

**Training of Trainers on REFLECT¹ Approach
for
Women's Empowerment**

15 – 19 July 2010, Dhulikhel, Kavre

Resource Book of Reflect Trainer for Empowerment of Women

First day (15 July 2010)

Session	Subject matter	Teaching process
First session 8:00 to 10:00	Welcome function for training, (inauguration and appropriateness)	Inauguration of talks programme, bringing together all participants under the banner at inclusive function
	Introductions programme	Name, address, organization, post, trainings undergone, childhood wishes, from each one present. All this will be put together to get a feeling of it all
	Compiling of expectations and aim of training	What the participants want to learn in the training and reading out of what has been written on newsprint
Second session 10:00 to 10:30	Meaning of the word unique and the way it is understood: Formation of various committees to run the training	Prizes for those giving correct answers After all participants divide themselves of their own accord into 5 groups on the basis of inclusiveness the learning groups will be given names through discussions and participants' names pasted there under
	Formulation of a code of conduct	The groups so divided will endorse their group presentations with their signatures
10:30 to 10:45		Tea break
10:45 to 12:00	Problems and issues relating to the powers of one's village development committee and one's organization	Preparation of a social map on the programmes run in one's respective village development committees and its presentation, clarity over how to use the map . Its appropriateness and significance for the community
12:00 to 1:00		Lunch time
1:00 to 2:00		
2:00 to 3:00	Reasons for not recognizing to women's decision making process	Following collective work, what are the ways of turning this into advantage for women
3:00 to 4:00	Historical context of education	Slide show on the beginnings of education in Nepal
4:00 to 4:15		Tea/cold drinks/light refreshment
4:00 to 5:00	The birth of REFLECT, its background	The Reflect journey from Brazil to Nepal Page No. 50
	Daily work schedule of women and men and their empowerment	Providing a format for work on visuals and assigning homework consisting of putting together 10 questions for empowerment
5 to 6		

¹ Regenerated Frerierian Literacy Through Empowering Community Techniques

What are the things from your previous training that you want to impart so that others can also learn and bring change in society. Would it be important that you have these two expectations? In accordance with all this the facilitators have a lead role in bringing about opportunities in the course of the training period.

Purpose of training:

- Developing human resources that can run trainings at partner organizations under the REFLECT concept
- Developing campaign workers who can advance at the local level issue-oriented campaigns taken up by partner organizations, including those concerning education
- Building a network of partner organizations at VDC and district levels and carrying out reviews while at the same time implementing REFLECT.

The **word unique** will be used to pose questions to the participants. Correct and concrete answers from the participants should be arranged in sequence on newsprint. One chocolate candy is to be given as a reward for each correct and concrete answer. Each participant will be given an opportunity to get the award. Those who have already given their answer will not be allowed to answer again. All this will entail a lot of mental exercise for the participants. In order to make the participants unique, the meaning of that word will be demonstrated throughout the training period and they will be motivated to behave accordingly.

Conclusion from this lesson:

The word unique will help show all the participants that they are different, distinct and to be distinguished from others and will leave this impression on them. This will develop in the participants a capacity to express their creativity and come out with various alternatives on one hand and encourage them to openly say what they have to say on the other. This will bring change in their conduct and they will strive throughout the training to make better presentations than others.

Determining code of conduct:

All participants will be divided in five groups in an inclusive fashion. Each group will decide in a group on its own name. Then it will be worked out what regulations to follow to make the training under one's particular group effective and fruitful, metacards will be issued and 10 minutes provided to set out which regulations could be followed. They will then paste these on newsprint so as not to duplicate anything and everyone will be made to sign on that they will maintain discipline throughout the training. This will help bring them back on track through a satirical approach in case the regulations are breeched. This will ensure that the participants do not stray from their duties and responsibilities and help make the valuable time of training fruitful and effective.

Code of conduct for behavior change: presentation by facilitators

- 1) You can make any number of mistakes. But you cannot repeat a mistake.
- 2) It does not matter if the method is wrong but the intention should not be wrong.
- 3) Instead of pointing out others' mistakes it's better to learn from those mistakes.
- 4) Don't go for excuses; try to help by talking factually.

- 5) Don't just talk of doing, but show by actually doing it.
- 6) Speak so that everyone can hear, not softly.
- 7) Show concern, not worry.
- 8) Ask questions to understand things, not to drag things out.
- 9) Don't leave a problem pending; rather seek out a solution along with alternatives.
- 10) You can vent your anger but not harbour a grudge or seek vengeance.
- 11) Don't make a principle out of an exception.
- 12) Instead of taking on other's responsibilities your own commitment is what is needed.
- 13) Rather than talk abstractly, there should be logic and proof.
- 14) One should come up with views that are different and more outstanding than those of others
- 15) As one may not be able to learn anything at one try one should strive to learn time and again

Conclusions of this lesson:

After participants keep making mistakes and showing shortcomings throughout the training it will be very effective to quote this point (clause) to them and explaining it. This will be an encouragement to them and will help them set forth their views and opinions. An important aspect of this approach is a fellow student or classmate quoting this point to another who has erred in his work and thus keeping her/him alert and bringing her/him back on track.

History of literacy in Nepal—in decades

(2003-2007) B.S.

- Library affair—maize cultivation
- Person fined for publicizing Limbu alphabet
- Sanskrit school (Bir Shumsher)
- Writing of grammar and publication of other books by Jaya Prithvi Bahadur Singh
- Writing of revolutionary poetry (Siddhicharan Shrestha)

(2007-2017) B.S.

- Advent of American education expert Dr. Laubyad and development of educational materials such as literacy posters
- Initial distribution of literacy and entertainment materials at literacy classes, such as madal drums, harmonica, radio, etc.
- Language and basic school (2006 to 008 BS) (?)
- Commencement of middle school
- Establishment of a school at Chet Bhawan on experimental basis
- Establishment of National Education Plan Commission (2010 BS)
- First National Education Plan (1956 AD)
- Those who have passed their matriculation to make 5 other people literate
- Commencement of three-month adult literacy programme (2012 BS)
- Establishment of Tribhuvan University (2016 BS)
- Opening of first student hostel for Dalits
- Running of schools with teachers brought from India (2017 BS, Doti district)

(2018-2027) B.S.

- Committee for universal national education (2018 BS)
- Expansion of primary schools

(2028-2037) B.S.

- Implementation of new education scheme
- Establishment of CERID
- Implementation of informal education project by CERID (1977 AD)
- Construction of new foot trail initiated – Lahachowk
- Advent of international non-governmental organizations
- Boycott of bourgeoisie education started
- Commencement of adult education
- Oral and visual literacy
- Indigenous production of entire educational materials, uniform shape letters system (ras khash)
- Adult matriculation initiated
- Commencement of Education Day--free primary education, 2031
- Work-oriented adult education
- NDS (National Development Service) initiated (2028 BS)
- Seti Education Project
- System of paying remuneration on basis of numbers participating in literacy
- National Education System Plan (2028-2032 BS)
- Tribhuvan University providing entire range of training for its working teachers
- Establishment of adult education section at Education Ministry

(2048-2058) B.S.

- LGM 1992 AD
- LEA 1993 AD
- Women's adult education
- Non-governmental organizations and literacy campaign
- EEP Lutheran 1994 AD
- GLE
- Preparation and implementation of an urban child education programme for child labourers, 1999 AD (Navajyoti and Jeevanjyoti)
- World Summit Conference in Dakar, Senegal 2000-“Commitment to education for all school-age children by 2015”
- REFLECT started
- Use of access (participatory method) in informal child education in 1996 AD
- Development and implementation of curriculum and textbook in informal and formal education in mother tongue
- PLA-GTZ, SC-US
- Literacy for social justice Sa Sa Pa Literacy Decade, 2003-2013 AD
- Eighth Education Amendment Act 2058 BS (arrangement of free education for Dalits, women and indigenous people)
- National Education Commission, 2049 BS
- Modified GAP at INF organization
- Report of high-level working committee on education
- His Majesty's Government implements payment by result system in informal education

(2038-2047) B.S.

- Population education
- Thaha (know) campaign (education programme run at the initiative of Rup Chandra Bista -2038 BS)
- Enforcement of primary education project
- Free education campaign launched by Bhaktapur Municipality
- Development of Newari language reading material through main word system (2044 BS, SPACE)
- Literacy campaign among the Kamaiya (NGOs like Base, Insec, Grinso – 2045 BS)
- Opening of a women's student hostel
- Royal Higher Education Commission
- Literacy-oriented reading material development- AAN, ATLP, IPO, UNESCO
- Child education
- Nepal's participation and commitment at the International Conference on Education for All, 1990 AD
- Arrangements for primary education in mother tongue, 2047 BS
- Commencement of multiple language system in literacy

Acts and laws, policies and regulations, political organizations, associations and entities and political and educational movements that have played a facilitating role in the historical development of education

Various movements

- Jhapa movement
- Okhaldhunga movement
- People's movement, 2007 AD
- Student movement, 2036 BS
- Satyagraha (civil disobedience), 2042 BS
- People's

Establishment of various associations and organizations

- Tailors' union, formation of first dalit organization, 2004 BS
- Charkha pracharak guthi (spinning wheel publicity trust)
- Establishment of Jana Sanskritik Sangha (popular cultural association)
- Establishment of non-governmental organizations
- Establishment of international

Various other events

- Advent of democracy, 2007 BS
- Establishment of political parties
- First budget, 2008 BS
- Start of five year plans
- General election, 2015 BS
- Banning of political parties
- Back to the Village National Campaign
- National referendum, 2036 BS
- Restoration of democracy, 2047 BS
- Royal palace massacre, 2058

Policies and regulations

- First constitution- 2015 BS
- Civil Code – 2020 BS
- Land Reform Act - 2021 BS
- Constitution - 2047 BS
- Acts amended between 2047 BS and 2058 BS

- Although it started with the Rana family in mind, the notion that education is necessary for one and all began to gradually take hold.
- An education programme run especially in the western and far western regions.
- Implementation of a national education plan with its notion that the national language will not make headway until the mother tongues and are eradicated.

REFLECT's Meaning:

Re-Regenerated
 F- Freirean
 L-Literacy through
 E-Empowering
 C-Community
 T-Techniques

1. Reflect means the process of stirring up awareness that has been dormant and empowerment through the medium of literacy, making use of the local community method as per Freire's theory.
2. Education that is related to life and that will raise the standard of life.
3. Education that will empower through literacy and make people self-reliant.
4. Education for analyzing the problems that come up in the community and resolving them.
5. Education for empowering the awareness or state of mind that is dormant in people.
6. Education for breaking with evil traditions, customs and ways and bringing about transformation suitable to life.
7. Education for making victims united and organized.
8. Education for turning the events that take place in life into the main issue and raising a continuous voice for the public good and social justice.
9. Education for raising a continuous voice for social justice

What is the meaning of literacy?

- In 1901 AD those who could sign their name were considered literate.
- In 1930 it was those who could read and write.
- In 1950 literacy meant being able to read and write and do simple arithmetic.
- In 1960 it meant ability to read, write and do simple arithmetic as well as public awareness.
- 1980 literacy was considered to be ability to read, write, simple arithmetic skill and direct participation.
- In 1990 literacy meant communications skills, education for living, public awareness and the like.

“Literacy is the ability to do simple reading, writing and arithmetic to tackle the practical problems that occur in daily life, and acquire ever new information about various occupational matters and make use of them in one's life.”

-Paulo Freire

What is education?

- Education is finding out what the traditions (usages) that have been in existence till now are, separating the true (right) things in those traditions from the untrue (wrong), changing the untrue or wrong and advancing with the new and right usages.
- Education means breaking the culture of silence, and advancing what is true.
- Education is the ability to tell whether the things that occur in the minds of individuals, the community and society are factual or not.
- Education is changing of habits.

-Paulo Freire

“Before making anyone educated one has to become educated oneself. Whoever wants to see all people become educated should first of all set an example her/himself.”

(Paulo Freire)

Chief-oriented teaching and participation-oriented teaching

Basis	Chief-oriented education	Participation-oriented education
Subject matter	Decided beforehand, centralized	Centered on the needs and wishes of suitable to the context
Dialogue	One-sided, student not allowed to ex	Two-way, debate
Teaching method	Directed/ teacher centered	Learner centered, research-oriented
Role of teacher	Like that of a merchant-trader	Helper, fellow traveler, facilitator
Role of learner	Like a laborer, inactive	Fellow traveler, active
Knowledge	Emphasis on theory	More emphasis on experience and pra on theory
Time frame	Determined by center, fixed	Determined by learners, tailored to lea

Popular education	Chief-oriented education
<ul style="list-style-type: none"> • Things are done through analysis of context • Participation-oriented method, process adopted • Stands on the side of democratic system • Education that develops analytical awareness • Advocates truth and justice • Runs an educational movement based on rights • There is feedback (?) on pragmatic transformation • Is based on science and truth • Oriented towards humanity and action 	<ul style="list-style-type: none"> • Is decided beforehand and arbitrary • Discriminatory educational system • Authoritarian education • Education with directives imposed • Is based on fads • Shows reformist thinking • Is based only on the letter and principle • Marked by superstition and conventionalism • Oriented towards fatalism

Conclusion from the lesson:

The chief-oriented approach is the out come of feudal tendencies and thinking. It is inculcated in us from the time we are born in society by the culture and context thereof. Feudal activities and thinking remain in existence within us also. We will be able to bring

change in society only if we can put an end to this. Those who have taken to this social realm should first change the feudal thinking and chief-oriented tendencies in themselves and then only engage themselves in a facilitator role. That is why this lesson will be of help in ending that tendency. The reflect center should be a place for exercising to free ourselves from these aberrations and for discussions and debate in an effort to do away with them.

REFLECT activities

- 1994 Nov First REFLECT seminar, Bangladesh
- 1995 April First REFLECT seminar, Nepal
- 1995 Aug Reflect evaluation seminar, Uganda
- 1996 Reflect campaign committee seminar
- 1996 Dec First national level trainers training, Nepal
- 1996 Constitution of a group for strengthening REFLECT, Nepal
- 1997 Dec Formal establishment of Education Group, Nepal

At present various international and national non-government organizations have been engaged in Reflect exercises.

Conceptual matters concerning REFLECT

- REFLECT is a process that continues without end. However, attempts will be made to change its methods and approach to make it more effective.
- This is education that enables one to read not just words but also society and the world. People should be made to understand how words can influence society and the world.
- Education that will help to understand and analyze oneself, society and the world and move towards a progressive state
- Education for changing society to its own advantage
- Education for empowerment of the oppressed individuals, gender, communities, ethnicities and classes
- Education for humanizing individual conduct and social structures
- Education and literacy for individual, organizational and social transformation
- A process for each to teach others what one knows and for one to learn from all others

The conclusions of this lesson:

- Traditional ways have become inadequate, faulty and unworkable in modern society. As these ways have not changed with the times people find themselves in a difficult situation. Facilitators should find out whether these should be refined through Reflect or done away with and convey a message accordingly.
- At REFLECT the main word should be selected in such a way that it signifies what the community is suffering and also that freedom from it is being searched for. Facilitators will have to discuss and debate the burning issues in the community and also go for ways to get over these afflictions.
- The main thrust of REFLECT is to tackle the issues raised, through group effort as per the spirit of I cannot but we can.

Basic special features of REFLECT

- REFLECT is not a separate sector but an entry point and continuing link for activities that are rights-oriented and campaign-based.
- REFLECT is not only a method but also an approach
- This power structure is a political process that keeps changing.
- REFLECT creates a space for formal discussion by participants.
- It brings about power structure analysis at all levels.
- It helps the process of individual, institutional and structural change.
- Emphasis not on name but process: each institution or community should attach significance not to one's name but to one's work.

Social Map:

The objects that exist and are to be seen in any community can be presented through a social map. As the various social objects within a community as well as the community's real situation can be seen in the social map and as in depth discussions and analysis while sitting around such a map are a distinct possibility, it can be of help in empowering the people of the community. The idea is to hold a participatory discussion among members of the community on ways to distribute various items and services equitably and wisely. As the uneducated and illiterate can also participate through the medium of the social map while holding such discussions it will add to their self-confidence. The social map shows such things in the community as homesteads, temples, mosques, monasteries, churches, wayside shelters and pilgrim rest houses, chautara (public place in village), water spouts, springs and wells, water mills, shops, libraries, bridges, power and telephone lines, health centers, village development committees, schools, area police offices, various organizations, scenic spots, parks, memorials, religious spots, and historic and other special localities. The objective of the social map approach is to empower people in the community who have lagged behind, through discussion and analysis of all the manmade objects in the community as well the number of homesteads, the populations of men and women, livestock, state of literacy, and various aspects of the social structure.

Process of making social map:

- 1) First of all make it clear to the people in the community the purpose behind preparing the map
- 2) Determine the extent of area for which the map is to be prepared
- 3) Gather the people in an open place for preparing the map
- 4) Get them to gather together materials to be found locally such as colored soil, ashes, chalk, sand, embers, leaves, food grains, bricks and stones
- 5) Hand over leadership to the community to ensure participation in the map-making work
- 6) Use an emblem for a public feature or structure (school, temple, well) in the area to be covered by the map, and with that as a focal point mark out the roads, houses, springs, shops and the like, observing consistency in the use of emblems,

Social map:

- Identifying social state of affairs
- Collecting information through visible medium
- Analysis and refinement of the information by the people
- Development of information analysis skills

such as if a piece of rock represents a house all houses should be represented by pieces of rock

- 7) Write the down the name of the head of household for each house, and the house number
- 8) Move the emblems around from time to time to draw the attention of the participants and to find out if they are correctly positioned, and hold discussions
- 9) Before committing the map to paper one should ascertain that the names of heads of households and house numbers are correct
- 10) Take down the map on paper in exact detail
- 11) Finally, get the people to gather around the map and hold necessary discussions and analysis.

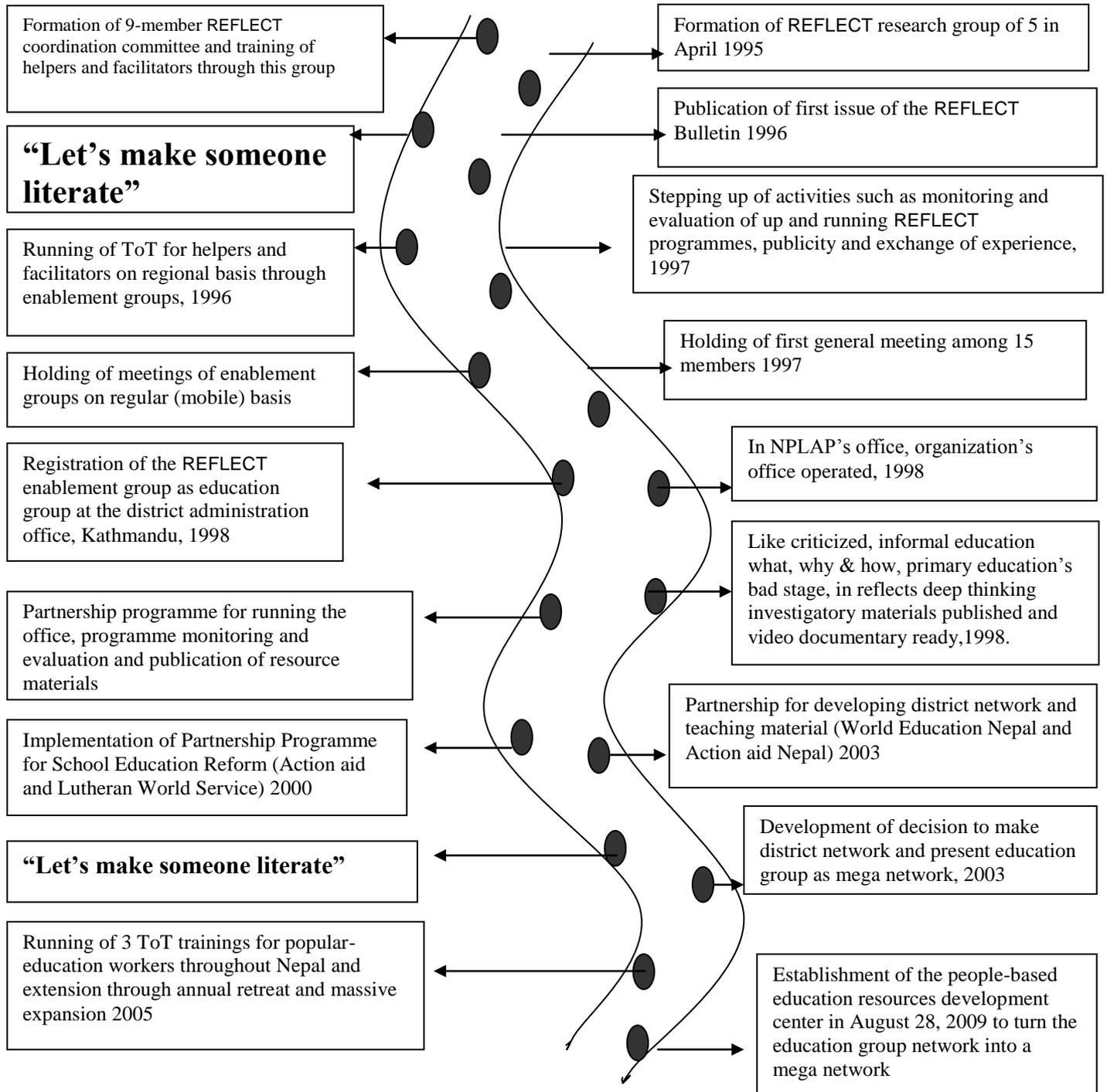
Significance of social map:

- A social map makes available wide-ranging information about the community, and in a participatory manner.
- Social map familiarizes one in fine detail with the items and services available in the community at present.
- It raised public awareness about the usefulness of the items and services available in the community.
- As the social map is prepared by the people in the community, they will feel that they also can prepare such maps and this will help in the empowerment process.
- It can be taken as a multifaceted method of information gathering concerning things such as family particulars, population, various age groups, educational details, existence of latrines, existence or lack of skills, agriculture and animal husbandry, availability or otherwise of health services, etc..

1. Contribution – selfless spirit for social change.
2. Voluntary labour – public work carried out for free
3. Relinquishing – work done setting aside home and family.
4. Sacrifice – sacrificing one's life for the sake of the country and people, for emancipation and freedom

Historical context of education

River flow of education group



Public awareness: Public awareness work is imparting a message or information of public concern pertaining to any topic to a widespread community to influence their thinking, values

and concepts and draw them towards the positive aspects of the topic and away from any negative aspect.

Conscientisation: Conscientisation means enabling people to understand the injustice, exploitation, atrocities, oppression and differentiation they are subjected to socially, politically, economically and culturally. Literacy should be able to bring change in the awareness of communities living under suppression and enable them to understand their actual situation. The function of literacy is to render one aware of one's rights, enable one to break out of the narrow confines of a livelihood dependent on one's particular capability, and to think for oneself. Because of conscientization one begins to wish for change. One feels the need for change. Pictorialization enables man to weigh the good and the bad for changing according to his needs, problems and woes and the injustices endured.

It makes the community well aware, and enables the individual to recognize his capabilities. It enhances decision-making capabilities, enhances the capabilities inherent in individuals and leads to the empowerment and development of creative talent.

Discussion: Discussions at Reflect are not just general exchanges. Rather they constitute a special analysis with individuals who do not even have the minimum facilities in life. In the course of rendering people literate it also works to arouse them toward a new awareness and a new thinking.

If REFLECT cannot arouse people through literacy it will have no meaning. The individual who is out to seek literacy should be able to feel a need to understand and write about his own life and to learn about his needs.

One should get to know the world in association with the word suffering. Encouragement should be provided to select words of deep resonance and then hold discussions. The idea, the process is to learn about the things of one's own life. Within the literacy effort reading and writing should be presented as a creative activity.

Culture is a process of interaction for seeing the world from one's own surroundings. One is taught about one's social, economic, political, cultural, educational and geographical situation, how to seek out the underlying reasons and try out solutions. It helps people take up a struggle for their freedom.

Banking education: People have become well used to the traditional literacy method based on the primer. One can say with confidence that students are only taught subjects, knowledge, skills and words chosen by the teacher. The student's creative involvement and capability are negated. This shuts the door to the student's awareness and creativity. In other words, awareness is suppressed rather than aroused. That is why literacy should be run counter to this and in keeping with the participant's experience, on the basis of needs and what circumstances suggest. Otherwise it will not have any meaning.

Oppressor: It would be a reassertion of Friere's concept to say that in the course of running Reflect, the entire underclass of those suffering atrocities, suppression and injustice and are at the receiving end of victimization should awaken, stir themselves up, arise and become aware.

Culture of silence: People face the compulsion of surviving in society somehow or other and living out their lives. They have no tradition or culture of speaking out against elements that make their lives difficult. This is illiteracy.

Authoritative dialogue:

Daily work schedule and empowerment of women and men:

- The main purpose of the daily work schedule method is to identify, discuss and analyze the daily work schedule of various individuals in the community.
- Through the use of this method one can identify the diverse work and activities of individuals in the community and devise a schedule for the various activities. After identifying the daily activities and work load of different individuals in the same community the daily work schedule method will come in handy in identifying the appropriate times for carrying out various community programmes, meetings and trainings.
- Acquiring information about the tasks to be done between morning and evening
- Comparing the work done by women or men, or children
- Translating the work into cash on the basis of the wages specified by the state and holding discussions
- Preparing a list of what tasks women carry out between morning and evening in the household and in how much time, and of what work the men folk do during the same period.

The objectives of this lesson:

- As women do more work around the house than men, translate this in terms of cash and see how much it comes to
- Ensuring recognition for household work also and seeking rights accordingly.
- Empowering women

Time	Description of women's work	Pay for work	Description of men's work	Pay for work
5-7				
7-9				
9-11				
11-1				
1-3				
3-5				
5-7				
7-9				
9-11				
	Women's total amount in Rs		Men's total amount in Rs	

Method and process:

- Select a woman or man from among the participants
- Ask them what household work is done by whom from morning to evening between brothers and sisters and mother and father
- Ask one question after another such as at what time the mother gets up, at what time the father gets up, noting down the information for up to the time they go to bed
- Put down on paper later the information on the work women and men do, as elicited by these questions
- After looking at the above forms that have been filled and deciding which questions when asked of the participants will empower them, facilitators will compile 10 questions and ask those questions.

Conclusion from the lesson:

Women understand the significance of household work. One will come to realize that the work that women do and work that men do can be exchanged and duly carried out in that way. The tendency not to recognize work done by women as work at all and consider it valueless will get done away with. Discussion and dialogue with men can be held to accord recognition to household work also.

The challenge that might arise from the lesson:

Women should raise these matters for debate and discussion only gradually. Otherwise quarrels might ensue between husbands and wives and families might break down. Much circumspection is needed.

Second day (16 July 2010)

Session	Subject matter	Learning process
8:00-9:00	Presentation of learning of previous day	If the divided groups come up with their respective, review-oriented group-wise conclusions and resolutions then additions, deductions and elucidations will take place immediately.
9:00-10:00	Presentation of daily homework component Picture method and its significance	Additional efforts at uniform understanding of presentations by groups Information on utilization of pictures
10:00 to 10:15		Tea time
10:15-11:15	Presentation on organizational issue-wise subjects	Efforts by facilitators to bring issue-wise presentation into REFLECT class
11:15-12:00	REFLECT and Popular Education	Question-answer method, gathering of expectations and exchange of questions
12:00-1:00		Lunch time
1:00-2:00	Popular education and chief-oriented education	Exercising the mind to elucidate the differences between these two
2:00-3:00	Popular education and its elements	Basic elements and thrust of popular education
3:00-4:00	<ul style="list-style-type: none">• Basic 4 columns• 4 A's and• EFA goals	Bearing these things in mind while running popular education and promoting these through clarity of approach
4:00-4:15		Tea/ cold drinks/light refreshment
4:00-5:500	Linking with REFLECT through song method	Putting together a song on community issues and proper utilization of this
	Case study	Giving all participants case studies and assigning group exercises as homework
5-6		

Education right:

- What is education right?
- Can education right be acquired easily?
- Rights should be taken by someone from someone. Rights should be given by someone to someone.
- One should meet one's responsibility over such giving and taking, and one may also have to make certain claims.
- That is why in order to acquire rights one should be educated even if not literate.
- Rights can be secured only if one can argue on the basis of truth and factuality. The popular education center functions as a place for such bargaining and argument.

Things not considered necessary become rights in course of time:

- Was it or was it not thought 20 years ago that the kamaiya [bonded labourers] should be emancipated?
- Why did women's rights come into being when there already existed the notion of human rights?
- Why did children's rights come into being when women's rights already existed?
- Land rights? Press rights? Rights against untouchability? Rights just keep piling up
.....
- Kamalhari emancipation movement, [campaigns against] kamaiya, halaiya systems and chief-oriented education came to be established after 20 odd years.

How did they end up being boycotted or under deprivation?

- According to the Manusmriti [Manu's treatise on human conduct], if people of the Sudra caste listen in [to the scriptures?] they should have molten lead poured into their ears.....
- Dalits [downtrodden community] are not allowed to learn Sanskrit.....
- During the Rana regime only the sons of those close to the Ranas were allowed to go to school but females were not allowed.....
- Laws and regulations were formulated in writing but information about this was out of the reach of the illiterate and hence their deprivation....

How does the state behave with its citizens?

- Applications, all government work are in writing.
- If you are illiterate you have to get things written for you by others and then place your thumb print on it. This is how the state treats one with writing.
- The constitution, acts, laws, policies and regulations are all in written form.
- Nobody can do anything that flouts the constitution, acts or laws on the ground that he is not literate [and cannot read those things]
- Ignorance of the law is not pardonable.
- It is those who can read and write that will easily avail themselves of the services and facilities provided by the state and other entities.
- Those who cannot read and write are more likely to end up being deprived of their rights.

- People consolidate their situation through the power of the written word and education, work for human wellbeing (?) and establish their sway over others, such as the system that has existed
- Those deprived of education end up deeply entangled in the wheel of poverty.
- Being literate means being able to think from all angles.

From what has been said above what the facilitator should be able to explain is.....

- In order to motivate people to become literate, they should be shown the significance and desirability of education, its advantages and disadvantages, and made to feel it.
- They should be told about incidents that those who did not get an education had to go through.
- Since the state deals with its citizens through writing all citizens should be literate.
- The states puts its acts, laws and regulations into books that come to the market and people learn about them by reading those books, but these things are not conveyed through radio or television for the benefit of the illiterate, and that is why the latter end up being deprived.
- Reading the writing and understanding its spirit and meaning are different things. At REFLECT the emphasis is on studying everything from words to the whole world.

Third day (17 July 2010)

Session	Subject matter	Learning process
8:00-9:00	Presentation of learning of previous day	If the divided groups come up with their respective review-oriented, group-wise conclusions and resolutions then additions, deletions and elucidations will take place immediately
9:00-10:00	Presentation of conclusions of homework case study	Take note of the lessons learnt from case study and the message they convey
10:00-10:15		Tea time
10:15-12:00	Presentation on issue-oriented matters concerning the organization	Efforts by facilitators to link issue-oriented presentation with REFLECT classes
12:00-1:00		Lunch time
1:00-2:00	Tying up with REFLECT through play method	Play method for running Reflect center and things that should be understood about this
2:00-3:00		
3:00-4:00		
4:00-4:15		Tea/cold drinks/ light refreshment
4:00-5:	Linking up with REFLECT drama method	Putting together drama with community issues and proper utilization of this
5 to 6		

Main word method

Introduction

Many kinds of methods have been used in Nepal to teach adults how to read and write. Of these various methods the main word method has come into greater use at REFLECT, given Nepal's particular context. With the use of the main word method adults are found to have gathered a lot of experience as well as knowledge concerning their religion, culture, class, community, the state, their occupation, life and traditions. They wish to take the positive aspects of these things to put them into practice, and come up with issues. They want to hold interactions on these issues and carry out analyses. It is in the belief that analyzing the issues in a properly aware fashion and linking this with the process of reading and writing will facilitate the reading and writing, that REFLECT has pressed on with the main word method. The main word method comprises holding of interactions, analyses of the issues they raise and implementing projects in such a way that the method will spread and flourish, in the process teaching them to read and write words, letters, sentences and paragraphs. In other words, the words they have learnt, understood, experienced and put into practice are the main words. The process of using these words to teach literacy is the main word method.

Usefulness

- 1) In the course of pursuing a livelihood adults do a lot of work and gather much experience, and put such experience into practice. So if this experience and learning is put to use in the process of reading and writing also they will on one hand better learn to read and write and on the other develop a habit of expressing what they have learnt in writing and in formal ways.
- 2) In bringing into use the issues one has experienced and words one has spoken, the group analysis that follows will lead to a habit of shifting out the positive and the negative on one hand while using these words in the reading and writing will make it easier to remember them on the other.
- 3) With the words they themselves have studied and learnt and used in their daily rounds and the experiences they underwent included in the curriculum, they are encouraged to learn, remember what they learn and become more active, more prompt and faster.

Process

- Informally bringing into their discussions and informal talk the happenings of one's neighborhood, community, family and oneself, the daily routine of days past and the like.
- Linking up with the cases or burning issues that need to be raised, depending on the context, while choosing a participatory method or process, and putting this method to use. For example: establishing land tenancy rights. (Social map, resource map, issue standardization, problem standardization, standardization of aspirations, posters, songs, stories, events, etc.)
- Initiating issue analysis through use of any one method, for example: if it has been agreed that the question of land rights will be taken up and the social map method used, the social map that has been prepared will be brought out in front of everyone and then one will go into which households have land in their own names and which do not and of those that have how much they have.
- Going into questions like why some have land and others do not, why some have more than others, since when has it been like this, in order to analyze the issue.
- Working out an action plan on the basis of the analysis of the main issue
- Identifying the main word.

- Familiarizing them with the task as per the action plan and the letters as per the main word and doing this in tandem.
- Breaking up the main word and get them to write and learn the resulting letters.
- Making letter cards and using other teaching materials.
- Putting together sentences, expressions and short stories.
- Teaching numbers and sums.
- Developing a curriculum. Putting together words, expressions and short stories based on issues and including the main words and letters they have learnt, and building this into a curriculum.
- Teaching numbers and sums, on the basis of pictures, households and population and these in turn on the basis of each main word. Such as, how many letters are here and how would these be written in numbers. If there are five houses in our neighborhood, and five houses in another neighborhood, how many houses are there in total, ten households in our neighborhood are working other people's land, fifteen households do not have homes and homesteads on their own land, so how many such people and such households are there in our neighborhood, etc.

For example:

Original word:- Mohiyani Haka (Tenancy right)

Seggregation of original word:-

Mo hi ya ni ha ka

Making alphabet box:-

Mo ho yo no ko
Mi hi yi ni ki
Mee hee yee nee kee
Ma ha ya na ka

Making word box:-

Mohi Nana Kaka Mama
Nima Koho Mohanee
Mohinee
Kamee Meeya Kohi Nanee
Moha Kani Mina Hina

Making alphabetical order(If vowels, consonents and sounds has come before then only we have to make alphabetical order like given below:)

Ma Maa Mi Mee Mu Mu Me Mai Mo
Ha Haa Hi Hee Hu Hu He Hai Ho
Ya Yaa Yi Yee Yu Yu Ye Yai Yo
Na Naa Ni Nee Nu Nu Ne Nai No
Ka Kaa Ki Kee Ku Ku Ke Kai Ko

Making alphabet box:-

Ma Ha Ya Na Ka
Maa Haa Yaa Naa Kaa
Mi Hi Yi Ni Ki
Mu Hu Yu Nu Ku
Mu Hu Yu Nu Ku
Me He Ye Ne Ke

Making Mismatched alphabet box:-

Ma Nu Ni Ku Mu Yee He Na Ha Naa Haa Hi Ke Nee Hu Ne Hu Ya Yi Ko Mu Yu Yu Me Mai Ki
--

Making word box:-

Nana Kaka Mama Koho Yoho Mohanee Mohinee
--

Making Sentence**Making Paragraph****Teaching Mathematics**

Mo+Hi+Ya+Nee=4

Ha+Ka=2

Mo+Hi+Ya+Nee+Ha+Ka=6

Fourth day (18 July 2010)

Session	Subject matter	Learning process
8:00-9:00	Presentation of learning of previous day	If the divided groups come up with their respective review-oriented group-wise conclusions and resolutions, then additions, deletions and elucidations will take place at once
9:00-10:00	Presentation of conclusions of case study homework	Taking note of lessons learnt from case study and message they convey
10:00-10:15		Tea time
10:15-12:00	Presentation on issue-related matters concerning the organization	Efforts by facilitator to link the issue-oriented presentation with Reflect class
12:00-1:00		Lunch time
1:00-2:00	Eco-politics of education	Education is not for politicization. Issue-oriented politics is our goal
2:00-3:00	Change in thinking and sensitization for change in behavior	8.4 million lives and their connection with social service, transformation from careerist mentality to social service
3:00-4:00	Main theme of democratic education	Themes for linking REFLECT t with the times
4:00-4:15		Tea/cold drinks/light refreshment
4:00-5:00	Linking with REFLECT through drama method	Staging drama on community issues and proper utilizations of this
	Current problems and issues existing in society	Assigning homework to each participant to write down the problems and issues and bring them along
5 to 6		

Participatory learning method process

Introduction

As popular education is urgently in need given the present context, the production of educational workers for promoting such education also assumes equal significance. That is why in turning out popular education workers and holding various trainings and seminars to make the concept of popular education clear, participatory learning along with its method and process become important for fostering a conducive atmosphere and effective learning. This will not only help meet the goals and objectives of the project that one has prepared but also make the participants active. And the participants will become able to state their case without inhibition and their self-confidence will also be enhanced. The results of the learning process will materialize only if they can participate actively in the group discussion. At the same time the participation-oriented learning method-process will make it easier to attain the goals.

Things that need to be clear about use of the method-process

1. Choosing a method-process relevant to the subject matter.
2. Facilitators should have total knowledge about the method if they are to activate the participants.
3. In order to foster a conducive atmosphere for the participants they should be made to focus on any one subject through the use of any one method before a subject matter is taken up.
4. When using methods the time factor should be fixed and things done accordingly.

Methods:

1. Discussion method
2. Incident study method
3. Game method
4. Picture discussion method
5. Acting method
6. Drama method
7. Video (audio visual) method
8. Talk method
9. Social map (P.R.A.) method
10. Session method
11. Brain storming
12. Question answer method
13. Explanation method

Serial	Method	Introduction	Importance	Process	Attention should be paid to	Expected result
1.	Discussion	-The idea is to hold discussions on any subject in two or more groups or in the community as a whole and come to conclusions	-For participants to interact with one another -For common understandings -For thrashing out ideas -To come to a single conclusion	-With participants all of one level, they should be formed into small groups of 4/5 through counting or after the names of fruits, animals and districts.	-When forming groups one should be clear as to how they are to be formed -Continuing to foster an environment for giving all participants equal opportunity -Noting down important matters presented by the groups -Elucidating everything that all the groups say	-They will be able to say out what they feel, think -An integrated environment will be fostered among the participants -There will be exchange of one's views with others -A conducive atmosphere for participants, facilitators and others playing helpful roles will come about and there will be active participation
2.	Event study	- Event study method means study of written material concerning what is positive, negative or what can be learnt about an event pertaining to any	- As participants tend to become lethargic if programme pertains to just a single subject matter, further learning should be cultivated through study of an event focused on the subject matter	-There should be study of events relevant to the subject matter -This should be factual -Participants should be divided into small groups of 4/5 reflecting gender equality, the diversity of community, religion, culture -Distribution of	-Prepare event study as per subject matter in simple language -Place the emphasis on participants taking what they have learnt and putting it into their respective contexts and also foster a conducive atmosphere	-It will be easier to understand things if participants after carrying out their study try to match it with their work and review it -Discussions on what emerges

		individual or community	-Event study will help context analysis as a factual picture of the community will emerge. And it will help seek out and implement solutions to the problems of one's community through comparisons with one's own context.	documentation among each group for study -For events study, get them to look at what they have learnt in relation to their context	-Prepare in terms of in how many groups the discussions are to be held -Keep an eye on what kind of discussion is taking place in the groups and provide elucidation in case they find something difficult to understand -Create an atmosphere in which the groups will present what they have learnt turn by turn	from this can be taken to a conclusion -The ability to read and study will develop
3.	Poster discussion	Discussion arising out of a readymade poster or a poster one has prepared oneself as per the context	-Participants can through the medium of posters properly and clearly understand the state of things and their context. -Carry out critical analysis of posters -Enthuse participants to take an interest in the subject matter -The message and learning from the subject matter will make it easier to work in other places also	-Maintain posters related to the subject matter of the programme in a state of preparedness -Form groups of 2 to 5 on the basis of the number of participants and in forming the groups pay attention to the levels of all the participants -Distribute the same or different kinds of posters in each group -Get discussions going on the posters and on what the posters are trying to say -Get a critical dialogue going on what can be learnt from the posters -Get them to make group-	-Prepare posters (as per subject matter) in an organized fashion -Bear all sides in mind while forming groups -Get the groups to be mindful of time -Arrange turns for presentation -Take what comes from the groups and make a clear presentation of it in a comprehensive fashion	-Through the posters participants will become clear in their minds about the subject matter -Through this they will make use of it in their respective work -Through posters participants will analyze themselves and their work or work out further action plans

				<p>wise presentations on what they have learnt in common</p> <ul style="list-style-type: none"> -Bring matters up for discussion in other groups also and arrive at conclusions 		
4.	Game method (music game)	<p>Game method is a method for making the subject matter clear to participants while at the same time entertaining them</p>	<ul style="list-style-type: none"> -Explain subject matter in a simple and easy manner -Through the medium of games an atmosphere will be created in which participants are able to engage in dialogue through interaction -Through the medium of games participants will come to a meeting of minds -It will get participants to take up the subject matter -Games will make things spontaneous and also provide maximum entertainment -When working on anything the work will be durable if it is something felt from within 	<ul style="list-style-type: none"> -Paste up on four walls four thoughts that are mutually complementary -All the participants will form a circle and stand up holding hands -While still holding hands contemplate silently what occurs in one's mind -At the second time take up verbally what occurs to one -At the third time participants will hold hands and try through argument to bring their friends around to what they think -If the participants cannot come to a consensus then the facilitators will point out that all four thoughts are mutually complementary and explain one thought at a time and bring about agreement on all the thoughts one by one. -Facilitators will give out the conclusions 	<ul style="list-style-type: none"> -Facilitators will set out the four thoughts in large characters so that they will be legible -Inform participants clearly about the rules of the game -Provide advice in between from time to time -Not allow anyone to go outside while speaking about the game rules -Get participants to state what they have learnt about the game 	<ul style="list-style-type: none"> -It will be fun and it will be active -Attention will be paid to the subject matter -Games relevant to the subject matter will bring energy to the subject matter -Participants will make use of the games for other programmes also -The games will foster an atmosphere of alertness among participants

Method/process

Name: Acting method

Significance

1. If messages are conveyed through the medium of acting, their meaning becomes clear.
2. This method is appropriate when working with participants who cannot read or write.
3. In the acting method the participants themselves and even the community can participate. The maximum number of people can be made to participate.
4. This method is significant for conveying a message in a fun atmosphere.

Steps/process:

1. Seeing to the preparation of a story line, either in written or unwritten form, for acting that is suitable for the message that the facilitator is trying to convey. This step should be carried out by way of prior preparations.
2. Arrangements should be made for the selection of participants for acting and for a certain amount of time.
3. The acting role that is ready should be duly presented.
4. Raising or furnishing of questions after the presentations, for purposes of discussions concerning the message that the acting has tried to convey. The acting method should dovetail with the discussion method. The message or teaching from the acting should be taken up by the participants for discussion in a small group.

Role of facilitator:

1. Preparing or getting someone to prepare a story line for the acting.
2. After the acting presentation, preparing questions for discussions on the message that the acting has tried to convey.
3. Discussing the acting in its relation to the subject matter.

Expected result:

There will be active participation by everyone in the discussion that follows the acting presentation. There will be a greater possibility of the participants who did the acting bringing out their experience through the medium of acting, in response to the questions raised.

For which subjects it should be used:

1. Discrimination between men and women
2. The way creditors weigh down upon the poor
3. Manner of discussion

Drama method/significance:

One violence against women

When you get participants to present any subject in a dramatized fashion it becomes easier to understand the subject clearly along with its social ramifications.

Those who cannot read will understand it even more clearly. Things that one has seen and felt will not be forgotten even much later and that subject will acquire permanence.

Steps/process:

1. Preparing the subject of the play in written form and giving it to the participants for the acting.
2. Facilitators will take the actors aside and inform them clearly of all that is to be done and how.
3. Selection of roles for the acting.
4. Acting can be clear and of a kind that the participants will understand clearly, and will be interesting and entertaining.

Role of facilitator:

1. Informing before hand about the subject of the programme
2. Get the subject matter of the programme presented at the time of commencement.
3. Responsibilities should be assigned for the roles to be played.

Expected result:

Involving the participants in this process during the training not only enhances their self-confidence and zeal for working in the community but also enables them to run the programme more smoothly.

The subjects for the above methods or plays will be as follows:

1. The dowry system, domestic violence, child marriage, gastro-enteritis, hygiene, and literacy, illiteracy and wrong literacy under people-oriented education, can also be shown through plays being acted out.

Name: Audio/visual (video)

Significance:

1. It will be easier to get participants to put things into practice
2. It will reflect the social context and there will be further incentive to put it to use in one's field of work.
3. Participants will feel from the depths of their hearts a sense of curiosity, and in a fun atmosphere.

2. Steps/process

- Readying the video and cassette of the subject in question
- Making seating arrangements so that all the participants can see.
- Getting all participants to note down what they have learnt from the things shown in the video.
- Elucidating through question answer format what has been learnt from the video presentation
- Stating the essence of what has been presented through video to further clarify the subject.

Role of facilitator

- Making preparations beforehand for the video presentation

- Bringing the subjects up for discussion after the presentation
- Bringing into the discussion the things raised by the participants and developing a consensus on them.

Expected result

- Participants will learn through media about the parameters of society
- Video presentation will help one bring about change in a fun atmosphere

This process and method are to be adopted when making any audio/visual presentation or getting a discussion going.

Name: talk method

Talk method is for one individual to speak up alone so that everyone can hear, to explain the life or thinking of any individual.

Significance:

As participants will get fed up if discussions are held and training imparted on just one subject, new, creative approaches and life stories will bring them encouragement and change their thinking and attitude. That is why this method is of great significance in any training or seminar.

Process:

- Life stories, write ups, study of incidents prepared as per the subject at hand.
- Seating arrangements made for the participants.
- Make it clear whose life the write-up is about.
- Initiate a talk on the life story. Hold questions and answers at intervals to make things clearer.
- Ask participants after the talk what they have learnt from it.

Role:

- Draw the attention of the participants.
- Hold talks as per the subject matter.
- Give talk clearly so that everyone can hear properly.
- Link the message that this provides with the subject matter.

Expected result

This will bring change in the participant's knowledge, skills and thinking.

What are the subject matters that can be put to use?

Presenting of personal incidents, personal lives, stories, etc..

4. Social mapping

Introduction:

Social mapping is a map that reflects the material conditions in any village or neighbourhood. Social mapping can show the homesteads, physical infrastructure, natural resources, and the state of social infrastructure.

Significance:

The factual conditions of the community such as: how many homesteads are there in the village or neighbourhood. Have the children in each household had their birth registered or not. Do they or don't they go to school. If not why not? What facilities they should be getting from the state are they actually getting and what are they not getting? Why have they not been able to get them? What kinds of incidents of oppression are there? Such things can be perused in detail and analyzed and this will help make headway with the problems.

Process:

- Divide the participants into small groups.
- Refer to the community in which social mapping is to be done
- Make it clear to the participants before going to the community what tasks they have to do
- Prepare the necessary materials
- Sit down with the community to prepare the social map and put the map down on newsprint
- Sit down with the community to discuss the things that have emerged from the social map and note down the situation on the ground there so as to elucidate the map
- Present to all the participants the things that have emerged there in such a manner that they will see it.

What the facilitators should pay attention to:

- Providing full information about the knowledge and skills pertaining to the social map as the map has to be prepared by the community itself.
- It should be made clear to participants how the information can be brought.
- It should be stressed that facilitators should create an atmosphere for getting individuals from the community itself to make the social map.

Expected result:

- A map will get prepared that will reflect the actual state of things in the community.
- The target community will participate actively in the course of preparing the social map.
- Questions about evil traditions and oppression relating to children, women and dalits will emerge through the medium of the social map.

Name: Debate

Significance:

- Enhancing the argumentative powers of the participants.
- They will become able to engage in critical discussions.
- Figuring out the strong and weak sides as per the subject matter for debate, thereby seeking out solutions.

Steps/process:

- Facilitators will prepare the subject for debate.
- Individuals to participate in the debate will be selected.
- 3 teams of 2 each including male and female will be formed.
- The teams will be given different roles to play, as civil society, the state and campaign workers/facilitators.
- At times allowing all three groups to say what they want to say.
- Making other participants (spectators) participate in the discussion. Having a manager for the debate.
- Providing three places in front for the three teams.
- Running the debate in three phases, depending on the subject matter.
- Providing information about the state of things during the first phase of questions.
- In the second phase reasons will be sought. These questions will be put to the spectators also.
- In the third phase possible solutions or reform prospects will be sought.
- The facilitators will bring out the conclusions/essence of the debate/discussions on the subject matters.

Role of facilitators:

- The questions to be raised in the various phases should be very relevant and easy to understand clearly.
- Facilitators will play the role of managers.

Expected results:

- It will help arrive at concrete decisions.
- Participants will see an increase in their argumentative capabilities.
- There will be clarity about the topics.

What can it be used for?

It can be used with any social issue.

What is the difference between **instructor** and **facilitator**?

The belief is that instructors are all-knowing and the participants ignorant. But at Reflect that is not the case and things are done on the assumption that participants are also aware and knowledgeable.

The facilitators create an atmosphere for learning and make things simple and easy. The participants have creativity in plenty and it is the main duty of facilitators to bring this out. Facilitators should be 90 % of a teaching nature and 10 % of a learning nature. They should help out with the training on the basis of need, appropriateness and usefulness.

If reflect is to be made effective and useful it's better to pay attention to the following:-

Serial number	Role of REFLECT Facilitator	Role of institution
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1.	After being selected by the community one should engage in self study and efforts to fulfill the role of facilitator	Hold a general test for those recommended by the community so that they will be able to operate Reflect
2.	The REFLECT facilitator is both educational worker and campaign worker. So he/she should take an interest in contemporary issues	Arrangements should be made for training to turn out competent Reflect facilitators
3.	Carry out analysis and other measures to minimize drop-out situations for participants	Receive reports on drop-out situations, seek them out, and take initiatives also (?)
4.	Even if the REFLECT facilitator comes in from another section he/she should be sensitive toward and committed to the issues	The issues should be carried forward in tandem with the programme, with due commitment
5.	The REFLECT facilitator should a tendency to learn by doing	Bear in mind the experiences of the previous year
6.	Participants are more experienced and knowledgeable than the REFLECT facilitators, so arguments and evidence should be presented with analysis	Extended a helping hand to the Reflect facilitator from time to time, depending on the work experience
7.	Place the emphasis on local resources instead of depending on directions and financial help from the institution	When an issue arises extended the needed financial assistance instead of letting matters abort
8.	<ul style="list-style-type: none"> • Inability to hold extensive discussions on the issue • Lack of programmes for debate 	The focal person should make arrangements for monitoring and keeping oneself abreast from time to time
9.	Take necessary initiative to carry out the work or the campaign as per the decisions reached through group discussion	Seek to make a review at the time of weekly or monthly remuneration
10.	Make correct and proper use [of the training] to make it not just information-oriented but also action-oriented	Knowledge and information should be made available as promptly as possible and there should be research
11.	Matters should be presented openly at the institution so that there will be harmony between the institution and the Reflect facilitator and an atmosphere of goodwill and cordiality will develop. Take things along as a common effort or campaign.	Give a hearing to problems that arise in the community and help find solutions through group effort
12.	Implement any given work or campaign under the leadership of the community rather than being REFLECT facilitator-oriented	Initiative should be taken to handover leadership at the community in order to attain the goals of the institution
13.	The endeavor should be to bring about change, giving greater priority to the needs of the community, instead of immersing oneself in work assigned by the institution	Staff work should not be foisted on the REFLECT facilitator, and an atmosphere should be created in which he or she can work independently for change
14.	The REFLECT facilitator should be able to show farsightedness or make [participants] dream that things can be completed	Remind the REFLECT facilitator from time to time of the things that the institution is trying to bring into society

15.	Give more emphasis to empowerment and less to literacy	Constant reminding about what to stress is necessary
16.	Constant study and concern are necessary to deal creatively with the main word or issue	Enhanced capabilities as needed in case the Reflect facilitator cannot handle things
17.	For most main words use PRO Tools and put together and present visual materials	As visuals make for quicker understanding, see to the necessary materials
18.	The REFLECT facilitator must compulsorily make efforts to render simple and practical the theoretical stuff learnt during training	Help make the REFLECT facilitator capable through theoretical orientation on a monthly basis
19.	In the course of the work and the campaign friction and animosities will naturally develop and friend will be distinguished from foe. One should always be alert to harmonize matters.	Various problems will develop for financial reasons. That is why it is necessary to provide prior information about what provisions the institution can make
20.	Literacy should be taken as a process of linking up with the awareness and empowerment of the participants	The literacy center should be run as a point of entry for the attainment of rights
21.	Since the illiterate do not retain in their minds what they are told once and have a tendency to forget, things should be repeated for them in gist	The work or the campaign might not materialize if the main word issue-wise is done away with or something irrelevant is brought in
22.	Once the work or campaign takes on momentum organization will be needed, so there should be continuous prior alerting of the community to attain its rights	Once the issue raised by the REFLECT facilitator expands support will be needed for contact, coordination and cooperation. This calls for help
23.	The report and case study of the work done by the Reflect facilitator should be documented promptly. Submitting it to the institution on a monthly basis will result in your being duly evaluated	Case studies and gains made should be taken down from the REFLECT facilitator and computerized, and brought out when needed

Fifth day (19 July 2010)

Session	Subject matter	Learning process
8:00-9:00	Presentation of learning of previous day	If the divided groups submit their respective review-oriented group-wise conclusions and resolutions, then additions, deletions and elucidations will take place promptly
9:00-10:00	Difference between problem and issue	Issue prioritization, steps for public advocacy or campaign stages
10:00-10:15		Tea time
10:15-12:00	Services and facilities provided by government/state	Information about the policy and rules concerning services and facilities provided by the state and methods and ways of claiming rights
12:00-1:00		Lunch time
1:00-4:00	Formulation of action plan	Actions plans for one's respective places will be presented along with curriculum for

		training
4:00-4:15		Tea/cold drinks. Light refreshment
4:00-5:00	Training evaluation from 5 o'clock	Evaluation of each participant will be exchanged with every other participant along with feedback
5:00-6:00	Farewell function for bringing about change in society	Distribution of certificates in participatory fashion, 4 individuals from among participants, the institution and facilitators will express their views about the training
Words that must be learnt and their meaning	<p>Equality and egalitarianism</p> <p>Inclusive and proportional</p> <p>Causes of poverty</p> <p>Work and responsibilities of School Management Committee (SMC) and Parent Teacher Association (PTA)</p> <p>Role of popular-education worker as prepared in connection with running the REFLECT center</p>	

Some terminology used in teaching material and their brief explanations

Campaign: march undertaken in a struggle for securing the outcome of any issue.

Movement: any programme of opposition for resolving some issue that is kept up continuously until the issue is settled.

Right: one's right or ownership as per various usages, laws or morality.

Participation-oriented literacy: a method of mutual learning as between participants and helpers and between the helpers themselves in the course of learning literacy.

Social justice: the equal enjoyment by all citizens of the rights provided for by the state and equitable distribution of all the resources in society.

Social map: map or mirror that clearly shows man-made physical structures.

Resource map: map or mirror clearly showing the structures created by nature.

Life-oriented education: education acquired in course of undergoing, doing and experiencing things in life.

Participant: an individual who takes part in any task.

Participation: taking part together in any task.

Facilitator: individual who fosters a conducive atmosphere for any kind of work.

Social structure: the shape of society or the way it is made up

Social discrimination: discriminations such as between high and low, touchable and untouchable and rich and poor created by the high and mighty in society to serve their own interests.

Facilitation: whatever is done to create an easy atmosphere for carrying out any task.

Context analysis: setting out the social, economic and political state of things.

Issue: case, inquiry or question

Identity: the understanding, recognition or experiencing of any given parameter

Analysis: looking in dept or part by part at any situation

Orientation: the act of presentation, teaching/training or informing.

Enablement: enhancing capacity, skills, competence or strength

Network: the common web of inter-relations among individuals of any particular calling or skill area.

Concourse: exchanges held in a spirit of goodwill, talks without any mutual differences or opposition

Collaboration: work done hand in hand on an equal footing without compromising the values of either party.

Partnership: work done by two or more parties in pursuit of the same objective.

Social transformation: the work of continuously changing the social values and norms in a positive fashion.

Social inequality: unequal treatment or discrimination as between individual human beings

Civil society: a society free in terms of party oriented political, communal and religious considerations

Globalization: a policy of widening a market area until the entire world comes within a single market

Nepali terminology and meaning

Nepali vocabulary	Meaning of the vocabulary
Abadharana (concept)	Any particular thought
Adhikarmukhi paddati (rights-oriented method)	A method that assumes that bringing about development is not an act of kindness but rather should be taken as people's right
Antarkriya (interaction)	Talks held in a group or among individuals
Abhimukhikaran (orientation)	Process of bending oneself in accordance with local situation
Aupacharikta (formality)	Something done to conform to rules and protocol
Upechhit barga (neglected classes)	Community, group or particular ethnic or caste grouping that has left to fall behind
Gairsarkari sanstha (non-governmental organization)	Non-profit organization opened with the aim of working for development and has no government involvement
Gosthi (seminar)	Assembly, meeting, discussion
Chitratmak (pictorial)	Effort to explain something with pictures
Janamukhi (people-oriented)	Programme brought in by people themselves with their own participation, for their own progress and out of their own sense of need
Nimyanjan	Process of cultivating relations with the community to keep abreast of all issues and work as a part of the community
Pratibedan (report)	Paperwork on any subject providing a factual description of it
Pratibaddhata (commitment)	Process of showing competence in one's work or conduct, applying oneself to something continuously
Balkendrit abadharana (child-focused concept)	Way of looking at things to realize any activity or goal pursued with the focus on children
Dristikown (point of)	Point of view is a way of helping to guide the future. If the point

view)	of view is clear it will help to attain one's goal
Mulyankan (evaluation)	Work of evaluation
Lachhyit barga (target group)	Specified community, ethnic or caste grouping or other group
Sanjaal (network)	A system through which organizations, a community or individuals with the same objectives or point of view can exchange information and programmes
Sahabhagimulak (participation-oriented)	Work done by all classes and communities in society acting together
Sahajkarta (facilitator)	Person at any programme who motivates participants to take part in the discussion
Sarokarwala (stakeholder)	Individual or entity concerned that takes an interest in something
Sawal (issue)	Litigation, common topic, problem of the whole group
Sarbechyan (survey)	Gathering data, process of collecting information on a state of affairs
Sajhedari (joint)	Joint undertaking, something in which two or more individuals, families, communities or organizations are involved, have rights in
Sthaniya shrot (local resources)	Various objects, forests, water, manpower available in the villages
Shrotbyabasthapan (management of resources)	Arrangements for preserving and promoting local means and resources
Bigya (expert)	Knowledgeable individual
Bishlesan (analysis)	The act of doing research, looking at any problem, opportunity, piece of information from various angles

Press communiqué: Press communiqués are issued to put together a description for creating public opinion about an incident or subject of public interest or concern and make this public through the communications media. The things to be borne in mind while preparing a press communiqué: (1) keep it short and attractive (2) subject (3) topic (4) role (5) description of main subject (incident, fact, data, reason, evidence, etc.) (6) thinking, opinion, proposal, demand (on the basis of human rights) of the party issuing the press communiqué (7) signature and date.

The following things should be paid attention to by one another to facilitate and ensure the success of the training programme.

1. As time is short all the participants in the training should have arrived by the evening of July 14, 2010, Wednesday.
2. As the training is on a residential basis, there will be a 2 hour entertainment or discussion session after supper every day. So nobody is allowed to leave the compound hall on any excuse except through an act of providence.
3. Participants with babies should make their own arrangements for baby-sitting.
4. As cell phone rings affect the training, participants should inform families, friends, associates and organizations not to contact them on cell phones as far as possible throughout the training period.
5. Participants, though high or low in rank in terms of the responsibilities of their posts, will have equal responsibility and duties as participants. Accordingly, everyone will have an equal contribution to make in conducting themselves in an alert fashion and rendering the training effective.
6. All participants will think in terms of learning and teaching and show their concern and interest accordingly.

7. All the participants are future instructors and so during the training period also they should seek out opportunities to display their facilitating skills and foster an environment for giving others the same opportunity.
8. An atmosphere should be created in which participants are further encouraged through critical analysis rather than trying to pull them down, denigrating them or showing them where they get off as it were.
9. Materials available at the training are to be used as per one's needs and after such use one should help put such materials back in the appropriate place.
10. The training subject matter is to be inter-related with the issues and problems concerning the programme in order to make the training more suitable to the local context, result-oriented and effective.

Materials indispensable for the training:

1. training banner
2. name tags (as per the name list of participants)
3. 28 permanent markers including 7 black, 7 green, 7 red and 7 blue
4. five board markers including 2 black and one each of blue, red and green colours
5. copy books and pens to match the number of participants, three additional copybooks (1 for the report, 1 for evaluation and 1 for the learning)
6. 3 marking tapes
7. 200 metacards of different colours (or 2 dozen cardboard papers arranged for all the colours)
8. camera with 1 battery set, charger and data cable
9. 200 newsprint papers
10. 1 pencil
11. 1 box of chocolates
12. 1 long scale
13. 1 glue stick
14. 1 paper cutter
15. stapler and pins 1 set
16. 1 small bottle of spirit (to clean the board)
17. 1 electric extension cord (for connecting laptop and LDC)
18. training certificates (for the training participants)
19. metal writer pen (for writing on the certificates)

Good to have at hand

- 1 laptop or computer with speaker (to prepare report on the spot)
- 2 multimedia (L.D.C.) 1 piece

Relevant materials that will help the training: good to have also

- 1 Mulki Ain (civil code) Amendment of 2020 BS
- 2 Local Self-governance act
- 3 Local Self-governance Regulations
- 4 Education Act 2028 Ninth Amendment
- 5 Education Regulations
- 6 Forest Act and Regulations
- 7 law concerning natural calamities and policy
- 8 calamities encyclopedia
- 9 book on human rights
- 10 policy and provisions concerning health
- 11 book on social mobilization

- 12 participatory rural evaluation (P.R.A.)
- 13 Nepal's Interim Constitution 2063
- 14 books on people-oriented education
- 15 other useful resource materials published by the institution
- 16 resource materials for the free, quality and compulsory education for all campaign
- 17 teaching for social transformation
- 18 people-oriented education and teaching

People face 4 kinds of danger. 1. Fear of being a failure 2. Fear of being called a fool 3. Fear of forgetting 4. Fear of a mistake somewhere somehow. With these fears in residence in the brain people are unable to advance. A dalit or oppresses is someone cut off from food, drink and dignity.

- New day
- New place
- New friend
- New subject matter
- New thinking
- New work
- Unlucky one runs into trouble wherever he goes
- Letters give birth to words. Words give birth to words. Words give birth to thought. Thought gives birth to thinking.
- The coming together of two things through thought will produce a third thing. Hydrogen and oxygen together produce water. Similarly, I believe that confidence and contentment, if they come together, will give birth to a new force.

Daily test for training participants

Purpose: Taking tests so that the participants will retain in their minds the things learnt every day will inculcate a habit of studying in the evening the things learnt in the course of the day. Secondly, this is of great significance as the participants will not be able to waste their time on idle gossip and will be sensitive towards the issues and committed to their work.

What instructors should pay attention to when administering tests to training participants:

- distributing paper to everyone for writing
- framing test questions so that the answers will be in one word
- write your name at the top of the paper
- one has to close one's copy
- the time will be only 5 minutes
- answers should be in one or two words and there will be one mark per word
- one should not know whose copy one is correcting
- The answers will be written on the blackboard. One mark will be given if the answer is exactly correct or if it makes sense, otherwise there will be a deduction
- if someone is not satisfied a writ can be submitted
- in case a writ is submitted one mark will deducted for the guilty individual and transferred to another
- after checking the copy write your name again at the end of the copy
- close your copy
- Add up all the marks. As soon as the name of the person whose copy has been tested is mentioned state the total marks at once.

Self study and its significance

Instructors should engage in self study on a daily basis. Stay updated.

Purpose of running the training:

Facts and realities of popular education that should be understood:

- The important aspect of popular education is its process. This exercise is indispensable for everyone.
- Another important aspect of popular education is 'learning'. Which is something to be learnt through one's own exercise.
- Building up social knowledge and thinking means building up strength. It is through the development of thinking that empowerment takes place. Popular education will build up knowledge and thinking.
- Facilitation in Reflect means fostering an environment for thinking.
- With the fragmented understanding of popular education the work also has followed a similar pattern. Consequently we have not been able to bring about change as anticipated.
- Popular education can be given any name in different places but its thrust and its process should be the same.

Things that the facilitators and instructors should understand:

The main core and processes of REFLECT:

1. Since REFLECT is an important approach for teaching **context analysis**, one should be rendered capable of bearing this in mind all the time and shifting out the main words and issues. Subject matter for discussion should be taken up only if one can use the approach to tell which is true and which is erroneous.
2. REFLECT starts with **sensitizing**, so facilitators and instructors should ponder what kind of things or words to use, what will touch the inner soul, will be of interest, what kind of talk will make participants eager to learn, and then choose accordingly.
3. As participants use abstract words to the maximum this can be taken as a characteristic of ordinary persons. Facilitators and instructors should make it clear one is to understand that what is taught at reflect **accords priority to things of use in life** over ordinary things.
4. Facilitators and instructors should always bring out the **main issue or word as per the interest** or wishes, needs or necessities of participants, what agitates them, and run discussions at the Reflect center on these.
5. **Abstract words** signify much, maximum, little, some, a few, four or five, almost, a little bit, this much or that, too much, good and the like. Such words should be discouraged and facilitators and instructors should urge the use of words of a concrete, factual nature that can be used as evidence.
6. Use of **abstract words** indicates a low level of knowledge. Or it shows that that a particular individual is going about dillydallying over things. Someone who delivers is capable of speaking of what has been done, factually and with evidence, rather than in estimates.
7. Facilitators and instructors should facilitate **answers that bespeak different thinking**, concepts and attitudes that are basically new and do not jell with those of others just as the face of one participant does not match that of another.
8. With the facilitators and instructors words give birth to words. **Words give birth to thoughts**. Thoughts generate more thinking. Thinking seeks organization. Organization seeks issues. Issues seek to translate into a campaign. Campaigns seek results. Results in turn seek refinement. That is why a significant aspect of Reflect is to inspire

- participants so that facilitators and instructors are able to use words to give birth to other, different words.
9. Facilitators and instructors should be able to **take the knowledge learnt from the guru and add to it** and impart it onwards. That is why facilitators and instructors should carry out self-study on a daily basis and should not just be a means (?). They should try to become a storehouse of knowledge and facilitate matters.
 10. **Not everyone will be an expert in everything**, and can only have incomplete command. As each individual has a different capability and creativity they [facilitators and instructors] should respect this and use REFLECT to get others also to strive for projecting their own identity.
 11. People are incomplete in themselves and therefore carry on with their lives with the help of others. REFLECT does not require that everyone be an expert in everything. The idea is to take what one does know and build on that. If one does not know, then one should **learnt by doing and then teach others**.
 12. Participants should not parrot faithfully whatever quotation or main points are presented by the facilitator. One should get them to present the **thrust or gist** of that quotation or main point.
 13. As each facilitator or instructor is a responsible individual and should be sensitive and committed, he or she should engage in self study in order to be able to **put forth concrete, factual and correct things**.
 14. Facilitators and instructors have to be action-oriented in order to be able to carry out **group work or campaign** after having taught the main word.
 15. After holding discussions on the issue, conclusions should be drawn as to what lesson participants should learn from that and that should then be stated once again. The impact that the issue has on society and the sorrow and woe it causes should be pointed out and group relief should be sought by **fostering an environment for action that will benefit** the group.
 16. Facilitators should speak with a **voice that is strong enough for all the participants to hear**. If you have a feeble voice you should try to strengthen it.
 17. While running the training programmes, facilitators and instructors need to convey the message that REFLECT can be considered to have been at work only if individuals in the community become empowered and there is **representation** for local level groups, committees, user committees and other organizations and entities.
 18. Facilitators and instructors should not ask closed questions. Closed questions will mean that only one or two individuals will be able to participate and as the answers can be made in one word there is no room for exercising the brain. So **questions should be open-ended** and an atmosphere should be created for the maximum number of participants to imagine alternatives. This will open the door for the brain to analyze and seek alternatives.
 19. Knowledge is something that anyone can gain from a book. And REFLECT is also a process of knowledge acquisition. More crucial than imparting knowledge is **how you present it**. One has to learn about various processes and methods.
 20. When organizing a game **all the participants should be included**. Facilitators should select the kind of games from which they will learn some lesson and that will also be fun. They should not be just for the fun and just for taking up a day's work.
 21. When the game is over **what message has it tried to convey?** Is this sort of game available in our society? What sort of impression or impact has it had on individuals and society? Would it be appropriate to give it continuity or not? If inappropriate then we should consider who should play what role to change the rules of the game, and the facilitators should search out those roles and provide the inspiration to work accordingly.
 22. Facilitators and instructors should understand that after the game is played out the **main word should be extracted from the game and turned into a subject for discussion** and debate in order to foster awareness.

23. Facilitators and instructors should **keep urging participants who tend to speak little to give out the answers** on a priority basis. They should be inspired to speak through the use of various related quotations and couplets. They should be informed what will happen to them if they do not speak and how they will gain their rights by speaking up.
24. Participants who know already know. The important thing is to make those who do not know learn. It will be better to **turn to those who know only after those who do not know have given their answers**. This is something that the facilitators and instructors should understand.
25. When forming groups the facilitators and instructors should go for groups that are inclusive. When carrying out group activities **everyone's thinking and opinion should be accommodated**. An environment should be fostered in which those who know will be discouraged from ridiculing those who do not know.
26. Instead of enlarging on the subject of discussion or the lesson learnt, participants should be made to bring out the **conclusion of the discussion or the thrust of the lesson**. Facilitators and instructors should not fail to tell participants how giving of appropriate answers can be a useful thing throughout life and how it is those who come up with such concrete decisions that make progress.
27. Facilitators and instructors **should not be giving the answers**. Things should be facilitated so that the answers come from the participants themselves. If the facilitator or instructor himself comes up with each and every answer the participant will not be able to use his brain to come up with the answer and as a consequence the work of acquiring knowledge will be blunted.
28. The **facilitator or instructor giving the answers means sterilizing the participants' awareness**. Giving out such answers means the inner creativity of the participants will not be able to come out and hence this strong language.
29. So facilitators and instructors should understand that they are **askers of questions but not givers of answers**. They should understand that questions should be put in such an easy manner that participants will be able to come up with alternatives.
30. Facilitators and instructors, **if they do not know something themselves, should readily accept this** and carry things along pointing out that they will find out and study it up from those who do know. Another way is to bring someone who does know to explain it.
31. Aberrations, oppression, exploitation, injustices and other forms of traditional ills in society should be tackled by making REFLECT participants aware of them and carrying out a group campaign through solidarity to **oppose and end them** so that the underlying casual elements will be done away with.
32. Facilitators and instructors should be all set to stake a claim to rights, teaching participants at the REFLECT center to develop their general awareness for learning how to **deport themselves in a properly aware fashion** and put forth their arguments accordingly.
33. As adult participants who are illiterate to boot do not learn at the first try, they should **have the concrete points explained to them once again** and facilitators and instructors should foster an environment for earning and teaching through examples from local level experience, lives and incidents.
34. One should be liberal in thanking and **congratulating those who give correct answers**. Their answers should be quoted to egg on participants who are less outspoken.
35. Participants will make plenty of mistakes and errors. An error should not be automatically punished, rather participants should be taught to take errors in stride and encouraged to learn from them. The person making the error should be thanked, pointing out that 20 have learnt from the error of one, and accorded due respect for learning from it.
36. **Information is power**. Facilitators and instructors should always keep their information updated. As whoever has the information is powerful, information about law and policy

- should be discussed and taught at the REFLECT center. Whatever incident has occurred in society, it will be more effective if laws, acts and policies are taught accordingly.
37. Although **one may not be a legal expert**, it will be more useful if books on law and legal matters are brought along to explain the relevant provisions. The incident that the participant has been through will make matters stick in his mind.
 38. If emergency situations in society are tackled effectively, people will **look upon issues of concern to them in a manner that relates to their lives**. That is why facilitators and instructors should take the incident that occurs in the community as the issue for the day because as long as such an incident is playing on their minds they might not be receptive if you teach about something else even if that something is substantive in itself.
 39. Facilitators and instructors should not try to change the participants without **undergoing change themselves**. It is only after undergoing change in oneself that one should teach the participants. In other words it is appropriate to change others only after setting an example by going through change in oneself.
 40. Interactions are an important aspect of REFLECT. Facilitators should not assume that they know everything and try to **impose one's thinking and knowledge**. Rather they should encourage participants to present their experience as knowledge and make the community itself exercise leadership and play the main role in order to take the social issues to a certain conclusion.
 41. Power relations play a big role in society. He who can argue his case becomes powerful. That is why power is an issue that should be made clear. The REFLECT center should be developed as a **forum for debate** in order to cultivate power. Our campaign is to secure victory through the power of knowledge and argument.
 42. **He who has four arguments has the rights**. That is to say if the opposing party has 10 arguments our side will win if we can present 4 more arguments, or 14 in all. If the opposition has more arguments to roll out then we will have to accept defeat and turn back home. So if the opposition is to be brought to its knees, everyone should gather at the REFLECT center before going out to claim one's rights and assign one argument to each participant.
 43. The campaign or movement undertaken by participants in the Reflect center is not a struggle with arms. Facilitators and instructors should explain and make clear that this is a **non-violent movement** in which the **initiative (leadership) belongs to whoever has an issue**.
 44. The REFLECT center should be developed as far as possible as a place for securing justice with compensation for victims of incidents that occur in the community. The idea should be that even if the project ends this **REFLECT center will carry on** with its work in the community.
 45. REFLECT facilitators and instructors should be ready before hand to forge ahead with **discriminations existing in the community on the basis of community, gender, language and religion** as the main issue, and should present themselves in a block when the issue does arise.
 46. When turning incidents of injustice raised by the REFLECT center into **an issue it should be widely disseminated**. The more extensive the dissemination the more effective and impactful will be the outcome. Therefore the issue is not to be smoothed over through consolation. It should on the contrary be widely disseminated.
 47. Since it depends on the victim whether or not an issue takes on momentum, it should be pressed with as a campaign only **if the victim takes a stand** on it.
 48. Sundry incidents are intertwined with the social structure. Bringing such incidents out into the open might be **harmful for the victim or those trying to help**. Letting the word spread about other incidents might undermine the victim's social standing. So one should proceed with **discretion rather than zeal**.

49. Issues arising in the community should first be subjected to mutual discussions at the REFLECT center and then only taken up for open discussions and debate with other individuals in the community to **spread the awareness**. Once views for and against are expressed the opposing side will have emerged and **if those who are in support can be mobilized** the victims will find justice the sooner.
50. **One case registered at two places**: one registration will be with the police and since the victimizer will belong to some political party or other, we should file a case at the party also to seek action and cancellation of membership and make sure punishment is meted out. If the party fails to take action against that individual all the women should refrain from giving it their vote and thus challenge it. This will make the party feel the pressure and become ready to take action. In case no action is taken against the party's guilty worker our group should keep after that party to ensure its loss in elections.
51. In order to develop Reflect as a forum for instituting justice once should first **start with small issues** and make sure that one wins. This is because if there is defeat when first taking up issues on a campaign footing it will destroy the morale of the participants and that may be of no help in the days to come.
52. Facilitators and instructors, in the course of their facilitating work, should have clear information as to **what kinds of services and facilities** can be available at which stakeholder entities.
53. When running a REFLECT center, the **nine S's** should be mulled with a view to self reliance by the community and these should be taken forward accordingly. The nine S's stand for (in Nepali) awareness, empowerment, organizing and struggle, and if there is no success over the issue then going for coordination and partnership to find the solution.

REFLECT means

- REFLECT means education that leads to yearning. It inspires one to seek, to step forward and endeavor.
- Various kinds of values and norms obtain in society, such as treating dalits [or downtrodden classes] as untouchables, and isolating a woman in a cowshed under the chaupadi tradition at the time of menstruation. One should work through REFLECT to do away with such aberrations and bring into use things that will benefit society.
- The education imparted by the state does not teach lessons about revolt and counter-action. Book learning does not teach one to launch a campaign and one does not even become aware of the exploitation and oppression taking place in society. As social traditions prepare him mentally for that state of affairs from the time he is little, putting up with it becomes his lot. That is why REFLECT works to expose such things.

Things that facilitators and instructors should understand:

- In order to make participants stay the course, emphasis should be placed on the visual. When facilitators and instructors knowingly or unknowingly take the visual approach when imparting knowledge there is first of all a greater concentration of attention and secondly participants become more creative as they have to exercise their brains in speculation.
- The one doing the facilitating should make preparations beforehand and set out open questions accordingly to broach the main issue or word.
- Once the main word has been broached the facilitator should proceed only after being clear in his own mind about it at the conceptual level.

THE END