 'facilitator', whose role is that of a go between the development agent and the recipient.

Fourie (1996) added that the role of the development support communicator was to link communities to change agents through communication strategies and to create an effective communication atmosphere. The role of this facilitator is predominantly supportive.

In describing a facilitator, an undated web article observed that,

> facilitators assist groups as they work together toward achieving group goals, and in most instances do not interject their own personal opinions or agenda. By expressing their opinions to the group, facilitators risk discouraging others with differing opinions from speaking. They remain alert to group dynamics and encourage challenging reflection while maintaining respect and safety within the group. Although facilitators may help guide a discussion, they also recognize and foster the groups own ability to lead itself. Thus unlike authoritative leaders, good facilitators relinquish control to the group and promote open, democratic dialogue among group members.

Source:http://www.uvm.edu/~dewey/reflection_manual/facilitating.html **as retrieved on 16 Dec 2005 20:24:49 GMT.**

The article further described facilitation as something one does with a group adding that a facilitator should be "a neutral mediator whose job is to provide information and accommodate the exchange of dialogue among ... participants" (ibid.)

Based on the descriptions above, the facilitator is a development communicator who engages participants in a process of communication aimed at arriving at mutually

acceptable interpretation of problems and consequent development of action plans. The facilitator may be a member of that particular community or even an outsider. In addition, he or she may be an employee of the development agent with his or her major role being the establishment of supportive link between communities and development agents.

In this study, a facilitator was taken to mean the person who guides participants in REFLECT sessions to define their environment, analyse it and develop action points leading to individual and collective change. Additionally, the facilitator links community members to development agents.

3.2 COMMUNICATION THEORIES

Literature indicates that theories of communication have evolved over the years from being linear one-way processes to convergence within communication networks. For example a web document on a Rockefeller Foundation site on Communication and Dialogue observes that early models of communication were linear one way processes from sources to receivers usually with the aim of having an effect on individual receivers. Communication was top-down and had a primary function of information dissemination and persuasion. This is according to a presentation on Communication for Social Change prepared by Figuera, Kincaid, Rani and Lewis (2002) for the Rockefeller Foundation.

The authors added that due to dissatisfaction with the early models, emphasis shifted from audience members as individuals to audiences as social groups, and from the action sources on receivers to the relationships among participants, to mutual understanding.

They also observed that, however, that by the 1990s, top-down communication was still dominant particularly in the field of health.

McQuail (1983, 2000) stated that mass communication models seem to have followed a particular history shaped by circumstances of time and space as well several other environmental factors. According to him, the history communication effects theories can be traced to the early 1900s when research studies established what was called the 'hypodermic needle or magic bullet theory', which stated that "any message passed by mass media will influence a large group of people directly and uniformly by shooting or injecting them with appropriate messages designed to trigger responses."

However, more studies were conducted and these generally discounted the magic bullet theory, describing it as being too simplistic. Studies by scholars notably, Katz and Lazarsfeld (1955), and Klapper (1960) revealed that the flow of mass communication was less direct and less powerful than previously established. They argued that mass media influences worked amid other influences in a total situation. For example Klapper (1960) asserted that "mass communication ordinarily does not serve as a necessary and sufficient cause of audience effects but rather functions among a nexus of mediating factors and influences."

Katz and Lazarsfeld (1955) formulated what they termed as the 'two-step flow', a theory which suggested that personal contacts among audience members appear to be more frequent and more effective than mass media. They argued that the flow of personal influence was activated by certain individuals who were found in every level of society

and presumably were very much like the people they influenced. The relationship between mass media and opinion leaders was determined to be a two step flow of communication. Thus, messages flowed from mass media to opinion leaders who were more exposed to mass media, and from them to the less active members of the audience. Katz (1973) stated that opinion leaders receive messages from mass media bodies and re send them to audience members through interpersonal communication.

However, a later critique of the two step flow led to the revelation of the multi step flow which suggested that messages were transmitted directly through a number of relays of opinion leaders who communicate to one another and to followers. According to Rensburg (1996), the process of influence is said to be more complex in that people who influence others are themselves influenced by others in the same topic area, resulting in exchange. Opinion leaders are therefore disseminators and recipients of influence. The multi step flow of communication is presented below as follows;

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┌─────────────────────────────────────────────────────────────┐
│                     MARKETING EFFORT                        │
└─────────────────────────────────────────────────────────────┘
       │                     │                     │
       ▼                     │                     ▼
  ╭──────────╮               │                ╭──────────╮
 (  Opinion   )              │               (  Opinion   )
 (  Leaders   )              │               (  Leaders   )
  ╰──────────╯               │                ╰──────────╯
     │   ▲                    │                  ▲   │
     ▼   │                    ▼                  │   ▼
┌─────────────────────────────────────────────────────────────┐
│                 RELEVANT MARKET SEGMENT                     │
└─────────────────────────────────────────────────────────────┘
```
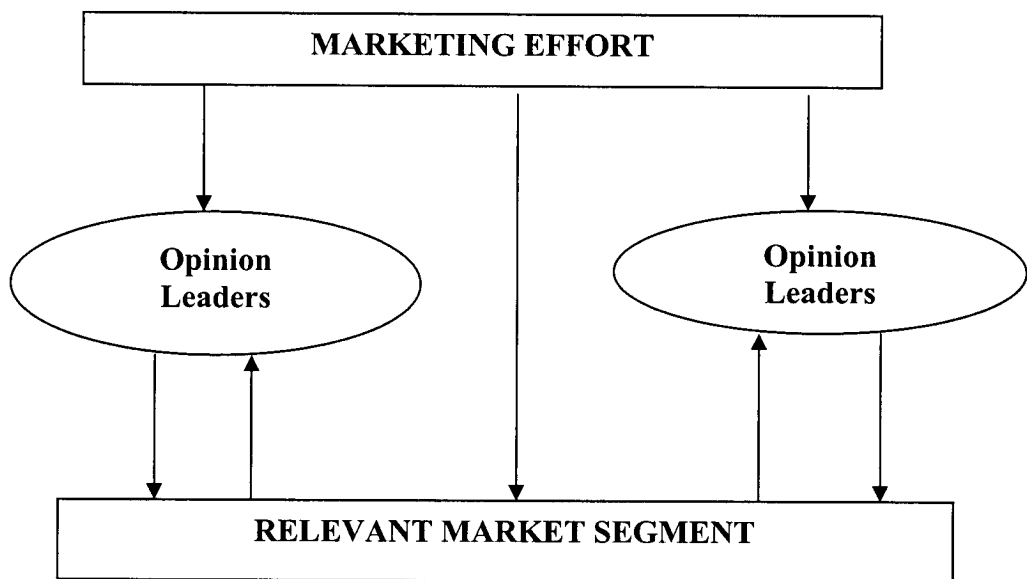
Diagram: multi-step flow of information (Lazarfeld and Menzal, 1963:295)

The multi-step flow of communication had influence on the development of diffusion of innovations communication model which suggests that satisfied adopters of an innovation used interpersonal communication networks to influence other target adopters. Rogers and Shoemaker, 1971 stated that even though the diffusion model identified a "diffusion effect" in the adoption "S" curve due to interpersonal communication with satisfied adopters, communication was still assumed to serve primarily a function of information dissemination and persuasion.

The observation by Figueroa et al (ibid) that transmission and persuasive models still continue to dominate the design of strategic communication is consistent with the continued use of social marketing of HIV/AIDS and anti malaria messages. For example, the Health Communication Partnership, HCP, an anti AIDS, child and maternal health project, employs mass media for its campaigns in addition to community outreach programmes.

In recent years therefore, emphasis seems to have shifted towards a model of development communication based on dialogue as opposed to monologue, bottom-up instead of top-down information sharing, equitable participation, local ownership, empowerment and social versus individual change. The Rockefellar document cited above also noted that the model of communication should be one that, firstly, describes a process of dialogue, information sharing, mutual understanding and agreement as well as collective action. Secondly, it requires a model of social change based on community dialogue and collective action that clearly specifies both social and individual outcomes.

According to the document the convergence model by Rogers and Kincaid (1981) meets the first requirement.

Nair and White (1994) also developed a model for participatory communication for development which highlights the relationship between the facilitator and the participants, as being a two-way transactional process. They contended that the development communicator or facilitator traditionally played the role of a 'linker' between the development agent as a source and the intended receiver. They added that participatory communication calls for a model in which the development communicator is seen as a catalyst, initiator, negotiator and mediator. This person would recognize knowledge from both the source and the receiver, thereby making the process transactional.

The transactional model as it is referred to by Nair and White (1994) depicts the participation of the communicator and the intended receivers, and is shown in the table that follows below;

| | | DEVELOPMENT COMMUNICATOR | | |
		HIGH	QUASI	LOW
INTENTED RECEIVER	**HIGH**	Ideal	Active	Bottom up
	QUASI	Passive	Transactional	elective
	LOW	Top down	Selective	haphazard

Source; Nair and White, 1994: 346

In this model, ideal means the participation of both the communicator and the intended receiver is high and their relationship is that of equal partners in the development process. However, Nair and White (1994) claim that this is not possible in real practice because of power relations.

Participation is considered active when the intended receiver is slightly more dominant than the communicator, who takes the position of a facilitator. However the bottom-up relationship implies that the communicator is not involved and as a result there would be lack of direction and focus.

The intended receivers are seen as passive when the communicator dominates decision making process resulting in minimal interaction. The interaction however is transactional when there is dialogue, joint decision-making and participation. Mutual respect, consensual agreements and shared responsibilities would also result. The authors add that this is practical and possible to achieve.

In the elective process, intended receivers select participatory methods and the issues they perceive to be critical to their situation. They communicator's role is therefore to guide them upon request and facilitate access to resources on their behalf. On the other hand, the process is seen as top down, when decisions and actions are determined by the development agents. Development efforts would be implemented only when the agents are present. The implication of this is that development may not be sustainable since it does not involve the beneficiaries.

The selective process occurs when the development communicator dominates the interaction by initiating the dialogue and determining which issues are important. However, when the interaction is low both on the part of the development communicator and the intended receivers, the development process would be random and without a design.

Nair and White (1994) asserted that the development communicator would be a trained professional or paraprofessional creating a link between development agents and grass root intended receivers. This person would have to be accepted by the community, and would be committed to the achievement of development goals. Similarly Archer and Newman (2003), state that ideally, a REFLECT facilitator should be someone from the same community as the participants, possibly selected by the community, sharing their identity and status. They add that the facilitator should have an interest in, and have some awareness of power issues.

This study therefore is based on the transactional model of Nair and White (1994), described above.

CHAPTER FOUR

LITERATURE REVIEW

1.0 INTRODUCTION

The aim of this chapter is to present a review of literature in the field of development communication in general, and REFLECT in particular.

The literature under review generally shows that where REFLECT programmes have been implemented, significant strides towards the improvement of human conditions have been made. However, it may be noted that evaluations of REFLECT programmes have generally been made in terms of effectiveness in empowering communities to initiate and sustain development programmes and acquire literacy skills.

The link between facilitation and social change in REFLECT is generally silent and as such it is difficult to attribute the success of REFLECT to facilitation as opposed to teaching. According to Figueroa, Kincaid, Rani and Lewis (2002), the facilitator is "a missing piece in most of the literature about development communication which often assumes that the community spontaneously initiates dialogue and action."

In cases where facilitation is highlighted, there seems to be general consensus that the facilitator plays a significant role in the process of REFLECT. For example, Archer and Newman (2003) contend that the major role of the facilitator is to generate the right group dynamics and establish at the start and throughout the process that a key principle of REFLECT is that everyone's voice is given equal status. The writing of Freire, quoted

by Thomas (1994:51) edited by White and Nair, makes constant reference to the teacher as being cardinal in the awakening of critical faculties of the individual and relating it to the task of political struggle and development.

The following sentiments by facilitators and quoted by Newman (2004:49), although not necessarily representative, may indicate the role of facilitators. She cites some facilitators in South Africa as saying,

> People are respecting me, and asking me to do everything. I am running mad, everyday meeting, meeting, meeting. Even the council when they have a problem come and ask me sometimes. My favourite thing about being a facilitator is working with people, knowing people, understanding them, their likes and dislikes. (Iris Nkosi)

> ... I have respect from the community and I have learnt to be a leader...I am the person who brings them information to them. I am the eyes and ears of the community. People are sent to me for information and I enjoy it as I am ...learning from them. (Simphiwe Magodi)

> I am very lucky in my role as a facilitator because I am not the boss, we are working together, we sit and discuss problems and after that we find solutions. Everyone participates together... To be a facilitator I realize that I have to have an open mind, to be friendly and allow questions. I mustn't reject or undermine someone, just help them find the answer (King Mnadi)

Newman (2004) also found that facilitators had a significant role in establishing links between the community and the council. She cited an example was a conflict between

the council and community members was resolved through the mediation of facilitators. She also found that facilitators were interacted with the councillors on behalf of communities, and have in turn won their support for REFLECT.

Archer and Cottingham (1996) evaluated three REFLECT pilot projects that were initiated in Uganda, Bangladesh, and El Savador. Over 100 villages with a total of 1,550 women and 420 men were involved. These pilot projects were documented and compared with control groups to determine the practical value of using PRA techniques in adult literacy in very diverse circumstances.

In Uganda, the pilot was in a multi-lingual area where neither of the two main local languages were previously written. In Bangladesh the pilot was with women's savings and credit groups in a conservative Islamic area. In El Salvador, the pilot was with a grassroots NGO "Commundades Unid as de Usulutan," which was led by ex-guerrillas converts to peaceful methods after 10 years in army.

In all the three projects, the REFLECT approach proved to be both more effective at promoting literacy and at linking it to wider development. Of the adults who initially enrolled in reflect circles, 65 percent in El Salvador, 60 percent in Bangladesh and 68 percent in Uganda achieved basic literacy over a one year period. This was in comparison to 43 percent, 26 percent and 22 percent in the respective control groups. REFLECT was found to be particularly effective with women.

Participants stated that they had become more aware of their local environment in terms of agriculture, health, IGA and survival skills. They also stated that they had better self esteem of themselves as well as increased ability to analyse, solve problems and articulate ideas.

In Uganda and El Salvador, participants said they were now able to participate in communication organisations. 61 percent of the learners in El Salvador reported that they had assumed formal positions of responsibility in communication organisations which they did not hold before the REFLECT programmes (for example chair, secretary, or treasurer)

Discussions in the literacy classes often led to community level actions to improve local conditions. These actions ranged from economic activities (constructing grain stores, diversifying crops and cooperative buying or selling) to community projects (small infrastructure such as regarding access roads, school repairs and water pipes.

Archer and Cottingham (1996) also asserted that the evaluations they conducted in Bangledesh revealed that some female participants reported the value they found in using calendars and matrices to strengthen their analytical skills, enabling them to plan better, develop more effective coping strategies and have more control over decisions. They added that in Uganda, there were what appeared to be the beginnings of significant attitudinal changes seen in relation to child spacing, polygamy and traditional practices which could undermine food security.

In their conclusion, they stated that REFLECT has brought quite dramatic benefits in the pilot areas.

Parker (2003) carried out an evaluation of REFLECT in which she wanted to investigate the extent to which it offered a model of education that enabled communities meet their participatory aims and objectives in a 'genuine' and holistic manner. She (p26) stated,

> from initial observations of the REFLECT process within the Sikles sector, it seems that it has the potential to both increase local level critical reflection by providing an alternative forum for women and other interested parties to meet. This forum is managed by the facilitators and participants of the Discussion Centres and has led to the creation of a people's movement in form of a CBO.

Newman (2004) made evaluations of REFLECT programmes in Nigeria and South Africa. Her findings generally indicate that there were significant changes in both cases. For example, in some communities in Nigeria, collective action was taken to renovate roads, construct village halls, schools and clinics. At individual level, Newman (2004:21) stated that some individual members of the community benefited from participating in REFLECT cycles. She quoted a female participant who claimed that, "when we started we were few, but others started to see the impact and now they have joined in too. Before I used to give way, let my husband decide everything. Now I don't just keep out of his way, I even talk in public; I am the women's leader in the church."

Another participant claimed that, "it is as a result of REFLECT that we now have participation in family matters. For example if my wife or children ask me to cook, I will do this."

Similarly Parker (2003:19) quoted a female participant who claimed that her husband started to share in household duties in order to encourage her to participate in REFLECT. Another participant claimed that, "after some days he asked me to write my name and I wrote it clearly and properly, my husband was delighted with my progress and amazed so now he gives me permission to go the centre."

Newman (2004) also notes that REFLECT did create awareness of issues on the part of participants. For example, in a Nigerian community, participants realised that local government should be representing them. One participant commented, "now we have a clinic, we are empowered; we can go to the local government and say, 'look what we have done for ourselves'." Newman (2003) adds that local government was demystified in the REFLECT discussions, making it approachable to ordinary community members.

She further gave an example of how participants realised that their leader was impeding development and decided to depose him. She added that REFLECT appears to be a rehearsal stage for exercising assertiveness and behaviour which impacts on relationships beyond the cycle.

In her evaluation of REFLECT programmes on governance issues in some communities in South Africa, Nigeria and Nepal, Newman (2004) noted that significant steps were achieved. For example, she noted that in Nigeria, REFLECT was introduced as 'community development meetings' and played a role in community development, enabling communities to secure their basic rights (ibid).

In South Africa, there was increased interaction between communities and local government officials. The REFLECT cycles were seen to be the 'eyes' and 'ears' of the wider community (ibid).

In Nepal, she reported that social movements focusing on a particular right which had been denied grew out of REFLECT circles (ibid). She added that the role of REFLECT has been to strengthen the grassroots involvement in the movement or enable people to access specific rights. She pointed out that "REFLECT is conceived as a way of organizing within the movement, and is led by those involved rather than having an external organization implementing a project."

Admiro (1994), writing in *EducationAction* cited communities in Mozambique in which REFLECT participants mobilized themselves to effect change. In a town called Cumbene, a REFLECT circle analysing education realized that lack of birth certificates contributed to the failure by parents to enrol their children in school as they could not tell the children's age (ibid). The circle then sent a delegation to the registry office requesting them to send officers to register children (ibid). When, initially, they got a

negative response from the office, the circle mobilised support from local NGOs. The result, according to the author, was that the registry office sent officers to not only register children but also assist the community to put up a registry system.

In another case, the author reported that a REFLECT circle analysed the effects of floods in Mozambique and found that there were problems related to pests which the government and NGOs had not identified. The circle mobilised resources to buy insecticides and at the same sent messages to government and NGOs alerting them of the situation. The author noted that the scale of the pest emergency had not been acknowledged before, and was directly related to changes in the post-flood ecological balance. The author added that, following, a pest tracking system was put in place in addition to the training to extension workers.

Edilberto (2003) wrote in *EducationAction* some of the outcomes of the REFLECT process in Peru included:

1. Increased self-esteem especially on the part of women;
2. A recognition on the part of participants themselves that they were more respected in their communities;
3. An improved position of women within their families;
4. An impressive capacity for social analysis amongst participants and promoters;
5. An internalisation of a learning approach... learning how to learn;
6. Participation in local actions as active citizens – that have started to change power relations locally;
7. Specifically increased participation of women in public affairs; and,
8. Literacy skills including signing names, writing letters and notes, reading newspapers and signs.

The achievements of the REFLECT projects may point to the fact that facilitators and participants arrived at mutually acceptable interpretation of issues of concern in respective communities, and consequently were able to reflect and act on those concerns. They were able to create messages of development as co-participants and the effects are the various developmental activities the communities implemented.

Cawthera (2003) conducted a study on an adult literacy learning programme, called Nijera Shikhi, in Bangladesh that used an approach similar to REFLECT. According to the researcher, Nijera Shikhi was first established as a People's Movement and uses a method of 'self education' that

1. gives the learners a feeling of rapid progress with a quick pay-back on their efforts;

2. makes the learners active in their learning;

3. treats them as adults, not children in school;

4. builds on the knowledge that people already have; and,

5. combines literacy with knowledge and ideas that are useful in improving livelihoods and well being. This is why its helpers are called 'Helpers' or in Bangla 'Shebis" and not 'teachers'. The 'helpers' are referred to as facilitators in REFLECT.

The study by Cawthera (2003) made the following findings;

1. *Literacy acquisition is sustained after five years.* The results indicate that the same percentage of learners have sustained functional literacy five years after the completion of their course and at roughly the same level.

2. *A sustained impact on livelihood.* The learners have continued the entrepreneurial activities, which they started during their course with a sustained and beneficial impact on their livelihood.

3. *A lasting impact on health practices and nutrition.* The improved health and nutrition practices have also been sustained with a lasting impact on health status.

4. *Increased savings and investment.* Many learners commented that they had learnt about the concept of saving through Nijera Shikhi and either had saved or were saving to buy a capital asset. This helps to overcome the vicious cycle of low income leading to low savings, low investment, and low productivity and so back to low income.

5. *A positive impact on the effectiveness of primary education.* Adults who become literate help their children and younger siblings with school work and encourage them to attend school. This is likely to have a positive impact on children from families whose parents were previously illiterate.

6. *Numeracy is used most.* Of the skills of reading writing and numeracy, it is numeric which is used most as neo-literates keep accounts of their income and expenditure.

7. *Primary school books are a valuable resource of reading material for adults.* In many villages where there is little reading material available it is primary school books, which are one of the main sources of reading materials to help people to maintain their literacy skills.

8. *Additional classes are run.* In two of the villages visited the Shebi had run an extra class a year or two after the original one by re-using the first class' learning materials.

With regard to the helpers, the researcher found makes the following observation.

> A total seven Shebis were interviewed. They all commented that the Nijera Shikhi materials and methods were good. All of the Shebis said that they had learnt a lot themselves by helping the group. This learning was similar to those of the students. Several Shebis remarked that they had learnt more about income generating activities and were now engaged in more of these themselves. They had also learnt more about personal hygiene and their own literacy skills had improved. In addition, they had gained insights into teaching methods. Five were asked about the training they had received from Nijera Shikhi, four felt that it was about the right length (four days followed by two days later on) and that the quality was good. One felt the course should have been longer and needed more on teaching methods.

In a different but related context, Nair and Patel (1994) conducted a study on participatory message making with video in which community members participated in the decision making process as "to what to do next and for what reason." The research was based on participatory message development model by White and Nair. They found that people were willing and enthusiastic about the participatory process. They also found that model was useful for development of messages for video. They add that

behaviours which characterize the transaction cell of the participation matrix typified the process.

Most of the literature reviewed generally seems to focus on the outcomes of the REFLECT process. Apparently, there is a general assumption that the outcomes may be a reflection of the nature of the relationship between facilitators and participants. The link between facilitation and social change generally appears to be silent, yet the facilitator has been described by Archer and Newman (2003) as being the "single most important factor" in making the REFLECT process effective.

CHAPTER FIVE

FINDINGS AND DISCUSSION

INTRODUCTION

This chapter is a presentation of, firstly, the findings of the study; and secondly, the interpretation of the findings in that order. Whereas the findings shall be presented according to the objectives of the study and as analysed using the Social Science Statistical Package, SPSS, the interpretation shall focus on development, facilitation and participatory communication. An attempt shall be made to illustrate how the mentioned concepts relate.

1.0 FINDINGS

The first part of the findings is based on the survey of both facilitators and participants whereas those in the second part are based on in depth interviews.

1.1 Findings based on Survey

The findings presented immediately below are based on the survey of both facilitators and participants.

1.1.1 Background information

There were a total of 93 respondents comprising 79 REFLECT participants and 14 facilitators from eight communities namely Namankabaula 1, Inongwe West, Naminwe, Kawilizhi, Matembela, Namankubaula 2, Matombwe and Inongwe Central. All the facilitators belong to the named communities and were selected on the basis of their educational background and willingness to work with REFLECT circles.

With regard to language, only Tonga and Ila were used. Tonga was the most frequently used with 57.1 percent whereas Ila had the frequency of 42.9 percent. It must be stated here that Ila and Tonga are dialects of the same language group sometimes referred to as "Bantu Botatwe" or three people. The third language is Lenje.

All respondents, that is, facilitators and participants, ranged in age from 21 to 55 years. All were female with a larger percentage married. In terms of formal education 87 percent of them did not go further than grade nine. 6.4 percent attended senior secondary school while 5.3 percent never attended school.

As far as livelihood activities are concerned nearly all the respondents stated that they engaged in agriculture or related activities. 82 percent stated that they were farmers, 15.2. percent stated that they were in small-scale businesses while 2.1 percent stated that they were market traders.

1.1.2 Findings by of the Quantitative survey
The findings presented below are based on the objectives of the study.

1.1.2.1 The role of facilitators in the reflect process in relation to participatory communication and development
The role of the facilitator can best be understood in the context of how both participants and facilitators described REFLECT. All respondents described REFLECT, generally, as an approach aimed at identifying, analyzing and finding solutions to issues of concern in the community. 36 percent of participants and 35 percent of facilitators described REFLECT as a process to discuss problems, analyse them and find solutions. 7.6 percent of participants described it as an approach to adult education. None of the facilitators

described it in this manner, but, 28.6 percent of facilitators stated that it was an approach to adult-education and social change.

However, for those who gave more than one answer, nearly all of them described REFLECT in terms of education and social change. Table 1 below shows the responses.

Table 1: definition of REFLECT

Responses	Participants		facilitators	
	Frequency	percent	Frequency	percent
Approach to community development	5	6.3	-	-
Approach to adult education	6	7.6	-	-
Approach to adult education and social change	11	13.9	4	28.6
A process to discuss problems, analyse them and find solutions	29	36.7	5	35.7
All four above	10	12.7	1	7.1
Approach to community development Approach to adult education Approach to adult education and social change	1	1.3	2	14.3
Approach to adult education Approach to adult education and social change A process to discuss problems, analyse them and find solutions	2	2.5	-	-
Approach to community development Approach to adult education	2	2.5	-	-
Approach to adult education A process to discuss problems, analyse them and find solutions	1	1.3	-	-
Approach to adult education Approach to community development A process to discuss problems, analyse them and find solutions	5	6.3	-	-
Approach to adult education and social change A process to discuss problems, analyse them and find solutions	7	8.9	2	14.3
TOTAL	79	100	14	100

Asked why they joined REFLECT circles, 35 percent of participants stated that they wanted to learn how to read and write while 21 percent stated that they wanted to participate in community development. 16 percent stated that they wanted to learn how to read and write as well as participate in community development. 10 percent stated that they joined so as to participate in the discussions. For those who gave more than one answer, nearly all of them mentioned both literacy and development as reasons for participating in reflect.

Table 2: Reasons for joining REFLECT

Responses	Frequency	percent
To learn how to read and write	28	35.4
To participate in discussions	8	10.1
Participate in community development	17	21.5
To learn how to read and write To participate in discussions Participate in community development To improve living standards	4	5.1
To learn how to read and write To participate in discussions Participate in community develop	2	2.5
Improve living standards To learn how to read and write Participate in community development	2	2.5
To learn how to read and write To participate in community development	13	16.5
To learn how to read and write To improve my living standards	1	1.3
To participate in discussions To improve my living standards	3	3.8
Participate in community development To improve living standards	1	1.3

REFLECT was introduced in Namwala to enable women acquire literacy skills so they could qualify for group loans. The women are organized into 25 cattle clubs and each

club had a REFLECT group. The main aim was to ensure that women had basic literacy and numeracy skills to monitor their livelihood activities.

With regard to the role of facilitators, 59 percent of participants stated that the role of facilitators was to help them discuss and analyse issues of concern, (see table 3 below). This is as opposed to 21 percent who described the facilitator as a teacher. For respondents who gave more than one answer, "help" and "guide" appeared more frequently than "teach."

Table 3: the role of the facilitator

Responses	Frequency	Percent
To teach	17	21.5
To help us discuss issues and find solutions to problems	47	59.5
Help us discuss action points	3	3.8
To help us discuss issues and find solutions	1	1.3
To help us discuss action points		
To guide us		
to teach	4	5.1
to help us discuss issues and find solutions to problems		
To help us discuss issues and find solutions to problems	1	1.3
To guide us		
To guide us	2	2.5
To teach		
To help us discuss issues and find solutions to problems		
To help us discuss issues and find solutions to problems	2	2.5
Help us discuss action points		
No response	2	2.5

On a different test, facilitators were required to indicate whether they had been trained as facilitators. 78 percent of the respondents stated that they were trained while 21.4 percent claimed not to have been trained. 78 percent stated that they were trained in facilitation

skills; 64 percent in communication strategies and only 50 percent in community development.

In addition the facilitators were also required to state whether they had been trained in other thematic areas such as gender, HIV/AIDS and good governance among others. The results are presented in the table 4 below.

Table 4: respondents' previous training

Category	Trained	
	Frequency	Percentage
Facilitation skills	9	78.6
Teaching methods	9	64.3
Communication strategies	9	64.3
Research skills	7	50
Principles of reflect	11	78.6
Adult education	11	78.6
PRA	9	64.3
Gender relations	9	64.3
Power relations	2	14.3
The work of Paulo Freire	11	78.6
Community development	7	50
HIV/AIDS	9	64.3
Rural development	7	50
Rights of women and children	6	42.9
Good governance	5	35.7
Basic human rights	4	28.6
Advocacy skills	2	14.3
Participation	3	21.4

On a battery of tests to assess facilitators' attitude towards participants and vice versa, respondents generally showed a positive attitude in the sense that they portrayed participants and communities as being capable of developing. For example, on one test, 71.4 percent of the facilitators agreed that communities have ability to develop

themselves. On another test, 50 percent concurred with the statement that communities lacked abilities to develop while the other 50 percent disagreed. Additionally two other tests revealed, firstly, that 71 percent accepted that local knowledge is useful and, secondly, that participants have useful knowledge to share.

All facilitators agreed with the statements that REFLECT aimed at eliminating the root causes of problems and that facilitators should listen to participants. They also agreed with the statement that facilitators and participants should learn from each other.

Similarly, results from participants seem to be in agreement with those of the facilitators on the same tests. For example, were 94.9 percent of participants agreed with the statement that communities need help to develop, all facilitators agreed with the same statement. On another test, slightly more than half of both facilitators and participants agreed with the statement that communities can help themselves.

Other results, shown in the table below, indicate that the facilitator's role was generally seen as being that of a "guide." The results also seem to indicate that the facilitators views the participants as resourceful people capable of developing but with help.

Table 5: Attitude of respondents to communities

STATEMENTS	PARTICIPANTS' RESPONSE				FACILITATORS' RESPONSE			
	Agree		Disagree		Agree		Disagree	
	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	percent
Communities lack abilities to develop	57	72.2	20	25.3	7	50	7	50
Communities have ability to develop themselves	49	62.0	27	34.2	10	71.4	4	28.6
Communities need help to develop	75	94.9	1	1.3	14	100	-	-
Communities can help themselves	44	55.7	33	41.8	8	57.1	4	28.6
Local knowledge is useful	65	82.3	12	15.2	10	71.4	2	14.3
Participants have useful knowledge to share	77	97.5	2	2.5	12	85.7	2	14.3
Reflect aims at eliminating root causes of problems in communities	77	97.5	2	2.5	14	100	-	-
Facilitators should listen to participants	77	97.5	2	2.5	14	100	-	-
Participants should listen to facilitators	76	96.2	1	1.3	12	85.7	2	14.3
Facilitators and participants learn from each other	77	97.5	2	2.5	14	100	-	-

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1.1.2.2 Communication strategies used

With reference to the objective stated above, the results obtained generally indicated that the main communication strategy used in the REFLECT approach is dialogue or interpersonal communication, which is enhanced by the use of Participatory Rural Appraisal, PRA, tools. Field observations indicated that up to a maximum of twenty participants gather at an agreed place and time. They position themselves in a circle, giving the description "REFLECT circles" as opposed to classes. The discussion usually centers on a researched issue of concern such as livestock rearing or HIV/AIDS. The discussion is led by the facilitator through questioning techniques and the use of PRA tools.

Responding to the question on whether or not PRA tools are used, all facilitators and participants stated that they used PRA tools. A follow up question for both facilitators and participants revealed apparently indicated in general, that the tools were used to enhance the dialogue. The detailed results are shown in the table that follows.

Table 6: reasons for using PRA tools

ITEM	PARTICIPANTS				FACILITATORS			
	YES		NO		YES		NO	
	Frequency	Percent	frequency	Percent	Frequency	Percent	Frequency	P
Assess problems	75	94.6	1	1.3	11	78.6	3	
Find solutions	64	81	11	13.9	11	78.6	3	
Make discussions easy to understand	76	96.2	3	3.8	11	78.6	3	
Make it easy to participate in discussions	**76**	**96.2**	**3**	**3.6**	**11**	**78.6**	**3**	

Relatedly, facilitators were further asked to indicate how frequently they used some selected tools such as matrices, Venn diagrams and calendars among others. Results indicated that with a percentage of fifty or more, maps, calendars, small groups, problem trees, music and dance were the most frequently used. Often, they also used rank and score matrices, activity and flow charts.

On the contrary, REFLECT groups never used photographs, video, television, radio and written texts in their discussions. The detailed results are presented in the table that follows.

Table 7: frequency of use of methods/tools

RESPONSES

PRA TOOLS	Frequently		Often		Rarely		Never	
	Frequency	Percentage	Frequency	percentage	Frequency	Percentage	Frequency	Percentage
River	2	14.3	-	-	5	35.7	4	28.6
Calendars	7	50	7	50	-	-	-	-
Timelines	4	28.6	6	42.9	-	-	-	-
Flowcharts	4	28.6	1	7.1	4	28.6	-	-
Maps	8	57.1	1	7.1	2	14.3	-	-
Daily activity charts	3	21.4	4	28.6	2	14.3	2	14.3
Seasonal charts	5	35.7	4	28.6	2	14.3	-	-
Rank & score ranking	2	14.3	-	-	1	7.1	8	57.1
Pair wise ranking	3	21.4	4	28.6	2	14.3	2	14.3
Problem tree	9	64.3	2	14.3	-	-	-	-
Venn diagram	5	35.7	2	14.3	2	14.3	-	-
Fish	-	-	2	14.3	-	-	9	64.3
Photographs	-	-	-	-	2	14.3	9	64.3
Video shows	-	-	-	-	2	14.3	9	64.3
Television	-	-	-	-	-	-	11	78.6
Radio	2	14.3	-	-	-	-	9	64.3
Role plays	4	28.6	1	7.1	-	-	6	42.9
Small groups	11	78.6	-	-	-	-	-	-
Music, song, dance	10	71.4	-	-	1	7.1	-	-
Story telling	4	28.6	6	42.9	1	7.1	-	-
Written texts	-	-	2	14.3	1	7.1	8	57.1
force field	2	14.3	4	28.6	1	7.1	4	28.6

1.1.2.3 Development activities implemented as a result of REFLECT

Results generally seemed to show that some development activities were implemented as result of community members participating in REFLECT.

Field reports indicated that the REFLECT approach was initially established to facilitate the acquisition of literacy skills by women so as to enable them manage livestock which included cattle, goats, chicken and ducks. According to the reports REFLECT was preferred to the "regular" adult literacy approach because it linked acquisition of skills to development.

The women were required to be members of clubs, so that each club established a REFLECT group with a facilitator. The documents also showed that nearly all the participants had acquired basic literacy and numeracy skills.

An annual report for 2004 published by PAMOJA, an organization for REFLECT practitioners, revealed that REFLECT circles in Namwala mobilized their communities to respond to the threat of livestock disease. The report noted that a lot of animals were vaccinated against disease as a result of the sensitization work done by REFLECT groups. Additionally, the report stated that REFLECT groups participated in promoting voluntary counseling and testing, VCT, through roles plays.

Relatedly, asked to indicate what they had gained from REFLECT, participants' responses ranged from literacy skills to improved family life. 44 percent of the

respondents stated that they had acquired knowledge of different issues. 17.7 percent indicated ability to solve problems while only 6.3 percent indicated literacy skills. However, based on the table that follows, "literacy skills" and "ability to solve problems" appeared to be the most frequent responses among those who gave more than one response.

Table 8: Benefits from REFLECT (Test for participants)

Responses	Frequency	Percent
Literacy skills	5	6.3
Ability to express oneself	3	3.8
Ability to solve problems	14	17.7
confidence	-	-
knowledge of different issues	35	44.3
all five above	2	2.5
Literacy skills, ability to solve problems, knowledge of different things	1	1.3
Literacy skills, ability to solve problems, knowledge of different things, confidence	4	5.1
Literacy skills, confidence, ability to express one self, ability to solve problems knowledge of different things	2	2.5
literacy skills, ability to solve problems, confidence	1	1.3
Ability to solve problems Knowledge of different issues	5	6.3
above literacy skills, Knowledge of different issues	3	3.8
literacy skills, ability to solve problems, confidence Knowledge of different issues	1	1.3
literacy skills, ability to express oneself, Ability to solve problems, confidence	1	1.3
No response	2	2.5
Total	79	100

Similarly, among the results from facilitators, literacy appeared to be the most frequent response.

Table 9: benefits for community, participants and facilitators from REFLECT

Category	Community		Participants		Facilitators	
	Frequency	Percentage	Frequency	Percentage	Frequency	percentage
Development projects	9	64.3	-	-	-	-
Development projects, literacy skills, ability to solve problems	1	7.1	-	-	-	-
literacy skills, ability to solve problems	2	14.3	-	-	-	-
literacy skills, ability to solve problems, business skills	2	14.3	-	-	-	-
Knowledge of different issues	-	-	7	50	-	-
Communication, literacy	-	-	2	14.3	-	-
Knowledge of different issues, literacy	-	-	2	14.3	-	-
Literacy, ability to express oneself, knowledge of different issues	-	-	2	14.3	-	-
Literacy, ability to express oneself, ability to solve problems, confidence, knowledge, business skills	-	-	1	7.1	-	-
Knowledge, communication, ability to assess problems, able to share knowledge	-	-	-	-	7	50
Knowledge, confidence, able to assess problems	-	-	-	-	2	14.3
No response	-	-	-	-	5	35.7

RESPONSES

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1.1.2.4. Levels of participation

To establish the level of participation, both the facilitators and participants, were presented with some tests. On one test, facilitators were asked to indicate whether participants dominated the discussions. Similarly participants were also asked to indicate whether facilitators dominated the discussions.

The results obtained in both cases indicated generally that neither facilitators nor participants dominated discussions. For example 65.8 percent of participants stated that facilitators do not speak more than participants whereas, 87.5 percent of facilitators stated that participants did not speak more that facilitators. The details are presented in the table that follows below.

Table 10: who speaks more, facilitators or participants?

TEST	PARTICIPANTS				FACILITATOS			
	YES		NO		YES		NO	
	Frequency	Percent	Frequency	percent	Frequency	Percent	Frequency	perce
Do facilitators speak more than participants	22	27.8	52	65.8	-	-	-	-
Do you think participants speak more than facilitators	-	-	-	-	2	14.3	12	85.7

A follow up test required respondents who responded in the affirmative to state why they thought facilitators spoke more than participants. There were 72.2 percent of respondents who stated that the test was not applicable since they had given a negative response to the question "do you think facilitators speak more than participants?" 17.7 percent stated that they spoke a lot because it was their duty as facilitators.

Table 11: reasons why facilitators speak more

Responses	Frequency	Percent
Facilitators have more knowledge	1	1.3
It is the duty of the facilitator to speak more than participants	14	17.7
They have to teach participants	1	1.3
Participants do not have knowledge	1	1.3
they guide participants	-	-
They have to teach participants They guide participants	2	2.5
It is the duty of the facilitator to speak more They guide participants	1	1.3
Not applicable	67	72.2
No response	2	2.5
TOTAL	79	100

Another follow up test required respondents who answered in the affirmative to state why they thought facilitators did not speak more than participants. 34.2 percent indicated that the test was not applicable to them whereas 48.1 percent indicated that facilitators and participants share information.

Table 12: Reasons for disagreement

Response	PARTICIPANT		FACILITATORS	
	Frequency	Percentage	Frequency	Percentage
Not applicable	27	34.2	2	**14.3**
Both share knowledge	38	48.1	12	**85.7**
Duty of facilitator to speak	10	12.7	-	-
Both share knowledge				
No response	4	5.1	-	-
TOTAL	79	100	14	100

On another test, respondents were presented with four diagrams out of which they were asked to identity the kind of communication that existed between facilitators and participants in REFLECT group. The results showed 88.6 percent of the participants stated that communication was two way between facilitators and participants. All the facilitators also gave the same response. 11.4 percent of the participants however, stated that the flow of communication was one way from facilitators to participants.

Table 13: Describing the flow of communication in REFLECT circles

ITEM	PARTICIPANTS		FACILITATORS	
	Frequency	Percent	Frequency	Percent
Facilitator to participant	9	11.4	-	-
Participant to facilitator	-	-	-	-
Participant to facilitator and				
Facilitator to participant	70	88.6	14	**100**
TOTAL	79	100	14	100

1.2 Findings from in-depth interviews

In depth interviews with HODI staff revealed the following.

1.2.1 Understanding REFLECT

1) REFLECT was introduced to facilitate acquisition of literacy and numeracy skills among farming club members, so as to enable them manage livestock activities effectively. For example, the skills would enable them maintain proper records of their activities as well as manage income generated from selling livestock. The organisation introduced REFLECT in communities where literacy rates were very low. It was established that projects would be more sustainable and participatory if community members particularly women acquired literacy.

2) The organisation does not have a specific unit focused on REFLECT. Some members of staff were however trained and they in term trained REFLECT facilitators. REFLECT has been mainstreamed as an approach to promote literacy and development.

3) Resources are allocated to REFLECT in terms of providing material support such as stationary to facilitators

4) The role of the government was not established as there is no formal link between the organisation and government departments. The initial plan of the organisation was to have the Ministry of Community Development and Social Welfare award certificates of completion to successful participants. However this was not implemented.

5) REFLECT was defined by members of staff as being an approach that linked literacy to development.

6) The general topics covered in REFLECT sessions include HIV/AIDS, children's education, livestock disease, income generation and poverty. However specific themes derived from the topics were developed into units for discussion. The topics were generally selected by facilitators and the community development officer.

7) The organisation did not play a major role in selecting topics on the grounds that facilitators were better placed to identify issues for discussion since they were members of the communities in which REFLECT was established.

8) The study established that a REFLECT training programme generally took fourteen days to complete. The programme involves theories of adult education, community development and participatory approaches. The focus of the training is usually on the process rather than the content. As such, facilitators are expected not to rely on pre generated material but rather generate material with the participants during the sessions.

1.2.2 Role of Facilitators

With regard to the role of facilitators, the study established the following

1) Facilitators linked the communities to the organisation. As such, they are regarded by the organisation as focal persons not only in terms of REFLECT but in implementing other project activities.

2) Most of the current facilitators were adult education teachers who were then trained to facilitate REFLECT. They were recruited based on their own willingness and commitment to facilitate.

3) The facilitators are not employed by the organisation. They are volunteers who however are provided with material support.

1.2.3 Communication strategies

The study established that communication strategies used is that bottom up with the facilitator being a link between the communities and the organisation.

1.2.4 Development Activities

1) The activities implemented by NFA are community demand driven and include the following,

    a. Agriculture;

    b. Education;

    c. Women's Clubs;

    d. Cattle Clubs;

    e. Fostership for orphans and vulnerable children;

    f. HIV/AIDS; and

    g. Prevention and response to Sexual and Gender Based Violence, SGBV.

2) The organisation has benefited from mainstreaming REFLECT in the sense that most project activities are discussed and implemented through REFLECT. For example, REFLECT groups actively promoted the vaccination of livestock to prevent the spread of disease. In addition, REFLECT groups were active in creating awareness and encouraging community members to take HIV/AIDS tests.

3) The study also established that the organisation facilitated rather than initiated the projects. This was done in response to the needs of the communities.

1.2.5 Level of Participation

With regard to the level of participation, the results suggest a partnership between the organisation and the community through the Namwala Farmers' Association. There is an agreement which defines the roles and responsibilities of both parties in project planning and implementation.

1.2.6 The Organisation

Findings of the study indicate the following about the organisation

HODI is a local non governmental organisation created to enhance the capacity of community and intermediary organisations working in rural Zambia. According to an organisation document, the word HODI in most Zambian languages means, *"May I Come in?"* The document adds that the organisation focuses on improving and protecting the livelihoods for rural people through building their capacity and facilitating the mobilisation of the necessary resources to enable them engage in community driven developmental activities. The organisation is managed by a board of directors and has a total number of 59 members of staff.

It was registered in 1996 and took over management of projects originally started by another organisation called Harvest Help UK. Currently HODI is managing the following projects;

1) Luano Valley Development Project;

2) Fiwila Development Trust;

3) Namwala Cattle Project;

4) Masaiti Development Project;

5) Mwange and Kala Refugee Projects; and

6) Elimination of Child Labour Project in Choma.

According to the organisation's Strategic Plan for 2002 – 2006, HODI's Core Competence is to facilitate a process of change defined by the community. It promotes the self reliance of the community groups and the sustainability of their activities. Funds are channelled through a local community institution usually formed as a prerequisite to the start of development cooperation. As such Hodi aims to give marginalised communities some control and choice over the process of change which is controlling them.

1.2.6.1 ORGANISATION VISION

Hodi envisions a society which is free of poverty and whose members have access to all their basic needs.

1.2.6.2 ORGANISATION MISSION

Hodi commits itself to improving the quality of life of poor communities by working through community based groups.

1.2.6.3 ORGANISATION GOALS

The following are the goals of the organisation:

1) Complete community participation;

2) Technical capacity building;

3) Capacity building of local institutions;

4) Appropriate communication; and

5) Analysis of power structures and determine which is ideal for the environment in which we are working.

1.2.6.4 ORGANISATION VALUES

According to the organisation profile, Hodi will;

1) Help people to articulate and realise their personal visions;

2) Create an enabling environment for people to undertake responsibility;

3) Create an environment that encourages innovation and initiative;

4) Encourage a spirit of teamwork, self discipline to meet challenging situations for personal and organisational goals;

5) Provide space for corrective action and advice;

6) Provide an environment that stimulates participation amongst staff; and

7) Hodi believes that collective action is the means for all developmental work.

In addition to the above hodi promotes the self reliance of community groups and the sustainability of their activities. The community chooses its representatives and develops its own operating guidelines. Hodi honours the governance system developed by the

community and the choices it makes, even when hodi differs with the decisions of the community. As such hodi aims to give marginalised communities some control and choice over the process of change.
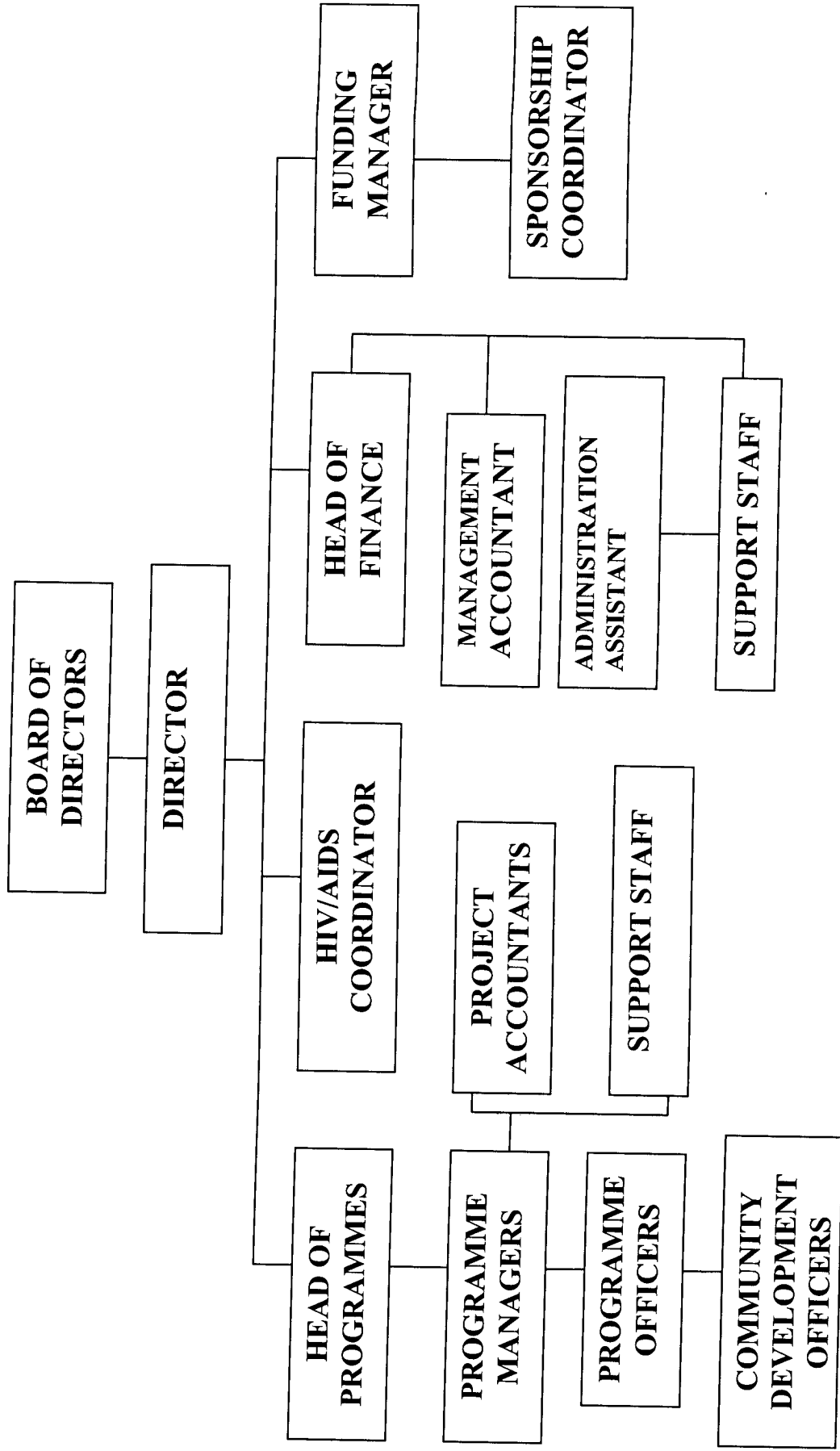
HODI believes in;

1) being transparent and accountable to itself, its constituency and donors

2) communities being self sufficient;

3) community driven and/or centred development

4) creating an environment in which the dignity of the human being will be enhanced and respected (both staff and the people it works with)

5) programmes being acceptable to all parties concerned

6) acting as a facilitator and initiator of programmes controlled by the community.

1.2.6.5 Programming Strategies

The strategic plan for 2002 -2006 outlines the following as strategic priorities;

1) Empowerment of community based organisation;

2) Food security;

3) Prevention of HIV/AIDS;

4) Education; and

5) Disaster Mitigation.

REFLECT was therefore introduced as one of the approaches for achieving the strategies outlined above, in the light of high illiteracy levels among rural populations. As a method REFLECT was designed to link adult literacy learning to social development through dialogue between the facilitator and the participants. In REFLECT participants are

```
                                    BOARD OF
                                    DIRECTORS
                                        |
                                    DIRECTOR
                                        |
        +---------------------------+---+----------------------------+
        |                           |                                |
  HEAD OF                      HIV/AIDS                         FUNDING
  PROGRAMMES                   COORDINATOR                      MANAGER
        |                           |                                |
  PROGRAMME                    PROJECT                         SPONSORSHIP
  MANAGERS                     ACCOUNTANTS                     COORDINATOR
        |                           |
  PROGRAMME                    SUPPORT STAFF
  OFFICERS
        |
  COMMUNITY
  DEVELOPMENT
  OFFICERS

                    HEAD OF
                    FINANCE
                        |
        +---------------+---------------+
        |               |               |
  MANAGEMENT      ADMINISTRATION   SUPPORT STAFF
  ACCOUNTANT      ASSISTANT
```

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1.3 Summary of major findings

The following are the major findings from the research.

1) Facilitators were capable of using communication to facilitate development.

2) Facilitators are generally seen as helpers.

3) Facilitators are regarded as focal persons by the organisation and a such link communities to the organisation

4) Both facilitators and participants seemed to understand what REFLECT is.

5) Facilitators appeared to have confidence in participants and communities in general.

6) All facilitators were members of local communities and used Tonga and Ila in their circles.

7) Small group interpersonal communication (dialogue), as opposed to other forms of communication such as mass communication, was used. It was also enhanced by the use of PRA (visual/pictorial communication) tools.

8) Some development activities were achieved through REFLECT and these included community mobilization to respond to issues of concern such curbing the spread of livestock disease as well as HIV/AIDS.

9) Literacy skills and ability to solve problems were also cited as achievements.

10) The flow of communication between facilitators and participants was two way and participatory.

11) To a large extent, facilitators play a major role in the effectiveness of the REFLECT approach.

2.0 DISCUSSION OF FINDINGS

The findings presented above shall be interpreted in relation to development, participatory communication and facilitation. The discussion shall attempt to assess the argument that participation may be a prerequisite for sustainable development, and that inherent in any approach that is participatory, are the elements of communication and facilitation. It should be noted that sustainable development entails empowering communities to initiate plans of action on issues that affect their lives.

Against this background therefore, the study established that some development activities which attributed to REFLECT were accomplished. They include the following;

1) Literacy and numeracy skills

2) Ability to solve problems

3) Ability to express themselves

4) Confidence in themselves

5) Knowledge of different issues (examples given were livestock rearing, business management, HIV/AIDS, crop production, family relations)

In addition, PAMOJA (2004) reports that REFLECT circles in Namwala were used as planning grounds to respond to the threat of foot and mouth disease and through these community initiatives, 42 000 animals were vaccinated. The circles also mobilized community members to participate in Voluntary Counselling and Testing, VCT programmes and as a result, 790 people were reported to have undergone counselling and testing.

The findings described above are consistent with reports presented in the review of literature in the previous chapter. For example Edilberto (2003) and Parker(2003), write about increased self esteem, confidence among participants and improved social positions for women; Admiro (1996) and Newman (2004) report that government institutions were demystified through REFLECT, thereby enabling participants to demand delivery of services. Newman (ibid) also reports that, in Nepal, social movements aimed at fighting for the cause of minority groups were established. In his study, Cawthera (2003) reveals improved enrollment levels and support for school children among member of 'Nijera Shikhi', a social movement that was formed in Bangladesh to eradicate illiteracy.

In all cases, the acquisition and sustenance of literacy and numeracy skills has been described as a major outcome of REFLECT. Acquisition of such skills can be described as an example of social change in the sense that skills facilitated improvement in their situations. For example in Namwala, field reports indicated that business management improved as participants were able to keep records of their income generation activities and perform basic calculations. Archer and Newman (1996) have also presented cases from various countries where participants have used acquired literacy and numeracy to manage their businesses, analyse household income and expenditure, scrutinize national budgets, tax regimes and help their children with home work, among others things.

For the field of human development and social change, the findings presented above seem to justify participatory development. For example an unnamed author outlines theories which explain the advantages of participatory development. In what he or she refers to as the "2 + 2 = 5" theory, the author states that participation has an advantage of

pooling resources such that development returns would be higher than the initial investment. In what is referred to as the humanistic perspective theory, the author states that participation, 'gives development a human face,' suggesting that it enables people centered development. Ascribing to this view, Freire (1972) states that people are capable of unveiling complex and hidden roots of oppression and other social problems, and as such should be agents of their own development.

Relatedly, the social learning theory describes participation in development as a learning process through which participants become self reliant. The author claims that it provides a means for community capacity building because people solve problems as they encounter them, and in the process they acquire problem solving skills. This has been cited as an outcome of REFLECT in the reviewed literature presented above.

Yoon (undated) writes that the roots of participatory approaches in development communication can be traced to the early 1970s when the effectiveness of top-down approaches begun to be questioned. In addition, Fourie, in Rensburg (1994:176) states in the 1950 and 1960s, development emphasized the introduction of new ideas which were perceived as factors leading to economic growth. The author asserts that development, then, meant the replacement of traditional ways of life by more complex and technologically advanced ways. This perception of development implied that planning of development could only be done by experts in central government. Yoon (ibid) further argues that centrally planned development deprived people ownership of local development plans. The author adds for example that, whereas in the past, farmers would collectively maintain traditional water sharing systems, they became sidelined by workers

of irrigation authorities, who built new channels and dictated the release and termination of water supply. The effect was that when such systems broke down, communities took no action to respond, but waited for authorities to do so. It can be argued that such an approach may have contributed to the development of a 'sender and receiver' relationship between planners and communities. Such a relationship can explain the development a mind-set of Africans implied by Prof. Ali Mazrui, cited by Kunzik, when he claimed that,

> We borrowed the profit motive but not the entrepreneurial spirit. We are at home with western gadgets but are bewildered by western workshops. We wear the wristwatch but refuse to watch it for the culture of punctuality. We have learned parade in display but not to drill in discipline. The west's consumption patterns have arrived, but not necessarily the west's technique for production.

One can argue further that Africans were categorized and treated as recipients and not architects and owners of the development process. They were not given the opportunity to define and own the development process by colonial governments and even their own governments after independence.

This can also explain what, Julius Nyerere (1973), the former president of Tanzania, implied when he stated that

> people cannot be developed, but they can develop themselves... for when it is possible for an outsider to build a man's home, an outsider cannot give a man pride and confidence in himself as a human being. Those things a man has to create in himself and by his actions. He develops himself by making his own decisions, by increasing his own understanding by what he is doing and why, by increasing his knowledge...

Similarly, Ascroft (1994) cites a past World Bank President, Robert McNamara as declaring that, 'no programme will help small farmers if it is designed by those who have

no knowledge of their problems and operated by those who have no interest in their future.'

White (1999) also cites article one of a declaration by the United Nations, UN, General Assembly of 1986, which states that people are entitled 'to participate in, contribute to and enjoy economic, social, cultural and political development..'

The position by the UN, Nyerere and McNamara give credence to the assertion by Onimode (1992) that participation is the most certain means of enlarging communities to exercise greater control on their environments including government excesses.

He also refers to the Organisation of African Union, OAU, then, (now called the African Union, AU), which in 1990, formulated and adopted 'The African Charter for Popular Participation in Development' which declares among other things that, governments must give space to all people to participate actively in the development process; and that development can occur if people's resources, energies, talents and local knowledge are fully utilized.

The argument for participation as a means of sustainable development has led some authors to outline levels at which communities can participate. For example Yoon (ibid) outlines four different ways in which people can participate in development. These are presented below as follows.

Participation in implementation

In this case, people are actively encouraged and mobilized to take part in the actualization of projects. They are given responsibilities and tasks or required to contribute specified resources.

Participation in evaluation

In this type of participation, people are invited to critique the success or failures of a project. They are not involved in its design and implementation.

Participation in benefits

People have access to the services of a project such as water from a hand pump, medical care or a new school. They may not have necessarily been involved in the actual design and implementation of the project.

Participation in decision making

In this case people initiate, discuss, conceptualize and plan activities they will all do as a community. Some of these may be related to more common development areas such as building schools or applying for land tenure. Others may be more political, such as removing corrupt officials.

Yoon (ibid) argues that participation in decision making enables people acquire control of their environments, problem solving skills and ownership of projects, adding that these elements are essential to secure sustainable development. It can be argued that 'participation' in benefits and evaluation may not qualify as participation on the grounds

that it places people on the receiving end of development. Rahim in Nair and White (1994) argues that the nature of participation in participatory development is seen as a process of enabling or empowering rural people to manage their own development and ultimately increase self reliance, independence and gain sense of power.

Castelloe and others (2002) assert that participatory development is grounded on the assumption that marginalized and low-income people best understand the problems they face and how to fix them. They also add that it is notable for three innovations which are:

1) its emphasis on participatory group methods, especially PRA methods such as community mapping, wealth and well-being ranking, and preference ranking

2) its equal emphasis on the attitudes and behaviors necessary for implementing these methods in a way that is fundamentally participatory, and

3) its emphasis on building the capacity of grassroots groups to thrive on their own over the long haul.

The authors cite theoretical views and case studies in support of participatory development by several authors, among them, Blackburn & Holland, 1998; Chambers 1997; Guijt & Shah,1998; Holland & Blackburn, 1998; Archer & Cottingham, 1996; Gubbels & Koss, 2000; Leurs, 1996; Pretty et al., 1995; Theis & Grady, 1991; Thomas-Slayter, Polestico, Esser, Taylor, & Mutua, 1995.

Castelloe and other (ibid) further point out that the reasons for upholding participation as a means to development are grounded, firstly on commitment to "putting the last first" –

starting from the perspectives and aspirations of those who are most marginalized in contemporary local, national, and global societies; and secondly on a belief that conventional systems and institutions (e.g., political, economic, social, educational, administrative, and legal systems) fail to meet the needs of society's most marginalized people, and that these systems are set up to actively deny the participation of marginalized people. They claim that,

> in our experience as community practitioners, existing conventional systems generally benefit certain groups (e.g., men, European Americans, the wealthy) at the expense of others (e.g., women, racial and sexual minorities, people with disabilities, people in low-wealth communities)

From their perspective, the goal of participatory development is twofold:

1) to work with people to create alternative structures (structures outside of existing systems, such as grassroots organizations) through which groups of marginalized people can come together to articulate and meet their own needs, on their own terms, over the long haul, and

2) to work hand-in-hand with groups of marginalized people as they gain the collective power needed to shape existing systems to become more inclusive, responsive, accountable, and participatory.

According to the authors, the ultimate aim of participatory development is to support marginalized groups as they build the power needed to control their own development and participate fully in the decisions that affect their lives. This is also the principle of the Zambia Social Investment Fund, ZAMSIF, project which ended in 2005. According to the project website, the goal of the project was to contribute to improved, expanded

and sustainable use of services through participatory equal partnerships with communities in decision making.

However, presenting a critique of participation, White (1994) identifies factors which work against it. For example she observes that participation is not a universal remedy for development, adding that such processes are not ideal for solving problems in all contexts and timeframes.

She also notes that participatory processes usually involve long term development plans. Thus for example, participation may not be an appropriate response to a disease outbreak as using it may cost lives. However, it can be used to plan for long term prevention measures.

Furtherstill, White (ibid) argues that

> The apparently opposing concepts of 'participation' and 'manipulation' can be viewed from many perspectives. The interventionist who attempts to 'sell' solutions to a 'target population' may be accused of manipulation. However the participatory social communicator may enter a community with a village with a particular picture of reality and set values, hoping the people will come to perceive their oppression the way he or she sees it. This may equally be manipulative.

She also argues that there is an opportunity cost on the part of community members for taking part in participatory processes. According to her, 'for every hour spent 'participating' there is an opportunity cost; that is the villager may be foregoing more productive activity if the participatory process does not lead to benefits either in the long or short term.'

Similarly, Castelloe and others (ibid) also argue that participatory development is limited in the sense that, as an approach it is rarely used to question the social, cultural, economic, and political dynamics that lead to oppression and domination. They add that

> PRA methods are useful in assessing community problems and designing interventions to address those problems, but they generally fail to ask why it is that community problems exist in the first place. Consequently, they are less effective at promoting critical consciousness among participants, which leads to the second limitation of PRA methods: their failure to provide guidance for influencing fundamental systems change.

They describe systems change as a process of influencing distributions of resources and influencing policies, procedures, and practices, adding that although PRA methods do provide guidance for planning and implementing local community development projects, those projects can't be scaled up to create institutional and systemic change without a working framework for understanding and critiquing those larger systems and institutions.

Further still, Yoon (ibid) states that some Asian countries have recorded economic successes without employing democratic and participatory approaches. The author notes that reasons advanced by the Asian countries include, firstly, their culture of collectivism, in which national interests take primacy over individual interests. Secondly, they argue that people must be educated first and mature to make decisions that accommodate diversity of views. The author adds that the participatory approach is not favoured because it is considered a conflict-based model.

This position would probably explain to some extent why Figueroa and others (2002) argue that communities rarely initiate development on their own and therefore require a catalyst or facilitator whose role is to facilitate a process where group members work

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together in an inclusive and participatory way to define their own vision for their community's future, and then create concrete plans for making that vision a reality.

In the study facilitators were generally described communicators of development to some extent. It also established that facilitators have potential to enable REFLECT participants engage in sustainable development activities. This conclusion is based on the ground that the effectiveness of a facilitator is judged on the results of REFLECT process. It could be possible that facilitators impose their own views or beliefs on the participants. As such, this would require a study in which the actual REFLECT process is record with the aim of analyzing the communication between participants and facilitators, and among participants themselves. Such a study would give insight into the actual process of facilitation, with the aim of determining the relationship between participatory communication, empowerment and development.

Hassan (2004) writing in EduationAction, points argues that... results (of REFLECT) are likely to reflect the skill and maturity of the individual facilitator, adding that differences in circle achievements point to differences in facilitation skills.

Nevertheless, in as far as judging the effectiveness of facilitation on the basis of REFLECT outcomes, which maybe implementation of activities, results obtained from the study are consistent with the literature.

Participants, in general, described the facilitator as a helper as opposed to a teacher, advocate or leader. They stated that facilitators guide them in identifying issues of

concern, analyse those issues and seek solutions to them. This finding is consistent with the description by Nair and White (1999) of a facilitator as a 'catalyst communicator.' They contend that, "a catalyst communicator acts as a development facilitator putting people together in order to make things happen, to catalyze thinking, motivation, interaction, action, reaction and reflection." White (ibid) states,

> that the charge (of being a facilitator) involves not only being knowledgeable in communication theory and practice, but also being an enabling adult educator who can assist grassroots people to become skilled as communicators and to be able to access information necessary for learning and acquiring resources. She adds that effective facilitation is an art that engages the creative forces within persons which energize thinking and doing.

Most of the facilitators in the study stated that they had been trained in facilitation skills, communication skills and adult education among other skills.

A review of literature used in the study has shown that the facilitator is generally one who enables the process of awareness on the part of participants. For example Newman (2004) notes that REFLECT enabled participants, in a Nigerian community, to realize that local government should be representing them. One participant commented that, "now we have a clinic, we are empowered; we can go to the local government and say, 'look what we have done for ourselves." Newman (2003) adds that local government was demystified in the REFLECT discussions, making it approachable to ordinary community members.

The expression 'look what we have done for ourselves' suggests that the community owned the problem and took action to alleviate it. The expression may also indicate that

participants were empowered without being aware of the role of the facilitator. This would explain what Nair and White (ibid) refer to when they state that the catalyst communicator's mandate is to create an environment for dialogue, learning and transformation.

Similarly, Fulgesang (1973) cited by Nair and White (ibid) state that, 'the essence of development work is not to try to change people, but to create...new opportunities. Then people can change themselves.' According to the authors, he adds that the facilitator's challenge is to listen, to speak the people's language, to understand, to walk the path of opportunity with them so they can reach that 'higher ground.'

Facilitation, according to Kitti and Nielsen writing in White (1999), can be contrasted with advocacy. They based their work on Freire (1972) who distinguished between the banking approach to education - where the student is viewed as an empty vessel to be filled with knowledge by the teacher - and the critical thinking approach where the teacher guides learners in a process of analyzing their situation, of which they are knowledgeable about.

According to Kiiti and Nielson (ibid), citing scholarly work done by Kennedy (1982) advocacy is a process whereby a person or persons acts on behalf of others for the express purpose of changing the attitudes or actions of decision makers. In this regard, it can be argued that the work done by Jubilee 2000 and other civil societies to have Zambia's external debt cancelled by some foreign governments and international lending institutions is an example of advocacy. Facilitation would have demanded that civil

society guides dialogue between the Zambian people (or representatives) on one hand, and the lending countries and institutions on the other.

Facilitation in their view is a process of change which takes place while organizing and mobilizing the competencies of the community members. They add that facilitation ensures accountability, stimulates the development of community initiated solutions and often leads to sustainable programmes because community members control all phases of the process.

An unnamed author, on an internet article, contrasted facilitation and leadership. The author states that, "understanding facilitation begins with an awareness of the difference between facilitating and leading. It has been said that leadership is something you do to a group, while facilitation is something you do with a group".

The author argues that though many leaders can (and should) be effective facilitators, the facilitator differs from a leader in that the former is aware about the use of power, authority, or control and places limitations on uses of it, adding that a facilitator should be "a neutral mediator whose job is to provide information and accommodate the exchange of dialogue among ... participants". The author also stated that,

> facilitators assist groups as they work together toward achieving group goals, and in most instances do not interject their own personal opinions or agenda. By expressing their opinions to the group, facilitators risk discouraging others with differing opinions from speaking. They remain alert to group dynamics and encourage challenging reflection while maintaining respect and safety within the group. Although facilitators may help guide a discussion, they also recognize and foster the groups own ability to lead itself. Thus unlike authoritative leaders, good facilitators

relinquish control to the group and promote open, democratic dialogue among group members.

The author maintains that facilitators demonstrate an open-minded attitude, communicate appropriately, manage group dynamics, incorporate diversity, and provide closure.

This position is also reflected in the words of one facilitator in a South African community, who is cited by Newman (2004) as stating that, "...am not the boss, we work together, we sit and discuss problems and after that we find solutions...I have to have an open mind, to be friendly and allow questions."

Consistent with the views above and the findings of the study, Castelloe and others (ibid) outline what they refer to as the ten core attitudes of a participatory change practitioner. These are,

1) Believe in the people. Participatory change starts with a rock-solid belief that people living low-wealth or marginalized communities have both the right and the responsibility to direct their own development. The people living in those communities know best what their community needs and how to provide it, and they have the skills, wisdom, vision, and capacity to create fundamental social transformations.

2) It comes from the people. The direction and pace of participatory change come from the members of grassroots groups, rather than community practitioners; group members control decisions, plans, projects and actions. When practitioners give their input, it is given and received as one voice among many; practitioners stay out of decision-making roles.

3) Not "clients," but "people." Group members are seen not as 'clients' or 'service recipients'who receive a pre-determined program, but as agents or actors – as people who are the driving creative force behind significant and long-lasting change.

4) Draw out people's wisdom. Participatory change is built from the knowledge and wisdom that people have gained from their experiences – the main job for the community practitioner is to draw forth people's wisdom, knowledge, and skills.

5) Ask questions. Asking good questions, continually and in different ways, is the key to drawing out the wisdom that people have gained from their experiences.

6) Listen. Listening to grassroots leaders – deeply, fully, and actively – is a key behavior in participatory change; this means asking a question, staying quiet, and working hard to hear what the person you are talking with is trying to say.

7) Build confidence. Building the individual and collective self-confidence of grassroots leaders and grassroots groups – by constantly encouraging people, highlighting their strengths, and recognizing their accomplishments – helps people come to understand that they truly can realize their vision for change.

8) Build friendships. Participatory change is built on relationships, friendships, trust, and a sincere interest in the lives and concerns of grassroots leaders. Chatting, laughing, hanging out, and telling stories are the foundation upon which social change is built.

9) Mutual learning. As community practitioners, we learn as much from grassroots leaders as grassroots leaders learn from us; we listen more than we talk, learn more than we teach, and always believe in the ability of the people.

10) Participatory tools and techniques. Community practitioners use participatory methodologies to help group members learn from their experiences, develop analyses of society, plan for collective action, and take action to improve their community.

The study further established that all the facilitators use PRA tools to enable participants analyse the topic of discussion. According to Zeeuw and Wilbers (2004), PRA was introduced to ensure that communities should assume an active role in conducting and analyzing their own living conditions and evaluating the results, adding that it was intended to enable people to conduct and share their own investigations and analysis. They state that, "the role of the outsider... in PRA is that of the convener, catalyst and facilitator of processes within a community which is prepared to change its situation." This suggests the use of participatory methodologies is inherent with facilitation which is aimed at awareness raising, capacity building and empowerment of local people. Castelloe and other (2002) also argue that one of the core values of participatory change is the use of participatory tools and techniques to help group members learn from their experiences, develop analyses of society, plan for collective action, and take action to improve their community.

The contention that the facilitator's role is that of providing assistance is consistent with the finding expressed by a large percentage of both facilitators and participants that, although communities need help to develop, they do possess capacity to effect change themselves. Relatedly, Figueroa and others (Ibid), contend that,

the catalyst ... initiates the community dialogue about a specific issue of concern or interest to the community. Much of the existing literature implies that the community spontaneously initiates dialogue and action or that an external change agent visits the community to mobilize the community. Experience has shown that communities rarely initiate a dialogue about a problem spontaneously, and that some do take action on their own without being visited by external change agents.

In the case of Namwala, however, facilitators were members of the local community, and as such familiar with the culture. The facilitators were selected based on guidelines developed by the Farmers' Association. For example among other requirements included ability to read and write; membership to a club, impartiality and respect for self and participants.

Thus, the role of the facilitator is to catalyze a process of development through participatory communication. Nair and White (1999) contend that the mandate of a facilitator is to create an environment for dialogue, learning and transformation. They claim that for those who view development as a process of social transformation, participatory communication as a necessary instrument and condition for change to take place.

Participatory communication appears to be inherent in the REFLECT approach. For example the results obtained generally indicated that the main communication strategy used in the REFLECT approach is horizontal interpersonal communication, which is enhanced by the use of PRA tools. Field reports indicated that up to a maximum of twenty participants gather at an agreed place and time. They position themselves in a

circle, giving the description "REFLECT circles" as opposed to classes. The discussion usually centers on a researched issue of concern such as livestock rearing or HIV/AIDS. The discussion is led by the facilitator through questioning techniques and the use of PRA tools.

To establish the level of participation, both the facilitators and participants, were presented with some tests. On one test, facilitators were asked to indicate whether participants dominated the discussions. Similarly participants were also asked to indicate whether facilitators dominated the discussions.

The results obtained in both cases indicated generally that neither facilitators nor participants dominated discussions. For example 65.8 percent of participants stated that facilitators do not speak more than participants whereas, 87.5 percent of facilitators stated that participants did not speak more that facilitators.

Responding to the question on whether or not PRA tools are used, all facilitators and participants stated that they used PRA tools. A follow up question for both facilitators and participants revealed apparently indicated in general, that the tools were used to enhance the dialogue.

The study found that the communication process between the facilitator and participants is two way or transactional, with neither parties dominating the discussions. This finding appears to be consistent with the model for participatory communication developed by

Nair and White (1994). The transactional model as it is referred to by Nair and White (1994) depicts the participation of the communicator and the intended receivers, and is shown as follows;

| | | DEVELOPMENT COMMUNICATOR | | |
		HIGH	QUASI	LOW
	HIGH	Ideal	Active	Bottom up
INTENTED RECEIVER	QUASI	Passive	Transactional	elective
	LOW	Top down	Selective	haphazard

Source; Nair and White, 1994: 346

In this model, ideal means the participation of both the communicator and the intended receiver is high and their relationship is that of equal partners in the development process. However, Nair and White (1994) claim that this is not possible in real practice because of power relations.

Participation is considered active when the intended receiver is slightly more dominant than the communicator, who takes the position of a facilitator. However the bottom up relationship implies that the communicator is not involved and as a result there would be lack of direction and focus.

In the elective process, intended receivers select participatory methods and the issues they perceive to be critical to their situation. They communicator's role is therefore to guide them upon request and facilitate access to resources on their behalf. On the other

hand, the process is seen as top down, when decisions and actions are determined by the development agents. Development efforts would be implemented only when the agents are present. The implication of this is that development may not be sustainable since it does not involve the beneficiaries.

The selective process occurs when the development communicator dominates the interaction by initiating the dialogue and determining which issues are important. However, when the interaction is low both on the part of the development communicator and the intended receivers, the development process would be random and without a design.

The intended receivers are seen as passive when the communicator dominates decision making process resulting in minimal interaction. The interaction however is transactional when there is dialogue, joint decision making and participation. Mutual respect, consensual agreements and shared responsibilities would also result. The authors add that this is practical and possible to achieve.

Relatedly, a web article by the Rockefeller Foundation (undated) states that development communication calls for a model is focused on dialogue as opposed to monologue, horizontal versus vertical information sharing, equitable participation, local ownership and social change. The article adds that the model focuses on mutual understanding, agreement and collective action as its necessary features. Elaborating this view, the article outlines the features of the model as follows;

1) information is shared or exchanged between two or more participants as opposed to being transmitted form one to the other.

2) The perceptions and interpretations of participants are emphasized

3) The relationship among two or more participants is created by horizontal sharing of information leading to mutual understanding, agreement and collective action.

4) The process is continuous and cyclical as participants take turns to create and share information with one another and interpreting and reinterpreting until a degree of mutual understanding and agreement is reached for collective action to take place.

Arguing for this model of communication, Isaacs (1996) states that dialogue may be 'an important breakthrough in the way human beings might govern themselves, whether in private or public domains.' According to Isaacs (ibid) dialogue uses difference and conflict that arises out of the differences in people's perceptions to create opportunities for learning and rediscovery of inherent wholeness, adding that in dialogue, 'we seek to cultivate both levels of awareness, that is, to be aware of what one is doing as one is doing it.'

However, it may be argued both top-down and bottom-strategies may be effective in facilitating social change. For example social marketing has been used as a communication strategy for development particularly in the field of health. Kotler and Zaltman (1971:5) define it as "the design, implementation and control of programmes calculated to influence the acceptability of social ideas and involving considerations of product planning, pricing, communication, distribution and marketing research." They

add that it is the application of marketing of principles to the solution of social and health problems. As a strategy it has been used to promote the use of condoms as a prevention measure against HIV/AIDS. According to NAC (2004:50), social marketing was launched in 1992 and by 2003, 25 million maximum condoms were 'sold' as a result. UNAIDS (1998) states that a study by the Zambia Social Marketing Project, ZSMP, revealed that there was a strong association between a specific brand of advertising message and condom use. This according to UNAIDS suggests that the use of condoms increased as result of marketing, promotion and distribution activities.

Research results of the CSO (2003) sexual behaviour survey indicated that on average 70 percent of respondents believed that condoms are very effective or somewhat effective. This according to the researchers suggests that health education and communication campaigns are effective.

Another study of social marketing in Zambia by Price (2003) revealed that beneficiaries of products sold through social marketing were middle class educated people and not the poor. The report also observes that communication strategies appropriate for low income groups – which include low literacy material, local language, theatre and mobile video – require more resources to develop.

However in terms of actual use of condoms by individuals with non regular sexual partners, the survey results indicated percentages lower than fifty for both male and female respondents. This seems to suggest that while top-down communication

strategies may be effective in terms creating general awareness around an issue of concern, they may not be successful in ensuring actual adoption of innovations.

Figueroa and others (2002) argue that it is inappropriate to base a model of communication for social change on a linear model of communication that describes what happens when an individual source transmits a message to a receiver or group of receivers with some desired and predetermined individual effect. For social change, a model of communication is required that is cyclical and relational and leads to an outcome of mutual change rather than one-sided, individual change. The authors contend that,

> the individual-change strategy may simply not be sufficient by itself. Individual-change strategies also have a habit of succeeding with one segment of a population (often the "haves") while failing with another (the "have-nots").The unintended outcome may be an increase in the pre-existing gap or inequality in the population due to unequal access to education, mass media, employment and health care. .In addition to failing to change as expected and then lagging further behind, these same individuals may even be blamed for a program's failure. Personal or individual blame is to some extent a natural consequence of doing individual, psychological research on problems that are fundamentally social problems.

The authors also cite scholars such as Beltrán, (1974,1976,1980); Bordenave (1976); Kincaid (1979,1988); Rogers and Kincaid, (1981) ;Kincaid 1993); Rogers (1995).who have criticized the one-way, top-down, persuasive models of communication. Their work contributed toward a focus on audience members as social groups not individuals, and on relationships among participants as opposed to receivers, and to convergence among communication networks.
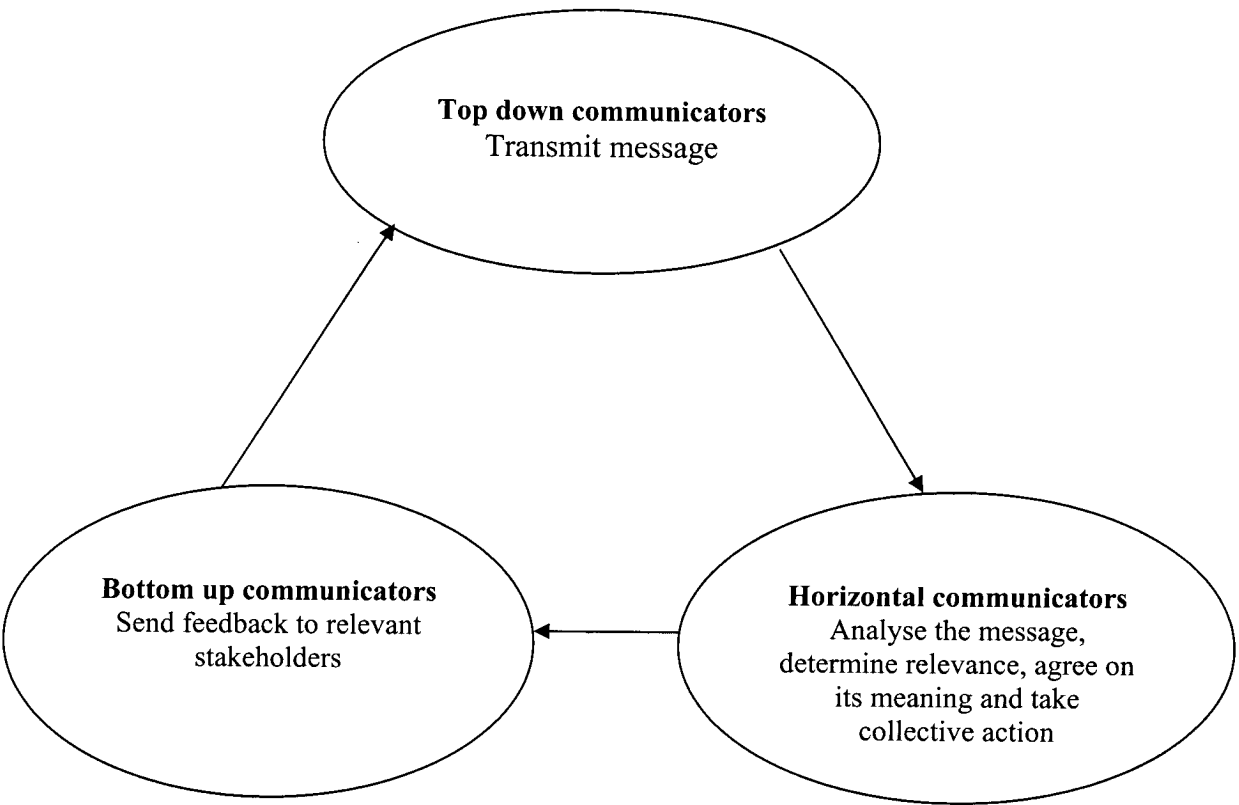
However, they note, citing the Piotrow,et al.(1997), that in spite of this initial effort to shift the paradigm from action to transaction, by the end of the 1990s it became apparent that transmission and persuasive models still continue to dominate the design of strategic communication, at least in the field of health

It can therefore be argued that the seemingly increased shift towards participatory communication models does not invalidate the top-down models. The observation by Figueroa et al (ibid) that transmission and persuasive models still continue to dominate the design of strategic communication is consistent with the continued use of social marketing of HIV/AIDS and anti malaria messages. For example, the Health Communication Partnership, HCP, an anti AIDS, child and maternal health project, employs mass media for its campaigns in addition to community outreach programmes.

As earlier mentioned, social marketing has been reported to be effective in creating awareness in the area of HIV/AIDS. However behaviour change such as consistent use of condoms or mosquito nets may require interpersonal communication.

It can also be argued that to facilitate social change, both vertical (top down and bottom up) and horizontal channels of communication can be used, depending on desired objectives. Thus for example, whereas horizontal participatory communication can be used to address the lack of teachers in a community, top down channels can be used to raise awareness on a relatively unknown issue such as the dangers of the avian influenza.

The diagram presented below may be used to illustrate how the different communication channels can used to achieve a common goal

```
        ┌─────────────────────────┐
        │   Top down communicators │
        │    Transmit message      │
        └─────────────────────────┘
         ↗                       ↘
┌───────────────────────┐   ┌─────────────────────────┐
│ Bottom up communicators│  │ Horizontal communicators │
│ Send feedback to relevant│ │ Analyse the message,    │
│ stakeholders           │← │ determine relevance, agree on│
│                        │  │ its meaning and take     │
│                        │  │ collective action        │
└───────────────────────┘   └─────────────────────────┘
```

In the diagram, top-down communicators could be government institutions, non governmental organisations, experts or researchers. The horizontal communicators could be REFLECT participants, community media participants and other community members. The bottom up communicators could be field workers, community leaders, development facilitators or community members. Thus for example, the government can transmit a message banning marriages involving school aged children. For this message to be acted on, community members should analyse it with the aim of determining its impact on them. It may happen that parents gain from marrying their children at an early age and as such may be reluctant to heed the message. Thus facilitators or community

media producers can facilitate dialogue on early marriages so that the community reaches consensus and acts to their best interest.

The bottom up communicators can therefore send feedback to the government or advocate for government or NGO intervention. For example, it may be that parents do not have profitable income generating activities hence the early marriages or those communities require outside resources such as loans for business activities. In addition the feedback may be used influence policy formulation or government intervention on the challenges faced by communities.

As an example, Archer and Newman (2003) report that REFLECT participants in Bangladesh and Tanzania were able to produce video programmes based on what they had discussed in their circles. They also report that in Uganda and Peru participants contribute the outcomes of their discussions to local radio stations.

This illustrates the how small group communication can be used to create messages which can then be shared with larger groups through community media to facilitate the development action plans to foster sustainable development.

Therefore, as Pretty and others (1995) put it, development requires a multi-disciplinary approach. This implies that development agents should be able to determine the most appropriate and effective approach, taking into consideration the facts that communities

have diverse needs and abilities to respond to challenges that impede social change efforts.

Thus if development should be defined and directed by communities, it is necessary that the capacity of facilitators to engage participants in effective communication strategies should be built. In the words of Fuglesang (1973) quoted by White (1999:349), "the facilitator's challenge is to listen, to speak the people's language, to understand, to walk the path of opportunity with them so they can reach that 'higher ground.'

CHAPTER SIX

RECOMMENDATIONS AND CONCLUSION

The chapter provides the recommendations that arise from the findings of the study and observations of the student aimed at improving and making REFLECT effective as a grass root participatory communication approach to sustainable development.

There are two recommendations which this study presents, and these are made on the premise that the study was not very comprehensive. However it has provided insight into what may be required for a more inclusive study.

The recommendations are as follows

1. There is need to undertake comprehensive studies of the communication processes and strategies in REFLECT with the aim of determining how they relate to sustainable development. Such studies would require the setting up of new REFLECT programmes as opposed to studying existing ones. The programmes should involve heterogeneous communities, for example rural or urban, to ensure comparative analysis of findings.

   Moreover, the findings could be used to influence formulation of pro poor development and communication policies. The silence on grass root communication as a strategy for development in the draft "Vision 2030" document is an indicator that it is not recognized as a means of achieving development. In the document, communication is used to refer to mass

communication and community media. However, these do not necessarily define communication.

The document was prepared by the Ministry of Finance and National Development as a guide for achieving sustainable development by 2030.

2. There is need to study facilitation with the aim of determining its relationship to awakening critical consciousness, empowerment and enabling communities to take responsibility for their own development. The study has revealed that the facilitator has a critical role in participatory communication for development, and as such, the findings could be used to characterize facilitation. For example, should a facilitator be a university graduate or any member of a community who is committed to the development of his or her community? What should be included in the training of a facilitator? Should facilitators be licensed by a professional body as is the case with psych-social counsellors who have to be licensed by the Counselling Council of Zambia?

In conclusion, the study has established that REFLECT facilitators are communicators of development, who use interpersonal communication and participatory tools to catalyze development.

However, it can be argued that to facilitate social change, both vertical (top-down and bottom-up) and horizontal channels of communication can be used, depending on desired objectives. Thus for example, whereas horizontal participatory communication can be used to address the lack of teachers in a community, top-down channels can be used to raise awareness on a relatively unknown issue such as the dangers of the avian influenza.

Based on the findings however, it is recommended that comprehensive studies be undertaken to investigate in detail the concepts of participatory communication and facilitation, with the view of defining them. This in turn should be used to influence the formulation of an inclusive policy that recognizes the role of grass root communication as a means for people to take national development as their responsibility.

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Annex 1: Questionnaire for participants

PERSONAL INFORMATION

1. Circle number_____

2 .Name of Community_____

3. AGE
(1) 0-15   (2) 16-21   (3) 22-55   (4) Above 55
4. SEX
1) Male   2) Female
5. Marital Status
(1) Single   (2) married   (3) widowed   (4) divorced
6. Education Attained
(1) Grades 1-9   (2) 10-12   (3) post secondary   (4) never attended school
7. What do you do for a living?
   1. Small scale
   2. business
   3. Farming
   4. Market trader
   5. Formal employment
   6. Carpentry
   7. Other specify_____

UNDERSTANDING REFLECT
8. What is REFLECT (please tick √ the answer or answers that best describes your view)
   1. it is an approach to developing the community
   2. it is an approach to adult literacy
   3. it is an approach to adult literacy and social change
   4. A process that allows participants to discuss problems, critically analyse them, find solutions and design action points

9. When did you start participating in REFLECT cycles?
   1) less than a year ago
   2) 1 – 5 years ago

10. Why did you join REFLECT cycles
   1) to learn how to read and write
   2) to participate in the discussions
   3) to participate in the development of the community
   4) other specify_____

ASSESS ROLE OF FACILITATORS

11. *What is the work of the facilitator in REFLECT sessions?*
    1. To teach
    2. To help us discuss problems in our community, find solutions and develop
    3. action points
    4. Other specify_____

Do you AGREE or DISAGREE with the following statements. (Please tick √ against the appropriate answer)

12. communities lack abilities and resources to develop themselves
    1. AGREE   2. DISAGREE
13. communities have the ability to develop themselves
    1. AGREE   2. DISAGREE
14. communities need to be helped
    1. AGREE   2. DISAGREE
15. communities can help themselves
    1. AGREE   2. DISAGREE
16. that local knowledge is useful
    1.AGREE   2. DISAGREE
17. participants have useful knowledge to share with facilitators
    1. AGREE   2. DISAGREE
18. REFLECT aims at eliminating the root causes of problems in the community
    1. AGREE   2. DISAGREE
19. Facilitators should listen to participants
    1. AGREE   2. DISAGREE
20. Participants should listen to facilitators
    1. AGREE   2. DISAGREE
21. That facilitators and participants learn from each other
    1. AGREE   2. DISGREE

COMMUNICATION STRATEGIES

22. Do you use PRA tools in your sessions? (Please select one answer by ticking
    1. YES   2. NO

Do you use the PRA tools to?   (Please tick √ the appropriate answer)

23 Assess problems in the community
    1. YES   2. NO
24 Find solutions to the identified problems
    1. YES   2. NO
25 Make the discussion easy to understand
    1. YES   2. NO
26 Make it easy to participate   in the discussion
    1. YES   2. NO

DEVELOPMENT ACTIVITIES

27 What have you benefited from REFLECT? **(Please tick √ against the appropriate answer)**
1. *Literacy skills*
2. Ability to express themselves
3. Ability to solve problems
4. Confidence
5. Knowledge of different issues
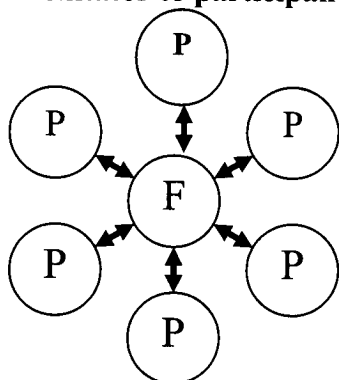6. Other specify_____

LEVELS OF PARTICIPATION

28 Which of the following diagrams best describes the direction of discussions in REFLECT circles? **(Please tick √ against the selected answer)**
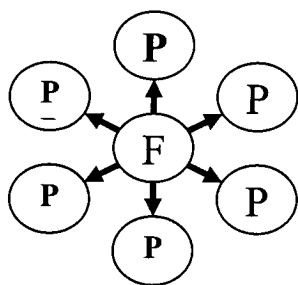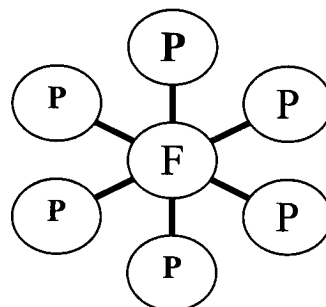
1 Facilitator to participant
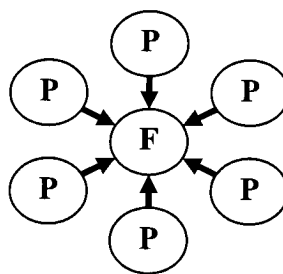
2. Participants to facilitator

3. Facilitator to participant;
   Participant to facilitator

4. No communication

29. Do you think facilitators speak more than the participants during sessions?
   1. YES   2. NO
If the answer is yes, proceed to question 30. If the answer is no, proceed to question 31

30. Why do you think they speak a lot? (Please select one answer by ticking √ against it)
   1. facilitators have more knowledge than participants
   2. it is the duty of the facilitator to speak more than participants
   3. they have to teach the participants

4. participants do not have knowledge
5. other specify_____

31. If no, why
   1. the duty of a facilitator is to guide discussions
   2. participants have more knowledge than facilitators
   3. in REFLECT, both participants and facilitators share knowledge
   4. other specify_____

END OF INTERVIEW: THANK YOU FOR YOUR COOPERATION

Annex 2: Questionnaire for Facilitators

PERSONAL INFORMATION

1. AGE
   (1) 0-15   (2) 16-21   (3) 22-55   (4) Above 55
2. SEX
   (1) Male   2) Female
3. Marital Status
   (1) Single   (2) married   (3) widowed   (4) divorced
4. Education Attained
   (1) Grades 1-9   (2) 10-12   (3) post secondary   (4) never attended school

UNDERSTANDING REFLECT

5. What is REFLECT (please tick √ the answer or answers that best describes your view)
   5. it is an approach to developing the community
   6. it is an approach to adult literacy
   7. it is an approach to adult literacy and social change
   8. A process that allows participants to discuss problems, critically analyse them, find solutions and design action points

ASSESS ROLE OF FACILITATORS
6. Are you trained as a facilitator? (Please tick √ an appropriate answer)
   (1) Yes (2) No

What have you been trained in? (Select yes or no by ticking √ against appropriate answer as shown example shows in the table below)

NO.	TOPIC	1. YES	2. NO
	(EXAMPLE)Communication skills	√	
7	FACILITATION SKILLS		
8	TEACHING METHODS		
9	COMMUNICATION STRATEGIES		
10	RESEARCH SKILLS		
11	PRINCIPLES OF REFLECT		
12	ADULT EDUCATION		
13	USING PARTICIPATORY RURAL APPRAISAL TOOLS		
14	GENDER RELATIONS		
15	POWER RELATIONS IN COMMUNITIES		
16	PRINCIPLES OF PAULO FREIRE		
17	COMMUNITY DEVELOPMENT		
18	BASIC FACTS ON HIV/AIDS		
19	RURAL DEVELOPMENT		
20	RIGHTS OF WOMEN AND CHILDREN		
21	GOOD GOVERNANCE		
22	BASIC HUMAN RIGHTS		
23	ADVOCACY SKILLS		
24	COMMUNITY PARTICIPATION IN DEVELOPMENT		

25 Are you a member of this community?   (Please tick √ against the appropriate answer)

(1) Yes 2) No

26 What language do you use in the REFLECT cycles? (Please tick √ against the appropriate answer)
(1) Tonga (2) Ila 3) English 4) Other (specify)_____

Do you AGREE or DISAGREE with the following statements. (Please tick √ against

the appropriate answer)

27 communities lack abilities and resources to develop themselves
    1. AGREE   2. DISAGREE
28 communities have the ability to develop themselves
    1. AGREE   2. DISAGREE
29 communities need to be helped
    1. AGREE   2. DISAGREE
30 communities can help themselves
    1. AGREE   2. DISAGREE
31. that local knowledge is useful
    1.AGREE   2. DISAGREE
32 participants have useful knowledge to share with facilitators
    1. AGREE   2. DISAGREE
33 REFLECT aims at eliminating the root causes of problems in the community
    1. AGREE   2. DISAGREE
34 Facilitators should listen to participants
    1. AGREE   2. DISAGREE
35 Participants should listen to facilitators
    1. AGREE   2. DISAGREE
36 That facilitators and participants learn from each other
    1. AGREE   2. DISGREE

COMMUNICATION STRATEGIES

37 Do you use PRA tools in your sessions? (Please select one answer by ticking
    1. YES   2. NO

How would you rate your use of the following tools in the table below in your REFLECT sessions? (Please tick √ in the suitable blank space against selected answer).

NO.	TOOL/METHOD	1. FREQUENTLY	2.OFTEN	3.RARELY	4.NEVER
38	RIVER				
39	CALENDERS				
40	TIME LINES				
41	FLOW CHART				
42	MAPS				
43	DAILY CHARTS				
44	SEASONAL CHARTS				
45	RANK & SCORE MATRIX				
46	PAIRWISE RANKING				
47	PROBLEM TREE				
48	VENN DIAGRAM				
49	FISH				
50	PHOTOGRAPHS				
51	VIDEO SHOWS				
52	TELEVISION				
53	RADIO				
54	ROLE PLAYS				
55	SMALL GROUPS				
56	MUSIC, SONG AND DANCE				
57	STORY TELLING				
58	WRITTEN TEXTS (e.g newspaper, magazines)				
59	FORCE FIELD ANALYSIS				

Do you use the tools to? (Please tick √ the appropriate answer)
60 Enable participants assess problems in the community
    1. YES   2. NO
61 Enable participants find solutions to the identified problems
    1. YES   2. NO
62 Make it easy for participants to understand the discussion
    1. YES   2. NO
63 Make it easy for participants to take part in the discussion
    1. YES   2. NO

In which of the following do you think you need more knowledge? (Please tick √ against the appropriate answer in the table below)

NO.	TOPIC	1. YES	2. NO
	(EXAMPLE)Communication skills	√	
64	FACILITATION SKILLS		
65	TEACHING METHODS		
66	COMMUNICATION STRATEGIES		
67	RESEARCH SKILLS		
68	PRINCIPLES OF REFLECT		
69	ADULT EDUCATION		
70	USING PARTICIPATORY RURAL APPRAISAL TOOLS		
71	GENDER RELATIONS		
72	POWER RELATIONS IN COMMUNITIES		
73	PRINCIPLES OF PAULO FREIRE		
74	COMMUNITY DEVELOPMENT		
75	BASIC FACTS ON HIV/AIDS		
76	RURAL DEVELOPMENT		
77	RIGHTS OF WOMEN AND CHILDREN		
78	GOOD GOVERNANCE		
79	BASIC HUMAN RIGHTS		
80	ADVOCACY SKILLS		
81	COMMUNITY PARTICIPATION IN DEVELOPMENT		

DEVELOPMENT ACTIVITIES

82 What has the community gained from the REFLECT programme? (Please tick √
   Against the appropriate answer)
   1. Development projects
   2. Literacy skills
   3. Other specify _____

83 What have the participants benefited from REFLECT? (Please tick √ against the appropriate answer)
1. Literacy skills
2. Ability to express themselves
3. Ability to solve problems
4. Confidence
5. Knowledge of different issues
6. Other specify_____
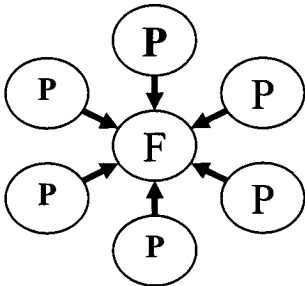

84. What have you gained from REFLECT as a facilitator?
1._____ -
2. _____-
3._____
4._____
5._____

LEVELS OF PARTICIPATION

85. Which of the following diagrams best describes the direction of discussions in REFLECT circles? (please tick √ against the selected answer)
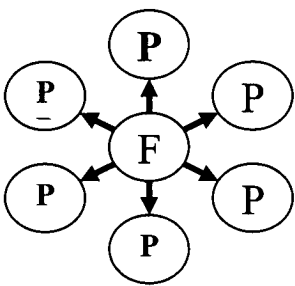
1

2

1 Facilitator to participant

2. Participants to facilitator
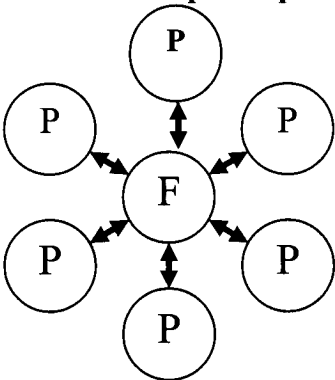
3. Facilitator to participant;
   Participant to facilitator
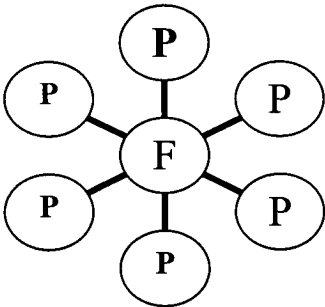
4. No communication

86. Do you think participants speak a lot during sessions?
    1. YES 2. NO
87. Do you think participants speak more than facilitators during sessions?
    1. YES   2. NO
If the answer is yes, proceed to question 25. If the answer is no, proceed to question 26

88. Why do you think they speak a lot? (please select one answer by ticking √ against it)
    1) facilitators have more knowledge than participants
    2) it is the duty of the facilitator to speak more than participants
    3) they have to teach the participants
    4) participants do not have knowledge
    5) other specify_____
89. If no, why
    1) the duty of a facilitator is to guide discussions
    2) participants have more knowledge than facilitators
    3) in REFLECT, both participants and facilitators share knowledge
    4) other specify_____

END OF INTERVIEW: THANK YOU FOR YOUR COOPERATION

Annex 3: questionnaire for HODI staff

The questions listed below are a checklist of issues the student will address during the in depth interview with HODI staff in Namwala.

AGE

(1) 0-15 (2) 16-21 (3) 22-55 (4) Above 55

SEX

1) Male 2) Female

Education Attained

(1) Grades 1-9 (2) 10-12 (3) tertiary (4) never attended school

Position in the organization_____

1. **THEIR UNDERSTANDING OF REFLECT**

    1) Why was REFLECT introduced?

    2) how long has it been implemented

    3) Does the organization have a specific unit focused on the implementation of REFLECT

    4) Does the organization allocate resources to REFLECT activities?

    5) What is the government's role with regard to REFLECT activities?

    6) What is REFLECT?

    7) What topics are discussed in the REFLECT cycles?

    8) Who selects the topics for discussion?

    9) What is the organization's role in the selection of the topics?

   10) What is involved in the training programme of REFLECT?

2. **ASSESS ROLE OF FACILITATORS IN THE REFLECT PROCESS**

   1) What is the role of REFLECT facilitators in relation to the organization and the community?

2) What criteria are used to select the facilitators?

3) How many REFLECT facilitators are there?

4) What is the number of participants? REFLECT cycles?

5) How does the organization relate with the facilitators?

6) What skills does one require to be a facilitator?

7) Are facilitators employed by the organization?

8) How are they motivated?

3. <u>COMMUNICATION STRATEGIES USED</u>

Which of the following diagrams best describes the direction of communication between hodi and the communities   (please tick √ against the selected answer)
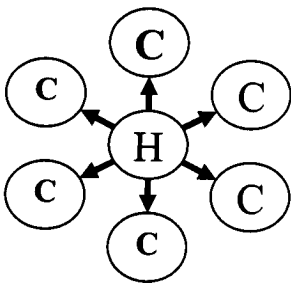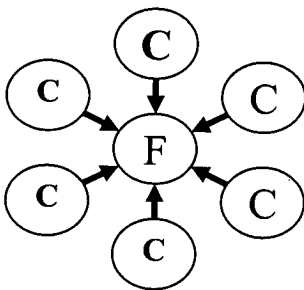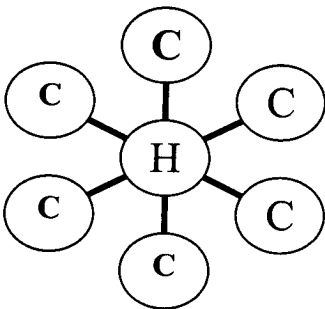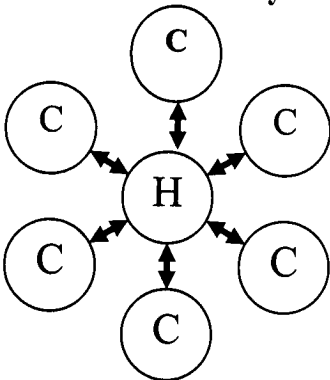

1 HODI to community

2. Community to HODI

3. HODI to community;
   Community to HODI

4. No communication

4. **DEVELOPMENT ACTIVITIES**

1. what programmes are being implemented in Namwala

2. How has REFLECT benefited the organization? The community or the participants?

3. How has REFLECT benefited the organization? The community or the participants?

4. What projects have been initiated by REFLECT participants?

5. What projects have been initiated by hodi and why

LEVELS OF PARTICIPATION

1. What is the government's role with regard to REFLECT activities?

2. What is the extent of community participation?

3. How do communities participate in the projects?

THE ORGANISATION

1. What are the organizations aims and objectives?

2. Does the organization have a specific unit focused on the implementation of REFLECT

3. How does the organization relate with the facilitators?

4. What is the organization's policy on community development?

5. What role(s) does the organization play in the whole REFLECT process?

6. What is the organization's role in the selection of the topics?

Annex 4: Example of a REFLECT session plan

Topic/Problem: Dependency on crops only limits income

Objectives
Participants should be able to
- Identify problems that arise from dependency on crops
- Identify causes of low yields
- Identify the need for extension services
- Identify the need for new improved methods of family
- List other possible crops (apart from maize)/income generating activities
- Identify key words
- Write and read words made from syllables
- Count and add number of services of income and areas of expenditure

Participatory tool: Income and expenditure Tree

How to facilitate the tool
- Explain to the participants what tool will be used and encourage use of pictures/cards
- Participants should identify/list the sources of income (which are the roots on the tree) and expenditure areas (which are the branches).
- Participants to identify major sources of income and indicate with 'thick' root
- Identify major expenditure with 'thick' branches

Analysis and discussion
- Probing questions

General Questions
- What is your major source of income?
- What do you rely on these only and not others?
- Who are you customers?
- How do you get your farming inputs?
- Do you have any extension services in your area?

Coping Questions
- What do you do when your major source of income fails?
- How do you get your crops to the market?
- What would you do if your customers failed you?

Solution questions
- What other activities can you do to get or make money?
- What would you do to increase your production?
- What should you do to get a good price for your crops?

Action Plan
Ideas for action
- Brainstorm on possible IGA/crops and choose one
- Draw an action plan on the chosen activity using the table below

Activity	Who	When	Inputs

Ideas for literacy
- Ask participants to identify key words from the tree
- Ask participants to pick one word
- The word must be simple with not more than three syllables eg 'musamu'
- They must copy the word in their books. Break word into syllables. Using vowels ask participants to make new words using syllables

a   ma sa ma
e   me se me
i   mi si mi
o   mo so mo
u   mu su mu

- create words from this and ask them to read them loudly and clearly, and then copy them into their books

Numeracy
- Ask participants to count the pictures/cards of income sources and write the numbers in their books
- Ask them to ad the branches (expenditure) and roots (income) and write total in their books
- Ask them to count 1 up to 20, and write these numbers in their books

Supplementary Reading Material
- Facilitator writes a short paragraph on the topic of IGA or new farming methods. Ask participants to identify key words in the paragraph or underline the words. Also get reading material for agriculture department.

Education
- Invite successful entrepreneurs to talk about farming practices

Preparation
- Flip chart, books, cards, markers

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Annex 5: Example of a REFLECT session plan

Theme/Problem: Drinking Contaminated Water

Objectives: Participants should be able to

- Drink safe and clean water
- Prevent diarrhoea diseases
- Copy the graphic
- Identify key words
- Write and read words made from syllables
- Count and add number of houses
- Measure distance between house and toilet
- Implement action plan and integrate drama
- Do exchange visits and invite health facilitators from nearby health centre

Preparation: flip charts, pencils, cards, exercise books, record book, markers, labels, chlorine, empty water containers (2.5 litres, 5 litres, 20 litres), syllable cards

Participatory tool: Map of the village

How to construct a graphic
- Explain to the participants what tool will be used and clearly encourage the usage of locally available material when constructing map, eg, stones, beads, ash, sticks, grass, maize husks etc
- Facilitator and participants should prepare ground for the map preferably on a spacious and shady place
- Facilitator to ask for a volunteer to guide the drawing of the map
- Allow participants to agree on what objects will represent the structures in the community for example stones for houses and big stone for headman's house
- Ask participants to plot structures on the map.

Probing Questions
- What are the causes of health problems in the village?
- Where do they draw drinking water?
- Is the water safe?
- What are the causes of diarrhoea?
- In which month is diarrhoea at peak?
- What do you do when a child has diarrhoea?
- How can diarrhoea be prevented?
- What are the advantages and disadvantages of a toilet?
- What is the function of refuse pits?

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Ideas for Action

- Encourage the village to have boreholes and protected wells and fencing water points to prevent animals from contaminating the water.
- Ask participants if they have heard of water purification by boiling water or using chlorine
- Ask participants what can be done to make water safe
- Ask participants how they can work together to improve hygiene in the village

- To facilitator, after the group has agreed on action points, prepare an action plan using the example below

ACTIVITY	WHO	WHEN	INPUTS

Ideas for reading and writing

- Ask the participants to copy the map in their exercise books
- Ask participants to identify key words from the map e.g cimbuzi, zala, nyumba, ng'anga, dilayo, mseu, etc.
- Ask the participants to pick one word with not more that three syllables eg zala

- The facilitator should read the word and ask participants to read after the facilitator. Ask participants to copy the word in their exercise book. Meanwhile the facilitator should go round helping the participants on how to handle the pencils or pens and encouraging good sitting postures and clear handwritings.

- The facilitator to form syllables using all the vowels with the consonants of zala.eg, Za Ze Zi Zo Zu, La Le Li Lo Lu

- Ask participants to copy syllables in their note books
- Facilitator to form words from the syllables then ask participants to do the same
- Ask participants to read the words they have formed loudly, and copy in their exercise books

Ideas for Numeracy

- Facilitator to introduce and write numbers on the board from 1 to 100
- Ask participants to practice writing on the ground then in their books
- Then ask relevant questions from the map, eg total number of houses, toilets or water points.
- Ask participants to measure distance between houses and toilets and water points
- Ask participants how chlorine is administered
- Ask participants to find out the cost of chlorine

Education

- Invite local drama group to perform on the topic
- Invite environmental health technician to facilitate on water and sanitation

Annex 6

Guidelines for selecting facilitators prepared by Namwala Farmers Association

The person
1) must be able to listen, discuss, read and write English and Tonga
2) must have knowledge and skills on the activity which the club is pursuing. For example if it is a club of farmers, facilitator must be a farmer
3) must be a member of the club
4) must have be respectable and respect others
5) must lead discussions without fear and discrimination
6) must be compassionate to others
7) must not intimidate others
8) must be impartial
9) must be someone who is interested in learning
10) must able to write monthly reports