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PREFACE

This is the second in a series of reports being produced by the International Reflect Circle, CIRAC.

CIRAC was set up in March 2000 as a democratic space for Reflect practitioners from diverse organisations across Africa, Asia, Latin America and Europe. The Circle seeks to promote the solidarity of Reflect practitioners at different levels around the world in order to strengthen international exchange and learning, and build a wider movement. CIRAC is inclusive of **all** Reflect practitioners and links over 350 organisations using the approach in 60 countries. Communication in CIRAC happens between diverse practitioners through its publications and practical resources, through an e-mail network and a new website (www.reflect-action.org - launched in July 2001). In addition there are feedback systems from meetings and links to training and exchange workshops around the world. CIRAC is co-ordinated each year by 2 people nominated from each region and annual meetings are held (most recently in South Africa in May 2001) with balanced representation from diverse organisations and networks around the world.

The first publication in this series was a consolidated review of 13 external evaluations of Reflect, undertaken by Abby Riddell, with a response from practitioners.

Forthcoming publications / resources from CIRAC include:

- Lines in the Dust – a broadcast quality video filmed in Ghana and India.
- Practical Resource Materials on Communication and Power.
- Approaches to Training in Reflect
- Participatory Monitoring and Evaluation in Reflect
- Power Analysis and Processes of Transformation in Reflect

This second publication is based on the systematisation of results from the Global Reflect Survey. It provides a comprehensive overview of different aspects of Reflect practice, offering insights concerning:

- The diverse range of organisations that are now using Reflect;
- The different conceptions and uses of Reflect;
- The scale and spread of present practice;
- The length and intensity of Reflect processes;
- The characteristics / diverse profiles of participants in Reflect processes;
- Common problems encountered;
- The profiles / characteristics and motivations of facilitators;
- The trends in initial and ongoing training;
- The languages used;
- The resource materials / manuals that are used;
- The range of participatory methodologies used within the process;

We welcome your feedback on this and other CIRAC publications. If you have further queries please access our website or contact us at: reflectaction@yahoo.co.uk.

David Archer - August 2001 (on behalf of CIRAC)

Note: What is Reflect?

Reflect is an innovative approach to adult learning and social change, conceived by ActionAid and piloted in El Salvador, Bangladesh and Uganda in 1993-95. It fuses the theory of Paulo Freire with the methodologies of participatory rural appraisal. Abolishing the need for a text book, the approach enables groups to develop their own learning materials by constructing maps, calendars, matrices, diagrams or using forms of drama, story-telling and songs, which can capture social, economic, cultural and political issues from their own environment. In this process the development of literacy and other communication skills becomes closely linked to the engagement of people in wider processes of development and social change.

Reflect provides an on-going democratic space for a group of people to meet and discuss issues relevant to them and their lives. The participants / facilitator choose the specific topics themselves, according to their own priorities. The group uses various participatory techniques to represent the participants' immediate reality, systematise their existing knowledge and analyse their situation. This is often the basis for micro planning of development and lobbying activities. Reflect circles decide where and when to meet, how long for and how often – some groups might meet daily for one hour, others find it more useful to spend one afternoon or evening a week. The fact that the group members themselves decide what suits them best is key to the sustainability of Reflect.

Diversity and ongoing innovation are a major strength. Reflect has now been adapted in many contexts including: peace and reconciliation work in Burundi; marginal urban areas in Uganda; land-rights work in South Africa; capacity building for school management in Mali; preventive health work in Ghana; pastoral communities in Kenya, displaced people in Sierra Leone; conflict resolution in Liberia; community forestry in Nepal; tea plantation workers in Bangladesh; holding NGOs and local government accountable in El Salvador; and bilingual and inter-cultural education in Peru.

INTRODUCTION

This first attempt to undertake a global survey of organisations working with Reflect attracted responses from 137 organisations using the approach in 43 countries across Africa, Asia, the Americas and Europe. The results have been systematised into a series of 50 graphs and pie charts below. We have added an analysis after each of these, drawing on wider documentation (e.g. evaluations of Reflect, reports) and experience, to highlight significant learning or insights. We have also included quotes from those sections of the survey that allowed for more descriptive responses.

The original survey form (see Appendix Two) was distributed in English, French, Spanish and Portuguese both electronically and through inserts in the different language editions of the magazine Education Action. Given that the International Reflect Circle (CIRAC) has links to 350 organisations using Reflect in 61 countries, the response rate among those organisations working with Reflect can be estimated as over a third – higher than what would usually be anticipated for such a survey. However, it is important to note that there are certainly many other organisations using Reflect that were not reached by this survey. The full list of organisations that did respond is included in Appendix One, with contact names and addresses. This list also includes the number of Reflect circles run by each organisation, which varies from just 1 circle to 249 circles and averages at about 18 circles per organisation.

This survey provides us with a comprehensive overview of Reflect programmes as they are in 2001, 5 years on from the completion of the original action research pilot programmes (see the Action Research report on the Reflect pilots – ODA / DFID, Education Paper 17, 1996). We will also use this as a baseline, repeating the survey in 3 or 5 years time in order to track changes.

There are clearly some areas that have not been covered, in part because a survey would not be the best way to gain reliable information on them – such as the costs of the process in different contexts or the outcomes. Our intention was to map out some of the core characteristics of the process. To do so we tried to use questions that would not have “right or wrong” answers and that would not encourage distortion or exaggeration. This was necessary, as verification of the accuracy of responses is impossible for this type of survey. In the analysis of the results, we have highlighted those areas where we feel some distortion may have occurred (e.g. in the reporting of drop-out rates).

There are always dangers in trying to analyse consolidated results, as there is a tendency to generalise – to focus on the average rather than highlighting the unusual or diverse. This is a particular danger in the context of an approach like Reflect, where the capacity to adapt to different contexts in different ways is key. In the analysis we have sought to capture this diversity as much as possible whilst also reflecting on common trends.

EXECUTIVE SUMMARY

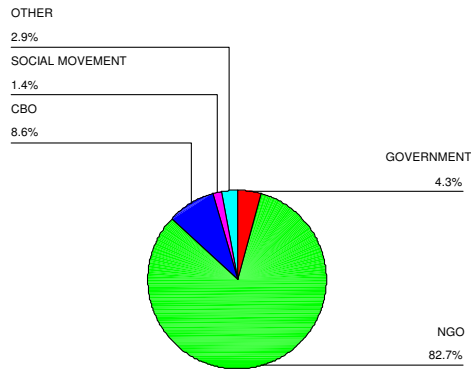
Here we have highlighted some of the key insights from this survey. However, we would encourage you to look through the full report, as the analysis of these results is crucial.

- The vast majority of organisations using Reflect are local, national or international NGOs, but there is growing use by governments.
- Nearly 40% of Reflect practice now involves work in urban areas, though rural work remains the most widespread.
- Inter-institutional training workshops, particularly at national level, have been the most important means of spreading Reflect, though exchange visits and publications have also played a significant role.
- Most organisations using Reflect have developed a local name for the approach to strengthen ownership – with names in 37 different languages used by respondents to this survey.
- Less than a quarter of organisations using Reflect see it as just (or principally) an approach to literacy. Rather it is often seen as a grassroots foundation for people-centred development or advocacy work.
- There are at least 200,000 participants presently in Reflect circles and the approach is spreading at an incremental rate.
- Reflect is a very intensive and extensive process. On average participants meet for over two hours in each session, three days a week for over two years – though there is considerable variation.
- Reflect is used with pre-existing community groups (women's groups, savings and credit groups, existing literacy groups) in about 60% of cases. In less than 40% of cases the groups are specifically formed as Reflect circles.
- Most circles have between 10 and 30 participants. Two thirds of participants are between 15 and 35 years old.
- In 80% of cases Reflect circles work in the mother tongue of participants.
- Most participants in Reflect processes are women - and sixty organisations using Reflect work only with all-women's groups.
- A clear majority of participants have had no previous access to education – but in some contexts Reflect is used with people who have completed primary education or even have some secondary education.

- Less than 10% of participants are reported to have dropped out – though the accuracy of this finding is questioned. Economic pressures (work / migration) are the principal cause of drop out followed by illness / death and lack of interest.
- There is a balance of male and female facilitators – but there are proportionately more male facilitators than there are male participants.
- Facilitators tend to be in the same age range as participants and overwhelmingly come from the same community
- Most facilitators have been educated to secondary-level but some have only primary education. Over a third have had no previous training experience.
- Nearly half of all facilitators receive a basic honorarium – but a quarter are volunteers and a further quarter receive proper pay for their work.
- The main motivation for facilitators seems to be a commitment to social change but the experience and social status achieved are also important.
- There is a reasonable level of continuity of facilitators, with most working for more than a year and a fifth working for more than two years. However, facilitator dropout is clearly an important issue for some organisations.
- ActionAid plays a significant role in organising training of trainers but other organisations are running an increasing number of these and now play the dominant role in training facilitators.
- Two-thirds of Reflect facilitators receive follow-up / refresher training after their initial training (usually 2 weeks) and over 60% of facilitators have weekly or monthly meetings with other facilitators.
- The range of participants' abilities and the quality of facilitation are identified as the biggest difficulties in training facilitators. Time constraints are the most significant problem in training of trainers.
- There are many diverse approaches to the use of training resources / manuals, with some practitioners rejecting any manual but most using a local manual – usually one produced by the facilitators themselves.
- A huge range of participatory approaches are used in the Reflect process, with visualisations (maps, calendars, diagrams, matrices, rivers, trees) being dominant together with approaches drawing on oral culture (songs, stories, role play, theatre). Nearly 30 organisations have also introduced participatory video work. A large number also draw on real materials (newspapers, official documents etc).

ORGANISATION OF THE PROCESS

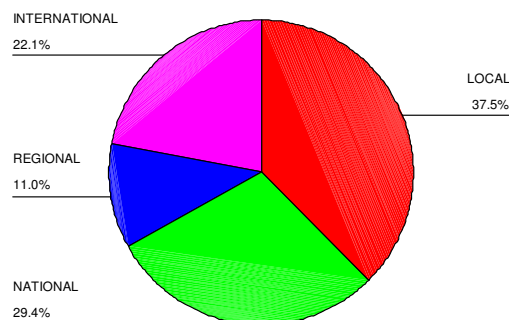
1. Which of the following best describes your organisation – government / public sector, non-government organisation, community-based organisation, social movement, other?



Given that Reflect started in the NGO sector it is not surprising that the vast majority of the organisations implementing Reflect are NGOs. However, the fact that 5% of respondents were from government programmes is significant and the number is likely to rise in the coming years. Governments have been involved in implementing Reflect programmes in Burundi, Ghana, Malawi, Mozambique, Nigeria, Tanzania and Uganda. There has also been active interest from the governments of Peru, Bangladesh, India, Mali, Rwanda, Senegal, Swaziland and Zambia.

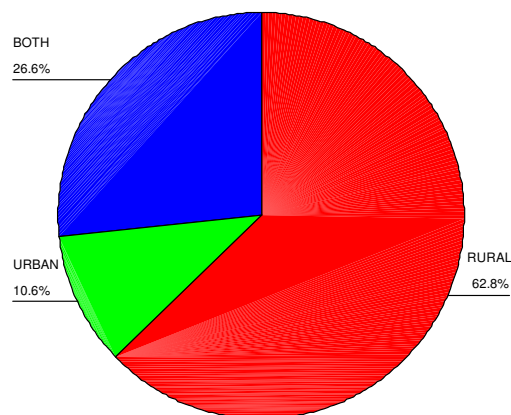
The small number of organisations classified as “social movements” is surprising but may be due to the terminology used. Our impression is that there are a growing number of such organisations using Reflect – but they may prefer other terminology (e.g. people’s movement or campaigning organisation). As there are no strict delineations, some may have used the term NGO as an approximation to describe themselves.

2. Is this organisation – local, national, regional, international?



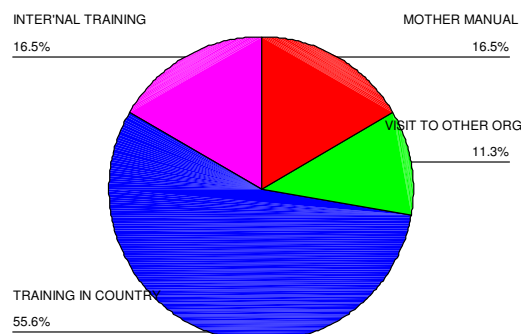
It is interesting to note the diversity of organisations involved in Reflect work – with over a third being organisations working at a local level, over a quarter national organisations and just under a quarter international organisations. Over just five years since the completion of the original pilot programmes this represents a significant spread.

3. Is this organisation – rural, urban?



It is striking that nearly 40% of the programmes include work in urban areas. Owing to the significant use of methodologies from participatory rural appraisal, one of the early critiques of Reflect was that it would not be feasible to adapt the approach to urban areas. This myth is now clearly dispelled as many organisations using Reflect are working purely in urban areas and over a quarter include work in both rural and urban areas.

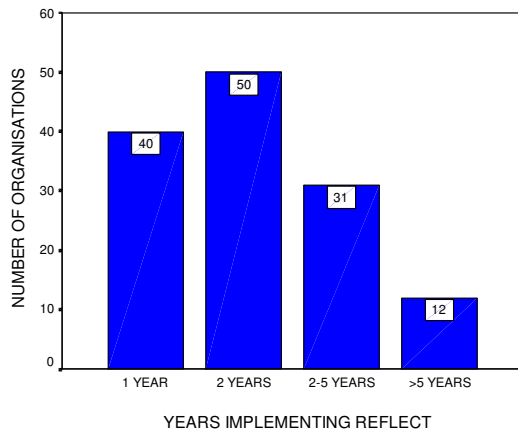
4. How did your organisation first significantly come into contact with Reflect?



This shows that the rapid spread of Reflect – to at least 350 organisations in 60 countries within 5 years - has been achieved by a diversity of approaches. The Reflect Mother Manual, published in 1996, was

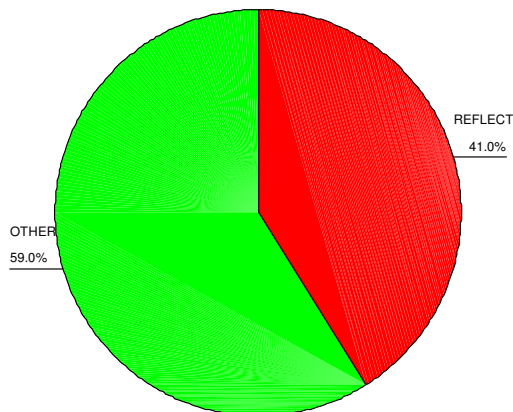
significant in less than a fifth of cases. By far the most important means of spreading Reflect has been training workshops, particularly those conducted at a national level. From 1996-8 several regional training workshops were run, but these have been much less influential than more focused national-level workshops. Over 10% of respondents say that visiting another organisation was their first significant contact with Reflect. This is something that we anticipate as growing, as more emphasis is now placed on direct field exposure, promoting “accompaniment”, exchange visits and direct / horizontal sharing between organisations.

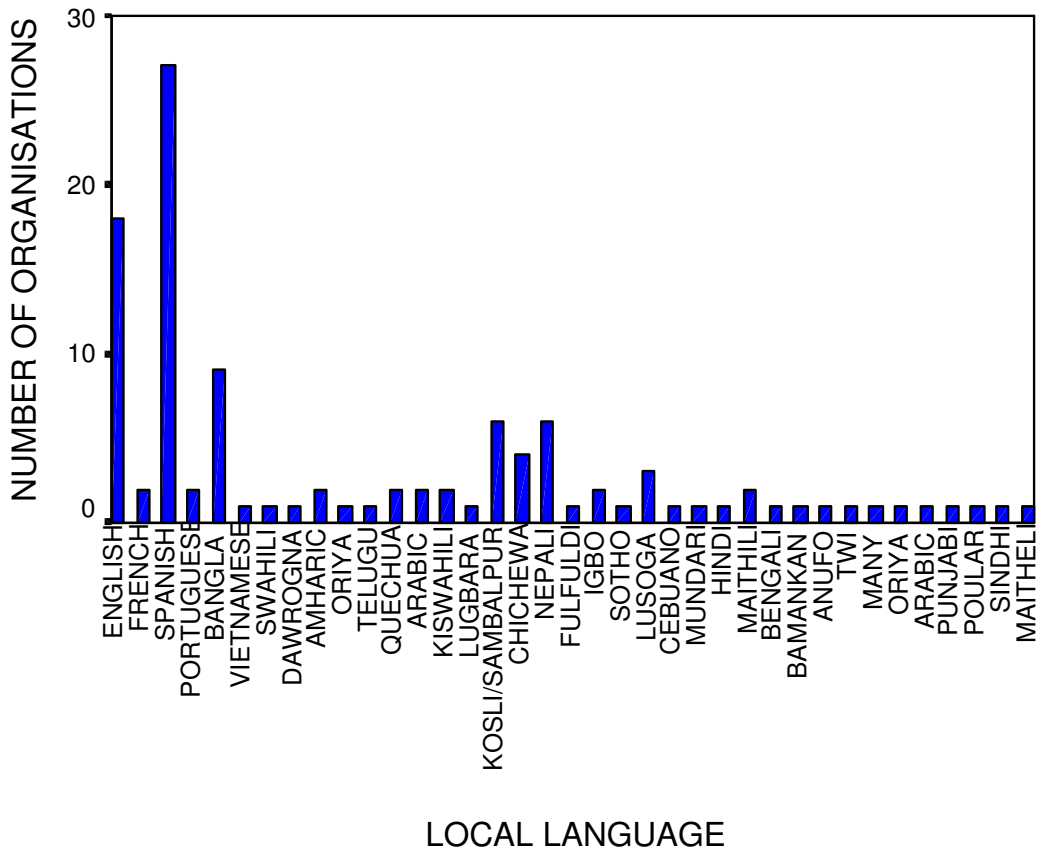
5. When did your organisation begin implementing Reflect?



There is a good cross-section of organisations represented in the survey. Twelve organisations with more than 5 years of experience with Reflect have contributed responses. A further 31 organisations with between 2 and 5 years experience are included. The largest group of respondents have 2 years of experience – enough to have reflected significantly on their practice and generated some learning. The survey also captures the experiences of 40 organisations that have recently started using Reflect, having just one year of experience behind them.

6. What name is used for Reflect locally – in what language?



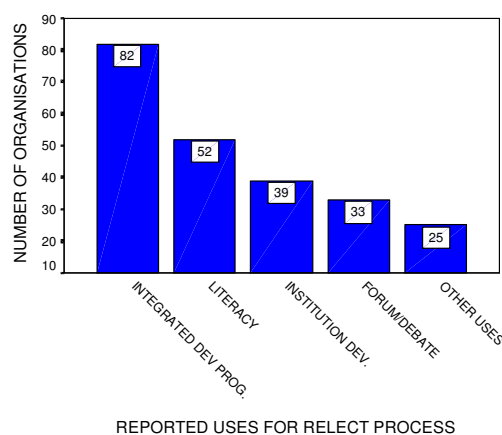


The initial development and launch of Reflect attracted some criticism of excessive “branding”. Many organisations were using the name “Reflect” at a local level to explain the process to facilitators and participants – even where no one understood English. This is problematic in many ways as it “mystifies” the process and reduces local ownership. From 1998 an active attempt was made to promote the development of local names for the Reflect process. It is therefore encouraging to see that nearly 60% of organisations now use local terms for Reflect and that names now exist in 37 languages (and probably many more). None of these are direct translations of Reflect. Rather they are terms developed locally by people to name their own process. The name “Reflect” now acts more as a form of shorthand for practitioners when exchanging experiences with others at a national or cross-country level. Below, some of the names used locally have been translated into English to illustrate this diversity:

- *Gotti* (not a name for Reflect as such but the traditional local forum which has been revived using the Reflect approach), Telegu language, India
- *Shikaya Kendra* – ‘Education Centre’, Bengali language, Bangladesh
- *GAKUBA* (Gufudikanya n’Abanyagihugu Kumenya Umutumba Babado) – ‘Identify the needs of the community with the participation of the community’, Burundi
- *Pebbles in the Sand* (a Reflect project for immigrant women), Canada
- *Gbaara Gunna Saa* – ‘Let’s come together learn and develop’, Sissale language, Ghana

- *Loja Yujana Kendra* – ‘People’s planning centre’, Oriya language, India
- *Jagran* – ‘Awareness’, Hindi language, India
- *Jekamiri* – ‘Thinking together’, Bamakan language, Mali
- *Chisa Kruskaisa* – ‘Gathering for discussion’, Chepang language, Nepal
- *Tugharia Uche* – ‘Review your thought’, Igbo language, Nigeria
- *Awarisunchis* – ‘Let’s weave together’ (symbolising the idea of uniting forces), Quechua language, Peru
- *Kisumuluzo* – ‘Key’, Lusoga language, Uganda.

7. How is Reflect used?

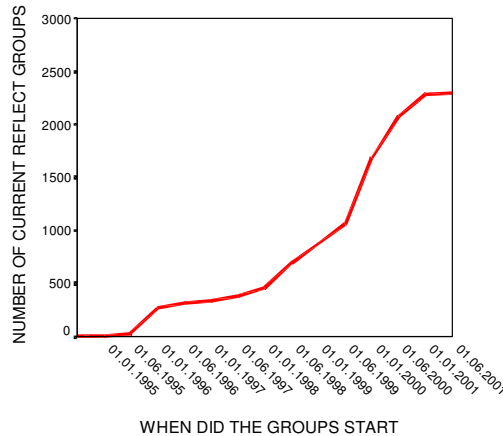


It is very striking that less than a quarter of the organisations using Reflect see it as being predominantly an approach to literacy. The most widespread conception is that Reflect is primarily an integrated approach to local development. Many others see it essentially as a community forum or space for discussion and nearly 40 organisations highlight the central importance of Reflect to community-based institution building. These are not mutually exclusive categories but the emphasis is clear – literacy is rarely conceived as something “in-itself”, isolated from wider processes.

Early experiences would perhaps have shown a different picture – with many organisations starting Reflect programmes primarily for adult literacy – replacing their previous methodology (e.g. functional adult literacy) with Reflect. Now, the perception is much broader and many organisations see Reflect as an approach or philosophy that underpins all of their work.

Certainly within ActionAid it has been observed that Reflect programmes in the past were often started as a substitute for previous adult literacy work but that now Reflect is used increasingly either as an entry point or grassroots foundation for wider people-centred development and advocacy programmes.

8. How many Reflect groups are currently running? When did they start?



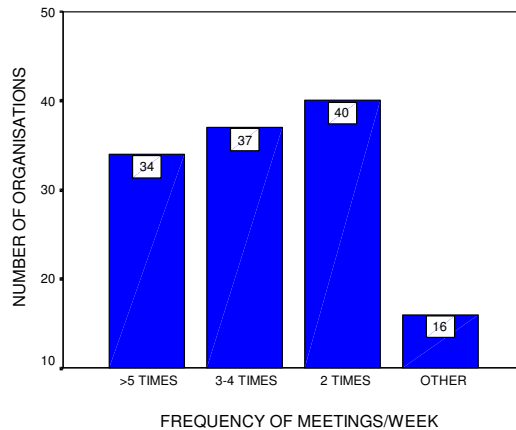
This graph shows an incremental spread of Reflect. The apparent tapering off at the end is almost certainly an illusion created by the fact that respondents tended to be organisations with at least a year's experience of using Reflect. It indicates that the results of this survey are based on work in over 2,000 communities around the world, directly reaching about 40,000 people. As this is only a sample of the organisations using the Reflect approach (those that actually responded to the survey), the total spread is difficult to determine. However, through the 350 organisations that are linked in some way to the International Reflect Circle (and many other organisations using the approach that we have heard of / know of but do not have ongoing links with), we believe that there are at least 200,000 participants presently in local Reflect circles – and probably many more. With some large-scale programmes now being developed in countries such as Peru and India, there may soon be single programmes with 200,000 participants. Within the next three years it is possible that there will be several million participants involved in Reflect processes around the world.

A warning note is raised by one organisation that responded, which observed that:

"We have found that our number of circles is too big for effective technical support and supervision by 3 field officers. This reduces the quality of having real Reflect going on in the meetings. We have developed a middle level of Support Facilitators to supervise about 8 circles each and report to the field officers." Care, Uganda

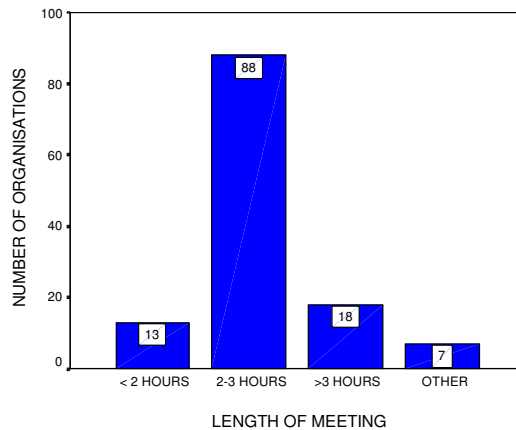
If programmes are to work effectively on a large scale, the level of support given to facilitators cannot be compromised.

9. How frequently do the groups meet?



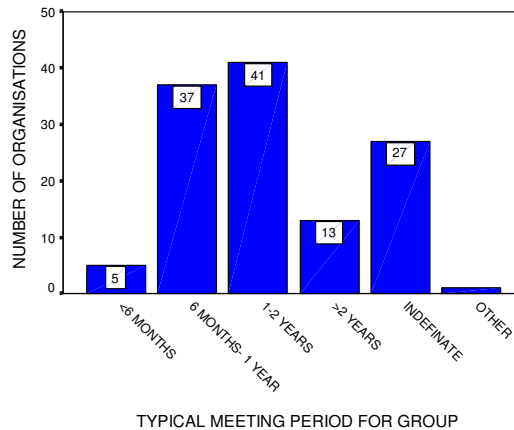
See below for comment.

10. How long on average is each meeting?



Reflect is clearly a very intensive process. Most circles meet between two and four times a week, and usually spend between 2 or 3 hours in each session. A significant number are even more intensive, running sessions every weekday or having longer sessions. This is perhaps not untypical of other adult literacy / learning processes (although it is probably more intensive than the norm for such processes). However, it is worth reflecting that, aside from something organised under a (broadly) "adult learning" banner, there is probably nothing else that is done within the development field that allows for such an intensive process. **Any organisation that wishes to put people at the centre of their own development process must take this very seriously.**

11. For how long does each group run?



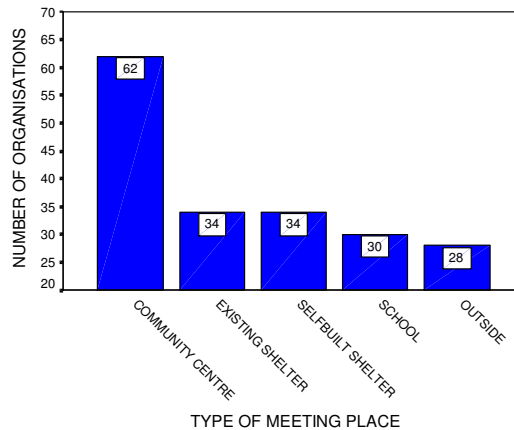
Most organisations working with Reflect run circles for between one and two years – and many run the process for longer, even indefinitely, seeing the Reflect circles as a permanent community forum. Those that are reported as running for less than 6 months may be using Reflect in a radically different way. For example CADEP in Peru has run a three-month intensive Reflect process to promote reflection and action on domestic and sexual violence. However, the dominant trend reveals that, not only is the Reflect process intensive, it is also “extensive”, running over a considerable period of time.

Had this been asked five years ago we suspect that there would be very different responses as the early experiences with Reflect often echoed the “term” or “course duration” of previous adult literacy programmes. Pressures, particularly from funders, for a finite time period with clear results / outputs, meant that Reflect programmes were often shorter in duration. However, as the process has shown its value beyond the traditional conception of “literacy learning”, these pressures have reduced and processes have tended to be more ongoing.

A rough calculation can be made from looking at graphs 9, 10 and 11 together to indicate the number of hours that participants may, on average, spend within a Reflect process. If the average number of sessions a week is taken as about three, and the average length of each at 2.5 hours, and the average duration of the process as 2 years then a participant will have been involved for about 700 hours. There are huge variations and it would be dangerous to read too much into this figure – but it clearly shows a very substantial voluntary dedication of time from participants.

The importance of creating time and space can never be under-estimated: *“It has been a good experience, with space for reflecting on the causes of certain situations and not just mechanical reactions as often happens”*.
PRODAMPA, Marcala, La Paz, Honduras

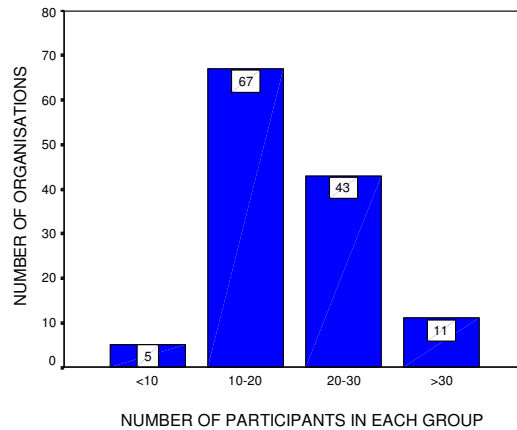
12. Where are the meetings held?



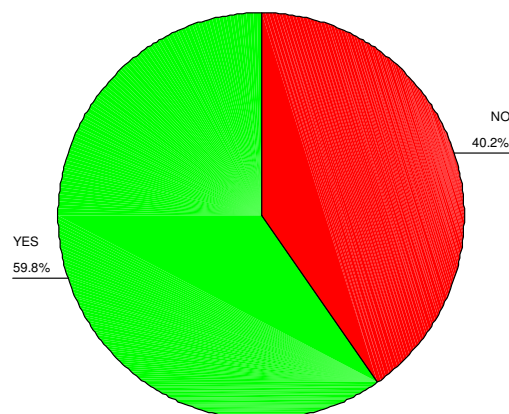
Infrastructure is clearly not a major concern for most Reflect circles. Most of the circles meet in some form of existing community centre or shelter. Given the regularity of the meetings, this appears to indicate that these other centres are perhaps not usually used to full capacity. Some circles meet in a school, though for many organisations this is something to be actively avoided - as it tends to distort people's expectations of the process. Some circles also meet outside, usually under trees or in courtyards. This does tend to make them vulnerable to the weather and in certain seasons may make it impossible to meet - though it is worth noting that the intense noise of heavy rainfall is often disruptive to meetings even when held indoors. A relatively small number of circles build their own shelters - invariably using local materials and their own labour. The construction of such shelters can increase "ownership", and the process of construction can itself be an opportunity for knowledge sharing.

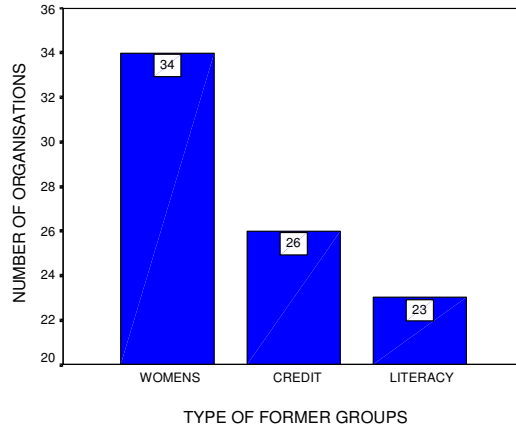
For the Reflect process, one of the key issues in terms of infrastructure / location concerns preservation of the materials produced by the participants. It can be very valuable for large graphics / visualisations / other materials produced by the circle to be on display every time the circle meets - for cross-referencing and building an accumulating analysis of issues. As one respondent observed, *"The lack of a good venue hampers the learners progress"*. RDRS, Rangpur, Bangladesh.

It is also worth noting that the location of meetings will be very different in urban and rural areas. One organisation commented: *"In urban areas, it is difficult to provide space for circles"*. ActionAid, Dhaka, Bangladesh.

THE PARTICIPANTS**13. What is the average number of participants in each group?**

There is clearly some diversity in the size of Reflect circles but the overwhelming majority has between 10 and 30 participants. The size of circles very rarely exceeds 30 participants, which is logical as it can be difficult to generate a truly inclusive process - where everyone participates - in a discussion with a group that is any larger than this. The numbers rarely fall below 10, perhaps because it can be difficult to generate a sufficiently rich or diverse discussion with a smaller number; or perhaps because it can be hard for the circle to have sufficient momentum or profile in respect to the wider community / other processes of change. The average size is about 20. There also seem to be regional variations, with circles in Latin America tending to be smaller and those in Africa tending to be larger.

14. Were the participants already in a group before starting Reflect? If yes, what type of group?



It is very significant that 60% of Reflect circles are not groups specially set up for working with Reflect. Rather they are pre-existing community-based organizations / initiatives that have started to use the Reflect approach. There is a huge difference in these two ways of working. When a group is set up specifically for a Reflect process it does not have a pre-existing identity or common purpose - and so these can be defined by the process. The prior-mobilization process then takes on huge importance as this will frame people's expectations and significantly affect the profile of people who join. If a group is already in existence and has a common purpose then this provides a very different foundation, which can often be a significant strength. However, it can also be a weakness, depending on the nature, purpose and dynamic of the existing group / organization. For example, a group that was originally set up for savings and credit may have a strong dependency on the implementing NGO or a narrow focus of concern.

It is rather surprising that only three types of former group / organization are referred to by respondents, but these clearly reflect wider priorities / tendencies within "development work" and may also have been influenced by the structure of the question asked (e.g. by using the term "group" instead of "organisation").

The most common form of CBO that takes up Reflect is a **women's group**. This is not surprising as over two thirds of the billion adults who have been deprived of any access to basic education around the world are women. Even where literacy is not the focus (see graph 7), the Reflect group may be the first opportunity for many women to be involved in a structured learning or communication process.

The second most common group is a **functional adult literacy group** - a group that was already formed around literacy and which later chooses to work with the Reflect approach. The group may have come to Reflect in a post-literacy context (having developed some basic skills and wanting then to make practical use of them etc.) or they may have evolved into a second-stage group concerned with wider local development. They may also have turned to Reflect because their earlier learning process proved inadequate.

The third type of community-based group to which the Reflect process has been linked is a “**savings and credit group**”. Such groups work in many different ways but the basic motivation for people to join is to access credit at lower interest rates than are otherwise available, with the peer pressure of the group helping to ensure repayment. Organisations that promote these groups hope to see them as a basis for poor people to access money to invest in productive enterprise – starting small businesses, changing farming practices or initiating new income generation. This does not always happen in practice and many groups remain highly dependent (e.g. for record keeping / oversight) on the external organisation. Reflect may be seen as a way to strengthen the capacity of such groups to manage their own affairs.

There are advantages and disadvantages to each form of organisation as a context for working with Reflect. In some cases Reflect may be introduced by an organisation with a very fixed purpose or associated with an attempt to communicate very traditional development messages. In such contexts the process is easily distorted. In other contexts, the intention may be something much more open-ended, respecting people and aiming to provide time and space for them to develop their capacity to communicate, deepen their analysis and strengthen their organisation.

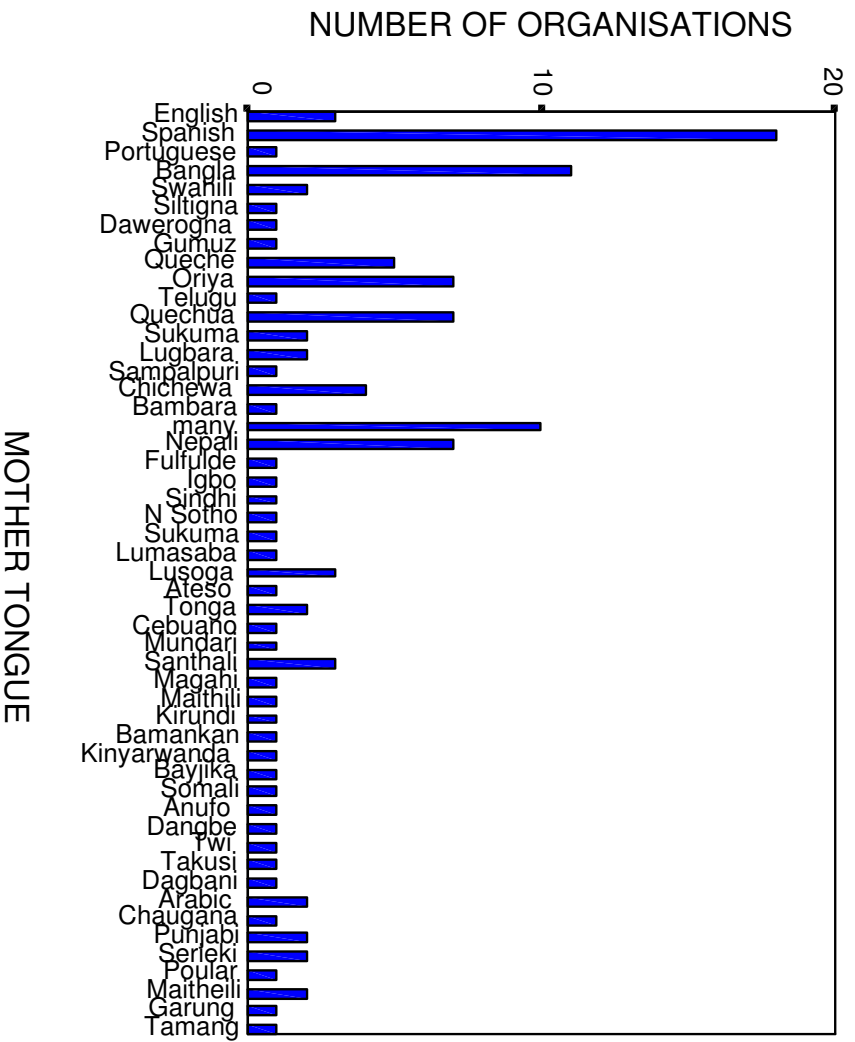
The type of entry point is clearly crucial for determining the outcome of the Reflect process. The limitations presented when people are convened under a “literacy” banner meant that there has been a growing preference for working with existing community-based organisations. However, recent discussions have focussed less on whether the group has a pre-existing identity and more on the ways in which Reflect is introduced. As one respondent observed:

“It is more difficult to introduce a participatory approach to a group which already exists - as in our case”. Aide et Action, Tanzania.

In some cases, starting an entirely new group can be very important for breaking past moulds and building new identities – so long as these groups are not started up under a simplistic or un-problematised banner of literacy, which will frame expectations too narrowly. The importance of this initial mobilisation process was highlighted by one respondent who commented that their major problem was:

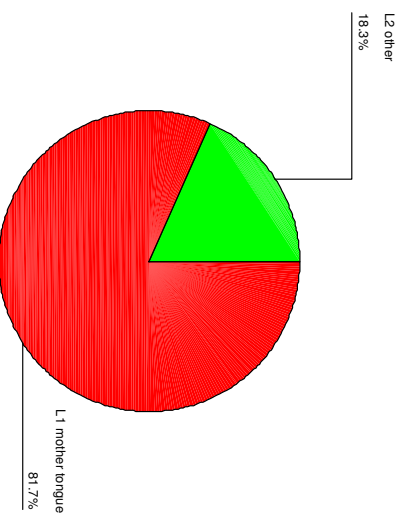
“Poor introduction of Reflect to the communities - who then interpret it to either mean a way of getting development handouts or another type of adult literacy education.” Department of Community Development, Dowa, Malawi.

15. What is the mother tongue of most participants?



See below for comment.

16. What language is used in the groups?



Graph 15 shows that 54 different mother tongues are spoken by participants in the Reflect programmes that have responded to this

survey. As is indicated in the above pie chart, in over 80% of cases Reflect circles work in the mother tongue of participants.

The overwhelming balance of research shows that people learn literacy most easily in their mother tongue – and indeed, that wider learning processes are more effective where people are able to use their mother tongue as the dominant form of communication. There is little data concerning the actual practice of programmes around the world – but our impression is that, in the majority of adult learning programmes, participants do not have the opportunity to learn in their mother tongue. There are a number of reasons for this, most importantly the fact that other programmes tend to depend on printed materials or textbooks, often produced in the capital city – and it is prohibitively expensive to produce materials in every language. They may also depend on facilitators or teachers from outside local communities, who may not speak the mother tongue of learners.

By not depending on pre-printed materials and by using local facilitators (see pie-chart 29), organisations using Reflect can leave the choice of language to the participants in each community – who will then construct their own learning materials.

Where Reflect participants are working in another language, perhaps the official national language or a dominant local one, it is because of an active choice by participants that they wish to access this “language of power”. In some cases the process is not about linking critical analysis to literacy at all but rather linking the analysis to the acquisition of oral skills in this dominant language.

“It has been very important / exciting to see people start to learn Portuguese, although it is only oral.” ActionAid-Mozambique.

What this survey failed to capture was the number of Reflect programmes that are now working bilingually (in both mother tongue and language of power), something that we hope to explore further in future. The survey also fails to show those contexts where Reflect is being used specifically for teaching oral skills in a second or dominant language

Language issues were commented on widely by respondents to this survey, showing how important this subject is. Below are some of the contributions / insights which tend to emphasise concerns that working in the mother tongue alone is not enough:

“Unfortunately in an urban area with a multi-cultural multi-lingual population, we are unable to work with literacy in the mother tongue. Also people want to learn the dominant language, French, in order to be more autonomous. How can we respect this need and the associated problems, which vary so much from one individual to another?” Collectif Alpha (Saint-Gilles), Brussels, Belgium.

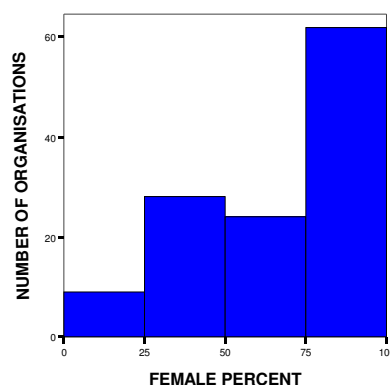
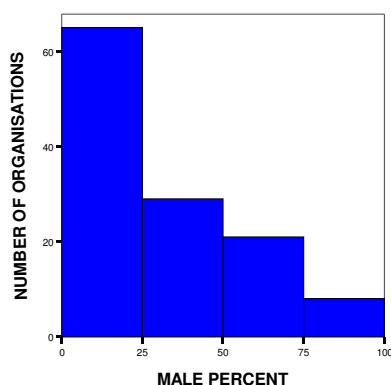
“The beneficiaries / participants are mother tongue Gumuz and do not speak Amharic, which is the official language in the area. The key motive for attending the literacy programme was to find employment in the

government bureaucracy so they preferred to learn Amharic and for the medium of facilitation to be Amharic. It was difficult, if not impossible, to conduct effective communication, let alone foster critical thinking (in other areas I know the rural people prefer the English language instead of any local language). Such cases constrain participation. As a result the implementing agency is left with "peoples choices are always right, even when they are wrong they are right", but the learning process might be characterised by "silence" or "no effective communication". CISP, Addis Ababa, Ethiopia.

"The language training with the facilitators is starting to have results. The facilitators are more confident and they are using Portuguese (oral) and local language (written) since the participants want to learn Portuguese." ActionAid-Mozambique.

"English is a language, which our communities desire so much to learn, and yet Reflect emphasises building from local languages." Cawodisa, Mubende, Uganda.

17. What is the male / female ratio of participants?



These graphs are a little confusing owing to the framing of the question and the difficulty in synthesising responses clearly.

Women are clearly the majority of participants in most Reflect processes and many organisations work exclusively with all-female Reflect circles. This is not just in cases where Reflect has been used with pre-existing women's groups (which account for 30 organisations) but is also clearly an active option in many other cases – creating a new space for women to meet together. Even in mixed circles women tend to be in the majority. This can be put down to the disproportionate exclusion from schooling of girls and hence a higher level of need and interest in learning from women adults compared to men. It may also be that men are reluctant to come forward to participate in anything that is identified with basic learning owing to the issues of social status, personal pride and stigma. In future we hope to explore in more detail the regional variations in these results.

Unfortunately there is no data on the number of cases where parallel male and female circles are run in the same community – something that appears to be a growing practice. In such contexts, the male and female circles work largely independently but have regular moments of contact.

A number of comments were made by respondents in relation to male / female participation:

"The women have an increased participation in the various grassroots organisations." Ayuda en Acción, Bambamarca, Peru.

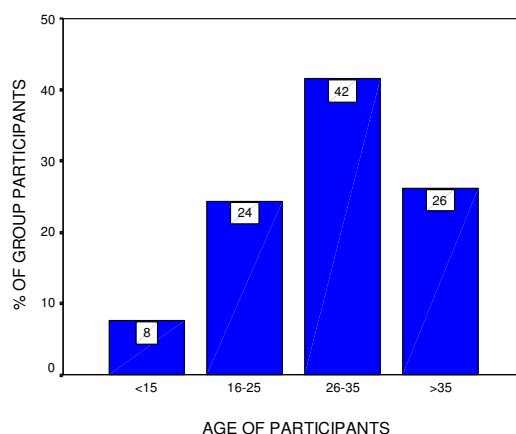
"Within a short time, what is remarkable is the large number of women participants in the Reflect circle." Promotional Research Advocacy Training Action Yard (PRATAY), Dhaka, Bangladesh.

"Homogenous groups (men and women separately) work best. The women find it much easier to talk about their problems / feelings in this forum." Adithi, India.

"There is low male participation in circles because of several external forces such as low cash income, food insecurity and shyness." ActionAid-Malawi, Msakambewa.

"Men have the desire to attend but shy away (power issues in the army ranks)." Cawodisa, Mubende, Uganda.

18. What is the age range of the participants?



The age range of Reflect participants is relatively broad. Two-thirds of participants tend to be young adults (from 16-35 years old) - who are likely to be those most economically productive people locally. However, over a quarter are over 35 – a group that is often (mistakenly) said to be “too old to learn”. This older group can play an important role in giving credibility to the group with community leaders / elders – and may indeed include such people. A relatively small percentage of participants are under-15 year olds. In practice it is not uncommon to see children sitting with their parents in a Reflect circle but they may not be treated (or

registered) as participants. In terms of promoting a broader process of transformation locally, this cross-section of ages is important.

Again, unfortunately we do not have data about the number of contexts in which different Reflect circles are run for children and for adults within the same community – an approach that can be powerful in giving children a voice on issues where previously no one has thought to listen to them.

A number of respondents offered comments on the participation of children in Reflect suggesting that this may be an area for further attention and analysis:

"Young learners can ensure their attendance regularly". RDRS, Rangpur, Bangladesh.

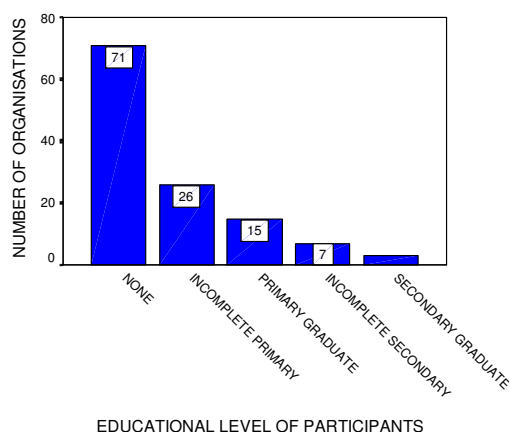
"The children in the Reflect circle should be mainstreamed in the country's education system. This needs proper attention." "Reflect is effective with older children who are 8+." Village Education Resource Centre (VERC), Bangladesh.

"With the increasing rise in child interest in Reflect as an education and development tool, AA-Rwanda aims to reach the children as a special class for development education and literacy. That will offer a chance to children in difficult settings to achieve what they failed to achieve in years before now." ActionAid-Rwanda.

"We are implementing circles integrating early Childhood Development Initiatives into the Reflect programme [and we] are conducting Action Research exploring the effects of reading to children as a post-literacy intervention." Save the Children USA, Dhaka, Bangladesh.

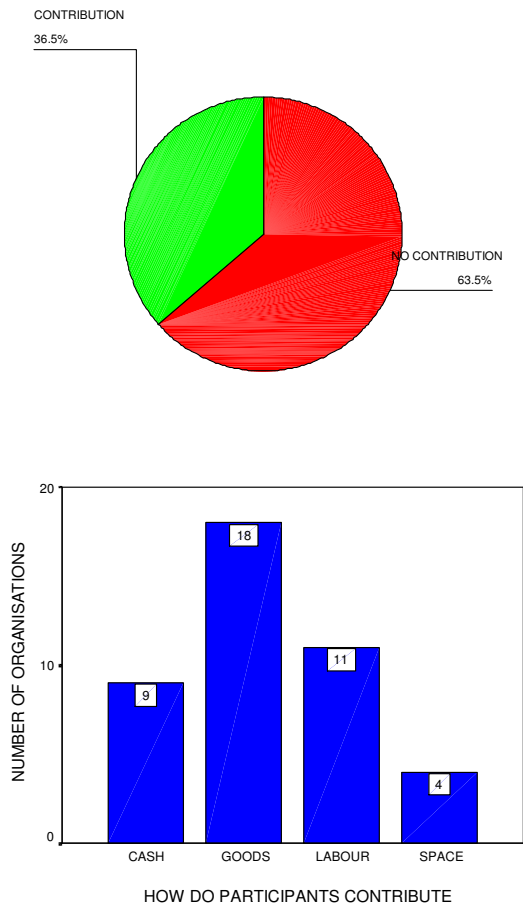
"EDGE (Uganda) has brought in a new component for young people in its Reflect programme called EDGE YP. It is being used also to advocate for Education for the girl child." EDGE, CARE, Uganda.

19. What is the average educational level of the participants?



A clear majority of participants in Reflect circles are people who have had no previous access to education. Others did start primary school but dropped out within the first few years (often in the first year or two), before developing sustainable levels of basic literacy. It may seem more surprising that it is not unusual to also have some primary graduates within the process and in exceptional cases to also have participants with some secondary education. In some cases we have observed that a large group of people may join the Reflect circle for particular discussions or for particular moments of their work – but they then leave, play a back-seat or help with co-facilitation when it comes to the other moments of the process focused more on literacy, numeracy, language or other communication work. This clearly shows that the value of the process is seen as much broader than that of a traditional literacy programme. However, it is worth noting that some of the organisations that work with participants who have secondary or post-secondary education, may be working in Europe – where there is a growing spread of Reflect and most participants will have been through compulsory schooling until 16 years old.

20. Do the participants contribute financially to the cost of running Reflect? If yes, how?



For most participants, Reflect is effectively free. However over a third of participants make some economic contribution to their local circle – mostly through their labour or bringing some “goods” (e.g. foodstuffs / equipment) to the circle or to the facilitator. This tends to be done in a voluntary way – or by agreement between participants. It is very rarely imposed from outside (e.g. by the organisation supporting the process) and may vary a lot from one community to another depending on other resources available and the economic status of the facilitator. In some cases organisations have been frustrated in trying to get contributions:

“Attempts to make participants contribute to the running of the programme or support their facilitators have been in vain.” Church of Uganda, Karamoja Diocese, Uganda.

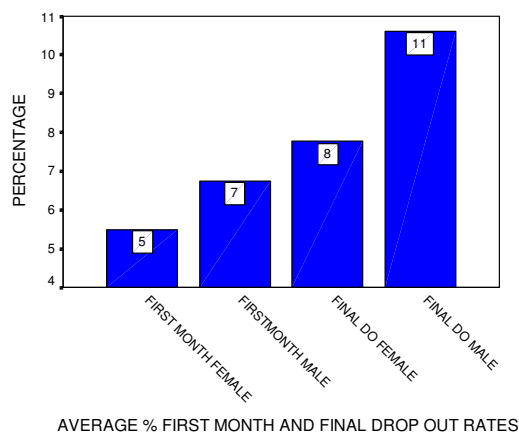
Indeed, there are some cases where participants, rather than paying, are clearly expecting to be paid:

“Participants expect financial assistance”. FAVH, Dhaka, Bangladesh.

“People expect something in return for their participation.” Ayuda en Acción, Bella Unión, Peru.

These observations are echoed by long-term research undertaken in Uganda (Fiedrich 2001) and El Salvador (Betts 2001), which revealed in two specific (but very different) contexts that many participants saw themselves as making a sacrifice in order to please the organisation promoting the Reflect circles. They did this with the expectation that by aligning themselves with the organisation and behaving appropriately, they would be rewarded with future handouts. As Fiedrich observes, this is much more rational than buying a lottery ticket! This is part of the dynamic of many development programmes that is rarely addressed openly. Further critical analysis of this phenomenon will be published in future by CIRAC drawing on the work of Marc Fiedrich (NB. Julia Betts is working on adapting her PhD for a new book).

21. What is the percentage of dropouts in the first month / by the end of the course?



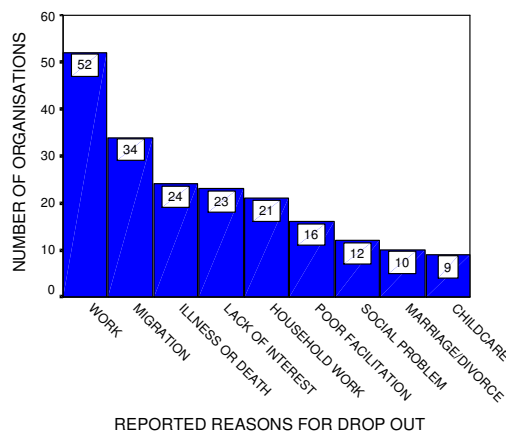
More men than women drop out – both in the first month and through the whole process. By the end of a Reflect process an average of 8% of women and 11% of men are reported to have dropped out – an overall drop out rate of less than 10%.

This seems remarkably low and stands in stark contrast to many similar processes that often suffer a drop-out rate of over 50%. The key factor in this difference appears to be the capacity of Reflect to maintain the motivation and interest of participants by ensuring that the learning process is constantly relevant to their lives. Rather than focusing just on what participants do not know (which can be a very disempowering and demotivating part of traditional literacy programmes), Reflect builds on what people do know, respecting their knowledge and experience and giving them dignity within the process.

However, the reported drop-out rate does seem artificially low. One factor that may contribute to such low reported drop out is that Reflect circles are often “open”, so that new participants can join at any stage in the process. Overall “drop out” might thus appear lower than it is.

More likely though is that this result shows the limitation of this survey method for eliciting self-critical responses. Organisations are rarely likely to offer up information that may be seen as reflecting badly on them.

22. What are the participants' main reasons for dropping out?



Participants who drop out of Reflect circles do so for a range of reasons, the most prominent of which are economic reasons, which it is worth noting are often seasonal. Participants may be happy to join a new process at a time of the year when there is relatively little to do but when the work-load rises or when people are forced to migrate in search of work, participants are forced to leave. This applies as much to household work as it does to any other work, as the distance walked to collect water or firewood at different times of the year can change dramatically. Illness and death also feature prominently (these may also have seasonal factors) – and other documentation is showing the growing significance of HIV/AIDS in contributing to this. Problems relating to the process itself –

e.g. poor facilitation or lack of interest (which are clearly linked) - are relatively less significant. It is surprising to see child-care so rarely mentioned – but then the fact that circle meetings are always held locally means that informal systems of child-care support can be used – and indeed, many participants bring their children to the sessions.

One of the main reasons for a lower reported drop out in Reflect circles than in other processes may be the attention given to seasonal factors in scheduling the process. Large calendars are often constructed with participants in each circle to specifically map out things like peak workloads, migration and seasonal illness – so that the sessions can be planned around such factors. This may involve meeting 5 days a week during a time of low workload, one day a week at some other time and stopping altogether for some weeks or months if people are migrating. When this is planned out in advance it is no longer a problem and drop-out rates are likely to fall.

A significant number of respondents highlighted problems with time and timing in their comments at the end of the survey, some of which are outlined below. These help to show that whereas drop-out rates may be reported as low, there are often ongoing problems with irregular attendance linked to the same factors:

"In the monsoon time the centre is closed and this lack of continuity causes the learners to drop out and irregularities." RDRS, Rangpur, Bangladesh.

"Seasonal calamities affect the circle (i.e. heavy rains, floods, diseases). Harvest time also affects attendance." Adithi, India.

"During the lean season, the family migrates for 3-4 months and the pace of learning is severely retarded." Chetna Vikas, India.

"Mobility of some participants, especially the men, makes the programme lag behind." Church of Uganda, Karamoja Diocese, Uganda.

"Time is important. It is not easy for them to give up two hours each day for literacy work as they have a lot of other work." Servicios Maya para el Desarrollo, Guatemala.

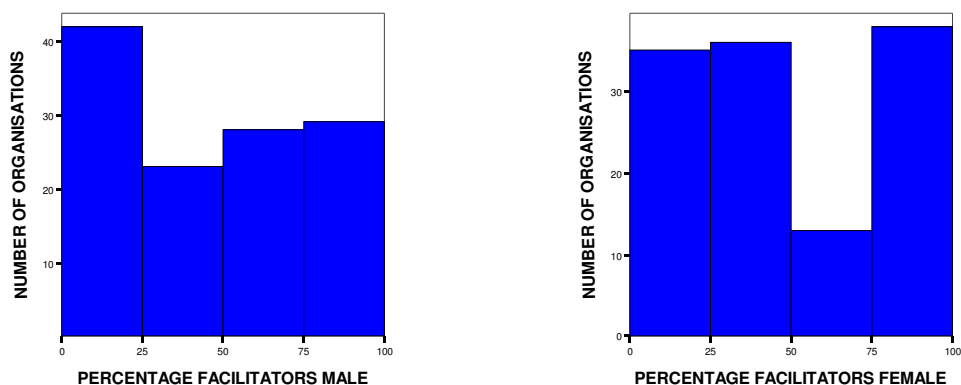
"Time is a big issue." "People need childcare." ODEC, Oxford, UK.

"Most of the members of the Reflect circle are working women such as rag pickers, vendors, etc. Because of their work, the women are trying to leave the Circle early." Nidan, Patna, India.

"One of the main difficulties is the limited time that the women have to attend the programme. Very often the multiple activities that they have prevent them from attending regularly." Ayuda en Acción, Bambamarca, Peru.

THE FACILITATORS

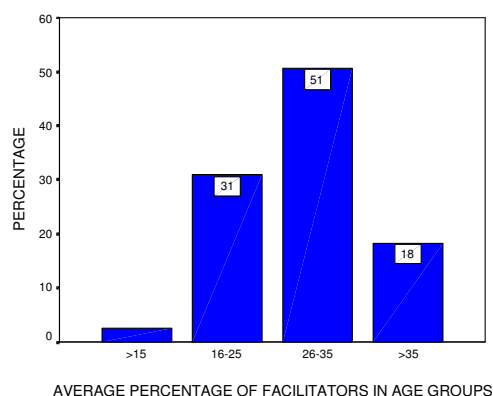
23. What is the male/female ratio of facilitators?



These graphs (like graphs 17) are rather confusing to read owing to the framing of the question and difficulty in consolidating this data clearly.

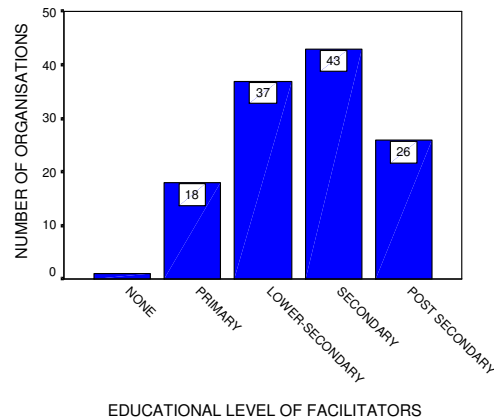
Organisations were each asked to indicate the ratio of female to male facilitators in their programmes. The graph shows a fairly even ratio overall but significant diversity within each programme with female facilitators in a minority in some cases and in a clear majority in others. Comparing this with the ratio of female / male participants it is clear that there is some imbalance – as women tend to be the majority of participants but are not so clearly the majority of facilitators. Where all the participants are women, the facilitator tends to be a woman. But in circles where women make up the majority of participants they may well be working with a male facilitator. This may be owing to the difficulty in recruiting women in rural contexts where few women have had any access to education – or it may be that the social status (and in some cases, the modest financial rewards) of being a facilitator attracts men.

24. What is the age range of facilitators?



The age range of facilitators correlates quite closely with the age range of participants with some minor variations. Not surprisingly, very few facilitators are under 15. Otherwise, there is a slight tendency for facilitators to be a little younger than the average age of participants. In particular, it is far less common for facilitators to be over 35 than for participants to be over 35.

25. What is the average educational level of the facilitators?



There is a significant spread of educational levels amongst facilitators. Most commonly facilitators have had some level of secondary education. Very few have had no formal education but a significant number have just primary education. In some cases, perhaps most commonly in urban areas, facilitators have accessed post-secondary education.

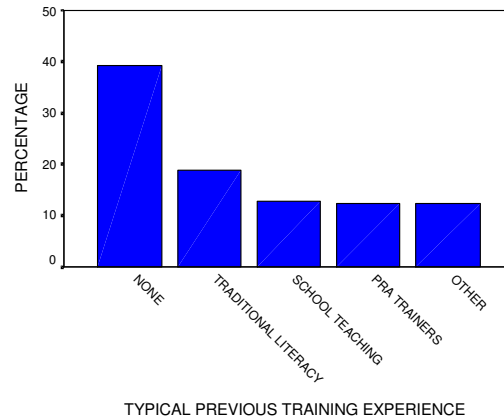
The selection and recruitment of facilitators tends to be done by negotiation between the organisation implementing Reflect and the prospective participants / wider local community. Criteria are usually proposed by both – and may cover anything from “mutual respect” (the person respects others and is respected locally), to “commitment”, from “time availability” to “having an understanding of local issues”, from “willingness to be trained” to “good communication skills”. It is very rare for “formal educational level” to be an explicit criteria, though “good level of literacy” may well come up. Clearly the criteria used vary enormously. However, it should be emphasised that some of the best Reflect facilitators are those with lower levels of formal education and some of the worst may be those with much higher formal levels – as someone with tertiary education may be less likely to share the socio-economic reality of the participants.

Some respondents chose to highlight this in their comments at the end of the survey, as one of their major problems:

“Poor quality of facilitators in terms of low educational level. We cannot employ better educated because of the meagre nature of our honorarium.” Department of Community Development, Dowa, Malawi.

"Poor quality facilitators constrain the potential of Reflect. They lack intellectual capacity to implement the true Reflect process." Edge, CARE, Uganda.

26. What previous training experience do the facilitators have?



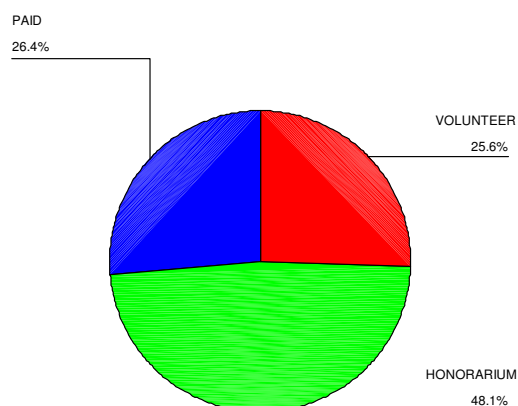
Over a third of Reflect facilitators have had no previous training or experience. Usually this means they are taking on an active role in their community for the first time – becoming a new cadre of community activists / facilitators / leaders.

Just under 20% of facilitators have had some previous experience as traditional literacy teachers – which correlates closely with the number of cases where Reflect has been built on / evolved out of previous functional adult literacy work. A further 14% have some experience as schoolteachers. In many respects these two groups can be amongst the hardest to train – as they have as much to un-learn as they do to learn.

A significant group has had some training either as PRA facilitators (13%) or for some other local development work (also 13%). This latter group may have had training for health promotion, gender work, savings and credit, etc. All of these people are likely to have been used previously as field-level contacts / resource people / activists by NGOs.

Comment from respondents:

"Facilitators who had been with the old functional literacy appreciate Reflect a lot. They acknowledge that they don't know everything and have a lot to learn from participants; they are happy to share responsibilities with participants and CDCs (Community Development Committees who are part of Reflect circles management)." ActionAid-Rwanda.

27. Are the facilitators – volunteers, given an honorarium, paid?

This is one of the most sensitive and complex issues in running any adult learning programme – to pay or not to pay the facilitators. This survey shows that about half of facilitators receive a basic honorarium. This is a modest financial incentive that varies according to the context but that is significantly less than proper pay. In some cases honoraria are paid only for the training process and not for the running of circles. In others a small sum is paid for each session of the circle that is run. Paying the honorarium by results (e.g. numbers of participants who stay / complete / pass a test) tends to be discouraged as it can distort the process and easily lead to false reporting. It is worth noting that, even where the honorarium is very low, in poor rural areas with little cash economy it can still be a significant motivation.

In over a quarter of cases facilitators are volunteers, who are motivated by a range of other factors (see below). These other factors will often be important also in motivating facilitators who receive only an honorarium. The capacity to mobilise facilitators as volunteers varies enormously from one country or context to another – and may be hard to sustain over a long period. The nature of the organisation running the programme can have a big effect on the capacity to involve volunteers. It is often harder for large NGOs, for example, than for grassroots organisations, local NGOs, social movements or government programmes (in certain political contexts).

Another quarter of facilitators are “paid”. The rate at which they are paid will vary enormously according to the context but is often linked either to the minimum wage, the average pay for a daily labourer or the pay of local primary school teachers (usually adjusted for the hours worked). It is probably more common to pay facilitators in urban-based programmes.

There is a vigorous debate around the ethics of not paying facilitators. In most programmes, whether run by governments or NGOs, everyone else involved will be paid – from the co-ordinators to the trainers, from people monitoring the programme to support staff at national or local level. No one questions whether these people should be paid – though they are more likely to be relatively better off already than the community level

facilitators who are themselves often poor and are expected to work voluntarily or for little financial reward. This can be exploitative and needs to be seriously questioned. The reluctance to properly reward facilitators is often linked to a lack of respect and recognition for the crucial roles that they play. Too often facilitators are treated as instruments to deliver a programme rather than people whose own learning and development process is significant in itself.

At the same time, there is no doubt that it is often difficult to secure funding for Reflect (or other adult learning) programmes. Costs per learner / participant often have to be kept very low in order to have success with funding proposals. To change this pattern of under-funding for facilitators these ethical (and practical) debates need to be conducted with donor organisations.

The issue of facilitator pay generated a number of comments from respondents:

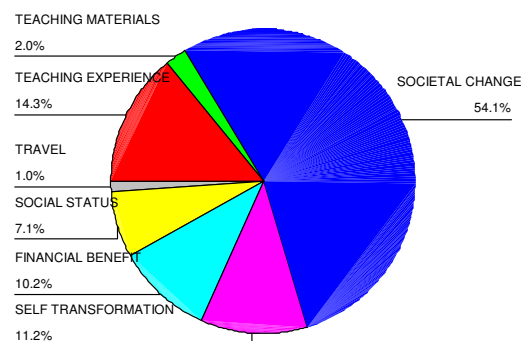
"Facilitators are not available as they receive poor remuneration." ASD, Dhaka, Bangladesh.

"No funding to literacy programme, hence less staff motivation." Iganga, Uganda.

"To run the Reflect Circle requires knowledgeable teachers / facilitators with a good package of monthly honorarium / salary." RDRS, Rangpur, Bangladesh.

"Difficulty in finding leaders who will work voluntarily. . . We suggest that the leaders receive a small amount of money for their work." Ayuda en Acción, Bella Unión, Peru.

28. What else motivates the facilitators?



Respondents were asked to identify, aside from any financial reward (see above), "what motivates the facilitators". The written responses were clustered and placed under categories. A clear majority emerged around

“societal change” – a desire to contribute to the transformation of their local community and wider society.

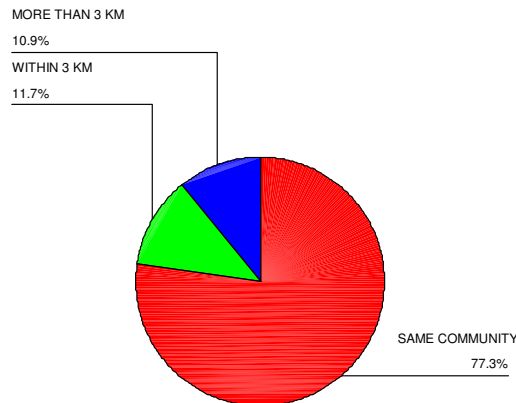
The second most widely mentioned motivation for facilitators was “experience in teaching”, suggesting that facilitators see their experience as a foundation for future employment as teachers – whether in the education system or as trainers in other development programmes.

“Self-transformation” was the next most widely mentioned motivation – a desire for self-improvement. This might also be matched with those who indicated that the “social status” acquired by being a facilitator was a motivating factor.

Financial benefit was mentioned by nearly 10% although the structure of the question in some respects excluded this and it may otherwise have emerged as more significant (see graph 27 above).

Broadly speaking there is a balance in the responses between the desire of facilitators to do something for others and the desire to do something for oneself. There is little doubt that both are needed in the equation if facilitators are to sustain their motivation. Expecting pure self-sacrifice for a greater good is unrealistic but encouraging pure self-interest is also undesirable and inappropriate.

29. Are the facilitators from – the same community as the participants, the same area (within 3km), from outside the immediate community?



The vast majority of facilitators (over three-quarters) come from the same community where they teach. Only 11% of facilitators live more than 3 kilometres away from their circle.

This warrants some reflection. Finding a local person has been one of the fundamental criteria in facilitator selection and has been emphasised in order to ensure that the Reflect process is essentially internal to the community. In this respect it is unlike the vast majority of practice of PRA (Participatory Rural Appraisal) or PLA (Participatory Learning and Action),

which largely depend on interaction between an external agency and the local community. It is also a break with much of the work influenced by Freire, which is often premised on interaction between “intellectuals” and “the masses”. Of course it is also, more obviously, a break with most “schooling”, which in rural areas particularly tends to depend on teachers coming from outside. Training programmes run by development organisations also almost invariably use outside resource people.

Although clearly there is a significant role for “external” organisations supporting Reflect processes, not least in providing training and support for facilitators, the day-to-day process itself is fundamentally internal to the community. The regularity of circle meetings (see graph 9) makes this a practical necessity. However, it is also an active choice – creating time and space where people can reflect and analyse for themselves, away from the constant influence of external agencies.

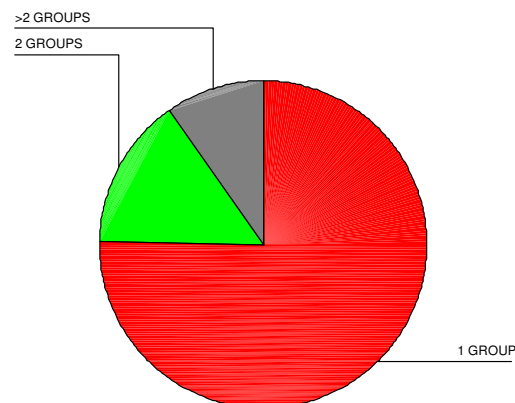
Additional comments from respondents:

“It is difficult to get qualified facilitators in remote rural areas.” Village Education Resource Centre (VERC), Dhaka, Bangladesh.

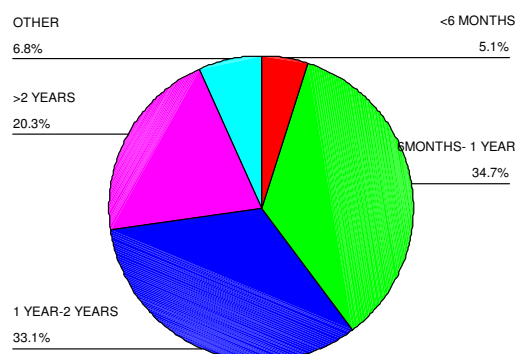
“Limitation of working with local facilitators.” INF, Community Health and Development Programme, Myagdi, Nepal.

“Training Facilitators effectively has proved difficult as good staff do avoid appointments to these remote areas.” ActionAid-Tanzania.

30. On average, how many groups does each facilitator work with?



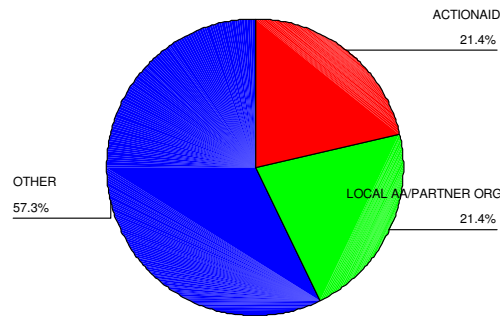
The vast majority (75%) of facilitators work in just one circle in their community. However, about 15% are working in two circles. These might both be in their own community (in different parts of the community / with different sections of the community / with different pre-existing groups) or in their own community and another one nearby (which may account for those facilitators who travel more than 3km). In less than 10% of cases facilitators work with more than two groups.

31. How long on average do the facilitators stay with Reflect?

Retention of facilitators correlates closely to the length of time that the Reflect process continues (see graph 11). One-third of facilitators work for between one and two years and 20% work for more than two years. This suggests a reasonable level of continuity – making investment in the training and personal development of facilitators worthwhile.

Unfortunately over a third of facilitators work for less than a year. However, it is unclear whether this is because of the short-term nature of their circles (e.g. where project funding is for a fixed time or the process is only conceived over 6 or 9 months), or because of the drop out of facilitators. This is something that needs to be explored further in future.

In this pie chart, "other" refers to those facilitators who work occasionally rather than in long blocks of time.

TRAINING OF FACILITATORS**32. Which organisation ran the training of facilitators?**

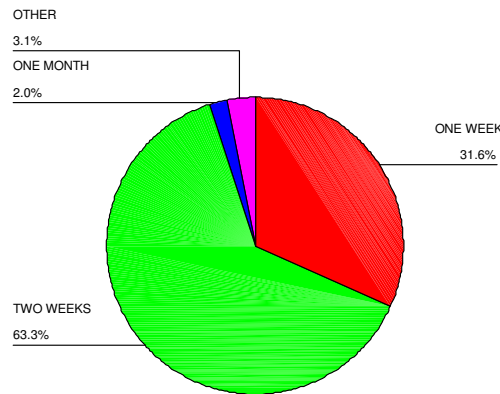
There is significant diversity in the training of facilitators – more so than in the training of trainers. A clear majority of training processes for facilitators was conducted by organisations other than ActionAid. Trainers from national ActionAid offices / Reflect units were involved in over a fifth of training workshops for facilitators. Trainers from local ActionAid offices (e.g. its’ “development area” projects) or from long term local partners of ActionAid were responsible for training in about another fifth of cases.

It is interesting to compare this with the training of trainers, where ActionAid facilitated two-thirds of the workshops. There is clearly less dependence on ActionAid for local facilitator training and this is likely to be the seed of wider change with less dependence on ActionAid overall. Many of those involved in training at facilitator level may move on to be future “trainers” or “trainers of trainers” – as particular importance is attached to local level practical experience.

One of the strategies widely used now is co-facilitation of workshops – so that most training workshops for facilitators will include at least two or three trainers from different institutions (as well as a couple of trainers from the local institution). Workshops often have planning teams of 4 or 6 people and the detailed daily planning and reflection process often becomes a mini-workshop in itself. This can be very intense – but it helps to build the capacity of trainers, ensuring cross-fertilisation of ideas and an ongoing learning process even for experienced trainers. Through such mechanisms the dependency on any one source of “training expertise” is also reduced.

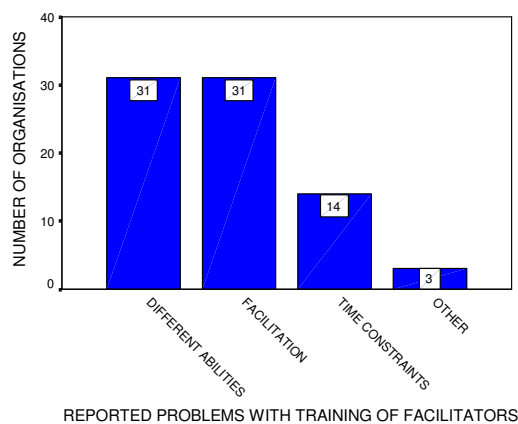
In many cases, the training of trainers and of facilitators has been fused (see commentary on graph 39).

33. How long was the training of facilitators?



This pie chart closely correlates with graph 38 on the training of trainers. The duration of training for trainers and for facilitators tends to be the same – with two weeks being the norm and one-week workshops being not uncommon. How this time is used varies enormously. The norm five years ago was for lots of simulation with PRA, some field practice and detailed work around literacy and numeracy based on the materials generated. A key objective of such workshops was often to familiarise facilitators with a local manual that had already been produced by a small team. This model is now very rare and a range of alternative ways of using the time has developed. In many cases workshops now focus on “internalisation” – using the Reflect process to extend the facilitators’ own understanding and analysis of local issues. It is also very common to spend significant time in the second half of a workshop enabling facilitators to work together to produce their own local manual. More details of learning around training are presently being compiled by CIRAC.

34. What problems, if any, did you face with the training of facilitators?



This graph can be usefully compared with the problems identified with training of trainers (graph 39). "Different abilities" and "facilitation" are the most significant issues. Again, "different abilities" can refer to a number of factors, from level of previous experience in training workshops or with literacy (see graph 26 about previous experience of facilitators) to the educational level of the trainee facilitators (see graph 25).

The number of organisations that highlight problems with the "facilitation" suggests that there are often difficulties with trainers who themselves lack experience. This is likely to be the case particularly when trainers have participated in just one training workshop and have not had sufficient ongoing support / contact with other trainers (see pie chart 41). One of the ways of responding to this is clearly to invest more in ongoing training for trainers and to encourage co-facilitation of training workshops with trainers from more than one institution helping each other (something that is now actively promoted).

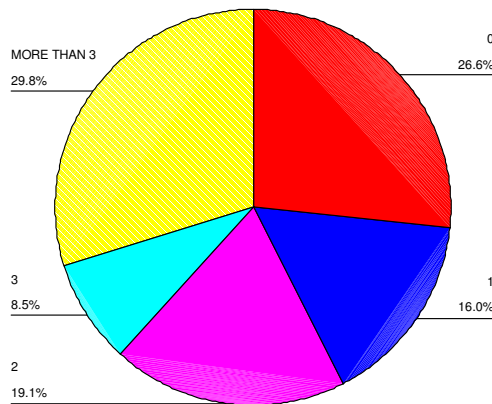
Time constraints tend to be less of a problem in facilitator training than with training of trainers. This is partly because the training always takes place locally. Not surprisingly, therefore, the location of training is not identified as a significant problem at all.

Some specific problems relating to training were mentioned by respondents at the end of the survey:

"A limitation is that Reflect is very extensive and we need more training in order to continue sharing experiences with our compañeros/as." "We need more materials about Reflect tools." CNTC, Honduras.

"A lack of participatory tools for use in training." PRODAMPA, Marcala, La Paz, Honduras.

35. Have there been other trainings of facilitators? How many?



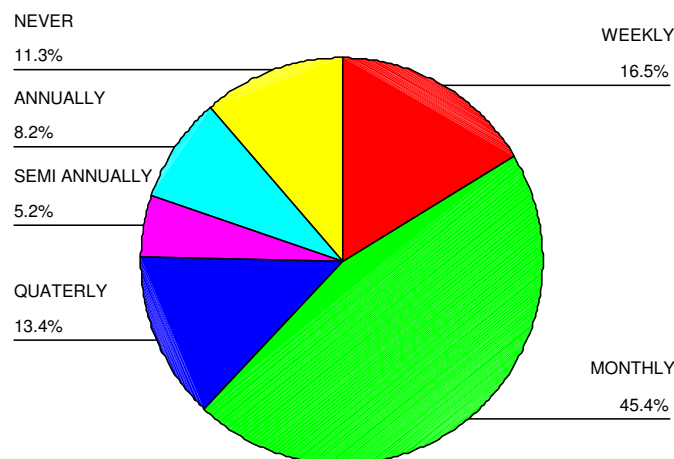
After their initial training workshop over a quarter of Reflect facilitators receive no follow-up training. If they have little contact with other

facilitators (see pie chart 36 below) then this is deeply worrying and it is likely that significant loss of quality will result. On the whole though, this pie chart is encouraging as it shows that a third of facilitators do receive refresher training workshops once or twice – and that over a third participate in three or more refresher workshops. This level of intensity of follow up begins to mean that the facilitators are genuinely involved in their own Reflect process.

"The kind of facilitators we have need adequate follow-up guidance and refresher courses at least 2-3 times a year but we cannot afford this and as a result their facilitation is still not effective enough." Church of Uganda, Karamoja Diocese, Uganda.

"Reflect needs a lot of vigilant and regular supervision and support if it is to succeed." Cawodisa, Mubende, Uganda.

36. How often do the facilitators meet together?



Before analysing this pie chart it is necessary to outline why this particular issue is given such significance in a Reflect process. The importance of ongoing exchange meetings between facilitators cannot be over-emphasised. Any initial training workshop, even if it were for 6 months duration, would be insufficient if facilitators then started their circles on their own without any ongoing contact with other facilitators. For many facilitators it is only when they actually start that they understand how difficult it can be to facilitate well. Inevitably, within a training workshop a certain "ideal" is constructed and this can suddenly feel unattainable for facilitators when faced with real participants from their own community. Facilitators can easily get disillusioned and under pressure from the participants can fall back on a more traditional "teacher" role.

Clearly, incorporating practical work within the training process can help to overcome this (e.g. through sandwich training workshops in which a

first week is followed by real practice before a second week in the training room). However, there is an urgent need to ensure very intensive support for facilitators, particularly in the first weeks / months. This does not mean more immediate follow up / refresher training, but rather providing space and time for facilitators to come together and learn from each other. It is the facilitators themselves at this point who will best understand each other's problems and best be able to help find practical solutions.

One of the results of such processes may be increased "accompaniment" between facilitators – two or three facilitators in neighbouring communities joint-facilitating circles in the early weeks and then regularly visiting each other from then onwards. This may involve staggering the start-up of circles or scheduling sessions on different days to begin with. Such approaches appear to be particularly effective in ensuring that the learning from training processes gets translated into practice.

Once a positive group dynamic in circles is established, such meetings may not need to be so regular – though the ongoing development of facilitators must still be taken seriously. Facilitators need to constantly extend their own analysis of issues and their own learning if they are to be able to facilitate effective reflection and analysis in their circles – and if they are to deal with the ongoing development of literacy and communication practices amongst participants. Facilitators are a crucial resource for being able to make links between the local analysis in their circles and wider cross-community or national issues – so that participants can contextualise their situation and determine the most effective ways of communicating or organising to improve their position. By sharing the analysis coming up in their different circles, facilitators can identify common issues or concerns and do a second-level analysis, which may lead to larger scale actions.

The pie chart here is broadly encouraging, showing as it does that most facilitators (over 60%) are meeting on either a weekly or monthly basis. Those that meet less regularly than this are unlikely to be receiving the level of ongoing support needed – though informal links between facilitators in neighbouring communities may not have been captured in this survey.

Quarterly meetings are insufficient to maintain a genuine process with facilitators – but at least offer some mechanism for support. However, over a quarter do not meet even this regularly and nearly 12% are reported to never have ongoing meetings or exchanges with other facilitators – which is likely to be a recipe for disaster.

Respondents made several additional comments on this issue:

"Inadequate recurrent meetings, which resulted in poor facilitation."
Ministry of Gender, Youth & Community Service, Salima, Malawi.

"The post-Reflect themes are studied with facilitators in a monthly meeting, these will be the basis of a new manual." ESCAES, Cajamarca, Peru.

"We need facilitators training, refresher training and visits to other organisation's Reflect circles." Samajik Shaishanik Vikas Kendra (SSVK), India.

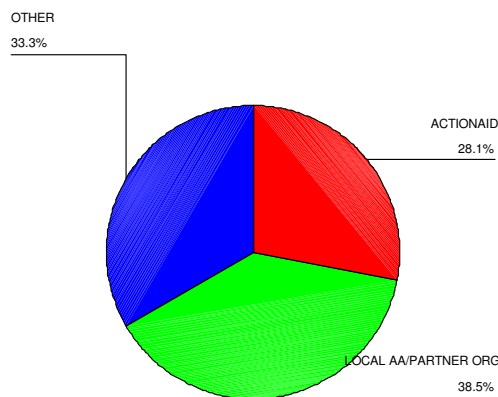
"Regular meetings with facilitators and key authorities (School heads and CBO heads) where both are given room to contribute ideas on how circles could be improved are being held but open dialogue is not easy." Aide et Action, Tanzania.

"We do hope that one day field facilitators could meet and share their experiences from all over the world." Yakshi, Andra Pradesh, India.

TRAINING OF TRAINERS

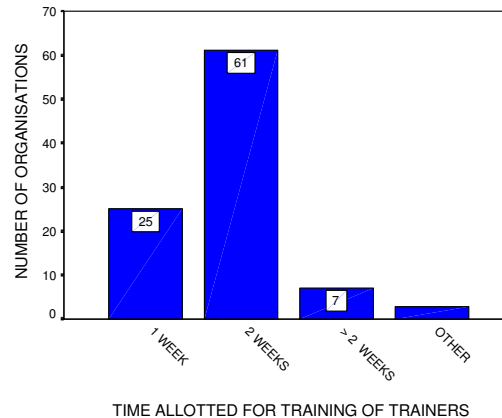
NB: "TRAINERS" is used here to refer to people who go on to train local facilitators. It is the "FACILITATORS" who actually run Reflect circles. In conventional terms the trainers are at least one step removed from direct implementation and may indeed be two or more steps removed. However, as each workshop is increasingly conceived as a mini-Reflect process, there is in fact no distance from "implementation", as work at all levels is in itself an integral part of the Reflect process.

37. Which organisation ran the training of trainers?

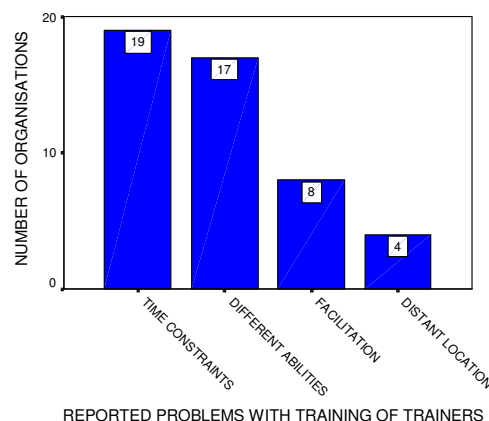


The initial training of trainers for the organisations surveyed here was provided predominantly by ActionAid, with 38% of courses run by the local office of ActionAid (or its long term partners) and 28% provided by ActionAid trainers from national or regional units / offices. This may give a slightly distorted picture, as those organisations that responded to this survey, which was facilitated by ActionAid's International Education Unit, are more likely to be those with ongoing links to ActionAid. However, it is also partly an historical fact that, as the organisation that facilitated the original development of Reflect and published early resource materials, ActionAid has been a reference point for training on Reflect.

There is a big regional variation, though, with almost no involvement of ActionAid in Latin America. Moreover, the level of ActionAid involvement is changing rapidly all over the world, as many independent cross-institutional networks have been established at a national and sub-regional level over the past 2 or 3 years. For example, the Reflect Coordination Unit in Uganda, linked to ActionAid over the past 3 years, is now becoming an independent African network, called Pamoja. In future, we would expect other agencies, which already run a third of all Reflect training of trainers workshops, to take an even more significant role.

38. How long was the training of trainers?

By far the most common length of a training of trainers workshop is two weeks (although a quarter of the ToTs run for just one week). The forms of these two-week workshops vary considerably. For example, some of them run in a single block while others run over one week and then have a period for field work / experimentation before returning for a second week. Some are focused explicitly on “training” whilst others emphasise internalisation and use the workshop time predominantly to apply the Reflect approach to their trainers’ own lives and experiences. There has been a significant accumulation of experience and learning around ToTs, insights from which are being compiled into a forthcoming CIRAC paper on training.

39. What problems, if any, did you face with the training of trainers?

Not all respondents were forthcoming with identifying problems around training but those who did identified the following:

The most common problem with training of trainers was time constraints. Most people involved in running ToTs would probably argue that three or four weeks are needed – with periods of practical work in-between, but

institutions are rarely willing to allow their staff to dedicate such a time period.

Another problem highlighted is “different abilities”. It is a fact that in any workshop situation there will be a highly diverse group. Perhaps some participants have prior experience with certain methods and do not need to dwell on them – whilst others are discovering them for the first time. Some may have worked in literacy before but teaching will be a complete mystery to others. Some may be familiar with Freire whilst others have never heard of him. Some may be very articulate / dominant and others are quieter and less confident (perhaps owing to the language used).

Indeed, it is simply a reality that any learning process, including Reflect, will involve people with differing abilities. This is a reality that needs to be worked with rather than denied or avoided. Where the training process is successful in using Reflect principles, creating and democratic space and building from the knowledge and experience of participants, this diversity can become a strength.

Some respondents mentioned the quality of facilitation as a problem. This highlights a major danger with any new approach or innovation. Those who attend an international training workshop gain credibility and are able to set themselves up to run national workshops – even where they actually have little or no practical experience themselves or where they have styles or attitudes that contradict with the basic principles of the approach. This is difficult to prevent as it is contrary to the essence of Reflect to issue anything like formal certificates or qualifications, which would have to be issued from somewhere, by someone, effectively centralising power. Besides, to do so would be to create a cadre of supposed experts who could rapidly lose contact with real practice – creating an inherently conservative force within the wider Reflect movement. A more effective way of resolving this problem is to ensure that all trainers are in contact with others. Reflect practitioners are now placing increasing emphasis on networking and solidarity, on promoting exchange and learning – and always encouraging people to be critical.

The final problem mentioned is “distant location”, something that has also been acknowledged before by Reflect practitioners. At one time sub-regional training workshops were run with participants from different countries. This has shifted to a focus on national workshops, reaching people from diverse institutions – but this can still be very detached from real practice and distant not just in geographical terms but also in social and economic terms (e.g. where workshops are held in luxurious hotels or training centres). The growing trend is for training of trainers to be fused with training of facilitators and for both to take place at a grassroots level. The work of one organisation in a specific context becomes the focal point for the training workshop, even where trainers come from other institutions working in different contexts.

Additional comments:

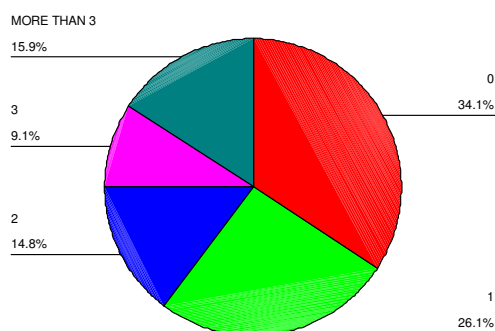
"The first difficulty is with PRA, which is not very used in the country. It's not easy for the trainers who have not been practising PRA for a relatively long time to help facilitators, more or less effectively. That affects the stage of taking action points, it leads to the use of same tools without changing, in brief it limits innovation." ActionAid-Rwanda.

"Inadequate training of trainers and supervisors, especially in PRA."
Department of Community Development, Dowa, Malawi.

"Other than the Mother Manual, there is a lack of training materials for the training of trainers/facilitators." ActionAid-Burundi.

"Due to short period for training of trainers PRA was not fully covered, hence some extension workers have very little knowledge of PRA skills when supervising the Reflect circles. As such, proper advice is not provided to facilitators." Ministry of Gender, Youth & Community Service, Salima, Malawi.

40. Have there been other trainings of trainers? How many?



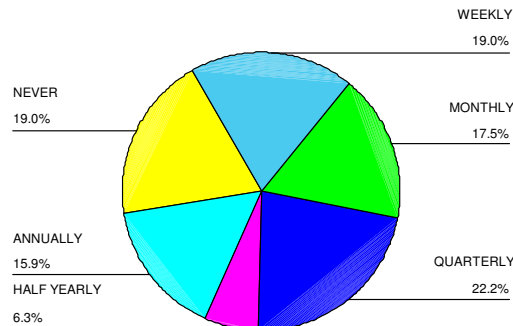
One-off training workshops will never be enough to ensure that trainers have fully internalised the Reflect approach. Whilst ongoing exchange with other trainers (see below) can help to ensure ongoing learning, it is important for trainers to be able to access further training workshops. It is thus a major concern that a third of trainers have never been to a follow up workshop.

However, the majority of trainers have had some further training. This may be in the form of refresher workshops, advanced training workshops or more focused, thematic workshops. One quarter have had one follow-up training workshop, which should be seen as a minimum requirement. A further quarter have participated in two or three follow-up / refresher training workshops, which shows that the ongoing learning of trainers is taken seriously.

The 16% who have participated in more than 3 training workshops would clearly represent the ideal – in which trainers really are seen as being in a permanent process of personal development. This way, trainers become genuine participants in their own Reflect process and not just people who deliver Reflect to others.

41. How often do the trainers meet together?

Frequency of Meetings For Trainers



Reflect practitioners have attached particular importance to ongoing / regular meetings and exchanges between trainers to ensure ongoing learning. This is as important, or more important, than formal follow-up training workshops. It is thus alarming that 19% of trainers never have ongoing contact with other trainers and 16% only meet once a year. Clearly this is a particular problem when people have been trained in workshops outside their own country or in a capital city that is distant from their place of work – especially where they are single individuals from an institution who are not trained alongside others from the same institution.

However, more positively, there is evidence that in over a third of cases, trainers do have weekly or monthly meetings / exchanges / mini-workshops with other trainers. These may be trainers working in the same institution or from different institutions working within the same area.

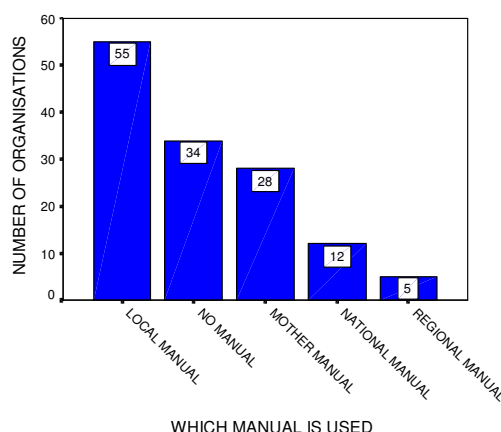
A further quarter of all trainers meet once every three or six months. These are more likely to be cross-institutional trainers' forums that have been established in many countries. In these it is common for trainers to meet for 3 or 5 days to both review their learning and have focused sessions / discussions to develop their capacities in specific areas (e.g. based on needs assessments prior to each meeting).

MANUALS / MATERIALS

There has been a vigorous debate between Reflect practitioners over the use and nature of manuals (or guidebooks / resource books) for facilitators. The original Reflect Mother Manual recommended that a small group of people locally should adapt Reflect to their specific context, innovating around the participatory tools introduced in the Mother Manual and adapting them to address critical local issues. The Mother Manual was never designed for direct use – but rather as a resource that would lead to the production of locally specific manuals.

In practice there has been considerable diversity in the approaches used to working with manuals. Some people have drawn on the Mother Manual or national manuals with little adaptation. Others have focused on producing local manuals with facilitators in training workshops. Many have rejected all semblance of a manual, emphasising the importance of facilitators in each community adapting the process uniquely to their context. The following graphics capture the balance of practice with these and other approaches.

42. What type of manual do the facilitators use?



The most common practice is for people to produce a local Reflect manual – an approach used by about 55 of the organisations surveyed. However, 34 organisations have moved away from any manual and focus all their efforts on the development of facilitators who can innovate and develop the process in their circles without the prop of any structured guidance materials. In some cases this means facilitators in each circle developing their own materials:

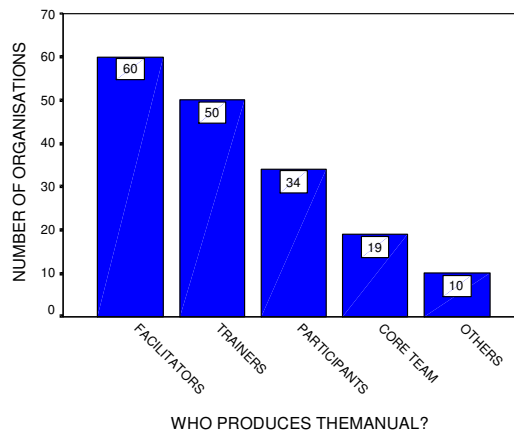
"Nkuzi is an NGO working on land reform and land claims in South Africa. The land reform issues of the different Reflect circles are very diverse, which means that units have to be developed almost on an individual basis." Nkuzi Development Association, South Africa.

Worryingly, 28 organisations appear to provide the Mother Manual to facilitators as a resource for them to use – though the structure of the Manual makes it impossible for them to follow it directly - so this must be matched with some other local materials or innovation by facilitators.

The incidence of national or regional manuals is relatively small. There was a trend around 1997-8 for national organisations to translate and adapt the Mother Manual to produce a core resource book for national practice. Whilst positive in many ways (it meant that core resource materials were available in many national languages), this did risk leading to a standardisation of practice – with local organisations using the materials directly rather than developing their own.

Clearly, in a number of contexts facilitators draw on more than one manual. Sometimes having a diversity of resource materials available can enable facilitators to pick and choose rather than directly follow any one book. But there can certainly be risks attached to glossy publications taking on the air of being a sacred text (which has happened to negative effect with the Mother Manual in some contexts). To break this mould at an international level new resource materials are now being developed by CIRAC (the International Reflect Circle). These will be much less prescriptive than the Mother Manual and will be more open-ended – being published in a loose leaf folder and drawing on practical experiences from more than 50 countries (see *Practical Resources on Communication and Power*, CIRAC 2001/2 – presently in draft form).

43. Who produces the manual?



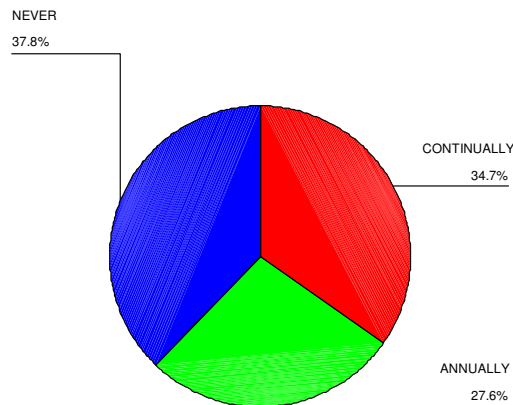
This graph helps to unwrap graph 42, revealing the process by which manuals are developed. The dominant practice now is for facilitators to produce their own local manuals – often in their initial training workshops. In many cases, trainers are also actively involved in developing manuals. Those who have responded “participants” are probably signalling that there is no manual at all and that the materials generated in each Reflect circle by the participants are the only structured materials used. The model proposed in the Mother Manual of using a “core team” to develop a manual is now quite rare.

Additional comments:

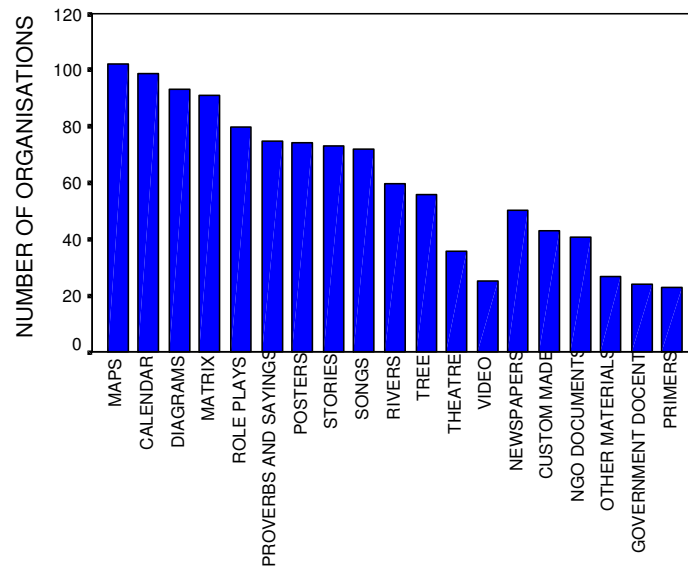
"The participants are able to make use of the materials they themselves have produced in order to look at grammar and other technical aspects of the language, like they did before but with more communication practices within the group." Collectif Alpha (Saint Giles), Brussels, Belgium.

"The participants prefer it to other approaches as it encourages participation and dialogue on the basis of the reality in which they live." Ayuda en Acción, Bambamarca, Peru.

44. How often is the manual updated?



Any manual becomes a problem when it is frozen or fixed – as the lives of people are constantly changing and issues that need to be addressed urgently may be different a month or a year from now. If a manual becomes static – a fixed or sacred text – then it will rapidly lose relevance. This pie chart is thus worrying in that it shows that over a third of manuals are never updated – and this is a recipe for them becoming obsolete. Annual updating can be one way of keeping manuals alive and relevant and this occurs quite commonly. Most positive of all though is the “continual” updating of a manual, which occurs in a third of all Reflect programmes, ensuring that they remain relevant. The mechanism for such continual updating is likely to be the exchange meetings / facilitators forums.

45. Which participatory approaches do you use?

There are a wide range of participatory tools and techniques used in the Reflect process. Visualisation tools (maps, matrices, diagrams, calendars, rivers and trees) are the most popular, as may be expected given the evolution from PRA / PLA. Many organisations use these visualisation methodologies as a means to provide a core structure to their process. However, there are a wide range of other participatory approaches that are widely used, notably ones that draw on oral culture such as role-plays, stories, theatre and songs. The use of posters is common, drawing on Freire's work with codifications. About 30 organisations have also introduced participatory video work.

One of the myths about Reflect is that wider reading materials are not introduced into this process – but this chart clearly shows extensive use of a wider range of printed materials from newspapers, magazines, NGO documents and government documents. What is rare is the use of primers or textbooks - specially designed learning materials, which are intended to structure the process. The Reflect process is clearly structured around materials generated by participants themselves – rather than using “artificial” or externally produced learning materials. Where printed materials are used they are “real materials”.

It is worth noting that the materials produced by participants also often become a wider resource – a new form of real materials generated locally: *“A fortnightly magazine, Injoria, is prepared and circulated by participants and co-ordinator. The magazine has a big influence. Adhiti, India.*

Clearly, using participatory methodologies is never unproblematic. This was highlighted in a recent “Participatory Methodologies Forum” in Bangladesh:

"Participatory methodologies must never be reduced to tools and techniques which can always be used in manipulative, extractive, inequitable and damaging ways. All our work should be critically analysed with a consciousness of power and a willingness to challenge and be challenged."

Respondents commented on a number of other challenges to using participatory methodologies:

"The women are reluctant to participate in certain Reflect activities (role plays, trees) that they see as games. They reject anything that feels like a game as 'a waste of time'." Servicios Maya para el Desarrollo.

"It took a while for the participants to accept the use of graphics in the literacy process – they said that they wanted to learn to read and write and not draw graphics." Ayuda en Acción, Piura, Peru.

"Some tools like calendars, maps and matrices though more analytical if used may not be as interesting as songs, plays, proverbs, which are familiar to the people." Cawodisa, Mubende, Uganda.

However, the power of participatory methodologies is also very clear for many respondents:

"In a country like mine which was the victim of a genocide, Reflect circles are an opportunity for bringing people together, for them to talk about issues of conflict and peace-making. Our current Reflect project is called "Education For Peace and Development". I found it interesting one day when I asked a participant what he thought about the graphics they use in his circle. His response was that it was 'a very good idea to think of such exercises; they make us rest, feel so nice and forget about our worries for a while; when we are not doing such exercises I feel bad and feel like going home'." ActionAid-Rwanda.

This last comment seems double-edged. It powerfully reinforces the role of visualisations - but surely raises questions about whether such approaches should be a means to "forget" rather than confront "our worries".

OTHER COMMENTS

"At the request of the group a men's awareness raising workshop has been arranged which is very worthwhile." Adhiti, India.

"Participants become vocal." ASD, Dhaka, Bangladesh.

"The attitude of the participants is more active, reflective and motivated. Some participants have been affiliated or chosen as key leaders in community institutions." CADEP, Cuzco, Peru.

"Through social action we have linked some of the groups with banks and opened accounts. Some groups have been financed by the bank to start their respective businesses." Nidan, Patna, India.

"Reflect has so many positive aspects in order to strengthen the CBOs and making people aware of their rights." Singhbhum Legal Aid and Development Society, India.

"We don't pretend to have discovered the answers to all the communities' problems nor do we want to sell techniques saying, "Eureka, this is the method that will help you escape poverty", but we do want to be able to enter this debate on development with our heads held high. It's a debate that has been turned over so many times and in which many people earn a good living while the communities carry on the same or worse despite all the noise being made by NGOs and government bodies." ADHA, Cuzco, Peru.

"When conducting a training of facilitators in war ravaged countries as in Sierra Leone and Liberia, we often treat topics such as: Stress Management, Conflict resolution and Peace Building." ActionAid-Sierra Leone.

"The essence of contributions by communities for their own development was very much resisted when AATz programme started, but with Reflect approach, the role of our staff has changed into co-ordination with most of the plans and activities done by communities." ActionAid-Tanzania.

"Reflect has empowered village communities to demand services and financial support from local Government to help the villages implement action points. Reflect is a great opportunity for government to become more responsive to local priorities." Edge, CARE, Uganda.

"It has enriched the programme that was Freirean oriented. It is very involving yet a relatively simple approach to revealing and sharing information and analysing it. The action points come out quite naturally following the discussion of a problem / situation. Mobilisation for action is more forthcoming given the ownership of the idea." Soroti Catholic Diocese Integrated Development Organisation, Soroti, Uganda.

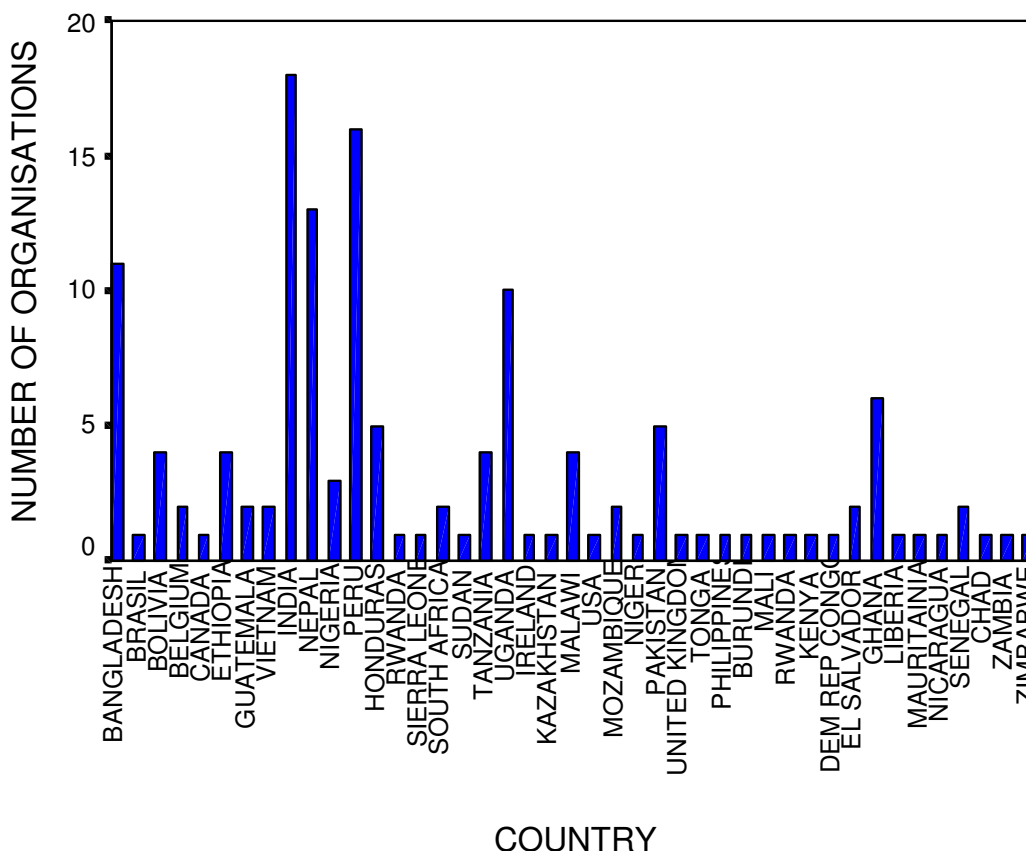
"The Reflect participants are increasingly becoming leaders. The Reflect participants are the first ones to participate in development meetings and are the ones who contribute to the planning and carrying out of projects." ActionAid-Burundi.

"This program could be applied with minimum resources. . . Networking and joint approach is vital for the successful implementation of the programme." ActionAid-Ethiopia, Waka Development Area.

"Other local organisations have shown a lot of interest in the approach and so we have shared our experience with the Bambamarca technological institute, with the Andean School in Cajamarca, with the facilitators from the municipality of Bambamarca, etc." Ayuda en Acción, Bambamarca, Peru.

"The whole of the Programme team has wanted to learn more about the approach. In some way or other this involves all the CJsCs programmes and areas of work." Centro Josue de Castro, Recife, Brazil.

APPENDIX ONE - CONTACT DETAILS



Organisations from 43 countries responded to this survey – just over half of them from Africa and an even balance of the rest being from Asia, Latin America and the North (Europe / US / Canada).

BANGLADESH			
1.	ActionAid-Bangladesh 249 Circles	Hse # CWN (A) 32, Road 43, Gulshan, Bangladesh	Serajud Dahar Khan dahar@agni.com
2.	Assistance for Slum Dwellers (ASD) 7 Circles	6/4 st (1 st Floor, Sir Syed Road, Mohammadpur, Dhaka-1207, Bangladesh	Md. Muzammai Hoque asd@bangla.net
3.	Fellowship for the Advancement of Visually Handicapped (FAVH) 5 Circles	18/11, Tazmahal Road, Block-C, Mohammadpur, Dhaka-1207, Bangladesh Field Office: Paschim Goalchamot, Muchibari Bridge, Faridpur	Md. Jahangir Alam Favh@transbd.net

4.	Gram Bikash Sangstha (GBS) 5 Circles	Hospital Road, Gabtoli, Bogra-5820, Bangladesh	Md. Mozammel Haque	Sizram@bttb.net
5.	Noakhali Rural Action Society (N-RAS) 10 Circles	Co-operative Bank Building, Stadium Enclave, PO Box 2 Maijdee, Noakhali, Bangladesh	Md. Abul Hashem	N / A
6.	Promotional Research Advocacy Training Action Yard (PRATAY) 5 Circles	121/Ka Pisciculture Society, Shaymoli, Dhaka-1207, Bangladesh	Rokeya Jahan Rebra	N / A
7.	RDRS Bangladesh No Circles as such - part of integrated development programme.	Jail Road, Dhapa, Rangpur, Bangladesh	Md. Afsar Ali	N / A
8.	SANGJOG 15 Circles	GPO Box 2305, Ramna, Dhaka-1000, Bangladesh	Mohammed Shafiqur Rahman	Sangjog@bangla.net
9.	Save the Children USA 90 Circles	House 35A, Road 9A, Dhanmondi, Dhaka-1209, Bangladesh	Tahsinah Ahmed	Edu@bangla.net
10.	South Asia Partnership 15 Circles	House 63, Block-Ka, Mohammadpur Housing Society Ltd., Dhaka-1207, Bangladesh	Ashekur Rahman	Ashek_74@yahoo.com Sapbdesh@citechco.net
11.	Village Education Resource Centre (VERC) 20 Circles	Anandpur, Savar, Dhaka	Shaikh A Halim	Verc@bangla.net
BELGIUM				
12.	Collectif Alpha (Saint Gilles) 1 Circle	12 rue de Rome, 1060-Bruxelles, Belgium	Thierry Pinoy	Collectifalpha@skynet.be Pinoy@swing.be
BOLIVIA				
13.	Ayuda en Accion Bolivia – Licoma 11 Circles	Miguel de Cervantes 2750, Sopocachi, La Paz, Bolivia OR: Licoma, Provincia Inquisivi, La Paz, Bolivia	Félix Cuéllar Quino	aabol@ceibo.entelnet.bo
14.	CEDEC (Centro de Estudios para el Desarrollo Chuquisaca) 60 Circles	Colón 350, Sucre, Bolivia	Victor Calani Mollo	cedec@mara.scr.entelnet.bo
15.	IIPS 7 Circles	Calle Adolfo Gonzales 241, Sopocachi, La Paz,	Mario Quintanilla	Iipsbol@ciebo.entelnet.bo Maquina_reflect@h

		Bolivia, Casilla de Correo 12673		otmail.com
16.	PROINDES (Proyecto Integral de Desarrollo Social 14 Circles)	Calle Tarija 14, Casilla Postal 367, Sucre, Bolivia	Jacoba Sardinias de Rios	proindes@mara.scr.entelnet.bo
BRAZIL				
17.	Centro de Estudos e Pesquisas Josue de Castro (CJC) 6 Circles	Rua de São Gonçalo, 118-Boavista, Recife, Pe 50070-600, Brasil	Jacirema Bernardo de Araujo	Cepjc@elogica.com.br Pesca@free.elogica.com.br
BURUNDI				
18.	ActionAid-Burundi 84 Circles	B.P. 2170 Bujumbura, Burundi & B.P. 80 Ruyigi, Burundi	Fidele Ndndiye	Aargi@cbinf.com
CANADA				
19.	Calgary Immigrant Women's Association 11 Circles	# 300, 750 – 11 th Street SW, Calgary, AB T2P3N7, Canada	Desiree Lopez	Pebbcwi@cadvisio n.com Desireelopez@hotmail.com
DEMOCRATIC REPUBLIC OF CONGO				
20.	Groupe Apprenons a Lire et a Ecrire (GALE)		Venant Rugusha	
EL SALVADOR				
21.	Fundación de Educación Popular CIAZO 87 Circles	Urb. Buenos Aires 4, Av. Alvarado No 7 bis, San Salvador, El Salvador	Ricardo Pérez	ciazoedu@ejje.com ricardop10@latinmail.com
22.	ACODEI 15 Circles	Comunidad El Puerto, Tutultepeque, Nejapa, San Salvador, El Salvador	Marta Lilian Coto	N/A
23.	ASDI	67 Avenida Sur 228, Colonia Roma, San Salvador, El Salvador	León Aquiles Rosales Lara	asdisal@telesal.net leonaquiles@telesal.net
ETHIOPIA				
24.	ActionAid –	ActionAid, P.O. Box	Kemal Mohammed	Ethiopia@internet.

	Ethiopia, Dalocha Programme 7 Circles	1261, Addis Ababa, Ethiopia		aaethiopia
25.	ActionAid – Ethiopia Waka Programme 37 Circles	ActionAid, P.O. Box 1261, Addis Ababa, Ethiopia	Gebremedhin Belete / Mengistu Mercho	Ethiopia@internet.aaethiopia
26.	CISP 10 Circles	P.O. Box 23259, Code 1000, Addis Ababa, Ethiopia	Siseraw Dinku	N / A
27.	Gurage / Ireland Development Programme 45 Circles	P.O. Box 205, Wolkite, Ethiopia	Kedir Ligbicho	Ireland.emb@telecom.net.et
GHANA				
28.	ActionAid-Ghana, Northern Region West Development Programme 33 Circles	P.O. Box 1057, Tamale, Ghana	Zakaria Sulemana	aatamale@africaonline.com.gh zak@jazcc.africaonline.com.gh
29.	ActionAid-Ghana, Upper West Region Development Programme 39 Circles	P.O. Box TM68, Tumu, Upper West Region, Ghana	Peter Yaro	dfa4@africaonline.com.gh
30.	Anufo Literacy Project of Gillbt 5 Circles	ALP, P.O. Box 4 Chereponi	Nicholas Fabiema	N/A
31.	Bonatadu / ActionAid-Ghana collaboration 10 Circles	Bonatadu, c/o Actionaid-Ghana, Box 661, Bolgia, Ghana	Joseph Zahaga	N/A
32.	Non-Formal Education Division (NFED)/ ActionAid-Ghana collaboration 6 Circles	P.O. Box 30, Kenyasi, B/A Ghana	Florence Gyeyir	
33.	Pronet 10 Circles	P.M.B., K. I. A., Accra, Ghana	Vincent Awuku	vinawuku@hotmail.com
GUATEMALA				
34.	Pastoral Social del Arzobispado de Guatemala	7a Avenida 4-28, Zona 1, Ciudad de Guatemala, Guatemala	Walter Nájera Cal	Opsageduce@c.net.gt
35.	Servicios Maya para el Desarrollo 3 Circles	Calle Mariscal 10-10, Zona 11, Ciudad de Guatemala, Guatemala	Cristóbal Menzón Leiva	Sermaya2@intelnet.net.gt
HONDURAS				
36.	CNTC – Comayagua		José Dolores Guzman	Cntc@sdnhon.org.hn

	10 Circles			
37.	CNTC – Pedernal 15 Circles	Pedernal, Municipio San Jose, La Paz, Honduras	Fabio Marquez Calix	Cntc@sdnhon.org.hn
38.	CNTC – Nacional 35 Circles		Santos Pablo Vasquez A.	Cntc@sdnhon.org.hn
39.	Consejo Juvenil Pastoral – San José 9 Circles	Parroquia San José Obrero, San José, La Paz, Honduras	Paúl José Vasquez Pineda	N / A
40.	Proyecto de Desarrollo Agrícola de la parroquia de Marcala (PRODAPMA)	Barrio Concepción, Contiguo a Radio Católica San Miquel, Marcala, La Paz, Honduras	Martha García	N / A
INDIA				
41.	ActionAid-India, Balangir (no circles as such, used to facilitate community natural resource management)	Adarshpada, Near Rajendra College, Balangir – 767002, India	Kum Kum Kumar	Aabolang@dte.vsnl.net.in
42.	Adhiti 20 Circles	Ward No. 2, Dumra, Sitamarhi, India	Ms Parinita	N / A
43.	Bajiraut Chhatravas 1 Circle	Angul – 759122, Orissa, India	Professor Bibhuti Bhusan Mohanty	profbbmohanty@vsnl.com brcmtf@vsnl.net
44.	Bhagabat Pathagar, Balangir 10 Circles	AT/PO – Salepali, Via – Jarahingha, Dist – Bolangir, Orissa, India Pin 767067	Nilakantha Sandh	N / A
45.	Chetna Vikas 7 Circles	Mahadev Bhawan, Param Prakasanad, Jha Path, Chattisi (Shivpuri), T-Bilashi, Deoghar – 814117, India	Rani Kumari	N / A
46.	Gram Mangal Pathagar 10 Circles	AT/PO – Salepali, Via – Jarahingha, Dist – Bolangir, Orissa, India Pin 767067	Saroj Kumar Barik	N / A
47.	IRRM (Indian Rural Reconstruction Movement), Balangir 7 Circles	Near Civil Court, Bolangir – 767001, India	Chintamani Mahapatra	N / A
48.	Naz Bharat Jagriti Kendra 5 Circles	AT/PO – Murhu, DT – Ranchi, Jharkand, Pin – 535216, India	Adhin Mahato	Nbjk@kole.india.com
49.	Netaji Yuvak Sangh	AT/PO – Goelbhadi,	Gautam Majhi	N / A

	15 Circles	Via Titiligarh, Dist – Balangir, 767033, India		
50.	Nidan 9 Circles	Sudama Bhawan, 3 rd Floor, Boring, Patna – 800001, India	Rajni Kumar	Nidanpat@hotmail.com
51.	Palli Alok Pathgar 8 Circles	AT/PO – Nagaoncbhi, Via – Loisingha, Dist – Balanigir, Orissa, India Pin 767020	Yudhisthira Panigrahi	Yudhisthirapanigrahi@123india.com
52.	Samajik Shaikshanik Vikas Kendra (SSVK) 4 Circles	J.P Gram, Balbhadrapur, Jhanjharpur (R.S.), Dist – Madhubani, Bihar, India	Ram Awtar Kamati	N / A
53.	Sarbik Gram Bikash Kendra 10 Circles	Vill – Dhangagora, PO – Hura, Dist – Purulia (W.B.), India Pin 723130	Ashoke Kumar Kar	Sgbk@cal2.vsnl.net.in
54.	Shri Shri Sharadeswari Pathagar (SSSP)	AT – Kharda, PO Tusra, Dist – Balangir, Orissa - 767030	Brahma Nanda Sahu	N / A
55.	Singbhum Legal Aid and Development Society 6 Circles	AT – Laldih, Ghatsila, PO – Ghatsila, Dist – East Singhbhum, Jharkand, India	Brajeshwar Prasad Mishra	N / A
56.	Vikalpa 21 Circles	Kantabanji, Balangir	Sanjay Kumar Mighra	N / A
57.	Yakshi 15 Circles	B – 224, 5 th Avenue, Sainikpuri, Secunderabad – 500094, Andhrapradesh, India	Madhusudhan	Yakshi@satyam.net.in
IRELAND				
58.	ActionAid Ireland 1 Circle	Unity Buildings, 16/17 Lower O’Connell Street, Dublin, Ireland	Caroline Maxwell	Carolinemaxwell@actonaidireland.org
KAZAKHSTAN				
59.	UNESCO (not yet practising Reflect)	67 Tole bi Street, 480091, Almaty, Kazakhstan	Jorge Sequeira	j.sequeira@unesco.org
KENYA				
60.	Horn Relief and Development Organisation	Horn Relief, Nairobi Office, P.O. Box 70331, Nairobi,		Horn-relief@netcostg.com

	4 Circles	Kenya		
LIBERIA				
61.	National Adult Education Association of Liberia 17 Circles	P.O. Box10-3931, YMCA Building, Room #15 Crown Hill Broad Street 1000 Monrovia-10, Liberia, West Africa	Guoloh Jensen	N/A
MALAWI				
62.	ActionAid-Malawi, Msakambewa 18 Circles	Msakambewa RDA, P.O. Box 65, Dowa, Malawi	Rex Chimera Namwera	N / A
63.	Department of Community Development 19 Circles	District Community Development Office, P.O. Box 33, Dowa, Malawi	Virgilio Nicholus V. Boti	N / A
64.	Ministry of Gender, Youth & Community Service, Dowa 19 Circles	P.O. Box 33, Dowa, Malawi, Central Africa	Biswick Alexander Kambiri	N / A
65.	Ministry of Gender, Youth & Community Service, Salima 3 Circles	Community Development Office, P.O. Box 131, Salima, Malawi	Bennett Richardson Mukina	N / A
MALI				
66.	Association pour le developpement et l'Appui aux Communautés 10 Circles	B.P. 2783, Bamako, Mali, Afrique de l'Ouest	Siaka Ballo	Adac@datatech.toonet.org
67.	Save the Children / USA 5 Circles	54 Wilton Road, Westport, CT 06880	Fred Wood	Fwood@savechildren.org
MAURITANIA				
68.	Association Jeunesse Action Developpement	B.P. 4304, Nouakchott, Mauritania	Abdallahi Ould Horma Khamene	Abdullahi69@yahoo.fr
MOZAMBIQUE				
69.	ActionAid Mozambique 30 Circles	Av 24 de Julho, 431, Maputo. Mozambique	Marta Bazima	Aamozmp@virconn.com Mbazima57@hotmail.com
70.	GOAL Mozambique 7 Circles	Rua Tomás Ribeiro 56 Coop C.P. 2220 Maputo, Mozambique	Alfredo Munguambe	goalmoz@teledata.mz

NEPAL				
71.	Aasaman Nepal 73 Circles	Dhanusha	Radha Koirala	aasaman@wlink.com.np
72.	INF, Community Health and Development Programme, Myagdi 8 Circles	C/o INF/CHDP, P.O. Box 5, Pokhara, Nepal	Hira Lal Shrestha	Chdpm@inf.org.np
73.	Kaski Sikles 10 Circles	Kaski Sikles	Laxmi Dhital	N/A
74.	Mahila Aima Nirbharta Kendra Melamchi-5 Sindupachock 8 Circles	Sindupalchock District, Melamchi V.D.-5, Bagamatizon, Nepal	Krishna Bahadur Gurunu	N/A
75.	NNSWA	Kanchanpur, Mahendra Nayar, Nepal	Bimod Bikram Jairu	NNSWA@ecommail.com.np
76.	Prerana Support Group for Participatory Development 20 Circles	Head Office: Satdobato, Lalitpur, Nepal Project Office: Malangawa Municipality, Sanlahi District, Nepal	Dhruba Prasad Thapaliya	patpd@mail.com.np prerana@wlink.com.np
77.	Sarswoti Community Development Forum 30 Circles	Terhauta VDC Ward #5, Birendrabazar, Saptari District, Nepal	Arjun Kumar Thapaliya	arjunkt@yahoo.com
78.	Saptari Community Empowerment Forum 10 Circles	Sarasoti Community Development Forum, Saptari, Sagarmatha, Nepal	Bed Nidhi Dhakal	N/A
79.	Saraswati Community Development Forum 30 Circles	VDC Terhauta, Saptari District, Nepal	Dilip Kumar Chaudry	N/A
80.	School of Ecology, Agriculture and Community Works (SEACOW) 5 Circles	P.O. Box 4555, Kathmandu, Nepal	Bijaya Subba	Chiuri@seacow.wlink.com.np
81.	Sindhuli Community Development Programme 16 Circles		Nanda K. C.	N/A
82.	Women's Welfare Association Palpa 4 Circles	Makhantole, Jayoti Trading Building, Tansen Palpa,	Chop Lal Giri	N/A

		Nepal		
83.	Udaya Himalaya Network (UHN) 35 Circles	UHN, Thalara Area Project (TAP) Bajhang district, Farwest Nepal	Bal Bahadur Rokaya	uhn@uhnwlink.com.np
NICARAGUA				
84.	Cesema 25 Circles	Care, 1 c. al este, ½ c. al norte, Matagalpa, Nicaragua	Marisol Hernandez Mendez	N / A
NIGER				
85.	REPTNI, Reseau Education Pour Tous 12 Circles	B.P. 708, Niamey, Niger	Abdou Mainassara	Indrap@intnet.np
NIGERIA				
86.	ActionAid-Nigeria, Abuja (Not yet started Reflect work)	Plot 4612, Kumasi Crescent. Off Aminu Kano Crescent, P.O. Box 1890, Wuse II, Abuja, Nigeria	Abimbola Akinyemi	Bimbolaa@actionaidnigeria.org Abuja@actionaidnigeria.org
87.	IRED (Development Innovations & Networks), Lagos 28 Circles	22 Akinremi St, Anifoulouse, Ikeja, P.O. Box 16936, Ikeja, Lagos, Nigeria	(illegible)	Ired@alpha.linkserve.com
88.	Women's Literacy Volunteer Group (Wolivog) 2 Circles	C/o Department of Adult Education, U. N. Nsurka, Nigeria	Dr Kate I. Oreh	Misunn@aol.com
PAKISTAN				
89.	Cavish Development Foundation 34 Circles	#23-A, Street #6, F-8/3, Islamabad, Pakistan	M. Nadeem Asghar	Deemim91@yahoo.com Cavish@isb.sdn.pk.org
90.	IKK / ActionAid-Pakistan	IKK, near Subzi Mundi, Dera Ismail Khan, Pakistan	Irfan Hote	Irfanhote@hotmail.com
91.	IKK / ActionAid-Pakistan DA3 3 Circles	279 Near Civil Animal Husbandry Hospital, Dera Ismail Khan, Pakistan	Shaqfat Ullah Baloch	ikkdan@brain.net.pk subr7@hotmail.com
92.	The Sindh Rural Woman's Uplift Group	157-C, Unit No 2, Latifabad, Hyderabad (Sindh), Pakistan	Farzana Panhwar	N / A
PERU				
93.	Asociación Andino	Urb. Los Alamos E-	Alfredo Chavez	Depaz@inti.unsaac

	Amazónico de Desarrollo Humano AWARISUNCHIS (ADHA) 10 Circles	11, Wanchac, Cusco, Peru	Tamayo	.edu.pe
94.	Ayuda en Acción, Bambamarca 24 Circles	JR. San Martín 272, Bambamarca, Cajamarca, Peru	Juana Rojas Morales	Prodiab@terra.com.pe
95.	Ayuda en Acción, Bella Unión 3 Circles	Av Francisco Flores Berruezo S/N, Bella Unión, Caraveli, Arequipa, Perú	Jeanet Delgado Delgado	ayudaaccion@terra.com.pe
96.	Ayuda en Acción, Chala 1 Circles	Calle Comercio 610, Chala, Caraveli, Arequipa, Peru	Luz Amanda Dionicio Guevara	Ayudauk@terra.com.pe
97.	Ayuda en Acción, Chiclayo 5 Circles	Leonicio Prado No 443, Chiclayo, Peru	Javier Ruiz Gutierrez	Cess@terra.com.pe
98.	Ayuda en Acción, Chota 24 Circles	Jr. 30 de Agosto 887, Chota, Cajamarca, Peru	Jorge Herrera	ayudach@terra.com.pe
99.	Ayuda en Acción, Cutervo 24 Circles	Calle Ramón Castilla 700, Cutervo, Cajamarca, Peru	Delicia Coronado Rivera	Escaesayabaca@terra.com.pe Escaescutervo@terra.com.pe
100.	Ayuda en Acción, Ica 20 Circles	Calle Bolivar 138, Of. 201, Ica, Peru	Pilar Perez	aeaica@terra.com.pe
101.	Ayuda en Acción, Piura 32 Circles	Calle Lima 191, Chulucanas, Piura, Peru	Wenceslao Sarango Elias	ayuda@mail.udep.edu.pe
102.	Ayuda en Acción, Trujillo 22 Circles	Calle Grau 415, Paiján, Trujillo, Peru	Jesús Castrejón	cttuaea@ots.com.pe
103.	CADEP J.M.A. – Equipo de Chumbivilcas / Sto Tomas 21 Circles	Calle Saphi 808, Cusco, Peru		Cadep@terra.com.pe
104.	CADEP J.M.A. – Equipo Educación 13 Circles	Calle Saphi 808, Cusco, Peru	Rafael Mercado / Hilda Cañari	Cadep@terra.com.pe
105.	CADEP J.M.A. – Equipo Mujeres 2 Circles	Calle Saphi 808, Cusco, Peru	Fabiola Villasante Florez	Cadep@terra.com.pe
106.	CADEP J.M.A. – Equipo Ruego Mollepata 3 Circles	Calle Saphi 808, Cusco, Peru	Julio Cesar Trujillo, Abel Lezana Castellano, Janet Flores Moreno, Mardo Quispe Velasquez	Cadep@terra.com.pe
107.	CADEP J.M.A. – Equipo Salud 12 Circles	Calle Saphi 808, Cusco, Peru	Elizabeth Mendez	Cadep@terra.com.pe

THE PHILIPPINES				
108.	St Cadmillas Community Based Health Programme, 1 Circle	P.O. Box 41, Madang, Mati, Oanao Oriental, Phillipines	Alice U. Marianito	Camil.ma@ihma.fapenal.org
RWANDA				
109.	ActionAid Rwanda 5 Circles	P.O. Box 3707, Kigali, Rwanda	Christine Mukamazimpaka	Chris_mazi@yahoo.com Arwanda@rwandatel1.rwanda1.com
110.	Association Centre Tabara "Ceta" ASBL 1 Circle	B.P. 32 Ruhengeri Or B.P 2592, Kigali, Rwanda	Nzabanita Boniface	N / A
SENEGAL				
111.	CERFLA 5 Circles	Villa 8253, Sacre Coeur 1, Dakar, Senegal B.P. 10737, Dakar, Liberte, Senegal	Hamidou Aboubacry Diallo	cerfla@telecomluis.sn
112.	Plan International (Not yet implementing)	Serere Village, Sous Prefecture de Natto, Departement de Chics, Region de Chics, Republique du Senegal, West Africa	Mamadou Sene	N / A
SIERRA LEONE				
113.	ActionAid Sierra Leone 15 Circles	36A Freetown Road, Lumley, Freetown, Sierra Leone	John-Paul Conteh	N / A
SOUTH AFRICA				
114.	Nkuzi Development Association 9 Circles	P.O. Box 5970, Petersburg – North, 0750, South Africa	Makhana Senwana / Marc Wegerif	Nkuzi@imagnet.co.za
115.	Family Literacy Project, Kwa Zulu Natal (Only just started working with Reflect)	80 Balmoral Drive, Durban North 4051 Kwa Zulu Natal South Africa	Snoeks Desmond	Snoeks@global.co.za
116.	Women for Peace		Ana Paulo Little	
117.	Idasa		Tsholofelo	
118.	Itereleng		Natume Nalatjie	
TANZANIA				
119.	ActionAid Tanzania 25 Circles	P.O. Box 21496, Dar es Salaam, Tanzania	Patrick S Ngowi	Pngowi@yahoo.com Actionaid.dar@africaonline.co.tz

120.	Aide et Action Tanzania 26 Circles	P.O. Box 2065, Mwanza, Tanzania	Cleophas William Mnzava	Aea- tz@raha.com
121.	Kuleana Centre for Children's Rights (No Circles as yet)	P.O. Box 27, Mwanza, Tanzania	Rafikiel Mdoe	Kuleana@raha.com Rmdoe@hotmail.com
122.	National Adult Education Centre of Tanzania 3 Circles	P.O. Box 7484, Dar es Salaam, Tanzania	Halima L Zinga	Halimazinga@yahoo.co.uk
TCHAD				
123.	Association SIL 6 Circles	B.P. 4214, N'Djamena, Tchad	Ursula Thomi	Ursula_thomi@sil.org
UGANDA				
124.	ActionAid Uganda 148 Circles	P.O. Box 169, Mubende, Uganda	Tom Muzoora	Mubende@actionaid.bushnet.net
125.	BDYA, Mbale 3 Circles	P.O. Box 1890, Mbale, Uganda	David W Watuwa	Bdya46@hotmail.com
126.	CARE International 95 Circles	Care Arua, P.o. Box 239, Arua, Uganda	Martin Mwondah	Carearua@infocoinfo.com.co.ug
127.	Children and Wives of Disabled Soldiers Association 4 Circles	C/O Mubende Military Rehabilitation Centre, P.O. Box 39, Mubende, Uganda	Hadija Nandyose	Solar@swiftuganda.com
128.	Church of Uganda Karamoja Diocese	Church of Uganda Karamoja Diocese (Kotido), C/O MAF, P.O. Box 1, Kampala, Uganda	Agnes Joy Auro	Cukotido@wiltel.co.ug
129.	PIED 1 Circle	P.O. Box 93, Iganga, Uganda	Abdu Buyinza	N / A
130.	Multi-purpose Training and Employment Association 1 Circle	MTEA, P.O. Box 93, Iganga, Plot 12, Bulolo Road, Uganda	Owor Peter Minor	Oworpm@hotmail.com
131.	Peasant Farmers' Association for Rural Development 33 Circles	P.O. Box 508, Iganga, Uganda	David Nkanda	N / A
132.	Soroti Catholic Diocese Integrated Development Organisation 20 Circles	Socadido, P.O. Box 641, Soroti, Uganda	Christine Asutai	Socadido@infocoinfo.com.co.ug
UNITED KINGDOM				
133.	Oxford Development Education Centre 2 Circles	East Oxford Community Centre, Princes Street, Oxford OX4 1DD	Melissa Latchman	Odec@gn.apc.org Xvdah@aol.com

VIETNAM				
134.	ActionAid Vietnam 20 Circles	Block A2, Room 105-108, Van Phuc Quarter, Kim Ma Road, Ha Noi, Vietnam	Nguyen Van Dao	Daon@aaviet.net nam.vn
135.	Centre for Educational Cultural Exchange and Development (None as yet)	P.O. Box 17, Thanhxuan Post Office, Hanoi, Vietnam	Nguyen Khac Binh	N / A
ZIMBABWE				
136.	Ministry of Non-Formal Education 2 Circles	Bunsiwa Adult Literacy G.1, P. Bag 5712, Siachilaba Primary, Binga, Zimbabwe	Naison Munkuli	N / A
137.	Zewula Community Based Organisation 4 Circles	Siabuwa Primary School, P. A. Siabuwa, Zewula, Binga, Zimbabwe	Smart Siakaaaba Muzamba	N / A

APPENDIX TWO - THE SURVEY

YOUR NAME	
ROLE/POSITION	
ORGANISATION	
ADDRESS	
TELEPHONE/FAX	
E-MAIL: PERSONAL INSTITUTIONAL	

ABOUT YOUR ORGANISATION

Which of the following best describes your organisation?	
Government/Public Sector	<input type="checkbox"/>
Non-Government Organisation	<input type="checkbox"/>
Community-Based Organisation	<input type="checkbox"/>
Social movement	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

How is Reflect used?	
Primarily for literacy	<input type="checkbox"/>
To create/strengthen CBOs	<input type="checkbox"/>
As a forum for discussion	<input type="checkbox"/>
Part of an integrated development programme	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

Is this organisation:			
Local	<input type="checkbox"/>	Rural	<input type="checkbox"/>
National	<input type="checkbox"/>	Urban	<input type="checkbox"/>
Regional	<input type="checkbox"/>		
International	<input type="checkbox"/>		

THE REFLECT GROUPS

How many Reflect groups are currently running?	<input type="text"/>
When did they start?	<input type="text"/>

How did your organisation first significantly come into contact with Reflect?	
Mother Manual	<input type="checkbox"/>
Visit to another organisation	<input type="checkbox"/>
Training in your country	<input type="checkbox"/>
Training in another country	<input type="checkbox"/>
Where? _____	<input type="checkbox"/>

How frequently do the groups meet?	
5 - 6 times a week	<input type="checkbox"/>
3 - 4 times a week	<input type="checkbox"/>
2 times a week	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

When did your organisation begin implementing Reflect?	
This year	<input type="checkbox"/>
In the last 2 years	<input type="checkbox"/>
In the last 2-5 years	<input type="checkbox"/>
More than 5 years ago	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

How long on average is each meeting?	
Less than two hours	<input type="checkbox"/>
Two to three hours	<input type="checkbox"/>
More than three hours	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

What name is used for Reflect locally?	Language used:
	Name:
	Literal translation:

For how long does each group run?	
Under six months	<input type="checkbox"/>
Six months to a year	<input type="checkbox"/>
One to two years	<input type="checkbox"/>
Over two years	<input type="checkbox"/>
Indefinite	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

Where are the meetings held?	
Outside	<input type="checkbox"/>
In a self-built shelter	<input type="checkbox"/>
In an existing shelter	<input type="checkbox"/>
In a community centre	<input type="checkbox"/>
In a school	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

Do the participants contribute financially to the costs of running the group	
No	<input type="checkbox"/>
Yes	<input type="checkbox"/>
If yes, how?	

THE PARTICIPANTS

What is the average number of participants in each group?	
Less than ten	<input type="checkbox"/>
Ten to twenty	<input type="checkbox"/>
Twenty to thirty	<input type="checkbox"/>
Over thirty	<input type="checkbox"/>

What is the percentage of dropouts?	
In the first month:	
Women	___ %
Men	___ %
Before the end of the course	
Women	___ %
Men	___ %

Were the participants already in a group before starting Reflect?	
No	<input type="checkbox"/>
Yes	<input type="checkbox"/>
If yes, were they in:	
Ex functional literacy group	<input type="checkbox"/>
Savings and credit group	<input type="checkbox"/>
Women's group	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

What are the participants' main reasons for dropping out?	
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THE FACILITATORS

What is the mother tongue of most participants?	
What other languages are spoken locally?	
What language is used in the groups?	

What is the male:female ratio?	
Women	___ %
Men	___ %

What is the age range of the facilitators?	
Under 15	___ %
15 - 25	___ %
25 - 35	___ %
Over 35	___ %

What is the male: female ratio?	
Women	___ %
Men	___ %

What is the average educational level of the facilitators?	
--	--

What is the age range of the participants?	
Under 15	___ %
15 - 25	___ %
25 - 35	___ %
Over 35	___ %

What previous training experience do the facilitators have?	
None	___ %
Traditional literacy teachers	___ %
School teachers	___ %
PRA facilitators	___ %
Other (please specify)	___ %

What is the average educational level of the participants?	
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Are the facilitators:	
Volunteers	<input type="checkbox"/>
Given an honorarium	<input type="checkbox"/>
Paid	<input type="checkbox"/>

What else motivates the facilitators?	
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On average, how many groups does each facilitator work with?	
One	<input type="checkbox"/>
Two	<input type="checkbox"/>
Three	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

Are the facilitators from:

The same community as the participants	<input type="checkbox"/>
The same area (within 3km of the community)	<input type="checkbox"/>
From outside the community	<input type="checkbox"/>

How long on average do the facilitators stay with Reflect?	
Under six months	<input type="checkbox"/>
Six months to a year	<input type="checkbox"/>
One to two years	<input type="checkbox"/>
Over two years	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>

THE TRAINING

	TRAINING OF TRAINERS	TRAINING OF FACILITATORS
Where and when was the initial training held?		
Which organisation ran the training?		
How long was the training?		
Who participated in the training?		
How many people were trained?		
What problems, if any, did you face with the training?		
Have there been other trainings?		
How many?		
When?		
How often do the facilitators/trainers meet together?		

REFLECT MANUAL

What type of manual do the facilitators use?	
Local	<input type="checkbox"/>
Regional	<input type="checkbox"/>
National	<input type="checkbox"/>
Mother Manual	<input type="checkbox"/>
No manual (please specify what is used) _____	<input type="checkbox"/>

What other supplementary materials are used?	
Primers	<input type="checkbox"/>
Other specifically-produced literacy or post-literacy materials	<input type="checkbox"/>
NGO documents	<input type="checkbox"/>
Government documents	<input type="checkbox"/>
Newspapers/magazines	<input type="checkbox"/>
Other (please specify) _____	<input type="checkbox"/>

Who produced the manual / materials?	
Participants	<input type="checkbox"/>
Facilitators	<input type="checkbox"/>
Trainers	<input type="checkbox"/>
A core team	<input type="checkbox"/>
Other (please specify) _____	<input type="checkbox"/>

MORE ON REFLECT?

Please use this space to tell us anything else you would like us to know about your experience of working with Reflect. Please highlight problems/difficulties, significant innovations or learning:

When was it produced?	<input type="text"/>
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How often is it updated?	<input type="text"/>
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Which of the following participatory tools do you use?	
Calendars	<input type="checkbox"/>
Diagrams	<input type="checkbox"/>
Maps	<input type="checkbox"/>
Matrices	<input type="checkbox"/>
Posters	<input type="checkbox"/>
Proverbs/Sayings	<input type="checkbox"/>
Rivers	<input type="checkbox"/>
Role Play	<input type="checkbox"/>
Songs	<input type="checkbox"/>
Stories	<input type="checkbox"/>
Theatre	<input type="checkbox"/>
Tree	<input type="checkbox"/>
Video	<input type="checkbox"/>
Other (please specify) _____	<input type="checkbox"/>

PLEASE RETURN THIS QUESTIONNAIRE TO:
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