

# Footsteps

## Participatory communication

- Listen first!
- Supporting local facilitators
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- Community theatre
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## About Footsteps

Featuring practical solutions to development challenges, *Footsteps* magazine inspires and equips people to work with their local communities to bring positive change.

*Footsteps* is published by Tearfund, a Christian relief and development agency working with local partners and churches to meet basic needs and address injustice and poverty. *Footsteps* is free of charge.

📷 Cover: Eva (centre) uses a participatory approach to train savings group facilitators in Bolivia (see pages 8-9). Photo: Scott and Noll/Five Talents

## A note from the editor

Participatory communication offers people the opportunity to play an active and influential part in decisions that affect their lives. This includes making sure that people whose voices are not normally heard feel comfortable and confident enough to share their opinions and ideas, knowing that they will make a difference.

This edition of *Footsteps* suggests practical ways to encourage participatory communication including community-centred radio, theatre and video. It introduces the topic of communication rights and explores why skilful group facilitation helps to ensure genuine inclusion in participatory processes.

■ 'Like apples of gold in settings of silver is a word spoken at the right time.'

Proverbs 25:11 (AMP)



Jude Collins,  
Editor

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# Listen first!

By Jake Lloyd



📍 The simple act of listening can give communities like this one in Kerala, India, the confidence they need to take action.  
Photo: Bobby Zachariah

**I produce a podcast (an audio recording with interviews and discussion) called ‘How to build community’. Each month I interview someone who has been involved in a community project that has had a big impact. They tell me their story and share their wisdom. I have spoken with people all over the world, but one of my favourite interviews was with a social worker called Bobby Zachariah from Pune in India.**

## Door to door

Pune is home to both low-income communities and wealthy technology companies. Bobby explained that one of these technology companies ran a charity project to provide education and opportunities in one of the poorest areas of the city. The company had a big budget, a genuine desire to help and technical expertise. But because the community saw themselves as recipients rather than co-owners of the project, not many people were interested in getting involved.

The company turned to Bobby for help. ‘What should we do?’ they asked him. They had spent

a lot of money over several years, and had very little to show for it. His advice came as a surprise. He suggested that instead of trying to solve the problems of the community for them, they should instead start going door to door in the neighbourhood, asking people, ‘How are you?’, and simply listening to them.

And this is what they did. Every weekend, a group from the company visited the community and engaged in conversations to find out about people’s lives and the things they cared about.

## Confidence

This simple act of listening began to change the community. The local people were used to feeling undervalued, but as they were listened to they began to develop the confidence to address their own challenges.

This led to them taking part in a ‘dream-building’ exercise, during which they identified several objectives for their community including improvements in health, sanitation and education. ▶

They formed volunteer groups made up of young people, women and men, and they asked the local government to work on these objectives with them. And they turned to the technology company for funding and expertise to help make it happen. So the technology company went from being ignored, to playing a key role in facilitating exciting, community-led change.

## Working together

Listening is an essential part of participatory communication, and it can lead to unexpected and remarkable outcomes. When communities, local organisations and policymakers listen to each other, misunderstandings are often resolved and people learn to work together in new ways.


*Jake Lloyd is the podcast host for 'How to build community', a joint collaboration between Arukah Network and Footsteps magazine.*

[arukahnetwork.org](http://arukahnetwork.org)  
[tearfund.org/podcast](http://tearfund.org/podcast)

### Further reading

As he works with communities, Bobby Zachariah uses a participatory methodology called SALT: Support, Appreciate, Listen, Transfer. Visit [affirmfacilitators.org/salt.html](http://affirmfacilitators.org/salt.html) to find out more.



 Drawing can help people to express themselves with more confidence. Photo: Bobby Zachariah

## Drawing pictures

Certain subjects can be difficult or embarrassing for people to talk about, such as open defecation or an argument between neighbours. But community members often know that these are important issues that need to be addressed.

One way to open up the conversation is to encourage people to draw simple pictures to illustrate their concerns. All the pictures can then be made available for everyone to look at, without anyone needing to know who drew which picture.

It can be encouraging for groups to see that several people share the same concerns and the exercise can lead to excellent conversations. Depending on the context, it can be helpful for women, men and children to have separate discussions, at least initially.

# Body language

By Roland Lubett

We often think of communication as being all about the words we say and hear, and the way that these words are spoken. But communication is much more than this.

Everything we do, from our facial expressions to the way we position our bodies, communicates something about ourselves, our views and our emotions. This is often called 'body language'.

It is estimated that in a face-to-face setting, more than half of our communication is non-verbal. In other words, it is our bodies and expressions that do a large part of the talking.

- **Facial expression**

When we cannot see someone's face, it can be difficult to know if they are happy, sad, joking or serious. Our faces – particularly our eyes and mouths – communicate our moods and feelings.

- **Posture**

The way we communicate with our bodies varies between countries. For example, eye contact and leaning slightly forwards can indicate interest in some cultures, while in others it can make the other person feel uncomfortable. When and how we sit and stand also communicates different things in different contexts.

- **Gesture**

Appropriate gestures vary widely across the world. For example, a standard greeting may include a handshake, a bow or a kiss on the cheek, depending on the country. The way that men and women interact with each other in public also varies across cultures.



Illustrations: Petra Röhr-Rouendaal, *Where there is no artist* (second edition).

The more aware we are of these non-verbal messages, the more we will be able to show respect for the people we interact with, and avoid causing offence.

This is particularly important when we are communicating with people who speak or sign a different language from us. And when talking with people with sight loss, or with people on the phone, we need to choose our words carefully and allow the tone of our voice to communicate the thoughts and feelings that they are unable to see in our faces.

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*Roland Lubett is a former facilitator of the Master of Transformational Development course at Eastern College Australia.*

[eastern.edu.au](http://eastern.edu.au)

**‘It is estimated that in a face-to-face setting, more than half of our communication is non-verbal.’**



# The right to communicate

**‘My village was Benipur in Bihar, India. When the water came at night it swept people away, along with their beds. No water to drink – with water all around. I remember people went hungry for days. It was the most painful time.’**

These are the words of Renu Devi who, after devastating floods in Bihar in 1987, moved with her husband to an informal settlement on the outskirts of Delhi, where they still live today.

Renu recorded these words, and more of her story, in a short video after taking part in a project facilitated by local organisation Ideosync Media Combine. The participants learnt how to use mobile phones to take photographs, record audio and video, edit short photo stories and browse the internet.

The purpose of the project was to build skills and open up new communication opportunities for people whose voices are rarely heard.

One facilitator said, ‘The women cried as they recorded their own voices and spoke of the hardships they have endured. They told stories

about their mothers, questioned gender inequality and learnt to report on garbage and education issues.’ The women also recorded stories about unjust landlords, the lack of electricity in their homes and the hardship of earning a living selling vegetables on the street.

## Communication rights

Communication – including speech, sign language, braille, writing, pictures, gestures and other expressions – plays an essential role in the flourishing of individuals, families, communities and nations. Free and open communication contributes to scientific and social progress, and to great artistic and cultural achievements. It promotes sustainable development, gender equality, reconciliation and peace.

However, many millions of people do not have the means or opportunity to communicate freely. They may also lack access to relevant and accurate information such as health advice or information about new government initiatives.

📍 Members of the migrant community in Delhi learn how to use mobile phones to record their stories. Photo: Ideosync Media Combine





It is important that everyone has the opportunity to make their voices heard. Photo: Ideosync Media Combine

There are many reasons for this including discrimination, oppression, illiteracy, language barriers and, in this digital age, lack of access to technology.

Taking a rights-based approach to communication means giving priority to people who are marginalised, and reducing inequalities so that everyone can take part in decision-making processes. It also includes holding people and organisations (including governments) to account when the right to communicate is not recognised as being important, or is not respected in the way it should be.

## New skills

Participants in the Delhi project produced 37 stories in total. These stories have had several public screenings and have helped the women to establish relationships with local non-governmental organisations.

Poornima, a young girl from Badarpur, spoke enthusiastically about how she learnt to take better photographs and make videos that she could show

**‘Taking a rights-based approach to communication means reducing inequalities so that everyone can take part in decision-making processes.’**

to her community. She expressed the hope that other girls would be given the same opportunity. ‘Every girl should get a chance to do something in their life,’ she said, adding that she is teaching others so they, too, can tell their stories.

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*The World Association for Christian Communication (WACC) promotes the right for everyone to communicate and to be in communication, in the same way that everyone has the right to food, shelter and security. WACC partners with local organisations across the world, including Ideosync Media Combine in Delhi, India.*

[waccglobal.org](http://waccglobal.org)

# Supporting local facilitators

By Eva and Sara Mamani Añamor

Ana grew up in a typical Bolivian family where women had to be quiet. But her husband, a church pastor, could see her wisdom and he knew that her voice should be heard. So, little by little, he began to train and prepare her as a facilitator.

One day Ana's husband announced that he wanted her to facilitate a church meeting. She was terrified and replied, 'No! I do not know how to speak!' Her husband gently replied, 'God gave you talents. You must use them to help other women grow, like you have grown.'

When Ana was called to the front she was whispering, 'I cannot do it!' But she looked at her daughters sitting in the front row, and at the other women in the room, and she decided to try.

As Ana used her warmth and personality to skilfully facilitate the meeting, many women found the courage to speak, and her daughters were inspired to follow her example.

## Building confidence

Ana was our mother. Sadly she died in 2017, but in our work as trainers of savings group facilitators, we often think about the way she encouraged us – and many others – to be brave, speak up, get involved and use our gifts and talents.

When we are working with new facilitators we keep in mind the principles on the next page, learnt from Ana.

📍 Sara (front) and Eva facilitate a group discussion. Photo: Scott and Noll/Five Talents







## Training tips

# How to encourage facilitators

### 1 Use the language of the heart

It is important to communicate in a way that connects with people and brings out the best in them. This goes beyond words. Ana found that the best way to help women in rural Bolivia feel confident enough to speak was to smile and listen carefully to what they had to say.

### 2 Share in hands-on activities

Ana prepared food with people, and they talked, laughed and learnt together as they cooked.



☞ Ana's warmth and kindness brought out the best in people. Photo: Sara Mamani Añamor

### 3 Promote conversation

Small group discussions allow us to see that God has given us many answers.

### 4 Model facilitation skills

By overcoming her fear of speaking in public, Ana inspired many other women to also become facilitators.

### 5 Celebrate participation

Receiving a training certificate is an honour that the whole family can celebrate. This is especially important for people who have never received one before.

### 6 Walk alongside people

New facilitators need to know that they are not on their own. Be a good friend to them and share in their lives, concerns and joys.

### 7 Provide encouragement

People can be very critical of themselves, especially when they are developing new skills. Make sure that new facilitators are aware of all the good things they are doing.

### 8 Prepare for difficulties

Sometimes facilitators will face difficulties. Ana was given the title of pastor, but then it was taken away from her because she did not have a church of her own. She was not discouraged, saying, 'The greatest title I will receive is from God. He knows my work.'

# Community-centred media

By Johnny Fisher

Since 2017, a community group called Naway Saher (New Dawn) in northern Pakistan has been creating regular radio programmes that prompt discussion about health, hygiene, social inclusion and local infrastructure. These locally owned, local-language, participatory programmes are an example of community-centred media.

Community-centred media is different from a media campaign. Media campaigns usually focus on specific development or health outcomes, whereas community-centred media brings people

‘Community-centred media is something that people from all backgrounds can learn to do.’

together to listen, discuss and take action to overcome local challenges. It can also help people facing disadvantage or injustice to speak out and be heard.

## Speaking out

In Pakistan, Naway Saher volunteers heard from several community members who had lost money to thieves.

The government had introduced a scheme to allow people on very low incomes to receive healthcare support. However, because the intended recipients had little education, many did not understand how to apply for this support and their applications were rejected.



📷 A group of volunteers learn how to conduct community interviews in Pakistan. Photo: Hazeen Latif/Amplifying Voices Pakistan

Some people took advantage of this limited awareness. They asked villagers to provide a payment, saying they would enrol them onto the scheme, but instead they kept the money for themselves. As a result, many low-income families lost money and also missed out on receiving government healthcare assistance.

Naway Saher aired interviews from the affected families. The people who had stolen the money heard the show and were prompted to get in touch. Naway Saher arranged a handover event during which the thieves gave the funds back to the affected community members. In return, the community agreed not to take the issue any further.

## Different models

Community-centred media addresses issues raised by the community and gets people talking about their ideas, hopes and concerns. Programmes often include songs and drama to help people with different backgrounds or opinions to understand each other better. During live programmes, listeners may be invited to message or call the presenters if they want to take part in on-air discussions around a particular topic.

Naway Saher's programmes are broadcast in community slots on a local commercial radio station. Other community groups run their own radio stations. In areas where there is no radio coverage, or it is too expensive to set up a community radio station, audio recordings called podcasts can be used instead. These can be distributed on memory cards to listener groups (see following pages).

## For everyone

An important element of community-centred media is the way that on-air activities, such as radio broadcasts, link with off-air activities such as community events and training courses. The audio content reinforces and inspires off-air events, and community activities inspire and shape relevant on-air content.

In Kenya, for example, during elections a community radio station provided information about how elections work and aired stories from representatives of two groups traditionally in conflict. Listeners said this helped them experience



Volunteers from the Naway Saher community group practise using voice-recorders.

Photo: Hazeen Latif/Amplifying Voices Pakistan

what it was like to be a person from the other community, and the elections passed peacefully.

Community-centred media is something that people from all backgrounds can learn to do. In any community or group there will be some who are better at technical things and some who are very creative. But a key requirement for all is openness to listen to others, recognise their strengths and respect their stories.

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*Johnny Fisher is an associate at Amplifying Voices.*

*Amplifying Voices equips communities with media tools to get people talking, listening and taking action. If you are interested in setting up a community-centred media project, get in touch with the Amplifying Voices team through their website: [amplifyingvoices.uk](http://amplifyingvoices.uk)*

# Community podcasts

A podcast is an audio recording that can include community interviews, conversation, news, health information, music and drama in the same way as a radio show.

Podcasts are particularly useful in areas where there is no existing radio coverage, or where local radio stations do not want to broadcast community-centred content. Podcasts can also be used in contexts where certain discussion topics are too sensitive to be broadcast on public radio.

Rather than needing to tune in to a radio station at a specific time, people can listen to podcasts when it is convenient for them, and as often as they like.

## Creating and using community podcasts



- 1 Using simple recording equipment (for example, a mobile phone), community members talk about issues that are important to them.

## Raising health awareness

In a remote part of India, Adivasi communities do not have access to radio, television or mobile phones. Many people cannot read and there is a lack of health awareness.

Regular podcast episodes featuring community stories are providing the opportunity for people to meet in groups, ask questions, discuss sensitive issues and learn more about healthcare. Communities have reported changes in hygiene practices, better care for mothers giving birth and improved knowledge about drinking water as a result of the podcasts.



- 2 A local podcast creator group puts together each episode and saves it onto memory cards.



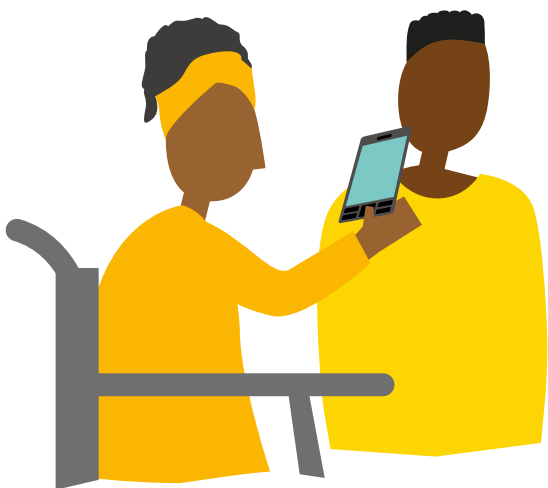
## Speakerboxes

Speakerboxes are electronic devices that can play audio files such as podcasts and music. The files are stored on removable memory cards. The devices have built-in speakers so small groups of people can listen at the same time.

- 3 The memory cards are distributed to community listener groups who gather around locally-sourced speakerboxes to listen to, and discuss, the podcast episodes. These groups include the most vulnerable members of the community, and each group has a facilitator to help ensure everyone's views are heard. Podcasts can also be shared with people via the internet, or via Bluetooth where there is no internet connection.



- 5 Large speakerboxes can be used to play podcast episodes in public places such as market squares and health centres.



- 4 During the listener group discussions, people might record their thoughts on a mobile phone. These audio clips can then be included in future podcast episodes.

## Training

Training may be needed to ensure that enough community volunteers know how to record content and put podcast episodes together. A project such as this should be community-owned from the start, with particular emphasis on involving people whose views are not traditionally heard, for example young people, women and people with disabilities.

# Community theatre



📍 In Nepal, street drama and dance are used to encourage discussion about many different issues. Photo: Lloyd Kinsley/Tearfund

**Theatre – including drama, mime, song and dance – can be a powerful way to tell stories, share information and encourage discussion. The impact is often particularly significant when people do not just watch a story unfold, but take part in it themselves.**

Theatre is able to:

- cross language and cultural barriers
- appeal to our emotions and passions, and highlight our prejudices
- challenge us to face up to aspects of our lives that we try to ignore.

## Sensitive issues

Many sensitive issues, which may be too delicate or dangerous to discuss openly, can be explored through the use of theatre. Playing the role of a different character allows people to say things that would not be possible in their own voices. Humour can sometimes help to tackle difficult or sensitive issues in ways that do not cause offence.

In Laos, for example, young people are using drama to share messages about human trafficking, drugs and HIV. In the process they have gained the respect of their elders, and the youth group now has a seat at the village planning meetings. This is a breakthrough in a culture where age and social hierarchy are highly valued.

## Advocacy

Theatre can be used to draw people's attention to community issues that they may be able to help with. A few years ago in Mali, village actors put on a play showing a family talking to the chief and telling him about their desperate need for a new water source. As a result, the actual chief agreed to let the community work with a local NGO to address their need.

## Therapy

Theatre can be used as therapy to help people overcome mental health problems such as trauma.

In Haiti, earthquake survivors were invited to take part in role play (acting out the part of a character in a spontaneous, unscripted way) to help them process the trauma they had experienced. Writing and performing songs can also help people to express their feelings. This use of theatre usually requires special training and understanding.

## Audience participation

A play can provide several alternative endings, rather than just one. This encourages people to think through the alternatives and consider how they, personally, would respond.

To help the audience engage with an issue they can be asked questions during or after a drama such as 'What would you like to happen next?', or 'Why do you think the character responded in that way?' They can also be invited to join in the performance as extra members of the cast.

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*Adapted from an article by Tim Prentki and Claire Lacey that first appeared in Footsteps 58 – Theatre for development.*



## Case study Transformed lives

By Cally Magalhães

Alexandre was on his motorbike, sitting at a traffic light and waiting for it to change. Suddenly two teenage boys ran up to him, pretended to point guns at his head and shouted at him to get off the bike.

'FREEZE!' I said, followed by, 'Alexandre, what are you thinking right now, how are you feeling?'

### Role play

I was in the youth prison in São Paulo, Brazil, working with boys and young men who had committed serious crimes. Many of them had been arrested several times, including Alexandre.

I was encouraging the boys to use role play to act out scenes in their lives, and on this occasion Alexandre was playing the role of someone he had robbed.

When I asked Alexandre how he was feeling, he turned to the boys who were pretending to rob him and shouted, 'No, you cannot steal my motorbike! This is my motorbike. I bought it with my own money and I need it to go to work.'

This was a turning point for Alexandre. He suddenly realised that he did not want to steal things and frighten people anymore.



Young offenders discuss how their role play activity made them feel. Photo: Cally Magalhães

## Psychodrama

In the prisons we use psychodrama – a form of group psychotherapy – to help the boys move forward in their lives. As they act out and discuss different situations, they begin to understand how their behaviour affects the people around them.

Today, Alexandre runs his own barber shop and has started teaching his hairdressing skills to others. He sometimes visits the prison with me and shares his story, encouraging the boys to join the psychodrama sessions and gain the insights they need to choose a new direction.

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*Cally Magalhães is a theatre practitioner, and Director of the Eagle Project in Brazil. She has written an autobiography called Dancing with Thieves.*

# How God communicates

By Rei Lemuel Crizaldo

When Adam and Eve hid themselves in the Garden of Eden, God immediately called out ‘Where are you?’ (Genesis 3:8-9). This is because he valued his relationship with them, and relationships rely on communication.

In the Bible, we read that God communicates with people in many different ways. As we study and discuss God’s word, the Holy Spirit helps us to understand the deep desire of God to connect with us and make himself known.

## Creation

The splendour and complexity of creation shows God’s creativity in communication (Psalm 19:1-4). This is why Paul wrote that the truth about God is something that is readily accessible for everyone. ‘For since the creation of the world God’s invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made’ (Romans 1:20).







## Discussion questions

- How do you and God communicate with each other?
- Are you good at listening to God? Do you feel that God listens to you?
- How can the model of Jesus help us to communicate well with others – both verbally and non-verbally?

## Signs and wonders

God communicates directly with people ‘at many times and in various ways’ (Hebrews 1:1). For example, the Old Testament records God speaking through a burning bush (Exodus 3), a thick cloud (Exodus 19:9) and in a gentle whisper (1 Kings 19:12). The Holy Spirit also communicates with people through dreams, visions, words of knowledge and prophecies (Joel 2:28; 1 Corinthians 12:1-11).

## Jesus

The ultimate way that God communicates with us is through his son, Jesus (Hebrews 1:1-2). God knew that there was no better way for us to understand the depth of his purpose for us than by becoming human and living among us.

During his time on earth, Jesus demonstrated both verbal and non-verbal communication as God intends it to be, full of grace and truth (John 1:14):

- he listened carefully to what people were saying and asked many questions (eg John 5:6)
- by teaching in parables and stories, he showed how truth is revealed in both mystery and simplicity (eg Matthew 13)

- by reaching out his hand to heal and bless, he demonstrated his compassion in ways that would not have been possible using words alone (eg Matthew 8:3; Mark 10:16)
- by weeping over the death of his friend he revealed how much he values relationship (John 11:35)
- by spending time with people on the edges of society, he emphasised that the gospel is for everyone (eg Matthew 9:10)
- by not letting people go home hungry, he illustrated that speech and action go together (eg Mark 6:30-44)
- by bending down to wash his disciples’ feet, he displayed humility and servanthood (John 13:5)
- by willingly suffering on the cross, he showed how love is revealed through our actions (1 John 3:16)
- by being victorious over death, Jesus made it clear that there is hope for the future (1 Peter 1:3).

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*Rei Lemuel Crizaldo holds degrees in both theology and mass communication. He coordinates the work of Tearfund’s Theology and Network Engagement team in East and South-East Asia.*

# Learning together

By Yunana I. Malgwi and Katharine Norton

**When Jesus communicated with people, he often connected what he was saying with what they could see around them. This helped them to understand and remember his teaching.**

In a similar way, the SIL Faith and Farming team in Nigeria aims to communicate with farmers in ways that connect with their day-to-day experiences of both farming and faith. This includes biblical, practical, oral and accessible communication, all of which are linked to each other.

## Biblical communication

When farmers in Nigeria read the words ‘Cursed is the ground because of you; through painful toil you will eat food from it’ in Genesis 3:17, many come to the conclusion that farming is a curse. This gives them a low opinion of themselves and their work, and a hopeless feeling in the face of challenges.

When we explain that God himself planted the Garden of Eden, and that he commanded Adam to cultivate it and take care of it (Genesis 2:15), their understanding is transformed!

One Nigerian farmer said: ‘I was very happy to read that God planted many things... This encourages me to go on better with my farming work and not to feel ashamed anymore. Now that I know God is interested in my farm, I will ask him to bless my work before I plant.’

Participants in our training workshops find that studying Bible passages about farmers and farming helps them to grow in confidence and gain a better understanding of what it means to live out their faith in their day-to-day lives.

One participant said, ‘As we looked at how Moses helped the daughters of Jethro to fetch water for their sheep (Exodus 2:16-19), we were challenged to help one another more with farm work.’

📍 Local Nigerian farmers discuss their ideas. Photo: Yunana I. Malgwi/SIL





📍 A participant in the Faith and Farming Programme checks her crops. Photo: Yunana I. Malgwi/SIL

## Practical communication

Farmers are very practical. By using demonstration farms, photos and videos, we are able to show what can be achieved when sustainable agricultural practices are used. As the farmers try out the techniques for themselves, they adapt them to suit their particular farming needs.

One participant said, 'We were inspired by seeing the photos of all the different ideas... Mostly we just grow yams and beans in the rainy season, but we have seen that there are many ideas that we can try, to grow food for our family all year round.'

## Oral communication

In Nigeria, traditional farming knowledge is passed from generation to generation through people working together and telling folk tales, parables and oral histories.

Building on this, we encourage workshop participants to discuss ideas together in groups. The farmers remind each other of the wisdom of their ancestors, and often express sadness that they have forgotten certain skills. In the discussions they identify people who remember these skills and can teach them again in the community.

## Further reading

Download Faith and Farming learning materials from [nigeria.sil.org/resources/archives/90514](https://nigeria.sil.org/resources/archives/90514)

'We used to store our grain in traditional granaries which kept it safe from rats,' said one farmer. 'But our soil is tired and does not produce enough to fill a granary. Now we are remembering that we can use animal manure to fertilise our soils and we are excited that our harvests can improve. One uncle has told us that he knows how to make a granary so he will teach us.'

## Accessible communication

When he was communicating with people Jesus spoke in a clear and accessible way, and he often used stories to illustrate his points.

Similarly, we try to ensure that we use clear vocabulary and relevant examples at all times. Everything is translated and interpreted into the local language, and participants are encouraged to discuss the material and Bible stories in their own language.

This helps them to realise that the Bible passages are relevant to them and their work, and that they can turn to God in prayer in the language of their heart.

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*Yunana I. Malgwi and Katharine Norton work with SIL in Nigeria and co-founded the Faith and Farming Programme.*

*SIL partners with communities worldwide to develop language solutions to expand their possibilities for a better life.*

# Children's zone

## Communication



Here are two fun games that you can play with your friends.

### No words

Take it in turns to think of an object and try to describe it without using words.

For example, if you are thinking of a piece of fruit, you could outline the shape of it with your hands, and then pretend that you are preparing it and eating it.

Or if you are thinking of an animal, you could act out the way that it walks, or some other behaviour that is typical of that type of animal.



### Make up a story

This game gives everyone the chance to add their ideas to a made-up story. The story can be as funny and silly as you like!

Stand or sit in a circle and decide who will go first. This person then starts to tell a story, but after a few sentences they stop and say, 'And then...'. The person next to them then carries on with the story.

After a few sentences, the second person stops and says, 'And then...', passing on to the next person. Carry on like this until everyone has had a turn.

To add variety to the game, put some objects in the centre of the circle: a feather, a cup, a sock and a stick, for example. Everyone then has to include at least one of these objects in their part of the story.

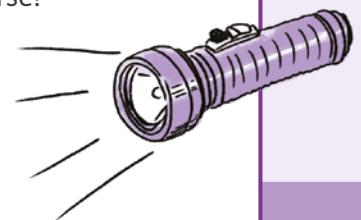
### Bible verse memory challenge!

God communicates with us through his word, the Bible. The more we read or listen to the Bible, the more we will understand about God and his love for us.

Can you learn this Bible verse?

**Your word is a lamp for my feet, a light on my path.'**

Psalm 119:105



# Participatory video

By Ulan Garba Matta

**Participatory video is when a group or community work together to plan and create their own films. The process helps them to explore issues, tell stories, express concerns and advocate for change.**

Participatory video can:

- inspire communities to take action based on what they discover and discuss during the video production process
- help communities to communicate their needs and ideas to others, including local decision-makers
- be used to share learning between communities
- help communities reflect on the impact and effectiveness of their activities and projects.

## Collective filmmaking

Here are some tips for community groups creating their own participatory videos.

- 1** Start with simple filming activities so everyone gets used to the camera. The best way to learn is by experimenting, trying new things and having fun together!
- 2** Work together to develop an outline of the story you hope to tell or the issues you want to cover. This plan may change, but it will be a good guide to the conversations that you want to have.
- 3** As well as filming people, make sure you film the surrounding area to provide context. For example, the entrance to the community, fields, houses, shops and street scenes.
- 4** Always ask for permission before filming people outside your group, even if you know them well.
- 5** If you are using mobile phones to film, hold them horizontally (longest side down) rather than vertically (shortest side down).



📷 Making a community film in Delhi, India.  
Photo: Ideosync Media Combine

- 6** Make sure that the sound quality is good if you are recording people speaking, singing or playing musical instruments etc. If it is windy, this can distort the sound. Use an external microphone if possible.
- 7** Once you have a first draft of your video, show it to the wider community so they can ask questions and make suggestions.
- 8** Use these suggestions to help you complete your video. Make sure that everyone involved has a chance to see it before you share it with anyone outside your community.

Instead of videos, a series of photographs can also be used to tell a story or stimulate discussion about an issue. This may be an easier approach in some communities.

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*Ulan Garba Matta is a Nigerian filmmaker, writer and storyteller.*



## Case study Widow's cry

By **Chris Lunch**

Ten women from the small village of Kulbia in Ghana joined a participatory video process to explore and document the land issues affecting widows in their community.

There are an estimated 50,000 widows in the Upper East region of Ghana. Traditional practices vary, but the loss of land by women following the death of their husbands is consistent across communities.

The group from Kulbia was made up of women of different ages and experiences. All were illiterate and had never operated video equipment before. They learnt basic video skills through a series of games and exercises. And they worked together for several months to

create a powerful video on corruption in the community and the resulting loss of land by those who are most vulnerable: widows.

Their short video '*Pakorpa Susangho*' (Widow's Cry) has been watched and discussed widely during community screenings and various national and international events. Community chiefs, civil society leaders and politicians from local and national government have attended the screenings, and many have made public promises to support widows and protect their land rights.

The widows in Kulbia have reported significant improvements in their relationships and their standing in the community. Other women have become more aware of the issues and have asked to be involved in discussions. Two community members have been inspired to train as legal assistants.

One participant said, 'Our issues have only ever been whispered amongst ourselves, between widows. We could never have discussed our issues openly... let alone discuss them with the chief! Now our issues are being shared and we have sensed change in the air.'



📷 **Women in Kulbia, Ghana, learn how to use a camera.**  
Photo: Gareth Benest/InsightShare

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*Chris Lunch is the co-founder of InsightShare and leads the overall strategy, operations and financial management of the organisation.*

*InsightShare uses participatory video to empower citizens, enhance research and drive innovation.*

**[insightshare.org](http://insightshare.org)**

# Resources

## Church and community mobilisation in Africa

Edited by Helen Gaw

Visit [learn.tearfund.org](http://learn.tearfund.org) and search 'CCMP' to download this booklet and many other church and community mobilisation resources including facilitator guides and participant manuals. Available in English and French.

## Footsteps

- Local fundraising – *Footsteps* 111
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Download from [learn.tearfund.org](http://learn.tearfund.org) or email [publications@tearfund.org](mailto:publications@tearfund.org) to request printed copies. Available in English, Spanish, Portuguese and French.

## The Culture Map

by Erin Meyer

This book discusses different aspects of cross-cultural communication and explores some of the differences in communication styles across the world. Visit [erinmeyer.com](http://erinmeyer.com) to buy a printed copy. Available in multiple languages.

## Useful websites

[reflectionaction.org/tools\\_and\\_methods/](http://reflectionaction.org/tools_and_methods/)  
Step-by-step participatory tools and ideas

[participatorymethods.org](http://participatorymethods.org)  
Ideas for inclusive development and social change from the Institute of Development Studies, UK

## Insights into participatory video

By InsightShare

This practical guide includes facilitator techniques and key games and exercises to promote learning. Download free of charge from [insightshare.org/resources](http://insightshare.org/resources) or email [info@insightshare.org](mailto:info@insightshare.org) to buy a printed copy. Available in English, Spanish, French, Russian and Bahasa Indonesia.

## Setting up community health and development programmes in low- and middle-income settings

By Ted Lankester and Nathan Grills

Chapter 4 of this excellent book discusses participatory learning. Buy or download the book free of charge from [oup.com/academic](http://oup.com/academic)

## Podcast: How to build community

Listen to all episodes of our podcast at [tearfund.org/podcast](http://tearfund.org/podcast)

In an episode called 'Dancing with thieves in São Paulo's favelas', hear Cally Magalhães speak about her transformational work with young offenders in Brazil.

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# Interview

# Including everyone

Sheba Muchabaiwa works with the Evangelical Fellowship of Zimbabwe (EFZ) as a church and community mobilisation process (CCMP) trainer and facilitator. She is one of a number of facilitators recently trained in Zimbabwean Sign Language. Here she explains why she feels this is important.

## What is CCMP?

‘Starting with the church, CCMP brings all the members of a community together to discuss their challenges and opportunities, and to make plans for the future. As they implement these plans using local skills and resources, they find they are able to transform their communities.’

## Why did you learn sign language?

‘Crucial to the success of CCMP is the recognition that everyone is important and has a valuable contribution to make. However, EFZ realised that there are certain groups of people who find it more difficult to get involved than others. This includes people who are deaf. They might attend community meetings, but without an interpreter they are unable to join in with the discussions.’

‘EFZ invited several of us to receive training in basic sign language. This means we can be more inclusive when we are working with churches and communities.’

## Why is this important?

‘According to the Zimbabwe National Association of the Deaf, our country has over 1.5 million people who are deaf or hard of hearing. Very few churches



Sheba practises her new sign language skills.  
Photo: Sheba Muchabaiwa

offer sign language interpretation and there is a widespread lack of understanding of the needs of people who are deaf.

‘By learning to communicate with deaf people in their own language, I am showing that I want to include them in the CCMP conversations and learn from them.’

‘I believe that people who are deaf or hard of hearing should be given equal opportunities to serve as part of the body of Christ. If a part of the body is excluded, the whole body will be affected (Romans 12:4-5). We should do all we can to remove barriers to understanding and inclusion.’

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