Participatory Training For Rural Development

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CONTENTS

INTRODUCTION. – Om Shrivastava & Rajesh Tandon 1

Case Studies:

1. Training of Trainers
   (Suneeta Dhar) 20

2. Training Strategy for Community Education and Action
   (Om Shrivastava) 45

3. Training Development Groups
   (SEARCH Team) 56

4. Training for Adult Education Animators
   (L.S. Saraswathi, D.J. Ravindran, T.K. Sundari) 67

5. Participatory Training of Marginal Farmers
   (Rajesh Tandon) 91

6. Training for Village Entrepreneurs
   (M.V.D. Bogaert, A.K. Sinha, M. Bhowmik J.D. Bara) 110

7. Training Development Workers
   (Desmond A. D’Abreo) 128

8. Couple Leadership Training for Rural Development
   (Ginny Shrivastava) 149
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PREFACE

The first edition of this book received a very favourable and encouraging response, nationally and internationally. The descriptive character of case studies was greatly appreciated by development trainers. The book had found many uses—from class-room reading material to reference for field trainers to learners to learning material in training of trainers programmes.

In response to the above, it was decided to publish a revised edition. This edition has three new case studies which provide a much wider and more contemporary coverage. The introduction is revised to include additional insights and conceptual clarity that has emerged since the previous edition as a consequence of our continued practice.

A collection of this kind is the product of collective efforts by several people. The authors of case studies have provided the main material. Om Shrivastava and Rajesh Tandon have helped edit the case studies and prepare the introduction. Atreyee Cordeiro has contributed to its publication process.

It is hoped that the new and revised edition will be found even more useful by field workers, trainers and institutions.
INTRODUCTION

—Om Shrivastava
—Rajesh Tandon

The last three decades have witnessed a growing concern with development. Various models of development have been developed, planned and implemented in societies across the world. With this, a large number of institutions, centres, schools and departments have mushroomed to provide empirical and theoretical support to different models of development. Within these schools and schools of thoughts, the concern with rural development has been perhaps paramount. Poor countries, be they in Asia, Africa or Latin America, are primarily rural till today. And, bulk of the poor people are in rural areas. Hence, the efforts at rural development have been more widespread, the debate on alternative models of rural development more intense and the outcomes of these different development strategies more frustrating.

It is in this arena of rural development that one finds the greatest proliferation of ideas and views. While the investments to time, effort and resources have been mounting in rural development across these primarily rural societies, the percentage of rural poor has been increasing. The actual objectives as well as subjective conditions of life and living of the rural poor is visibly worsening at a pace faster than the percentages can highlight. It is a trend that cuts
across continents, cultures and economies. In India, as well as other Asian countries, perhaps the trend is more significant. It is this paradox that requires examination by researchers, planners and field workers.

**Development**

The concept of development is perhaps a starting point in resolving this apparent paradox. Any model of development, any strategy of development or any development programme makes certain basic assumptions about how development occurs and what are the likely outcomes of such an effort. Therefore, the meaning of development is an important prerequisite for any model, strategy or programme.

Unfortunately, this meaning of development is rarely made explicit. What is explicit is the programme, not the assumptions about development behind that programme. In India, we have seen a large number of rural development programmes from Community Development to National Rural Employment Programme (a new label for Food-for-Work) and Integrated Rural Development Programme (IRDP). In order to understand the model of rural development being utilized by these different programmes, one has to go behind the label and examine the underlying assumptions. One can then begin to understand the reasons for the paradox.

A preliminary analysis of rural development strategy in India (and this may have relevance for other societies as well) reveals the following components:

1. Rural Development implies development of agriculture. For a large range of models, this equivalence between rural development and agricultural development is almost assumed. The Green Revolution is a prime example of this thinking. It is only in recent years that models of development have begun to take into account landless rural population and non-agricultural economic activities like village industry.

2. The best way to achieve this form of development is through provision of modern technology. High yielding variety seeds, tractors, fertilizers, pesticides and other similar technologically modern inputs were made available for development to take place.
3. In order to make these inputs available, a delivery machinery needs to be created that can reach far flung and remote villages. Various development bodies at national, state, district, block and panchayat levels were created. This machinery itself has become a major outcome of this development model.

4. Technically trained manpower is employed in this machinery to make these inputs available to rural population. These personnel are assigned a geographical area for operation and their task is to inform the rural population about these development programmes and meet their targets in this respect.

If the above are seen as some common elements of various rural development programmes, then several important considerations seem to be missing:

(a) There is no attempt to critically assess the social, cultural, economic and political reality of rural society. A technological model of development is imposed on a given rural area without any systematic understanding of poverty and deprivation. In effect, the programmes of development are delivered to a rural area without understanding the dynamics of underdevelopment. As a result, assumptions behind the programme get invalidated by the reality of poverty and the programmes do not succeed.

(b) Similarly the technical manpower employed by the machinery of development is not expected to understand this social, cultural, economic and political reality. They rarely understand the dynamics of poverty and under-development in rural areas and, therefore, attempt to deliver the programme without any moorings. It is, therefore, not surprising that many of these individuals fail in their task and become alienated from their jobs.

(c) There is no evidence to suggest that people in rural areas are in any way important in this development strategy. Neither any programme of rural development focusses upon the development of rural people nor are they expected to have any role in this entire process. While development of people is hardly emphasised as an end goal in itself, some programmes do consider a limited development of
people as an important means. Take for example, Farmers Functional Literacy Programme which sought to make farmers literate so that they can be more productive agrurally and easily utilize various technological inputs made available for the Green Revolution.

(d) It is in this context that the various programmes of development are “delivered” in rural areas. It is, assumed that outsiders (more educated, knowledgeable and competent than rural people) know the answers and can do rural development from outside. These programmes are conceived and planned in Delhi and state capitals (many a times at World Bank Headquarters in Washington) and imposed from the top. No other role besides accepting what is flowing down, is possible for the rural population in this model.

(e) Finally, the rural development model described earlier seems to appear apolitical in the sense that distribution of power is not a matter of concern. That model does not include powerlessness among rural poor as a variable of significance in development. To that extent it ignores the reality of socio-political changes taking place along with economic development. The neglect of explicit consideration of power and empowerment in rural development strategy tantamounts to powerlessness of the strategy itself. Any socio-economic change requires use of power, either from the top or from the bottom or both. In our rural development strategy, we seem to ignore this.

**Training in Development**

The relevance of training in rural development is linked to the model of development. As can be seen, the prevalent model of rural development does not provide much scope for training. The only relevant training can be for technical competence of manpower in development machinery. It is in consideration of some of the missing elements that one can visualize a more important role for training. If one analyses these missing elements, one will notice that training can be useful for both rural population as well as the development workers of the machinery. For the former, training has to be comprehensive and liberating. For the latter, it has to be specific and sensitizing.

For a development worker engaged in delivering a programme, the focus of training has to be the social, cultural, political and
economic reality of the rural area. He has technical competence. He needs to understand the system in which he is applying his technical competence. He has to be sensitized to that system. The dynamics of poverty and underdevelopment needs to be understood; the cultural rituals and mores have to be studied; the nature of rural people has to be perceived; the local political structure and social groups and cleavages have to be carefully analyzed. Only then, technical competence can be fruitfully utilized for rural development. This is as much relevant for an agriculture expert as for a medical doctor operating in a rural area.

This type of training can be conceived of outside the state machinery as well. In fact, a large number of voluntary agencies and groups are engaged in rural development efforts in India. Their own field workers may require this type of training. Many of them do train their field workers in these aspects.

The other type of training is for rural poor themselves. As mentioned earlier, this training has to be comprehensive enough to be equated to their development. It has to cover areas of knowledge, skills and awareness. It has to focus on their overall development as people. It also has to be a liberating input. It should assist them to be in control of their lives in a more active manner. It needs to break the culture of silence and vicious circle of exploitation; it has to instil confidence in themselves, make them articulate and active in their own interest. It has to help them understand the dynamics of their poverty, deprivation and exploitation. It has to help them in identifying solutions to these and assist them in their empowerment. It should aim at creating awareness about themselves and their own reality. It should assist them in getting organized as a powerful collective to act on their common interests. It should clarify their self-imposed constraints as well as those operating from within the system they are facing. It should help them as human beings, liberated and dignified.

In essence, the precise nature of training in rural development will be guided by our assumptions about the model and strategy of development as well as our understanding of the people themselves. For example, if we believe that empowerment of the rural poor is a critical element in rural development, then training will have to aim at that. Similarly, if we assume that the bulk of the rural poor are
ignorant and lack self-confidence, then training will have to attempt to reduce ignorance and generate self-confidence among them. It is in this sense that training in rural development requires clarity about the assumptions of man and development.

**Participatory Training Methodology**

The emergence of Participatory Training Methodology is situated in the above context. In the context of assisting the poor and the exploited to take control over their lives, knowledge is one of the major sources of power and control. The collective organizations of the rural poor, struggling to bring about social transformation, need to engage in an educational process for themselves. This educational process needs to be challenging and empowering, liberating and informing, mobilizational and confidence-building.

The existing power elites, in collaboration with a number of knowledge producing and meaning-providing instruments (like research institutions, experts, media, etc.), tend to influence and control the minds of the poor, and determine their attitude, opinions and beliefs. The poor are gradually and continuously made to believe that socio-economic inequality may be inevitable, that they are ignorant and know nothing, that the experts and policy-makers know it all. This cultural and ideological hegemony over the poor is a major obstacle to their organization and empowerment.

It is in this context that Participatory Research Methodology becomes relevant and supportive, as contributing to developing counter-vailing power by challenging the hegemonic forces. The methodology of Participatory Research is an attempt to recognize and value popular knowledge, and to legitimate the production of knowledge by the poor themselves.

Participatory Training Methodology has evolved on the basis of these principles of Participatory Research. It shifts the focus from Training to Learning, from Trainer to Learner, from Individual Learner to a collective nexus. Thus Participatory Training Methodology in rural development is an attempt to contribute to the learning of groups of rural poor towards their collective empowerment and organization. It is in this sense that Participatory Training has relevance for rural development.
Adult Learning

The starting point in Participatory Training is people themselves, in the centre. People are adults, and adults learn in some special ways. Thus principles of adult learning acquire much relevance in Participatory Training Methodology. Some of the key principles are as follows:

(i) **Learners themselves are the richest resource for learning**

In their lives, people gather a large body of knowledge and experience. Adult education works best and goes deepest when it builds on this foundation. The content must be based on people's current concerns, and apply to real-life experiences. Educators and trainers must believe that people can learn to accomplish many things that will change the conditions of their lives and help them gain control of their lives. People themselves are the richest resource for learning.

(ii) **Learning relates to life**

Through learning, people discover the personal meaning and relevance of ideas. Starting with ideas, problems or situations familiar to the learners, adult education helps link personal experiences to the objective situation. People become more aware of their own reality, and the underlying causes. From that point, they take concrete action to transform the situation. Thus learning must relate to life and living.

(iii) **Learning cannot be imposed**

Adults are able to identify what they need to learn and do. Learning content must be derived from the community's needs, and methods must be based on mutual respect between the learner and trainer. Learning cannot be imposed on anyone, but learners can be encouraged to learn.

(iv) **Learners should participate**

Learning should be an active process, conducted in an atmosphere of openness and encouragement. Participation is not just 'taking part' in a pre-set programme.
should participate at every stage, from planning the agenda, choosing methods, to self evaluation. Participatory evaluation of learning is important, as it allows for continuous assessment, and encourages planning of further activities.

(v) **People learn best by doing**

Something which is heard, read or discussed will not seem as real as something which people actually do. Learning which leads to immediate activity will not only produce concrete results but will help internalization of learning. Much of skill learning can only be acquired by doing, that is learning by practice.

(vi) **There is strength in learning together**

People develop their creativity and insight through working with others to identify and solve problems. Collectively, they recognize their knowledge, skills, interests, and ability to act. Adult education can help groups to organise, stay together and grow. Adults can derive support from others in learning together.

(vii) **Adults learn best when they are not under stress**

Participation is difficult when there are financial, physical, or socio-political constraints. Training must recognize these barriers and try to overcome them in ways appropriate to the local situation. Learning takes place when learners are not under stress.

(viii) **Success reinforces learning**

When people succeed in an activity, their satisfaction gives them confidence and motivates them to get more involved. It is often best to begin with a small and immediate problem. If people can solve that, they will be empowered to face other problems, and can gradually expand their vision of the future. Learning is facilitated if it is a positive experience, if it leads to success.
Principles of Participatory Training

Some principles of Participatory Training methodology derived from the above are:

(a) The primary principle of participatory training is that it is participant-centred. The training arises out of specific needs of participants as articulated by them; it focuses on their objectives as opposed to trainers; and, the participants maintain control on and influence upon the methods of training. In essence, participation is both a basic value underlying this method of training as well as an instrumental requirement whereby trainees learn through participation. The participation of trainees determines content, location, duration and methods of training. It also ensures that the trainer is not seen as a know-all but more as a co-traveller on the path of joint exploration.

In reality, it may be difficult to ensure this strict requirement of participation. In many instances, the trainer promotes participation through stimulation, encouragement, withdrawal and patience. It is, therefore, important to realize the joint influence exercised by both trainer and learners, rather than one-way influence of either.

(b) The comprehensive nature of participatory training necessitates combined focus on awareness, knowledge and skills. Awareness of one’s own situation and the overall socio-economic reality is important. Awareness raising, therefore, has to be an important element of such a training. Similarly, knowledge-acquisition is a very common objective of all training programmes. Thirdly, learning new skills must be in-built in such training programmes. The actual combination of these three foci may vary from one programme to another, but a minimum component in every programme must aim at each of these three.

This combined focus of awareness, knowledge and skills makes the choice of training methods complex. Each of these three foci is best accomplished through a particular method. Awareness-raising is most aptly achieved through a dialogue between trainer and learners. It entails critical examination of objective and subjective reality. Knowledge-acquisition is most efficiently done through lectures, talks or readings. Relevant and precise information can thus be disseminated and absorbed. Learning of skills calls for practice. Learning new skills or sharpening existing ones demands practice opportunities within the training programme itself. Thus a combination of training/learning methods are utilized in participatory training.
(c) Another important principle of participatory training is learning through experiences of participants. This experiential approach relies heavily on the past experiences of the learners. A systematic sharing of past experiences related to the themes of training is undertaken. These shared experiences are then analyzed collectively by the learners and trainers together. Insights are then drawn from these for all. This principle underscores the need for valuing all types of human experiences and not placing priori judgments on their validity.

Another aspect of experiential learning is generating common experiences during training itself. This is accomplished through simulations and exercises designed to provide experiences to participants on themes of training. These exercises help to generate data during training itself which is then analyzed by the trainer and the learners together to develop learning for future. It is the combination of past experiences and the here-and-now experiences generated during the programme that provides materials for learning.

(d) Creation of suitable learning environment is a crucial consideration in participatory training. It has been observed time and again that learners need an opportunity to first unlearn and then relearn. Both these processes can be highly threatening to a person. Learning implies a current deficiency and thus resistance may develop easily. It is important that learning environment be such that learners are accepted as they are, feel psychological safety to experiment and take risks, enjoy mutual support, and feel confident that whatever happens in training will not be used against them later. These elements of a suitable learning environment are not easy to build and, therefore, it calls for special attention on the part of the trainer. It is important to realize that such an environment does not develop automatically.

Another ingredient of learning environment is stimulation. A training programme must continue to be interesting and should continue to motivate learners to learn. Lack of enthusiasm and interest can set in rather quickly and effort needs to be made to check such trends.

(e) An important ingredient of participatory training is its utility in day-to-day life and living. What is learnt in a training programme needs to be transferred to real life situations. Transfer of learning needs to be carefully planned as it does not take place automatically. In order to ensure effective transfer of learning to real life situation,
the training programme must provide opportunity to plan this transfer. It can best be accomplished through a method of problem-solving where participants identify a few problems in real life that they want to solve, plan for their solution and identify new insights being used in this solution during the last phase of a training programme. It is important that clear, conscious and enough attention is paid to transfer of learning.

(f) When participation is valued, training becomes a social event. Participatory training entails a social process where the training programme becomes a temporary organization. It is important that this temporary organization follows values, norms and principles which are congruent with the training objectives. This has to be consciously ensured.

(g) When participatory training is geared towards building a group or an organization, the focus of training has to be a group. It is then the concern to develop all skills and impart same knowledge to all individuals but to ensure a distribution of skills and knowledge in such a fashion that all the required ones are available with the group as a whole.

Moreover, part of the training has to aim at building and strengthening the group. Group development, therefore, becomes an important ingredient of such a training programme. This group development effort also needs to be made in the light of the preceding principle whereby the creation of a temporary organization is recognised. Group development also constitutes an important step towards building a suitable learning environment. In consideration of all these aspects, participatory training must contain group-building processes and interventions.

(h) Finally, the trainer's behaviour is an important element in participatory training. While in technical training the technical expertise of the trainer is the sole requirement, it is not so in participatory training. Here the trainer's own behaviour and value system is equally critical. For one, the trainer needs to be aware of his/her own self and sensitive to others. He/she has to have skills in working with groups and a keen sense of observation of individual and group processes. Moreover, the behaviour of the trainer should be congruent with the aims, values and principles of training. At no point during training should he appear to be expressing a value that is in conflict with the essential core of participatory training. Such small, trivial matters as seating, talking, eating and dress can reflect one's
values. Particular attention needs to be paid to avoid an attitude of bossism and superiority over learners. Humility can help in this regard; openness to other's ideas can facilitate participation. These demands on the trainer can be quite overburdening but it has to be recognised and dealt with by each trainer himself/herself.

General Considerations in Participatory Training

Having outlined some of the key principles of participatory training, we now describe some general considerations in the design and conduct of such a training. These considerations need to be made separately and uniquely for each training programme. Only their general aspects have been described here.

1. Trainer Preparation

Perhaps the most important consideration in participatory training is the preparation of trainer. This preparation takes place over a period of time. The underlying consideration in this preparation is the central role that the person of trainer plays in participatory training. The reliance on aspects over and above technical expertise marks participatory training; therefore, the trainer has to develop these aspects, skills and competencies over a period of time.

Besides the long-term preparation of the trainer, there is also a need for familiarization with and orientation to the context and people of a proposed training programme. Walking in cold, so to speak, is most dysfunctional in this type of training. Visiting the natural setting of living and working of the participants, familiarization with their cultural, social and economic condition, understanding their political and ecological context are some of the essential ingredients of trainer preparation, which must be carried out prior to the training programme.

2. Participant Preparation

Perhaps as important as trainer preparation is the preparation of participants prior to the participatory training programme. This preparation includes selection, motivation and briefing of participants. Careful selection of participants is a well known prerequisite for an effective programme. It is more so in participatory training as the "wrong" selection can cause disruption to the programme, unlike in technical training where "wrong" selection results in mere "casualty" of participants.
Similarly, motivation of participants prior to a training programme is equally crucial because the outcome of participatory training depends so heavily on the participants themselves. Lack of motivation on their part can not only disrupt the programme but also negate the very methodology which relies so much on their energy and initiative. This is not to imply that pre-programme motivation is all. The motivational process has to continue in the design of the actual programme as well so that pre-programme motivation is not lost.

Initial briefing of the participants regarding content, methodology, expected outcomes etc. of the programme is important to orient them appropriately. Nothing disrupts the programme more than the surprise on the part of participants as they find something different from what they expected. This initial briefing should assist the participants develop clear and realistic expectations from the programme. It should also help in informing the trainer about the expectations of the participants.

3. Programme Objectives

The objectives of a training programme are to be evolved through a careful learning needs assessment exercise. However broad they may initially be, programme objectives should be made explicit both before and at the start of a participatory training programme. It is through the process of sharing of expectations both before and at the beginning of the programme that objectives get defined. However, attempts should continuously be made to make them specific and precise. Articulation of objectives also helps the trainer to maintain the flow of programme focussed; and review an devaluation of the programme become easier if objectives are specific and explicit.

4. Design

The programme design should essentially specify contents to be covered and the manner in which they will be covered. Pre-programme trainer and participant preparation as well as articulation of objectives help in deciding on the contents of the programme. Once a list of contents is prepared it can be arranged in a design, keeping in view the flow from one content to another. A logical inter-linkage between contents or a framework, for flow of contents is essential and each trainer develops his own for each programme.

Even when pre-programme briefing has taken place and a
consequent list of contents prepared, the trainer should be prepared for partial, and occasionally substantial, modifications of programme design as the actual programme takes place. It is almost invariably true that new items get added and flow modified in respect of programme design of a participatory training programme. It is an essential feature of participatory training that the programme evolution also takes place during the programme itself. The trainer should be prepared for it.

5. Methods

Flowering from the objectives and content, the training/learning methods can be determined. Earlier principles also need consideration here. Information can be imparted through lectures and handouts; awareness-raising calls for dialogue and collective analysis of experiences; skill-building requires practice. So, methods can be chosen accordingly, including lectures, discussions, exercises, simulations, role-plays, practice sessions, etc.

Another important consideration is participation by participants. Lecture method does not permit much participation, yet it is an important one. So, combinations need to be developed. Maintaining and sustaining the interest of the participants is another consideration in choice of methods. Using a single method sets in monotony. So, a variety of methods can be used to sustain participant interest. However, it is important to plan in advance on the type of methods to be used for different contents and the flow of these methods. At the same time, this plan must take into account the evolutionary nature of a participatory training programme where methods may also undergo changes as the contents.

6. Venue and Duration

The choice of venue for the programme is another relevant consideration. In our experience, a participatory training programme requires a residential approach where all the participants and trainers stay at one place together for the entire duration of the programme. This facilitates interaction and creates the necessary conditions for developing an appropriate learning environment.

Another consideration in the choice of venue is that it should provide for uninterrupted learning process. Away from office or other places of work is perhaps more suitable. Yet, it should be closer to
reality. For example, it will not make sense to organise a programme for village field workers in a city hotel; a small rest house in the rural area may be more appropriate.

The timing and duration of the programme is another important consideration. The timing of course, should be suitable to participants. And, duration should be determined on the basis of objectives and contents. It is perhaps safer to plan for longer than shorter duration; too much content packed in too short a period is rather dysfunctional. However, other practical considerations may also influence the duration.

7. Materials

The contents and methods together can suggest the type of learning and training materials that are required. It is always desirable to decide on learning materials sufficiently in advance so that participants have them prior to the programme. These materials have to be at the educational and conceptual level of participants. Otherwise, they are useless. If the participants can read, it is always a good practice to provide them with some reading materials.

Other types of materials may consist of games and exercises. Considerable preparation is needed for these materials as well.

Similarly, audio-visual aids may be thought of prior to the programme. It is our contention that these aids should be simple and not too technologically sophisticated. Flip charts can be prepared in advance and also used during the programme. In any event, the trainer needs to pay careful attention to different materials required for such a programme.

8. Review and Evaluation

A participatory training programme is continuously reviewed by the participants and trainers alike. It is, therefore, sensible to build in clear time for this ongoing review. In a short duration programme, say a week, a mid-course review is a must. It is also possible to have an informal review every morning along with recapitulation. In a long duration programme, many such reviews may be desirable. The important thing is to systematically, in a given time, conduct such a review.

Mid-course or ongoing review does not replace the final evalua-
tion of the programme. The final evaluation should cover the entire programme, its objectives, contents, materials, methods, trainer behaviour, physical living arrangements, etc. This helps in future planning of similar programmes and may, therefore, be done in writing as well.

9. Follow-up

As has been argued earlier, all participatory training programmes must have a follow-up component. To consider the programme over on the last day is to considerably reduce the value of the programme. The follow-up can be through visits, short meetings, newsletters, etc. The actual form of follow-up can be decided in line with the programme itself. However, follow-up is useful for the participants as well as the trainer; the former get assistance and support beyond the programme; the latter gets insight into the impact of the programme in local conditions.

10. Resource Persons

While several considerations may be necessary in the choice of resource person/trainers for a programme, it is our contention that a team of at least two persons must act as trainers for any programme of this kind. This contention is based on at least two considerations. First, the range of skills and competencies required of a trainer, as argued earlier, in a participatory training programme is so large that no single individual may possess them. Second, the presence of two persons can provide mutual support and encouragement to both and reduce the pressure of continuous "performance" in case only one individual is present. To that extent, developing teams of trainers may be a valuable activity for trainers and training institutions.

This Collection

This collection consists of eight case studies which present a wide variety of focii and participants. While each is a unique study, by itself, they all share some common principles presented earlier.

The first case study describes a national level Training of Trainers programme being conducted by PRIA, New Delhi for the past few years. Conducted simultaneously in English and Hindi, this programme attempted to build internal training capability within grass-roots development promoting voluntary organisations. This programme is designed in three phases, each phase having a special
focus. The programme is particularly interesting in its emphasis on self-development of trainers and principles of designing.

The second case study represents a training strategy evolved to support community education for safe drinking water. As a part of a joint project of Government of Rajasthan and UNICEF, the Integrated Guinea worm Eradication Project in southern Rajasthan has specially focussed on community education and participation at each stage. This case study outlines the training strategy evolved to catalyze such a community education effort. Besides, detailed description of training of District Training Teams is also presented in the case study. It is a useful illustration of use of training in large scale intervention.

The experience of SEARCH, Bangalore in training activists of development groups is narrated in the third case study. Situated in the context of Orissa, this case study shows the depth of design and width of coverage made in training development workers. The case study shows a very interesting use of field visits and study as learning methods. The study also highlights the extensive use of group dynamics in catalyzing learning of the participants.

The fourth case study describes a training programme for the teachers of new adult education centres in Tamil Nadu. It is an important illustration of combining larger developmental perspective (and the training required for that) with the specific task of adult education. The authors have presented in great detail the training programme for developing skills in group functioning, understanding society and the requirements of adult education in the same. The various exercises, games and role plays described in the case present a large range of options for trainers. There is a valuable presentation of an original Problem-Oriented Literacy Method and detailed steps for the same. A brief description of follow-up activities is also given. In this case, the versatility of the first part of training for any particular development input, be it adult education or health or agriculture, is amply highlighted.

The fifth case study describes use of participatory training in building village-based peer groups of marginal farmers. The training was conducted as part of the Peer Group Project of Seva Mandir, a voluntary agency in Udaipur. Two peer groups, about 10 members each, participated in a three day residential training programme held in a village. The training included awareness-raising, skills in planning
and organising, group development and knowledge of government's
development programmes. Dialogues, exercises, role plays etc. were
used during the entire training programme. A detailed action-planning
was also done on the last day of the programme. This case is a
good illustration of effective follow-up after training. The detailed
account of training can help practitioners to design their own pro-
grames, particularly in respect of exercises and role plays.

The next case study describes a six month long village entre-
firneur development programme carried out by Xavier Institute of
Social Service and Vikas Maitri at Ranchi. It is a fascinating case
study of long duration development programme. The trainees are
local tribal youths sponsored by their village councils. This case study
highlights the importance of pre-training preparation of trainees. In a
detailed description, the authors have pointed out how pre-training
selection and motivation is carried out. This is also an excellent
example of the importance given to motivation of trainees. The case study
illustrates various steps taken for pre, during and post training
motivation of trainees. The entire training programme contains three
modules: motivation, managerial and technical skills. Practical appren-
ticeship with local shops has been successfully used for skills training
here. The case also describes post-training follow-up methods and
implications of the same.

The next case study describes the training conducted by a
group called Development Education Service. This is an example
of unique participatory training of the workers of a whole organisation.
The trainer group believes that "the principle and strategy developed
in the training should be derived from and permeate to everyone in
the organisation from the director down to the last field worker." The
participation of the trainees right from syllabus building to development
of principles and strategies needed for development is clearly elabo-
rated. The uniqueness of this case study is that it was organised in
four sessions of one week each with a break of six weeks between
each session. This method of organisation of training has provided
the action, reflection and action process an interesting reality for the
trainees. Knowledge, skill and attitude building for a development
worker is dealt with by creating a learning environment through discus-
sions, simulations, study sessions, self-analysis sessions, etc. The
study presents an interesting example for development organisations
for reviewing their role in the field of development.
The last case study is about the training of grassroots level workers of a unique project called "Peer Couple Leadership Project" conducted by Seva Mandir, Udaipur, Rajasthan in the Kherwara Block. This case documents a new and enriching experience to prepare a team of men and women to work as grassroots level workers. Rural women have a fresh perception about development problems and their feelings and commitment are intense. The trainers (both men and women) have seen it as a unique learning experience for them. The training was planned and developed in a way that included learning needs of the group. Case studies, simulation games, situation and problem analysis, discussions, etc. were used as methods for developing analysis and group leadership skills, and developing a team spirit in the group. The time sequence of the training had to be planned to adjust to women’s and husband/wife team participation. The article makes the important point that special efforts have to be made if women are to be involved in development initiatives as equals.
TRAINING OF TRAINEES

—Suneeta Dhar

BACKGROUND

The Training of Trainers programme (TOT) evolved in response to the 'void in training' that was felt by several grassroots groups and activists in the country. Over the past several years, it has been observed that though many local groups and organisations have been conducting training as part of their ongoing regular work—whether it be training of community organisers, animators, health workers, village women etc.—learning about training has largely taken place from their own experiences in the field as their practice moved forward.

An opportunity to reflect, systematize and strategize training had not been given sufficient time and understanding. Many groups voiced their need to build and strengthen their internal training capabilities and enhance their process of self-growth by sharing in other experiences in the field.

It was in this context that the Society for Participatory Research in Asia (PRIA) initiated the training programme in an effort to support the training and learning of field workers to enable them to play their organizer, educator, facilitator and promoter roles with the urban and rural poor more effectively.

The training is rooted in the philosophical world view of Participatory Training Methodology wherein it utilizes the experiences of the people as a key source for learning and builds on that experience with additional concepts, information and insights. This is done by drawing upon the principles of adult learning, wherein the self-concept of the individual is of primary value. It focuses on helping individuals singly and in groups to develop the necessary confidence, competence, awareness, knowledge and skills to be able to change themselves and their situations and assists in this process by helping individuals take responsibility for the direction and content of their learning.

By focussing upon a process of "learning how to learn," the TOT programme has been designed with twin perspectives—one that would lead to individual growth and the other that would lead to organisational growth. This would thus enable learners to:
be able to extricate themselves from their organizational roles and stereotypes
* articulate coherently their values, thoughts, philosophies and strategies at work
* critically assess their catalytic role as change-agents
* be open minded, ready for change, seek new knowledge and appreciate the value and benefits of their participation
* develop dynamic relationships with others

The larger objectives of the Training of Trainers programme are:

1. To create a cadre of trainers in participatory training
2. To create a multiplier effect of training in field based groups and organisations.
3. To promote participatory training as an integral element of people’s organisation-building efforts.

Three Phase Model

The TOT model has been designed as a three phase model. Each phase of training is held for 8–10 days, with intervals of 3–4 months between each phase. Thus, this residential training programme spans a period of one year. No new participants are included midway during the programme.

The design of this model of training has been on several factors:

* training is not a one shot process
* time available with activists/participants at a stretch is limited
* the experiences of the learners are situated within the context of training at intervals and field tasks and practice is built into this time phase—this paves the way for meaningful reflection and interaction
* it enables a gradual transfer of learning
* the content of the programme is geared to cover all relevant aspects related to the enhancing of a trainer role and its functions in the context of a Participatory Training Programme.

It must also be mentioned here that training is conducted both in Hindi and English simultaneously.
The focus of the three phases are as follows:

Phase I: Role of training as an educational strategy for development, trainer development, group processes, group facilitation and elements involved in designing a training programme; with a field task of designing a training programme, in their field of work.

Phase II: Design methods and techniques of training along with practice sessions as trainers.

Phase III: Evaluation, follow up, networking and other relevant issues that participants highlight based on their experiences in the field after they have conducted a training programme that they had designed between Phase II and Phase III.

The following is a narration of the Training of Trainers, Round II held over a period of time from 1985–1986. (Phase I: August 24-September 1, 1985; Phase II: January 3-11, 1986; Phase III: June 5–12, 1986).

Trainees

Twenty-nine activists from nineteen organisations from different parts of the country participated in the training. As a matter of an operational principle, it is emphasized that as far as possible every organisation should send a team of two participants to the training, preferably one man and one woman. This is to ensure that in the eventuality of one trainer leaving the organisation, the knowledge and skills acquired by the team is not lost to the organisation. Also, a team of two develops mutual support for their own learning as well, and can influence changes in the organisation itself.

There were three resource persons in the team, one involved in the video taping and feedback sessions therein. During Phase II, an additional resource person from the institution where the training was conducted joined the team. He had attended the previous round of the training programme.

Needs Assessment

Prior to the commencement of training, a format was sent to all participants seeking information about them as well as eliciting their learning needs for the training. In some cases, personal discussions were held with participants whenever a field visit was paid. Based
A diagrammatic representation of the TOT model

- Philosophy and Role of Training as an educational strategy
- Small group process
- Self development
- Entry
  - needs assessment
- Phase I
  - Training design
- Phase I
  - field task
- Phase II
  - Experiential learning
  - implementation of design
- Phase III
  - Evaluation, follow-up
  - transfer of learning
- Group development
- Trainer (individual) development
- Organizational development

OUTSIDE ENVIRONMENT
upon the information gathered, along with the trainers’ previous experiences with similar training programmes, a tentative training design for Phase I was evolved.

**Training Place and Sessions**

The place chosen for the first Phase was a training centre of a rural development organisation, set in a fairly remote area of Udaipur. The purpose of selecting this place was not only to help build a conducive learning environment but also an atmosphere which would foster inter-personal relationships and which would be free from external distractions and pressure. Subsequently, Phases II and III were held at the training centres of participating organisations. The daily schedule of training would start around 8.30 in the morning followed by two hours break for lunch, and then continue through to evening upto 10.30-11 at night.

**The Training Begins**

**Phase I**

**Objectives:**

1. To develop an understanding of the role of training as a strategy in social change.
2. To promote self-development of participants as trainers.
3. To develop an understanding of elements involved in, and methods of designing, a training programme.

**Entry**

After lunch and informal meetings, we broke ice by forming dyads and introducing ourselves to each other and then introduced our partners in the larger group.

To enter the process of learning, and leave behind our other daily routine of life, we discussed in small groups:

—What were our feelings when we started from home to attend the programme?
—What are our expectations of the programme?

We voiced our anxieties about our homes, our children, our work as well as expressed hopes and desires of the programme. We sought support and comfort in knowing that others too shared similar anxieties and concerns.
Role of Training in Social Change

To enter into the context of training and to set up a framework of our understanding we discussed in small groups what were the present things we were trying to change in our society through our work.

In each group, we explored the various imbalances and schisms in society and articulated our vision of the morrow. Each group then shared its discussion in the plenary.

This was followed by another small group discussion—'The Role of Training as an Educational Strategy in bringing about social change'. We animatedly discussed the role and potential of participatory training in developing people and cadres, in addressing key developmental issues as also the inherent limitations of training. We further explored the roles and responsibilities of a Trainer focussing upon the multifarious competencies of a trainer (knowledge, awareness and skills) that is required for training. Whereas we were able to see the roles and the knowledge requirements for a trainer, we floundered considerably in the awareness and skill levels. In the plenary, we shared our discussions and consolidated them. In order to supplement the above, we also read papers on 'Strategies of Social Change' and 'The Philosophical Underpinnings of Participatory Training' prior to each of the above sessions.

Small Groups, Group Process and Group Facilitation

How do small groups function? What processes do they go through? How do they handle conflicts etc.? In an effort to understand this we went through a process of reviewing the functioning of our small groups which had been taped on the video, while we were discussing in different groups.

We looked at the various small groups processes—participation, communication, decision-making, leadership and conflict-resolution and we shared our observations in two small groups. The impact of the video was tremendous...it triggered a reflection process--we could not believe we actually functioned a particular way in a group. Some said, 'Oh, I can't believe it, is that me?' 'Was I really so aggressive?' 'I was not listening...' so on and so forth.
The atmosphere that followed the video review was subdued—each of us was looking closely at the various group issues through our roles and interaction patterns. Our willingness to examine ourselves laid the ground for some intensive discussions.

A lecture on small group process was also presented by the resource person.

To move a step forward, we worked on team-building issues—‘What are the factors responsible for an effective team?’ We were to depict a phenomena from nature that would highlight the attributes that we saw essential in effective team-functioning.

Each group presented a poster—a beehive, a tree, a boat... We were amazed at the fantastic symbols and associations we were able to discover for ourselves. It was also interesting to see how ‘groupy’ we started feeling following this exercise. The ‘we’ feeling was strong; we defended our group members and sought to question the work of the other groups.

**Inter-Group Exercise**

In our small groups, we went through a simulation to further experience tension and competition within groups—‘Win as Much As You Can’

A competitive game, it generated a lot of emotions and intensity—we were angry with other groups, we felt cheated, defeated... We fought with each other through the game and didn’t come to any common ground on how we could cooperate with each other to win the game.

The debriefing that followed highlighted how inward-looking we had become. How for small victories we were willing to trample upon our friends, how we did not want to build up mutual trust with others and thereby how communication amongst us became distorted and secretive.

The reflection exercise was depressing. It was not difficult for us to draw parallels with our work, our attitudes, dynamics of trust and mistrust operating in our lives on an on-going basis. We realized that such process alienated us and acted as an impediment in our collaborative efforts with other people in the field.
The evening session followed by a video-review where we looked at the 'task and maintenance roles of a group'—by filling up a form and sharing with others in the group.

**Learning Style Profile**

Through a proforma each one of us examined our specific learning styles and its implications on our work.

**Interpersonal Perception**

To further reflect upon our interpersonal relationships, we formed triads (decided by trainers), filled up a questionnaire, with 45 items, on how we perceived ourselves; this was followed by filling up our partners’ forms and vice-versa. This was to discover what we thought we are, do the others perceive us in the same way, if so why, and if not, why not.

Before we went through a process of giving and seeking feedback about ourselves, an input on the Johari window and principles of feed-back was given, wherein principles of self-disclosure and mutual respect were emphasized.

We spent the evening with our triads to share with each other.

**Self-Development**

To enter this crucial area, we started with a ‘Trust-Walk Exercise’ (in dyads). The exercise generated a lot of noise and shrieks of 'Oh! I am falling! Hold me... 'Where are you taking me...' Others were quiet, taking each step with caution. The de-briefing exercise: We shared what we felt when we were leading our partners as well as when we were blind-folded and were being led. We reviewed the video and saw discrepancies in what we thought we did, and what we said about ourselves... The dynamics of trust, dependence and inter-dependence as well as the support that we accepted from our partner and our attitudes towards different people were some of the things we reflected upon.

In small groups, we later discussed 'The Relevance of Self-Development of a Trainer in a Participatory Training Programme'.

27
We addressed the following questions:
*Why should I develop myself to be able to do training?*
*Why should I express myself or my weaknesses?*

We explored the areas of self-concept, self-identity, values, attitudes as well as the needs of a trainer, the ability to build up a learning environment for learners and use ourselves as a model for other’s learning etc.

**Micro-Lab**

An intense two and a half hour laboratory session was held to explore ourselves even further.

**Self-Reflection and Awareness**

The next morning, we went through another round of exercises on the self—looking at our past and its influences on the present self. It was very intense... some participants broke down, others left the room, others sought support from the trainers. For many of us, who had probably not spent much time sorting and analysing some of our problems and feelings which were generally pushed under the carpet, a lot of what we thought we had resolved in life, surfaced and helped us not only to acknowledge its presence but also forced us to tackle it appropriately.

We then took a futuristic look at ourselves and planned our self-development goals, identifying obstacles that could be overcome and prioritized our plans of action.

This model of self-development was an inter-dependent model, where we believed that we could learn from each other and grow with each other.

**Power and Authority**

We unknowingly entered this complex area of understanding. The next morning, our trainers did not come to the training programme. They were nowhere present on the campus either. We waited... looked around... became anxious and then decided to formulate our own agenda.
A consensus emerged on reading and self-study for about one hour. It was later followed by three sets of participants putting forward alternatives and suggesting exercises we could do in the meanwhile. A struggle followed in the emerging leadership... There were different supporters for the different exercises. Finally, one team that persisted and cajoled all the members went ahead with its demonstration.

Within all the noise and resistances, we started the game... During the process of de-briefing, the trainers quietly walked into the room. Our reactions were mixed... Some were happy that all the confusion would now be over, some angry, others waiting to let go. Despite their arrival the trainers did not take over the session and indicated that we go on. Gradually, they regained their authority over the session.

A cathartic session followed this. We were gradually drawn into a reflection exercise. Why did we behave the way we did? Why did we show apathy, resentment, anger towards the emergence of authority in our peer group? How do we respond to lack of assertion and absence of authority? We drew parallels in life.

To summarize it, we read a paper on mechanisms of power and reflected upon our feelings and reactions to withdrawal of authority.

**Designing a Training Programme**

We started the session by discussing about our experiences in designing a training programme. In small groups we discussed the various considerations we have used in our training programmes and then consolidated it all in the larger group.

We then looked at the design of the current Phase I of the Training of Trainers programme. The resource persons presented the rationale of the design, the changes brought about in the design based upon the group’s needs and experiences, the in-built flexibility in the design and the training-learning methods used for each content area. Here was an excellent model of a Participatory Training design demonstrated to us. By having gone through the training and by seeing who did what, how sequencing of contents was done, how learning environment was built and sustained, we saw the dynamic concept of designing a participatory training programme.
Following this, lectures on various aspects of interviewing, and assessing needs followed. This interview technique was practised by us in dyads and we elicited Phase II learning needs through this session. In small groups we also critiqued case studies of training so as to understand how different training programmes are planned and conducted.

To further demonstrate how different learning needs of participants can be collated a fish bowl exercise was done wherein a few members along with the trainers sat in the centre to discuss how individual needs can be collated and interpreted into broad training objectives, and the other members observed them. Thus not only was a task accomplished, a model of trainers being a part of team planning along with trainees was also demonstrated.

Several myths about what is or is not a structure of a training programme were demolished through this exercise.

**Back-Home Planning**

In our organizational teams we planned our field task—of identifying and designing a training programme for our work back home.

**Evaluation and Follow-up**

Mid-term evaluation had already been held midway through the session. On a daily basis a steering committee was chosen on a rotational basis and they reviewed the entire programme of the day with the trainers, and brought about the necessary changes (food, learning environment, etc.). Individual feedback was also held during the last two nights wherein trainers shared with the trainees about themselves.

A questionnaire was also filled out by the participants and the results of the evaluation collated on the board, so as to share with us all how we collectively perceived the training programme.

Cultural programmes were held on the second and the last day, plans for the interim period were also made.
Analysis of Phase I

Phase I of the training is based upon certain assumptions about what contributes to the learning of a group. The emphasis upon group process and group dynamics is to demonstrate the fact that we all work in and through small groups. Understanding their relevance, their potential and limitations enables us to examine how we function in our ongoing work and how we collaborate with other groups and organizations to achieve our goals.

The context of Participatory Training and learning gets established. The focus on self-development is also very clear. It is not to look at ourselves in isolation but in respect to others in the group—inter-personal relationships and roles that are played within the context of a group. Feedback about oneself therefore becomes an important method of checking one’s perception of the self.

Design elements focus upon important aspects of training. The flow and contents of Phase I of the training sets the stage for Phase II of the training.

Phase II

Objectives

1. To further sharpen skills in designing training programmes.
2. To practice various training methods—lecture, small group facilitation, structured experience and enhance one’s skills.
3. To increase understanding of various topics—societal analysis, communication, inter-group process, power and authority, self development, problem-solving etc.

We returned from Phase I to our place of work with the task of designing a training programme that suited our local needs. These designs then became the starting point of our Phase II experience.

The learning agenda that we had outlined at the end of Phase I became our content for this Phase.

The process began by a re-entry exercise. To help us detach
ourselves from our routine work and other influences, we entered the context of training by reviewing what we had learnt in Phase I and how we applied it back home, what problems we faced.

**Planning Modules in Teams**

Since we had agreed to design Phase II sessions as Trainer-Practice sessions, we formed seven small teams (3-4 members in each team). Teams were formed on the basis of interest that participants had in a particular content area. Each team then negotiated with each other to form a sequence of contents which had been decided at the end of Phase I. These were sequenced as follows: societal analysis, communication, group process, inter-group process, small group facilitation, conflict resolution and evaluation.

In principle, it was agreed that the planning of each module should keep in mind the principles of Participatory Training. The focus of each session should be three-fold as far as possible—knowledge, awareness and skill. Teams were encouraged to use a variety of training methods as well as be innovative in designing some new exercises too. The trainers were available as resource persons as and when the teams needed them. They encouraged the team members and helped in the designing and preparation of each module. It was also agreed that the level of context should be focussed on the level of the participants in the group.

Besides just working on training designs in the team, many of us experienced pressures of working in a team—working out responsibility allocations (who will do what), being on a common platform to understand key issues, language problems, battling with rigidity of stands, interpersonal problems, et al. The experience showed that designs were made and concretized, only to be rejected by some other team member at the last moment. In some cases, it was seen that team members functioned as individual trainers in their teams. Each planned its own session and the common meeting point was only who would take off from the other! Interpersonal issues too arose… much to the chagrin of other silent members. The pressures of a trainer-team were experienced by all of us in the process.

**Conducting Modules**

After a day and a half of planning our modules, we set out on our team module sessions. Three hours were given to every team.
to conduct the sessions. The trainers were also members of the learning group, just like everyone else unless specified otherwise. The rest of the participants would play the learner roles. In light of the principles of mutual learning, it was decided that feedback would be given to the teams at the end of their sessions. The sessions were also video-taped. It was clearly emphasized that the purpose of feedback was not to criticize people but to help them constructively look at themselves, and their performing trainer roles. For example feedback was to be given at two levels:

i) At the group level:
How did the team perform? Were the objectives clear, specific, tangible? Did they meet the learning objectives? How was the design of the module? Were the training methods chosen appropriate? Were they sensitive to the group? etc.

ii) At the individual level:
How were the individual trainers performing their roles? Were they supportive to other team members? Were they sensitive to the group? Were they able to establish rapport with the learners? Did they have adequate knowledge of the subject? Were they in control of the session? etc.

In an effort to be specific about feedback, participants were urged to give concrete examples of their observations, so that the team would also have a point of reference. The trainer team performed the first module—a model to the trainees how a four hour session can be taken. Their session was on training methods. Feedback was given to them. This helped set the ground for future feedback. The seven teams then conducted their sessions.

From a concrete learning point of view, participants later expressed the need to have their designs critically reviewed by the trainers. What should have been done, when and where? What could have been avoided? What was missing? etc. This exercise would also provide the necessary closure to each team’s functioning. A session was therefore held by looking at each team’s design, the training methods used, the effective utilization of the data generated from the group and their handling of the learners group. Each team also spent time with the trainers for a video-review of its performance, group feedback and individual feedback.
Simulation

This was followed by debriefing of simulation, since every trainee felt the need to understand in depth how structured experiences are conducted.

Other important content areas—personality development, group facilitation, designing and writing a training report were also covered through the week.

Evaluation and Follow-Up

The learning agenda for Phase III was elicited from the group. Participants orally shared in the group their insights and experiences of Phase II training.

Analysis of Phase II

Why is this Phase structured thus? Of what value is a practice session? Why are we going through so much work? Some participants even added: 'We have never worked so hard in our lives'. 'What tension!' etc.

In our daily lives, we are all performing. We guide the growth of other colleagues, animators, adult educators etc. but an opportunity to look at ourselves and seek feedback from others about ourselves is a rare phenomenon. Thus, whilst one is practising one's skills in handling and working with others, one is not applying it for oneself.

The practice sessions were thus designed to not only develop self-confidence as trainers but discover through one's performance and through other's reactions to it, one's competence, understanding, values, beliefs and above all sensitivity to people. In a congenial atmosphere with peer group members with the given support systems, this learning opportunity is not only rare but unique in its format. What is significant here is that it is within the purview of the objectives to contribute effectively to work. The intensity of learning reaches its peak in the programme.

The model set up by the resource persons/trainers of also conducting a training module and seeking feedback on the same, not only paves the way for trainees to open up, but also demonstrates
that trainers are not born—they acquire their knowledge and skills through practice, effort and commitment—in essence the myth that an expert is unchallengeable and is a ‘know-all, do-all’, is broken. Experts are as human and as fallible as others, liable to make the same mistakes that others make, go through similar anxiety pangs etc. The principle of mutual learning thus gets established.

Phase III

Objectives

1. To further increase understanding and conceptual clarity of conflict resolution, self-development, evaluation, etc.
2. To practice facilitation, de-briefing of simulation, lecture and report-writing.
3. To evolve a systematic and meaningful follow-up programme for Training of Trainers.

At the end of Phase II, participants had identified a few key areas that they would like to concentrate on during Phase III of the training. Several participants also expressed the desire to practise a few training methods. They were therefore requested to write to the trainers what they would like to do individually. Teams were formed on the basis of common interest shown and a tentative design was prepared before Phase III training.

In small groups, we reflected upon our work and training programmes we had done during the last four months. Some of the questions we reflected upon were:

1. What kinds of training programmes did we do after the Phase II training?
2. What kinds of problems did we face?
3. What really worked for each of us during the training? What didn’t work and why?

Some of the issues that emerged from the two group discussions were shared in the larger group. The contents identified at the end were also included. These were:

— Implications of training in sharpening conflicts within an organization
— Issues of Trainer team; role confusion in a trainer
— How to deal with different levels of learners

35
We then discussed as to how we would like to structure and sequence the training programme over the next few days. Since most members were interested in several topics and also expressed a desire to concentrate on self development, three models of sequencing contents were put before the group.

The three models which emerged were:

a) Starting with self development→going into practice session→specific issues  
b) Specific issues→practice→self development  
c) Practice→self development→specific issues

Since we felt that undergoing a self-development exercise needs time to get into it as well as get out of, we decided to choose the third model, where we would start with practice sessions, go into self-development and then concentrate on specific issues. We were all given a choice—we could form teams, or work individually on some areas by ourselves. The following module sessions were planned for teams which would like to practice. These were:

a) Training for illiterates and Tribals (method: group facilitation)  
b) Simulation  
c) Organizational simulation (focussing on team building issues)  
d) Follow-up (method: group facilitation)

It was also agreed that in these sessions the trainers would play an active role by providing additional concepts and insights throughout the training whenever necessary, and make appropriate interventions. The following sessions were taken for four hours by
a team of two-three members. Preparation time was given to the teams for their sessions. The principles of mutual learning were emphasized and it was decided that feedback to the practice teams would be solicited from the participants so as to help the team assess themselves and their performance.

**Group Facilitation**

A review of group facilitation styles was done followed by a discussion on the various aspects of facilitation.

**Conflict – Resolution**

Inter-group dynamics was discussed in the light of behavioural and structural conflicts that several groups face. A model of conflict resolution (Walton’s Model) was then discussed.

**Session I**

**Training for Illiterates and Tribals (Method: Group Facilitation)**

In this session, we looked at various critical issues that were relevant for training of illiterates. In small groups we discussed the choice of training methods based on our understanding of this group of learners: Which methods proved effective? What didn’t work? What difficulties did we face during training? How do we help develop analytic, organisational, leadership and literacy skills for illiterates? What are the different organisational strategies that have been used for training this group?

The practice team practised its facilitation skills during this module. At the end of the session, feedback was given to them keeping in mind the principles of feedback.

**Session II**

**Simulation**

A brief introduction to experiential learning was given. The simulation was designed to explore the various nuances of relationships between men and women. Roles were thus assigned—generally men were given female roles to play and women vice versa.
This was done so as to help sensitise people to feel what it is like to react as a woman to various sets of forces around you. The simulation was held for one hour.

Following this, debriefing of the simulation was done wherein participants shared their feelings. An intense discussion followed on the role of women and their interaction, as well as the status of women in society.

Feedback was given to the team.

Session III

Follow up of Training (Small Group Facilitation)

A brief overview of what is follow up, importance of follow up, and methods of follow up was given. In small groups an exercise was done to design a follow up for Training of Trainers programme. This was collated in the large group and specific plans for follow up of training were made. Responsibilities for the same were also allocated amongst the trainers and the learners.

Session IV

Organisational Simulation (Team Building)

This session aimed at enhancing our understanding of the various factors that influence team building and functioning in an organisation. An overview of organisational simulation was given followed by allocation of roles for the simulation. The exercise was conducted for one hour.

During the debriefing session, participants shared their feelings and experience in the simulation and how they reacted to authority. We then discussed at length the difficulties encountered in team building and team-functioning. We also discussed the roles of people in the teams and the implication of those roles and positions on the individual and the team. Besides we looked at some of the disadvantages that a good team has due to it being a closeknit structure and problems faced by high-performing individuals within a team.

Feedback was given to the trainer team.
Self-Development

A day-long session on self-development was held.

A laboratory session was conducted, wherein the trainers exercised non-assertion of authority and the group struggled to cope with it. Several issues emerged and the trainers started with interpretive facilitation and moved into interactive and intrusive facilitation. This was followed by T-group sessions and understanding of defense mechanisms, peer authority and obedience to authority. Time was built in for individual reflections about one's reactions and interactions during the session. Some sought the support of resource persons while others sought the support of peer-members to talk to.

Trainer Anxiety

Often, it is assumed that trainers have all the confidence in the world. What do they do to feel confident? How do they cope with anxieties? How do they gain the confidence of the learners? etc. These were the many questions some of us were keen on unravelling.

To understand this subject, at the outset of the sessions itself, we had discussed and decided that prior to the training sessions to be conducted by teams, each team-member would quickly note down what he/she was feeling, as also after the training session.

We then began sharing with the group, what were the tensions we experienced before our session, how we tried to cope with it, what behaviour mechanisms did we adopt, and what successes we had. It was an insightful session, on the one hand articulating one's own nervous pangs and anxieties, and on the other hand realizing how much similarity there existed with other people also; we were also amazed to discover that our trainers (resource persons) too faced similar kinds of tensions and anxieties regarding their sessions and they too needed to build up confidence in themselves before sessions!

Resources, Exercises, Designs

All of us shared with the group the different exercises and games that we had devised in our work and used for members of our community, group, organisation. Some of us even demonstrated
them to the larger group. We discussed the objectives of each exercise, why and when they were used and how they became, and are, a part of a larger process of learning and not just a mere technique in itself; since often games and exercises which are training methods are equated to the philosophy and methodology of Participatory Training.

**Participatory Evaluation (PE)**

We looked at traditional evaluation theory and practice and what conceptions we had of it. We explored the worldview of PE and its methodology. We looked at the fact that evaluation has meaning for as long as people involved in evaluation want it, understand it and do it for themselves. They have to have control over the process and direction of evaluation.

**Additional Issues**

Additional content areas were also discussed. Most members wanted another session on Training of Illiterates and Tribals and also Group Facilitation. A lecture on the former was given by the resource person and video-review of the latter was used to illustrate the various styles of facilitation.

**Follow-Up Plan**

Since this was our last session together, we decided to concretize plans for the future. Some of these were:

* Publishing a training manual.
* Conducting an advance training programme.
* Developing additional literature on training and translating existing ones.
* Strengthening regional resource centres.
* Networking.

**Closure**

We left the programme assured that we were all a part of this large family that was working on similar issues and problems and drew strength from each other to help us continue in our work.
Analysis of Phase III

This phase of training concentrates on issues that learners bring from the field, especially what they have experienced in the last four months. On the one hand, it helps consolidate what one has learnt; on the other it also helps participants wean away from each other as well as from the structure that was set up for their learning so as to enable them to transfer their learning back home. Thus not only can participants go back to the field and realize the import and the impact of what they have learnt or unlearnt, they can also set up their own structures and networks to support their ongoing learning and training. Opportunity is provided to practise, to study and to experience what each one wants to. Besides, trainers in this phase also help provide the space and support for participants to experience and grow. Trainers demonstrate a closer relationship, support individual growth and behave like any other member of the team (inclusive mode of interaction), thereby demonstrating trainer authority of a different kind.

A Consolidated Overview of Training

The Training of Trainers programme demonstrates in a microcosm the philosophy and methodology of Participatory Training. It believes that all organisations to some extent or the other replicate in a microcosm features of their environment they grapple with ideological consensus in their group, they grapple with functional integrity, they grapple with external pressures, they question their values, existence, methodology of work, relevance etc.

The Training Programme therefore helps build a structure wherein 'learning' can be enhanced. This structure helps individuals to look at their value-systems, experiencing some of them during the various events set up through the training and questioning or analysing those. It helps individuals interact with different members of the group, experience various kinds of relationships and their attitudes towards different members of the group. The process of learning emphasizes and acknowledges the interaction of emotions and feelings with ideas and concepts.

It helps us experience the values we espouse in the field of our work; for example equality (learning-living together), acknowledging each individual's starting from where people are (experiential learning), evolving new knowledge and control over the knowledge (group
reflections, group discussions, change of agenda, steering committee, etc.)

The training not only provokes each individual to think, reflect, and analyse, it also nurtures the individual. The built-in support systems of feedback, sharing unknown aspects of ourselves with the larger group helps individuals to overcome barriers that they would like to overcome. The confidentiality and the feeling of security helps individuals to take risks with themselves.

The training methods used during the training are not mere gimmicks or energizers. They have a specific objective of learning and they are situated within a context of learning, supplementing other forms of learning of the same content area.

The following methods were used:

Knowledge: Lecture, group discussion, self study

Awareness: Group discussion, role play, simulation and exercises.

Skills: Practice and demonstration.

Social Change and Human Growth Thrust

It would be of value to place the Training of Trainers Programme in the perspective of social change. Training in a way cannot and does not bring about social change, at most it sows seed to initiate a process of change. Training is used as an educational strategy for change, since it addresses the following organisational-building processes:

* Conscientization
* Empowerment
* Organization of the unorganized

By providing a meaningful learning environment, and a catalytic intervention process, it forces individuals and the group to look at issues from a personal and existential point of view. The stress on 'learning' and 'self development' is unique. Several activists do have a very sound and strong conceptual base, but it is their environment that makes the difference to their understanding and their role as workers in the field.
The Training of Trainers model, with its emphasis on growth of a person, helps break several misconceptions of the self; it provides for individuals a non-threatening atmosphere to experiment with new behaviours and attitudes. An opportunity to ‘delearn’, unblock and bring to the fore dormant instincts is created. This is done by emphasizing the importance of the role of trainer, self-development of the trainers and the importance of the role of a facilitator.

The legitimacy given to the experiences of the participants as a starting point of learning acknowledges each person’s unique experiences. The continuous stress on self-development is to remind ourselves that we can only know others if we know ourselves. If we accept, respect and value learners and their differences we will be on ‘top of the process of learning’.

Thus training provides the space, opportunity and the environment to practise not only new skills in training, but to understand what it means to ‘learn with the learners’, how to be with them, how to assert and use trainer authority to help learning, and not to block learning.

The system of feedback helps build trust in others and respect what others think of us, besides helping us to grow in our roles.

The training challenges us to stretch beyond our individual and collective abilities, to seek newer pastures of learning, yet it also reminds us that training is not an utopia — it helps us recognize its limits.

The model of training is unique in its format and enhances entry and exit processes. The interplay of emotions with cognitive elements and the systematization of it helps us gradually understand issues. By sequencing contents of learning from micro → macro → micro, the tempo of learning is maintained.

**Learning Materials**

Little does one realize how learning materials used at appropriate times can lead to discovery and consolidation of learning. Had we been given the whole lot of reading materials at the beginning of the training, we may have never read it. The built-in time for self study and the distribution of reading materials relevant to the contents
being covered during the session itself proved very valuable. Secondly, these learning materials were translated in Hindi and were simplified, elaborated and written in a format understandable by activists. The use of the mobile training library was also extensive, especially during our practice module sessions.

Facilitator's Role

The role played by the trainers demonstrated their commitment and involvement—a friend, an advisor, a counsellor, a manager, a content expert, a bouncing-board: these were but some of their major roles. Monitoring the process, exhibiting high energy, alert and responsive and warm, they set up an environment that let participants open-up and take risks. These roles also demonstrated 'model role of a trainer' to the participants. The trainers emphasized time and again the multifarious responsibilities of a trainer.
TRAINING STRATEGY
FOR COMMUNITY EDUCATION AND ACTION

—Om Shrivastava

CONTEXT

Participation by the community for a community action at mass level is considered a positive step in rural development. But there are very few examples where through community education and participation, a large project of physical development has taken place. In southern Rajasthan an effort was made where the community at large, and women specifically participated to plan safe drinking water resources and learnt about the use and storage of water—a precious commodity in a drought-prone area.

The interesting feature of the project was an approach to initiate action through participation of the concerned people right from the initial stages. Emphasis on community participation and community education was adhered to not only at the planning level but steps were taken through education and training to all concerned—staff, other government functionaries, some members of the community, and groups of village people at large.

In the later part of 1985, I was approached by a team of SIDA and UNICEF people to discuss the problems related to drinking water in southern Rajasthan. The team was also interested in knowing how the community can be involved in solving this problem of unsafe drinking water. The major emphasis during the discussions focussed on participation, and learning by the community about the access, use and maintenance of resources for drinking water. While discussing the resources, it was also realised that many resources which are present in the rural areas either do not serve the people for whom they are meant or they are not maintained in such a way that water supply could run all the year around. The major reason identified was that while installing these resources, no participation of the people was sought at the initial stage or the handing-over stage to the community.

In a workshop held in December 1985 at Udaipur and organised by the Tribal Area Development Department, the outline of the above project was discussed from the point of view of organisational strategies at field project level. The emphasis during the workshop
was on people’s development. It was stressed that training should be an important part of the strategy. Each constituent member should understand the objectives of the programme as well as their role in supporting the project. To develop the training strategies and educational materials, different agencies such as the Directorate of Extension, the University of Udaipur, Agriculture Extension Department, the Tribal Research Institute, and other non-government organisations such as Seva Mandir were invited to participate in the project. A strategy of community education was developed which would help the community to understand the objectives of the programme and also involve them in the planning as well as the implementation of the project for safe drinking water.

The Challenges for the Project

The objectives outlined in the project emphasised that the tribal communities, particularly the women, should be involved in understanding the concept of safe drinking water and thus help in lowering the incidence of water-related diseases. Major stress on the objectives was the realisation by the people, both men and women, that they have to know how they can improve their own situation by participating in the programme so that their children grow to be healthy and strong.

The project was planned for two districts of Rajasthan, Dungarpur and Banswara. In these districts, there is a heavy concentration of tribal population. Most of the people are illiterate. Another interesting feature of this area is that people live in scattered habitations and there are no Community Centres where they can gather together. In most of the areas, the tribals continue their social and cultural traditions. They still love to sing and dance and pass on social traditions to their children through this medium. This rural tradition of communication has continued for centuries.

The above mentioned situations were important in considering the medium and process of community education. The illiteracy, scattered habitations of the people, oral communication medium and credibility of the communicators were important issues for planning.

Keeping these aspects in view, the idea of a Village Contact Team (VCT) was developed. The members of the team were selected from the Panchayat area where they were going to be working.
A contact system for the scattered inhabitation was evolved, comprising of three approaches: (i) one to one (ii) one to small group (iii) mass contact. In the one to one contact system, the team members were supposed to meet people, particularly women, through house to house visits. In the one to small group system, there were two types of groups, organised ones such as Mahila Mandal or schools, and unorganised groups which automatically form at the village well, handpump or village square. An evening mass meeting or cultural programme was planned for the mass contact system. Repeating messages was seen as a method of reinforcing the ideas communicated through all these approaches.

It was also realised that the message should be delivered in such a way that it reaches the people directly. Hence cultural media such as songs, dramas, skits and puppet-plays were used to communicate the messages of the project in a subtle way. In preparing these messages, special workshops were held with the local poets and writers. It was also felt that although during the training these materials would be used, freedom would be given to the members of the VCT to evolve their own dramas and/or puppet plays.

The entry to the safe drinking water objective was made through guineaworm eradication because the incidence of this dreaded disease is very high in these two districts.

**Training Strategy**

To prepare Village Contact Teams (VCT) and train other Government functionaries, a concept of District Training Team (DTT) was evolved. The idea was to choose 18 people who would form 6 teams and then train Village Contact Teams. These people were drawn from the Education Department, Medical and Health Department, Voluntary Organisations and individual social workers. It was planned that the team would function under the supervision of the project staff. One of the main tasks for the District Training Team was to prepare the VCT in delivering educational messages to the people. Their training was given more importance because at one level they would educate the people and at another level encourage people to participate in planning activities which would help in creating resources for safe drinking water.
Another important task was preparing materials for VCT and DTT. The Directorate of Extension Education, University of Udaipur and the Agriculture Extension Department of the University were involved in preparing the materials to be used in the training as well as in the villages by the VCTs. The materials for DTT in relation to the role of the trainer were developed by me and one of my colleagues. This preparation was done at a great speed because the dates for starting the flag-off of the VCTs were already fixed.

While on the one hand material preparation was going on, we started the selection of DTT members. The members of the first DTT were drawn from Adult Education, School of Social Work and Nehru Yuvak Kendra and Agriculture Extension Department. Inspite of our best efforts, we were unable to attract more women as DTT members.

Training of DTT

The training designed for DTT was prepared by me which had three dimensions. The first dimension was to provide them general information about the project as well as scientific knowledge about the guineaworm disease. The second dimension of the training was to make participants sensitive about the participation of poor rural tribal women, not at the level of lip service but actual involvement in the project. And the third was to prepare them as trainers working as a team to organise training programmes for VCTs. This design was discussed with the Project Director and other colleagues. Also in this training design, there were built-in processes of participatory training. The participants were not only provided knowledge but taken through a process of understanding and internalisation with the help of practice through laboratory situations. The training design was for 7 days duration. The course was residential so that the interaction for learning would help in internalising the learning. The trainers believed that unless people know and believe certain concepts, they cannot communicate it well. Hence the sessions were designed in such a way that participants were taken through a process of learning, reflecting, practicing, critiquing and preparing for action.

The training of DTT was organised at the Rural Training Centre, Kaya, 18 Kms. away from Udaipur, in a rural setting. This is a training centre developed by Seva Mandir for training rural workers.
Objectives

The objectives of the training were as follows:

1. To develop an understanding about the Integrated Guineaworm Eradication Project.
2. To develop training skills among the members of the DTT.
3. To develop a training design for VCT training.
4. To make the trainers aware of different dimensions of women's participation in the project.
5. To prepare an action plan by each training team.

The Programme

As the District Training Team members were to operate in groups of three, some operations were built-in right from the start where living and learning would take place. Similarly, the concept of participation was interwoven in the process of learning itself so that internalisation occurs effortlessly.

The training was begun by asking the participants to write about their background, both educational and social, as well as types of training they have attended in the past. This was done through a questionnaire. First of all this background was shared in teams of two and then this was communicated to the whole group by introducing the partners. The trainers also joined this exercise as members of the learning group. The objective of this type of introduction was to create fellow feeling among the participants as well as identifying different skills within the group members which may be used later during the training. It was also done so that an opening can be made for each participant through expression in the large group because one of the key skills for trainers is to express themselves clearly to the trainees. Also it was emphasised that each participant is an important contributor in this learning process. As this was a unique experience for most of the participants, they became fully involved in the exercise.

Later the objectives of the training were presented. The training design was also shared with them. It was also emphasised that this design is tentative in nature and can be changed with their help to maximise learning. Hence a steering committee was created consisting
of both trainers and 3 trainees. This committee was to monitor the learning of the participants throughout the day and discuss the next day’s plans so that the trainers and the participants can work together in achieving the learning objectives.

An important characteristic for a trainer is to understand himself or herself as much as possible. This understanding of self can sensitize the person regarding the needs of the trainees. Understanding self is a psychological process in which the participants have to go through introspection as well as react within an interpersonal context. With this in view, the trainers organised a micro-lab. This exercise provided an opportunity for the participants to reflect as well as to interact with others in relation to concepts and programmes. After this exercise people went to sleep. The timing was important because the break gave more time for reflection. The steering committee members met to discuss the day’s activities and felt that the introduction session was very interesting and the micro-lab exercise had provided them an opportunity for understanding their own self and how they react with others. Then the trainers presented the second day’s programme which was discussed in relation to training objectives.

The second day started with prayer and songs. These songs related to rural development. The first session was on self-study. An article on the role of non-formal education in rural development was given for reading and reflection.

In terms of contents, the objectives of this self study was to understand how education can help in rural development. But in relation to process, the objective was to reflect on issues of a cognitive nature and internalize ideas and concepts. The participants were asked to discuss their own views about the role of education in development through small group discussions. These discussions generated some interesting aspects about the role of education in development.

The next session was conducted by Dr. S.L. Intodia of the Department of Extension, University of Udaipur. He gave a talk, with slides, on guineaworm disease, its symptoms and other technical aspects of guineaworm infection. This lecture was followed by an interesting discussion. Later Dr. Intodia gave an exercise in which
the participants were asked to communicate whatever knowledge they had learnt about guineaworm to the villagers. Two teams were made from the group, one team acted as the information giver and the other team acted as villagers receiving information. This role play was critiqued by the participants as well as by Dr. Intodia. In this exercise participants learnt about “how to approach the community”, “what to say”, “how to say it”, “what kind of words to be used”, “coordination among the communicators”, as well as “reliability of the communication”.

In the afternoon session, the participants were given detailed information on the Integrated Guineaworm Project by the Project Director Shri Parvindar Singh. He explained the project and talked about the educational and physical dimensions of the programme. He also talked about the role of Village Contact Teams and explained the expectations from DTT members.

Post-tea session was initiated by another resource person on the “participation of women”. Through animated discussion and an exercise, she sensitized the participants about women’s responsibilities towards home and other agricultural and animal husbandry operations. It was also realized through discussions that village men do not share with their wives the details of the meeting that they have attended even though some of the agriculture or animal husbandry operations are directly related to women.

The latter part of the discussion were centred on issues of women’s participation. The participants identified factors which may help the participation of women in developmental activities, particularly in this project.

In the evening, the steering committee met to discuss the day’s programme. This time new members from among the participants were added to the committee. It was done so that each one would experience the proceedings of the committee. During the steering committee meeting the whole day was evaluated and the members felt that the sessions were interesting and methods used were useful. It was also pointed out that during the next day a session should be held to prepare notes about the technical knowledge to be given as messages to VCT.
The third day started with prayer and songs and later the participants were divided into three groups. Each group was given the task to prepare messages regarding: (i) operational objectives of the project at field level (ii) the technical knowledge about guineaworm, and (iii) women's participation. In a plenary session, the groups shared their work. After discussion these reports were adopted by the whole group to be used for VCT.

A lecture was given to explain about the methods and aids of communications. Charts, flip charts, books, posters, pamphlets, radio, T.V., slides, puppet shows and other forms were discussed. It was also explained that special methods are used when a small group is the target. The characteristics of these large and small group meetings were discussed. The lecture discussion was followed by a small self-study of the materials (which was distributed) in which characteristics of different methods and aids were explained. To sensitize the participants about communication and its delivery, some exercises were conducted—"rumour clinic", "one way-two way" Simulations were used to understand and experience the factors which help and hinder communications.

After tea, the puppet expert Dr. Ajay Pal and drama expert, Zahir Usman discussed several aspects of the use of puppet and drama for communicating social and educational concepts. Later they conducted practical sessions. The participants were divided into three groups. Each group was asked to prepare a skit on the different issues of the Integrated Guineaworm Eradication Project. With the help of these two resource persons, one drama and two puppet plays were prepared. After dinner, there was a presentation of these plays. All the dramas were able to communicate the messages. Later the two resource persons also discussed several aspects of the three plays.

In the night the Steering Committee again evaluated the whole day and was satisfied with the progress. The members felt that though the whole day was rather long, it was interesting and involving. They were able to learn about how to communicate messages and how to make them reach the receiver. The next day was also planned by the Steering Committee with the help of the trainers.
The fourth day started with a self study on "Principles of Participatory Training". A discussion on the concepts of participatory training led the participants to understand the concepts of adult learning. The issues of the relationship between the trainer and the trainee were elaborated. To internalize this concept an exercise was conducted in which the participants were divided into three groups and were asked to present their view about this relationship by identifying visuals from human or natural phenomenon from their environment. After the analysis of this exercise, participants were able to understand how they have to act as trainers when trainees are adult learners.

To provide an understanding about how to plan training programmes, a lecture was given. Different aspects such as trainers’ preparation, selection of trainees, time period, objectives, content, method, materials, evaluation, follow-up programmes etc. were discussed. Later, the participants were divided into four groups. Each of the groups was asked to prepare a training design for Village Contact Team. This exercise helped the participants to practise different components for developing training design. The trainers helped prepare the final model based on these four models prepared by the participants.

As the next day was planned for the field visit, to experience each aspect of VCT work, a preparation session was conducted after dinner. The group was divided into six teams with a leader and was asked to prepare the following items:

1. Contact system at village level to give information on project objectives and activities (house to house, anganwadi centres, school, mahila mandals, nukkad meetings, etc.)
2. Collecting information through survey form.
3. Creating awareness through slögan writing, and use of other methods.
4. Organising cultural programmes.
5. Special efforts to meet women of the village, their involvement in the programme:

Next day, the participants went for field visits to Kherwara. In this field visit, they themselves experienced how to collect information, arrange public contact and organise cultural programmes so that they may be able to guide the VCT. The group returned late at night.
The sixth day was started late with self study session. The reading material was on “How small groups functions”. This was done because during the field trip it was realised that the members of each team were not operating effectively as a team. After the self study session, lively discussion took place about small group processes and components such as participation, decision-making and leadership. It was explained by the trainers that unless these aspects are considered, a team cannot operate successfully.

After the self study session, the groups presented their reports on the field trip. Each aspect of the field trip such as public contact, participation of women, technical knowledge about guineaworm, collection of information regarding water resources, use of cultural media to provide technical knowledge on guineaworm etc. were discussed thoroughly. The participants realised the weaknesses and good points about the field trip. This provided them a good opportunity to experience how to operate as a team in organising the field programme. It was also felt during the analysis that there is a lack of trust among the participants, hence a simulation game was played to sensitize the participants. This provided an enhanced understanding about the importance of trust among team members.

Later in the night, the participants discussed Village Contact Teams’ training design. This design was discussed keeping in mind different design considerations. It was matched with the objectives outlined for VCT. During the analysis of each session mentioned in the design, participants realised that more practice is needed to learn about training design.

The Steering Committee met to discuss the past two days. It was pointed out that people need to learn how to use role play to communicate ideas as well as let people experience other feelings. This was included in the next day’s programme. As it was the last night, a cultural evening was planned. All members gave performances by singing, dancing, doing skits or telling jokes.

The next day was started with the knowledge input on role-play through self study. Later, the participants planned two role-plays. These were based on women’s participation and village contact. In the first role play, male participants played the role of women and went through the process of women’s drudgery in bringing water.
and the kind of insults they had to face. This gave them an idea through direct personal identification, as to why women should be involved in making decisions about the placement of handpump. Similarly, in the other role play on village contact, a good worker and bad worker was depicted. Analysis of both the role plays was made at the content and process levels. This analysis and participation in the role-play provided enough understanding about role-plays and their use.

The last session was taken up by the Tribal Commissioner, Shri M.L. Mehta who explained the concept of the whole project and the project’s unique objectives of people’s education and people’s participation. He also mentioned that this process can start a new era in development and change. Mr. Mehta also invited the district trainers to become the instrument of this new process of development and change. Later, training ended with a written evaluation. The closing was interesting, because most of the participants felt that even though they worked 15 hours a day they did not feel that the training was lengthy. It was felt by most of the participants that instead of 7 days the course could have been of at least 10 days duration. Learning about both content as well as the process, they felt confident to organise training programmes for Village Contact Teams.
TRAINING DEVELOPMENT GROUPS

—SEARCH Team*

During our field visits to Orissa many groups shared their need for staff training. It was observed that:

* Their workers are few
* They are not proficient in English
* Most of the workers needing training are new
* The workers cannot be away from the field for long duration

To overcome these obstacles, a three months course was designed to be conducted in Orissa in Oriya, for local development groups. It was intended to involve primary groups and cater to groups whom SEARCH had not worked with earlier, giving preference to those who had already expressed their training needs and groups who had recently started functioning.

Concept of the Course

We perceived this course, as an effective tool in implementing the development objectives of the agencies participating in this training. There was a belief and faith that the course could enhance the skills of the Field Workers in development work, modify the attitudes of the workers and increase the knowledge that is latent in them. This would finally result in increased effectiveness of development activities in the participating organisations.

Prior to the commencement of the Course the groups also identified the areas in which their workers needed training.

Thus, for the first time a three months course was arranged for development groups in Orissa, which was exclusive, because it was held in Oriya.

Perspective

Our plan and goal for the Course were as follows:

* This case study is based on reports prepared by field-based members of SEARCH Training Teams.

56
Goal: To promote and strengthen development groups in Orissa, by facilitating a process whereby the workers can enhance their motivation and acquire skills.

Specific Goal: To enable each participant to acquire knowledge, understanding, appropriate attitudes, skills, motivation related to development work.

Objectives:

* To help the participants analyse society in structural context (economic, political, social and systems analysis).

* To help them acquire more clarity on “what is development” on the basis of societal analysis, and to understand various development approaches.

* To help them understand various alternative programmes and people’s organisation processes.

* To help them acquire methods and skills in working with the community.

* To help them acquire methods and skills related to groups.

* To help them understand themselves, both as persons, and as development workers; and to acquire skills related to self-work.

Selection of Participants

Three months before the training, the organisations were informed about the objectives of the course, and the criteria to be used for the selection. Irrespective of educational background it was stated that the participants should be young and should have the interest to work for a definite period after the training. Requirement of a minimum of two years of work experience was also mentioned though not strictly adhered to. Apart from the above requirements, a commitment to stay for the whole of three months and hard work was also solicited from the participants.
The organisations were expected to assess their training needs, and decide whether the course would cater to those needs and only then send their application forms. During this decision-making period there was no persuasion in any form from SEARCH as it was believed that for better results, the course has to be need-oriented, a sine qua non of participatory training. Another component of the participatory action was the request to the Project to pay a nominal registration fee for each participant.

From our experience of post training effects, it was suggested to the Projects to sponsor a minimum of two participants as they could later face any difficulty resting on mutual strength. However, the onus of selection of participants was on the Projects.

Participants

There were 27 participants at the beginning of the course representing nine organisations from three districts. Two of them had to be sent back because of language constraint.

The organisations had common objectives, that of uplifting the poor and the oppressed. Participants had varying experiences in the field, one having eight years experience and a few were completely new to the field. Out of the 25 trainees, six were women and 19 men. Except two organisations, others were fairly new to the field of work. Area wise, all organisations except one are covering a small area for their work in the field.

Design

This course was divided into three phases, with specific objectives for each phase.

i) Introductory phase  
ii) Field phase  
iii) Final phase

I. Introductory Phase

We explained the course to the trainees after their arrival. The goals and objectives were spelt out in the second week. The first week was spent on pre-course assessment which included individual
assessments and group assessments. The Faculty too conducted an assessment to counter any over estimation at the pre-course stage. This was done initially by games and exercises and later on by delegating group responsibility to the members.

The model of the course enabled trainees to cook for themselves, keep the place of session and living clean, arrange for water, buy things that are necessary for everyday living.

One trainee was selected as an Accountant for the month. His/her responsibility was to look after purchases, submit bills to the group, the Faculty in the plenary and receive feedback on his performance.

In this phase, inputs were provided on Tools of Analysis—Societal Analysis, Systems Analysis and Development Analysis. Also inputs on group roles, functions and leadership were provided to build the group further for effective training. A few highlights of this course were:

- Micro-Economic Analysis through ‘Monsoon’ simulation conducted by two trainer trainees as resource persons of the group.
- Three days intensive inputs, field visits focusing on women’s problems, programmes and perspectives.
- One and a half day’s input on culture, followed by ‘Rafa-Rafa’ cultural simulation.

All these inputs and exercises led to a complete modification in the attitudes of trainees towards the poor, women and village people, which was very clearly reflected in their observations during the half-day visit to the nearby town, where they did a comparative study of living conditions of the rich and the poor. The trainees could speak more objectively and less emotionally about poverty and poor people.

II. Field Phase

During this phase of 20 days, the trainees stayed with social workers in eight teams and applied their knowledge, while working with people in the field. In the process, they learnt skills in Survey.
Non-Formal Education, Sangam (Group) formation, Planning and Evaluation of programmes for the villages.

Before proceeding to villages the trainees were briefed on the objectives of this phase.

Sometime during the middle of the field work, there was a one day review which was to help participants note their errors and take corrective action for the next part of field work. It was also to appreciate and acknowledge the work done by them to enhance their motivation.

**Programmes conducted by trainees during Field Work:**

- Drought relief programmes - Field Survey
- Teaching Sangam members about health, poverty and leadership, responsibilities and their role in Sangam activities.
- Organising women organise meetings and discussions on their activities, women's problems, women's life cycle and mini-bank.
- Studying village's political, social and economic situation.
- Preparation of case studies on people's problems.

**Methods used in the Field Work by the trainees:**

- Lectures on various topics relevant to the village atmosphere.
- Singing songs, thereby attracting people to their meetings.
- Group activity in discussions.
- Trainees did role plays and simulation games to make the people understand their problems. This was useful in creating awareness.
- Burrakatha cultural programmes. Trainees, after studying the situation, performed some dramas with the objective of making people understand their village situations.
Team leadership during Field Work

The team consisted of three members, men and women. They shared the leadership equally and maintained equality in taking sessions, thus developing a good relationship between themselves. Except a few cases, the teams did not have any conflicts during their stay in the villages and all members participated actively.

Relationship with people in the community

The teams developed a good relationship with the people by conducting sessions on the important needs of the village. Some teams utilised the services of Social Workers to develop their relationship with the people. Specially during the drought relief programmes, the team members went to the fields and helped the people in their work. This helped them to build close rapport with the people. The people felt sad at the time of the team’s departure from the village and asked the trainees to spend more time with them.

Effect of Field Work on the Trainees

After their Field visit, trainees expressed that some changes took place in their life. Following are a few points explained by the trainees:

- Their attitude towards poor people changed.

- Attitude towards friends changed. They were now thinking twice before talking, as a result of increased sensitivity to others.

- Increased self respect, and respect for others.

This phase had a tremendous impact on the trainees. On their return, trainees were very sensitive to people’s problems, and were very quick in questioning each task done by themselves as well as others. They were also more open to feedback. One participant who had never lived in a village and who had contempt for the rural poor was able to say that she would live and die in a village, and developed a deep respect and empathy for the poor.
III. Final phase

During this phase, our objective was to consolidate the participants' learning in field work and provide practical skills in communication and leadership. A few highlights of this phase were:

- Evaluation of teamwork in the field
- Communication workshop
- Concept of Transactional Analysis (TA) and Leadership
- Course Review and Evaluation

The phase started with the arrival of trainees from Field Work. Some were exhausted and some ill. The first task for them was to start their group life and then frame evaluation criteria for Field Work Evaluation. This was done with Faculty facilitation. In this phase, we also reviewed the trainees' expectations in the light of learning that had taken place in two months. The evaluation was very positive and showed a high level of motivation and skill in the trainees. The communications workshop gave participants an idea of the different media that they could use in their work, systematically. Some of the communication skills that participants had were sharpened and given a professional touch.

The concept of TA, Leadership and Personality provided additional inputs to the trainees for improvement of their working pattern.

The last week was eventful. The trainees went for a day's picnic to a small dam site nearby to consolidate the relationships in group and give them time to relax completely.

Evaluation was the hallmark of this phase. A day was set apart to review the whole course in terms of process and content and have doubts clarified. Then, a day was set for group evaluation, where the group structure, functions, roles and attitudes were evaluated both by the group and by the Faculty. A day was also set apart for written Individual Evaluation in small groups.

The effect of this phase was clearly visible on the final day when
the participants expressed their thoughts regarding the course, to the Executive Director of SEARCH when he visited the groups. The relationships were enduring, emotions open, thoughts clear and specific, and group functioning was excellent.

The closing event on the last day was marked by a great deal of intimacy and camaraderie.

**Outcome of the Course**

The result of this course was that we saw a change in their way of thinking and behaviour. The trainees' knowledge in Development, their ability to process and resolve problems in groups, their own decision making ability, quality of leadership, all underwent tremendous changes. While at the beginning of the course, the trainees were generally describing poverty and development, by the end of the course, they could provide specific definitions for these and relate it to their work. There was also a clear improvement in reporting, listening and interpreting skills. Above all, the trainees, commitment to the people was enhanced to a very high degree.

**Highlights of the Design**

**Group living:** When the group was asked to stay together (not in separate rooms), to cook their own food and take charge of their own lives, many participants were amazed and felt uncomfortable. In fact, the design allows a participant an opportunity to take charge of his life in a group and provides a broad avenue for interpersonal interaction and envisages learning from the reflections of the issues, problems, decisions, achievements occurring in group life.

**Group problem solving:** The problems and issues of the group are discussed and resolved in the first hour of the session. This helps in two ways. It makes the participants tension free, ready for learning. Secondly, by working on the issues the participants gain practical knowledge on group dynamics and skills in effective group functioning. A member may look at his colleagues as well as facilitators. The participants put this knowledge into practice, and further reflections contributed to the learning spiral.
**Moderation:** Interestingly, the group chose on its own, a president to preside over its opening session. It was stretched into sessions also. Everyday a participant had to volunteer for moderation for twenty four hours, at the beginning of the session. He had to take charge of the group in requesting the reporter to read the report, requesting their comments, checking group problems and hand over the charge to the facilitators. He may also deal with group problems, or hand over the charge to another group member to deal with a specific situation. During the non-session hours he remained as the leader of the group.

This design offered chances to the participants to improve their leadership skills. Secondly, the dependency of the group on the facilitator reduced and the group began to function more independently.

In the last month, comments were solicited on the moderator’s role and function.

**Reporting:** Reporting served as an instrument of reflection. Every morning the reporter read out the report of the past twenty four hours (sessions and non-session parts) and after the selection of the moderator, comments were offered. Another participant volunteered to be the reporter for the next twenty four hours. The participants thus improved their leadership and reporting skills.

**Self Work Session:** This was used to help the participants look at themselves, mainly the less motivated ones. However, it turned out to be different since those who were less motivated did not use this opportunity. This was abandoned owing to the time constraint and objective priority.

**Field-Learning Design:** This was mainly aimed at providing the participants an experiential learning opportunity. Participants stayed in the villages with the people. Facilitators visited them individually to offer guidance and met them in the group for collective reflection. This was of tremendous help to the participants.

**Training Principles in Operation**

Participatory Training methodology follows several principles. The actual operation of some of these principles is mentioned here.
Starting from where the participants are:

The group sat to plan the timetable, which, after finalisation, left only 4-1/2 hours for sessions and more hours for cooking. It was difficult to know the reason for this. Though there was manipulation of some members during the decision, many might have had anxieties over cooking; so wanted more time. This reflected an attitude of faith on the participants. In fact, the group changed its time table after two days.

Also, pre course assessment served as an indicator of knowing the position of the participants and accordingly focus was given during the course (especially in the areas of development understanding).

Also, the decision to celebrate Saraswati Pooja, a Hindu festival was not imposed upon by the facilitators. Of course, the same group showed no interest on festivals, after first month.

This principle enhances the effectiveness of the process and the participant does not feel threatened to change.

Respecting the values and decisions of participants:

Especially arrival on time at sessions and for dining, were maintained by the facilitators. Also values related to religion were kept in mind during the course. This helped the trainers to be accepted by the participants and removed the fear for change.

Facilitator’s role in helping individuals to change:

From the beginning, the facilitators made their role clear to the group. Group moderator selection, time-table fixation, content formation, etc. shifted more responsibility to the group, so that the members maximised their learning.

Facilitators used to play a non-directive role during societal and development analysis, respecting disagreements.

During the session, they would help individuals to examine their specific behaviour and support their growth.
By using field-phase, simulation, role play, exercise, group discussion they became more experienced (shared the participants on the evaluation sheets).

Staying with the participants had an impact on the participants, which some of them have shared. Facilitators working late in the night, eating the same food and walking the same distance to have both contributed to the motivation of the field learning period, where we walked long distance, felt at ease with the villagers and shared their food. However, there is no specific written data from the participants in this regard.

Sometimes the stay also had demerits, especially in creating dependency and role confusion.
INTRODUCTION

"We planted this coconut tree some years ago in order to provide tender coconuts to our visitors, particularly the government officials from the development departments. The tree has grown, is giving fruits and many officials have quenched their thirst but our village remains the same with no signs of progress whatsoever."

— a villager in Thirukkuzhukundram Block in Tamil Nadu

What a lot has been said in a few words! It is a profound expression carrying within it a woeful tale of the entire past, the suffering present and a hopeless future. These words, charged with intense feelings, infused a sense of restlessness in the minds of those who were planning the programme of adult education in the area.

‘Will this programme be different?’

‘Can we help people to liberate themselves from this helpless state?’

‘Can a group of persons be identified to shoulder the responsibility of feeling restless until they help the people to move towards action for liberation?’

‘Can this process of liberation be understood through communication?’

‘Can this communication process be simple and yet powerful to charge the participants to learn the process of helping people to move collectively towards planned action for liberation?’

It was quite clear that the task is not simple. With a decision to make sincere efforts to respond, in the affirmative, the questions raised, plans were made to conduct a training programme for the animators or the teachers in the Adult Education Centres.
Plan For The Training Programme

The educators or the teachers in the Adult Education Centres required preparation for a dialogue with the people and a provision for a democratic set up in the Centres. This meant that the training programme for the animators be such an experience that they go through the process of democratization. Here is an outline of the programme as planned and implemented:

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Experiences Provided In The Training Programme</th>
</tr>
</thead>
<tbody>
<tr>
<td>To develop skills in group functioning and group leadership</td>
<td>Experience 1</td>
</tr>
<tr>
<td></td>
<td>Playing a small game as an experience in mixing and sharing with others in the group and introducing participants to the whole group</td>
</tr>
<tr>
<td></td>
<td>Experience 2</td>
</tr>
<tr>
<td></td>
<td>Playing a small game to learn that listening is a necessary skill in group functioning.</td>
</tr>
<tr>
<td></td>
<td>Experience 3</td>
</tr>
<tr>
<td></td>
<td>Playing a small game to learn the process of group decision making.</td>
</tr>
<tr>
<td></td>
<td>Experience 4</td>
</tr>
<tr>
<td></td>
<td>Discussing in small groups the contents of a case study presented.</td>
</tr>
<tr>
<td></td>
<td>Experience 5</td>
</tr>
<tr>
<td></td>
<td>Talking in front of the group as an experience in public speaking (topics are either decided by the group or the individual participants).</td>
</tr>
<tr>
<td></td>
<td>Experience 6</td>
</tr>
<tr>
<td></td>
<td>Playing a game to discover one’s own objectivity in viewing life and reflecting on the need for objectivity in looking at life situations.</td>
</tr>
</tbody>
</table>

68
Experience 7
Participating in a discussion on the details necessary to analyse a village community.

Experience 8
Analysing village problems through a case study of a village.

Experience 9
Visiting villages in small groups and studying the village situation and the problems through observation and through conversing with the people.

Experience 10
Presenting the village reports and discussing the village problems.

Experience 11
Observing the charts presenting the statistical details about the various aspects of life in the state of Tamil Nadu* and following it by a discussion relating the village situation to the situation in the whole state.

Experience 12
Discussions in small groups and presenting views on the present status of India.

Experience 13
Playing two games, 'Star Power' and

To understand the basis of social responsibility and their own roles.

To understand the need for an alternative system of education.

To understand the literacy method that is relevant for bringing about social change.

'Trade Games', and discussing their experience in playing the game.

Experience 14

Reflecting on the charts, paper and the games played to recognize the need for social change and the part to be played by each one in bringing about social change.

Experience 15

Playing two games, 'The Cooperation or the Broken Square Game' and 'The Competition Game' and discussing the experiences through the games to understand the values emphasized by today's education and its effects on the social system.

Experience 16

Discussing the type of alternate education as visualized by the group.

Experience 17

Listening to the problem-oriented literacy method as presented and discussing the method, expressing their doubts and convictions.

Experience 18

Going back to their respective villages and conversing with the people in the target group of National Adult Education Progroma (NAEP) and finding out about their life as they see it and their problems, and reporting the same.

Experience 19

Discussing the problems in small groups as reported and identifying key words for their own Centres.
Experience 20
Preparation of learning and teaching aids with the identified key words for their own Centres.

Details of Trainee Experiences

The plan presented above gives a total picture of the training programme in summary form. The details of the experience with the outcomes during programme implementation may help the reader to perceive the process of the training more clearly.

Experience 1
Game for mixing and sharing with others in the group:

Each participant was given a token with a particular number. Each one was to find a partner in the group by identifying the individual with a similar token number. They share with each other all details about themselves, and each one introduces the partner to the group. Instead of introducing oneself, one had to introduce another person. Thus there was an opportunity to move freely in the group and get to know the others in general and at least one in particular.

Experience 2
Game for learning to listen:

A message was written on a paper and was given to a member of the group. This message was to be read silently by the member and passed on to his/her neighbour by whispering into his/her ears. Thus one by one everyone in the group received the message. The one receiving it last was asked to say it aloud. The message that came out was entirely different and was brief. The revelation of the experience, in participants’ own words, was (a) one had to listen carefully; and (b) one had to speak with some continuity. Then only accurate listening is possible.

Experience 3
Game for learning the process of group decision making:

The total group of animators was divided into small groups of
eight members. To each was given a written list of the following objects: (a) jewellery (b) patta for the land (c) cloth (d) box (e) sickle (f) ladle (g) match box (h) rice (i) plough (j) pot (k) pickaxe. Each group was asked to decide which five objects they would take if floods are expected to inundate their place in five minutes. The condition was that everyone in the group should agree with the decision taken. Five minutes were given to take the decision. This was followed by a discussion.

They were asked whether they had differences of opinion among the members of the group in taking the decision. It was found that there were differences of opinion in deciding on one of the five objects. It was agreed that it was essential in a democracy to take decisions in a group. It was considered to be a difficult task. They also said that there is a necessity to listen to others’ opinions in taking decisions — this would help in getting the work done collectively. The need to follow this procedure in decision making in the village community was also recognized.

Experience 4
An experience in group discussion:

A case study of a village with its caste clashes was given to the group to be discussed in a small group. As each group discussed, the other groups observed and commented on the discussion process. The participants came to certain conclusions about ‘how to conduct a discussion’. They were,

(a) Group discussion is not merely sitting in a group and talking.

(b) The matter for discussion in the group should be known to the members of the group earlier or at least in the beginning of the discussion. The reasons for talking and the line and trend of talk should be known to every member of the group. Every one has to grasp the basic information on which the discussion is conducted.

(c) Discussion should not go beyond the reach of the members. ‘One should ask others whether he/she understands what is going on. When decisions are taken without understanding, then implementation becomes a problem.'
(d) Preparation is essential for good group discussion.

(e) Group discussions are possible only when there is sharing of ideas. All should speak with an open mind in order to give and receive ideas freely. It is only a discussion and not a debate.

(f) It is better to speak when one has a desire to speak. When one has an idea to offer to the group, one should not hesitate and lose the opportunity. Good ideas may be forgotten when there is delay in expressing them.

(g) If the ideas expressed are not acceptable to someone, that person can express his/her ideas without getting disturbed. Strong feelings may dampen the thinking process.

(h) The ideas expressed should be related to the matter being discussed. If unrelated, precious time will be lost.

(i) The ideas should be expressed briefly so that all have chance to speak. Talking for a long time by one person should be avoided.

(j) When others talk one has to listen carefully, intensely and analytically. The ideas of others can be drawn out by asking relevant questions. But one should not accept blindly all that is said. The ideas expressed should be evaluated.

(k) Nothing down important ideas and checking the trend of discussion from time to time will help.

(l) Once ideas are expressed, it is left to the group to take decision. The group discussion is conducted in order to analyse the ideas presented and to prove each and every idea presented. Hence one cannot own an idea.

(m) One needs to try and understand the feelings and characteristic of others in the group. This will help in the smooth functioning of the group while discussing.

(n) The discussion experience should be a pleasant one to all. It helps to be smiling than to have a long face.
Experience 5

Public speaking:

Every one was asked to speak in front of the whole group on any topic decided by the individual himself/herself or by the group. For several animators, this was their first experience in speaking in front of a group. They stammered. Their hands and legs were shaky. It was considered to be a fruitful experience by all of them.

Experience 6

Game for discovering one’s subjectivity:

One of the animators was asked to sit in the centre of a big circle of animators. Each one was asked to describe the one sitting in the centre. The descriptions given by a majority of the animators were mostly imaginary and were not true descriptions. This experience helped in revealing that we see the truth from our own angle, coloured by our views. We need to see the truth as it is, reducing as much as possible an imposition of our own ideas and views on what we see.

Experience 7

Discussion on the details necessary to study a village:

The group discussed the essential items to be studied in a village as a basis for the adult education programme. The details that were considered necessary, to study any village, by the group were:

(a) General village structure (physical and demographic features)

(b) Village facilities:
   (i) Street light, (ii) Water facility (iii) Roads (iv) Sanitary facilities (v) Space availability (vi) Transport (vii) Hospital

(c) Village Economy:
   (i) Occupation (ii) Cottage industries (iii) Irrigation facilities
   (iv) Common property (v) Lake (vi) Crops (vii) Cattle
   (viii) Havas (ix) Have-nots (x) Money transaction.

74
(d) Village Politics:
(i) Panchayat  (ii) Parties  (iii) Organisations  (iv) The structure of Panchayat  (v) The dignitaries.

(e) Village Culture:
(i) Habits and customs  (ii) Religions  (iii) Castes
(iv) Festivals  (v) Caste differences  (vi) Cooperation 
(vii) Educated people.

Experience 8

Analysing village problems:

A case study of Malayanaur village was presented to the animators. The village had a variety of problems usually found in a remote interior village. The animators were asked to discuss the case study in small groups focussing their attention on the problems faced by the village community. The animators listed all the problems and classified them in terms of economic, political and social-cultural problems. They recognized that one type of problem was related to the other type. They depicted their understanding of the problems, their type and their relationship in a pictorial form. They created what they called a problem web.

Experience 9

Visiting villages:

The animators, in small groups, visited some of the villages around and studied the villages visited on the basis of the details considered necessary.

Experience 10

Presentation of village reports:

The animators in small groups were asked to report the study they made of the villages. The community problems in each village were also discussed. Each group read the report of their village survey and the total group participated in identifying the problems in the villages surveyed. A problem web for each village was prepared by the group concerned.
Experience 10 (a)

**Expressions of the problems they faced in their villages:**

People need to understand their own problems before they actually plan to tackle them. In order to help the animators to understand their own village problems, two approaches were used. (a) Some parts of a leaflet ‘Some Voices from the Harijan Colony’ were read and discussed for the problems in the slum reported in the said leaflet. (b) In small groups, the animators enacted small plays to depict the community problems which they themselves faced in their villages. The manifestations of the problem of caste differences were enacted.

Experience 11

**Understanding the problems at the state level:**

A series of charts giving statistical details of various aspects of life in the state of Tamil Nadu were displayed and the animators observed these charts, studied the content carefully and discussed the situation in the state with the situation in their own villages. They recognised that the problems in the state and the problems in their own villages are similar.

Experience 12

**Understanding the problems at the national level:**

A paper on ‘The Present Status of India’* was translated in Tamil and copies of the paper were distributed to the animators and they were asked to discuss in small groups. Then there was a total group discussion and they discovered probably for the first time that the problems that exist at the village level are there at the state and at the national levels also. They were not the only ones, their village is not the only village having the problems but it is a national phenomenon. It need not be that the individuals are responsible for the continuous existence of the problems but it could be that the whole social system may be responsible for the appalling conditions that exist.

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* D. Barretto. India’s Search for Development and Social Justice: Analysis of Indian Society. The Indian Situation. Centre for Social Action, Bangalore
Experience 13
Games for understanding the social system:

Two Games, namely 'Star Power' and 'Trade Game' were played by the animators. These games were played to help them understand the present social system. The purposes of the games are briefly described here.

(a) The Star Power Game: A game in which a low mobility, three-tiered society is built through the distribution of wealth in the form of chips. Once the society is established, the group with maximum wealth makes the rules, which generally are offensive and unjust to the other groups. In other words, a microcosm of the society as it exists today is created to help the participants feel the social structure clearly. The procedure for playing the game is described by Jee Currie.*

(b) The Trade Game: This is another game in which the operation of the society to maintain the condition of the poor the way it is, is brought out. This is done through bringing the reality of the rich, middle and the poor people through assets and expenditure cards and provision of interaction among these groups in borrowing and lending. This game is to help the participants to see clearly how the poor are always beset with one problem or the other, the main reason being their status in their society. The procedure for playing the game is described by Ravindran and Sundari.**

The animators played the games with utmost interest. They were so absorbed in the whole process that they forgot that it was just a game in a learning situation. The struggles for power and more power were felt as in real life situations in Star Power Game and the condition of the poor in the Trade Game.

* Jee Currie S. J., Learning through Doing, AICUF Publication, 1976
Experience 14.

Reflecting further:

The animators were asked to reflect on their experience of the observations of charts, regarding the conditions of living in the State of Tamil Nadu, the paper on the Indian Situation and the games for understanding the social system and discuss their own roles in bringing about the needed social change. Their reflections are presented in their own words:

— "The social change cannot be brought about by a single individual. People should know themselves, should recognise their potentials. They should realise that their life is affected by the happenings around. We should help them come together and think on the existing condition."

— "The women work outside the home and also in the home. They should get the recognition for their worth. It is not only that our own children should come up but the whole village community should come up."

— "The feelings we experienced when we played the star power game should continue to be felt. We cannot do it alone. All should feel. We need to work continuously until we have a society where equality of opportunity is valued."

— "When we read the report we were worried. We never hear about the progress of the poor people in society. The women should come together and prevent drinking and gambling."

— "There is no cooperation in the village. Drinking is the habit with many in the village. How am I going to communicate the details we have come to experience here, is quite staggering. We need to be clear about the methods of approach in dealing with those who are against the social well-being, whoever the person may be."

— "Interest has been created in us. We need to create such interest in people. We need to solve our own problems."
— "In our village, 46 young men came together and went on
hunger strike for prohibition of liquor. Nothing happened.
We brought the police in mufti as though they were
customers and helped the police to take the culprits. Thus
we were able to implement prohibition. We need to work
on these lines."

— "Until now I had always kept myself aloof. Since what I
heard yesterday, I have started feeling that I should also get
involved."

— "We have a well but there is no water in it. We have a
leader but he is inactive. We should all get together and
ask him."

— "None should clap the hands now. You can all clap when
you hear that Puliyur village is progressing."

Experience 15

Games for understanding the underlying values in the education system

Two games were played by the animators. They were 'Closed
and Open Palm Game' and 'Broken Square Game'. *The purposes
served by the games are presented here.

(a) Closed and Open Palm Game: The purpose of the game
is to provide an opportunity for the participants to experience
non-verbally a situation in which they have to guess the
perceptions and intentions of another person and to experience
some problems connected with trusting and being trusted by another person.

(b) Broken Square Game: The purpose is to provide an opportunity for the participants to experience non-verbally again
some problems to do with cooperation, empathy, participation, sense of identity as a member of a group, sharing,
seeing a problem as a whole.

These games helped the participants to realise that competitiveness has become part of the value system and the formal education

reinforces it. It was also realised that values stressed by the education system are important. It was considered necessary to analyse the present education system for its values in order to plan for an alternative system which will help in social change.

The discussions that followed related their experiences with today's system of education. In present day world people feel intensely the jealousy, competition and selfishness. These values are not really helpful to the poor people. These, in fact, come in their way of progress. The system of education today seems to perpetuate the existing competitive mentality.

The animators were shown a picture story* about today's education system and a discussion followed. The main points that came out of the discussion were:
(a) It fans the competitive mentality already in us.
(b) It does not encourage thinking.
(c) It is irrelevant to life.
(d) It does not value hard work.
(e) It values the book-knowledge rather than life experience.
(f) It degrades the illiterate people.
(g) It encourages selfishness.
(h) It covers up all the defects in society.
(i) It does not respect man as a man.
(j) It gives importance to show.
(k) It discriminates between the rich and the poor.
(l) It makes those who can't afford to study feel small.
(m) It is not useful to the people.

Experience 16

**Discussing an alternative system**

The discussion about the present education system led the animators on to think about the alternative system which should replace the present system. Their discussions about the alternative system revealed that the alternative education system should

(a) Serve as tool to bring about social change
(b) Help people to think on their own
(c) Have as its basis the value of equality

* An adapted version of Education in Guinea Bissau: Ideas and Action
(d) Not encourage competition
(e) Help people to understand the society
(f) Humanize mankind
(g) Respect hard work
(h) Combine both book-knowledge and life experience
(i) Build up self-confidence
(j) Ensure cooperation
(k) Be based on the culture of the society
(l) Starts at the level of the people and helps them to understand more and more about themselves and society

Experience 17

Problem oriented literacy method and discussion

The problem oriented literacy method was presented to the animators for reflection and discussion of its usefulness for serving as a method in the alternative system of education visualised.

The method: Reflection about one's own life and development of the ability to plan and carry out actions for improving one's life may result from a sound educational programme. An adult education programme could plan for a literacy component to serve the purpose of developing critical awareness through 'Problem Oriented Literacy Method'. This method was evolved out of the practical experience of working with a group of people belonging to the target group of National Adult Education Programme. The experience had shown that the group could list their community problems and analyse their life in relation to problems through group discussions, role-plays, games, debates and cultural programmes.

The method consists of recording the discussions of the people about their life and problems in the local dialect. The words used could be listed from the recorded discussions. A set of key words could be identified from the list using the criteria that the words should have depth in meaning, have sufficient scope for discussion, be frequently used in everyday life, have scope for conveying the idea of the problem through pictures.

The Primer or any materials for teaching and learning are to be prepared using these identified words. The content of the Primer consists of: (a) the idea of the problem conveyed through a picture:
(b) the identified key words arranged in a sequence to be meaningful to the people; (c) the component letters in each of the key words and their vowel consonants; (d) sentences formed with the words made out of letters occurring in the key words, the content of the sentences related to the problem being discussed.

Steps in using the Primer included the following: (1) discussing the problem depicted in the picture; (2) introducing the word when the signs of readiness for learning literacy are seen; (3) analysing words into letters; (4) building new words with the letters in the key words into words; (5) association variation in notation and variations in sounds for a particular letter, learning the common notation and exceptions; (6) reading sentences formed out of the words and letters known; (7) framing their own sentences to express themselves.

The writing could start at the point when people demand it.

The method was presented with an example of the camp held in Thirukoshtiyur village of Ramanathapuram district in Tamil Nadu, for the purpose of evolving a methodology of teaching and learning literacy described above. Every step was described from the actual data from the field.

Step 1:

**Discussing the problem**

Ideas expressed by the animators about the literacy method:

(a) “We go to the village and discuss with the people about their life situation for many days. Therefore this method starts from the people, is related to their lives, is based on their problem and stimulates reflection. It gives importance to the people.”

(b) “Discussion does not take place on a topic predetermined by the animators. The topic for discussion is determined by the people and the opinions expressed are their own opinions.”
Step 2:

**Learning Key words**

(a) "A letter (an alphabet) has sound. Words have meaning. Hence it is meaningful to use the words first."

(b) "Problems of life are expressed through words."

(c) "Since the key words are related to life, it will not be new to the learners. They could be led to reflect about their lives and realise the need to learn."

(d) "The key words are not determined by the animators (lsl). They will learn easily since these words are what they use, in the form they use (spoken language). Hence they could gain self-confidence."

Step 3:

**Learning letters**

"Since there is a lot of practice given in word building with the letters in the key words, the learners could be expected to be confident of the letters they have learned."

Step 4:

**Word building practice**

"Since words are made by the learners, they could make words that would reflect their life situation. They gain confidence because beginning with a few words, they themselves go on to make and learn many more words through word building."

Step 5:

**Learning notations**

"Since the notations are taught when they recognize the existence of the variations in the same lettering with sound variation associated with it, they could learn nearly all the letters in the language at a time."
Step 6:

**Sentence reading practice**

(a). "As the learners begin to read the sentences after they are familiar with all the sound variations in all the letters of the keywords, they should find it easier to read."

(b). "It is easier because the letters learnt are permuted differently to form and are also related to the problem areas of the key words themselves."

**Experience 18**

**Identifying the problem through dialogue:**

The animators were asked to go back to their villages for a week to talk to the people about their life in general and their community problems in particular. The target group of the National Adult Education Programme was contacted for the purpose. They came back after a week and reported about what they heard from people in their own language. A sample report given by an animator is given here. The report does not bring in the force of the Tamil report and misses some of the details. But this might serve the purpose to have a glimpse of what the report was like.

"If we go early in the morning we return late in the evening. We prepare some Kanji (gruel) and drink and lie down. What do you want us to do? Under which basket do you want these children to be covered to come to the Adult Education programme? This is a leader in the village. Of what avail is he? All of us work during harvesting season. They have no consideration whatsoever for women and we are required to carry more than a headload of harvesting hay. It is so difficult to carry. When we go for the harvesting work, men also compete with us. If at all women are taken, it is done only along with her husband. Others do not have a chance. When we go for transplanting we need to stand in the slush from morning till evening. We don't even get kanji in sufficient quantity. They don't even give a single chilli to serve as pickle. Coolie is given Rs. 1.50 for the work. Even when we do the work well, even that small amount is not given in hand. We have to go several times to get it. When we do the harvesting job, the coolie is given in the form of harvested grains"
and the measure with which the grains are given is a smaller one compared to the standard measure generally used. This village is not a place to live. Yesterday we went for transplanting work. Today we went to ask for coolie. The landlord scolded us for coming early in the morning and told us that he will give the coolie after selling the grains in store. What to do? When we get the coolie in kind, it is more chaff than grain that we get. This is how we live. When we parboil the paddy and take it to the machine, we need to give a handful to the one who puts it in the machine for milling, another handful to the one who measures, another handful to the one who pushes the chaff. Whatever remains, we bring home and prepare gruel and drink.”

Experience 19

Identification of key words:

Key words were identified by each animator after discussing in small groups about the report presented by each one of the animators. Thus, each centre had its own set of key words based on the problems of the village. The number of words identified varied from one village to the other. The number of key words ranged from 5 to 18 (in the 79 centres of the Block). Almost all the key words identified in all the villages were mainly words related to the economic life and problems. A few words were related to political structure in the village and a few others to social problems. A few samples of key words are presented here:

<table>
<thead>
<tr>
<th>Location of A.E. Centre</th>
<th>Key Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amanappakkam</td>
<td>Moiyaru, velli, Kayini, Arappu, Polyappu,</td>
</tr>
<tr>
<td></td>
<td>Marakka, Coolie, Goovu.</td>
</tr>
<tr>
<td>Anur</td>
<td>Panchayattu, Therdal, Eri, Thalsivaru,</td>
</tr>
<tr>
<td></td>
<td>Nambaru, Porambokku, Patta,</td>
</tr>
<tr>
<td></td>
<td>Governmentu, Kadangachi, Payaru.</td>
</tr>
<tr>
<td>Kilappakkam</td>
<td>Padi, velal, coolie, porambokky, voodu,</td>
</tr>
<tr>
<td></td>
<td>patta, manikkar.</td>
</tr>
<tr>
<td>Edayur</td>
<td>Payir thoyil, poyappu, nelaneeru,</td>
</tr>
<tr>
<td></td>
<td>porambokku, oru aker, kenaru, patta,</td>
</tr>
<tr>
<td></td>
<td>kanakkapulli, aomathal.</td>
</tr>
</tbody>
</table>

85
Experience 20

Preparing teaching learning aids for literacy:

Every animator prepared the literacy aids for his centre with the identified key words. The first set of aids made are presented here using one set of key words identified. This might serve the purpose of helping the reader to have an idea of the type of material used in the Adult Education Centres. There was no primer as such used in any of these centres.

Aid 1: A chart with key word.

Sample Chart:

<table>
<thead>
<tr>
<th>PAYIR THQYIL (Agriculture)</th>
<th>KENARU (Well)</th>
</tr>
</thead>
<tbody>
<tr>
<td>POYAPPU (Livelihood)</td>
<td>PATTA (Ownership document)</td>
</tr>
<tr>
<td>NELANEERU (Land &amp; Water)</td>
<td>KANAKKAPULLI (Village Accountant)</td>
</tr>
<tr>
<td>ORU AKER (One acre)</td>
<td>AEMATHAL (Cheating)</td>
</tr>
</tbody>
</table>

The words and the letter were big enough for 30 participants to see clearly.

Aid 2: A smaller chart with a set of key words and cards with each word cut out separately:

<table>
<thead>
<tr>
<th>PAYIR THOYIL</th>
<th>KENARU</th>
</tr>
</thead>
<tbody>
<tr>
<td>POYAPPU</td>
<td>PATTA</td>
</tr>
<tr>
<td>NELANNERU</td>
<td>KANAKKAPULLI</td>
</tr>
<tr>
<td>ORU AKER</td>
<td>AEMATHAL</td>
</tr>
</tbody>
</table>

Two charts were prepared and one chart was cut in such a way that each individual card had one word. A few sets of these cards and the charts were prepared in order for the adults to use these aids in small groups. The individual cards were to be matched
with the words in the chart. This was made to help the learners to identify the words to which they were introduced to.

Aid 3: Word card with a device to learn the constituent letters.

Each word is made up of letters (alphabets). In order for the learners to understand the constituent letters in each word learned, two strips of cards were made (a) one with the word written on it (b) the other a plain one with a square hole just big enough to show only one letter. These could be joined with a rubber band as shown in the figure. When the plain card on top is moved towards the right, each letter in the word can be seen. The adults could take these cards in their hands and repeatedly see the words themselves to enable them to identify the letters in each of the key words.

```
KENARU

     □

KE
```

Aid 4: Letter cards:

All the letters in all the key words were written out individually on small cards. These cards could be used to help the participants to identify letters and words.

<table>
<thead>
<tr>
<th>PA</th>
<th>YI</th>
<th>R</th>
<th>THO</th>
<th>YI</th>
<th>L</th>
<th>KE</th>
<th>NA</th>
<th>RU</th>
</tr>
</thead>
</table>

Aid 5: Building new words with the letter cards:

PAYIL, KEYIR, PAYI, KEYI,

Aid 6: A letter slide rule:

The variations in the forms of the vowel consonants according to the sound variation can be learned through a letter slide rule. A long strip of card was taken and all the identified letters in the key words were written as shown in the figure. Two small pieces of cards, the width of which is equivalent to the width of the long strip plus one centimeter, were cut out. These two cards were placed one on top of the other. The top had a hole big enough for a letter to be visible through it. These two cards were stapled on either end. This setting was slid through the long strip on which the letters were written. If a total of 12 cross card sets with the notations to indicate the form variation for sound variation were made, then the various symbols for varying sounds could be learned (K, Ka, Kaa, Ki, Kee, Ku, Koo, Ke, Kae, Kl, Ko, Koa, Kau).
Aid 7: Letter cards: Vowel consonants and notations in separate cards:

Small square cards with each of the vowel consonants and the notations making up the vowel consonants separately were written out. These cards could help the learners to identify the notations responsible for the differences in sounds in consonants and vowel consonants.

Thus, the animators prepared sufficient number of slides to use in their adult education centres.

Other Features of the Training:

The training programme, besides helping the participant animators to critically look at their life situations through several group dynamic techniques, helped them to bring out their talent in singing, dancing, dramatising etc.. When they depicted their present condition in their villages, they dramatised 'it. Some of the animators could compose songs with any theme related to their lives, some could sing them and all could dramatise. These histrionic talents are irrepressible and it is the medium through which the culture of the village seems to be sustained.
Initial Motivation Efforts:

The animators were almost ready with a few hours of cultural programme for publicising the National Adult Education Programme in the block when they completed the training programme. Their enthusiasm was so great that they decided to go from village to village in a group of 30 and conduct cultural programmes. For nearly a month, they were spending every night in a different village and kept up their spirit of giving a momentum to the National Adult Education programme in the block. When funds could not be provided for the bus fare, they paid from their pockets, and thus covered the 31 villages, where NAEP Centres were about to start. This group enthusiasm had a definite impact on the attendance in the centres. People turned up in the centres in large numbers.

Follow-up efforts:

(a) The monthly meetings
The monthly meetings of the animators were held regularly to discuss the progress in the centres and to enable the animators to exchange ideas in teaching and learning they might have tried in their centres.

(b) Monthly bulletin ‘MARUMALARCHI’
The communication within the project area among the animators was quite easy and fast. Whatever happened in one centre, reached the other centres, within a week or less. The methods of learning spread around the area quickly. The monthly news bulletin ‘Marumalarchi’ facilitated this further.

(c) ‘My First Book’
The adult participants in the Adult Education Programme asked for a book. A work-book based on the steps of ‘Problem-oriented Literacy Method’ was prepared and every adult in every centre could do the exercises in the work-book. They could read their own progress through the pages of this book.

Conclusion

The Adult Education Programme is the community’s programme, the people’s programme. Hence efforts were directed at a process
of implementation which was participatory. The plans were made just to stimulate the people to understand the basis to get initiated to participate meaningfully in their programme of education for liberation. The animators were selected by the community through consensus among themselves. The participation of the animators in the training programme process was something remarkable. They could see their own potential and felt restless to put their own abilities at work. The evidences for this are throughout this report.
PARTICIPATORY TRAINING OF MARGINAL FARMERS*

—Rajesh Tandon

INTRODUCTION

The last three decades have been characterised by the search for strategies of development in all parts of the world. Various theories and models of development have been propounded; various programmes and projects of development have been attempted. In the developing countries, search for developmental approaches has become more intense. Both the developed as well as the developing countries are engaged in large-scale experimentation in this direction. To the extent that bulk of the developing countries are still, by and large, rural societies, most of the resources have flown into the area of rural development.

There is a large body of mounting evidence to suggest that these developmental efforts have met with limited success. A central element that emerged from this experience is the need to focus upon the individual development in a micro setting as a pre-condition for triggering macro-development. It has become increasingly evident that developmental strategies need to focus upon creating and enhancing pressures from below. More and more, the knowledge, skill and organisation at grassroot level are being recognised as critical ingredients in the developmental process. This paper describes a training programme for such an effort.

* It is a slightly modified version of PECCE, New Delhi Occasional Paper No. 1/1980
Principles of Training

The following principles were used:

(1) Dialogue can be used as an effective mechanism for consciousness-raisng. Dialogue means a critical examination of the objective and subjective reality of the people. It focusses upon their concrete situations and catalyses thinking as well as articulations of the dynamics of the experience. To that extent, a dialogue acts as a vehicle for raising awareness.

(2) While the dialogue helps to initiate the process of active participation, it is critical that learners are engaged in determining the content and method of learning. The trainer can act as a learner-teacher by developing collaborative relationships with the participants.

(3) An experiential approach implies using the concrete experiences of the participants as materials for discussion and understanding. Moreover, the trainer may facilitate developing new experiences during the training by designing simulations which highlight some particular dynamics. For example, a simulated exercise can be used effectively to bring out the salient characteristics of group decision-making.

(4) Learning new skills and their application essentially means behavioural changes. Such changes can be brought about only if an appropriate learning environment is created during the training and later on. Mutual support, encouragement, trust and a sense of psychological safety are critical ingredients for such a learning environment.

(5) In order to translate into practice the new skills acquired during the training, it is important to provide opportunity for transfer of learning to 'back home' situations. During the training itself, some effort has to be made for concrete action planning of a few real problems.

(6) To the extent that such a training intends to facilitate collective actions, some effort has to be made in the direction of group development. The focus of the training needs to be the group. This implies that learning skills is a group activity and all the necessary skills must be available in the group. It also facilitates the process of organising as some rudimentary attempt takes place in training itself.
Context of Training

This training was carried out in collaboration with Seva Mandir, Udaipur, India. Seva Mandir is a voluntary agency involved in various non-formal adult education and rural development efforts in the district of Udaipur. In one of its blocks, Khewara, the agency has been working for the last eight years. This block is socially and economically a backward block with more than 2/3rd of its population being tribal. The block is, in comparison to other blocks in the same district and other districts, very weak in educational, irrigation, communication and health facilities. Bulk of the population is living on subsistence agriculture. Most of the families own small (less than 5 acres) plots of land out of which only less than half is available for cultivation. Dependence on monsoon leads to frequent droughts and general economic deprivation.

The agency had initiated a Peer Group Project in 1975. It identified, from 25 contiguous villages, one person who could act as a Peer Group Leader. This person is generally literate and works on his field in the village. These Peer Group Leaders were trained by the agency in the area of agriculture, cooperative and rural engineering. They were also informed about the various developmental projects at the block level. These Peer Group Leaders were then expected to act as change agents in their respective villages by organising Peer Groups of like-minded persons.

After two years of this project, in mid-1977, the author agreed to provide further training to some of these Peer Groups. The agency staff felt that the Peer Group Leaders were not very effective in organising their Peer Groups. The training by the author was intended to facilitate this process. The author agreed to work with the agency staff in designing and conducting this training. However, as a start, it was decided to choose two Peer Groups for the purpose. A three day residential training programme was organised, of the Peer Groups from Pati and Pura (pseudonyms) villages. There were 11 persons from Pati and nine from Pura. The average age of participants for Pati was 33.5 years and for Pura 32.4 years. While about 2/3rd Pati participants were literate, only about 1/5th of Pura participants were literate. All of the Pura participants were tribals while bulk of Pati participants were non-tribals. The average size of land holding for the family of each participant was 3.3 acres in Pati and 2.7 acres in Pura. The next section presents a detailed account of this training.
Detailed description of the training

Peer Groups from Pati and Pura were randomly chosen for this training. The two peer leaders were briefed about it a month in advance. They were consulted about the design, location and timing of the training. They pointed out the possibility of conflict in timing due to the upcoming sowing season. Since sowing was spread over a period of a month, they agreed to persuade their peer groups for a three-day session. They were also asked to acquaint their respective peer groups with the methodology of training and the novelty of design based on their own experience. They were also told that the voluntary agency would meet all the travel and boarding expense and expressed their hope that it would benefit their groups.

Training Session

The two peer groups from Pati and Pura participated in this training programme. Each group consisted of about 10 members. It was a residential training programme. The trainer also stayed with the participants. Two members of the Seva Mandir field staff were also present throughout the programme. The participants as well as the trainer sat on the floor during the training. The following is a blow-by-blow account of the training session.

Trainer: (The participants were asked about their understanding of the relevance of forming peer groups in the villages.) Why does the village need a peer group organization? Why is it that Seva Mandir wants to build peer group organization in certain villages?

Response: Peer group organisation can help in solving the problems of the village. (This response appeared as a summary statement after struggling with the question for over half an hour.)

Trainer: How is it that a peer group can solve the problem of the village?

Response: An organization of villagers is more powerful than individual villagers. (This statement appeared as the gist of their discussion that lasted about 30 minutes; mostly it was a period of silence and brief responses. In order to highlight the obstacles to development of the village, an
analysis of the developmental process in the context of Indian villages was undertaken.)

Trainer: Can you explain how the various developmental efforts of the government during the past 30 years have or have not reached the rural poor?

Response: (from the Pura group) Education and health have not reached our village so far, for example.

Response: (from the Pati group) While education has reached our village, health has not.

Trainer: According to your description, two channels of development between the rural poor and the resource providers, i.e., the government, can be identified. There are certain developmental items like education which come through the Panchayat Samiti. There are other developmental items like health which come through the various government agencies. Can you identify the different government officials who help the developmental work in the village?

Response: Gram Sevak, * Patwari, ** Teacher, Policeman, Malaria Inspector, Cooperative Society Manager, etc. (Three persons gave most of the answers; others sat quietly.)

Trainer: Why is it then that development work, e.g., education and health, has not reached some villages while it has reached others? (This question led to long pauses, brief remarks and lot of hesitation; the following response was the summary of what was verbalised.)

Response: Because villagers are illiterate; they are weak; they are lazy.

Trainer: That means if you are organised, if you become literate, and if you become active in your own interest then it is possible that your village can be developed. (Discussion among the participants for about an hour was low-key.)

We have seen that both the channels of development

* Gram Sevak is the village level worker (VLW) who performs agricultural extension functions.

** Patwari is the clerk who maintains land records.
i.e., the Panchayat Samiti and the government officials, have to be continuously pressurised; they have to recognise that we are strong and vocal, and that we are not going to sit idle. If we are organised, strong and powerful, it is conceivable that Panchayat Samiti and the various government officials will be forced to listen to and deal with our problems. However, I want to warn you that in the process of becoming organised and strong, you will face a lot of difficulties. Those vested interests, e.g., the local rich and powerful persons, government officials and Panchayat Samiti members, whose interest will be challenged by the emergence of strong village-based organisations, will create conditions for the failure of emerging village-based organisation. They will try to buy off or threaten you and create other hurdles on your way to getting powerfully organised. So the question is are you prepared to face those threats and dangers?

About four hours have passed since the beginning of this training. Discussion has been mostly low-key and marked by long periods of silence; struggle to overcome hesitation can be observed in the brief, short sentences and phrases being used. About two persons from each group act as spokesmen of their respective groups.

The two peer groups then took some time to discuss and understand the issue raised so far in the context of developing their organisations. Within the group, discussions have become more lively, and all seem to be participating. They have spent about an hour in their groups and lot of mutual explaining and clarifying can be observed. Having developed an understanding of the cost and gains involved in getting organised and having shown a willingness to go ahead with their peer group organisations, further dialogue with the trainer begins.

Trainer: In fact, if your group members start facing these types of obstacles then you should know that your organisation is getting stronger. Moreover, why is it that Seva Mandir has appointed one person from each village to act as a peer group leader? (Discussion among
the participants was again on low-key and limited. It is difficult for Seva Mandir to call all the villagers for sharing information with them. Therefore, one person from each village has been identified to act as a contact person and prime-mover for initial work between Seva Mandir and villagers. This does not imply that only the leader is responsible for all the developmental work. I would suggest that you discuss in your groups how you are going to share the responsibility of the various tasks which the village peer organisation will face. Moreover, you might also discuss the objectives of your peer organisation.

Each of the two groups then discussed the above mentioned issues and there was a general agreement, verbalised by all of them, that they are prepared to equally share the responsibility of the peer organisation. This time the discussion was much more lively and loud. More than an hour was spent within groups and more and more people started to share their views clearly. It was evening by then and so the session was folded.

One of the groups had raised the question as to how exploitation of the villagers by the various government officials could be curtailed. In response to this question, the trainer introduced an exercise.

**Trainer:**

There is a scheme just started by the government for improving health in the villages. The government wants two persons from each village panchayat to go for training to Udaipur for a period of three months. After the training, these people will be sent back to their villages with a stock of medicines which they will distribute for primary health care. You represent the two village panchayats from your area. I would like you to select unanimously two persons from each of your groups for the proposed training. You may discuss among yourselves and decide whom you want to recommend but there will be a secret ballot to confirm your choice. If even one person disagrees with the choice made in the secret ballot, then the election will be void.

The two groups recommended two persons each. The secret ballot was conducted. In Pura, one person got 8
and another 9 votes out of 10. Similarly in Pati, one candidate got 9 and another 11 out of 12 votes. It was
evident that internal dissension in the groups was being reflected in the secret ballot. The groups were then
instructed to reconsider nomination, and put the candidates up again for secret ballot. In case no unanimity
emerged this time, it was stated that there would be no representatives from those panchayats for this health
scheme.

While in Pati the candidates were changed, they remained the same in Pura. Roop Lal and Thawar Chand were the
candidates earlier, and Vir Chand and Kanji were the candidates now in Pati. This time the results of the secret
ballot were unanimous. The trainer started processing the exercise.

Trainer: I would like to ask the Pati group about the reasons for
changing their candidates in the second round.

Response: (from the Pati group) We had an internal election to
determine the candidates initially. While Roop Lal and
Kanji became high scores, the name of Thawar Chand was recommended by a few members to replace Kanji.
This led to some dissatisfaction among a couple of members who privately expressed it during the secret
ballot. Moreover, there were some who were confused during the ballot about the voting procedure. In the first
round, no attempt was made to explain the voting procedure to everyone. When the group met after knowing the
results of the first round, Kanji expressed his desire to be nominated by the group. Then the group changed
the representatives and Kanji along with Vir Chand was nominated. This time Kanji made a special effort to
explain the voting procedure to all the members. (He admitted that he showed more interest in the election
because he was a candidate the second time.) Most of the above response was made by two members of the
Pati group but others chipped in their opinions and points of view, too. It looked more like a group presentation
than individual.
The trainer asked the same question to the other group. The Pura group explained the reasons for initial differences as a lack of clear understanding of voting procedure. However, the results of the first round came as a shock to them and they decided to explain the voting procedure thoroughly to all members before the second round of voting. The trainer then asked the otherwise silent members of the various groups, especially the Pura group, to discuss with each other and explain to each other, in their local dialect, the learning from this exercise. At this point they were also told this election was an exercise in testing internal solidarity of the groups. When some members showed hesitancy in talking, the trainer allowed time and patience for them to feel free to say whatever they wanted to say. After sometime, two members from Pura group started talking and very soon all the participants were intensely engaged in discussing the issue of internal solidarity and how to counteract external attempts to create internal differences.

After the tea break, the trainer introduced another exercise to test and demonstrate the dynamics of inter-group decision-making. Each group was asked to nominate two persons. These four persons would have to select the representative among themselves who would be made responsible for an important developmental work. Moreover, this selected representative would be monetarily compensated for this job. These four persons would sit right here to select this representative for the entire group. While doing this selection they would have to specify the criteria of selection. When the groups are nominating two persons, they should attempt to nominate the generally silent members.

When these four persons assembled in a ‘fish bowl’, they were hesitant in their selection process. With very little discussion, they chose one person from Pura. This committee of four was then asked to confirm the choice with their respective groups. While the Pura group agreed to this choice, the Pati group was not satisfied. After briefing their two representatives, the four person committee met again to reselect the representative. One of the Pati representatives was such a smooth and
influential talker that the two representatives of Pura accepted this choice of representative from Pati. They decided that one of them had to make the compromise. The trainer then started processing this exercise.

Trainer: What have you learned from the above exercise?

Response: In order to select one or two representatives from a large area, mutual trust and understanding is critical. We have to arrange a number of meetings in order to develop a consensus for the desired representation. This requires interest in involving others and hard work to ensure the same.

(After an afternoon of volleyball match by the participants, the programme started again after dinner. In order to develop further skills among the participants in joint decision-making and consensus-building the group was given another task)

Trainer: To the extent that personal honesty is an important characteristic for rural leadership, I would like to reward Rs. 5 to one person selected by you who rates high in personal honesty. In order to choose this person, you may follow the procedure of the previous exercise and send two of your representative from each group for a ‘fish bowl’ in the middle.

Each group nominated two persons for the fish bowl. Interestingly enough, both the groups nominated their silent members. In their discussions, these four persons decided that personal knowledge based on the previous activities of an individual was the only basis for determining personal honesty. Then these four persons came up with the names of two persons, one each from the two groups. Since there was a constraint in terms of choosing only one person, the group again faced the difficulty of compromise. When the group was unable to reach the decision, it was recommended that one person from the observers could be invited for consultation. Through his intervention this committee of four selected one person from Pura for high personal honesty. Apparently,
it was a magnanimous gesture on the part of the peer leader of Pati. The committee of four was unanimous on this choice. In order to test the acceptance of this decision by their respective groups, they were asked to ascertain the opinions of their constituency.

It turned out that group members from Pati were disappointed because nobody was selected from their group for personal honesty. It was seen as an emotional affront to the Pati group since no person of high personal honesty was found among its members. The trainer intervened to reconvene the committee of four to reassess their choice. They were asked the basis on which the Pura person was selected; especially the question was posed to the Pati representative.

This reassessment led to another deadlock in the group. These four were sent back to their constituencies and each group was asked to deliberate upon the issue. This time a new set of representatives, two each from the groups, came for the fish bowl. The new representatives were more vocal and they presented data-based logic for nominating persons from their own group. The pattern of discussion in the committee of four continued to be self-oriented, just as in the beginning; each set of representatives started the discussion by nominating one person from their group; none of them approached this problem from a perspective which might reflect over-all concern for the community. On the intervention of the trainer, the group of four agreed to call the two recommended persons for a personal interview in order to obtain more information about them. During this interview process, the Pati representatives were much more active and strategic in their questions. From the interviews it could be seen that they had established the supremacy of their recommended candidate. So when the group of four started making the decision for nominating, a person from Pati was nominated again.

The various dynamics obtained in the above exercise were pointed out by the trainer. First, the self-orientation of the group representative was coming in their way of
making a consensus choice. Secondly, their repetition of the morning pattern was highlighted. It was mentioned that due to aggressive logic and presentation of the Pati representatives, the Pura group lost out again. While they had one of their men nominated in the first round, his name was deleted during the second round of discussion. It was emphasised that inability to present one’s interests in a forceful and united fashion may result in exploitation by others and inadequate response to our needs.

The identification of this dynamic for the Pura group appeared to have agitated the group members. While others dispersed for the night, the Pura group continued their high-pitched discussion late into the night.

**Trainer:** Who are the people in your village who irritate you or cause difficulty for you?

(Pura group) Patwari—in matters of land.

**Response:** (Pati group) Forest officer—in matters of obtaining wood for house construction.

**Trainer:** Let the Pura group discuss a strategy to meet with their Patwari. (Patwari was role-played by one of the staff members. The Pati group started preparing itself to meet the Forest Officer).

(Each of these groups was asked to enter in a role play based on the most pressing problems of their village identified by them. This was intended to develop an understanding of skills and strategy needed to confront these problems.)

**Role Play by the Pura Group**

After discussion among themselves, one person from the group came to the Patwari. When the Patwari asked for 20 rupees to do his job, this person said to him with folded hands: 'I am poor; I cannot pay this fee'. The Patwari responded that the fee is universal and the government does not distinguish between the rich and the poor. Disappointed, that person left. After discussion within the group, two more persons came to the Patwari and begged him with folded hands for consideration. The Patwari was adamant. The conflict could
not be resolved.

Role Play By Pati

After discussion among themselves, the whole group approached the Forest Officer for obtaining wood for house construction. The Forest Officer told them that he has not received government orders for chopping down the trees as yet. He is expecting the order any day and asked them to come back after a few days. When one of them pointed out that no such orders were necessary last month, the Forest Officer said that this is a new system. When they asked him to give a rough estimate of the cost, he quoted a figure which was much higher than the usual. When asked about this change in cost, he responded that there had been no change in price. Anyway, the whole group returned to meet him after a couple of days and still the Forest Officer was hesitant in issuing the orders. Promptly the group threatened him with further action to his boss.

These two role plays were so contrasting in the process as well as the outcome that all could see which strategy worked and which did not. The trainer pointed out three key differences between the two role plays in terms of their contribution to task accomplishment: first, approaching the official in a group of 8 to 10 persons as opposed to individual; second, presenting the problem in a clear and forthright manner; and third, threatening further action with higher ups as opposed to begging for consideration and pity.

The trainer highlighted that in such a stalemate situation where the officer does not agree to do the job even after the threat, further action is called for. While the group is approaching the higher officials for action against the Forest Officer, some interim arrangements must be made to ensure that the person who needs a house immediately does not remain homeless. If no such arrangement is made he will approach the Forest Officer privately and offer him the “fees” necessary to obtain wood for constructing his house. It is conceivable that villagers could contribute some wood on their own to build the house for this person or to provide temporary shelter for his family.

Finally, four quiet members from the two groups were called to role play a similar exercise with the Sarpanch.
When these people approached the Sarpanch for obtaining his signatures on one of their applications, he asked for a fee of ten rupees. His point was that this fee is needed for the purposes of development of the village. He announced that the government had given authority to the Panchayat to collect fees in order to finance various developmental projects. When somebody pointed out that the fees cannot be charged without a “chorum”, he confidently said that the chorum can approve this any time; in fact, the other ward “panches” were his own favourites. Suddenly, one person pointed out that the Sarpanch was elected only by them. And so he threatened the Sarpanch that he could be changed in the forthcoming Panchayat elections.

The trainer emphasised the need for organising across the villages in order to select their own Sarpanch in the forthcoming elections. It was pointed out that by election of an honest and sincere Sarpanch of their choice, they might ensure continued development of their village.

By this time the groups appeared ready to do some action-planning. The trainer then asked each group to identify three problems of their village that they want to take up as a peer group for solutions over the next six months.

After discussion among themselves which lasted over an hour, the groups came out with the following problems:

Pura Group: 1. Connecting road between the village and the main road.
   2. Problem of drinking water: need a hand pump.
   3. No provision for drinking water for the cattle.

Pati Group: 1. No post office.
   2. Getting canal from the nearby dam.
   3. Primary school in the village.

Trainer: Now that you have identified the problems that you want to take up as a peer group, I would suggest that you engage in developing detailed plans for the same. It is one thing to desire the solution of a problem, and it is quite another to plan and execute it.

(The trainer then explained briefly the various ingredients of planning with special emphasis on the process of planning.)
participative planning. This presentation included items like identification of objectives, resources necessary, detailed activities to be undertaken, time schedule, and assignment of duties. It also included items of reporting, writing, and monitoring. The two groups then broke up to work on detailed plans for each of the three problems that they have identified.

(This exercise took about three hours and it had to be done on paper. Then the groups ressembled and made their representations)

Response: (Pati group) Problem 1: Hold the meeting of the village on November 8. Discuss this issue and seek ways of obtaining government assistance. To give a report to this effect to the BDO by November 15. If no response from the BDO, give a reminder after 15 days. A copy of the reminder to be sent to the District Collector (DC). By December 10, five persons from the village will go to meet the District Collector. In the meanwhile, every household from the village will be persuaded to arrange its share of help in cash or kind.

Problem 2: In the meeting on November 8, discuss the issue of drinking water and send a letter of request to the BDO, asking for installing hand-pumps. The request will be certified by Gram Panchayat, and if not, sent without certification. If no response by December 10 go and meet the District Collector. If the above scheme is accepted, villagers will be persuaded to provide free labour.

Response: (Pura group) Problem 1: Hold the meeting of the village on October 15 to discuss the issue. Send a letter of request to Udaipur by October 25. In the meanwhile, find out the relevant authority in postal department to whom the letter will be addressed. In the event of no response by the end of November, approach the D.C.

Problem 2: Since it involves other villages in the vicinity, meeting to be arranged by November 1. Each member of the peer group will go to different villages, discuss this problem, and invite villagers to the meeting. A report signed by persons from all the villages will be sent to The BDO, irrigation department and local M.L.A. Five
persons from the village will meet the M.L.A by November 25. In the meanwhile, approach the irrigation department for survey purposes.

Problem 3: Since this problem has been going on for the last two months, continued effort will be made to get the school sanctioned quickly. However, in the event of further delay, some alternative arrangement can be made locally. The teacher of the night school could be persuaded to start a class for children for two-three hours in the morning.

(The above was followed by a closing session where the groups were asked to recapitulate the happenings of the three days and highlight their learning. An attempt was made by the trainer to integrate and reemphasize the key issues.)

(The group from Pati dispersed after this. However, the trainer was asked by the Pura group to stay for another hour. The discussion that followed was on different social-economic issues bothering the members. It could be seen that left to themselves, even the quieter members of the group became open. The trainer felt that the Pura group being the weaker and the more hesitant of the two, separate discussions with them avoided crowding and put them at ease. It was evident that this separation was needed to allow them free expression and consolidation of the three days. The issues included drinking practices, dowry system,* superstitions, need for literacy, advancement of women, etc.)

(Before the groups left, a date for a follow-up meeting, to be held roughly after six weeks, was fixed. The follow-up was to take place separately for the two groups in their own villages.)

* The dowry system among tribals is called "Dapa." It is reverse because the groom has to pay a certain amount of cash to the bride’s father before marrying her.
Follow-Up

Follow-up visits to the villages of the trained peer groups were intended to monitor the progress made by the groups and to discuss what they had experienced after the training. The details of what happened in these visits are presented here.

Visit to Pati: The trainer was accorded a very warm welcome by the villagers. About 50 persons had gathered there. It was decided that the peer group would spend some time with the trainer initially. In the late afternoon, when other villagers returned from their farms, there would be a general meeting in the village.

The peer group started with a presentation of the progress on their plans. Two members made this presentation. They also described future actions that they had planned themselves. They discussed the gains that they had made and were very pleased with it. They had realised the value of organisation and collective action.

As one of them said, 'We are a different group now, more aware and more active'.

In attempting to solve one of their self-chosen problems—trying to bring the canal up to their village—they were experiencing some difficulty. When they approached the government officials in charge of irrigation projects, they were told that it required massive investment and could not be undertaken soon. Even though the proposed extension to the canal was going to benefit six more villages besides Pati, it became clear to the trainer that this peer group was constraining its exploration of alternatives. So, the nine-dot exercise was presented to them (this exercise asks the participants to join nine-dots with one stroke in four lines). The experience of this exercise is to force a person to think beyond his self-designated constraints. The peer group, after the exercise, discovered that it needed to convene a meeting of all the interested villages and present a joint application. A date was set for this meeting and the people were assigned the responsibility of informing these villages. Interestingly enough, the Patels* and the tribals took responsibility to inform the Patels and tribals respectively in these villages. The traditional caste networks seemed to be the most appropriate information channels.

* Patels are members of a farming sub-caste in this area.
When all the villagers assembled, the trainer decided to engage in a dialogue with them about their understanding of reality. The dialogue explored the causes of their poverty and possible ways to deal with them. The villagers showed enthusiasm about the upcoming Panchayat elections and a good deal of time was spent in discussing strategies for electing the right kind of people. During the discussion, it was apparent that the Patels and the tribals still thought on caste lines. When asked about the number of households in the village, for example, a Patel respondent gave 40 (the number of Patel households) and a tribal respondent gave 50 (the number of tribal households). This led to a discussion about integration and unity and the need for developing common references, frameworks, and understandings. The meetings ended after sunset.

Visit to Pura: A similar field visit was made to Pura. The peer group was joined by five other villagers. They presented the details of the progress made by them during the past six weeks. They were so excited about reporting their progress that they started speaking simultaneously. The trainer had to ask only one of them to narrate the details in order to understand it. It was evident that they were pleased with and proud of their gains. They also described their future plans in some detail.

Most residents of this villages are tribals, also illiterate. They tend to ignore the value of education. So, literacy became a major focus of dialogue. The central issue in the discussion was desire to learn. They felt that for adults (25 years and above), new efforts to acquire functional literacy were futile. When reminded of the sacrifices that they had to make due to their illiteracy, they came out with many stories about their experiences. One of them narrated the incident of cheating when he borrowed money from the local cooperative society. He took out a loan of Rs. 240, and repaid Rs. 125 in two years. Still, his balance payment due was Rs. 325 (at 12 per cent annual rate of interest). Such narrations led to a serious resolve on their part to vigorously pursue functional literacy. The meeting ended after a long exploration of potentially beneficial government projects and schemes for their village.

Conclusion

As the detailed description of training indicates, there are several issues which need to be considered by those who engage in such training. The most important issue relates to the trainer
himself/herself. While the above description provides some indications of the skills required to be a trainer, it does not clarify the values and attitudes appropriate for such an effort. Primarily, the central skills of the trainer are in the areas of group dynamics. It is equally important for the trainers to examine their values and attitudes as and when they engage in such training efforts.

The second issue relates to the nature of relationship that a trainer develops with the participants during and after such a training effort. One of the important ingredients of learning is a mutually trusting relationship between the trainer and the participant. To the extent that trust is a relational phenomenon, conscious effort needs to be made by the trainer in this direction. In the experience of the author, one of the mechanisms for establishing this trust was the gradual adjustment by the trainer in the setting of the participants. As the trainer felt comfortable in the context of the participants, in their behaviour and reaction to himself, the marginal farmers also began to feel comfortable with the trainer and his style. This indicates that the setting of training is important for the participants to feel comfortable; and the trainer's adjustment to that setting is an important beginning towards developing mutual trust.

In conclusion, this type of training can facilitate mobilisation and organisation of those people who are presently under-privileged or lack influence over the various programmes of development. It can be used to generate pressure from below so that top-down programmes of development can become more accessible and relevant to the population.
TRAINING FOR VILLAGE ENTREPRENEURS

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This paper describes the training programme jointly conducted by Xavier, Institute of Social and Vikas Maitri in Ranchi. The entire programme is of about six months duration and consists of three modules: motivation, managerial, and skill training.

Before we go further, we need to define what we mean by a village entrepreneur. The following factors are essential for somebody to qualify as village entrepreneur in our case:

— He is a person from the local, indigenous, or native population who decides to become self-employed in the village or its surroundings, by starting of his own, a shop, trade, repair service, studio, production unit or service.

— He is amongst the first in his community to imitate a profession that people in town practice, or other communities or caste undertake, and to introduce it in his village, or in his community where it was not traditionally practised. The son of a traditional farmer who begins to grow vegetables for the market is an entrepreneur, so is the young weaver, who introduces the first power loom in his village.
— He **invests his own funds**, or finances that he has obtained from friends, a bank, relatives, even a money lender, or the Government. He is **responsible** for the way he handles this money and what happens with it.

— It is possible that his venture may fail, and he, therefore, **takes a risk**.

**Characteristics of a village Entrepreneur**

Experience teaches us that certain qualities are needed if a person is to become a successful village entrepreneur. These can be:

a. He must have a **rural background** or at least **feel at home** in the village. He is committed to stay in the village.

b. He should have a **capacity to take risks**. A person who lives from hand to mouth **undergoes** risk but **cannot take it**.

c. The person must be **honest** and have **integrity**, and be motivated by the idea of playing a socially useful role, not only by the profit motive.

d. He should **not be too heavily burdened** with family responsibilities. The eldest son in a farmer’s family for instance is not likely to become an entrepreneur, for he is expected to take over the farm, or manage the joint family.

e. He must be good in **reading and writing** and in calculation as well. But formal certificates or degrees, such as matriculation or B.A are not necessary.

f. The candidate should **not be older than 30 years**. Running a small business requires **vigour and energy**.

g. The **person must have the capacity to deal with others**, including officials, bankers, voluntary organisations.

h. He must have a certain amount of **social concern** manifested through the fact that he cooperates in community matters.

i. He must have a “Place”, a house, a shop, a shed, a wayside tree, or some land of his own, or taken on rent, where he can establish his shop.
Objectives of an Entrepreneur Development Programme (EDP)

The underlying assumption is that village entrepreneurs are not necessarily born but that they can be made. The capacity to run a business is not hereditary, or limited to those castes or communities who traditionally engage in trade. Nor is this ability present in every individual. The potentialities of some villagers can be identified through a good selection process; they can be motivated and nurtured through training and follow-up so that village youth can become successful entrepreneurs.

The primary objectives of our EDP then are to remove some of the handicaps that mark today's village economy, and to induce village youth who have the potentiality, to become effective village entrepreneurs, and to play a role as agents of economic and social change.

Through this process, the following secondary objectives can be achieved:

a. The drainage of village resources, money and manpower to the cities, is minimized by creating a more self-reliant and diversified village economy.

b. The opportunities for self-employment generates scope for employment for others.

c. Introduction of economic, technological, agricultural and other changes and reversal of the feeling of helplessness into a sense of self-reliance and resourcefulness.

d. Spread of basic managerial skills and values in rural society, necessary for people to cope with modern life.

e. Village entrepreneurship is a specific form of adult education from the aspect of upgrading of skills of people, vital for the revitalisation of village economy.
Selection and Pre-training Motivation

Most training programmes seem to focus upon the training itself. No effort is made either in the pre- or post training stage. It is our contention that pre-training selection and motivational processes and post-training follow up and linkages are critical ingredients for any training programmes in general and Village Entrepreneur Development programmes in particular. In this section, we describe our pre-training activities.

A careful selection process is in itself a means of motivating rural people towards change. The process of selection of candidates starts in the village itself.

But selection in the villages must be preceded by pre-training motivation. In pre-training motivation, the training agency spreads around the news that such a programme will be held and also motivates the community as a whole to take interest in the promotion of village entrepreneurs from amongst their midst. It helps to attract the potential entrepreneurs to the selection process. The most effective method of spreading the news is through word of mouth.

During initial periods, when the people are not at all acquainted with the idea of village entrepreneurship, a good amount of motivation and information has to be directed to the community as a whole before one can start with the selection process. By this is meant that the idea of village entrepreneurship is presented to the people in an appealing manner and in such a way that they get won over to the idea.

In our approach, it is the tribal village community as a whole, represented by the traditional council, the panchayat, which deputes some of its members to be trained for this novel role, rather than a few village youths coming entirely on their own initiative.

The idea of village entrepreneurship must be presented against the religious, social and cultural characteristics of the target population, as something that fits in with that culture. Village entrepreneurship must make sense to the people and meet their felt needs, otherwise it will be rejected.

Pre-training motivation can be undertaken at village meetings,
seminars, fairs, or in schools, through talks that explain the meaning and importance of entrepreneurship. If the audience is literate, a small brochure can be distributed to reinforce the message and provide authoritative information. The language, the imagery used, should appeal to and be understood by the community. The presence in the community of successful entrepreneurs, who have gone through earlier programmes, will have a motivating effect.

The role of social and cultural institutions in the area is important in this regard. They either help and reinforce the pre-training motivation, if they can be won over as allies or they will work as blocks. They must be taken into account.

Finally, the personal conviction of the motivators themselves is important. If they do not believe in entrepreneurship they cannot convince others, however good talkers they may be.

Selection of candidates can be done by calling them to the training institution for a set of written tests, to gauge intelligence, language skill, numeracy and motivation. The tests must be administered in the local language and care must be taken that they are truly adjusted to the cultural background of the candidates.

These tests should be evaluated immediately, and those who have passed them should be called for further selection in the form of aptitude tests, if necessary, and oral interview.

One of the tests usually recommended for the selection of entrepreneurs is a thematic apperception test (TAT). A picture is shown for a few minutes and then withdrawn. The candidates are then asked to write an essay on what the picture suggests to them. In writing this story, the candidate shows to what extent he is driven by a need to achieve, which is said to be an important factor in the mental make up of entrepreneurs. The TAT can be administered, if there is somebody trained to evaluate the answers, and give scores. But it does not seem to be absolutely necessary.

For certain professions, such as radio mechanics, tests like manual dexterity test may be advisable, provided there are persons who can administer them, and interpret the findings. If such ‘experts’ are not available, one can dispense with such tests.
One test with which one cannot dispense and which is vital is an oral interview of a board of staff members.

The oral interview serves the purpose of:

a. Probing into the personal and family background of the candidates.
b. Past technical or business experience or exposure.
c. The reasons why the candidate wants to become an entrepreneur.
d. The clarity of his objective and determination with which he wants to pursue it.
e. Whether he has family support, including financial assistance from his family.
f. The extent to which he has been associated with development activities in his local community.
g. His academic background (but this is not given much weightage).

The selection interview is the most important step to decide who joins and who does not.

Other tests can be added, such as group discussion, to gauge the social and leadership abilities of the candidates, and also business games, to test their business acumen.

In the whole matter of selection, a balance has to be struck between the quality of the selection procedure and the quantity and the cost of the tests administered. Each institution has to find this balance for itself through trial and error. It should not be too easily overawed by behavioural experts who claim wonder results from the tests they have developed.

**Motivating the Trainees**

Success in village entrepreneurship depends mostly on the motivation of the entrepreneur himself. Motivation is a vital factor. But what exactly is it? Motivation denotes that driving force within the individual which urges him to strive after an objective, whatever the obstructions may be. It is a process that starts long before the candidate reaches the portals of the training institution, but that must be reinforced as much as possible during the training period, and
further nurtured after the training is over. Experience shows that entrepreneurs may lose their determination to achieve their goal if reinforcements are not adequate.

Pre-training motivation has already been covered earlier. Here the factors that motivate an entrepreneur during and after training are enumerated, so that trainers can pay attention to them; how motivation training is carried on during the programme and reinforced and kept alive after the training, is described.

Factors that Motivate an Entrepreneur Candidate

A. During Training

1. The environment of the training institution: Ideally village entrepreneurs should be trained in a village setting, but this may not be always possible. The training institution has, therefore, to see that its own environment functions as a motivator for the candidates. They must not only be tolerated but positively welcomed in the institution.

2. Training facilities: They may be very simple but the trainees should not get the impression that the institution is not fully equipped for its task. The lack of even small requirements such as proper lighting arrangements may work as irritants and should be avoided. Any credibility gap between what the institution claims and what actually happens works as a demotivator. Too much propaganda or tall claims should be avoided.

3. Quality of trainers: Since the full-time staff members enter into very close relationship with the students, in a guru-chela relationship, the students get to know their trainers very thoroughly. Their integrity, attitudes towards the trainees, hidden agendas, approach and method, are all important factors, as is the calibre of training.

4. Period and timing of training: Staying away from home for six months may be demotivating for the trainees. On the other hand our experience shows that if a training programme lasts six months, the rate of drop-outs after the course is smaller, than if the course is reduced to four months. The training institution has therefore to find a pattern for the candidates to go home now and then.
5. **Shopfloor training:** For picking up the practical skills of their trade, candidates are placed with shop-keepers in town. The shop where the trainee is placed for such inplant training should ideally be a spot where he further gets inspired by the example of the shopkeeper, and motivated to do well. But if the shopkeeper is too busy in his work and cannot give attention to the trainee, or he does not care, or does not trust the trainee, or does not tell him all the details of running a business, this may work as a serious demotivating factor.

**B: After the Training Period**

Once the training is over, another set of factors enter into play and act as motivators or demotivators. They can be identified as follows:

1. **Finances:** Obtaining the necessary finance even under ideal conditions is a challenging matter. But if the bankers or other financing agencies make extra difficulties—and there are always bureaucratic procedures behind which one can hide—an entrepreneur may be brought to the point where he gives up entirely. Another difficulty is delay in the payment of bills, for which public sector enterprises and Government are known. It extinguishes the viability of the entrepreneur but also kills his spirit. A helpful banker, on the contrary, can act as a great motivator for young entrepreneurs.

2. **Marketing:** Marketing starts with the purchase of raw materials and ends with the sale of finished products. To sell in a competitive market is not easy, and many village entrepreneurs will need assistance here, because they may have to enter into competition with vested interests which have deeply entrenched themselves in the local market.

3. **Saving Habits:** An entrepreneur who cannot set aside some of his profits to pay off his loans and build up his capital, because he is too heavily burdened with family responsibilities, or he squanders his money in extravagant or irresponsible expenditure, will not reach take-off point. Unless he is assisted, his motivation will die down entirely.

4. **Follow-up:** If the training institution can provide an effective follow-up, this will work as a great motivating force. Entrepreneurs feel encouraged if they know that somebody cares for them, and is
ready to come and help, if he calls for assistance.

5. **Social Encadrement:** Finally, the local community itself has to welcome the entrepreneur once he has completed his training, and sponsor his business. This should not be taken for granted. If the entrepreneur feels neglected or looked down upon, especially in communities where social feelings are still very strong, such as in tribal groups, he is bound to drop out, because his motivation has been killed off.

**Motivation Training During the Course**

Motivational training is a continuous process that starts before the course, and has to be continued long after, but it must be given in an intensified manner during the early weeks of training as described here.

Our experience shows that the first part of the course, at least one full week, should be set aside for motivational reinforcement. This intensified training helps the candidates during the remainder of the training. However, just one week of intensive motivational training at the beginning of the course, is not sufficient. Unless motivation is kept up and becomes an integral part of the training the candidates may loose the intensity of motivation they had during the early days of the programme.

In motivational training, the candidate is helped to set a goal for himself, and his will and determination to reach that goal is strengthened. A target or goal is not something that can be imposed, it must grow out of the person's free will. In motivational training, a favourable environment is created where this clarification of goals, and strengthening of determination can take place, in interaction with colleagues and trainers.

Striving for a goal involves risks. The candidate may fail. In motivational training, the capacity to take risk is strengthened.

The fixing of a goal for oneself is facilitated if the young entrepreneur learns to know his strengths and weaknesses, so that he may reinforce the former and overcome the latter.

Once the goal has been set, and determination built up, the
candidate has to find more and more within himself the strength to move ahead. He must, therefore, grow in self-reliance. Motivation training must reduce dependence on outside props, whether family members, the community or the training institution itself.

Finally, motivational training has to aim at building up an entrepreneurial self-image and identity in the candidate.

By way of illustration, some of the exercises which have been found useful at Ranchi for improving the communication skills and the motivation of the village entrepreneurs are mentioned:

**Communication Skills**

- Explaining a photo (the message in it, the impression it makes).

- One and two-way communication games.

**Motivation**

- **Story Writing** (around the situation in a photo which is shown to the trainees. This is similar to the TAT test.

- **Oral practice**: Who am I?

- **Ring Toss Games**: This helps in ascertaining one's orientation towards risk taking, goal setting, planning and taking up responsibility. Learning from feedback takes place in this game.

- **Tower Building Game**: The exercise is good to generate discussion and reflection on decision making and to understand the goal setting process. It helps the trainer to understand the motivational orientation of the trainees and to instill confidence in them.

- **Boat Making Game**: This game in which paper boats are made, helps the trainees to analyse their thinking process, in relation to achievement planning. The trainees can learn the concept of moderate risk taking and its
implications for confidence level. It also helps them to understand their behaviour while under pressure of time and striving for results. It develops sensitivity to environmental factors, and helps the trainees to analyze their behaviour in competitive situations.

How to impart this motivation? In general, lectures are to be avoided, especially when dealing with village entrepreneurs. Presenting theories about motivation is going to help even less.

Experience shows that simulations, games, role-playing, group discussion, case presentations on successful as well as unsuccessful entrepreneurs, and an occasional pep-talk by a practising entrepreneur, are good ways of imparting motivation.

When the exercises are in progress, the trainers should not pass judgement on the trainees, because this will inhibit their spontaneity and creativity. But the meaning of the games and the experiences they have gone through have to be discussed after the exercise, and it should not be assumed too easily that the trainees immediately grasp the purpose of the game.

There is nothing sacrosanct about these games and exercises, and a team of good trainers will after some time know what combinations and permutations can be made, and even develop exercises of their own.

Motivation exercises must be conducted by the core faculty who are associated with the trainees during the rest of the training. It is the best time to get to know the trainees, and to find out how one relates to them.

The faculty should work as a team, sensing when to put in a remark, or when to take over from a team member. Good trainers even develop a set of signs by which they communicate to each other during the exercises without disturbing the trainees.

The faculty members should be motivated with positive feelings towards the trainees, and respect them deeply. They should continually discuss and review the progress that is being made and the problems that are cropping up. They will also plan for the next day.
In order to be a good motivator, one need not be a behavioural scientist or expert. One has to be an open, balanced, responding human being, who can get onto the wavelength of a group, and be a learner together with the group. Persons with unresolved problems of their own should not engage in motivating others.

Motivational Reinforcement After the Training

Various means are available to keep the motivation that was generated at the beginning of the course, at a pitch sufficiently high to keep the entrepreneur in his business, and to prevent drop outs.

Some of these are briefly mentioned here:

1. **Visits:** nothing motivates a young entrepreneur like a visit of his old guru, especially when he is in trouble. Ideally trainees who are in the process of setting up their business should be visited twice a year, or whenever they themselves call for help. Such visits are an occasion to look into the books of accounts, stock books, and to visit also the banker of the entrepreneur and discuss how the latter is doing...

2. **Newsletter:** a newsletter carrying news about the trainees of different batches and also containing new directives of guidelines from Government, or short articles on how to improve one’s business, can work as a steady friend and motivator of the entrepreneurs. It should be drafted in the language they understand. Keeping it going will prove a challenge.

3. **Seminars and Meetings** also help to keep alive the motivation. They are occasions when the old colleagues can compare notes and tell their joys as well as woes. It is best if such seminars can be held in centrally located growth centres of an area, rather than calling entrepreneurs to the city where the training centre is located. Entrepreneurs are busy people, and going for meetings costs money, and means loss of daily earnings. The meetings must, therefore, really be useful for the trainees, otherwise they will soon cease to come.

4. **Entrepreneur Association:** it will help if the trainees can become members of a national association of young entrepreneurs.
This helps to create a national solidarity, and provides the opportunity to attend conferences in other parts of the country or to visit trade fairs.

Managerial Training

After a week spent on intensive motivational training, a start can be made with the managerial training of the village entrepreneur. In order to be clear what this training should contain, and how it should be conducted, it is necessary to clarify what managerial abilities an entrepreneur needs in order to carry out his business.

Managerial Abilities Required in a Village Entrepreneur

The following managerial abilities are important:

1. **Planning Ability**: The candidate must be able to identify an objective, and break it down into **targets** for which he can strive, and strategies and policies he can follow in reaching the targets.

   The planning ability also implies the ability to scan one's environment; more particular the market for the product which he intends to produce and sell.

2. **Financial Ability**: The entrepreneur must be able to nurture his financial resources, those contributed by himself, and the ones he borrowed. The big question he has to solve for himself is whether he will be able to make a surplus. He must, therefore, know the basic principles and skills of accounting and financial management.

3. **Social Ability**: In his business, the entrepreneur continually interacts with others—customers, government officials, suppliers, employees. He must have the ability to deal with people, be self-confident, and inspire confidence in others.

4. **Orientation towards Achievement**: The primary task of the entrepreneur is to see that his business thrives. He must, therefore, be oriented towards the achievement of this goal, rather than strive for social recognition of reputation alone. He must also see his business as a full time job, and pursue it with single-minded determination.

5. **Technical Up-to-dateness**: New techniques, processes,
raw materials, fashions, requirements and customer expectation affect
the technical proficiency of the entrepreneur. He must have the ability
to update his skills, lest he run the danger of obsolescence and of
being pushed out of the market by more progressive individuals.

6. Ethical Sense: Finally, a village entrepreneur as envisaged
here, is a person who must be able to withstand temptations for
adopting unfair practices, corrupting others for obtaining what he wants.
He must always have a sense of responsibility towards his community

Managerial Training Strategy & Methodology

Through training one inculcates and reinforces the abilities
mentioned above in the young entrepreneurs. Managerial training is
different from motivational training but is closely related with it, and
it must dovetail in it, as well as with the skills inputs.

Theoretical sessions should be reduced to the minimum necessary
to ensure that the candidates have grasped the essence of the ideas.
Lectures should definitely be discouraged. It is best to start always
with very concrete examples or cases and let the theory emerge
towards the end of the session or as a result of reflection on shared
experiences. Short summaries and practical guidelines can be distributed
in the form of outlines in the local language. These can be useful
in the future as a source of reference. Business games, case studies,
exercises and group discussions are good methods of helping the
students to deepen their knowledge and analytical skill and to help
them to see how theory applies to practical life.

Since inplant or shop-floor training is an integral part of the
programme, it is highly desirable that class room sessions on the
theoretical aspects of management be related to what the trainers
are experiencing during their inplant training. The two should feed
into each other.

The faculty should be highly experienced, because teaching
management to village youth is a fascinating but challenging task. It
requires more imagination and capacity to share knowledge than
teaching in a postgraduate business management programme. In this
case the faculty must come down to earth and it cannot hide behind
jargon.

The core faculty should be closely associated with the whole
programme and keep a tab on what part-time lecturers are teaching. They must find out whether the trainees understand what is being taught and whether they see the thread that runs through the whole programme.

A general scheme of the content of managerial training is found below. But to expect a detailed syllabus that is universally applicable, would be unrealistic. In this matter, each training institution has to experiment and gradually find out what is the best mix or sequence of subjects. The mix differs also from audience to audience. A team of trainers will, after two or three trials, find out what works and what does not.

The following table is a scheme of management subjects that has grown out of a five years experience in training tribal village entrepreneurs at Ranchi.

<table>
<thead>
<tr>
<th>Subjects</th>
<th>No. of class Sessions (1.30 hours)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The entrepreneur and his role in society</td>
<td>4</td>
</tr>
<tr>
<td>2. Communications, basic concepts and skill</td>
<td>8</td>
</tr>
<tr>
<td>3. Principles and practices of Management</td>
<td>8</td>
</tr>
<tr>
<td>4. Business Mathematics</td>
<td>6</td>
</tr>
<tr>
<td>5. Accounting</td>
<td>8</td>
</tr>
<tr>
<td>6. Costing</td>
<td>6</td>
</tr>
<tr>
<td>7. Storekeeping and purchasing</td>
<td>6</td>
</tr>
<tr>
<td>8. Marketing and sales development</td>
<td>4</td>
</tr>
<tr>
<td>9. Taxes and Laws relating to shops and establishments</td>
<td>4</td>
</tr>
<tr>
<td>10. Information about Government infrastructural facilities, commercial banks</td>
<td>6</td>
</tr>
<tr>
<td>11. Market Survey</td>
<td>15</td>
</tr>
<tr>
<td>12. Project preparation</td>
<td>15</td>
</tr>
<tr>
<td>13. Group discussions on practical themes</td>
<td>12</td>
</tr>
<tr>
<td>14. Talks by the successful entrepreneurs and shopkeepers</td>
<td>8</td>
</tr>
<tr>
<td>15. Games and Mock sessions</td>
<td>8</td>
</tr>
</tbody>
</table>

Total 118
Skills Training

This session deals with two distinct but related matters: (a) the training of the young entrepreneur in the skills of his profession, whether it be grocery, cycle repairs, radio or tailoring, and (b) on-the-floor training in the practical skills of management, the theory of which he acquires in class room sessions.

In this matter, our training institution relies heavily on small shopkeepers, who train the village entrepreneurs as apprentices. They function as on-the-job trainers. This approach has certain advantages and disadvantages; and the trainers, to be effective, need a great deal of encouragement and follow-up.

A good training in the skills of one's profession is as essential as managerial training. A candidate who wants to open a tailoring shop, must not only be a good manager in order to succeed, he must be a good tailor as well. The question is: who will teach him tailoring, an institution or a practising tailor? We advocate here the second alternative.

In the matter of acquiring a practical skill, it makes a lot of sense to adopt the traditional way through which skills have been handed down from generation to generation through non-formal training between father and son, or master and apprentice. Yet a scientific and modern technology is to be offered to the trainees.

Till such time comes when fully-equipped resource centres can be set up for training young entrepreneurs, the existing technical institutions could play this role and provide the scientific and theoretical complement to the practical shop-floor training that is being provided by barefoot trainers.

It is the task of the training institution to find out which technical institution or craft centre in the neighbourhood could undertake this task, and if possible enter into relationship with it, as link-agency.

Support of on-the-job Trainers

The role of small shopkeepers, whose services are used for the training of candidates, can be improved if the training institution keeps in close contact with them. They can be motivated to see
the importance of the role they play as trainers. The following points need attention:

1. It is for the training staff to convince the shopkeepers that the trainees will not turn into competitors, once they are trained.

2. The EDP staff can provide emotional support to the on-the-job trainers. A sense of participation in an adventure can be generated in them.

3. It can be shown to them that by assuming this role they fulfil their social responsibility, and improve their chance for survival. Their name and prestige will improve and people will respect them.

4. Finally, it should not be difficult to show how, by functioning as trainers, the shopkeepers will themselves learn more about their profession.

Besides being supported, the trainers, in order to be effective in the shopfloor training they provide, must also be properly briefed by the training staff in the following:

1. The on-the-job trainers should be properly briefed about the purpose of the whole programme, and be given detailed instruction. Care has to be taken that candidates are exposed to all the aspects of their skills, and management of a shop.

2. They must also be told how they should supervise the trainees. A suitable proforma with a simple scoring system for different aspects, such as regularity in attendance to task, keenness to learn, politeness, readiness for team work etc., should be explained to them, and they should be asked to fill it in carefully and not merely as a formality.

A trainee should devote at least six to seven hours a day in the work centre, so that he develops a working habit and learns to apply himself fully to his task. The trainer has to pay special attention to timelines in attendance.

The EDP staff should exercise a close supervision over the shop-floor training, and regularly visit the trainers and discuss the progress of the trainees with them. Such visits will give a deeper
understanding of the performance of the trainees than formal and written reports though both forms of feedback are necessary.

The substance of the reports sent in by the shopkeepers should be communicated to and discussed with the trainees. It will motivate them to do well in their practical training and will enhance the status of the on-the-job trainers in the eyes of the trainees.

Some professions, for instance grocery, can be learned more quickly than others, be it tailoring or radio-mechanics. Therefore duration of training has to be decided accordingly.

The shopfloor training should be supplemented by a certain amount of field visits to industrial estates, industrial fairs, successful entrepreneurs of earlier batches, banks, government offices meant for assisting entrepreneurs. Such visits help to widen the horizon of the trainees, to give new ideas to them and provide the opportunity to establish contacts useful for the future.
TRAINING DEVELOPMENT WORKERS

—Desmond A. D'Abreo

There is need for a process of reflection on the real situation of underdevelopment and exploitation prevailing in the country, and on the efforts that development workers are putting in to bring about the removal of poverty and a change in the structure that is oppressive. The need was the starting point of Development Education Services, a small organization which undertook to offer training for people actually involved in development. We, the team of Development Education Service, planned to make this training last a month in a setting of relaxed informality and spontaneity, during which the participants would go through a process of mutual awareness of the forces within individuals and the collective whole which have brought about poverty and misery. There would be days of close intense contact with oneself, with one’s socio-economic and political reality, with one’s growing consciousness and the occasion to discover the challenge each one has to transform the present.

The basic aim of the training we proposed to offer was threefold: Firstly, we saw it is an invitation to people, mainly young people already involved in development work to think and act differently. By coming together and critically examining the reality of their existence of the society in which they live, they would stop being “a-historical persons” but to decide and act, and help the poor to decide and act for themselves to transform their world. Hence it would be an introduction to a method of critical awareness to fundamental politicization, and of critical consciousness of the world of exploitation and oppression, besides a responsibility to transform and help the people to transform the unjust structures.

Secondly, we hoped the training programme would be a challenge to which there is no alternative: either the poor are primary instruments of transforming the world or they perish, and we who are committed to work with them for this will either help them or perish with them. Hence we hoped the participants would use it as an occasion to test or deepen their commitment to the task of development.

Our third aim was to make it a thoroughly participatory training programme, so that through it the trainees would share fully in the
building up of the syllabus as well as in the educating of the data, principles and strategies needed for development. This, we believed, would be a putting into actual practice of the method they would have to be using in their future educational processes with the people.

Programme

Our training programme for a number of years has been conducted for individuals who were sent from different organisations involved in development. We had been under the impression that they had been successful, for the evaluation we held with the trainees on the last day of the programme was generally extremely optimistic. However, when we later visited these trainees in their fields of operation, we were sadly disillusioned. For we found that many had struggled to put their new ideas into practice but were strongly discouraged from changing the status quo of the organisation in which they worked. “These ideas were very good for your training programme, but here, you must do what you are told,” was the response they received to any new initiative. Hence, we felt that we should direct our training not to individuals from different organizations, but to a whole organization so that the principles and strategy developed in the training should be derived from and permeate to everyone in the organization, from the director down to the last field worker.

This new formula has been very effective in changing the objective and methodology of the organisations that have gone through the training programme. We describe here in rather great detail a programme that we conducted in the course of this year. We conducted the programme in the place where the organization was operating. The participants in this training programme were all the personnel involved in the programme, from the Field Officer and the Coordinators down to the Field Workers. They all were familiar with English, so that was the language in which we conducted the programme. The training programme took place in four sections of one week each, with a break of six weeks between each section. The reason for this break was two fold. Firstly, because it would be rather difficult for the whole organization to stop its work for a whole month at a stretch. Secondly, the six weeks of work between each section of training would be a period in which the experience derived from the training could be linked up with and put into practice in actual field work in the very place where the participants were working.
Building up the syllabus

The first session of the first week was spent by each one of the participants in relating what kind of work they were doing, what they thought were the aims and objectives of the programme, their relationship with the administration and with the people, what they believed was the period of time within which they expected the project to be completed. What we found out during this session was that the participants were all made aware by the organisation of the amount of money that was coming from abroad for the various components of the project, and that they all had the impression that the money was there to be spent, and as soon as possible, because the faster they finished this project, the earlier would they get fresh funds for a furtherance of the programme.

The programme was geared to sinking wells for those farmers who had not enough irrigation for their fields, and starting cooperative dairy programmes, silk worm cultivation and a host of other self-employment schemes for the landless labourers. The workers would talk to the people about these programmes and about the aid the organisation was ready to place at their disposal. Obviously, the numbers of willing beneficiaries they listed were large and they were all eagerly awaiting the end of the training programme in order to get working on the disposal of funds for the various programmes. The administration was ready to dispense these funds once the project officer, who was also participating in the training programme sanctioned them.

The next session started with an introduction by the trainer on the analogy of underdevelopment with sickness. When we are sick we go to a doctor. If his examination is superficial, limiting itself to the symptoms, and prescribing a generic medicine, we would lose faith in him, and prefer to go to one who would make a thorough examination, involving the requisite blood, urine or stool tests. We would make sure that he really had a clear goal of total health for us and prescribe a remedy that would hit at the root cause of our sickness and cure us completely. In the same way, for the case of underdevelopment, we as doctors, should first make a thorough examination of the situation in all its dimensions and through this, find out the root causes of this underdevelopment. It is also necessary that we be fully aware of the goal of our work for development—the
development of the total man, and the development of the society in which he lives. Finally, we must choose the right approach that will enable the people to move from the state in which they are to the situation that we consider the goal of development.

With this in mind, we asked the participants to get together in groups of four to list out the various questions and problems they have in mind with regard to these three topics, namely, the present situation of poverty, the goal of development and the approach needed to arrive at this goal.

The following were some of the topics that emanated from this discussion:

1. Aims, goals methodology, strategy and approaches of development.
2. Criteria for choosing beneficiaries.
3. Quality and responsibilities of the development worker, especially his role in a turbulent society.
4. The approach of education, what kind of education, for whom, how, how long etc.
5. Role of economic programmes for development, their management, finance etc.

These topics were taken up in a general session and put into a logical order by all the participants together. The result was the following syllabus for the training programme:

1. Present Situation of Underdevelopment: A study of the economic, social, political and cultural situation of society on the macro and micro level. An attempt to analyse the situation to identify the root cause of underdevelopment.

2. The Goal of Development: Humanization—enabling man to live up to the full dignity of his humanity; Social Justice—where everyone can have equal access to the resources of this earth.

4. **Role of People in their own Developments**: Criteria for selecting beneficiaries. Their organisation.

Of course, a lot of questions that also came up were set aside as not being within the framework of our training programme. For example, some of them asked about the methodology of running a dairy or starting a sheep rearing or silk worm cultivation. We declared that this was beyond our competence, but once our training programme ended, we would be ready, if they still wanted these courses, to discuss with the director of the programme as to how they could get training for these skills.

**Structural Analysis of Society**

Once the syllabus was decided upon by the participants, we proceeded to the study and analysis of the present situation of under-development. Twelve large sheets of paper were pasted on the walls each with a heading written at the top with a broad felt pen. These were Poverty, Health, Economics, Culture, Agriculture, Industry, Labour, International Relationships, Education, Unemployment, Caste and Communalism, and Politics. Magazines with marked articles and newspaper cuttings dealing with these topics were placed at the disposal of the participants. Most of them worked on these individually, while a few worked in pairs. They read the articles of their choice, and filled in on the pasted sheets the data pertaining to the heading it had. This task went on for a full day, and the papers on the walls were getting rapidly filled up, some faster than others.

It was not possible for every one of the participants to read all that was filled in on the wall sheets. Hence, we asked them to break up into groups of four or five. Each group was to select two or three of the topics of the wall sheets and present them to the whole group. They were to use any medium for this presentation except lectures. The closest to this that would be tolerated would be a symposium, that is a presentation of the material by two or three members of the group in the form of a brief talk or dialogue. What we encouraged was a presentation through a local folk medium, or a village street play, or something like it. Two sessions were allocated to the preparation by the groups of these presentations.
Very important ideas came up through the presentations and the general discussions that followed each of them. For example through the role play on culture, it was noted that there is a divisive element in our culture which builds barriers according to caste, language, social status, sex, etc. These divisions give rise to superiority, or rather, flow from a superiority complex. These values are absorbed and accepted by those considered inferior, and who believe themselves to be really inferior.

With regard to unemployment came the idea that there is no regard for the dignity of labour, there is heavy corruption in the employment field, that education seems to be "planned unemployment".

It would take too much space to go into the findings of the group about each of the topics that were the subjects of the role plays, the street dramas, folk songs, kathakaliakshapams, villupattus composed for the occasion, or using popular tunes with appropriate texts composed by the groups, the puppet show, etc. These presentations took another whole day and half. But at the end of these sessions, we could see that the participants realised, as they had never before, as they all expressed in the evening evaluation of the day's work, the utterly degrading extent of underdevelopment in the country of how the few own all the means of production and concentrate all power in their hands to the detriment of the many, whom they keep in a constant state of underdevelopment and exploitation.

From this the group proceeded to find out the root cause of this massive underdevelopment prevalent in our country. They worked on web charts. This was first demonstrated in an incomplete example taking a problem that was suggested by a participant. It was drunkenness. The web chart was built around this word, that was written in the centre of the blackboard.

The group then listed around this central problem its immediate causes. Since this was a group of fifteen, it was felt that a discussion would not be effective, for that technique would be more fruitful if the group was less than six. These immediate causes were written around the central problem. The group then listed a few causes for each of the causes already listed, drawing outward lines of connection.
arrows, etc. as appropriate. The trainer had to move the group around the web to prevent focus on one avenue of cause. The group then continued to list the 3rd and 4th level causes and further.

The example was left incomplete, because we wanted the group to discover for themselves what was the ultimate root cause they were looking for. They were asked to keep prolonging the strands till all of them ended in the same reality. This exercise was then done on a piece of paper, individually or in pairs, each pair choosing their own starting point, a problem that they felt existed in society. Some of these were illiteracy, unemployment, starvation, ill health, etc.

It was very encouraging to note that after a three quarters of an hour, each of them had finished his web charts, and that all had arrived at the same reality at the extremities of the web: injustice, the unjust system, injustice in the system, or similar phrases. They had realized that the root cause of underdevelopment is not poverty, fatalism or lack of cultural forces that would support a process of modernization, but that these were somewhere within the web, and they were therefore only symptoms of the real root cause which was the injustice prevalent in the system.

As a confirmatory exercise, a paper on the historical, political, and socio-economic and cultural factors that lead to underdevelopment was given to the participants, who were asked to read it in small groups of four and then to discuss questions that were appended to the paper. These questions enabled them to see in a very practical way the effects of colonialism and British exploitation of India's resources, even in the area in which the participants were working. They saw how India's agricultural and economic development only furthered the interests of the colonial powers. They became aware of the present economic domination by the West through price control and multinationals. Social and political domination came about through various conditions laid down for acceptance of aid like PL 480 and through a gradual infiltration of their values and life-styles and of consumerism.

**Vision of Development**

Having analysed the socio-economic and political structures prevalent in our Indian society, and determined the root cause of
underdevelopment, the group went on to study what is the goal that they should determine for their development work. They broke up into small groups and discussed the following questions:

1. What is it that makes man different from all other animals? What are his specific capabilities? Base yourself on your own life experience and examples.
2. What is the meaning of development in the context of enabling man to be fully human?
3. What is the goal of development activities with regard to society?

The results of these group discussions were then brought to a general session, in the course of which the statement about the vision of development, and its goal were spelt out. The goal of development is to build up a human person, with all his faculties, of reflecting on himself and his own concrete life situation, of associating with others in a spirit of love and solidarity and of making his own decisions and asserting himself in his society.

This human individual is a part of society. Therefore, to live as a full human being, he must belong to a society in which there is respect for his human rights, and in which there is an equitable distribution of the means of production with an equal opportunity for all to have recourse to the resources of the country, both human and natural.

Evidently, to arrive at this vision, there was need for a lot of facilitating and guidance from the trainers, but basically, these ideas came from the participants themselves.

Approaches to Development

Once the participants were clear about the actual situation of underdevelopment in the country and the goals towards which all development activities must tend, the next stage was to examine various traditional and common approaches and see whether these met the real situation in which they work, and whether they really aim at the goals stated above.

The next three days were spent in reflecting on actual case studies which were presented in case papers, tape recorded interviews.
with people working in projects and, in one case, a role play. The first case study was of a programme which aimed at relief of people who were victims of a cyclone in Diva Taluk in Andhra Pradesh. The discussion on this case showed the participants that while such an approach helps people in distress and is motivated by concern and charity, it makes people dependent, brings about inequality in the community, weakens the self-confidence of the people and gives the donors rather than the recipients greater satisfaction.

The case study that followed was on a welfare programme of a boarding meant for village boys who could not attend the school in their own village, because the boarding house management felt they would get a better education in a nearby town. The discussion on this case study brought out the fact that while the boarding, and other welfare programmes, like hospitals, orphanages, etc., did help the poor and handicapped, it increased dependence, alienated the inmates from their community, family and siblings, it destroyed the traditional Indian cultural values of the community’s responsibility to its orphans and destitutes, and by taking children away from the village because the school was not up to the mark, it did not tackle the real problem of helping the community to bring pressure to raise the standard of its own school, but escaped from it by taking the children away from the village.

Before the week came to an end, the participants were asked to do two exercises. The first was to make a study of their own area of work and analyse the socio-economic and political structures prevalent there through a fact-finding on the topics of poverty, health, economics, culture, agriculture, industry, labour, education, unemployment, caste and communalism and politics as well as inter-state relationships. The second exercise was to draw up a case study along the lines of the ones just completed, about their own project, which would be discussed when we met again after six weeks.

The group gathered together after six weeks and began discussing their findings about their own areas of work. They spent two sessions collating and synthesizing these findings. A general session in the afternoon analysed these data and discovered that the micro-level situation replicates the situation of under-development, exploitations and injustice inherent in the macro-level system. This helped them to see that the problems they discovered on the national level are the problems they are to tackle in their own programme.
From here we moved on to the case study they had prepared about their own project. It was rather sketchy and naive but we all worked on it together till we had finalized a case study of an approach that was oriented to economic development. The discussion was not as deep as was expected but this was probably due to the fact that they were fully involved in this project themselves and objectivity was difficult to preserve in their observations and interventions.

Hence, we went on the next day to another case study dealing with the economic approach to development. This was in the form of a taped interview an evaluator had with the “beneficiaries” of the project and with other people in the area. It was of a programme in which a group of Harijans were provided with resources to acquire Government land, to level this land, sink a well, install a pumpset, receive extension education and achieve a great economic progress. Five years after this programme was launched, an evaluation was made of this programme by an outside agency. It was found that these people had really improved their economic standard, but had alienated themselves from their original community; and some of them were indulging in money-lending to members of this community, at even higher rates of interest than the traditional money-lenders. The results of the discussion on this case brought out the following points: Economic development programmes resulted in the better utilization of existing resources, it improved the lot of some of the poor and oppressed of a community. But while doing so, it brought forth a new breed of exploiters, those who had joined forces with the traditional powerful and oppressive class and made their previous fellowmen victims of worse exploitation than they had experienced before. Other results of economic programmes that the participants brought forward in the context of this discussion was that in the present socio-economic structure, benefits of economic programmes filter up to the rich while the poor become eventually poorer.

The following sessions were spent on case studies on various other kinds of economic programmes like cooperatives, cottage industries and technical training. The discussion brought forth many interesting points about such programmes. Relating to the cooperatives, the participants said that these programmes give employment opportunities, build up a union of many individuals giving them more power and strength than a single person could have, and hence was able to achieve better results, and they felt that it should help to build up a community. On the other hand, drawing on the case presented to
them, they felt that the office bearers, their friends and relatives benefited more than the others, corruption and mismanagement was rife, the Government representative in the committee dominated. Basically, they realized that given the present socio-economic system, a cooperative was not a collaboration among equals but a competition among unequals.

With regard to small scale or cottage industries programmes, they brought out their advantages as giving self-employment, increase in family income and certain economic independence. However, since there was no stable market for their products, in a high marketing competition these stood very little chance, and there was victimization by the middle man. They felt that these drawbacks had to be taken into consideration. Besides, this could not be a community programme, but it was rather individuals who were being helped, and helped only in the economic aspect, without concern for total human development.

When dealing with the case study on technical training, the participants pointed out the disadvantages of such an approach. It led to a brain drain from the village, isolating the trainees from their village needs and alienating them from their communities, sending them to the cities where they get lost in heavy competition. Besides, such programmes did not in any way help the development of the community. Giving technical training to village youth was only helping the employer to increase his profits. "It gives the poor man bread in order that the rich man may get cake!"

What was very significant were the principles for technical training programmes that the participants elaborated in their discussion and synthesised in the general sessions:

1. The people should decide training needs according to their village situation.

2. They should draw criteria for selection of trainees and select these so that they are committed to working later for the village community.

3. The people should share in the training (local carpenters, blacksmiths, etc.) and in the administration and management of the training institute.
4. The people will contribute to the location, buildings and equipment of the training centres.

The next day began with a role play on the violent approach to development. A group of participants depicted the coming of a social worker into a village who incited the landless labourers to revolt against their landlord because of their exploitation by him. The labourers revolted, the police arrested and tortured them, etc.

The discussion that followed stressed that violence might lead to greater oppression of the people, and that it is no answer to under development. Unless the people are educated; getting rid of one class will only result in some other class taking place and continuing the process of exploitation.

Two actual cases of development through education and organization of the people were then presented from past issues of “How”, a periodical published from New Delhi and which describes development activities of various groups and organization. One of these was the case of “Shramik Sanghatana” in Maharashtra and the other was the “Rural Community development Association” in Tamil Nadu. The participants, after reading these cases, discussed them and elaborated the positive points they found in the approach of these two organizations. The following were some of these points that emanated: The people have the deciding power in the programme; the emphasis is on education, which is on going and constant, by reflection leading to an awareness of root causes in the socio-economic and political system. This education is based on problems, issues and incidents that are immediate to the target group which is the underprivileged people at the grass-roots. Initiative for all education and action is provided by a local cadre who has been trained very carefully and intensively by the organization through issue raising, joint analysis, studies, political education and mutual criticism. The strategy is based on non-violence, and protests are manifested through dharnas, gheraos, morchas, etc.

At the end of this section of the training programme, the participants were expected to have a clear ideology with regard to development, the goal towards which they should be working and the apt approaches to be adopted. We felt that this should be crystallized in a statement. Hence we provided the following questions
for group discussion:

1. What is your assessment of the present situation?
2. What is the cause of the prevalent underdevelopment?
3. What are we looking for in our development work?
4. What is the process of development and its goal?
5. Who is the target population of development processes? What are their characteristics?
6. What must they acquire through the development process?
7. In the light of this, what must be OUR task?

At the general session which followed the group discussions, the following statement emerged:

"We have become aware that the masses of the Indian population are oppressed by a few in the socio-economic, political and cultural sphere. Injustice is inherent in the very system and is rooted in selfishness, the profit motive, rivalry and competition.

"People are ignorant, there is massive overpopulation and widespread poverty among fifty percent of the masses. But these are not the root causes of underdevelopment. They are only symptoms. The real root cause is injustice inherent in the system.

"We are looking for development of the people that will imply their self-reliance, an equitable distribution of the means of production and equal opportunities for all to avail themselves of the resource of the country, implying sharing of decision making by all the people in the socio-economic, political and cultural spheres.

"The process of development is a continuous and ongoing process. Its ultimate goal is that every individual should be able to freely exercise his God-given faculties of reflecting on his own situation, uniting with others and organizing for collective action and making his own decisions.

"The people who are to be the agents of this change must be the masses who are underprivileged, segregated, exploited,
oppressed and living in sub-human conditions. They must be enabled to work for their own development in order to acquire through the development process their own self-determination in every sphere of life.

"In the light of this it is clear that our task would be to bring a critical awareness of the reality of their situation to the masses to enable them to bring about social justice and to organize themselves for collective action in order to win for themselves their self-determination.

**Personality Development of the Development Worker**

The next day, the first session began by summarizing the course up to the present. It was clear that the only approach that would work towards bringing about genuine development was that of education of the people and their organization. It was also realized that this programme could not be started indiscriminately within a whole village, but had to begin with a few selected people who would be the nucleus of an extensive movement for liberation. If we want this movement to last, we had to instill through this education and especially by our example, values contrary to those which are the underpinning of our present system, like selfishness, profit motive, competition and rivalry.

Hence, we asked if we, as community development workers ourselves have the values we must help the people to develop in themselves, e.g. solidarity, collaboration, justice, commitment, etc. Till the end of the week the sessions concentrated on an examination and assessment of the personalities of the participants themselves, in order to see what they had to offer in the way of committed development work, and what they needed to build up in themselves to be more dedicated to the task of the humanization and liberation of the oppressed and poor people with whom they worked.

The first session in this section dealt with an examination of one's own personality. The participants each filled up two squares on a sheet of paper with answers to the questions, "What I am at present" and "What I want to be in five years from now". These were then reflected upon individually. Each member, if he wanted shared this with the others, and asked for their reactions to fill in
what he might have missed out on. A kind of Johari Window was built up by each one. The group then reflected on the qualities that were needed by development workers and brainstormed suggestions on how to develop these qualities.

Following this was an exercise on finding out in groups first, then in a general session, the answer to the question "What I want to be: a mature person". The characteristics of maturity were then elaborated and each one was given an opportunity to test himself in private whether he came up to these expectations, and what he could do to fulfil them.

After similar exercises on personhood, came a series of sessions on interpersonal relationships, the person in community, community and animatorship. These were built around role plays, simulation games, like the "Trust Walk", "Broken Squares," listening exercises, and questionnaires to be filled in. At the end of these sessions, which brought the week to a close, the participants had a clear idea, or at least most of them showed that they did, of the personal requirements for the work in which they were involved—identity with the people in their way of life, their sympathetic understanding and acceptance of the people's values, problems and aspirations, and of their own need for team spirit, collaboration and unity of purpose were the ones that figured most in the final session set aside to evaluate this section of the training programme.

For the next six weeks till the next training section, the group planned to start out a series of discussions with the people about the inadequacy of the economic programme that had been envisaged for them until then. They were going to be on the look-out for a small group of youths in their areas of work whom they could identify as potential animators, and with whom they could start their educational programme later on.

Education

The third section of the training programme began with an evaluation of what had been done by the participants during the past six weeks. The common finding was that the people were, to a great extent, disturbed by the idea that economic programmes were to be stopped and that they were to take the initiative in their own process
of development. There seemed to be a general loss of confidence in the development agency and its workers. This was to be expected and the participants assured them that these programmes would be continued till the people themselves could take them up. The participants concentrated on meeting the youth and discussing with them at length in small groups. They said that they were able to identify some young people who were ready to see the programme as a process of education and organization. But all the participants of the training programme stated that they were not clear about how to educate these youth, what should be the content of their education, and how to organize the people around their problems and issues in order that they might be able to bring about their own development and liberation—a word that was being used more often now instead of 'development'.

A paper summarizing the book "Pedagogy of the Oppressed" by Paulo Freire was then distributed to the participants. An introduction to Freire, his background and experience was given and the participants broke up into groups to discuss the first section of the summary dealing with the goal of this pedagogy: humanization. The synthesised report of the discussions stated that humanization is man's vocation, thwarted by exploitation, and it is the fulfilment of all human aspirations in society. Oppression is manifested in rape, bonded labour, low wages etc. The value system of the oppressor is the root of this oppression. This value system is internalized by the oppressed. Hence they imitate the oppressors in dress, behaviour, show dependence in the socio-economic and political and cultural spheres, and manifest oppression towards their own fellow-oppressed and those under them or weaker than them.

When dealing with the method of this pedagogy, the discussions brought out the following points: The change of the system can be sustained permanently by the right values of solidarity, sharing, cooperation and love. The stages of the liberation process are the building up of self-confidence in the people, a critical reflection in dialogue and consequent action, the conviction that only the oppressed can be the subjects of the struggle for change. There is need for development workers to deepen in unity with the people in their objectives to avoid any domination over them, to be committed to the cause of liberation, a respect and love of the people, a faith in them and a hope that man as a historical dynamic being can change the course of his own history.
Section by section, the summary of the book by Paolo Freire was discussed and his ideas translated into the concrete situation of the people and the area in which the participants were working. Together with this a paper on Gandhi and his approach to education and organization for Independence was given for discussion.

The target population of our work for development came next under study. The project had started out with the understanding that the village is a homogenous community, hence development work would cater to both the rich and poor in the village. The structural analysis carried out in the first part of the training programmes showed that this was erroneous, and that the target population we should be working with is the weaker section of society, the poor, exploited and oppressed sector of the village. To help the participants see what exactly had to be the goal these people must be helped to reach and their role in development, a paper prepared for this purpose was circulated and discussed in small groups. The general session that followed synthesized the following important points: Poverty is necessarily a denial of fundamental human rights. These rights are never given but have to be taken. This taking of rights is necessarily a power equation and it demands power. People's power can only flow out of their organization. To build up this organization the people have to grow in unity and cooperation. The goal of this organization which builds up a new people with power must be that the people direct themselves to their primary historical task of transforming society.

The last few sessions of the week were devoted to giving the participants a concrete methodology for finding out the generative themes and generative words around which the educational process of the people could be initiated. They were told to do this with the youth they had identified in the previous weeks. As for the other programmes which were already started with the villages as a whole, the discussion that followed made it clear that these should not be suddenly dropped, for the people have to be respected and not treated as guinea pigs for our different approaches. But they could be gradually phased out, through handing over the responsibility for them to the elders of the villages and hence the group was to prepare the villagers and especially the elders of the villages to take over the responsibility for running these programmes.
When the participants met for the fourth week of training they were very enthusiastic about the effect of their meetings with the youth. They found that they discovered through the method of identifying generative themes and words, the real felt needs and issues of the villages. These problems and issues like low wages, under-employment in agricultural labour, no house sites, no availability of paramboke land for landless labourers, bonded labour etc., they held, were certainly not the problems that the project had been working on. What the project was dealing with was merely the symptoms, and not the real felt needs of the people.

They also narrated their experiences of meetings with the villagers where they told them of the need of their undertaking the responsibility for their own projects. Here they had met with a lot of opposition and the people proposed the difficulties they would have to undergo if they were to undertake the programmes on their own. The participants therefore had decided to talk to and convince the elders of the villages that this had to be done by them. They were planning a series of meetings with the elders in the near future for this purpose. Meanwhile, they were not going to neglect the economic programmes, but carry them on with the minimum necessary effort while concentrating on the education of the youth.

The next session was then devoted to showing how a particular problem that they had discovered could be broken up into topics for a logical syllabus of education for awareness building. Then one topic was taken up and the working out of a session of awareness building was demonstrated as an example of how they should build up and conduct their education programmes.

After this they were introduced to the idea and methodology of "codification" that Paulo Freire speaks of. They were shown how to codify a problem in a picture, a photo, a slide or a role play. A demonstration of this was then given in an example by a trainer with the help of a picture as a codification of a problem. From this picture depicting the problem of village disunity, a connection was made to the disunity existing in their village. Each participant narrated his own factual experience of this disunity, they shared their feelings about it, analysed the reasons for it, which have their root in the selfishness of each individual, and the misery in which they have to live in, as well as the machinations of the oppressor class which wants to keep them divided.
They then proceeded to a brainstorming for solutions to this problem and each of the suggestions was thoroughly examined from the point of view of viability, and the basic assumptions underlying each of them. From all this evolved a solution, taking elements from a couple of the suggestions put forward. This solution was then reduced to something concrete, something practical that could be effected by groups themselves in the immediate future. After this, the participants were shown how this could be put into action by the learners without much delay, before the next class or session of the education programme was taken up. This session would begin with an evaluation of the action, assessing the work of the whole group and the contribution of each of the learners. From this evaluation, the learners would then proceed to the next topics.

Having clearly understood this methodology of presenting codifications and conducting an awareness building session, the participants of the training programme then broke up into groups. Each group prepared a session along the lines indicated. These were presented, turn by turn, by one representative of the group that had prepared the session acting as facilitator and all the other participants standing in as village learners. Each session was followed by an evaluation by the whole group. It was very interesting to see the variety of codifications that were prepared by the groups. Some presented the problem they were dealing with in pictures, others did role plays. One group presented the problem in a photo. This however did not succeed too well, because the photo was of a situation with which the local people would not be too familiar.

The next few days were taken up by these exercises being repeated by the groups, each one taking turns in presenting different topics, and each of these was followed by a general evaluation.

**Mass Organization**

From there the group proceeded to the topic of Mass Organization. It was seen that it would be most practical to start with a small core group. This would consist of a few youths who had the following characteristics: dissatisfaction with the present situation, acceptability by at least a part of the community, concern for the poor and oppressed, and perseverance.
This core group should go through an intensive educational programme using the method the participants had been practising that week. Every session would be followed by some action by the core group in the villages in which they lived. As time went on the villagers would realize that this group was made up of youths who were interested in doing something for the village. When they had finished their educational programme, since the villagers had already been made aware of their concern for the village community, through their regular action in the village, each of them would easily be able to identify small sub-groups with which he would start his own educational programme along similar lines. The development worker would have the task of guiding them through weekly meetings in these educational processes with their sub-groups. These sub-groups also would be activated towards regular action of some sort or another. This would make some impact on the whole village, and also on neighbouring villages. The development worker would be constantly kept busy with fresh awareness building and training programme for the new core groups coming in from these neighbouring villages. Soon the process would spread through a number of villages; larger issues could be discussed through mass meetings organized around them. These meetings could be a medium of education of the people upon their problems and issues and the ways in which they could be tackled. They could be supplemented by village or street dramas depicting these issues, followed immediately after by a discussion with the audience. The outcome of this mass education will and must be some concerned action taken up by the people to resolve these issues.

All these ideas came out in a general discussion, though we must admit that very much basic material was laid down by us, the trainers, who gave a number of examples where such an approach to organization was actually working successfully.

The course ended with a session in which the whole group evaluated the experience of the four weeks of training which they had undergone. They were unanimous in declaring that they had profited most from it because of its totally participatory nature. They had learnt in practice what they were to exercise in future with their people. They had benefitted a lot by the democratic spirit of respect for each one’s views and opinions and they were hopeful that this spirit would continue in their work in future.
Conclusion

As a conclusion, we must state that such an approach and such results would not have been possible if it were not for the full support we received from the management and director of the organization. They did present a problem in the very first week, for they said that the approach we were advocating would not be possible in their area. We discussed the difficulties they foresaw, and finally they were reduced to one: “The Funding Agency will not like it because it is very slow and they want to see results.” Our reaction was a letter to the Funding Agency itself, asking if it was determined to colonialize even the development of our people by deciding what must be the speed with which development work must be executed for them by the implementing agency, irrespective of the mentality and attitude of our people. The reply which arrived before we started the second week of our training was heartening. It said, “Please follow the rhythm of the people and make the programme theirs, not yours, nor ours.” This difficulty removed, the management and the director were entirely receptive of the method, the approach and the strategy that evolved from the training programme. We believe, from our follow-up contact, the programme is striving to go along the lines that were drawn up by the participants of the training programme who are receding into the role of catalysts, giving first place to the people, enabling them to work out their own programme of development, and to “read and write their own history”.

148
COUPLE LEADERSHIP TRAINING FOR RURAL DEVELOPMENT

—by Ginny Shrivastava

"The efficient use of rural women working together with rural men is one of the primary means by which improvement in agricultural food production, animal husbandry, the land tenure system, the physical environment of the village and the social relationships of the rural community can be brought about. Women's participation in rural development should not, however, be considered solely in terms of their contribution to the society and to the economy. It is a goal in its own right. The integration of women into the social, economic and political life of their community..... enhances women's personal destiny."

In September, 1980 a six-day pre-service training programme was held in a tribal Block in southern Udaipur district, Rajasthan, to orient married couples, (or if not couples, at least one man and one woman from each of the 14 selected hamlets in the Block) to integrated rural development. Seva Mandir, Udaipur, was the implementing organization. Adult education and rural development work done by the organization had not been able to involve women, married women, to any significant extent in the work that had been done in the rural areas.

1: Participation of Women in Rural Development Programmes" FAO mimeo paper WS/E 5494, Rome 1973, p. 4
But to start a programme among women only was not the solution, because problems of the poor affect men and women alike—it is essentially a class problem, and not a women’s problem. So, a man and a woman from each selected village were chosen, and given leadership training and field support. Their tasks, in turn, were to build village or hamlet-level groups that would make agendas for development tasks, and work together in implementing plans. After a lengthy period of discussions among the field staff, and meeting in the villages, fourteen villages were selected, and twenty-eight village men and women were identified and selected for leadership training.

This article attempts to describe the pre-service training programme for that group of people, and to bring out the point that if women are left out of the development effort, then crucial dynamics of personal suffering, practicality, and a sense of urgency are missed.

The Area and the Trainees

The area selected for the work was Kherwara Panchayat Samiti in the southern portion of Udaipur district in Rajasthan. This is a predominantly Bhil and Meena tribal area, with low rolling hills, a shortage of water common to most villages. It was decided to select leadership from among the tribal people, to work with the tribal people, and if the leadership selected was non-tribal, the understanding was that they would work with the tribal and scheduled caste groups in their village area.

Out of the 14 men/women leadership teams, 7 were husband and wife, 1 was a brother and sister team, and 1 was a brother-in-law/sister-in-law team. Twenty of the selected leaders were tribals. Five of the women selected were illiterate, and two of the men selected were illiterate. This was a new experience for the Seva Mandir training team who had always conducted leadership training programmes with people who were at least literate (all-be-it sometimes of the 4th or 5th class standard). We could not use prepared print materials, or record results of discussion in the same way as we had before.

Leaders had been selected on the basis of community acceptance, and the Seva Mandir field workers had taken the wives of identified men, if they were interested, able and ready to join the programme. We realized that the development of strong able leadership from amongst the tribal married women will take some time. If because of family or personal circumstances, the wives of the selected
men leaders could not be selected, other women who were perceived as natural leaders or who had taken initiative in organizing education or development programmes in the village in the past, were selected.

Training Outline

The training programme was 6 days long. It had, of course, been hoped that the men and women leaders from each village could attend the whole training together. This was not possible. When both the leaders were from the same family, it was perceived that it would not be possible for both of them to be away together for so long, due to household tasks, animal care, mainly. Tribals in this area usually live in nuclear families, and the village houses are scattered over the hills—sometimes covering 3–4 kilometers in one village. So, while it was probable that there were other relatives in the village, distances from one house to the other made it difficult to assume that another family member would take care of the animals. Also, until some work had been done by this leadership couple, it was not possible to assume that other villagers would pick up the household and farm tasks for the trainees, at least for some time until they had proved that their time spent away from the village in training was of value to the community as a whole. So, it was planned that the women should come first for 2 days of training, then the women would go home, and the men would stay on for a final two days of training. This pattern was followed, and proved to be satisfactory, given the existing conditions. The women developed some self-confidence in themselves as a group in the first 2 days, and participated more fully in the 2 days of joint training programmes, than if they had come after the men.

a) Training Objectives:

1. To begin to work on skills for analysing the social system in which they live.
2. To give some ideas for integrated rural development pointing out inter-relatedness of issues, and the integration of men and women in the development tasks.
3. To talk about their role of “change agents”.
4. To work on group building skills.
5. To find out the leadership capacity and the commitment of the selected leader couples.
6. To make a strategy of how to start for 1–2 months.
b) Training Outline:

Day One  —Women only—

Self introduction
The background of Seva Mandir and Seva Mandir work
—divide into 3 groups. Task: to identify questions in the
people’s mind about Seva Mandir
—back in the group, write down the question, and deal
with them
—problem identification—what problems are there in your
village or in your hamlet? What are the problems faced
by women in their lives?
—small group discussion, mixing those with some experi-
ence with those with less experience

—report-back in the big group
Folk songs, motivational songs, and folk dancing

Day Two  —Women during the day, men joined in the night session
Case studies to show how some communities have done
something about the development needs in their area
Case studies were chosen from other places in India
(Chipko, U.P.; and Dhulia, Maharashtra), as well as from
our work (Pahara and Umera), and highlighted the involv-
ment of women in the success of the effort.

—pull out of the stories the common elements of why
something happened.

—Going back to the list of problems identified the previous
day. Two sessions on “what can be done about problems
identified.”

—First, two problems common to many participants were
selected, and the group divided into two to work on solutions.
Report-back session later in the morning.

One hour, late morning was spent on two tasks:
a) for those who were illiterate, crash programme through
an each-one-teach-one method to have those women
learn to write their name.
b) those who were literate worked on the report about
the training that would be shared with the men in
the evening session.
After lunch, two more problems from the list of identified village problems were chosen and the same two groups worked on outlining what could be done, report-back session was held.

(Pull together the common elements in the reports of the day about what can be done about problems in villages. This will lay the groundwork for knowing how to build a strategy for action.)

The men joined the group here.

Introductions by all.

Review report by the women about what they had been doing the past two days. Discussion followed (the point that was picked up was about why men have no faith in the integrity of women, and don’t allow them to talk with other village men).

Day Three — Men and women together —

A short session on child health and development. Star Power Game, played by all, and followed by analysis. The objective was to share a common experience from which to talk about the dynamics of exploited in society. Night session, question and answer session with a young senior doctor from the Preventive and Social Medicine Department of the Medical College in Udaipur.

Day Four — Women left after lunch. Men stayed on —

Group building session taken by local village women, who had successfully started self-help loan society for women and also by Seva Mandir field workers who, with a group in village Umera, have built a group active in many-sided development activities.

(Women left at this point.)

General talk about development.

Problem identification—What problems are there in your village or in your hamlet? Don’t forget to consider problems faced by women in your village.

Discussion in two groups, with report-back.

2 : The simulation game “Star Power” is in Appendix 1.
Evening session on Discussion, Group Leadership Skills, how to conduct a group meeting called for the purpose of discussing a village problem.

—3 role plays with analysis after each one on group maintenance and group development function; who, if anyone was performing the function, and their role, and performance of the leader in facilitating a constructive discussion on each subject.

Day Five —Men only

Case studies to show how some communities have done something about the development needs in their area. The case studies were essentially the same as were told to the women—Chipko, Dhulia, and Umera (from Kherwara work). Go back to the list of problems that were identified the previous afternoon, and have the men divide into groups to talk about two problems and "what can be done about the problems identified" Report-back.

After lunch, worked on 2 more problems, in 2 small groups, and had report-back session.

Drew together common elements of the strategies for solving identified problems.

Evening session: began to work on concrete plan of action about what they and the women working with them, would do in their village in the first month after the training session.

Day Six —Men only

Continued to work on their plan for the month.

Shared with the whole group their plans for the coming month.

After lunch, left for home.

Planning and Implementation of the Training Programme

Essentially, the above outline is the outline of what happened at this training programme. But with all field work, we had to adapt and change it according to circumstances. For example, we had planned the session on Case Studies for the women on the first
night. But these women, who are capable of so much hard physical work, were so exhausted by this mental work by dinner time, that we decided to bring out the musical instruments in the evening. Likewise we had intended that there would be singing and dancing the night of Day Two, but the discussion of why men distrust women was so lively and so long, that no one felt interested in a cultural evening. We had not intended to start Day Three with a short session on Child Welfare, but a delegation of villagers from a nearby village in which there was an assault case, came to talk to the Seva Mandir workers (our trainers) and so the simulation game 'Star Power' had to be postponed until they could join—child welfare knowledge was both useful, as well as a "filler." That evening, we included a session on health—this was unplanned as we had not known Dr. Agarwal was coming to the area until earlier in the day, and decided to make use of his presence in the training programme. Day Four's evening programme was to be an intensive case study of Umera village, but the field animator, who was to take the session, had malaria! Flexibility is an integral part of non-formal education programmes, both in content, and in process!

The Richness of Differences

Introduction

There was a great difference in the women's approach and the men's approach to introductions. The self-introductions of the women and the 2-3 men trainers present, took almost two hours, by the time each had told a synopsis of our life stories, and the rest of us had questioned each other about the number of children, etc.

The men, when they came the evening of Day Two, finished off their introductions within a minute, merely saying which village they had come from, and what development work they had done to that point. We knew "what" they had done, but we didn't know "who" they were. The women quickly challenged their approach, calling out questions about their families, their wives, and themselves!

From the beginning, the women seemed to be ready to be fully involved with the programme, and with the people of the programme. In fairness to the men, they did respond openly, and were ready to share information about their families, but they had not had this expectation earlier.

Problem Identification

One of the most fascinating things that happened in this training
programme was to see the two lists of village problems that were made by the men and the women. The lists that they had made are presented below. Both were asked to list problems common to the whole village, and both groups were alerted to the fact that they should not forget to list problems for women as well.

List of village problems identified by the Women

(a) Status and Position of Women

1. Purdah is a problem for women—not only a problem, but often dangerous. When women are at the well, and have to pull their sarees over their faces because some elder male walks by, there is a danger that the women may slip and fall into the well.

2. It is a problem for women that they cannot talk to village men, even if they meet them on the pathways and chit chat about their children, or about village affairs. If they do so, their husbands think it is bad, and that their character is bad.

3. If women are called to a meeting, the husbands say, "What are you going to a meeting for?" Men say that only men can think about development, and women are only to bring grass and make roti. They say that if women start going to meetings, it means that the house will split, and go to ruin!

4. If women don't do all the work exactly on time, everyone at home gets angry. If a woman stops to talk to someone in the way, then the family people are angry because she is late.

5. If there are too many children in the family, the village people laugh at the woman, not at the man. Four children are tolerable; more than that, then people laugh.

6. Village people don't understand the importance of education for women. Even when an adult education centre is opened in the village, the families forbid the older women to come and attend the centre. It is very difficult to make people understand the importance of education for women.
7. Women are discriminated against in daily wage labour work. Women do as much work or more than men, and always get paid less, whether payment is grain or money.

8. It is difficult for women to go outside the village without a male family member. This is difficult due to their own lack of self-confidence, and the family feelings against moving beyond the village.

9. The concern for women's safety and welfare is sometimes superficial. Some women told of a case in which a girl had been taken away by 12 men. Her village people went after her, and they were given 2 buffaloes in place of giving her back. Then the group of 12 informed the police and said that the village people had stolen their buffaloes. The group of 12 got their buffaloes back, but have not yet released the girl.

10. Women's status goes down if they go for daily wage labouring work. With unmarried girls, even their parents look down upon them if they go, and they, the parents, send them.

11. People generally have no faith in women. If women go out then surely they will do something to disgrace the family.

(b) Health Problems:

1. Health services in villages are non-existent for women and children. They are not so free to walk to any nearby village where health services may be available, and there, the doctor is apt to be a man, and so they cannot get proper examination and treatment.

2. There are no proper dais (midwives) in the villages.

3. At the time of delivery, untrained women come and press down on the stomach, trying to push the baby out. From these bad practices, women (and babies) can die.

4. There are many feelings and wrong notions about the hospital in the village. One notion is that if a woman goes to the hospital or to a doctor during pregnancy, the doctor will tie the baby inside, and at the time of delivery, every thing will be very difficult because the baby won't come out easily.
(c) Caste and Social Customs:
1. Child marriages and young marriages particularly hurt the women.
2. Caste customs are discriminatory—in such castes as Jains, Brahmins and Rajputs, women are not free to go for a second marriage (natra), but men are free to do so, as many times as they want.

(d) Poverty:
When families are large, the land gets so divided among the brothers that each family is left with only 2-3 bighas, and that is not enough.

(e) Water Problem:
1. There is a water problem in villages. Wells are very far (1 mile or more). Women can’t take small children to fill the water pots, and often there is no one to look after them at home. At most, husbands may look after the children, but they will never or rarely bring water.
2. In the hot season, water is less, and it is more of a problem.

(f) Bath and Firewood—Miscellaneous:
1. There is the problem of taking a bath by the well, if the well is in the middle of the village or by a road. This is because the women have to observe purdah, and taking a bath with saree is difficult.
2. Collecting firewood from the forest is difficult, because the jungles are so far away.

(g) Exploitation by Government and Shopkeepers: (Women)
1. Bribery is a problem—government employees will not do anything without a bribe.
2. Shopkeepers, moneylenders exploit the poor and the uneducated.

(h) Education is Less:
1. Women lack understanding about the ways of the world.
2. Children's education is a problem, because of a lack of
schools, or the schools that there are, are far away.

List of village problems identified by Men

(a) Status and Position of Women:
   1. Women don't come forward.
   2. Women are oppressed.

(b) Health Problems:
   1. Health and Hygiene is a problem.
   2. People do not practise family planning.

(c) Caste and Social Customs:
   1. Untouchability is a problem.
   2. Superstition is a problem.
   3. Rules of the caste panchayat that have been made are
      not being observed.

(d) Poverty:
   1. Edible things are not available (food).
   2. Many villagers do not have farming assets.
   3. Unemployment is a problem.

(e) Water Problem:

(f) Bath and Firewood—Miscellaneous:
   1. There are many fights and quarrels in the villages.
   2. There is a lack of communication facilities.
   3. Soil erosion is a problem.

(g) Exploitation by Government and Shopkeepers:
   1. Shopkeepers cheat people.
   2. Government officials take illegal commission before doing
      anything.
   3. Village people don't know about their rights.
   4. Government schemes do not reach the village.
   5. The government machinery is not helpful.
   6. Government political people are exploiting the villagers.
(h) **Education is Less:**
1. Education is less.
2. There is a problem of making ourselves aware and ready.
3. There is a lack of knowledge and information about many matters on the part of those present who want to take up leadership positions.
4. There is a lack of agriculture knowledge.
5. There is a lack of functional skills.
6. Children’s education is less.

(i) **Need for organisation of the people:**
1. There is a need for organisation of the people.
2. There is a problem of making the people ready.

Compared to the women’s list, with all its details, the list of problems made by the men looked very bare, very much a list of problems that they were used to making. The women seemed to have spoken from their “hearts” and the men seemed, out of habit of sitting in meetings, to have spoken from their “heads”. The discussion two nights before had been on the problem of why men have no faith in the integrity of women, and don’t allow them to talk with other village men—and two days later they report as a problem “women don’t come forward” and “women are oppressed”—while true, these points themselves are not the problem! Likewise, they reported “superstition is a problem” when only the previous night one of the children of the trainees had been sick, had been given medicine by PSM doctor, and then later had been laid out on the floor by some trainees, “mantras” chanted over him, while neem leaves bunched together were whisked over his body and out towards the gate as the “evil spirits” were removed—for whom was superstition a “problem”? It was pointed out to the men that the list they had made was indeed an account of many of the problems of village life in southern Rajasthan, but they were not outlined in such a way that would indicate that these problems affected them and their neighbours enough that they wanted to do anything about them. Therefore, the group of men were asked to make another list of problems they cared enough about to take some action about in their own lives and in their own villages. This list was more specific, and included:

1. Finish the school building in the village that had been begun under the Food for Work programme, make a
school table for the teacher, and level the school ground.

2. Get some village or household industry to the village.

3. Agricultural implements are a problem.

4. Household cleanliness is a problem.

5. Lack of women's education, or open a women's adult education centre.

6. Land fights and disputes, settle them in the village.

7. Credit is a problem for buying things like buffaloes, implements.

8. Need new agriculture information to increase yield on existing land.

9. Lack of water for irrigation is a problem.

10. Clean the new school and collect and enroll the children.

The fact that there was a contrast between the women's list of problems and the initial men's list alerted the training team to the need to help people to indentify problems that mattered to "them." In fact, some work has been done in the area on most of the points in the second men's list.

After the problem identification, the women in their first two days, and the men in the last 2 days, worked on problem analysis, and made suggestions about what could be done. In these analysis sessions, the women although unorganized in their thinking and presentation of ideas, were not lacking in insight into reasons for problems, and in suggestions for what could be done.

One example of the problem analysis by a group of the women was around the problems of the "Bania" and trading caste looting the poor when they give loans. The women thought that the reasons the poor went to the Bania and were exploited by them were:
* the people are poor; the land is less.
* the people are uneducated.
* no alternate sources for loans.
* caste customs are such that they require excessive expenditures, looking to the people's purchasing power.
* lower government officials take bribes from villagers before doing the work they should do. Therefore, people need more money.
What to do:
* labouring work is needed, or village industry, so the people don't need to borrow money: they can earn it.
* the people should not fight so much any more, and if they do fight they should not go to the police (who take money from the poor before taking up their cases, and therefore, create the need for cash from the poor, who then go to the Bania for money). They should settle the fights in the village.
* form a self-help loan society, or credit union, as an alternative place from which to borrow money.
* change caste and society customs that require the spending of more money than they can afford.
* if they organize the people, then the petty government officials will be afraid to take bribes, because they know there is a whole group behind them.
* organise adult education centres for people so they are not uneducated.

This analysis is a good effort by the women to think through a problem constructively. It is presented here in this much detail as an example that illiterate, tribal, rural women from backward areas, when asked about their problem, and helped to think about them, can do so with great insight. Their problem is not that they do not think about their problems, but that they have not been asked about what they think!
Participatory training approaches with rural women are clearly appropriate and effective.

Simulation Game Analysis

In the training programme, Star Power (See Appendix 1) was played on the full day that the men and women were together. It is a game that can show the power relationships in society, who makes the rules, and how to "get ahead". The fact that men and women in equal numbers were playing the game together gave additional insights into society and how and why women are on the periphery.

The privileged group, in terms of having been given the chance to select high value chips in the beginning, had four women in it to start with, but none of them stayed there even after the first round. Three women from the lower starting position groups managed to upgrade themselves into the group with the highest scores. In the
first round of trading, most of the women tried to get 5 chips of one colour even if the value of each chip was low—colour was understood, and not the arithmetic calculations of adding the values of different coloured chips. Men were snatching the high value chips from the women, and shoving low value chips into their hands. In one case when this happened, the young woman went and asked a trusted Seva Mandir worker what she should do! She did not fight for her rights! The men clearly disobeyed the rules of the game with the women, whom they felt didn’t understand the rules well in the beginning. They approached women for trading, but when they saw that they had no good chips to trade, they just walked off contrary to the rules which say that once trading negotiations have begun, something must be exchanged. It was the Development Worker who tried to include the women in the trading game, otherwise, they tended to stay silent at the edge of the room. By the time the third round came, the women were all grouped in a corner with their hands folded indicating that they did not want to trade or to participate. Some replied, when asked, that they forgot the rules. The men, on the other hand, were physically struggling in the middle of the room over disputes of the rules of the game, and in physically trying to take away the chips from one fellow who had clearly snatched chips away from “innocent” women as well as men. Other men from the middle and lower ranking groups were shouting “I’m not obeying your rules!” You didn’t ask us about making rules, so we don’t have to obey!” In making the new rules, the women opted out. Also, in trying to enforce the new rules, the women did not take part—one woman tried to raise her voice, but she was told to “go away”, and her point would be heard later. She went away.

In the analysis section that followed, all present, including trainers, found new insights in the game at the level of observing and analysing the participation of women, and the reasons for their marginal participation in this “game of life”. The training exercise would have been much poorer if the women had not been present in this leadership training event.

Summary Comments

It is hoped that some of the vitality, some of the freshness, some of the urgency of the women involved in this programme has come through. The importance of involving women along with men in any leadership of group development training programme cannot be underemphasized. Women make up 50 percent of the adult
population, and have been left out long enough. Women have fresh insights and closer touch with many of the village problems than men do. Women are affected by different problems than men are, and so the development agenda lists cannot be complete without asking women what they think. There is capacity for thinking, for working, for development, that is presently locked up in the rural women of India, because they have rarely been included as equal partners in development—the programmes with/about them have been almost entirely on child care and nutrition...the traditional housewife/mother roles. This article is an attempt to say—"women have important ideas, abilities, energies that are needed by the country. If we can only figure out how to help their capacity to be released!"

From the experience of this training programme, it was found that time may be a problem for training, even if the training is held in a large central village, as this one was. The women were able to take 4 days, and they brought along their very small children.

The selection of the female trainees was a bit of a problem, since we couldn't take the opinion of the group of women in the village, since there usually was no group! We took the wife of an able and interested man, if she was at all interested and willing. Otherwise, after asking both men and women in the village, and talking with clusters of women, a woman who was the choice of at least several village people, and who seemed to have some self-confidence, plus a willingness and interest, was selected. (Ultimately after 1 or 2 years, it was our experience that when couples live in nuclear families, as the tribal people in Kherwara Block usually do, then the husband-wife combination is not as satisfactory as one man and one woman who are not married to each other. Family duties and animal care pose many problems if both are away at the same time for training and meeting).

Patience is needed in building up the self-confidence, and helping people to understand and speak about abstract ideas, and keep their comments on the track. It does help to have at least a few literate women in the group of trainees to keep notes of small group discussions. The women often take a long time to get their main points out—they come through stories which are examples of the point that they are making, and they often use metaphors and similes. But their insights are so rich, and perceptive, that the extra time needed and efforts at helping them organise their thoughts, are well worth it.
The training pattern in which both men and women are in the group of trainees, and with some time spent with the women separately, and some time with the male/female group together, is an effective pattern (at least initially). The advantage of women meeting separately for some of the training time is that they can build up some practice of speaking in a group and expressing their ideas, before they have to be part of a mixed group—a rare thing in most villages, hamlets, caste associations, etc. The advantage of women meeting together with men in the training group is that they do get practice in speaking in a mixed group, and later in the village, or in front of any meetings or delegation they will have had this experience.

How participatory can the training programme be, in terms of planning the training outline, when the women trainees are from interior, isolated villages, and they have no experience of training programmes? They cannot, in the pre-service training programme, participate in planning the outline, but they can help in making revisions to that outline, and they can and must be encouraged to participate in bringing forth the content of the sessions.

**What happened After That**

The above was the pre-service training programme in September 1980. Every month after that the men and women leaders continued to meet for one day, to report to each other what they were doing and what group and development activity was coming up in their village and hamlet. Also, resource people were invited to the meetings to talk about agriculture, village industry training, land settlements, health and hygiene, etc. From within the village and Seva Mandir leadership, other meetings focussed on self-help loan societies, programme planning, people’s protests against exploitations, etc. At the end of such meetings, a tentative plan of action for the next month was drawn up.

After about 1/2 year of supporting this effort, the number of villages has spread to 16 in the list of the “project”, but the influence of the leadership has even spread beyond that. There are women’s groups and/or mixed groups in most of the hamlets, that meet usually a minimum of two times per month. The development tasks taken up include: self-help, loan societies, small bunding for irrigation and land improvement, finishing the school building through community voluntary labour, lessening the caste customs about the amount of money spent on death feasts within the caste, collective protest and
labour group organization against night loading of soapstone and for proper payment in time, settling fights and land disputes within the village, motivation for laproscopy sterilization family planning camps, the opening of 3 tailoring instruction centres in 3 clusters in the Block, Block-wide protest efforts against exploitation by the land measurement worker from the Settlement Office, increasing cooperative membership, building community centres, cleanliness campaigns, opening adult education centres, well digging, etc.

From our experience, the beginning of women's organisation in the tribal villages of Kherwara is the most important change in the last year or so. The women who had no leadership experience before, and no formal education, were able to form groups in their villages, if the men they were working with in their village were also interested in supporting them in women's development work. Where the women were weak and inexperienced and the men did not feel for women's development, nothing much happened. In one case, a good group has come up, but the woman who started the group seems to be less capable in terms of leadership than two of the other women in the newly formed group. This phenomenon poses no problem for the future, with group training, and even collective leadership training. It is even true that some can start an activity and others prove to be the best people to take the newly formed organisation forward.

But no matter how we look at the experience, men and women together are needed for integrated rural development. The initial pre-service training, through its content and process, made the statement that development of women and development by women, are important. So important that the whole of Seva Mandir's strategy is to be based on supporting hamlet level, men and women in their efforts, through group action, to bring a better and fuller life for the people of southern Rajasthan and of the nation.
Appendix 1

STAR POWER

The simulation game used in this couple leadership training programme for rural development is referred to on pages 162 and 163.

Purpose:

To give the participants an experience of society as it exists today, the conflictual setting between the haves and the have-nots and to start a reflection on this situation.

Setting

This is a game in which a low mobility, three tiered society is built through the distribution of wealth in the form of chips. Participants have a chance to progress from one level to another by acquiring wealth through trading with other participants. Once the society is established, the group with most wealth is given the right to make the rules of the game. They generally make rules which give offence to the other groups, who consider them unfair and exploitive. A revolt against the rules and the rule-makers generally ensues. When this occurs the game is ended and discussion follows.

A hall is more suitable for the exercise than the classroom since the trading and its consequences can become quite exciting. Open space, if weather permits, could be used as well. Up to forty or fifty participants can be accommodated in this game.

Preparation:

The participants are divided into three approximately equal groups named: Squares, Circles and Triangles. Each person wears a symbol representing his group: i.e. the squares wear a square and so on.

Each participant is given five chips. Each square receives one gold chip, one green chip and the remaining three randomly selected from the colours red, white and blue. Each circle is given the green chip and the remaining four selected from the colours red, white and blue chips. The only exception to this distribution is that ONE CIRCLE AND ONE TRIANGLE receive the same distribution as the squares, i.e. one gold, one green and random assortment of red, white and blue.
Total number of chips required therefore equals five times the number of participants. The number of gold chips required equals the number of squares plus two. The number of green chips required equals the number of squares plus the number of circles plus one. The number of red, white and blue chips required equals five times the number of participants minus the total number of gold and green chips required. There should be an equal number of red, white and blue chips.

Instead of chips, the facilitator can prepare coupons by means of small 2"x2" slips of paper or thin coloured cardboard. The facilitator should allow himself at least one hour for the preparation of these materials.

PROCEDURE

(1) First the rules are explained to the participants. The facilitator tells them this is a game that involves trading and bargaining and that three persons with the highest scores will be declared the winners. In the course of the game some will probably ask if there is going to be a group winner. The answer is that three individuals with the highest scores will be declared the winners. Do not tell them that a group is going to be given the right to make the rules of the game.

(2) The facilitator then explains the following scoring system to the participants:

- Every gold chip equals fifty points
- Every green chip equals twenty-five points
- Every red chip equals fifteen points
- Every white chip equals ten points
- Every blue chip equals five points

In addition points are awarded to persons with several chips (coupons) of the same kind.

- Five chips of the same colour equals twenty additional points.
- Four chips of the same colour equals ten additional points.
- Three chips of the same colour equals five additional points.
- Two chips of the same colour are given no extra points.

Having divided the entire group into roughly three parts and assigned them their status of squares, circles and triangles, the facilitator then distributes the chips accordingly. He must make sure that each Square gets a Square’s set of chips, each Circle a Circle’s set, etc.
(3) The facilitator then explains the following rules of bargaining:

— The participants have ten minutes to improve their scores.
— They improve their scores by trading advantageously with other Squares, Circles and Triangles. (Hence they may trade within their own groups).
— Persons must be holding hands (or some other sign of commitment) to effect a trade.
— Only one for one trade is legal. Two for one or any other combinations are illegal.
— Once participants touch the hand of another participant a chip of unequal value, or colour must be traded. If the pair cannot consummate a trade, they may have to hold hands for the entire trading session.
— There should be no talking unless hands are touching. (This rule should be strictly enforced, as should the previous rule).
— Person with folded hands do not have the right to trade with other persons.
— All chips should remain hidden. (This rule too should be strictly enforced).
— The facilitator should not reveal that the Squares have been given chips of a higher value than the Circles and Triangles’ chips.
— The facilitator may make any other rules that he thinks necessary and appropriate.

(4) After the rules have been explained the trading session is started. It will last for ten minutes. During the trading session the facilitator or some one from the group chosen for this job should be putting each participant’s name or initials on the blackboard, under the group he belongs to. After the ten minute trading session, each group returns to its circle of cadres. The participants total their scores for the trading session and call them out for the facilitator or his assistant to place on the blackboard next to their names.

(5) Next, the rules of the BONUS POINTS SESSION are explained.

— Each bonus point chip (the facilitator holds up one to show the participants) is worth TWENTY POINTS (two white chips).
— Each group will be given three such chips.
During the five minute session the group’s task is to distribute the bonus chips to one or other of the group members.

The chips must be distributed in units of twenty points or more e.g. one person might receive one chip worth twenty points but six should not receive ten a piece.

If after five minutes the group has not distributed the bonus chips, these chips will be taken back by the facilitator and no one from that group will receive them.

The decision regarding the distributions of these chips must be unanimous.

Participants can eliminate people from their group by a majority vote. Eliminated members form another group which will be another Triangle group.

Once the rules are clear, the facilitator starts the bonus chips session which lasts for only five minutes. Those who have received bonus points have these added to their standing score.

(6) Now, according to point totals calculated on the blackboard the people with the highest totals are placed in the Squares groups. If there is a Circle or a Triangle who has a higher score than the Square they have to trade places. Any changes should be announced to the group and it is generally made known that ‘so and so’ who was a Square has now become a Circle because he did not have enough points etc. A symbolic change of status is made when the two exchange signs in the middle of the group, on their way to change places. It is important that the group, after all the changing of places is concluded realise that the Squares are made up of those with the highest scores.

(7) The second round of trading and bargaining is then begun, as was done in the first round.

(8) After about the second bonus session, the facilitator announces that the Squares now have the authority to make the rules of the game, and that any group can suggest rules for the game. It is the Squares that will decide what rules will be implemented. The facilitator might tell the Squares that they might make the rules like redistributing the chips on a more equal basis; requiring the Circles and Triangles to bargain with the Squares even with their arms folded; requiring the Circles and Triangles to give the Squares the chips they ask for, regardless of whether the former want to trade or not etc. A five or
ten minute group session is then held during which the Circles and the Triangles each derive to suggest to the Squares and the latter discuss the rules. Having heard the suggestions of the other two groups, the Squares then announce the rules they have decided upon to all the participants, unless they wish to keep them secret. Then the game proceeds with the facilitator merely an observer.

(9) What is likely to happen is that the Squares will make very tough rules that protect their own power. This happens in every organized group that plays this game the Circles and Triangles will either give up, organise together, become hostile or commit an act of frustration and defiance. The facilitator should stop the game when it is evident that the Squares have made the rules which the others consider to be unjust and exploitive of their lack of wealth after two to four rounds.

ANALYSIS:

After the game, the facilitator should gather the group together to discuss the implications of the game for the real world in which we live. After allowing the participants to express their experience and observations from the game, the following questions might be discussed.

(a) Are there any parallels between the system set up by the game and the systems in which we live?
(b) Does the game say anything about the nature of man?
(c) Is it the nature of man to seek inequality—to attempt to be better than his fellowmen, to seek for more privileges and wealth? If so, is there a moral alternative to man’s search for inequality?
(d) Would it have made any differences if the people who were the Circles or the Triangles had been the Squares?
(e) Were the Squares acting with legitimate authority?
(f) Are there any parallels with our problems in society today?
(g) If an entire group acts in unison, such as the Circles and Triangles together, does it have more legitimacy than when a person acts alone?
(h) Is the Square a masculine or feminine symbol?
(i) Would it be possible to develop a game which emphasizes cooperative behavior and is fun to play?
ONE NOTE OF CAUTION:

Generally groups need to talk about the game in personal terms such as who did what to whom, before going into the issues involved. This can be a worthwhile experience in inter-personal relationships, helping members of the group understand their reactions to authority, competitive situations etc., but it is important that this discussion does not damage the ego, status or self-concept of any of the participants. If the facilitator sees the discussion going beyond the point of friendly rivalry, then he might direct it more forcibly towards the issues involved rather than the personalities. If the Squares are being badly blamed for what happened, then you might point out that every group that has so far participated in this game has reacted in essentially the same way and in general you might try to direct the discussion towards the question of whether any group put in such a situation would act differently.