

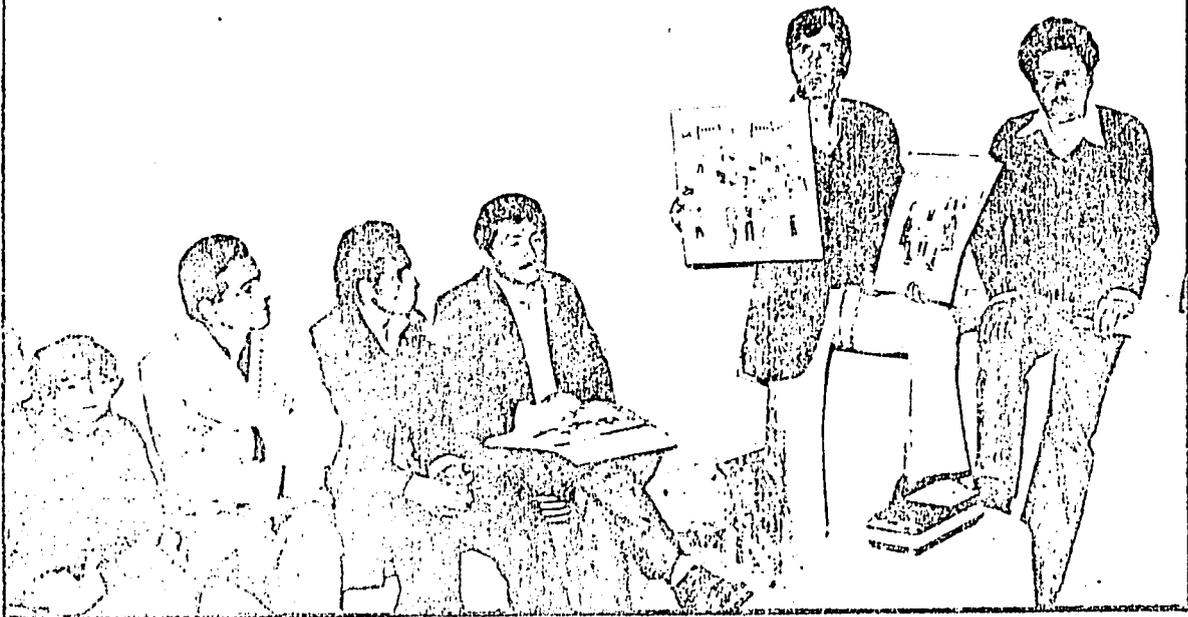
RURAL FAMILY EDUCATION PROYECT

FINAL REPORT OF AN
EDUCATIONAL EXPERIENCE
WITH RURAL FAMILY GROUPS
IN CHILE.-

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RURAL FAMILY
EDUCATION PROJECT

Final report of on educational
experience with rural family
groups in Chile.

CENTRO DE INVESTIGACIONES Y DESARROLLO DE LA EDUCACION
ERASMO ESCALA 1825 SANTIAGO CHILE

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1. PROJECT DESCRIPTION

1.1. The problem

This project deals with the design and the experimentation of an educational programme to serve the interests of the rural family. It aims towards the development of the community's own educational potentiality and intends to obtain a programme valid for different socio-cultural groups.

The action unit is the family, and any differential treatment of its members is dismissed. Groups are mixed: grandparents, fathers, mothers and children of different ages meet together for the same educational activity. It is obvious that a programme dealing with a very specific subject should probably limit the action to one or some of these members of the family.

As a programme conceived to be useful for family groups living in highly differentiated regions both from a geographic and socio-cultural point of view, methodology and contents need to be flexible and adaptable.

Finally, the ideas contained in the frame of reference of the programme are based upon the literacy pedagogy, and working procedures have been chosen in order to ensure, at all levels, relations of dialogue and personal development.

Because of this underlying philosophy, the production and adaptation of materials in the various working units is not related to some specific technical knowledge. Learning is conceived as the result

of a reflection, enabling the family to analyze what they are doing, in order to provide the group an opportunity to look for a different and better way of being and doing.

Is the generalization of such a programme, or pilot experiment possible? Has this experimental design been sufficiently tested to ensure good results in a widely extended phase?

A good deal of non formal adult education programmes have been carried out as "pilot" or "experimental" projects. Others have had a mass-oriented character from the very beginning, inspired in intentions or in a leader's charisma. Lessons obtained from these programmes, very costly indeed, have been scarce; most of them are, at last, reduced to the experience of those involved in the programme. Communicability of a life experience is certainly limited.

Generally speaking theoretical judgments, historical analysis and ideological position of most of non-formal education programmes developers do not stress the need for scientific research, rigorous experimentation and results' evaluation. Almost as a definition, non-formal education means a personal involvement with disadvantaged people, and a close contact, comprehension and esteem of their own cultural and human values.

Nevertheless, we, educators sharing those points of view, must recognize that our will to serve and respect popular groups will not have a real sense if it remains within the accidental perspective of some few groups or communities, without reference to a social class. If this explicitation is made, lessons derived from an experience will

not result in the utilization or manipulation of these groups for the researcher's profit, but in suitable instruments for working with other groups. At the same time that they are able to communicate to others, educators will allow their action to be of benefit to other groups through a qualitatively better relationship.

It is impossible, of course, to intend to reproduce a pilot programme in other circumstances, with different people, and to reach the same results as in the experimental phase. This possibility is even more remote when the pilot programme is going to be reproduced on a wider scale (more people, wider geographic settlement, broader socio-cultural diversification).

A pilot or experimental programme consumes more resources per population unit (individuals or groups) because it intends to control more variables, to test alternative solutions, to evaluate different aspects of the development of the programme in order to obtain more precise indicators, to define better formulated hypotheses, to design more workable models allowing a more extended programme without the intention of reproducing the original experience in each group of the second phase.

It is clear that many elements of the pilot phase will not be taken into account in the extension of the programme. On the other hand, because of the dimensions of the programme in this second phase, control and follow-up elements will have to be present here: these elements, not considered in the pilot phase, will be tested in this second step for the first time.

The pilot phase has provided a good deal of information on instruments designed or adapted, on ways of contacting the base groups, on the role local development agencies can play, on the range of possible reactions of the groups to the proposed stimuli.

Personal experience of researchers has thus become a learning process producing a capacity for developing a second phase, proposed as a "controlled extension" of the programme. That means, to reproduce the experience on a more extended basis and, consequently, to control those elements accompanying this extension.

At the end of this second phase, and only at that moment, will we be in conditions to propose the use of the developed techniques, instruments and materials to others, in different contexts.

In other words, we will be able spell out a model for carrying out similar programmes with some guarantees of obtaining suitable results, according to the reference framework we have considered in our experience

1.2. Objectives

1.2.1. General objectives

In the design of our project, general objectives have been formulated as follows (see annex 6):

- To formulate an educational model for the rural family...
- Replicable
- Utilizing its educational potential...

- To propose a reference framework about the rural family, the social development and the non-formal education...(1)
- To formulate a model of formative evaluation susceptible to be applied in non-formal education programmes...(2)

1.2.1.1. To formulate a replicable educational model

It was mentioned that to ensure the replicability of an educational model for the rural family is not a task to be definitively completed in such a small programmes, in which experimentation has been carried out only in three rural communities.

Nevertheless, at the end of the pilot phase we think we are in condition to offer a rigorous report about the significance of the implementation of the model we have designed.

From the beginning of the programme we put an important part of our effort in defining and making clear our interpretation of the Latin-american and Chilean underdevelopment, as the context in which our work is inserted. We have defined the role which plays the information provided to the groups; the scope of the relationship between researches, monitors and base groups; the function of the materials; the focus in the monitor training. During the course of the field experience, a

(1) See chapter on the reference framework.

(2) See chapter on methodological options.

record has been made of all eventualities and vicissitudes of the programme.

The purpose of this decision has been to enable us to share with others, with full information, our perception of what was done, where and with what results. This is, in brief, the purpose of this report: to provide information about how we perceive the settlement (local communities) and about the obtained results. Honestly, we cannot say that other people, in other places, carrying out similar activities, should obtain identical results.

1.2.1.2. Utilizing family's educational potential

Unlike other social settings, a first approach to life in rural communities shows that the Family still represents an important educational agent. This is especially true, when one considers the limited access to other educational agencies in rural areas. Everybody knows that the majority of rural children do not reach the fourth year of primary education, and that programme contents have nothing to do with abilities and skills needed for rural production and life.

Messages transmitted by commercial radio and television represent urban and consumption values. Other media, like cinema and newspapers are not accesible to poorest rural sectors, with few exceptions.

Health and hygiene services, a good source of information and experience exchange when other educational media are absent, are here defective and inaccessible due to distances and poor means of transportation.

It is possible then to presume, even if not proven, that communication inside the rural family reaches an importance unknown in

urban contexts in which the impact of mass media have a first role to play.

We may presume that labour training, information concerning child rearing, education, food manipulation, cultural values of the family and society life, are transmitted from parents to children in a free and natural way, more than in the case of urban families.

This learning, however, lacks social recognition, and few agencies orient their efforts to maximize its potential.

This objective of our programme is an attempt to reinforce the links of communication and collaboration inside the family and community groups.

In operational terms, we have adopted a working hypothesis we will analyze later: "educational potentiality of the rural family will be shown if, after a certain number of external stimuli, the groups undertake the elaboration of their own thematic unit".

This hypothesis was confirmed only in one of the three groups. Nevertheless, the working dynamics in all of them, and reasons given for not performing this activity, led us to the conclusion that this hypothesis is still valid, and needs to be retested.

1.2.2. Specific objectives

In the previous design of the programme these objectives have been defined as follows (see annex 6):

- To explore and to reinforce the educational potential of three rural family groups.

- To explore and to reinforce ways of communication inside the families and the communities, facilitating the flow of information about generator themes.
- To explore people's perception of migration, school and family roles.
- To construct, to test and to validate motivation and learning instruments.
- To promote the implementation of educational initiatives by the groups.
- To stimulate their capacity of criticism about structural social elements conditioning their feelings towards these phenomena.
- A bibliographic review of the subject.

From this first formulation of objectives it is possible to obtain a new statement offering some analysis advantages:

1.2.1.1. Formulation and implementation of an experimental educational programme for the families of three rural communities in the central valley

Chapter five will describe and analyze the fieldwork; chapters devoted to the reference framework and the methodological options of the programme will show design and implementation-conditions.

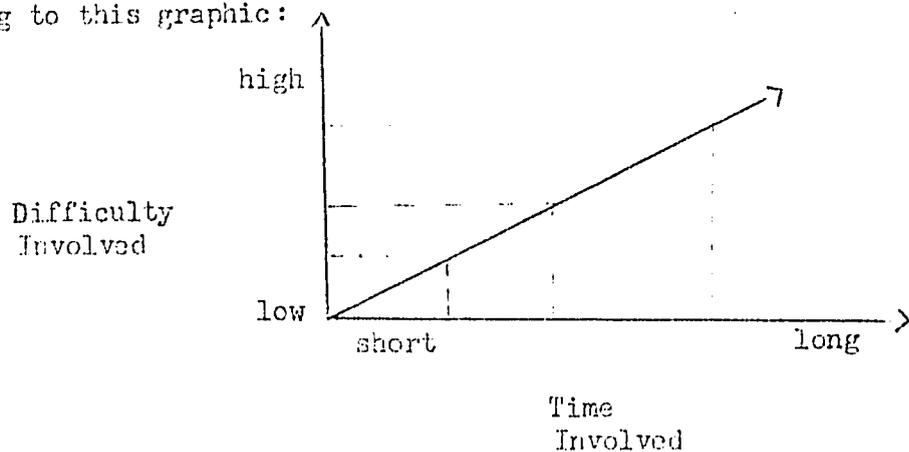
The programme design was aimed at exploring and reinforcing educational potentialities and communication inside the families, in order to facilitate the flow of information and to optimize the operative capacities of the families.

This design was particularly aimed at changes in individual and group attitudes. It was assumed that behaviour changes corresponding

to these attitudinal modifications will depend, many times, upon external conditions, but that these changes in attitudes are necessary conditions for behavioural changes.(1)

In fact, the modification of daily routine, of customary practices, often conditioned by a copious and confuse popular mythology becomes possible in the light of a more rational appreciation of their fundamentals and consequences. At the same time, this modification is impeded by external circumstances which may render changes illusory. A family may realize the importance of supporting a father fighting for keeping afloat a productive unit and, at the same time, to rest inactive because of lacking technical or financial assistance. On the other hand, technical or financial assistance projects may fail if they do not affect individual or group attitudes enabling a better use of offered resources.

(1) Hersey and Blanchard distinguish four levels of changes in people, according to this graphic:



1.2.2.2. To explore people's perception about generator themes, and to improve their critical capacity

Generator themes are daily life problematic areas allowing a concentration of the group attention for a critical analysis providing a rational perspective of the problem.

In his scheme, Freire distinguishes and illustrates three levels of conscience.⁽¹⁾ The first level, called "magic conscience" is represented by a man feeling that he is poor or unhappy because of the will of a blind force (God, destiny); he is unable to control this force and he will never believe in the possibility of a change. Their attitudes will be apathetic and fatalistic.

The second level is that of "naïve conscience"; the oppressed blame the oppressor (the rich, the powerful, the government) for all misfortunes: he will react with violence or with frustration to the impossibility of modifying his situation.

The third level, called of "critical conscience", is that of a person understanding that, if the social structure is, on one hand, the product of man's collective will, on the other hand it is a force conditioning the man himself: oppressed and oppressor are prisoners of a social reality not designed for man's happiness, but based upon the domination of one man over another.

Critical capacity involves an observation of the natural and social world, intending to deprive it of its mask of mythologies, false beliefs, magic and superstition created by popular culture through generations of oppression, ignorance, injustice and isolation. Freire's

(1) Paulo Freire, (1969).

philosophy states that only by making possible a popular mentality, which perceives nature and society in a more objective and rational way, people will be able to look for adequate solutions to their problems.

Creative capacity will be this stilled potentiality of searching for solutions and of trusting in the possibilities of the group to surpass the deprived conditions.

In the first formulation of the programme, the CIDE team considered the analysis of rural-urban migrations, the school, and family roles. In the evolution of the programme, the groups introduced problems dealing with health care, production and trading of agricultural products, employment, labour conditions, and others.

1.2.2.3. To adapt, to test and to validate motivation and learning instruments.

From several options leading to the expression of the educational potentialities of the families, the programme team selected one of providing the family groups with a stimulus giving an impulse to self-educative actions.

The consequent operationalization of the working hypothesis saying that "it is possible to maximize the educational potentiality of the families by the means of a process of research-education" (see annex 6), would be as follows: "it is possible to obtain one month of activity of the groups, starting with proper initiatives and impulses, by providing these groups with a suitable stimulus during a period of about three months".

In more explicit terms: if we offer different instruments, varied and attractive, to the groups, allowing for an analysis of their own reality and for a mobilization of solutions to their problems, it is possible that each group develop the capacity of selecting one of those instruments and techniques and of elaborating one working unit dealing with a subject of his own interest. This unit may be proposed by the group to others, as a working instrument.

Stimuli proposed by the programme team consist of materials, methods and techniques easy to use by less experienced monitor but highly efficient in motivating the interest of the groups.

During the experience, the team constructed, adapted and/or tested the following instruments:

1. Games:

- The community
- Who is doing what

2. Dramatizations:

- Imagine you are somebody else
- The court of justice
- Recorded radio-theater
- The trial of a wife (Jury 13)

3. Group research projects

- Who is doing what?
- What does the school do?
- To whom do you recur?

4. Slides

- Child development

- Alcoholism (1)

5. Group work

- Elaborating a working unit

1.2.2.4. To promote the groups to implement their own educational initiatives

The CIDE team has defined itself as educator. Monitors selected by the team in order to work with a wider population are volunteers from the same community, and they do not have any will of prevailing upon their peers, in terms of knowledge, attitudes or behaviours. It is the CIDE team who thinks it has a valid message for the rural family.

The reference framework of the programme conceives the educational process as a dialogical relation between the educator and those with whom he or she works. In this relationship, monitors play an intermediary role.

However, this dialogue is not the spontaneous result of pure will. It demands a relationship qualitatively different from an action-reaction situation. It means equal interlocutors sharing opinions, suggestions, criticism; this will be possible only after a relatively long interaction period.

This was the educational experience the CIDE team intended to carry out: to lead the groups to the elaboration of one thematic unit expressed through an instrument similar to those proposed by the team as a stimulus.

One of the groups concluded its participation in the programme by drawing a series of 15 pictures and a cassette recording dealing with

(1) Both belonging to CIDE programme "Padres e Hijos".

an "agricultural year" of a rural family.

A second group, even though sufficiently mature to undertake this task, faced adverse circumstances impeding its achievement.

The third one did not achieve its objectives. Nevertheless, the development of the programme was a good experience for monitors and families involved, and a good field test for instruments.

1.2.2.5. To carry out a bibliographic survey about problems in rural areas in Latin America, and about rural family education.

The following is a table of documents selected and abstracted in the main libraries in Santiago.

Items revised	Items abstracted other institut.	Items abstracted CIDE	Items abstracted
1.240(a)	226(d)	120	75
140(b)	354(e)		
113(c)	45(f)		

- (a) ECLA bibliografy on family (1976)
- (b) University of Chile library
- (c) Bellarmino library and others
- (d) ECLA-ILPES abstracts (1970-76)
- (e) DOCPAL-CEIADE abstracts
- (f) Computer search in DOCPAL system

A first version of a state of the art on this subject has been prepared. It is added to this report as annex 2.

1.3. Strategy and methodology

The programme has been carried out as a team effort, with the contribution of each member to the elaboration of a coherent model for the stimulation and learning of the rural family.

The working rhythm was deliberately slow, in order to enable a growth of the team in its coherence, and in the comprehension of the methodology to face the field work, the crucial phase of the programme. Thus, the time dedicated to programming, elaboration of contents, materials and methodology, and the bibliographic review was of approximately six to seven months. Field work took four hard months, and the synthesis phase was of less than 60 days.(1)

The programming phase was devoted to the elaboration of the frame of reference of the programme and of the methodological approaches for the field work. The result of this task, undertaken in an educational way, is the topic of an other chapter of this report.

The experimentation phase began with monitors' training in the use of designed instruments. This phase was exclusively considered as an operational instruction for the use of the instruments.

The stimulation for an educational dialogue was initiated through weekly meetings of monitors with their groups. During this phase the CIDE team communicated with the community groups through the monitors. Two instances were of particular significance in this phase:

(1) See flowchart in annex 5.

- (1) A weekly meeting of the CIDE team with the monitors, where the latter reported the events of the last meeting with their group, and experiences were discussed and analyzed. In addition, plans were made and instruments chosen for the following meeting.
- (2) The group meetings held weekly in each community and coordinated by the monitors

Every time it was possible, a tape recorder was utilized and/or a written report was prepared.

Given the limited extent of the pilot experience, the CIDE team could have directly controlled the experience in the three groups. However, the program was developed with the aid of intermediary monitors from the community, because its aim was to develop an experience which could be replicated at a relatively low cost.

2. FRAME OF REFERENCE

2.1. Development and social change

The concept of underdevelopment, commonly mentioned in relation to diverse countries and regions of the world, refers to very complex social problems characterized by a large difference between social groups with regards to income and access to goods and services such as education, nutrition and technology.

It is generally stated that the society in underdeveloped countries is of a dual nature, since two different societies coexist. One of them, traditional, agrarian, archaic and patriarchal, resistant to progress and representing a heavy burden to the modern sector of the society. This latter sector, in contrast, is assumed to be progressive, industrialized, dynamic, and mostly urban.(1)

This definition leads to the conclusion that progress will take place only if the modern sector expands and levels of consumption are raised. Presumably, this would be achieved by high levels of investment and through the elimination of feudal society, thus incorporating the whole population into modern society.

History, however, shows a very different phenomenon: invasion of traditional groups and areas by products of modern society has determined the gradual extinction of traditional modes of production, and thus eliminated the bases of an economy of subsistence of an important part

(1) Stavenhagen, R. "Siete tesis erróneas sobre América Latina".

of the population. There is only one step from here to the proletarianization of rural areas, the exodus to urban zones and the stagnation of popular economy.

Productive capitals are not likely to have a permanent developing effect: those Latin American regions which in other times were rich, because of rubber, cotton, nitrate, oil, silver, gold, sugar or tobacco exploitations are nowadays poor and underdeveloped.(1)

The concept of development has been used to refer to the benefits which would result from these changes: economic prosperity, more production and consumption, better housing and health services, wider educational opportunities, more job mobility.(2)

These ideals have synthesized poor nations' aspirations for decades. Recently, however, they have been submitted to criticism due to the failure of proposed strategies. "Developmentalism" is now used as a depreciatory term to refer to those aspirations of modernization.(3)

Implicit in the conception of development as a modernization process we find the idea that it is possible to design a statistical chart in which the nations of the world would be ranged from the poorest to the richest. To ascend this ladder would only be a matter of time, effort and good administration. It could be said, in this optic, that the present situation of poor nations is similar to the past history of industrialized countries. Nevertheless, a bit of historical perspective

(1) Galeano, Eduardo, "Las venas abiertas de América Latina".

(2) Goulet, Denis, "The cruel choice. The new concept in the theory of development".

(3) Gutiérrez, Gustavo, "Teología de la liberación".

allows one to perceive that underdevelopment is neither original nor traditional, and that the past or present of underdeveloped countries has no similarities in common with the history of rich nations.(1)

A more realistic interpretation has to recognize that both poles, development and underdevelopment, are part of the same historical process. In Latin America, the modern urbanization has been possible at the expense of the marginal and traditional sector. The flow of goods and products, raw materials, food and manpower from disadvantaged to more developed areas has provided the conditions for the concentration of the wealth and the economic stagnation of poorer regions.

The same approach is valid on a world-wide scale, for relations linking developed and underdeveloped countries.

"Developmentalism" has become a synonym for reformism and modernization: inefficient processes, unable to produce real transformations in the rules of the game. Economic dependency is a fact, and underdevelopment is a byproduct of others' development.

Liberation theory(2) is proposed because of the corrosion of efforts and interpretations of development as a significant social change process. It is based on a structural analysis of society and on the recognition of a dependent economy in underdeveloped countries.

This conception defines the implicit conflict of the process. Social change has to attack the roots of underdevelopment; one of them is social, economic, political and cultural dependency of one nation

(1) Gunds Frank, Andre. "The development of the underdevelopment".

(2) Gutiérrez, op. cit.

on others, an expression of the domination of one social class over another.

2.2. Dependency and philosophy of oppression

The fact that the oppressed majority of a country accepts to receive, through a complex network of contracts and transactions, a small fraction of the national product is not a sign of a fair distribution.

One country's national product, in a given year, is represented by a given amount of money. Any increase of retribution to the human capital implies a decrease of capital revenues. No elasticity is possible.(1)

Let us suppose for a moment that those not linked to the property or the service of the capital can act freely: no force would be able to make them accept the actual distribution of the national income. Since this acceptance is a fact, the only possible explanation is given by social injustice deeply rooted in our conscience. This is the "culture of silence".

One of the characteristics of the formal systems of schooling is to convince non achievers of their lack of capacity and of merits to be able to have access to adequate levels of incomes and consumption. On the other hand, success of those few who manage to complete school is usually attributed to the quality of their teachers and not to their own effort. In addition, justice calls to consider them as "better" or "more" than their peers.(2)

(1) Gutiérrez, op. cit.

(2) Illich, Iván. "Deschooling society".

One condition set by modern society is that one type of work is, in itself, less valuable than another one. According to this principle, those carrying out a certain type of work have to accept a given level of income, of consumption and of social consideration. In short, they have to accept to be less than others doing another type of work, perhaps less necessary to the community. Thus, a class society is consecrated in the mind of people, as something necessary and morally correct.(1)

This conviction is one of the worst violences against the workers' majority: it is imposed to make them accept salary contracts and transactions of any type, resulting in conditions of inferiority and disadvantage.

As a paradoxe, universal schooling as the one possible educational alternative, in order to build a modern and developed nation, is enhanced by societies with low schooling.

Liberation philosophy describes and denounces dependency, exploitation and impotence of social sectors facing these determining forces. We find in these thoughts an anticipation and an announcement: if domination and dependency are characteristic of our society, established and perpetuated because of man's collective will, it is also a reversible condition, susceptible of being radically transformed by this collective will.(2)

(1) Miranda, op. cit.

(2) Goulet, op. cit.

2.3. Education - conscientization - research

The frame of reference adopted by the team to formulate this educational model implies a conception of the process in which education and research are including one another. The ever present point of reference is the daily life of the family and community. Motivation and learning instruments are designed to reproduce daily life experiences and enable the groups to share these experiences in a reflective and critical manner.

It is supposed that persons perceive their own reality, but they have few opportunities to reflect upon it and become aware of it. They accept and carry their problems without inquiring about their reasons and without sharing this personal experience with other members of the family or the community. They live their lives without an opportunity of expressing their difficulties, without putting their problems into a light, making a search for alternative possible solutions. Generally speaking, popular and rural culture is characterized by apathy and fatalism, a product of a lack of self confidence; they wait for a change of their way of life produced by external agents. The context of an urban society, modern and developed, reinforces this conception: farmers and peasants perceive themselves far from the model of a "man of success".

The process of research - conscientization - education starts when a group faces the analysis of daily life, its problems, causes and consequences, and family interactions inside the community and the society. The reality of productive labour is discussed, the work of women at home,

the role of each member of the family, health problems, hygiene, nutrition, production and consumption. It is a real research process in which reality is revealed, a process leading to a change of attitudes and behaviours.

Instruments designed during the experience are a tool used to facilitate awareness of the sense of their life in a society and of the role individuals and their social group can play in the determination of their own destiny.

In fact, the above mentioned hypothesis is composed of three elements of prime importance in non-formal education; which will be discussed in the following paragraphs.

a) Motivation and group organization

One of the main problems faced by programmes based upon the work of community volunteers is that of the motivation to be given to the groups to carry out an educational action.

We think that the designed instruments stimulate the imagination and prepare the groups to develop their own activities. These instruments have an entertainment component (especially within the monotonous routines of life in poor rural communities) and enable the people to play a protagonic role in the activities proposed by themselves.

b) Research and diagnosis

Since the instruments are designed to represent the real life of the families, they usually stimulate an interaction full of information concerning the conditions of their lives. Little inaccuracies of the instruments are immediatly detected; events of the real life related to situations represented in the instruments are spontaneously reported,

Identification of someone in the group living an experience similar to the case shown in the instrument, is frequent. A simple record of incidents in the utilization of the instruments may provide a very complete overview of the life of a community.

c) Awareness

Activities enable a more objective perspective of reality, depriving it of a good part of its emotional charge. At the same time they present a situation where many events of family life (the death of a person, jail, the birth of a child, a fire), occur in one or two hours. A similar situation is produced with regards to the agricultural cycle and, in general, all events happening over long periods of time. We have here an opportunity of discussing with the groups the significance of many events normally present in people's perception, but rarely constituting a matter of active conscience.

3. METHODOLOGICAL OPTIONS

3.1. About the role of information

The USAID family project proposed, as one of its aims, a clarification of some current theories and practices concerning the role of information in non-formal education programmes.

Some of these programmes inspired in a humanistic, dialogic and participatory philosophy, consider that information provided by monitors or instructors, reproduces the relationship of domination characteristic of formal education programmes, in which instruction is the main feature ("banking education").

This domination effect seems to be an accidental result in a process where the educator intends to keep a respectful attitude towards cultural values of the groups. This situation may occur even when monitors belong to the same community, and when they transmit information originated in administrative or executive teams of the experience (the distance between monitors is also likely to increase with the training they have to receive).

Such an accidental effect may be a product of a popular feeling of ignorance, perhaps associated with school experiences: knowledge is an effect of previous learning, and only the one "who knows" may teach: poor people often blame themselves for having dropped out of school.

Those who have the knowledge have the power: people's worth is judged on the basis of the amount of information they possess.

This submission and overvaluation of external information, may very well block the group's effort to seek their own solutions, suitable to their own reality. The possibility of a critical conscience of the class structure is reduced. Dependency and domination are perpetuated with the "haive" complicity of those pretending "to teach" what they consider to be useful to popular groups.

From another point of view, it is clear that there exists an accumulation of knowledge, generally not available to popular groups. This knowledge has to be offered to them.

Need oppressed groups to reinvent the wheel? To what degree need educational agents to be "sterilized"? What should happen with mathematics, reading, writing, language? Is it possible to conceive spontaneous educational processes, isolated from the world?

Education is a permanent dialogue between educators and people until equivalent roles and relationships are established: this is the essence of a conception, different from the traditional "banking education". Participation is not enough. Participation may be enhanced by an educator promoting group activities, even if he/she stays out of the group. But here is no dialogue: only a participation in discussions, research. Obviously, dialogue is neither produced when the educator feigns not to know that he knows or when he assumes to be part of the group.

Information is not only coming from the exterior: it may be present inside the group in an implicit manner. This is the case of a group adhering to diverse or opposed values or attitudes or when

contradictory opinions are given about subjects related with the thematic universe of the groups. It is then the educator's role to organize that information, to be processed by the group in its own benefit.

Basic options, specific orientations, precise objectives of the educator are here implicated. A conceptual framework is necessary.

If the aim of the educator is the "liberation of oppressed groups", he has to conceive this liberation within the context of the modern world. It is a technological and changing world, but contradictory and oppressing. In this world, nothing is obtained until popular groups are not able to operate in the "oppressors'" world, to use its language and tools, to incorporate and adapt the technology to their class interests.

One of the aims of the USAID-family project is to study an educational process in which information provided to groups has a relevant role. The context of the dialogue and the respect for popular culture do not mean unquestioned acceptance of their folklore, myths and legends. The critical abilities and rational analysis of the professional team have to be opposed to people's magic and mythic conceptions.

This is the reason why an experimentation with "informed" and "non-informed" groups has been dismissed. A methodology of "educational stimulus" has been chosen, and maintained all along the programme.

3.2. Design of the training program for monitors

We have said that the monitors play a role of intermediaries. Their task is to present the stimuli designed by the CIDE team to their group in the community and to bring back to this team the groups' reactions. The quality of this relationship should be improved by stressing the dialogue, not the action-reaction mechanism. Groups' reactions should be opinions, suggestions and options conditioning future activities of the groups. The sequence of these activities, initially determined by the CIDE team, should be determined later by the monitors.

Most of the educational programmes inspired by Freire's ideas conceive monitor training as a "problematization" period. The risk of this option is a deficient preparation to handle unforeseen situations.

Our training methodology emphasizes the preparation of monitors in the use of instruments, but all of us know that the process of criticism and analysis will take place only when the educational dialogue arises. At that moment, everyone will be involved. This implies that the CIDE team has to be aware of each circumstance of growing in the understanding of the popular education.

Obviously, this methodological option is a matter of emphasis. In fact no learning is conceived without a critical attitude and, on the other hand, no learning is possible in an exclusively dialogical way, without training in the use of some instruments.

3.3. Diagnostic survey and investigation of reality

Activities proposed to the groups involve a critical analysis of the reality of involved families and communities. Information required by the groups is originated in their own daily life experience. Working units prepared by the CIDE team are a stimulus which facilitates sharing of this experience. On the other hand, the elaboration of these working units (simulation games, group research projects, role playing) are based upon previous information about the community, in order to present situations which allow the group to establish relationships with their own experience.

This survey does not necessarily have to be exhaustive. The project does not pretend to propose specific changes, rather it is conceived as an instance where communities analyze their social and natural milieu, try to understand it and, eventually, propose those changes which appear as necessary, given their situation and needs.

In this perspective, diagnosis and investigation of this reality are an integral part of the educational process of each group, and they are present all along the experience.

Previous research is limited to those elements necessary for the adaptation of working instruments. We have disregarded a diagnosis as an before and after measurement. Such a research is costly and of doubtful results and usefulness to the communities. Our programme is aimed at a change of attitudes and values which can or cannot result in behavioural changes. Whether this occurs or not will depend upon many aspects which are beyond the control fo the project, such as contextual constraints.

3.4. Formative evaluation

The work of the groups is the central point of all theoretical and methodological aspects of the project. It is there that one can observe the effectiveness of the materials, whether they stimulate dialogue and critical analysis of daily life problems. Monitors test the quality of their training, in the use of materials, in the observations of the work of the groups and in transmitting it to the CIPE team. Here the models of analysis of this team are tested; we may see if they allow us to evaluate base groups dynamics and to gear their interests to relevant problems.

After an initial brief period, in which all groups received the same stimuli, it was foreseen that the activities of the groups would differ from each other, according to their needs and interests.

The work of the groups comprises three different instances: community group meetings, the work done by persons or groups between two meetings ("intermeeting" work), and control and follow-up activities.

a) Group meetings

Groups meet once a week for a two or three-hour period, with the monitors, to work with one specific material. They presumably meet in the evening.

Needed material was estimated in eight to ten instruments for a month or a month and a half. A control instrument should be utilized to record attendance and kinship.

b) Activities between meetings

Education is a dialogue historically and geographically defined for particular rural communities. These communities and their reality should be the subject of the work inside the programme: subsistence, agricultural production, relationships inside the communities. This should be the starting point and motivate families to participate for a certain period of time.

Very often people are not aware about their surrounding reality, and decisions are taken because of tradition. Many constraints are accepted because "such is life": apathy is too often a product of fatalism.

In order to bring daily events into consciousness, one often needs to be able to take distance, to view them in an objective perspective, to test one's own perception in the light of group discussions. Only a critical analysis enables people to think about what they can do and to seek for alternative solutions.

This analysis requires data. Should everybody do what I do? How do others live? How many in this community think like me? Should my neighbour accept a change proposed by me? Many of these questions will probably not be answered during the meeting. We thus propose to the members of the groups to carry out their own activities between two meetings. These activities are obviously conditioned by group abilities.

The CIDE team should be prepared to provide suitable tools, if requested.

c) Control and follow-up activities

A control activity was defined as those instances where the CIDE team obtained information concerning "what, how and where did

it happen?" Control activities are previous to the follow-up, and are conceived as an assistance to monitors and groups during the field experience.

One of the control activities, composition of the groups in each meeting, and attendance to meetings, was performed with the aid of an attendance sheet. It was thus possible to establish kinship amongst group members, as well as who was living in the same home. Sheets were compiled for further analysis.

Some of the meetings of community groups were recorded on cassette, providing first hand information about group dynamics and events.

Tape recordings of our own meetings and conversations with monitors were used by us in order to provide the necessary feed-back.

Follow-up should be basically provided by our conversation with the monitors, previous to each group meeting. This conversation should be aimed at the planning of activities for the next meeting. Active participation of the monitors in this planning was a growing process. Here, the use of new materials and suitable adaptations should be introduced.

3.5. On the design and selection of instruments

The objectives to be obtained through the use of the instruments are three fold: motivation and organization of groups:

investigation and diagnosis of the natural and social milieu of the communities: facilitate the groups' awareness about the sense of their life experiences.(1)

These criteria oriented the elaboration and selection of instruments. In this elaboration particular care was devoted to the adaptation of the language and codes to the reading capacity of the people.

The CIDE team had no previous idea about the preference of one or other type of instrument. On the other hand, the team had a critical attitude towards non-formal programmes which use only one type of instrument. In these cases, experimentation of one medium (films, slides, posters, leaflets, or even -the height of sophistication- videocassettes) may very well lead to a distortion of the ultimate goal of the education process.

Faced with this dilemma, the CIDE team explored two methodological alternatives. The first one was a decision of exploring a wide range of instruments, amusing and stimulating, without a rigid sequence of administration. The one intention was motivation and to allow the analysis of problems proposed by the group.

It seemed that instruments used at the beginning should deal with daily problems of prime importance: work, marriage, child rearing, home administration. This approach could also reveal which of the many topics were best suited to generate the kind of group interaction most

(1) See chapter three, number two.

suited to the group's interests and to the aims of the program.

In later stages, instruments could be centered on more specific topics, as well as on areas which interest the CIDE team: school, migration, family roles.

The use of a wide range of instruments should be useful in familiarizing the groups with their utilization and structure. The groups may also have an opportunity of choosing one type of instrument for the elaboration of one thematic unit during the last month of the experience.

The list of instruments included simulation games, dramatizations, research projects and slides. During the experience posters and recorded radio dramas were added.

The second methodological alternative was a flexible and diversified planning of activities.

The assistance provided to each group, and the follow-up of their activities should enable, in a short time, different dynamics and work rhythms in each group. This should result in different sequences of activities, instruments and topics.

Only the first group meetings were planned by the CIDE team. However, as soon as the groups manifested diverse interests motivations and abilities each of them determined its own course of action.

As we will see later, this differentiation begun in the second meeting of base groups.

Each instrument is described in the chapter devoted to programme design.

3.6. On the role of local agencies of development

From the beginning of the experience, the CIDE team saw the necessity of selecting a good "gate" of access to rural communities. The idea was to find a local institution working in the human, social and economic development of a zone of the country.

The reason was that, given the actual situation of the country, the access to base communities is impossible without intermediary organizations. It is necessary to put away suspicions of political activism or repressive actions against the people.

The CIDE team explored the possibilities of collaboration of three institutions devoted to rural development: the "Fundación Radio Escuelas para el Desarrollo Rural (FREDER)", in the province of Osorno; the University of the North at Coquimbo; and the "Centro Regional de Asistencia Técnica y Empresarial (CRATE)", a foundation of the bishopric of Talca. This last one was selected because of institutional affinities and accessibility.

The initial idea of using a local agency as a "passport" to obtain access to rural communities was modified during the programme. This is a matter connected with the non solved problem of the relationships between education and social change.

In a former chapter we quoted Hersey and Blanchard (1972) to show that our educational programme was aimed at modifying attitudes and knowledge. The change of individual or social behaviours for improving the quality of life was a question related to external conditions. Thus, the "capitalization" of the effects of the programme may be

appreciated only by analyzing those external constraints and stimuli provided by agencies specialized in specific areas like health or technical assistance.

It is then clear that our contact with local agencies is not yet a logistic necessity but a complementary element for improving people's quality of life.(1)

The importance of this relationship between the programme and a local agency was shown in the pilot phase of the programme. Once the experience ended, the communities proposed to CRATE a project of home orchards. This project is being carried out presently.

(1) The actual economic model in Chile leaves the production to private initiative and discourage all centralized, national or public agencies of credit or technical assistance.

4. GENERAL DESIGN

4.1. Programming, General formulation. Flowchart

The process of formulating the theoretical and methodological views which were analyzed in the former chapters, consisted in meetings and preparation of written documents which reflected each instance of the teamwork. In this process, the members of the CIDE team shared opinions.

Sixty papers, with more than 250 pages were written; the following list illustrates the main topics covered.

Subject	No. of papers
1. State of the Art and Bibliographical search	4
2. Meetings reports	9
3. Programming	11
4. Theoretical approaches	11
5. Diagnosis	6
6. Field-work reports	8*
7. Methodological approaches	10

This work allowed the design of two instruments which guided the development of the program: a flowchart and a large chart in which the formulation of the project was synthesized. Reduced transcription of both are included as annex

4.2. Design and adaptation of instruments

During the experience, a large variety of motivation and learning instruments was designed and/or adapted. These instruments may be categorized in the following groups:

4.2.1. Games

Simulation games are situations in which ludic stimuli, designed to represent adult's life, are used to reproduce daily-life situations.

In fact, the use of games with learning purposes, is a common resource in all levels and types of education.

The University of Massachusetts, in agreement with the Ministry of Education of Ecuador carried out between 1971 and 1976, a non-formal education project, on a massive basis, in which the production of high-motivation, self-administered learning instruments was systematically explored.

This experience, and others less known, allowed a reelaboration of the frame of reference for the use of these instruments. This reelaboration deals with Freire's philosophy which underlies his Liberation Pedagogy. Previous uses of these games emphasized the training of basic skills in reading, writing and mathematics. In the present program they are used to stimulate consciousness and the creative power of disadvantaged people in relation to their life in society.

The following games were designed by the CIDE team to be used in field work:

4.2.1.1. The community

This is a board-game in which each player is represented by a counter. When dice are rolled, counters run over the board and indicate various incidents of the daily life in a rural community. Many of them involve money transfers in an amount determined by players according with usual agricultural practices.

The game may be played by five to fifteen people. Written parts of the board are easy to read. In fact, one reader is enough in the group.

"Situation cards" provide additional incidents when one counter falls into the squares corresponding to "the school", "the land", "the fortune", "CRATE (Centro Regional de Asistencia Técnica)". Incidents described in these cards are related to the meaning of these organizations in the life of the small farmers and their families.

During the game, players are lead to mix fiction and reality. Thus, if a player falls in the "pharmacy", he has to spend some money; he indicated the medicine he bought and the price, and discusses with other players the purchase. If a player faces into the square saying: "you have worked a week for the one having more money", every one has to count his money; the one having more money must pay to him the usual one-week salary for agricultural workers.

Incidents are multiple and varied. Monitors must conduct the group in order to avoid solutions which do not respond to "real life". The fact that amounts of money are not indicated in the board gives an opportunity to discuss a subject of great importance for rural communities.

In addition a person not living in these communities has no idea of the means of money to these groups. This was apparent in the first games tested, in which amounts of money were indicated.

In the field experience this game was of a great value in the motivation of people. Players commented frequently on its utility for the groups.

4.2.1.2. Country-side and city

This is another board game, similar to the former in its mechanics. The board has the form of an eight, in which a smaller circle represents the country-side and a bigger one, the life in an urban depressed site. Each circle has an interior and an exterior circuit. Dice determine the initial amount of money of each player. All of them live in the country-side; those having more money, live in the interior circuit, usually migrate to the city. Situation cards "the fortune" and "moving to the city" may change the fortune of the players, allowing a change of circuit. Amounts of money are not indicated. When players are moved to the city, some incidents conduct them to interact with those staying at the country-side: "you have to support some one in the city".

In our experience, familiarity with the migration to the city was detected. Nevertheless, this game was accepted less enthusiastically than the former.

4.2.1.3. Who is doing what?

This game consist in a board, a roulette, and playing cards. The board is divided into ten columns representing daily-life activities. Each one of them is also divided into four tasks. These ten activities are repeated in the roulette.

The figures of the members of the family are drawn on playing cards: the grandfather, the grandmother, the father, the mother, boys and girls.

Cards are randomly distributed. The wheel is spinned and an activity is indicated; for example, pig breeding. In the column of this activity, the first task is "buying a pregnant pig. The player has to choose, among its cards, this one representing a member of the family who can perform this task. Let us suppose the player does not have a card of a "father" (the logical solution), and he chooses the "grandfather"; the group discusses this solution, and the player is invited to give arguments supporting his alternative.

According to our experience, players recur mostly to "father" and "mother"; but there are only a few cards with "father" and "mother", and the group is conducted to an interesting discussion on the role of the different members of the family. The groups are heterogeneous: adults, adolescents and children of both sexes are present.

This game provided an opportunity to discuss the case of sisters forced to take care of their brothers. A generational problem was also enlightened: parents think young people to be irresponsible and lazy ("they pass the day listening to the radio and talking with friends"); young people think they are not given opportunities to show their skills and sense of responsibility.

This game was selected by the monitors to introduce the programme and we think it determined in a great part the experience. It is interesting to quote one event reported by the monitors. A man, before playing, expressed opinions adverse to the programme and to the

games, making difficult the beginning of the experience with a group. He was invited to play, and after playing he was one of the most active members of the group. He attended almost all meetings, accompanied by one or more members of his family.

3.2.2. Dramatizations

Dramatizations, by definition, are a simulation of real life events, in "laboratory" conditions, and may provide excellent instruments for the analysis of individual and social behaviours. In some cases, the proposed exercise consisted in the analysis of a problem, like in "The courtroom". In other cases, the presentation of a case was followed by group discussion.

The following dramatizations were proposed by the CIDE team:

4.2.2.1. The courtroom

The group acts as a courtroom for judging a problem affecting one or more of the members of the group.

The group elects a judge who conducts the discussion. One of the members of the group personifies the problem to be discussed. He has a passive role: he cannot defend himself; only at the end of the discussion is he invited to express his feelings during the exercise. The group is divided into two sectors, sitting face to face. One sector will present the negative aspects of the problem; the other must defend the problem, giving reasons of its existence. The roles of the two groups may be interchanged during the exercise.

Some monitors felt unsure in the conduction of this game, and it was delayed. At the end of the field experience, the exercise was carried out in two communities; a member of the CIDE team was judged:

its crime, the introduction of the programme in these communities. The analysis of records of these two sessions are important elements in the evaluation of the programme, and it will be presented later.

4.2.2.2. Recorded radio-theater

This exercise consisted in recording a piece of radio-theater produced by the communities. Monitors were asked to conduce the groups to the selection of an actual problem, to distribute the roles, and to determine the sequence of the play. One of the monitors should operate the tape recorder.

This technique was highly motivating. The groups produced impressive realistic plays, with strong and simple argumentations.

As an example we may quote a dialogue in which a rural family, living far from the city, is faced with the sudden disease of a child, by night. All the problems of a poor family in the countryside appear: difficulties of transportation, scarcity of the health services, their high costs, inefficiency and bureaucracy.

Other recorded plays were:

- "History of a samll farmer receiving land"
- "History of a farmer needing a credit"
- "History of a couple"

4.2.2.3. Role playing

Two members of the group play a role for ten or fifteen minutes. The play is followed by discussion. The following subjects were proposed:

- A young girl intending to emigrate to the city, and her mother.
- A young man leaving his studies, and his father.
- A girl discussing the issue of "going out with boys" with her father.

- A girl complaining because her mother leaves to her the heaviest tasks.
- A wife asking her husband to sell the land.
- A young man asking his father to buy a cassette recorder or a T.V. set.

This exercise was utilized in only one community; in a two-hours session, all these subjects were played. Comments were positive, even though not enthusiastic.

4.2.2.4. "Trial to a wife" (from the series "Jury 13")

According to a policy of using all materials suitable to the purposes of the programme, we made use of this one, produced by

The "trial to a wife" presents the problem of "machismo" in the simulation of a trial to a mother, whose child has suffered an accident due to her supposed negligency. The father was resting at home, and the wife was out. Roles and responsibilities in the family are discussed.

The case is presented in three 25 minutes recorded episodes: a presentation of the problem, pro and contra arguments and solutions.

After discussing its use with monitors, it was decided that the first episode should provide motivation enough for discussion. In two communities a complete session (two hours) was spent in the first episode, and a second one in the other two. In this session the first episode was repeated: the complete cassette was played.

The series "Jury 13" has a large list of available titles. Nevertheless, no others subject was utilized in the programme, in spite of the good acceptance of the series "Trial to a wife".

4.2.3. Researches of the groups

Research activities of the base groups consisted in the compilation of information to be shared in the next meeting. These activities might be carried out during the week between two meetings. Monitors distributed, at the end of a meeting, the "task sheets" and explained the procedure. In the next meeting, they have to aid in the systematization of the information gathered, in order to be discussed by the group.

The CIEE team intended to examine, by the means of these surveys, two problematic areas. The first was the image of the school in the rural families, gathering information on schooling levels of their members. The second one was an analysis of the relationships inside the family; it was intended to know to whom should recur each member of the family in daily-life eventualities.

In both cases, the research was not carried out because of the same constraints. On one hand, the instruments were not sufficiently performed for an acceptable level of operation (simplicity and significance), and the monitors were reluctant to use them. On the other hand, these subjects seemed not to be of interest to the groups. The school is a datum; its presence, importance and sense are not discussed. Relationships inside the family are -perhaps- conceptualizations of a reality people want to maintain in private, particularly when the constitution of a family does not correspond to all social standards.

A third instrument designed by the CIEE team was applied in one of the community with good results: "Who is doing what?".

This is a complement of the game described in nr. 4.2.1.3.

It consists in a number of task sheets in which the members of a family note the activities of other members in 24 hours. Activities must be grouped in no more than ten categories such as to work, to rest, to sleep, to eat, to go to the working place, to go to the school, to cook, to talk with other members of the family (particularly, with the children). An approximative duration is assigned to these activities. Task sheets for the father, the mother, adolescent boys and girls, and children were different.

This instrument was of the interest of the group in which it was applied: it was discussed during two sessions. As a result, good confrontations inside the family were detected, and favourable opinions were given.

4.2.4. Slide series

These instruments belong to the "Parents and Children Programme" (Programa Padres e Hijos - P.P.H.) which is being carried out by CIDE.

In our case, these instruments were used out of context. Only two slide series were utilized, without the accompanying written materials for monitors or subjects.

No difficulties were detected in two communities. In the third one, without community installations and without electricity, alterations were produced in the compositions of the groups and in their dynamics.

Subjects presented were: "Child development", positive and negative factors in the physical, intellectual and moral development of children of poor families. "Children learn from us", an introduction series to sexual education, in which relationships inside the family are examined. Later, upon request, a series on alcoholism was shown.

A cassette recorder was used when slides were shown. A significant increase of the attendance to the meetings was detected when these series were analyzed.

4.2.5. Works of the group

This was the last unit designed by the CIDE team. It was used in the final phase of the programme. Its aims were described in the monitors' manual as follows: The group has known and worked with interesting instruments and materials. There are other groups, like this one, needing similar materials for their work. This group has to produce a new material, similar to those used in the programme, to be used by other groups.

In meeting this objective, the group will spend three sessions:

In the first one, the group will decide the instrument to be produced: a game, a dramatization, a survey, a series of pictures, a recorded subject, etc. The group decides the subject and prepares a first general description. This material is designed in a first version by the CIDE team, using available resources (draftsman, materials).

In the second session the group works over the material designed by the CIDE team, making suggestions.

In the third session the CIDE team will present a reelaborated version of the material produced by the group. This material is tested and presented for final approval.

Only one of the groups achieved this task. It made a series of 18 pictures reflecting the events of an "agricultural year" in a rural family. The series is accompanied by a recording presenting the pictures

and dramatizing some of the described events. The idea of this instruments was born in the group itself; monitors would have preferred to produce a simulation game.

Even though pictures were drawn by the draftsman of the programme, the group criticized proposed designs and described its ideas explicitly in a written report.

5. FIELD WORK

5.1. Selection of the communities

Field work was initiated through several meetings of the CIDE team with CRATE staff. This provided the groundwork for the integration of a coherent working team. Especially useful was the combination of the CRATE group's through knowledge of the situation in the rural area of Talca, with the ideas of the CIDE team.

A high degree of acceptance of our program by CRATE staff was achieved during this period, where ideas developed by the CIDE team were put into practice, and materials were tried out with different groups in rural communities. The CRATE team grasped the general ideas of the program and complemented its instrumentation in an extremely useful way.

One of the tasks carried out by the CRATE group was the selection of the communities. This was done under the following constraints posed by the CIDE team:

- 1.- The four communities should be located close by to the city of Talca. It would thus be possible for the CIDE team to visit the groups periodically, without difficulties, even in winter, in order to be able to follow up the experience and provide the necessary feed-back.

- 2.- If possible, each community should be equally easy to reach. This, to ensure that the treatment received by each of them would not be affected differentially due to possibility of access. (Actually, in the case of community ONE, this condition could not be met, and it was much more difficult to reach this group of monitors, since their living quarters were located far away from each other).

3.- In each community three volunteers would be needed, in order to form the team of monitors. Ideally this team should be composed by one adolescent single male, one adult married male and one woman (married or single).

These conditions were generally met, and it was possible to reach an agreement with four communities, which voiced and showed great interest in the activities of the program.

Nevertheless, the team of monitors from one of the communities did not show up at the training workshop (without prior notice). Unfortunately, at that time, it was very difficult to contact and choose a new community. The Program started its work with three of the four communities.

5.2. The Training and Reinforcement Workshops

The training of the members participating in the program cannot be conceived as a set of activities divorced from the other aspects and operations of the program. In other words, the training was designed, from the very beginning, as a process, a permanent and constant endeavour, which in some opportunities occupied first priority amongst the various activities.

A retrospective view of the events shows with even more clarity than before, that the training process implicated all involved. The first contacts, the approach, the training, all were of equivalent importance to all members; monitors and the central team. This dialectical process was essential to the activities which were carried out later.

Three training workshops were considered in the development of the project. The first of them took place at the beginning of the program, and its duration was of five days continuous work, under live-in conditions. This workshop allowed for a closer contact between the different members and for intense work centered on the activities which would form part of the program in the future.

The second workshop lasted one day (Reinforcement) and took place after the groups had had at least three or four meetings in each of their communities. At this point several differences appeared in the development of each group, these became even more pronounced as time went on. Nonetheless, this meeting was very important for the work of each group. Actually, it provided an opportunity to share the different experiences obtained and to propose lines of action for the remaining part of the program.

The third meeting was called in order to prepare the closing of the program in each of the communities. Its main objective was to discuss the way in which the work could be rounded up, and for this reason it was thought to be convenient that the group analyze the development of the work in the communities. The enthusiasm expressed by one of the team of monitors lead this group to propose and carry out, with the community group, more activities than planned at that time.

5.2.1. The first Training Workshop

This workshop was attended by all the members of the CIDE team and all monitors. The work was distributed along five complete days.

Each was divided up into two or three blocks, during which the group of monitors was familiarized with the functioning and objectives of each of the previously elaborated instruments.

First Day

The aim of the first day of work was to present the project and its more general aspects, avoiding to combine this activity with activities of group dynamics, which are generally used to "break the ice". The reasons for this decision were the need to present the essential aspects of the project and the short time available to train all of the monitors in the use of all the instruments. We expected that the affective integration would develop on its own as the week went on and the members participated in various group activities, especially since we were all living in the same center.

After this first presentation a synthesis was offered about the general plan for the week. Some questions were raised, and then, each of the members introduced him/herself. At the end, some basic information about each of the members was noted on the blackboard: name, age, civil status, educational level, work, place of residence.

The first activity introduced after this initial presentation was the game "Who does what?". The general instructions were read and then the monitors were given complete responsibility to direct and carry out the game.

On the basis of the commentaries heard later on, this was one of the instruments which the group liked most (such that is was the one chosen by all of them to initiate the activities with the groups in their

communities). This was perhaps influenced by the fact that none of them had seen it before. The other instruments were tried out with some of the members on previous occasions. Novelty and privacy effects could also have affected this perception. In any case, the activity was liked, the levels of discussion were very stimulating, in spite of the extension of the work.

After a brief period of rest, a short activity was organized, in order to allow for a closer contact amongst the members of the group. This was done after some members of the CIEE team expressed their opinion with regards to the need of sensitizing the group about personal relationships.

The group was divided up into pairs, with the instruction that each member tell his/her partner: "The three things I like most and the three things I dislike most". After the pairwise conversations, each member introduced his or her partner to the group, informing about some aspects of the conversation.

One of the difficulties which arose on this first day was that some members could not stay at the center. They had to go home and return the next day. In spite of this fact, several recreational activities were carried out during the evening. This occurred during almost all of the following days.

Second Day

The activities started with the development of the survey activity called "Who does what?".

After the initial explanations, the monitors began the survey, working in pairs. Each member researched the activities of a different

member of the family, i.e., fathers were instructed to find out what the daily activities of their adolescent sons were, sons investigated the father's daily schedule, etc.

The following are some excerpts of the discussion which occurred after the presentation and summary of the results of the survey:

Adolescent male: How come the adolescents rest that much?

Father: Do you work more than your father? Do you worry and make sure that everything goes right, or do you go and have a cup of tea?

Adolescent female: I could speak up for the girl, we don't rest...

Adolescent male: I work as much as my father, but they say I'm lazy...

Father: you work, but you don't worry about what needs to be done...

Adolescent male: it depends on the kind of work, I worked in the carrots, there was ice, I cut my hands, I was freezing cold...

Father: the son will never do the same things as the father

Adolescent female: if the boy studies (then) yes, he rests more...

A discussion on the applicability and usefulness of the activity for the communities followed:

Father: it's useful for me, one sometimes does things without knowing what they are good for... if one realized ones worth, one stops and thinks and finds out that things can be done differently...

Adolescent male: one values what each member in the family does, the child, the father...

Adolescent female: we will know what everybody does... how much effort we all expend each day...

Father: it helps to stop and think, too often we see things too late...

Adolescent male: it helps to show the reality as it is, and also the values...

Adolescent female: it helps to see, there are so many things one does and should not do... to distribute the working hours, rest...

Adolescent male: the whole family participates. The father likes to do things his own way, he does not give the sons a chance to decide about anything ...

The results of this activity confirmed our hypothesis: it was an interesting and motivating game. Nevertheless, some difficulties arose during the summary of the information, which became quite complicated. This led one group to seek a rather ingenious solution and another one to desist from its use in the communities because they feared the difficulties of its application.

The game "Rural Areas and City" was introduced the afternoon of that same day. This instrument was known by some of the monitors, but this was not a major obstacle, since the game differs each time, due to the different alternatives which arise.

The following are some of the comments made with regards to this game :

One person: many things happened here which occur in reality, like the person who obtained credit to buy fertilizer and did not use it for fertilizer... also, what happened to the people who left for the city. Here, during the agrarian reform one person left. We worked hard and did well. He didn't do well in the city and he returned asking us to admit him... He's still here with us... Well, people who leave are the ones with more education, there are more educational possibilities in the city.

Adolescent female: the women who find no work stay at home...

Adolescent male: men go into military service, the practice (for agrarian technicians) is not payed and takes nine months, if I had the opportunity to leave, I would leave...

Adolescent female: The Prueba de Aptitud Académica (university entrance exam) also is important. I am going to sit it again, to try and study, because there is no future in rural areas

One person: many believe that children should not go to sit it again, to try and study, because there is no future in rural areas

One person: many believe that children should not go to school they don't learn anything useful there...

Adolescent male: many professionals don't find a job here.

Some of the more specific comments with regards to the game itself can be summarized as follows:

- 1) The circle representing rural areas should also include one place where bootlegged liquor is sold, otherwise one could assume that this occurs only in the city, which is not the case;
- 2) There are too few cards, and thus they begin to repeat themselves too soon;
- 3) It is necessary to add situations which reflect the lives of adolescent males and females and of adult women;
- 4) Incidents need to be added, which show the situation of women who are employed as maids in the city.

This game allows for massive participation, and is therefore useful for meetings with several participants.

The last activity of that day took place in the evening.

Some slide sets of the program "Padres e Hijos" were presented.

Monitors liked the activity and thought it to be very interesting. They represent an instance of strong motivation and attraction. In fact, the result obtained in the community groups confirmed this first impression.

Third Day

Three activities were carried out during this day. Only two of them were used later on. The description of each of them follows.

The first activity was the recording of a radio-theater. The group was divided up into two work teams, and each received precise instructions about the task to be performed.

One of the groups developed the following plot:

Don Hipólito receives a piece of land. His "ex-patrón" comes and congratulated him, telling him to recur to him if he needed any help. Don Hipólito obtains a loan from the bank to be able to work on his land.

After a certain period of time he realizes he will not be able to pay the loan and he turns to Don Enrique, who suggests he should go and inquire about help in some of those technical assistance centers. On his way home don Hipólito meets a friend who invites him to forget about his problems over a drink. The next day, after having recuperated from his hang over, don Hipólito meets his ex-patrón, who offers to buy the land and take care of don Hipólito and his family "until they die".

The second group developed a different story:

Don Lucho has a talk with his wife, doña María; they are in debt, the children are thin and sick. Don Lucho goes to the Bank, but they cannot renegotiate the loan because he does not have any financial backing, and his debt is too large. A friend suggests he should

go to GRATE. There he is told his case would have to be studied because he had already given his technical assistance coupons to another private agency. He goes home, with very low spirit, thinking he will have to sell his land "and this is the story of many small farmers today".

The participation of the monitors during this exercise was quite active and autonomous. They all either played a role directed, were in charge of the recording, played the guitar, etc. The monitors expressed satisfaction during the evaluation, and expressed they never thought they would be able to produce a radio-theater. It was particularly noteworthy that one of the monitors, who almost never talked during the training workshop, represented a very important part in the radio-theater.

Monitors thought the activity was very interesting and enjoyable. It helped to show the characteristics of some people, such as for example, the "patrón". It was said that this activity could help to motivate discussions in the groups, but the most attractive part was the preparation itself of the recording.

They expressed some doubts about whether the community groups would dare to initiate a task like this, thinking it might be too difficult. One solution proposed, was that each group should listen to the recording prepared by the monitors, in order to see that this is a feasible task and to motivate discussion. After this, the group can then be asked to prepare a radio-theater about a different topic. It was also suggested that one family group could take over the task during the week, and present it at the next meeting.

In the end, this activity turned out to be one of the most attractive ones for the community groups.

Another activity carried out during this day was role playing: "To put oneself in the other's skin". The main idea was to exchange roles in the family, so that each could see common problems from a different point of view.

Two situations were developed:

A discussion between father and son. The son wants the father to buy a TV set. The dialogue which developed between both men was improvised. The conversation lasted about 8 to 10 minutes. After this, the group was invited to discuss and comment upon the representation.

The second situation: again father and son. The son wants to drop out of school and to work with his father, but the father objects.

One of the fears which were expressed during the discussion of this activity, was the possibility of creating conflicts in the community if the issues represented touched some personal problems of the participants too closely. One of the monitors thought it more convenient not to deal with existing problems, if no solutions could be offered. Finally, the group agreed that they would attempt to choose situations which occurred in the community, but which did not affect the participants too directly (as far as they knew).

During this third day of work, it was noticeable that monitors were much more active in their participation, and more self-assured. The CIDE team was also more relaxed, since we saw that the instruments we had prepared were relatively easy to administer and helped to further the group discussion.

We also noticed that some monitors began to point out at several occasions that the presence of a mother was necessary, so that she could offer her point of view about the topics discussed. Some mentioned the need for the presence of more fathers. These comments were quite encouraging, since the aim of the instruments was to motivate the presence and participation of different members of the family group.

Fourth Day

Two instruments were introduced: "The Court of Justice" and the game "The community".

After some deliberations amongst the CIDE team it was decided to introduce the "Court of Justice" in a simpler version as described in the prepared instruction leaflet. This was in part determined by our interest that monitors voice their problems and discuss them, more than experiment and try out a procedure. The activity was presented in the following manner:

- a) the group defines a problem (of the group) and this is the "accused";
- b) roles are assigned: accusation, defense, judge and secretary;
- c) the procedure is similar to a jury presentation.

The following were the possible problems mentioned:

- the activities in the evenings were not sufficiently joyful and active, many did not participate;
- some monitors were always late, lacking a sense of responsibility;
- some instruments did not work out too well;
- what can one expect of the project, what is it supposed to achieve, what is the general aim of the games and instruments;

- the system which is being developed;
- the problems of participation in the communities, since winter is a bad time to begin.

The group finally chose to discuss and judge the program itself, which meant that many of the aforementioned problems would be discussed.

The dramatization allowed for an active and critical discussion of the project. The procedure itself helped to create a fiction which facilitated the definition of the problem, but it can also lead to a certain "ritualism", where norms and rules hamper the dynamics of the discussion. The group showed its ability to define problems and look for solutions. The experience represented an instance of evaluation. The participation was good.

The following were the recommendations proposed by the monitors:

- a) to let the accusation present the problems one by one and have the defense respond to each of them;
- b) the procedure should be simpler; organize two groups and have one person coordinating the debate;
- c) it is useful to maintain a certain "dramatic" atmosphere, it contributes to create roles which give a certain order to the group dynamic and facilitates the expression of problems. Three roles are proposed: accusation, defense and judge (coordinator of the debate);
- d) the problem has to be posed in such a manner that nobody feels attacked personally;
- e) the topic under accusation should be a problem and not a person. For example, judge the wine, alcoholism, etc. but not a father who comes home drunk;

- 2) The group should be encouraged to define the problem, discuss it and propose solutions.

The game "The Community" was developed in the afternoon. The conduction of the game was rather "laissez faire" and this facilitated some disorder and confusion during the development of the game. Nevertheless, its application was interesting and the following recommendations were proposed:

- 1) No more than 8 to 10 people should play at a time. If there are more participants, two groups should be formed.
- 2) There should be "sale" cards and "buy" cards for those occasions when one reaches the "market square". These would indicate the transaction made and the group would define the prices. For example, some cards could say: "you sell four sacks of potatoes", "one or two pigs", "fourty boxes of tomatoes". The other ones could read as follows: "you buy clothes", "tools", "groceries for a week", "a television set", "a horse".
- 3) With regards to the "land" cards, it was suggested that the following could be added: "you don't have any land and work on a 'half and half basis", "you rent some land", "you ask for credit". Some situations affecting adolescent males should be added. For example "the young man receives a piece of land from his father and doesn't help his father any more", or "you loose all your crop", etc.

Fifth Day

The activities of the day centered of the planification of the work in the communities. This was done separately for each community.

5.2.2. The Second Training Workshop

This one day workshop took place after each community had held approximately four meetings.

The first part dealt with the description of the activities developed in each community.

With regards to the first meeting with the groups the monitors pointed out the following:

Community One.- "For the first meeting one of us distributed the invitations to 7 families, three came and some children. We played the roulette of the family ("Who does what"). There was discussion and dialogue. The mothers realized they ignored many things.

They also found that there were many tasks which could be done by other members of the family, for example, put the children to bed. The absence of men in the meeting was noted, and their comments and opinions were felt to be necessary. There are also some tasks which are "too complex" and which women cannot perform, such as for example, fertilize the soil".

Community Two.- "It was necessary to form two groups because too many people came. During the first meeting one man argued against the activity, but changed his opinion later on. The conclusion of this discussion was: 'We should not go against something before knowing what it's all about'. There was plenty of dialogue and afterwards we rearranged the cards. There is plenty of work for everybody and it is important to give responsibilities to the small children.

The results obtained with the second group were quite different, which shows that the game can be repeated several times."

Community Three.- "The first meeting went very well, varied, with a lot of dialogue. People were very clear in analyzing the game. The arrangement of cards on the board was not satisfactory, and people made changes. There we gave freedom. The most important conclusion the group made was that young people often are not given the opportunity to carry out certain tasks: 'many times the opportunity exists and the young fellow ignores it'; 'we parents are sometimes very egoistic'; 'the father is the one who assigns himself all the tasks'.

For example 'selling animals, that's my business only'. It was also seen that children can do small chores, for example, pull out weeds".

With regards to the other meetings, which were held with families in each community, the following aspects can be pointed out:

Community Two.- "When we played 'The Community' there was more enthusiasm and participation, many more people came, and they didn't want to stop playing. One of the problems which arose was that people tended to end up in jail too often. Associations were formed during the game and it was discussed how important it was to help people a way out of bad habits or corruption (especially alcoholism). When one associates with someone, one always does it with people who are hard working, striving and one never even thinks of people who have bad habits or are in trouble. The group gave us a very important lesson. This has helped to change the mentality of some people, they saw that it is important to help others: 'The important thing is to relate the game to real life and that has been achieved, it is incredible what can be achieved with the slides. We could look for new topics".

Community Three.- "Slides were presented during this meeting. One person comments that he took a friend who is very good for these meetings, he is against everything, he contradicts everybody so that they voice their opinions. It would be good to bring slides about alcoholism, since this topic came up again and again. With regards to the picture of the malnourished child, they say this occurs because mothers 'cannot do it any other way', there is a certain habit of doing things, of keeping the house, the hygiene, like something natural".

During the second part of this reinforcement workshop the CIEE team thought it important to increase the monitor's critical attitude with respect to the descriptions and explanations they offered about their own reality. At that time it appeared to us that monitor had an important role to play, as leader and conductor of the group towards an adequate "reading" of their reality. The instruments had been designed

to facilitate problematization and questioning of daily events (and in general they fulfilled those expectations) but the monitors role needed to be reinforced.

The following exercise was proposed in order to achieve this aim: the group was divided into two teams, each was asked to draw a collective picture in which the reality of a typical rural family was depicted.

After completion of this task, group No.2 interprets the picture drawn by group No.1. Then, group No.1 explains its own version of the work.

The same procedure was used in the reverse sense with the image prepared by group No.2.

An excerpt of the discussion which took place illustrates this exercise:

Drawing of Group Number 1. Opinions of Group No.2

- one sees the authentic reality of life in rural areas;
- each one is shown in his/her activity;
- various activities are depicted at the same time;

Opinions of Group No.1

- the outhouse was put there on purpose, to show that it has to be far away from the house, just like the garbage;
- we drew a small shop, the sign says "soft drinks", but what they really sell is wine;

- the garbage is close to the house;
- there are no fruit trees close to the houses 'it's too much work to have trees';
- one child is sitting, to show "laziness", the other one is in the shop, the women are in the school and the husband is working.

Drawing of Group No.2.-

Opinions of Group No.1

- one sees a man who is worried, trying to get home;
- the water well and the out house are close to the house;
- the pig pen is close to the house;
- the house has no trees around it.

Explanations of Group No.2

- the farmer looks towards his house, he's sad and doesn't feel like working;
- the house is not well kept, he doesn't think that's good, but doesn't know what to do about it;
- he feels alone in front of all these problems, he doesn't share his problems with anyone;
- many farmers don't tell the truth to their families, they keep it all to themselves and don't want to tell their wife anything.

The farmer is very individualistic, its a habit, he has a hard time getting together with people and communicating. It's a habit formed long ago, which is transmitted from generation to generation;

- "My father sometimes tells us that his parents were very stric and hard, they came to eat and then left for the mountains, it has always been like that, we inherit things";
- anything new that is proposed is rejected... This here (the project)... one person in the community said: "ah... they do it because they are making good money, nobody would sacrifice him or herself like this for others". Many things like this, and that's why they don't go to meetings, they think they will be cheated, 'many things happened in times and they are very much afraid'.

The exercise was followed by an extensive discussion, during which the emphasis was placed upon the explicative elements of this oppressive reality.

5.2.3. The Third Training Workshop (second reinforcement session)

The aim of this second, one-day workshop was to repeat the exchange of experiences amongst the different teams of monitors.

This experience had been very positive during the last workshop.

On the other hand, it was also necessary to start thinking about ways to close the activities with the groups without creating expectations which could not be fulfilled, and without leaving too many loose ends.

It was thus agreed to hold a closing meeting in each community, where, for the first time, different members of the CIDE team would be present. The activity would center on the group's evaluation of the program, followed by a meal prepared with contributions made by the community and by CIDE team.

On the other hand, it was agreed to request CRATE to lend the necessary support for the development of a mini-program for family orchards. This was decided after conversations amongst some monitors and the liason person of CRATE, in order to benefit those families which had participated in the program. A letter was prepared on that same occasion, presenting the petition to CRATE. This was well received at the technical assistance institution.

Finally, monitors received instructions about how to elaborate a working unit with their group in the community, using the guidelines which were indicated in the respective chapter (see 4.2.5. "Group work").

5.3. Evaluation and Follow-up

It has been mentioned that each of the meetings of the community groups were followed and preceded by a meeting between CIDE team and the group of monitors. Initially the intention was to hold one general meeting, with all three monitor groups present. This was not possible,

due to difficulties of transport and time. Thus, each week, as long as the community groups met, one or several of the members of the CIEE team visited each of the three communities which participated in the program and held a meeting with the respective monitor group. Each of these meetings was recorded on cassettes and then transcribed for later analysis and record (some exceptions occurred due to uncontrollable circumstances).

As the program developed, the importance of the general exchange amongst the different monitor groups became very apparent. This was partly solved by holding the two reinforcement workshop mentioned earlier. Nevertheless, the project team still insists upon the importance of having a weekly meeting with all monitors involved, in order to profit from each experience, exchange ideas and lend mutual support. This possibility is conditioned by the possibility of obtaining an adequate means of transport.

One of the lessons learned from this experience is that the work of the community groups is a continuous process. This implies that the person or persons responsible for the control and orientation of the monitor's work are not very easily replaced. The only way to ensure the continuity and a sense of coherence is through the assignment of one or two people to this task, providing the logistics so that they can live close to the groups as long as the program goes on.

During this phase of the program, the coordinator from CRATE assigned to the project, was fundamental as a liason person amongst CIEE team, the CRATE Foundation and the community groups. A farmer himself, with a long experience as a leader of organization and cooperatives of

farmers, he understood and appreciated what the program could offer. From the very beginning he put all his efforts and enthusiasm towards the organization of the groups and provided all the necessary assistance to allow for the development of the program. He was present at all meetings of the project, and was a tremendously important factor in facilitating a trusting and open relationship between the CIDE team and the monitors.

The meetings were held in homes in the community, or in public meeting places where the families usually held their weekly sessions. Usually, they were held at night, so as not to interrupt the monitors' daily work at home or in the fields.

These conditions impose a fairly strict working schedule. On several occasions it was impossible to record the meetings due to some deficiencies in the electrical supply system.

In the following sections we present a summarized description of the meetings held in the participating communities:

Community One.-(*) Seventeen homes are located in this community, each on a small piece of land. This was the result of a subdivision of a larger farm during the early periods of the agrarian reform in Chile. Families were asked at the moment of the subdivision whether they preferred to have their homes all together in a small village, or each built on the respective piece of land. This last alternative was chosen, and this has marked a certain living style of the people. Houses are located far away from each other, and it has not been possible to provide electricity

(*) The analysis of the work of each of the groups is referred to the Summary Matrix of Activities which is enclosed, and to Table No.1.

to them. There is no communal meeting place, and group sessions had to be held in the home of some of the farmers. This represented some difficulties. It was necessary to change the meeting place frequently, and this had strong consequences upon the attendance and composition of the group.

We had mentioned that three young, single men were the monitors in this community. They had no family responsibilities, even though they worked, either on the family land, or as farm labourers on a daily basis. It thus happened that the monitors did not carry enough weight in front of adult, married males in the community, and it was very difficult to motivate their assistance. On the basis of the experience in the other two communities it appears as important that the team of monitors be heterogeneous, representing different members of the family group. Where this was the case, community groups were also fairly heterogeneous and relatively more stable.

Eight meetings were held in community number one. Attendance was recorded only in seven of them. The last four meetings are clearly different from the first four. Each block of meetings took place in different homes, and the groups who attended were almost completely different.

Instruments used by this group were mostly the games (five meetings), the slides (two meetings) and the radio-theater "Trial to a wife" of the series "Jurado 13" (one meeting). Transcriptions of three community group meetings were made, as well as of two meetings of monitors with the CIDE team. The other recordings were lost due to deficiencies in the electricity, or because the batteries ran out unexpectedly.

A summary of the group attendance and composition is presented in the following tables:

Table 1.- Community One: Summary of general attendance

Composition of the group	<u>1o.</u>	<u>2o.</u>	3o.	<u>4o.</u>	<u>5o.</u>	6o.	7o.	8o.	<u>9o.</u>	<u>10.</u>	<u>11.</u>	<u>12.</u>	Average
Fathers	1	3	-	-	4	-	-	-	2	2	2	2	2.2
Mothers	3	1	-	-	4	-	-	-	4	3	3	2	2.8
Adolescent females	2	1	-	-	3	-	-	-	-	1	1	-	1.1
Adolescent males	2	8	-	-	5	-	-	-	4	4	1	2	3.7
Monitors	2	2	-	-	3	-	-	-	2	3	3	3	2.5
Totals per meeting	10	15	-	-	19	-	-	-	12	13	10	9	12.5

Note: the discrepancies which may be observed between these numbers and those appearing in the general chart of activities, arise because the information was obtained from different sources.

Table 2.- Community One: Number of meetings attended by each of the participants, grouped by family membership.

Members of the family	Number of meetings attended							
	1	2	3	4	5	6	7	8
Fathers	7	2		1				
Mothers	6		2	2				
Adolescent males	16	5						
Adolescent females	3	1	1					
Monitors					1	2		
Total frequencies	32	8	3	3	1	2		

Community two

About 60 or 70 families live in this community. Their homes are located in a village created during the Agrarian Reform; only about half of the families own some land. About 8 to 10 of them had to sell their land, but they still live in the community. The rest is employed as farm labourer in the area.

This group of monitors represented an exceptional case, since it was composed by four people. This was due to the fact that only three men had signed up initially. However, after insisting upon the importance of the participation of a woman, the initial team contacted a young single woman in the community. At that time though, it did not seem fair to exclude any of the three men who had participated from the very beginning. The composition of this group of monitors was then as follows: two married men, one single adolescent male and one single adolescent female. Their interactions were exceptionally harmonious and coordinated from the very beginning. They distributed roles and responsibilities related to the conduction of the community groups and each took over several tasks as the program went on.

Fifteen meetings were held in this community. The first and ninth one were repeated, i.e., in each of these weeks the group met twice.

Two first meetings were held because too many people expressed interest in participating. The monitors were afraid that the game would not be of interest if too many people came, and thus decided to form two groups which met on different days.

During the ninth week, it was the enthusiasm of the community

groups which led the monitors to call two meetings on successive days, in order to speed up the recording of a radio-theater. At the same time, this allowed the group to watch and discuss a set of slides dealing with affective relationships in the family called: "The children learn from us".

In general, even though we do not have an exact record of the group attendance during the third and fifth week, information is available about the fifteen meetings held.

It can be said that this group was exceptional in its ability to take responsibility for and to achieve the goals and tasks stimulated by the project. This, notwithstanding the high levels of motivation and achievement observed in community number three.

The community number two was the only one to dedicate the last three meetings, with high levels of autonomy, to the creation of its own instrument, consisting in a set of illustrations and a recording which introduces them.

Under any perspective, this instrument is comparable to any of those proposed by the CIDE team. It has not been tried out in a more controlled manner with other groups, but there exists sufficient evidence to expect that it will be highly motivating and instructive when used during the following stages of the project.

There exist eight recordings of meetings held between monitors and the CIDE team, and three of meetings held with the community groups. A radio-theater was also (during sessions 8 and 9) taped and a recording of a meeting in the "Center for Mothers" (Centro de Madres) of the community

is available. This latter session took place because this group knew of the existence of the program and asked to have some meetings with the sets of slides.

The summary of the evolution of the attendance and of the composition of the community groups is presented in the following tables.

Table 3.- Community two: General summary of attendance to community meetings

Composition of the group	Number of the meetings															Average		
	10.	2	3*	4	5	6	7	8	90.	10	11	12	13	14	15*			
Fathers	5	4	10	-	7	7	2	6	6	8	4	6	11	8	9	5	-	6.5
Mothers	4	3	10	-	4	4	1	1	1	2	3	5	5	3	4	1	-	3.4
Adol. males	1	-	4	-	5	-	5	2	1	1	6	4	4	4	5	1	-	2.8
Ad. females	3	4	6	-	3	5	1	2	4	4	9	8	7	5	7	1	-	4.6
Monitors	4	3	4	-	4	3	4	3	3	3	2	4	4	4	4	3	-	3.4
Total per meeting	17	14	34	-	23	19	13	14	15	18	24	27	31	24	29	11	-	20.8

* There is no record of attendance

Table 4.- Community two: Summary of the number of meetings attended by each member of the family

Member of family group	Number of meetings attended														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Fathers	8	3		1		2		2	1	2	2				
Mothers	8	3		3	1		1	2							
Adol. males	8	4	3	3		1									
Adol. females	6		3	3		1		2	2						
Monitors											1		1	1	1
Total frequencies	30	10	6	10	1	4	1	6	3	3	2	-	1	1	1

Community three

This small village, grew with time along the sides of a road, ending up with about 70 to 100 houses, one school, one church and one or two small shops.

Most of its inhabitants are farm workers who sell their working force to large land owners or to small farmers. High levels of unemployment and of rotation characterize this community.

The team of monitors was composed by three people; one adolescent young man (who deserted early on in the program due to his difficulties in communicating and his shyness), one adolescent woman, with excellent leadership conditions, and one married man, head of a family and experienced leader of small farmer unions.

This team of monitors, which very soon had only two members, achieved excellent results with the community groups during the first

ten weeks of activities. Meetings were held regularly, achieving high levels of active participation and group dynamics.

All was set so that the community group could initiate the preparation of an educational instrument. Monitors informed us that they had the intention of recording a kind of journalistic report, dealing with the economic and labour conditions faced by most of the members in the community. The idea appealed to the base group, especially since they had not been very successful in producing the recorded radio-theater during their sixth meeting. Actually, the plot created, (the story of a couple) and the previous elaboration were excellent. The problems arose during the recording of the final version.

The elaboration of this second recorded report appeared thus as a welcome opportunity to repeat this task with some modifications.

It was precisely during this time that the young woman of the monitor team found a job as a sales clerk in a shop in the city of Talca, and it was impossible for her to continue with the work in the community. (*)

One of the consequences of her absence was the suspension of group meetings for two weeks, until it was decided to hold a last, closing meeting (with dinner), without having completed the proposed educational instrument.

The summary of the group attendance to meetings is presented in the following tables.

(*) She had been anxiously looking for work during quite some time, since this income was badly needed by her and her family.

Table 5.- Community Three: General summary of attendance to meetings
in the community

Composition of the group	Number of the meeting													
	1	2	3*	4*	5	6	7	8	9	10*	11*	12*	13*	average
Fathers	5	5	-	-	4	7	9	4	6					5.7
Mothers	5	4	-	-	1	2	3	3	3					3.0
Adolesc. males	2	3	-	-	9	9	21	10	7					8.7
Adol. females	2	1	-	-	1	2	2	4	2					2.0
Monitors	3	2	-	-	3	2	3	2	2					2.4
Total per meeting	17	15	-	-	18	22	38	23	20	-	-	-	35**	21.8

* Attendance was not recorded

** Only total attendance available

Table 6.- Community Three: Number of meetings attended by each of the
participants, detailed for each
member of the family

Member of the family	Number of meetings attended						
	1	2	3	4	5	6	7
Fathers	2	2	2	2		3	
Mothers	2	5		1	1		
Adolescent males	8	9	6	1	3		
Adolescent females	2	2	2				
Monitors					5		1
Total frequencies	13	18	11	4	6	3	1

6. AN EVALUATIVE SUMMARY AND MAIN CONCLUSIONS

6.1. The last activity in communities two and three of the project offered valuable information about the meaning of the proposed activities to the community groups.

It cannot be said that this evaluation is the only one possible, nor that the results offer the degree of replicability we would desire. Nevertheless, they offer information which allows the CIDE team to reaffirm its conviction about the utility of the stimuli provided. They motivated activities and discussions centered on problems felt to be important by the participants.

6.2. The tables of attendance to meetings and group composition do not confirm the hypothesis that more members of the family group would gradually participate in the program. On the other hand, it can be said that a stable and heterogeneous group of people attended the meetings regularly, and others, adolescent males and females as well as fathers and mothers, attended only one, two or three meetings. It is possible that this trend may be due to the way monitors invited people in the community. They often seemed to invite neighbours, relatives and friends. This group attended the meetings regularly, and others came and left as time went on.

6.3. Both the instruments used and the methodology of contact and follow-up of the program proved to be very operational, stimulating and

adaptable to different context; especially if one takes into consideration that monitors who were the intermediaries between the TIDE team and the community groups, were volunteers with little prior training.

The proposed activities were of interest to the different members of the family group, who interacted freely during the development of the meetings. Several instances are recorded, where participants manifested the need for the presence of other members of the family group. As time this was achieved (though this did not appear as a marked trend in the attendance record).

The transcripts of the recordings as well as the notes taken during the visits to the communities (which are still being analyzed with more detail) show some evidence of behavior changes in the community interactions. This allows us to presume that the program has not created any negative effects. On the contrary, anecdotal evidence shows plenty of positive manifestations. The contacts with the local institution (CRATE) were strengthened and it was agreed to work in closer collaboration in the future. This will depend only upon the availability of material resources.

6.4. Apart from the record of attendance and the transcripts of discussion, no other measurements of the proposed goals were undertaken. One important piece of evidence is provided by the fact that at least one group produced its own educational working instrument, focussing on their own real problems. This was achieved with a fair degree of autonomy in the decision and preparation. A second group did

not succeed due to purely accidental circumstances.

The procedures of formative evaluation which were used during the control and follow-up of the field experience presented some difficulties, mainly due to the way the professional team was formed; these are perfectly correctable. Nevertheless, for this type of experience one certainly needs a kind of operational methodology of evaluation of results which is coherent with the theoretical model of the program.

- 6.5. On the basis the results of this pilot experience we are now able to elaborate an experimental model for a non-formal educational program, which combines two aspects: one of formation of values, attitudes and awareness (which is the one emphasized during the pilot phase) and one aspect of information or acquisition of basic skills and knowledge related to certain needs detected by the groups themselves.

A N N E X E S

Some of the working instruments (in reduced photocopies), charts and tried out materials are presented in the following sections for illustrative purposes.

ANNEX: STATE OF THE ART. FAMILY AND RURAL SOCIETY

I N D E X

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BIBLIOGRAPHY

ANNEX: STATE OF THE ART. FAMILY AND RURAL SOCIETY

INTRODUCTION

One of the important tasks of any research study is the review of background information, experiences and lines of thought which have been developed previously in other related studies. This cumulative character of knowledge provides the basis for growth in the development of theoretical trends, working methods, acceptance or rejection of hypotheses. In other words it contributes to the development of knowledge and comprehension of the reality which is being studied.

The present project consists basically in a research and action experience. Nonetheless, we thought it important to review the existing bibliography, in order to get acquainted with similar experiences, to develop some of our theoretical assumptions and obtain a general impression of related bibliographical material referring to our country and to Latin America. This analysis was one of the permanent activities which the team developed over time. A synthesis of this work and a basic bibliography is presented in the following sections.

The documents written about rural areas in Latin America and the development of ideas have been plentiful. However, we also found that the focus has been limited to some aspects only. One could say that the fundamental emphasis has been upon the following areas: the structural phenomena which affect rural poverty, economic and social aspects and the analysis of the basic processes which have had an incidence upon such processes as migration, modernization of the productive structure, agrarian reform, basic needs and other sectorial aspects.

Our bibliographical survey was aimed at those aspects most related to our experience, i.e., the family, the community and education.

Within this thematic areas we were interested in analyzing the different conceptions about the family, relationship between family and rural society, and the processes which have a bearing upon the relationship between family and community. We placed particular emphasis upon the analysis of theoretical tendencies which prevail in the Social Sciences in Latin America. These can be inferred from the different approaches towards the study of the family and the rural community.

In the following sections we will describe the working procedure employed, as well as the results and conclusions of the bibliographic survey. The results refer to a synthesis of the main lines of thought developed by the different authors which were covered. A discussion of some aspects is presented in the conclusions.

I.- WORKING PROCEDURE

The bibliographical search was guided by certain criteria. These were defined by the team in order to achieve the proposed objectives. The thematic areas were defined, different types of studies were differentiated and, finally, we placed a limit upon the time period which would be surveyed.

The thematic areas which were determined are: conceptions about the family, family and society, family and educational methods.

With regards to the various family conceptions we were interested in analyzing the most prevalent concepts developed about its nature, organization, structure, life cycles and functions. The types of family,

internal dynamics and relationships with wider social processes (migration, development, social class) were also considered.

In the area of family and society we were interested in the analysis of the kinds of relationships which have been defined between the following aspects: rural reality and family typology, cultural orientations and processes within and outside the family nucleus, forms of adaptation or disintegration of the family, activities of the family and surrounding environment.

The different types of studies surveyed were "significant theoretical studies", "empirical research" and "applied experiences".

The theoretical studies were those which presented general frameworks and discussions about the topic. They emphasize the key issues and assumptions for a coherent interpretation of the processes and phenomena which take place with regards to the family. They also identify the most important variables for the analysis of the different dimensions.

The empirical studies refer to research based upon the recollection and analysis of data, obtained by means of different instruments. They describe certain dimensions of family life and are guided by certain hypothesis. We covered the time period from 1970 till the present, and limited the survey to studies in rural Latin America.

The applied experiences refer to programs and pilot projects carried out with different family groups in rural Latin America.

They are concrete interventions, developed during a certain time period, with specific methods and objectives. These programs usually present different levels of depth with regards to their intervention, the dimension of the family being considered, the method employed, the

dimensions of the social reality which are included and the results obtained.

The abovementioned criteria were the basic guides in our search and selection of the studies which were to be analyzed.

We then selected the main documentation centers to be contacted. Here, we chose those which could offer a significant number of documents in the thematic areas defined.

The following were the selected centers:

- CEIAD, DOCPAL System: a computer search was carried out, on the basis of cross tabulations of the thematic areas and specific interests. The listings allowed us to select 30 documents directly related to our study.
- The documentation center of CEPAL, and a bibliography which had been prepared about the topic of development in Latin America.
- Libraries: Centro Bellarmino, Catholic University, University of Chile.
- The Documentation Center at CIDE.

One of our first findings was the limited amount of available documents, which specifically referred to our field of interest, as well as the lack of recently published works and journals. This clearly showed to us the magnitude of the lack of scientific information and of communication of research studies, publications and other forms of non-conventional documentation in our country. It also made us aware of the serious obstacles which Social Scientists face in their efforts to contribute to the development of Social Sciences. However, the problem may have been particularly severe in our case, since we were interested in a very particular and specific field of study.

Our next step consisted in preparing bibliographic index cards for all the pertinent and available documents. An abstract was prepared for some of these, referring to objectives, methods, and main conclusions.

The available literature was analyzed by the team and contrasted with our results and field observations. The initial chapters of this report refer to the way the bibliographical survey was systematized. The present annex refers to the synthesis of some general theoretical aspects.

II.- RESULTS

1. Some notes about the definition of rural societies.

1.1. One of the first difficulties encountered in studies of rural societies is the diversity of conceptualizations. In fact, we found several ways in which concepts such as rural area and rural society or peasant society are defined. We have thus limited our analysis to those conceptions which allowed us to understand the cultural complexity and the structural aspects which related to our field of interest.

1.2. One of the approaches encountered opposes rural to urban societies. Here we find Redfield's work (1955) and the "modernization" approach. These lines of thought developed under the influence of social evolutionism and propose a typology for societies. These start from a primitive stage and develop towards an urban or modern society. This dicotomy represents the two poles of a continuum, which reflects the different stages of development of a society. Within this conception,

the history of society is the progression from a traditional to a modern stage.

For Redfield, the primitive or folk society is a small collective, whose number is limited by the possibility that all members know each other personally. It is an isolated group, illiterate, homogenous, with an intense sense of solidarity and belonging. The technology is simple, and there is little division of labour, with the exception of differential tasks assigned to males and females. Consequently, it is an economically independent group.

These societies face their problems according to conventional patterns, developed through lengthy group interaction. The various patterns are interrelated and form a coherent and dense system: a culture. Behavior is spontaneous, traditional, personal and there exists no motivation for analysis, reflection or experimentation. Kinship and its institutions constitute the center of all experiences and the family is the unit of action. The value of the activities and of traditional objects is not discussed or questioned; they are considered to be sacred. This particular appreciation of objects can be seen in the way they are surrounded by restrictions and taboos.

All activities, even those related to economic production, represent an end in themselves. These societies exist more on the basis of a common understanding with regards to what ought to be done, than upon the exchange of useful functions.

These characteristics of the folk society are the polar

antithesis of the urban type, which is not defined in an explicit way.

- 1.3. This approach prevailed in several studies of rural communities, and allowed for the accumulation of information about different qualitative aspects of the social reality in rural areas. However, serious criticisms have been levelled against this conception. Basically they question the dualist conception of society, i.e., the assumption of coexistence of traditional and modern society without structural relationships between them. This conception also does not take into consideration the historical process of society, of which both types are an expression.

The studies within this particular framework present a particular view with regards to the relationships as well as normative and axiomatic frameworks which orient these relations. The models proposed appear to be independent of the mechanisms of power and of legitimation of the socio-political systems of organization, as well as of the structural relationships which exist amongst the different components of society as a social unit. This dualism, which opposes an archaic to a modern society, exists as a theoretical model. However, in reality, and due to the nature of the historical process it is not possible to observe this coexistence of two societies within a larger social or national context.

The concrete expression in reality, which can be observed in different forms of social and family organizations, of value orientations, are the result of one unique historical process. The mutual relationships which exist between regions and between archaic and modern societies represent the functioning of one global social unit. Both poles are part of this unit.

It is thus not possible to conceive of development as a "gradual" step-wise process, where societies pass through the various stages of the continuum defined by the two extreme poles, traditional and modern society. The different social situations, each with their own particular characteristics, can be understood as a product of the unequal relationships established between them. This inequality is functional and necessary to the persistence of the major social system.

- 1.4. Other authors, for example Wagley (1974), attempt to go beyond the limits of the rural society and to understand its structural characteristics. Within this frame of reference the interest is focussed upon the historical process which gives rise to rural societies. The emphasis is placed upon the type of social and economical relationships established in rural areas.

Some of the studies developed within this perspective relate the characteristics of rural areas to different forms of social organization.

For Stavenhagen (1969), the traditional structures which are observed in rural areas correspond social and cultural forms

which have been marginated from the industrial system. Amongst these we find subsistence economies, semi-feudal sectors, indigenous societies, etc. These traditional structures are characterized by intense kinship ties, simple technologies, small productive units, complex systems of stratification and a particularistic almost magic conception of the world.

Thus, from a structural point of view, one would find a social heterogeneity which corresponds to the different forms of insertion of the social groups in the structure of society.

- 1.5. For Borsotti (1976), the social organization observed in rural societies is based upon certain social and productive relationships, which are necessary for the reproduction of the group within the particular environment where it lives. One can thus find the structural basis in the family, if one defines it as a unit of production and reproduction, with complex kinship relationships. By considering the family as an economic unit, this author proposes a model for the analysis of the rural organization and family.
- 1.6. Solari (1976) synthesizes some of the main aspects related to the issue of the definition of rural societies. He points out that there exist some agreements in the different definitions and concepts which have been developed. They are the following:
- rural societies refer to "rural cultivators";
 - a dual economic orientation and a combination of family subsistence with market exchange;
 - a reference to a community;

- a subordinate position to external agents;
- a particular value orientation.

1.7. The rural community will be considered as a given social group, with primary and implicative relationships, as well as structural relationships with the major system. Its characteristics are related to the way it is inserted in the social and productive structure of society. This provides the basis for the construction of certain cultural orientations, which constitute the frame of reference of the action of the subjects.

The rural environment will thus represent a totality which comprehends different aspects: cognitive, social relationships, economic relationships, and even the most simple manifestations in daily behavior.

The different authors present differences with regards to which should be the key variables which describe the particular aspects of rural life.

These differences appear in the surveyed literature, and they reflect different conceptions about the productive organization, relationships with major structural processes, the understanding of social change and the conception about the place occupied by the family within rural societies.

In the following sections we will analyze some aspects related to the rural family and focus upon some of the hypotheses which have been proposed.

2. Notes for the study of the rural family

2.1. About the concept of family

- The family is seen as an institution which fulfills certain functions in society. As institution it satisfies certain needs of human nature (food, reproduction, security, amongst others), these functions can be observed in a given society. From this point of view, the family appears as a "mediator instance" between the individual and society.
- This institution adopts different forms and structure in order to achieve certain results. One thus observes a variability of family characteristics in different societies. These different "family types" are observable and can be verified empirically. An extended family, for example, is integrated by three different generations. Its functions are different to the ones observed in "nuclear families". The extended family can be characterized by aspects such as: prevalence of paternal authority; little structural differentiation within the family (in other words, the family may be, for example, the unit of economic production and of consumption at the same time, it transmits particular styles of socialization and norms of social control). Within the nuclear family, on the other hand, we find less emphasis on decision making, a higher structural differentiation; in other words, many functions have been displaced by other social institutions, as well as by different and more flexible socialization patterns.

Through this example we intend to point out that the different family types refer not only to various ways in which the family structure is organized. Rather, what differs fundamentally are the different "meanings" which are established in the system of relationships, different forms of fulfilling the functions. These are basically products of different societies. Considered within this context the extended family corresponds to a traditional society and the nuclear family corresponds to a modern society.

- In summary, the basic theoretical aspects which may be distinguished within this approach are the following:
- a) each society has to satisfy certain needs;
 - b) these needs are based upon the biological basis of the individual (food, shelter, protection from cold, etc.);
 - c) each biological need has its cultural counterpart;
 - d) this cultural counterpart corresponds to an organized and regulated form of satisfying biological or primary needs;
 - e) the family is a cultural institution which satisfies the needs of individuals (basically reproduction)
 - f) these needs are satisfied by means of certain functions;
 - g) there exist different types of families which reflect the variability of organization which man can construct, according to the cultural context in which he/she lives.

-- The fundamental criticisms voiced with respect to this approach refer to the cultural concept upon which it is based. Functionalism tends to emphasize a conception of society as an integrated and balanced entity. Each institution fulfills certain functions which correspond to cultural counterparts. These are in turn related to the biological needs of the species. In other words, the culture, its institutions and, in this case, the family fulfill functions which are considered to be natural. On the other hand, according to functionalism, because every person has similar biological needs, one can distinguish "universals" in their cultural organization, i.e., there are certain key patterns which must be fulfilled in any society. Thus, some kind of family must exist in any society. What matters more are the functions which are developed than the social conditions which gave rise to particular types of relationships of family organizations. Functionalism searches within the cultural variability for "identify of functions". From a critical perspective, what matters more are operations, conditions and concrete forms of the cultural organization within certain historical contexts.

In conclusion, functionalism offers valuable empirical elements for the analysis of the family, but its interpretations and theoretical model are being questioned nowadays in Social Sciences.

-- Within a different perspective we have attempted to construct a conception of the family which reflects the place and meaning which it acquires in a given society, or in a concrete social group. This development is based upon the historical structural approach, and we expect that this perspective will allow us to understand the concrete conditions which are observed within a family unit within an adequate historical perspective. Why do we observe a given organization and certain functions in the context of a given economic, social and cultural context? We believe that this approach allows for an integration of the approach used to study the family, and of the perspective upon which educational actions and social development are based.

-- We consider the family as a social group and institution through which society regulates the mechanisms of reproduction, both biological and social.

As a social group, the family represents a group of persons, related to each other by kinship bonds, judicial ties or consensual ties. As an institution the family represents a set of culturally defined norms and relationships. The structural characteristics of the family, its functions and contents are determined by the relationship it establishes with society. Thus, the family appears as the institution which provides the bridge between the person and society. It is through the family unit that society transmits its cultural orientation and defines the position which the

subject will have within the social structure. On the other hand the family appears as an organization which allows its members to form part of society and to respond to the conditions which it poses.

- The basic relationship between family and social environment or society is defined by the structural situation or the way its members are inserted in society. We thus see the rural family as a product of a structural situation which, given a certain organization of society, has a particular position or situation in society. From this point of view it is important to define both the "form" of the family and the place it occupies in society; the context in which it exists and the mechanisms, relationships and cultural orientations which it creates and reproduces.
- In summary, we could say that the approach should developed the following aspects:
 - a) The relationship between family and social structure is determined by a complex set of factors. Amongst these, the position or way of insertion of the individual in the productive structure is fundamental.
 - b) This position determines, in the end, a given social class condition. In each of them the means of satisfaction of basic needs are conditioned by the social structure.
 - c) The historical process of transformation of society is such that it marginates the rural population. The

agricultural sector in Latin America presents different forms of productions and the traditional ones represent an important part. The process of modernization produces global transformations of the social structure in rural areas, affecting the organization of the family.

- d) On the basis of this social situation individuals develop certain strategies of survival which respond to typical alternatives which are legitimized by the social and cultural practice of the group.
- e) This provides the basis for given cultural representations, which follow a certain way of organizing reality and a given conception of the world. These determine certain behavioral patterns or social orientations of the individuals.

2.2. The type of rural family

In this section we have summarized different approaches which contribute to the definition or characterization of the rural family.

To begin with, when we refer to "types of families", we mean the models which may be identified in the family structure, the organization of the group and the different functions which may be observed clearly in reality. On the other hand, the "type" is a methodological construct which emphasizes some of the variables of the social context which determine the forms of family organization.

The variables which, according to the different authors, appear as relevant, when talking about different family types within rural areas, are the following:

-- According to Johnson (1965), the rules which govern residence and form of marriage, necessarily will affect the composition of the family. Thus, this author distinguishes between two basic family types: simple family (which emphasizes the criterion of descendance, it links two generations), and compound family (which emphasizes the residence criterion, it links three generations related amongst each other in a matri-focal or patri-focal way). The most prevalent family found in rural areas would be the compound one, since the organization of production and the traditional system of social organization imposes a residential unit.

-- For Hill, Stycos and Back (1959) the key variables which define the different family types are the following: residence, type of bond and level of schooling. Within this perspective one can construct eight family types (according to the different combinations of the variables), distributed along a continuum of accessibility to new ideas and information. Traditional families and predominantly rural families tend to live in rural areas, the bonds are consensual, relatives are incorporated, low levels of schooling are observed and access to modern information is limited. These same authors also offer a different set of variables for the construction of family typologies: degree of autonomy of women, type of internal authority within the family, degree of male control over women's activities.

- According to Gendell and Borch (1974) the typology should be based upon the available census data. They thus propose the following variables: rules of kinship and number of generations present within the family nucleus. They establish three types: "nuclear" (two generations, with parent-child relationships); "vertically extended" (three generations with kinship ties) and "horizontally extended" (other relatives or non-related persons without children and or grandchildren are incorporated).
- For S. Torrado (1974) the conditions which are imposed to a family by its class membership favor the development of certain, typical family structures. Their characteristics will depend on the structural position of the social class to which the family group belongs. The family types will vary according to the classes or social sectors which can be differentiated within a society. De Oliveira (1976) complements this approach. According to his perspective the relationship between the sexes (through different types of bonding) and their reproduction (family size and composition) are defined by the productive social relation and by the concrete and historical ways of life which they favor.
- For DESAL (1969) the typical family in rural areas is the extended one. It constitutes an element of cohesion and is characterized by "familism". According to this value, social life is based primarily upon ascribed interpersonal relationships as opposed to functional ones. In the extended family, the family ties go beyond parents and children, they reach other relatives or "quasi relatives" (compadres) of the community.

The following family types may be found in rural areas: (a) families with legal or religious ties; (b) families based upon permanent cohabitation, and (c) families of sporadic cohabitation, usually formed around the mother, with children from different fathers.

- For Rivarola and Domingo, the following are the key variables which differentiate amongst family types: position of the family in the system of stratification, characteristics of the economic and demographic structure. These are related to differences in family structure, size, and composition, as well as to behavior patterns of its members.

2.3. The functions of the family

- Economic production, protection of its members, channeling of sexual behavior, reproduction or replacement of the members of society, child rearing and primary socialization of the members of society (Merelson and Steiner, 1965).
- Reproduction, maintenance, localization and socialization (D. Davis, 1965).
- Sexual reproduction, child care and rearing and economic security, at least as far as consumption is concerned (Murdock, G. 1948).
- It provides kinship status (Goode, 1964).
- Its most permanent function is represented by the "sociological parents" and by the "principle of legitimacy", which regulates the relationships amongst the members of society (Malinowski, 1971).
- The extended family fulfills two functions: (a) it provides a sense of security to its members; and favors the integration of the community (DESAL, 1969).

- When typical rural families fulfill functions which do not correspond to their original background, they may contribute to the perpetuation of its marginal position within society. The trend towards modernization implies rational relationships and these affect the essence of the extended family (DESAL, 1969).
- The rural family faces a crisis in its functions. Modernization often results in the substitution of its traditional functions by other social institutions. This affects its integrity and meaning within the rural environment (De Medina)
- A certain type of extended family appeared during Colonial times in Latin America. It still exists in the most isolated areas, where the peasant family fulfills several functions, as in pre-industrial societies. (DESAL, 1969)
- The kinship system inspires group loyalties and provides a basis for social cohesion. It is a feature of economic function (subsistence) and it imposes social and organizational control within the community, which is based upon paternal authority.
- The main functions still held by rural families, in spite of its crisis, are socialization and affective support of its members. (De Medina)
- The kinship system plays an important conservative role, as a force which opposes the creation of a universalistic conception of the world and as a fortress of particularism. (Parra Sandoval, 1971)
- The "compradrazgo" reinforces family kinship ties, it establishes regulated ties of cooperation amongst communities or peoples,

favors social equilibrium, is incompatible with high social mobility and allows for relationships between different social strata.

(E. Flores and Munizaga, 1959)

-- "Compadrazgo" system have a meaning which goes beyond the religious aspects. They are similar to the family, since they have religious sanction. Incest taboo exists and the ties, once established, are unbreakable. (Foster, see Wagley, ch. 1974)

2.4. Some hypotheses proposed in the surveyed studies

-- Family size :

- i) The large size of poor families has an economic reason (children represent a source of income as well as cheap labour, Lomnitz, 1975).
- ii) High migration rates affect the size of the family, these will become smaller in size (Fernández, 1967)
- iii) The presence of non-relatives in the family is more prevalent in the higher socio-economic levels. Families within the low socio-economic groups tend to have more children (on an average basis). (Fernández, 1967)
- iv) Social stratification has clear influences upon the organization of the rural family (Fernández, 1967)
- v) The high reproductive rates of poor families in Latin America are not only a result of lack of information and of access to birth control methods. They are mainly the result of cultural and psycho-social elements which condition and characterize their marginal condition (González, G.)

vi) In situations of extrema poverty, certain social adaptation mechanisms begin to act. These tend towards a maintenance of values, motivations and attitudes of reproductive behavior patterns, which lead to high fertility rates (Urzúa, 1975)

-- Family networks:

- i) The family networks generally represent a basic element of security (Lomnitz, 1975)
- ii) During periods of unemployment, which are common and frequent in popular sectors, it is common to seek help with close relatives. The continuous and intense reciprocal exchange represents an important mechanism, of social security. (Lomnitz, 1975)
- iii) The size increase of a family, produced by the presence of non-related members, is usually caused by disintegration of the complete nuclear family. (Fernández, 1967)
- iv) The extension of the family acts as a compensatory socio-cultural mechanism in relation to situations of maladjustment in family life. (Fernández, 1967)

-- Social participation of the family:

- i) Children have an inhibitory effect upon social participation of their parents (Harry, J. 1975). This is particularly the case for women (when one observes the number of organizations to which they belong). There exists a u-shaped relationship between participation and age of the children (J. Harry, 1975)

- ii) The family is not an institution which facilitates the participation in voluntary organizations, except in those cases where family interests come into play (J. Harry, 1975).

-- Nuclear family and urbanization:

- i) The size of the city does not by itself alone determine the nuclear characteristics of the family. (W. Bock)
- ii) The social position (Occupational), social mobility, migratory situation, foreign origin and age are related to the family type. (W. Bock)

-- Internal dynamics:

- i) There exists a structural differentiation (defined as the capacity to integrate and process different types of information) Some events in the family are interpreted differentially, since there exists a set of symbols within the family (F. W. Young, C. Ruth y Yang, 1968).
- ii) Solidarity within the family is not significantly related to: type of housing, possessions within the home, amount of land owned, general levels of living, size of the family. Only medical practices are related to family solidarity (R. L. Moxley, 1973).
- iii) Holler defines family solidarity as "familism". It can be measured by the sense of belonging to the family group, integration of individual activities towards the achievement of family objectives, degree to which family goods are used to provide well being to all its members, mutual help and exchange amongst its members. (O. L. Holler, 1970)

iv) Familism is a value which implies that social life is based primarily upon ascribed rather than functional interpersonal relationships. (DESAL, 1969)

-- Age of marriage:

- i) The average age at which urban, upper class women marry is one year higher than the age at which lower class rural and urban women marry.
- ii) The ideal age of marriage for men and women is always above 23 years.
- iii) The ideal number of children is higher in rural areas, than for urban upper class groups.
- iv) Marriage is a desirable, indissoluble state for the majority of groups (it provides family union and a sacred bond).
A. M. Mattelart, 1968)

-- Disintegration of the rural family

- i) Indicators such as divorce and legal separation are not useful in rural areas; a much better indicator for family disintegration is the proportion of illegitimate children.
- ii) Factors of disintegration are: (a) presence of non-related members, (b) migrations, which produce unbalance in the men-women relationship. (DESAL, 1969)
- iii) Pressures which contribute towards the disintegration of the extended family:
 - a) Demographic growth, which results in larger family size, has generated a rural exodus, which in turn causes an unbalanced relationship in the age and sex structure.

- b) Industrialization and the free market economic brings about a decrease of family loyalty and alters traditional family values. (DESAL, 1969)
- iv) A "natural" disintegration appears in the last strata of the higher social classes, and of middle upper classes. (Alvarez, A. O.; 1968)
- v) Factors of disintegration:
 - (a) undernourishment, (b) alcoholism, (c) poor housing conditions, (d) illiteracy; (A. O. Alvarez, 1968)
- vi) Factors related to family cohesion: (a) high standards of living, (b) elevated cultural levels, (c) religious spirit, (d) discipline, (e) legal measures; (A. O. Alvarez, 1968).