

Community Based Child Care

Evelien van den Brink & Danny Knol

2012



A research on the differences in development of children who are and who are not attending Community Based Child Care. Comparing the development of children on the physical, mental-cognitive, social-emotional and moral-spiritual domain.

CHE - Final Thesis

SPH - minor Pedagogy

Coaches: Davie Tengani and Hilde van Kooij

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Summary

In order of the OVC (Orphan and Vulnerable Care) office of Matunkha Centre in Rumphi, northern Malawi, we are doing a research to compare the children who are attending a CBCC (Community Based Child Care centre) and children who are not attending a CBCC. In this research we are asked to compare the children guided by four development domains which are described by the Ministry of Gender, Youth and Community Services. The first domain is the physical domain, which includes health and body movement. The second domain is the mental-cognitive domain, which includes the brain development and the ability to reason and solve problems. The third domain is the social-emotional domain, which includes the ability to relate to other people and to feel for others and yourself. The fourth domain is the moral-spiritual domain, which includes the development of core human values, adjusting to the culture and families spiritual/religious beliefs. While getting to know this we want to reach that the OVC office gets a view on the given care, so that they might adjust the care if and where that is needed. We also want to reach that the child get the care that he/she needs to develop on a healthy way. With this research we also want to reach on bigger scale that there will be invested in the given care to children, so that the new generation will be reduced in poverty, increased in chances of success and of a higher quality of life. During three months of our stay in Malawi we will use different methods to accomplish this research. We are using three different methods, collecting documents (literature), partly/half-structured interviews (processing in labelling) and participating observation. By using these methods we got the following conclusion. On the physical domain the main differences are that children who are attending have better fine motor skills. Between the gross motor skills and the health there is almost no difference between those children. Looking on the mental-cognitive domain we found out that children who are attending have more knowledge and a better concentration. This helps them in the first years on school. There was no difference in the level of creativity. On the social-emotional domain the differences were small. The children who attend are only stimulated to share food or a toy which is meant for interaction, like a ball or swing. Besides that we didn't find any big differences. On the moral-spiritual domain we found that both groups are respecting their parents, but also show bad behaviour like beating. They both had difficulties to tell about God besides the things which are planted in their head. Taking all of this in considering, we can conclude that a child who is attending CBCC is more developed in all four domains. When we also involve the fact that the caregivers are volunteers and that they don't get a monthly training, we could say that the work they do is sufficient. But we also could conclude that if the volunteers get more training and supervising on the activities which they do, the care to the children who are attending could be more professional than in the current situation. According to the results of our research we want to make the following recommendations. There could be paid more attention to the development of the fine motor skills. The creative development could be more stimulated. Children should be stimulated to know how to share a toy. There could be paid more attention to the behaviour towards fellow children. And as last the view on God could be extended. As a concrete advise to the OVC office we would like to advise to refresh the knowledge of the caregivers and to provide the caregivers with a bundle of several activities. On government level we would like to advise to distribute the most recent version of the training manual and to make a translation of the manual in Tumbuka language.

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Introduction

Dancing and singing, walking and cycling, warm shining sun and heavy falling rain, black people and 'mzungu's', spiders and elephants, working and relaxing, very beautiful sunsets and incredible views. The Warm heart of Africa. Malawi.

In this welcoming country in Africa, Malawi, we stayed for almost three months. From the 20th of February to the 12th of May 2012. We, Danny Knol and Evelien van den Brink, are students from the Christian University settled in Ede, The Netherlands. For our final thesis as students Social Pedagogic Worker we decided to go abroad and experience an other culture, other living circumstances and other ways of helping people. We have gathered a lot of knowledge during our four years of studying and we want to share that with our colleagues in Malawi.

We lived this period of three months at Rumphu, in the northern part of Malawi. And more specific, our home was at Matunkha Centre. For the Orphan and Vulnerable Care (OVC) Office of this organisation we were doing a research in the communities. We were visiting Community Based Child Care Centres, in short CBCC's, and observed the development of the children. We compared the development of children who normally attend and normally do not attend the CBCC. Besides that we went down to the communities to do interviews with guardians and standard one teachers.

We had a great time and without the support of all people living around us, that wasn't possible. Some special words of thank for special people in Malawi and in The Netherlands.

First of all we want to thank Jorrit and Hilde van Kooij, living and working at Matunkha Centre. They arranged a lot of things for us. Our stay, they rent us their bikes, they baked a cake for Danny's birthday and their home was always open for a visit. For Hilde a special word, because she was our supervisor and helped us to do our research. Taking time to discuss the planning of our research, helping us to improve the quality of our research and attending our final presentation.

Thanks for our supervisors at Matunkha, Mr. Chavula and Mr. Tengani. Together with them we set up our research and discussed the differences in culture. With Mr. Chavula we visited the CBCC's, which was informative, but also was a great pleasure. Mr. Tengani, thank you for doing your interview with us and making things more clear. You are working hard, fast and efficient, like Dutch people do. ☺ We also want to thank our translators: Brian Mkhawiri and Boster Tembo. Without your help we wouldn't get all the information. We enjoyed going to the CBCC's and communities with you. Your help was essential. Thanks for helping us to understand your culture and cultural values.

Also worth to be mentioned is our Malawian mother, Mrs. Chikozha. For our research she translated the questions of the interview from Tumbuka back to English. She was also a great teacher during our lessons Tumbuka. But more important, she was caring for us. Every Friday night she cooked for us the traditional Kondowole. We really enjoyed the pizza-kondowole nights!

Thanks to the people working at 'the fleet' for helping us with our transport, a car or a bike.

A special thank for the caregivers, volunteers, guardians and children at the communities. Without your support, your hospitality, your openness and integrity, your time and all the food you prepared for us, we couldn't have done the research we have done now. We really enjoyed visiting you and playing with the children. We will miss your smiles!

There were also people who made our stay more comfortable and more pleasant.

In the first place we want to mention Bert and Tineke, Dutch volunteers who were staying at Matunkha in the same period. Eating together for dinner, playing games, discussing manners, values and other cultural aspects, remembering our home country, borrowing movies and other useful things, talking about and enjoying with playing/coaching football and laughing. You are really part of the people that made our stay to the worthy and pleasant stay it was.

Thanks to the people working at the restaurant of Matunkha serving us three meals a day.

We say 'tahonka chomène' to all people at Matunkha who took time to chat with us and made that we feel very welcome at Matunkha Centre.

Besides all those new people we met in Malawi, there are also people in The Netherlands that we want to thank for all they have done during our stay in Malawi or after that time when we were finishing this document, the final thesis.

We want to thank all the people that read our weblog. We continued writing because you all wrote messages and comments, so we knew you were still interested in our experiences in Malawi.

And last but for sure not least we want to thank our supervisor Frans van de Veer. He talked with us before we went to Malawi, he called us when we were in Malawi and helped us finishing our study when we came back in The Netherlands. Without his critical eye and his boost to get back to work and work hard, we wouldn't have made this document within this time. Thank you most of all for all the time and work you invest to help us graduating our study SPH!

Evelien van den Brink and Danny Knol

July 2012

1. Research approach

In this first chapter of our final thesis we will explain how we will do our research. What our motivation is, what the defined problem is and with which questions we will try to get a solution for this problem. After that you can read the objectives of our research. Then the target group for which we are doing this research. Then there will be an extended description of our methods of research. Finally you can read something about our vision, because that also has a big influence on our way of doing research.

1.1 Motivation

In the fourth year of our study of professional social-pedagogical worker we are supposed to do a final thesis as a mirror for what we have learned in the past three years. Halfway year three Evelien and Danny were both motivated to graduate in a foreign country, especially on the African continent. For Danny this motivation came from his past, where he already travelled three times to this continent. And he was touched by the beautiful environment, the culture, the poverty, the cute black children and the way the time is managed. Evelien became curious for this continent when she saw some of her brothers and her sister travelling to this continent and coming back with many pictures and stories. That is where our quest to find a graduate research started. After many phone calls and emails to organizations, we found a research possibility at Matunkha Centre in North-Malawi. Both of us really wanted to do a research for African children and happily that is what Matunkha had to offer to us. Researching the difference between children who are and who aren't attending the CBCC. Because this research is fully in our interest we are very motivated to find out this difference and also about the North-Malawian culture.

During our study we followed the minor pedagogy. Pedagogy is all about raising children and their development, that's why it is totally fitting on this research. So that gave us a good starting point from where we know about in what development stages these children are. In The Netherlands we learned a lot about how a child is developing when he or she has a safe and warm home to grow up. But in Africa that's totally different. So it is a great challenge to combine our knowledge about children and raising children with the culture and values in Malawi. In The Netherlands we both worked with children that's need extra help to live their life. Often one part of the development of these children need extra attention. Maybe the child has difficulties to talk to others? Maybe a boy is aggressive towards his parents? Maybe a girl is mentally ill? We met children with problems or difficulties on all parts of the development. So the development of children is a subject that we liked both and was three years of our study a big issue. We also know that environment is very important when a child is growing up. Have a safe place to stay, have people that you know, people that care for you and friends to play with. The challenge will be to adapt our knowledge to the culture, to the different values and rules about raising a child. We have our own ideas and theories about raising a child, but maybe that's not the way Malawian people are used to.

1.2 Defined Problem

The defined problem is about the problem that is noticed by the principal, in our case that is the OVC office at Matunkha. But before we had this particular research, a lot of other things happened. We will tell you short about our expedition to find a fitting, interesting research.

1.2.1 The expedition

For us it was clear that we want to go to Africa, so that made our search a bit easier. We already knew it in our third year, so at the end of that year, we already had our first meeting. A meeting in Amsterdam about possibilities in Ghana. Unfortunately in September, we were in forth year, we faced a problem, because Ghana wasn't safe to go. From that moment on we continued our expedition to a good research. We send a lot of emails, we called several people, but we weren't lucky. The land wasn't safe, the question wasn't fitting or they didn't had a research at all.

Finally, in December 2011, we send an email to Matunkha. Hilde, working at Matunkha, send back that there were already three other students, but maybe she could use five students. We knew the other three students and after a week they told us that we could go to Matunkha if we want, because they had chosen to go to southern Malawi. We were enthusiastic after a meeting in The Netherlands with a Dutch couple that have been in Malawi for 18 years. In the meeting we got a short impression about the work and also about our probable research field. It wasn't very clear, but we thought we could make something of it, fitting in our background, our profession and our specialization pedagogy. Shortly after the first of January we knew...we will go to Malawi.

So we asked Matunkha to formulate a question. We already had a idea of the question, but for us it wasn't specific enough yet. So we asked Hilde to make the question more clear and from that moment we came in contact with our coach in Malawi, Davie Tengani. After sending some emails we still didn't understand, but we decided that wasn't a problem. It was fitting in our work field as Social Pedagogic Workers and in our minor Pedagogy. So we didn't have to know exactly what have to be researched. When we are at Matunkha, we will see... At the 13th of January we bought our tickets!

In contact with Hilde we heard that there was done a research at the CBCC's before. We asked Hilde to send us that document to get more information about our research field. While reading that document we were shocked: it looked exactly like the research they asked us to do. We went to our coach at school, Frans van der Veer, and he told us to use this document instead of seeing it as a threat for our research. Again we asked Hilde and Davie to clarify the question and to make clear the relation between our research and the research that was done. At the ninth of February Mr. Tengani, the director of Matunkha, explained in an email his question.

On the research you are going to make we would like to know the difference between the children in CBCC centers and those who are not attending CBCC centers in the following areas: healthy, intelligence, received care, weight and development. The research done by other students focused on children at the centre and never looked on children outside the centre.

Okay, so there was a real difference between those two researches. That relieved us. We still haven't a clear view on the target of the research and what exactly is the problem the OVC office, our principal, experienced, but we decided to arrange a meeting at Matunkha, shortly after we arrive.

We already start to search some general information about development of children. We send an email to our teachers of the minor Pedagogy. We collected books which we have to take to Malawi. We read about Malawi to try to get a view on the values that are important. We also try to make the research approach, but we didn't know the target of our research. Besides that we didn't know what exactly was the problem of the OVC office, so we focused on general information. We knew the research was at our level, because it was about the development of children that need extra help. Also in the motivation we explained that it was totally fitting in our interest as Social Pedagogic Workers.

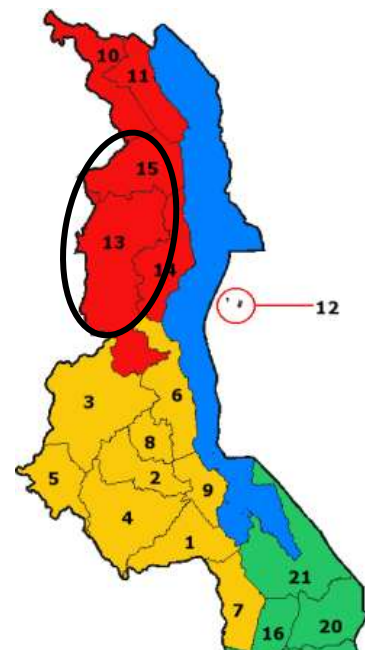
So at the end of our expedition in The Netherlands we have an idea, a general idea, about the research for our final thesis.

1.2.2 The context of the problem

Before defining the problem like we did in a meeting at Matunkha with Davie, Chavula, Khumbo and Van Kooij, we will describe the context of the defined problem. In that way you as reader understand the different terms and know what is going on in Malawi. After that we will write the defined problem. As last part you can read about the Social Worker and this defined problem.

The CBCC's (Community Based Child Care) are part of a program of the government of Malawi: the Early Childhood Development (ECD) program. 'The main aim of ECD is to protect the rights of the child for her or him to develop to his or her full potentials.' (MGCS, 2002, p. 3) Together with UNICEF the Ministry of Gender and Community Services (MGCS) developed a National training Manual for Early Childhood Development (2004). According to the holistic growth of a child, the development of a child is divide in four domains: psychical, mental-cognitive, social-emotional and moral-spiritual. All this domains should be stimulated, because 'the fulfilment of children's need promotes and protects the rights of the child to survival, growth, development and participation'. (MGCS, 2002, p. 3)

This manual for ECD is also used by the Orphan and Vulnerable Care (OVC) Office of Matunkha. This department takes care of orphans and vulnerable children in the northern part of Malawi. As part of this community work they coordinate, supervise and support different CBCC's in de surroundings of Rumphi, this includes Rumphi district (nr. 15) and Mzimba district (nr. 13). Members of the community who will become caregivers in a CBCC get a training first (if money, fuel and teaching materials are available). According to the manual, the caregivers, who will take care of the children in the CBCC's, learn how to help the children in the age of one to six year to develop in a healthy way on the four domains. After they got the training, the caregivers and the community are responsible for the CBCC. The OVC Office only support and supervise them.



Workers at the OVC Office of Matunkha are Mr. Tengani, Mr. Chavula and Mr. Khumbo. About these workers will be more explained in the description of the target group. Together they wonder if there's a difference in development on the four domains between the children who attend a CBCC and the children who don't attend a CBCC, because of the extra stimulation and attention the children in the CBCC's should get from the trained caregivers. Is the quality of the given care in the CBCC's good enough or are there domains that can be taken more seriously?

1.2.3 The defined problem

The OVC Office is not sure about the quality of the given care in the CBCC's. They don't have the overview on the effect of the care in the CBCC's on the psychical, mental-cognitive, social-emotional and moral-spiritual development of the pre-school children.

Why is it a problem if the OVC Office doesn't have the overview? Because as organization and in person those people want to give the children in northern Malawi the best care. The workers at the OVC Office really care for the vulnerable children and orphans. Those children who have less possibilities, because they have no parents, one parent or parents without enough money to raise them in a proper way. Those children who are the future of Malawi also deserve a chance to become adults and live a good life. The workers of the OVC Office are coordinating and supervising the CBCC's to help these children to develop and to create a better future. As professional you want to give the best you can. At this moment the workers of the OVC Office doubt about the care they give. And that's painful. You want to give the best you have, but you are not sure that you are doing that. Like De Mulder & Van Noortwijk (2003, p. 5) say: if you don't have information you become uncertain and ask questions. When you have knowledge and information you know what to do and work efficient. Maybe the word 'efficient' sounds western, but we think it isn't. If we use the definition of Schermer & Quint (2008) we can say that is also important for the OVC office. 'Efficiency means without wasting of devices (materials and persons) reaching the written goals.' (p. 54) It is a way of using materials and persons as optimal as possible. With this research they have more knowledge and an overview how to work as best as possible.

So this research will help them to improve the given care. As we learned at school to respect people, to look at their possibilities and always look at the influence of the environment, these aspects are also important for the workers of the OVC Office. We think they all come together in the mission of the Social Pedagogic Worker (LOO SPH, 2009): 'It's the mission of the Social Pedagogic Worker to let their clients be functioning in a full-fledged and worthy way in their primary live situation and social environment.' (p. 19)

So why is it important that they have an overview? Because an overview of the care gives view on the current given care. View on the current given care leads to improvement of the care. Improvement of the care results in better future visions of orphans and vulnerable children in Malawi. And to create better future visions for orphans and vulnerable children is the mission of the OVC Office.

1.2.4 Amount of poverty

And that there is a huge number of children that need help, is for sure. We don't have numbers of only the northern part of Malawi, but only for the whole country of Malawi. About 53% of the

population of Malawi is living under poverty line. (CIA, n.d.) Of course that aren't only families with children, but we think this number includes a lot of children. We think this, because we can also read on the same website in Malawi 45,1% of the population is younger than 14 years old. In the survey of Unicef (2008) we can read that 122 children under five die out of 1000 live births. (p. 16) In this survey we can read that in northern region the under-five mortality is lower (88/1000) than in the central (129/1000) and southern part (122/1000) of Malawi. (Unicef, 2008, p. 62) The cause for this difference isn't specific mentioned, but in the survey they have kept apart some background characteristics which may be cause of the difference in under-five mortality. Interested to mentioned is the characteristic 'poor/rich'. For 'poor children' the rate is 123 out of 1000 while for 'rich children' that number is 99 out of 1000.

Combining this with the number of orphans the problem is more severe. As we can read in a report of Unicef (2012) 5% of the children under five live without both biological parents in Malawi. (p. 14) Between the 5% and 6% of the children under five live with only a biological father and 25% of the children live with only their biological mother. In the report of Unicef referring to MICS (2008) we can read that in total 18% of the children in Malawi can be mentioned vulnerable and/or orphan. (p. 22).

This information isn't really up to date, but we think it gives a view of the problems that organisations face which are working with and helping orphans and vulnerable children. We know that Unicef is working with MICS, a international survey programme, but unfortunately the data of this survey in Malawi aren't up to date. The latest survey is done in 2006. Health is a big problem in poor countries. Because health is important for the development of the child (chapter 5) we will also mention the number of children under five with underweight. In Malawi 16% of the children under five have underweight. (IndexMundi, n.d.) Comparing this with other countries in Africa, Malawi is number 16. That means that in 32 countries there are more children under five that have underweight.

1.2.5 The problem and the Social Worker

The definition of the Social Worker is as follow: 'The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being.' (IFSW, 2012) Also the orphan and vulnerable children in Africa are part of our work field. We have the compassion to share our knowledge and skills with the colleagues here at Matunkha to help this children to be prepared to go to the primary school. The CBCC's are a way to enhance the well-being of the children in the community, both orphans and non-orphans, vulnerable and non-vulnerable children. As Social Worker it is our duty to 'facilitate the inclusion of marginalised, socially excluded, dispossessed, vulnerable and at-risk groups of people .' (IFSW, 2012)

By helping the OVC Office to get a clear view on the effect of the given care, we help them to develop the care these children need. These children need someone who protect them. The government has developed a program to protect he child and as Social Pedagogical Worker we can help to make this protection more specific. We know what children need and how we can interact with them, because we are Social Pedagogical Workers. We know what can help a child to feel like a child, because we are Social Pedagogical Workers. We can think creative to make this help right for the child and his/her family, because in our work as Social Pedagogical workers it is asked from us to work in an artistic agogic way.

The Social Pedagogic Worker works in and with a (ped)agogic climate. This climate is professional used to offer the client possibilities to develop and to offer continuing/protection of the current development. ... At first hand it's about the development from child, through youth to adulthood. (LOO SPH, 2009, p. 21)

By helping the OVC Office to get a clear view on the effect of the give care, we help to create possibilities to develop for the child in a proper way. This idea of creating possibilities to help the children develop is totally fitting us, because we both followed the minor 'Pedagogy'.

These children ones will be grown up people and citizens in our world. The better the education you have had as a child, the more chances you have to become a man/woman with enough basic needs, like food, a job and people who love you. Through good care we can help them to live their own life, to take responsibilities and to make a better society. As you can read in the Code of Ethics (IFSW, 2012): 'Social Workers have an obligation to challenge social conditions that contribute to social exclusion, stigmatisation or subjugation and to work toward an inclusive society.' This inclusive society starts with education and care for the children.

1.3 Questionnaire of the research

As described in the defined problem (1.2.3) the OVC Office is not sure about the quality of the given care in the CBCC's and they don't have the overview on the effect of the care in the CBCC's on the psychical, mental-cognitive, social-emotional and moral-spiritual development of the pre-school children. That leads us to the main direction of the research: we want to get to know the crux of what they are doubting about.

1.3.1 Main question research

With that in mind we phrased the following main question of our research.

What is the difference in the development domains psychical, mental-cognitive, social-emotional and moral-spiritual between children of the age 5-6 years who are attending and who are not attending CBCC's(Community Based Child Care)?

1.3.2 Sub questions

In answering the main question it is important to divide the different areas in sub questions. At first it is important to know about the context where the main question is taken in. Thereby you need to get to know what describes a CBCC, in which area is a CBCC located and what is the culture where the CBCC in is located. With that in mind we came up with the following sub questions.

1. What are important parties in the context of the CBCC's?
2. How is a CBCC organized in the northern part of Malawi?
3. What are the cultural aspects of Northern Malawi?

The following principle setup by the Ministry of Gender, Youth and Community Services is a guiding point for the next four sub questions of our research.

Every child has the right to develop to his/her full potential. Since the first few years of a child last forever, the society has a corresponding obligation and duty to ensure that no single moment is lost since it seldom comes again in one's life. (MoGYCS, 2003, p. 12)

To give fully acceptance to this, it is important to look at all development areas which are also described by the Ministry of Gender, Youth and Community Services; physical, mental-cognitive, social-emotional and moral-spiritual development. From these domains we created the following sub questions.

4. What are differences between children of 5-6 years old on physical development?
5. What are differences between children of 5-6 years old on mental-cognitive development?
6. What are differences between children of 5-6years old on social-emotional development?
7. What are differences between children of 5-6years old on moral-spiritual development?

For each of the sub questions we assigned a chapter in this document. All these sub questions together will give the answer on the main question, which will be summarized in the conclusion.

1.4 Objectives

We have defined the problem. The OVC Office is not sure about the care they offer in the CBCC's. But as Social Workers they want to give the best care and for that they want a research to discover what aspects of the care can be improved. This care is focused on the development of the child. This development is divided in four domains, the physical, mental-cognitive, social-emotional and moral-spiritual domain. These four parts of the development are also mentioned in the main question of our research. We think these four domains all together are the care that the OVC Office want to improve, so our main goal is also focused on these four domains.

1.4.1 Main Goal

At the end of our research the OVC Office gets a report with all results and recommendations of our research. By reading this final document the OVC office has an indication of the differences in development on the physical, mental-cognitive, social-emotional and moral-spiritual domain between children, in the age of 5-6 years, who are attending CBCC and those who are not attending CBCC. In this way the OVC office could see if the CBCC has effect on children's development and know if and where they have to improve their help to those children.

1.4.2 Goal on micro level

The child who attend a CBCC gets the care he/she needs to develop in a healthy way on the four domains.

1.4.3 Goal on meso level

The OVC office is able to make the care given to the children in the CBCC's more professional. The OVC office knows on which development area(s) should be stimulated more and that gives them a starting point in her supervision towards the caregivers.

1.4.4 Goal on macro level

Improve the quality of the given care in the CBCC's in the Northern district of Malawi, by giving a report about the difference in development of children in the age of 5-6 years who are attending CBCC and who are not attending CBCC, so eventually there will be invested in a new generation, which will contribute to reducing poverty and increasing the chances of success for all children in Northern Malawi. 'The Government also believes that poverty reduction begins with children and therefore investing in young children of 0-8 of age is a means of reducing poverty.' (MGYCS, 2003, p. 5)

1.5 Target Group

The target group consist of the people who will be working with the results of our research. In our case this are the people who asked us to do this research. We are talking about the OVC Office of Matunkha, settled in Rumphi, northern Malawi. OVC means Orphan and Vulnerable Care. Like written in the defined problem (1.2.3) the OVC Office consists of several workers. We already mentioned the names of Mr. Tengani, Mr. Chavula and Mr. Khumbo. We will shortly describe their functions.

Mr. Tengani, the official director since March 2012, is also head of the community department where the OVC Office comes under. (You can see this in the organization chart in appendix A.) So if there is a management meeting, Mr. Tengani is representing the community department and that includes the OVC Office. He describes his tasks as following: 'my main task on that one has been OVC programs are well implemented and that the needs of the community down there are reached. And how can they be reached'. (personal communication, May 2, 2012)

Mr. Chavula is the officer of the section OVC. He is the coordinator of all OVC activities that are done in the communities. The different aspects of his function are described by Mr. Tengani (personal communication, May 2, 2012): 'and he has to be looking on all OVC activities.' 'So he has to go in the field, visit in all different areas and see what is happening and how best can that be advised.' 'to supervise the OVC activities, which are there. So the main task this time is to supervise. ... because then you supervise somebody who has been trained.'

Both persons, Mr. Tengani and Mr. Chavula are trained to be district trainers in OVC programs. Because the CBCC is also a OVC program, both men are trained to be trainers of the volunteers that want to become caregivers in the CBCC's.

Then we have Mr. Khumbo. Mr. Khumbo isn't only worker of the OVC Office, but he is the Monitoring and Evaluation Officer of Matunkha. In the organization chart you can see that he is between the director and the departments. He is monitoring for all departments.

The task of Khumbo is to monitor how best are we implementing activities and if there are challenges how best can we deal with that. ... So I can say he's like an advisor. ... to show direction, where can we go? But again when we are implementing activities, we normally go with the numbers, with the data. We have to see that of course, what was our target. When we want to support this activity, to do this activity, what do we want to achieve? With numbers, with activities or so ever, the purpose or the responsibility of the Monitoring Officer is to say are we reaching that target. If we are not what are the problems? (D. Tengani, personal communication, May 2, 2012)

So our target group consist of these three persons, who all helped us to do our research at the CBCC's.

1.6 Method of research

At the start of an interview it is important to make clear our research area and way of research. While you are doing research it is important to become reliable. Therefore we choose to use different ways of research; interview, observations and literature as research methods. For each of these ways of research there are benefits and drawbacks.

Before we are discussing the method of research it is important to know how we are organizing our research. At the moment we all know that there is a financial crisis on several places on the world. That also counts for Malawi. Therefore it is important to know that the possibilities are less than in The Netherlands. There is a shortage of fuel and not all the areas are reachable by walking or by bike. That's why we decided in consultation with Mr. Tengani and Mr. Chavula to use three different CBCC's for our research. Whereby two of areas are reachable with a bicycle and for one area we need a car.

But before we start to do our research it is important to get an overview of the CBCC's. What is a CBCC, how does it work and how is it organized. Therefore Mr. Chavula told us that it is important that before we start the research we visit five different CBCC's to get an overview. Due fuel shortage and the earlier planned activities for the car it will cost two weeks of our time. Two different CBCC's the first week and three CBCC's the second week. After these visits we made a observation document from what we have seen. And discussed the contend which we are going to do the research in. Therefore, in cooperation, we decided to comply our interview in the rural areas, because children from the urban areas might behave different and most of the CBCC's are located in the rural areas. And for each CBCC were going to visit we need three days: two days of observation, one day of completing the interviews. Each group of children needs to be observed twice, to get a better view. From there we could make preparations for the three different research methods which are discussed below.

1.6.1 Interview

In this research we chose to use interviews as a way of gathering reliable information. Interviewing can be described as following

A face-to-face dyadic interaction in which one individual plays the role of the interviewer and the other takes on the role of interviewee, and both of these roles carry clear expectations concerning behavioral and attitudinal approach. The interview is requested by one of the participants for a specific purpose and both participants are willing contributors. (Millar, Crute & Hargie, 1992, p. 3)

For preparing the interview we made a list of questions. For each target group a different questionnaire; guardians, standard one teachers, caregivers, director Matunkha and the Social Welfare Officer. The last two list are mainly for extra information about the policy and the context of the CBCC's, because not everything is written in literature about that. For the crux of the research we have decided in cooperation with Mr. Tengani to interview guardians, standard one teachers and caregivers.

The first group, guardians, we mainly used to get to know more information about the children who are normally not attending the CBCC. But also to get a view on the differences between the both groups of children, from the view of the guardians. At last we need to find out what guardians think is important concerning upbringing of their child, to get to know more about the culture which we visited. For all this to be reliable we decided to interview a lot of guardians. Those guardians should be representative for all parents, and also the information should be representative for all children attending or not attending CBCC in Malawi. That's why we chose to interview 6 parents from children who are attending and 12 parents from children who are not attending. This number between guardians is different as you can read. The reason for that is that we needed more information from the children who were not attending. From the children who are attending we also get information while doing interviews with the caregivers.

The second group, standard one teachers, we used to get to know more about the differences between the children. Both children, attending and not attending CBCC, are going to school when they reach the age of 5/6 years. From the moment they go to school the teacher could notice differences between those children when there is a (large) effect of the care that children receive in the CBCC. To get to know which differences they see we needed to interview this group. To make their observations reliable we decided to interview six different standard one teachers.

The third group are the caregivers. From this group we need to know how they stimulate the children on the different domains so that we could get a good view on the activities and stimulation which is done in the CBCC. Thereby we could also get a small measure about what they still know about the training which they got. A representative number for this should also be six. While we did our research in three different CBCC's we decided to interview two caregivers in each CBCC to get a full view of the activities of the CBCC.

In all the questionnaires it is important to cope with the cultural aspects of meeting and asking questions to people. As greeting is very important in the Malawian culture, we took some lessons Tumbuka. This is a way of adjustment. (Cleas & Gerritsen, 2007, p. 229) But for the interviews itself it is not enough, because most of the guardians and CBCC teachers don't speak English. Therefore we need a translator. This translator will be arranged by Mr. Khumbo. Of course the translation needs to be reliable. To make sure that he gives the right translation, we asked him to get the whole Tumbuka translation of our questionnaire on paper, so that an external person could translate it back to English language. In that way we could tackle the mistakes which were made in the translation.

Another important issue is the way of asking questions. Malawians are used to give the answer which is the most desired answer, instead of the true answer. For example when you ask someone 'Do you beat your child?' he/she might say 'no'. But when you ask the question 'How often do you beat your child?' he/she might say once or twice a week. This is a cultural difference. To tackle this difference we decided to make a questionnaire and discuss this with as well as Mrs. van Kooij (a Dutch employee as well our supervisor) as Mr. Tengani. Besides this we also did two test interviews together with the translator. We needed to know if the questions were understandable for the person that we were going to interview, but also that they were going to give the answers that we wanted to hear. For example we had a question 'Does your child appear to be active?'. For a parent

might think that we would to know if he does several activities in a day. But the answer we expected should be in the way of that the child has energy for doing things.

In addition to that we used a combination between a partly-structured and half-structured interview. 'In a half-structured interview the questions and answers doesn't lie firm, but the subjects does. ... In a partly-structured interview questions are with a fixed formulation and in a fixed rank.' (Baarda, de Goede & Teunissen, 2000, p. 133) We chose for this combination because we had to adjust the questions when the interviewee doesn't understand the question. But also we wanted to get more information when we didn't get the answer.

During the test interview we also measured the time of an interview. We did this for time management. To make a good schedule for the interviews in the field. As the test interviews endured forty minutes, we chose to plan one hour. To make sure to have enough time for the interviews. Besides that, this is Africa, so anyone might come late.

Another cultural aspect which we faced during our preparation research is the power relations between man and women. The former director of Matunkha told us that Malawians always speak to the man, while the women stands next to him. He also told us to be clear about who is going to talk to them, that might change this authority relationship. This also brings us to the way of interviewing. As we were thinking about how we were going to ask the questions, we decided to let one person ask the questions and let the other person to add where it is needed. In this way one person is for the direct contact and the other person has space to think about additions or clarifications of the answers. To stay sharp, while have the power relations in mind, we decided to switch this role for each interview.

As last point we want to mention the way of processing the interviews. As we learned on school and as a required method we used the way of labeling as a process to get reliable information from the interviews. Because it was a required method we couldn't consider this way of processing the interviews. Labeling contains recording the interview, writing down every word of the person we have an interview with, blot out every useless information and put the reliable information in a diagram. Using this way of processing the interview it makes sure that you don't mix the reliable words up with your own thoughts.

1.6.2 Observation

The second method of research is making observations. When you are making observations it is important that you don't interpret the situation. That's why we chose to make an observation diagram. Before you go for observations it is important to know what you are going to observe. As we are going to use the observations for creating a good view on the four domains, we divided the diagram in four different pages. For each domain a differ page/diagram. We created this list from the information we got from the level of a child from the age of 5/6. To make sure to have a realistic, cultural adjusted and non-interpret observation list, we discussed the list with Mr. Tengani and Mrs. van Kooij.

There are several ways to take an observation. To cope with the cultural differences between we as white people and the colored children and due the two hours for each observation, we decided to

use the way of participating observation. While we are participating children might adjust earlier than when we are just watching them, because while participating these white people become less special and seem to be quite normal to them. For example, when we are just watching them playing football, they might experience 'these strange people are just watching us'. But while we start to participate they might experience 'oh, these people are also able to play football, like we are doing'. The way of participating observation is explained by Baarda, de Goede & Teunissen (2000, p. 14): 'The crux of this research approach is summarized in: wander on site and participate as much as possible on the activities of every day. Therefore this method collecting of information is called participating observation'.

In our research we both specified on two different domains, therefore we also divided the observation diagrams during the participating observation. When you are totally into a subject you better start to recognize the things that belongs to that subject, that's why we chose to divide the subjects. For example, when you are at a train station to observe the number of people that will go into a train you start counting, but while observing you don't pay attention to the type of train, or the clothes that people are wearing. Therefore when you pay attention to two subjects, your mind will have a better focus, then when you are paying attention to four subjects. And also you don't have a different judge on a ability. When one person one subject judges he or she will give the same value for a shown action.

In cooperation with Mr. Tengani and Mrs. van Kooij we decided to observe four children at the same time in each CBCC (three in total). For a total that brings us to twelve children which are attending and twelve children who were not attending. This number should be representative for all children, attending or not attending.

Mr. Chavula will organize the setting for us. As discussed this will be setup in the CBCC. The children who normally attend will attend one morning and one afternoon. The children who normally are not attending will now attend two times, in the afternoon and the morning on the same days. In this way we have two observations on one day. We decided to ask the caregivers to run the normal program as well as with the normally attending children and the normally not attending children. While doing so, the sphere should be as normal as usual. This is based on what Baarda, de Goede & Teunissen (2000, p. 89) are writing:

Mostly you don't chose an exceptional or extreme situation, rather a 'by experience', a 'normal' or common situation ... The chosen research method should give a good view or should be a good reflection of the normal experience after all.

While considering this we were conscious of the fact that we had a different color of skin, but adjusting as much as possible to a normal situation is necessary for a good result.

So there is an effort for 'not disturbing' of the research situation. This is also called non-reactivity. A certain level of disturbing could not be prevented. There will always be a change if a 'new' person comes together in an existing group of people. (Baarda, de Goede & Teunissen, 2000, p. 90)

A drawback of using observations as a method is that we are young, Dutch students who are doing these observations. As described in chapter 6, about the culture, we can't judge fully objective, because we are not born in the Malawian culture. We could adjust ourselves to the culture a bit, but to fully understand the culture you need to be raised in it or live in it for several years.

1.6.3 Literature

The last method we use for our research is literature. This method is the most required part of our research. The way of collecting literature is described by Baarda, de Goede & Teunissen (2002) by: 'Collecting and analyzing of such already existing documents, ..., in qualitative research is called collecting documents'. (p. 15) Using literature makes us to know more about the level Dutch and Malawian children reach and have to reach. It is also the basic of quality research. While using literature we could justify the setup for the research, the content of the research, our choices and our way of working, etc.

Doing research in a foreign country is different than doing research in your home based country. For example you face problems like language differences and relevance of the literature. As we are doing research in a foreign country we need reliable literature. For example, you can't use the information about upbringing in The Netherlands. Of course there are some reliable aspects, but mainly the upbringing is different in Malawi. Or for example you don't know which activities are normally done in a CBCC. Therefore we have to try to purchase literature from Malawi itself by going to a library. We are also going to ask the OVC workers (Mr. Tengani, Mr. Chavula or Mr. Khumbo) to help us with some literature, for example from what they have read themselves while becoming OVC worker. On the physical part, where health is included, we will ask the community nurse (Mrs. van Kooij) to assist us with some information about the health.

There are some benefits of using literature as a research method. Baarda, de Goede & Teunissen (2000, p. 162) give some examples like 'documents are already written, so they cannot be influenced, like people when they know that they are joining a research.' or 'easier and faster to get'. But they also describe some drawbacks like 'the information is not direct, but always from second hand', 'also the danger is real that you as researcher create meanings from your own perspective and those ascribe to the inspected material and the producer of it.', 'lack of context' or 'closed collection'.

1.7 Our Western vision

In the chapter before we have written about the methods of research we will use for our research in Malawi. But next to the methods, there are also some other points that have influence on how we are working in a foreign country. A totally different country than The Netherlands. Therefore in this chapter we will write about our vision and the influence of our personality on the research. This is important because our way of thinking will influence our way of doing research, the way we behave and the way we communicate with people.

1.7.1 Approach of the research

First of all we will write about our approach. We have written about that in the chapter before, because the method of research is also a part of the approach. But we are western and we think totally different. We made an observation diagram to observe the children in the CBCC. There we got the first thing. We as almost graduated students Social Pedagogic Work know a lot about the development of a western child, so we start writing down all parts and skills we know concerning a particular development domain. But this skills and knowledge is based on our own experiences during internships, our own background and the lessons at school. All influenced by western ideas, theories and people. For example Evelien really like 'creative thinking' as part of the cognitive development. But we both think that being creative is totally different in Malawi. So if we want to observe that point, we have to ask if and how they usually are creative. So we should really be aware that parts that we think are really interesting or important for the development are maybe not that important in Malawi. So by writing the observation diagram we have to be aware of the possibilities and use as much as possible the literature that is available. To tackle this problem, we use the manual of the training for caregivers. This book is used to train the caregivers, so they know the activities and theories that are in that manual. And like we also wrote in chapter 1.6 we discussed our observation list with Hilde and Davie.

By doing an observation we see what we want to see. A statement that is often mentioned at school is: 'we don't see things as they are, but we see them as we are'. Everything that we see, we see it through our spectacles. Spectacles that are formed by our education, by our background and in this case of doing research it is definitely influenced by our lessons at school.

We will follow with the literature. Like we mention above we try to use local literature. But still the literature is chosen by us. It is always a selection. We read what we think is important or interesting. We know that there is a difference between us. Evelien likes reading and Danny doesn't like reading. So the way we read and what we read is different. We try to help each other and tell another when you read something useful. For our research it is needed to have literature to justify our ideas and methods, but it is our selection. We think that part is important, while we read a whole chapter of the book. So everything that we cite in our research is influenced by our own thoughts. As young and western students we think that it is important to pay a lot of attention to the social-emotional development. So when we read something about that, we think we can use it for our research. But we have to think about it and discuss it with each other. Is it also fitting in this culture? And is it the most important part or is there another sentence that is maybe more clear or fitting better?

The same point concerning the interviews. It are all our questions. Questions we think are important. Questions that are fitting in the research we are doing. Question made and formulate by us, based

on our experiences by doing interviews in The Netherlands. Questions about subjects that we think are normal. Subjects that are maybe often discussed in The Netherlands, but are not usual to talk about in Malawi. We don't know, so like written we discuss our questionnaire with local persons to try to get the information we want, but also respect the culture and values of the Malawian people.

1.7.2 Our personality

We already mentioned one of our differences when we talk about reading. Another difference is that Danny has already been in Africa several times and for Evelien it is the first time. So dealing with Africa, with people and values will be more easy for Danny. He has never been in Malawi, but some things, like the local transport, are the same in Malawi as in Uganda. Or for example dealing with another culture or waiting for people is for Danny no problem. Talking about that, Danny can better put things in perspective. When an assignment isn't ready today, he says: 'we will do it tomorrow'. Evelien is more used to have a structure and a planning. Evelien knows that that there is 'African time'. She knows that it is impossible to make a complete planning that is working out exactly like written. Therefore we have planned some time to finish activities that aren't ready yet. Evelien knows that time isn't exact the same in Malawi as in The Netherlands. She will try to adapt to the culture and just accept what will happen. No problem if someone isn't one time or we only did three activities instead of five.

We don't know exactly how people will react when we arrive in Malawi as man and woman. We don't know what they will think about us. Maybe they will think we are married. For us that is no problem. We will just say that we aren't married. We think it will not influence our research. We ask the questions and we think it doesn't matter if we are married or not. For Evelien it is sure that they will ask her to marry. We heard a lot of this proposals. She will just ignore it or answer that a marriage isn't possible. We also think that men will often look at Evelien, more than people will look at Danny. Evelien will try to ignore this, but she knows she don't like it when people are staring at her. Though for our research we have to accept that people will stare at us. We know we are 'strange' and it is okay if people look how we are. They have to become used as much as possible, because otherwise we can't do a good, equal interview.

Thinking of questions you can get, we think they will ask us money and materials. We are young and western and we heard that people in Malawi think all white and western people are rich. We will tell them we haven't money and materials for them. When it is something for our research, for example play materials, we have to collect the message and tell it to the one who can help.

More important might be the fact that they think we are smart and have a lot of knowledge. Maybe they think we know more than they do. They might look up to us. We don't want that. They live in Malawi, they bring up their children in this culture. We will let them know that they are the experts. We have to ask all things, because we don't understand. During our interviews we have to be aware of this. We really want to hear their answers, their experiences, their ideas about the upbringing of a child. We have to think about what we ask, in what way and how we ask it. We are really interested and we have to show that. They have to know that everything is okay, they have to feel free to answer and to behave like they always do. Of course we are different, but we are equal!

2. What are important parties in the context of the CBCC's?

In this first sub question we will describe some parties that have influence on the CBCC's and the way the CBCC's are working. The first one that is very important is the government and her policy, because the CBCC's are part of the ECD-program of the government. The second organization that we will mention is Matunkha Centre. At the end of the chapter we will describe the cooperation between those two shareholders.

We are doing research for Matunkha, so it is important to know what they are doing in northern Malawi and what the influence of Matunkha is on the CBCC's. In that way we can understand why Matunkha want us to do this research. Next to the overview of the organization the relationship between Matunkha, the CBCC's and the government can help us to understand how a CBCC is set up and why they are doing things in a particular way. We will have all these influences and relationships in mind when we give some recommendations, because we have to understand the context of the CBCC's to give practical recommendations.

2.1 What is the national policy of Malawi concerning child care?

Child care is a focus point of the government of Malawi to reduce the poverty in the country.

In order to integrate the Government agenda of poverty reduction into all sectors of life, it has become necessary to develop a policy for the care, support, survival, growth and development for the Malawian child. Investing in early childhood helps to reduce inequalities rooted in poverty and social discrimination in society by enabling all children a fair and sound start in life. (MoGYCS, 2003, p. 6)

The government in Malawi has its services divided in three categories. The one that is important for our research is 'Social and Community Services'. (Government of Malawi, 2012) In this category we can find the Ministry of Gender, Children and Community Development. The mission of this ministry is 'to promote social economic empowerment and protection of women and children using community and welfare approaches.' (Government of Malawi, 2012) Under this ministry we find the a special department for Child Development. 'Under Child Development, the ministry will roll out the social cash transfer scheme to cover the whole country and intensify the provision of Early Childhood Development (ECD) services across the country.' (Government of Malawi, 2012)



2.1.1 Early Childhood Development (ECD)

The National Policy on the Early Childhood Development (2003) is written by the Ministry of Gender, Youth and Community Services, together with Unicef. We asked the Social Welfare officer for a more current version, but this wasn't available at the moment.

The definition of ECD is as followed (MoGYCS, 2003):

The acronym ECD refers to a comprehensive approach to policies and programs for children from birth to eight years of age, their parents and caregivers. Its purpose is to protect the child's rights to develop his/her full cognitive, emotional, social and physical potential. ... The approach promotes and protects the rights of the young child to survival, growth and development. (p. 6)

The policy on ECD in Malawi has been developed 'in response to the plight of the Malawian children who live and grow up in high risk environments, plagued by HIV/AIDs, poverty, ignorance, malnutrition and high rates of communicable diseases.' (MoGYCS, 2003, p. 3) According to the principles of the ministry they believe that the first years of a child are very important and that the influence of these first years last forever.

Every child has the right to develop to his/her full potential. Since the first few years of a child last forever, the society has a corresponding obligation and duty to ensure that no single moment is lost since it seldom comes again in one's life. (MoGYCS, 2003, p. 12)

We fully agree with this principle, because a child should be able to grow up in the right way to become a worthy and respected human being. There is still a lot of poverty in Malawi and we think that through paying attention to the early years of a child, this poverty will decrease and a child in Malawi will have a better future. To make sure that the child will develop to his/her full potential the development of a child is divided in four domains, which are also mentioned in the definition of ECD.

1. **Physical**; the physical development of a child is combined with gross motor skills, such as crawling, running and jumping to fine motor skills such as scribbling/drawing and beading. The child is developing coordination of movement.
2. **Mental/Cognitive**; the mental development of a child is the ability to think, reason and solve problems, which includes mathematical problems. It is their ability to understand relationships between objects, events and people.
3. **Social & emotional**; social/emotional development is the ability for a child to relate to other people and the ability to feel for them self and others. This is a foundation for relationships that give meaning to children's experiences in the home school and larger community.
4. **Moral/spiritual**; the moral spiritual development of a child is the foundation for developing the core human values such as respect for the self and others, sharing and caring for others and for the environment. Children also learn to appreciate and value the culture and families spiritual/religious beliefs. Through moral and spiritual development children also learn the importance of rules and limits set by the family and community in which they grow in. (Farber, 2004, p. 35)

These are also the domains that we used for our research about the development of a child attending a CBCC and the development of a child who not attend CBCC.

2.1.2 Community resources

Next to the CBCC service as part of the ECD-program the government has some other services they provide to stimulate a healthy and full development of a child. In conversation with employees of Matunkha and in an interview with the Social Welfare Officer some of these services were discussed.

This is about the ECD- services in Rumphi district and Mzimba district, because that are the two districts of northern Malawi in which Matunkha is working.

Children's Corner is for children in the age of 6 – 18 years. This service focuses on the physical development of the child. Once a week the children in the community meet all together and play sport activities. Mostly they meet at the primary school, because there is a playground. Sometimes they meet at the building of the CBCC or 'any open ground' in the community. A volunteer from Matunkha goes once in two months to the community to teach some games and help the volunteers to organize the activities. In total there are 11 CC's active in 10 different CBO's. The second service is the Day Care Centre. These centers have the same purpose as the CBCC's, only that children are there a whole day instead of only the morning. But because of lack of materials at this moment there are no DCC's active. To protect children, the government also started under-five clinics. In these clinics, which are mostly part of the normal clinics, they check the health of the child. So this service also focused on the physical development. Besides the clinics, there are Health Surveillance Assistances who work together with village volunteers and also do 'under-five clinic activities'. In the area in which Matunkha is working, there are 12 of these clinics and a lot of Health Surveillance Assistances. In the clinics there are also special activities to protect the unborn child and help the pregnant mother. This special service is called: antenatal clinics. The last service under the ECD-program has to do with the moral-spiritual development of a child. Each and every church has a Sunday School. For the Presbyterian churches it means that there is a special service for the children. In the Pentecostal churches they have Bible study services.

Like written in the first sentence of 1.1.1 the Ministry of Gender, Youth and Community Services, works together with Unicef. In our interview it was also the first organization the Social Welfare officer mentioned. 'We have Unicef, which is the major partner.' (personal communication, April 25, 2012) Besides that we often heard that Unicef is the one that provides money or toys. Next to Unicef the Social Welfare officer told us that he works together with some other organizations and we can also find them on the mini-version the National Policy on ECD (MoGYCS, 2003).

The main organizations that provide support to ECD services are UNICEF, WHO, World Bank, UNESCO, UNFPA, FAO, UNAIDS, MASAF, APPM, WORLD VISION INTERNATIONAL, COLLEGES, PLAIN MALAWI, MSF (L, G en F), USAID, CADECOM, DFID, IMF other bilateral and multilateral donors, the communities and households in which the children live.

In our interview the Social Welfare officer (personal communication, April 25, 2012) mentioned also Save the children and EveryChild. He also mentioned that there were some local NGO's like World Vision International, Future Vision (Matunkha), Eva Demaya and Action Aid.

All these organizations have their own area where they work and also have their own focus. The Social Welfare officer (personal communication, April 25, 2012) explained to us that they all work on the area of child development, but have their own thing to do. 'Let's say Future Vision. It has their own area it is offering services for child development. When Future Vision is missing something in the area, they come in to do something to support it.' So the organizations are working complementary.

2.2 What is Matunkha Centre?

One of the NGO's that is working together with the government on the ECD-program is Matunkha. 'Future Vision Ministries (Malawi) (FVM) is a local non-profit Christian Non-Governmental Organisation which is implementing activities through Matunkha Centre for Community Health and Rural Development.' (Matunkha, 2010, p. 3) The director of Matunkha described it like: 'it's a local NGO, whereby the purpose is that it facilitate, it coordinate and support the community in the programs which they do implement.' (personal communication, May 2, 2012)

2.2.1 History

The start of Matunkha is clearly described by other students who did a research for Matunkha.

In the year 1994 Dan and Chris Hayhoe moved from Canada to Malawi. They saw the needs in northern Malawi and decided to establish a permanent facility in the environment of Rumphi to assist those (especially orphans) suffering from the HIV/AIDS pandemic. This resulted in the Christian NGO Future Vision Ministries (FVM) registered in Malawi in 1995. Since the beginning the organization focused on the improvement of the living circumstances of orphans, vulnerable children and their guardians, in all spiritual, physical, social and psychological aspects. ... FVM selected Rumphi District and chose "the Matunkha Centre" as the name for the location and the activities. ... In 1997 an American missionary from FVM was sent to Rumphi to start up Matunkha Centre. However, the cooperation was not good between Canada and him and after a few months the missionary stopped. At that time Bert and Mathilde Nanninga came in contact with FVM and wanted to do development work. Bert and Mathilde Nanninga were not supporting the plan of Future Vision Ministries; rather than building an orphanage, they wanted to use Matunkha Village as a place to facilitate community-based orphan care. Their vision was to keep the orphans in their families, close to their roots. The people at village level should take care of the orphans. Bert Nanninga wanted to prevent that orphans got stigmatized and were living their culture. A new plan was sent to FVM, who endorsed the plan and so the cooperation was started in 1998. The project where they started with is called Matunkha. (Boer & Tromp, 2010)

But nowadays the Matunkha Centre isn't longer funded by FVM Canada.

In February 2008, representatives from the board of FVM Canada met with the board and leadership of FVM Malawi at the Matunkha Centre. The Canadian board unanimously agreed to transfer the management and responsibility for the Matunkha Centre to the Malawian people. This was carried out in a public ceremony at which we handed back the Matunkha Centre in its entirety to the Themba La Mathemba Chikulamayembe, the Paramount Chief of the Tumbuka people and the traditional leader who granted us the right to begin development in his kingdom in 1995. Development is managed under the direction of FVM (Malawi) with a Malawian board of directors.

...

Today, more than 50 acres of land have been developed into a thriving village called the Matunkha Centre for Rural Orphan Care Development. At Matunkha Village, hundreds of children go to school, learn about HIV/AIDS, and join sports leagues while adults receive

vocational training, are instructed in income generating activities, and are taught how to care for orphans and chronically ill family members. (FVM, n.d.)

2.2.2 Mission and vision

The mission of an organisations gives answer on the question why the organization is doing what they are doing. The mission statement of Matunkha is: 'Matunkha Centre is a non-profit Christian local NGO that builds the capacities of communities in Rumphu and Mzimba by facilitating transformational development programs. Matunkha promotes transparency, accountability, commitment, integrity and empowerment in all its undertakings.' (Matunkha, 2010, p. 7) What Matunkha want to reach is summarized in the vision. 'Matunkha envisions communities that are socially and spiritually healthy and are self-reliant by the year 2020.' (Matunkha, 2010, p. 7)

2.2.3 Structure

The structure of Matunkha, so how the organization of Matunkha is build up is showed in an organization chart. This organization chart can be found in appendix A.

2.2.4 Influence of Matunkha on CBCC's

A part of the community department is the OVC-office, the Orphan and Vulnerable Care office. This office is responsible for the CBCC's. The director of Matunkha explained to us that there is one coordinator for all OVC activities. First they had specific persons for all sections in the community department, but because of a lack of money they had to reduce the number of people. 'For example for the OVC we have the OVC coordinator, who is Mr. Chavula. And he has to be looking on the OVC activities.' (D. Tengani, personal communication, May 2, 2012)

Matunkha isn't running the CBCC's, but they are supporting and supervising the CBCC's. This has to do with their vision that the community can stand on his own. Often the help of 'rich, white people' make people in developing countries dependent. We fully agree with the principles of Matunkha that you have to support people to do it on their own. This is also agreed by Vossen (2011, p. 20):

One: Help is more successful when local communities and groups come up with purposes and ideas. Projects shouldn't be devised for them, but should be devised by them. In the past development projects were set up too much behind American or European desks. Western experts thought they know how to best solve problems in the south. That led to well-meant initiatives what no one was waiting for. Little by little social workers learned that projects endured better when they were carried by the local population. Two: in 'good help' the target group is involved closely. Not only while making up the plans, but also during the implementation. The responsibility should be with the locals not with the Western experts. [...] The prominent role of Western organizations is to support the partner organization in the South. [...] Three: 'good help' has eye for sustainability, for the long-term effects. Lack of that leads to proverbial broken water pumps or empty schools, because there is never thought about the costs of maintenance or teacher salaries. Four, after all: it is important that development workers learn from mistakes. That means that as well as we as their partners in the south frequently evaluate and report.

Vossen understands that it is needed that local people carry the project and that we as visitors just have to add on their initiatives. This brings us also back to one of their own values: honour/respect. We as western people should respect their abilities. But it is also a part of honour to be able to care for yourself instead of being dependent. This is where both different but important values come together: honour and self-realization (chapter 4).

The director of Matunkha explained us in what way they support the communities.

...our mainly focus is to see the programs implemented at community level should be owned by the community. That means that we should say that well this CBCC is of Matunkha Centre. ...The sentence should be, this CBCC is ours. ... and that Matunkha Centre is just supporting us. ... And how do we go for that one? We have a program whereby we look on the CBO's, because this time we are having 18 CBO's, because we are working in two districts. That is in Rumphu and in Mzimba-North. Now we have a target, to say maybe after six years, five years, we should see that one CBO has graduated. That means is now on its own. Can do things on its own. Can write proposals on its own, can do management things on its own. In so doing, when people can look at that one, I think we can make it and we can be just like that one. So that one comes with a thing of understanding to say how can the community people take this program to be theirs.

It's like development of the plan. What we do is we tell the community this is your CBCC, this is a children's program, this is a home base care program. What do you want to do? And how are you going to do that? So doing that it comes to development of the implementation plan. Now we most of the time facilitate to say the implementation is designed by them. So when they develop that plan, they have done it on their own. They noticed that they are going to do it. Then for us to tell them, this month what we want you to do is.. what you should do.. have bricks so that in four months' time you should construct a CBCC centre. Then there will be no input from the community. Because it will be like: Matunkha Centre is saying we should do this. But now we are saying they should develop the plan for themselves, they should come up with issues what they want to do. When it will come from them, they will know how to do it. Okay this is what we want to do, but we cannot manage to come up to this area. Then I think we need a mother organization and a supporting organization like Matunkha Centre to assist on that. On that one we make sure that, even if a chief comes to our office to say: 'in our area we would like to have a school. Now we want you to assist us to construct a school.' Then we ask them, what have you done? 'ah, we have done nothing.' Then we say no you are not prepared. If you have this plan, you want to do this, first of all come up with what you have done. First start it and then from there you see what support you need. (personal communication, May 2, 2012)

So important is that all the programs that Matunkha is supporting are developed by the community itself. It is their responsibility. They can always ask Matunkha for help and support, but first have to come up and start with the things they can do by themselves.

But still Matunkha has a plan how to build the capacity of the community and within that the capacity of the CBCC's. The way Matunkha wants to support the community is described in their Strategic Plan. (Matunkha, 2010, p. 10) Here is a part of that plan concerning our research.

STRATEGY/ACTIVITIES/PROJECTS	SPECIFIC ACTIVITIES	INDICATORS OF ACHIEVEMENT
Early Childhood Development	<ul style="list-style-type: none"> - Training caregivers - Training parent committees - Construction /renovation of CBCC Extra curricula activities and spiritual guide - Provision of nutritious food 	<ul style="list-style-type: none"> - number of caregivers trained implementing it - number of parent committee members trained and managing CBCC activities - number of children attending CBCC activities - number of CBCC constructed and used - Reduced indiscipline cases - Reduced absenteeism from schools
Facilitation of OVC and PLHWA (people living with HIV/Aids)	<ul style="list-style-type: none"> - Strengthen the volunteers skills in orphan care and Positive living - Strengthening skills for chiefs and their committees - Building the capacity of CBOs and their board in the provision of OVC and positive living 	<ul style="list-style-type: none"> - number of successful CBOs that have been graduated

So an important part of the capacity building is that Matunkha is training the volunteers to become good caregivers. About this training of the caregivers you can read more in the next chapter.

3. How is a CBCC organized in the northern part of Malawi?

The first sub question is about the context of the CBCC's and in this second sub question we will look more specific to the CBCC itself. We can do research in CBCC's and therefore different aspects need attention. First we will describe the purpose of a CBCC, second aspect is the structure around a CBCC and after that the daily structure. At the end of this chapter we will describe which thing can be improved.

Describing how a CBCC is organized helps to make more clear how a CBCC is working. The CBCC is part of the community and is to build the community. This is totally different from what we are used to in the Netherlands, so to understand this structure it should be part of our research and we have to be aware of it. It helped us to understand the total CBCC service during our research in Malawi. Next to that this question is just like the first sub question important to know to give useful recommendations.

3.1 What is the purpose of a CBCC?

Like we wrote in the chapter two, the CBCC's are part of the ECD-program of the government. This program is to help the children in Malawi to get a better life. The first purpose of the funding of the CBCC-program was to relieve the grandparents or other relatives of orphans.

Traditionally the Malawian child has several 'mothers', 'fathers', 'uncles', 'brothers' and 'sisters' or 'grandparents' besides the biological relations, who take part in his/her socialization and upbringing. Concepts such as 'mother' or 'brother' are not restricted to biological relations, but to all blood relations. This fundamental philosophy is the basis of childcare in Malawi and applies to all children regardless of their status.

In this context, being an orphan did not cause any serious problems because the orphan would already have been enjoying such (parental) relationships with his other 'mothers' or 'fathers'.

In patrilineal tribes (as is the case around Matunkha) children are under the custody of their paternal relations. The HIV/AIDS pandemic in the middle of poverty places a heavy burden on already poor people by draining away valuable household and extended family resources through the prolonged period of adult morbidity. Many of these children are then left in the care of distant relatives, elderly grandparents or worse, to care for themselves. In such circumstances, these children may never realize their full potential for development. (Matunkha, n.d.)

That's why they asked Matunkha to help them to care for the orphans and vulnerable children. Matunkha believes that it is better to build the capacity of a community than to give money, because than the community becomes dependent (chapter 2). This idea is fitting in the theory of community development: the ABCD- methodology. Asset Based Community Development. Development build on the assets that are already present in a community. This methodology is original written by two Americans (1993) to help districts in a city with problems. The book is translated in Dutch and is also used in the minor Kijk op de Wijk which is followed by Evelien before she went to Malawi. The title of the original book (in English) can be found in the bibliography. Maybe for this research we can say

that the district is the community. The community need help to care for their orphans and vulnerable children. This ABCD-methodology is based on the capacity of the people in the district. McKnight and Kretzmann (n.d.) wrote down: use the capacities (assets) of the members of the district. 'Every district consist of an unique combination of competences on which the future can be build.' (McKnight & Kretzmann, n.d., p. 19) This also has to do with the theory of empowerment. The believe that people are able to do things themselves, without or with a little help of other people. Combining all the capacities of the people that live together, people are often able to solve a problem. Because Malawi is a collective country (chapter 4) people are used to help each other. To build on the capacities, the possibilities of people is something we really like, because it focus on the positive things people can do. 'Successful district development is only possible when the inhabitants are willing to do their best and set in their capacities. (McKnight & Kretzmann, n.d., p. 17)

So to help the communities to care for their own orphan and vulnerable children, Matunkha came up with the idea of a CBCC. The members of the community asked Matunkha 'to come and assist them to take care of all their orphans. Volunteers were trained to receive the needed information and skills'. (Matunkha, n.d) Volunteers from the community itself.

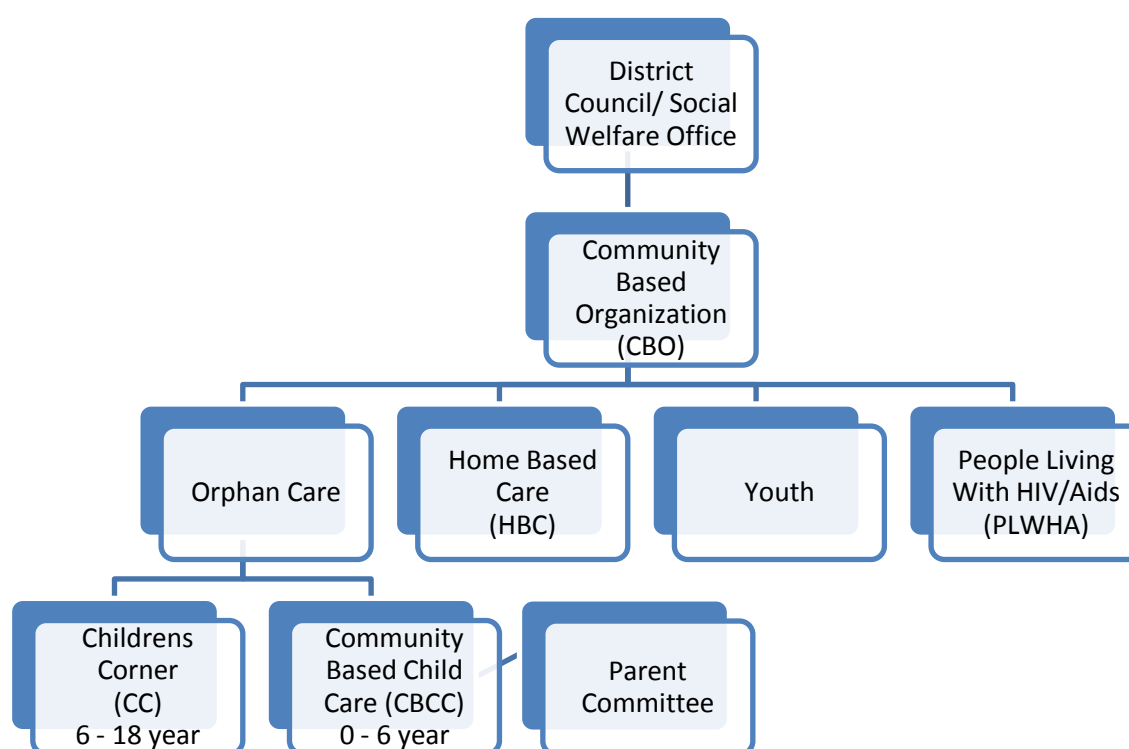
3.2 How is the structure around a CBCC build up?

So the CBCC is the responsibility of the community. Members of the community are the volunteers that are trained by Matunkha or another trainer to care for the children in the CBCC.

Within the CBCC there are caregivers, that are volunteers, for socializing with the children. Then there is a committee which is running the CBCC. That's a committee of ten members, who are able to manage the CBCC. And each CBCC has his own parent committee. Though the CBCC services are under a CBO (Community Based Organization). And that commit can have a number of CBCC's. Within the CBCC there is a parent commit, managing the specific CBCC. (Social Welfare Officer, personal communication, April 25, 2012)

So besides the CBCC's there are two other important groups that are mentioned. The first one are the Community Based Organizations, the CBO's. The CBO is responsible for all programs and projects that are done in that particular community. In total there are 18 CBO's in the area in which Matunkha is working. Every CBO can start a CBCC, but because of lack of volunteers or lack of money and resources in the communities that is difficult. At this moment there are only 7 CBCC's active in the area in which Matunkha is working. The volunteers in the CBCC has to report every month to the CBO how things are going in the CBCC. At their place the CBO has to report every month to the District Council or Social Welfare office. At the second place we have the parent committee. 'These CBCC, for proper and smooth running they need to have a structure. Which we call a parent committee. That parent committee is searching each and every day the welfare of the children in the CBCC.' (Social Welfare officer, personal communication, April 25, 2012)

This structure is made visible in the following figure.



3.3 How is the daily structure of a CBCC organized?

Next to the organizational structure, of course there is the daily structure in the CBCC. In the CBCC are children and caregivers who care for the children. It isn't always easy to run the CBCC in a good way. That's why the volunteers get a training. These both aspects of the daily structure, the children and the caregivers, will be described in the following part of this chapter.

3.3.1 Caregivers

Like mentioned before the caregivers are volunteers from the community. Each CBO has its own volunteers working in the CBCC. Someone who want to become a volunteer can tell this to a member of the parent committee of a CBCC. This parent committee is 'responsible to come up with the communal guardians for the CBCC's.' (Social Welfare officer, personal communication, April 25, 2012) So volunteers can present themselves to the parent committee, but sometimes volunteers are voted by the community members.

Sometimes the community members their selves, they sit down at the village meeting. Whereby they discuss, we want to have this program. We want to have this CBCC. Whom do we thing can volunteer himself. Sometimes it's a person, sometimes no not that one, but I think this one can assist. Oh people are voting for you say you can assist, do you accept that? (D. Tengani, personal communication, May 2, 2012)

There are no specific indications for being a caregiver in a CBCC. The director of Matunkha mentioned two things that are important for being a volunteer. '...who can understand the feelings, the means of children' and '...we need to have people who can give their time voluntary'. (personal communication, May 2, 2012) If there is enough money and learning materials are available, the volunteers have to follow a training. This training takes two weeks, ten days. In this training they

learn about the different development domains and how to stimulate the children to develop in the four domains. This training is done by registered trainers.

We have trainers from Trainnet and experts who are trained to give this training. And the social welfare staff have already expertise and knowledge to train others. At least every Social Welfare officer is trained in this field. And also some other partners are trained that assist us in giving the training in this district. (Social Welfare officer, personal communication, April 25, 2012)

An example of the last mentioned 'other partners that are trained to assist' is the OVC-coordinator of Matunkha, Mr. Chavula. He also is trained to give the training to the volunteers in the communities. But because of the lack of money and resources the training isn't given at this moment.

Beside the caregivers who are trained to care for the children, there are also some volunteers to assist the caregivers. For example to cook the porridge or to distribute the porridge to all the children.

3.3.2 Target group

A clear description of the target group of a CBCC can we read in a research of two other students.

Malawi is facing an increased number of orphans and other vulnerable children (OVC) due to the HIV epidemic. Mainly these children belong to the target group of a CBCC. ... The OVC office uses its own definition to clarify which children can be indicated for the target group of a CBCC, to receive donation. An OVC is defined as 'a child, 0 to 18, who is either orphaned or made more vulnerable because of HIV/AIDS'. The definition that the OVC-office uses is 'one or both parents are chronically ill, or one or both parents are chronically mentally disordered, or one or both parents are physically disabled.' An orphan is defined as 'an orphan has lost one or both parents to HIV/AIDS' and a child is vulnerable because of any or all of the following factors that result from HIV/AIDS. The child...

... is HIV-positive;

... lives without adequate adult support (e.g., in a household with chronically ill parents, a household that has experienced a recent death from chronic illness, a household headed by a grandparent, and/or a household headed by a child);

... lives outside of family care (e.g., in residential care or on the streets); or

... is marginalized, stigmatized, or discriminated against.

The CBCC is set up for this reason and contains a program for the age of 2 to 6. The OVC are purposely mixed with non-orphan and non-vulnerable, for not isolating the children from the community. (Boer & Tromop, 2010)

We also think it's a good idea to put both orphans as non-orphans together in the CBCC, because then they feel like they are a part of the community. The children are exceptional, because they have no parents, but it isn't necessary to underline that. We think it is better to make their live as normal as possible, because 'the normal live' is their future. In that future being a part of the community is important, because of the culture. About this culture you can read more in chapter 4.

3.4 What can be improved?

We also asked the director of Matunkha and the Social Welfare officer if there are things that could be improved concerning the CBCC's. Both men mentioned different points, but the main problem is the money. 'We can really improve the CBCC if we have enough support in terms of financial sources.' (Social Welfare officer, personal communication, April 25, 2012) So the lack of money is the reason that the following things aren't improved yet.

3.4.1 Infrastructural development

This is the point that both men mentioned at first. A lot of CBCC's don't have a good building where the children and caregivers can come together. 'We say that the child have to be in a safe environment. The child have to learn in a structure well protected from maybe bad weather. That's why they are now building shelters and good water supplies.' (Social Welfare officer, personal communication, April 25, 2012)

3.4.2 Food and water supplies

Water supplies and distribution of food. The first one is mentioned before. There aren't good water supplies in every community. But water is very important for the development of the child. 'Water is life!' is a well-known statement. Water is a basic need of the child. But also nutritious food is a basic need. Without food a child will not grow. We saw at some CBCC's that there was collected maize in the community and some volunteers cooked porridge for the children. But nowadays times are hard.

To say: let us contribute maize or what so ever so that we keep our centre running. But later on after four months, maybe everybody has nothing, everybody has only limited food at home. Then it's difficult to contribute. Now if you don't have funding, if you don't have financial support on that one, then the centers sometimes operate only for four months. (D. Tengani, personal communication, May 2, 2012)

Visiting the CBCC's we noticed that the availability of food is very important. When there was food, there were many children attending. When there was no food, then most of the time only half of the number of children was attending.

3.4.3 Play materials

As Social Workers we know that while playing children learn a lot. So having playing materials is very important to develop. In rich countries there are a lot of toys available for specific development areas. For example books. All kind of books are available to learn the child to read, but in the early years it helps to develop the fine motor skills. The Social Welfare officer is aware of the importance of playing materials and mentioned it as one of the things that would improve the care.

We can also assist them with the play materials. It can be difficult to manage the child if it can't play. A child should be playing. When the child comes near to play materials he will be stimulated to start playing. For early development of the child we need a lot of play materials. The child learns a lot when he is playing with those materials. But for that we also need money. (personal communication, April 25, 2012)

3.4.4 Capacity building

Capacity building is one of the main points on the program of Matunkha and on the program of the government. There is already the training for the caregivers, but this training is very expensive.

The training for the caregivers is very expensive. Unicef is supporting those trainings. With this support we are very able, but alone we cannot effort to train the caregivers. 10 days, that is two weeks and teaching materials that is very expensive. (Social Welfare officer, personal communication, April 25, 2012)

That the caregivers have enough knowledge and skills is also important to build and sustain a CBCC in the community.

People maybe can't come up with a CBCC, they have limited knowledge. They don't know about the CBCC, how to sustain a CBCC. They don't know about the child. If we build the capacity of this people, it will be able to sustain. (Social Welfare officer, personal communication, April 25, 2012)

3.4.5 Motivation

This last point is mentioned by the director of Matunkha. The first reason that he mentioned this point isn't the money, but it also has to do with money. We already wrote that the caregivers in the CBCC's are volunteers. So they don't get anything for their work, only that they get the appreciation of the members of the community, the guardians, and the children. But sometimes the circumstances change and the volunteers are no longer available.

Most of the time when we talk of the CBCC's, our experience has given us to say that more of the leaders who are in the CBCC's, are women who are not married. Later on they get married, the responsibility is now like being controlled by the husband. Sometimes maybe if the husband is not happy that the wife is going in the CBCC instead of being in the field. They say what is it, you are not getting anything, so what are you talking about. No, you stop it! (personal communication, May 2, 2012)

Another point that has to do with motivation is that there isn't always money to encourage the caregivers. This maybe causes that volunteers don't feel appreciated.

And again even for us here at Matunkha Centre for supervision program, because we need to encourage them. When we visit them it is an encouragement, but again because of the fuel crisis that we have been experiencing, I think we could stay even for two or three months without visiting the CBCC. So they feel like 'aaaah, there is no appreciation for what we are doing'. (D. Tengani, personal communication, May 2, 2012)

Without money there is no fuel, so no visit for encouragement! By speaking for ourselves we can say that we like it when our boss or manager gives a compliment or show his/her appreciation. We also experienced that the caregivers really liked it when we visited their CBCC. They were happy and willing to show what they are doing and proud about the skills of the children.

4. What are the cultural aspects of Northern Malawi?

In the previous two chapters we have seen the context of the research. From the CBCC in the community to care in the Northern district of Malawi. As Malawi has a distance of 7800 km from the Netherlands the people have a different way of dealing with others, with raising children etc. In short, they have a different culture. In this chapter we would like to describe the cultural aspects of Northern Malawi.

For this research it is important to know about the differences in culture because then you can understand why people cope in a different way with things, like upbringing. It is also important to know because of the recommendations, else you might give recommendations in a western way, which could not be used in the Malawian culture.

4.1 Basic cultural aspects

Malawi can be seen as a collective society, which we describe as a F-culture. This is also explained in the following quote:

Malawi is often called the "warm heart of Africa." because of the warmth and friendliness of the people. Malawians typically live with their extended families in huts that are grouped together in villages. A spirit of cooperation prevails as family members share both work and resources. (AfricaGuide, 2012)



In visiting the country we really experienced that the people gave a warm welcome. They will always make a talk with you, even if they have other things to do. It could be very rude to not take time for someone to greet or talk. In contrast with The Netherlands, Malawians don't have a division of work and private. For example we met someone to give us lessons in local language, Tumbuka. After the first lesson she already invites us to come as friends for a dinner at her home.

This also brings us to the next point, the language. The official languages in Malawi are English and Chichewa, but for the Northern part of Malawi most people only speak Tumbuka language. Only a few do also speak English. Therefore we used translators for our interview. In speaking to each other there are a couple of taboos. For example people don't talk about pregnancy. (Liamputtong, 2007 p. 142)

The regular food in Malawi is Nsima, a mixture of maize, water and soya. This is the daily food, but for most of the people also the only kind of food they are taking. Nsima is mostly served with beans, greens or eggs/tomato. For children they make a Nsima-porridge in the morning/afternoon. For a lot of children the first food they take is lunch, sometimes without taking tea in the morning. The father has a special position in this. Whenever they take food and the father is home, the father eats inside on a big chair while the mother and children eat outside on a mat or the floor. Even the father gets a big plate with food while the children have to do it with the leftovers from what is cooked. We think and heard from a local man that most of the Malawian people also don't know about the value of good variable food. Unless the parents told us that a child needs proper feeding. (Fragment 15.1)

Probably they mean enough feeding instead of various feeding when they mentioned the word proper.

As Malawi is a F-culture, they also handle a traditional gender relation. This means that the men care for the income of money, while the women care for the food, household and the children. Of course there are exceptions, but most of the Malawian men don't intervene with the upbringing of the children. Despite of that the women sometimes are supposed to help with the field, while they also care for the children and the daily food. The reason for that is the poorness of the rural areas and because agriculture (of maize) is the main job in the rural areas.

The Malawians are mainly Protestant (55%), Roman Catholic (20%) and Muslim (20%). The Muslims mainly live in the southern part of Malawi, while Christians are spread over the whole country. Besides that there is also a big believe in the ancestor witchcraft. The believe in witchcraft could be described as following (Byrne, 2011):

Although witchcraft is a complex and subjective term, 'a witch' may be broadly defined as: "...a human being who secretly uses supernatural power for nefarious purposes. Witchcraft, then, is the practice of secretly using supernatural power for evil – in order to harm others or to help oneself at the expense of others." Conceptually, witchcraft can be seen as an attempt by people to explain misfortune and negative events and provides an explanation to the 'why me?' question people ask about such events. However, it should also be recognized that, in Africa, witchcraft is a "real belief system and one that is very much rooted in the popular mentality of people." ... Witches in Malawi are most commonly accused of kidnapping children at night to teach them witchcraft, which leads to community outrage and fear.

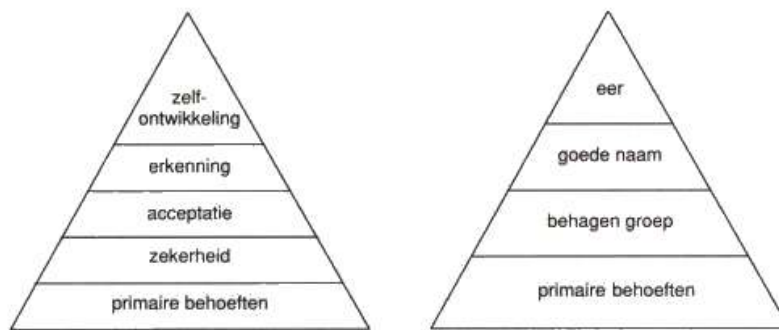
During our visit we experienced that witchcraft is still actual. For example during the nights we could hear the traditional sounds which belongs to the night dances. Also people told us about the dances and we also heard about a child that he might be kidnapped by a witch. Witchcraft is mostly combined with Christianity. People can go to the church and even visit a witch when they are sick.

In Malawi they are also famous with the term 'African time', which they call 'Malawian time'. This could be described as a relaxed attitude towards time. They don't worry about 5, 10 or 60 minutes later. Maybe the other person has some other important things to do first. To express their coming in words they use the word 'now'. Actually 'now' means nothing, 'now, now' means soon and 'now, now, now', which is not very common in use, means almost direct. Common for this phenomenon is the saying: 'The Europeans have the clock, but the Africans have the time'.

4.2 Cultural aspects of raising a child

The first thing that comes to our mind when we think of raising a child is the cultural values which we are trying to learn children. That brings us to the two pyramids below. On the left there is the pyramid of Maslow. He discovered the five steps to self-realization, the importance of raising a child in a G-culture, the 'western world'. It starts with basic needs, confidence, acceptance and admission to come out to self-development/self-realization. In contrast with that Pinto discovered that in a F-culture, like Malawi. People are not strive for self-realization but the most important thing is honour.

So to reach that there are primary needs, suiting to the group and good reputation needed. (CSV, 2007)



It is clear that also in the Northern Malawi honour is the most important thing. It is shown in the fact that they for example still have respect for the cultural chiefs, while there is also a government. But on smaller level also in the position of the men and women in the family. While raising the children they learn their children to go with the flow. In our view the children have to do what everybody does. That is for example showed in the fact that they have to wear uniforms on school, or that every child has to help washing/cleaning at home. But also that there is no discussion about tasks, you just do what is asked/ordered.

To reach honour respect is needed. During our interviews that is one of the aspects which almost every parent mentioned. 'A child has to know to obey and respect.' (Fragment 10.5) Respect is shown by speaking to elders or kneeling down to give something, obey when something is asked without discussion or stretch arms to receive things.

The parents also mentioned other things that they thought were important while raising a child. For example that they send their child to school, that he/she becomes independent (care for him/herself), that they know how to help others or the parents (Fragment 2.1, 2.2, 2.3, 7.2). This last point is a logical result of the F-culture. The description of a F-culture says: 'The human lives in groups and hierarchic relations are normal'. (Claes & Gerritsen, 2007, p. 40) People need to know how to care in a group. Not only to care for their self because in the F-culture everything turns on the group and not the individual. But it also works the other way round. As a parent you are not the only one who is raising your child. When the parents are still there, the other sons or daughters help to raise the younger child. For example bathing and child bringing to school is a task of the older brother/sister. Not only brothers or sisters, but also other family members and members of the community help the parents by raising a child. From the site of Matunkha (n.d.) is the following quote:

Traditionally the Malawian child has several 'mothers', 'fathers', 'uncles', 'brothers' and 'sisters' or 'grandparents' besides the biological relations, who take part in his/her socialization and upbringing. Concepts such as 'mother' or 'brother' are not restricted to biological relations, but to all blood relations.

This group of people is called by Pinto the 'extended family', which is part of the 'in-group'. (Pinto & Ree, 1998, p. 233)

In our view from what we noticed another issue is the way people are raising their children from birth. As we say that we should make conditions for what a child is allowed to do, they just give the child everything he needs. For example when he is still a baby and he starts crying, they always feed him with the breast, or take him on the back. The child makes the conditions. When he starts growing older they try to stop a child from crying by giving the child what he/she wants. They please the child in what he/she wants to make him not disturb. This continues during the ages. When a child grows older they mostly complement the child by giving things, it is not really common that a child gets a lot of verbal complimenting for the things he has done well. (Fragment 3.29, 2.41)

While growing up it is normal for a child to make mistakes. In Malawi a parent mostly punishes the child by beating. (Fragment 2.27) This is cultural accepted. People said to us: 'almost everyone does it'.

5. What are differences between children of 5-6 years old on psychical development?

The physical development of a child is combined with gross motor skills, such as crawling, running and jumping to fine motor skills such as scribbling/drawing and beading. The child is developing coordination of movement.

According to the description of the physical aspect of the development of a child there are two important parts in this domain. The first part is the gross motor skills and the second part is the fine motor skills. In conversation with the OVC office we also included a third part: the health of the child. This three parts of physical development of a child will be discussed in this sub question.

This first part of the development of a child is very important for our research. Without a good health and nutrition children can't grow properly. Because food helps to development bones and muscles to become strong. These on their place are very important for the motor skills. Good food isn't always available in Malawi, so the physical development of a child in Malawi will be different in comparison to a child in The Netherlands. We don't know exactly what is different and therefore it is important that this development domain is part of our research.

5.1 What are the basic aspects of the psychical development in this age?

At the age of 5 and 6 years the body of the child is still developing and changing.

There is progress in the muscular and skeletal growths, this progress will make the child stronger. The bones in the body of the child becomes harder and stronger. This process gives the child a firmer shape and protects the internal organs. All these changes in the body of the child support the development of a wide range of motor skills. The increased capacities of the respiratory and circulatory systems build physical power and, together with the developing immune system, it keeps the children healthier. (Boer & Tromp, 2010)

So a good health is important for the development of the child. 'Children's minds and bodies are growing rapidly... Health and nutrition still remain a key component of what the young child needs. For we know a healthy and well-nourished child is more willing and ready to learn.' (Farber, 2004, p. 18) But good and various food is sometimes a problem in Malawi. That's why Matunkha supports communities to contribute porridge for children. The food can give the children the energy they need every day. At the age of 5-6 the child needs a lot of energy. The child is growing and developing a lot of new things. The child also needs a lot of energy to play with his friends and to discover the world. Like a teacher told us: 'Others are coming from families which have maybe no food or not enough food. So they can't have physical energy.' (Fragment 14.2) So there is a connection between health, food and development. This means that the ability of the child to develop the coordination of movements depends on the availability of good food.

About the development of the gross motor skills Thelen (1995) explained that the control of the body is in the first place a matter of maturation and not of experience. (p. 82) Kohnstamm (2002) added to this that at the age of 6 or maybe 7 the basic gross motor skills are developed. This doesn't mean that the child doesn't learn new motor skills, but this new skills are most of the time a new

combination of skills the child already has. So a child in the age of 5 or 6 years is almost developed on this part. The child is able to wave, to bow, to cycle, to flip over. (p. 74) The gross motor skills are stimulated by playing with friends, for example by running and jumping. Children in Malawi often play outside with children in the neighbourhood. They are used to walk long distances and to help the parents, so most of the muscles are well developed at the age of 6 year.

‘Fine motor skills generally refer to the small movements of the hands, wrists, fingers, feet, toes, lips, and tongue.’ (eNotes.com, 2012) That is why children under the age of 5 are not able to write or colour. ‘A pre-school child is able to make big paintings, but can’t write small characters. He is not only mentally unable to learn how to write, but also motoric he is not yet ready’. (Kohnstamm, 2002, p. 75) At the age of 5 or 6 children become able to hold a pencil in a right way and use it in a right way. A lot of the small muscles are developed, but not all of them. In the Netherlands it is normal that a child in the first group of primary school is able to make the movements like writing, to write its name. (Kennisnet, 2005-2006) But in Malawi there are not the same supplies available. The children at the CBCC write in the sand with their finger or maybe with a little stick. Before they go to primary school most of the children never hold a real pencil. Other activities like making a puzzle or building a house of blocks are also not done. So this part of the fine motor skills usually isn’t stimulated before the child is going to the primary school in contrast with children in The Netherlands.

5.2 Which level do the children of 5-6 years in the CBCC reach?

Most children who attend CBCC have good developed gross motor skills. From eight children we observed that they are able to jump in balance ‘well’ or ‘very well’. One of the children was ‘slightly’ able to jump in balance. According to dancing, seven children scored ‘well’ or ‘very well’. Again one of the children was slightly able to dance. Another motor skill we were observing is if the child is able to stand on the toes. Two children are ‘well’ able and three children are ‘average’ able. The fourth skill is standing on one foot. All the six children we asked to stand on one foot were able to do that, so they scored ‘well’. To flip over is more difficult. Two children did the flip over ‘well’. Also two children did it ‘slightly’. The last skill we observed was jumping the rope. We brought our own rope, so some children were used to jump the rope, but for others it was the first time. One child scored ‘well’, three children scored ‘average’ and two children are ‘slightly’ able to jump the rope.

All the seven parents told us that their child appears to be active (fragment 7.11), is playing and helping them during the day. All the children like to play with a ball or to play games with other children. (Fragment 2.11)

For the fine motor skills we gave the children a colouring and some crayons to see if they are able to hold a crayon and to use it in a right way. According to holding and using the crayon in a right way six children scored ‘well’. Four children are able to hold the crayon, but not able to use it a right way. For the hand-eye coordination we observed if the children are able to colour between the lines. One child is ‘well’ able. Five children are ‘average’ able. Some didn’t colour the hole object and some colour over the lines. The four children who didn’t use the crayon in a right way, they also don’t colour between the lines. They colour circles and big stripes all over the paper. All the children we observed are able to point with a stick at a character or a shape on a paper.

In each CBCC we measured the children who we observed. 'After 1 year of age, any child whose middle upper arm measures less than 13,5 cm. around is malnourished – no matter how 'fat' his feet, hands, and face may look. If the arm measures less than 12,5 cm., he is severely malnourished.' (Werner, Thurman, Maxwell & Pearson, 2010, p. 114) So to get a view of the health of the children we weight them and measured their upper arm. In total we measured 11 children. The weight of the children is between 18 – 24 kg. The average is 20,3 kg. The distance around the upper arm is between 152 – 173 mm. The average is 163,9 mm. The weight of the children who were measured at home during our interviews with their parents, is between 11 – 23 kg. The average is 17.1 kg. The distance around the upper arm is between 135 – 174 mm. The average is 159 mm. In total we measured 7 children.

The seven parents of the children we interviewed all told us that their children's health is just okay. (Fragment 2.6) One of them told that her child was often sick when he was younger (fragment 13.4) and two parents mentioned that their child suffered small illnesses. (Fragment 2.7) Six out of the seven children sleep at least eleven hours during the night. (Fragment 2.8) For five of them it is not usual to sleep during the day. (Fragment 2.9)

5.3 Which level do the children of 5-6 years outside the CBCC reach?

Outside the CBCC there are children who have good developed gross motor skills, but there are also children from who the gross motor skills are less developed. Some children who don't attend CBCC have developed good gross motor skills, others are less developed. According to jumping in balance, two children scored 'average' and five children scored 'well'. From the five children we saw dancing, four children are 'average' able to dance and one was able to dance 'well'. Two children stand on their toes 'average'. Another motor skill we were observing is standing on one feet. One child was 'average' able and one child was 'well' able. The fifth skill is flip over. There was only one child who was doing the flip over 'average'. Another girl was scared, so she didn't do it. The last skill we observed was jumping the rope. One child was not able to jump the rope, one child 'slightly' and one child 'average'.

For all parents it is the same according to the activeness of their child: all children appear to be active. (Fragment 4.8) The children are often outside, playing football, running or making things of soil. (Fragment 4.9, 20.16 and 6.8)

Also children who don't attend CBCC received a colouring and some crayons to observe their fine motor skills. Holding a crayon in a right way is for the three children we observed no problem, they all scored 'well'. Using the crayon is more difficult. Two children are 'slightly' able and one child 'average' able. The hand-eye coordination of one child is 'well'. One child scored 'average', because he didn't colour between the lines. One child is 'slightly' able, she only makes circles at the middle of the paper. One child is drawing only big stripes all over the paper. All the children we observed are able to point with a stick at a letter or a shape on a paper.

In total we measured 6 children at the CBCC who normally don't attend the CBCC. The weight of the children we observed is between 17 – 23 kg. The average is 18,8 kg. The distance around the upper arm is between 152 – 174 mm. The average is 166,3 mm. The weight of the children who were measured at home during our interviews with their parents, is between 14 – 24 kg. The average is

18,4 kg. The distance around the upper arm is between 146 – 174 mm. The average is 165,8 mm. In total we measured 8 children.

The parents of the children who are not attending CBCC told us that their children's health is okay. (Fragment 4.4) Two parents added that their child sometimes is sick, but not severe. (Fragment 6.3) How many hours the child sleep during the night is various. Three children sleep ten hours (fragment 4.6), one child sleeps twelve hours (fragment 12.4) and also one sleeps thirteen hours. (Fragment 6.5) For the children of this age it is not usual to sleep during the day. (Fragment 4.7)

5.4 What are the differences?

The first part of the physical domain is the gross motor skills. As written above both children who attend CBCC and those who don't attend CBCC are able to run, to jump and to dance. Some games are played as well at home as in the CBCC, like football and netball. For this skills we don't really see a difference. But there are also games that are more stimulated in the CBCC. For example dancing and jumping the rope. (Fragment 5.8 and 18.12) So for these activities we can see that the children who attend CBCC are performing better. The simple reason can be that children learn by doing and experiencing. So if certain games are only played at the CBCC and not at home, children who attend are more able to do the activities. Flip over is not stimulated at all and we saw that this is difficult for all children, no matter if they attend CBCC or not.

According to the fine motor skills we see some differences. Colouring between the lines is more easy for children who attend CBCC than for those who not attend CBCC. None of the caregivers told us that they have crayons or papers. But one of the caregivers told us that they learn the child how to hold a pencil. (Fragment 1.8) Writing letters in the sand is the way they teach the children the alphabet. So according to that the muscles in the hand and fingers could be more developed and that can explain why children in CBCC are more able to use the crayons and to colour between the lines. A teacher told us: 'Some which have been to nursery school are able, but those who have never been there are not able to coordinate the hand-eye movement as I ask them to draw on the ground.' (Fragment 19.3) There is a puzzle available in two out of the three CBCC's which we visited. A puzzle is also a good game to stimulate the fine motor skills.

The last part of this development domain is the health of the child. We don't see a difference while comparing the weight and the arm size of the both groups. All children are healthy and appear to be active. But in the interviews with the teachers another point got attention. The teachers noticed that children who attended CBCC are more able to care for themselves in terms of health and hygiene. Children who did attend CBCC know for example how to go to the toilet (fragment 19.14) and know that they have to wash hands before they eat or when they come back from the toilet. (Fragment 9.19 and 9.20)

5.5 What are the remarks concerning the physical development?

As written at chapter 5.1 food is very important for the development of the child on physical domain. But because of shortage of money, fuel and supplies in the communities it's not always possible to contribute porridge to the CBCC's. We can conclude that good and enough food is very important, but we all know that there is no solution for this problem as long as there is a shortage of available money.

Even money for more supplies and teaching materials is not available. So some games or toys we use in The Netherlands to stimulate the development of the fine motor skills of a child are not available for those children. But also toys for stimulating the gross motor skills, like a swing or a seesaw, are most of the time not present at a CBCC. The supplies they have are imported by charity organisations or made by volunteers.

Concerning the health of the children we want to remark that we are no nurses or doctors. We can look at the children, we can measure the arm size and weight, but it's only a global conclusion. We can't measure the strength of the muscles or look inside the bodies of the children, which is necessary to conclude if the child is really healthy or if there is a difference between children who attend CBCC and those who not attend CBCC.

6. What are differences between children of 5-6 years old on mental-cognitive development?

The mental development of a child is the ability to think, reason and solve problems, which includes mathematical problems. It is their ability to understand relationships between objects, events and people.

The second domain that is defined by the Ministry of Gender, Children and Social Welfare according to the holistic development of a child is a big domain. It includes the knowledge of the child, but also the insight to use this knowledge by solving problems. Besides that there is another part: the fantasia or the creative development. The last part of the description includes the social cognition. This means that the child understands what another person thinks on a certain moment or what the person sees from his point of view.

The brain of the child is one of the things that we can't see from the outside, but we know it is developing fast. A child of one can't talk or tell stories, but a child of five can tell stories, jokes and sometimes even tell about memories. A big step that has to do with the development of the brain. To live our life we need knowledge. What kind of fruits can you eat? How do you use your knife? What is normal when you meet someone for the first time? Maybe we are not aware of all the knowledge children already have, but it is for sure that they learn a lot in the first five years. The development of the brain affects all other domains, because in the brain the other domains are stimulated. To walk, the physical development, you need your brain to put your leg forward. Knowledge of emotions and feelings and how to use these in a good way is also part of the mental-cognitive development. And the last domain, the moral-spiritual domain, has to do with values. A child has to know what is important and will learn that during life. So if we do research about the development of a child, the mental-cognitive domain is an essential part.

6.1 What are the basic aspects of the mental-cognitive development in this age?

An important person who wrote about the mental cognitive development is the psychologist Jean Piaget. His Cognitive Development Theory is one of the theories that is the basic of the ECD program. (Government of Malawi and UNICEF, 2002, p.22) Concerning to this theory there are different stages of development. For our research on children in the age of 5-6 years, the pre-operational stage is important. Educationist Kohnstamm is one of the educationists that wrote about this theory. We know that she collected several documents to write a book, so she isn't a primary source. But we still use her description of the different stages of the theory of Piaget, because her description is very clear. Kohnstamm (2002) describes several principles of the pre-operational stage.

The first point is that children are focussed on the situation here and now. They see what is right there, but don't know how it came there or what happened before. They don't see the process. (p. 114) From the age of six or seven, children become aware of the process and connection between two subjects. (p. 126)

The second thing that Piaget described is that children in this stage don't understand that things or situations are reversible. (p. 115) For example an amount of soil can be formed to the shape of a ball. When you use the same amount to form a cylinder and show both to a child, the child will say that the cylinder is bigger.

Cognitive egocentrism is the third principle. This means that children observe and think according to their own point of view. (p. 115) Children assume everyone else thinks, perceives and feel as they do themselves. This is also related to the social cognition which is mentioned above.

In the manual which is used to train the caregivers (Farber, 2004) is written that children are active participants in their own development and learning.

Learning involves the child's construction of knowledge, not adult's imposition of information onto the child. It is of great importance for children to have opportunities to develop their own knowledge and awareness of themselves and the world around them through exploration, interaction with materials, and imitation of positive role models. Children need to learn by doing! (p. 16/17)

Learning by doing is also part of the creative development of a child. While playing children are learning about the environment they live in and practise the behaviour and emotions that belong to that culture. The importance of creative expression is explained by giving the different things that will be developed when a child is doing creative activities. 'Develop imagination, think of different ways, express ideas and feelings, develop coordination of small muscles and eye-hand coordination, appreciate beauty.' (MGCS, 2003, p. 16) At the age of 5-6 years a child starts to separate the fantasia world and the reality.

On the one hand it is a period in which the child can be complete in his fantasia world or in the fantasia world he hears about. On the other hand the child is several times busy with thinking: what is real? What is look-a-like? (Kohnstamm, 2002, p. 302)

So children of 5-6 years like to play look-a-like games, but also know that it is look-a-like.

Important for the ability of the child to learn is what a standard one teacher told us. It effects the brain when a child is coming to school without taking anything. (Fragment 23.2) He noticed that children who come from richer families think faster. (Fragment 23.3) So having enough food and supplies has also an influence on the way children learn and how much a child can learn.

6.2 Which level do the children of 5-6 years in the CBCC reach?

Children we observed are able to explain what they want or to ask the caregiver for something. This is also what the parents answered on the question how their child express for what they want. Six out of the seven parents told us that the child verbally explains for what he/she want. (Fragment 3.10)

There are many ways in being creative. For our observation we chose two ways of testing the creativity. The first one is in telling stories. Most of the children are telling their parents what happened at school or when they were playing. (Fragment 3.11 en 16.16) After the question if the child create his/her own stories, all the parents first answered 'no'. After using the example of the child playing with a car or pot they confirmed that the child is able to create stories. (Fragment 15.17) During all our interviews there was only one parent who told us that their child was telling that he want to buy an airplane. (Fragment 13.13) While we were visiting the CBCC's we also asked children

to tell a story. Two children told a nice story, one create her own story, one told a story that wasn't create by herself. Two other children also tell a story, but it was chaotic and short. The other way to focus on creative development is 'arts'. The caregiver told us that they stimulate the creativity of a child by giving an assignment to make something with soil, wire or maize stocks. (Fragment 5.19) During our observation we didn't ask the children to make something from soil, but we asked them to draw a house. Children who attend CBCC are not able to draw a house, without an example. They copied exactly the drawing that we made in sand. Another kind of creativity is look-a-like playing. But we didn't see children using toys in a different way than the 'real' meaning of the toy.

An important part of this domain is the knowledge of the children. Children who attend CBCC are able to count from zero up to ten 'well'. After some practising four children are even able to count from ten to zero, although they never did it before. But the others are not able. All eleven children we observed are able to mention the characters of the alphabet by singing a song. To mention the character which is pointed is more difficult. Only one child is 'average' able do that. Two children 'slightly' pointed right and five children are not able to point any character right. Children also learn some shapes, like a circle, triangle and square. Children in the CBCC are able to sing some songs by head.

Parents also stimulate the knowledge of their child. All of them help their child to count or say the alphabet (fragment 2.22), but also things like how to respect elders (7.23) or how to bath. (Fragment 10.25)

At one CBCC we asked children to make a puzzle. 8 pieces in different shapes which fit all together in the shape of a fish. Two children try to make the puzzle after the caregiver gave them once the example. Both stopped playing the puzzle when there were still two pieces remaining which they couldn't fit on the right place. This two pieces were the most difficult pieces.

6.3 Which level do the children of 5-6 years outside the CBCC reach?

During our observation of the children who normally don't attend the CBCC we noticed that they are able to explain what they want. They go to the caregiver and ask a question. Parents of children who don't attend CBCC said that their children express what they want through verbal communication. (Fragment 17.16)

For our observation we chose two ways of testing the creativity. One is telling stories and two is arts, like making things. Telling a story in front of the group didn't happen when we observe this children. We asked the caregiver why they don't want to tell a story. She told us that they were too shy. They might know a story, but are scared to share them in front of the group. Three parents of children who don't attend CBCC told us that their child tells stories at home. Usually it is about what happened at school or along the road. (Fragment 4.14) Like written about the parents of attending children, also all the parents of children who don't attend CBCC answered 'no' on the question if their child create his or her own stories. But after the explanation and the example of the toy, we heard that the child is able to imagine stories. Some by playing, but also one by composing songs. (Fragment 12.16) The other way of being creative is by making things. After the assignment of the caregiver to draw a 'mzungu' all children draw the same figure. We saw one child who used a little

toy as an animal. One parent told us that his child often moods things of soil, for example a puppet, a car or a cow. (Fragment 6.8)

Another part of this development domain is the knowledge. We noticed that children who usually don't attend CBCC are not able to say the alphabet or to mention the characters which were pointed. After some repeating they were able to mention a, e, i, o and u. For counting from zero up to ten one child scored 'average' and three children scored 'well'. Counting from ten to zero is too difficult, none of them succeed. For the skill 'sing or tell by heart' only one child was 'average' able. The other five children we observed are not able to sing the same song by heart, because they might not know the song.

Parents of not-attending children stimulate the knowledge of their child. They teach their child some general knowledge, like body parts (fragment 12.19), things in the environment (fragment 4.15), but also how to do things in a better way (fragment 6.16) or how to cook. (Fragment 20.21) Out of seven, two parents help their child counting and learning the alphabet. (Fragment 20.23)

At one CBCC we asked children to make a puzzle. 8 pieces in different shapes which fit all together in the shape of a fish. Two children try to make the puzzle after the caregiver gave them once the example. One of them is able to finish the whole puzzle in a right way. One of them isn't able to make the puzzle.

We noticed that children who usually don't attend have more difficulties to keep focussed. They are not used to listen for more than 10 minutes. They start turning on their chair or even walk away to play outside.

6.4 What are the differences?

The main difference between children who attend CBCC and children who don't attend CBCC is their knowledge. That's also what the teachers mentioned at first when we asked about the differences between those two groups. They have already some knowledge which is usually taught in standard one, like counting, the characters of the alphabet and shapes. So for those children who first went to CBCC it is easy to get what the teacher is teaching. (Fragment 14.20) Children who attend CBCC learn more easy. (Fragment 9.21) Children also have knowledge about school and teachers (fragment 22.23), so they know how it works at a school. Both parents of children who attend and parents of children who don't attend teach their children almost the same things, so the extra knowledge that children inside a CBCC have, is really because of attending the CBCC.

Children at the CBCC learn to focus, to concentrate and to pay attention to the caregiver. They are used to sit in a class and learn together with other children and that makes it for them more easy to concentrate. For children who didn't attend CBCC the teacher have to use different methods to attract their attention. (Fragment 19.17) This difference concerning concentration we also noticed during our observations.

Those two things, knowledge and concentration, are important concerning the results on school. We asked the teachers how important those two things are for the coming years at school. At least in standard one it is very helpful. But even in standard two and three children learn more easy.

(Fragment 14.27) The same teacher thought that the cleverness of the children who attend CBCC even helps them up to standard eight. (Fragment 14.28)

Both children who attend CBCC and children who don't attend CBCC are able to express verbally to their parents what they want. Both groups of children also tell realistic stories and can create their own stories. But in front of the other children only those who attend CBCC told the other children a story.

Being creative in the way of making things is stimulated in the CBCC, but both groups of children are making things from soil or other things in nature. Both groups aren't able to draw a person or house on their own, without looking at the example of the caregiver.

There is no difference in the ability of children to make a puzzle. Both children who attend CBCC and children who don't attend CBCC aren't able to make the difficult puzzle.

6.5 What are the remarks concerning the mental-cognitive development?

We observed and heard that there is a big difference on the part of knowledge. We described the differences, but we don't know how helpful this difference is for their future. It is more easy in the first years at school, but does it really make a difference at the end of the primary school? This is not a part of our research, but we keep that in mind by giving recommends.

Another point is that the knowledge is printed in the minds of the children and we couldn't observe if they also apply their knowledge in other situations. So if you learn the alphabet, but don't understand what an 'a' means, how useful is that knowledge? It is like the question that is written by Kohnstamm (2002):

It is the question if you children only have to teach things that they can understand at that age. Or that you, when children are young and easy absorb things in their memory, have to make them learn as much as possible by heart, for which they will explore the understanding later on. (p. 97)

Insight is difficult to observe. We tried to observe it by letting the children make a puzzle, but that wasn't a good idea, because they never made the puzzle before. But during our visit we saw children playing football. Some of them had insight where to run to get the ball. So there are a lot of different ways children can show that they have insight and we were not able to notice all. That's why the insight of the children isn't really observed.

7. What are differences between children of 5-6 years old on social-emotional development?

Social-emotional development is the ability of a child to relate to other people and the ability to feel for them self and others. This is a foundation for relationships that give meaning to children's experiences in the home, school and larger community.

Besides the physical and mental-cognitive development there is also the social emotional development. In this domain there are two important areas: the way how children relate to other people and the ability to have feelings for themselves and others. In this sub question we will compare the children which are attending and who are not attending in these areas.

Like written above this chapter is about relations, emotions and feelings. These things are a important part of live, because we all live together. God created more than one person, because people are made to love and help each other. This is essential. To live a good live these things have to be developed. You have to know how to relate to others and to cope with feelings. Because otherwise you will be unhappy, we believe.

7.1 What are the basic aspects of the social-emotional development in this age?

The second and the third stage, which Erickson concludes in the preschool years, is playing a role in our target group, which we will describe further. The second stage '*Autonomy versus shame/doubt*' marks the beginning of self control and self confidence. Young children start caring for them self, feeding, toileting and dressing starts playing a role. In the third stage '*Initiative versus guilt*', the child continues to become more assertive and to take more initiative. Initiative adds to autonomy by planning and start at tasks that a child will face. Children learn to maintain enthusiasm for an activity and learns at the same time to understand that not every impulse can be acted on. (Woofolk, 2004, p. 66)

In a compilation provided by the minor Pedagogy at the CHE some of the basic development-tasks are scheduled. (Geeraets, 1998)

1. Shape the relationship with parents and family	Being proud of parent, protecting brothers and sisters
2. Cope with adults	Listening, remembering what adults have said, saying 'please' and 'thank you', ask whether something is allowed or not, acceptance when something is not allowed, do a proposal
3. Cope with fellow children	Ask to join a game, handling winning/losing, playing together in small groups, joining a game, sharing with another, make decisions together, making friendships, stand for your own, start a conversation, making contact with someone you like, saying 'No', negotiating
5. Participating in primary school	Listening, waiting, observation others, taking compliments, handling critics

6. Cope with sparetime (enjoying yourself)	Dividing things you can do on your own and things where you need others for, ask for help
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As these development tasks are created for Western children, the mean ideas of the tasks are the same for Malawi. As a five or six years old you start caring for your brothers/sisters by helping them with daily tasks. Even if you have a small brother parents expect from you that you can babysit him. In relationship with adults you obey and remain respectful. You don't argue on something you have to do, so there is no making proposals. This is also explained in chapter 4 about the culture. In coping with fellow children you start participating in games, you know your role in the game and start making conversations in the game. In Malawi a rule that is really counting is the right of the strongest. Normally you would say the best players are allowed to play, but in Malawi it is a little bit different. Of course the best children are the strongest, but sometimes even more counts the length and the age. Children also start to ask help when it is needed for tasks they cannot fulfill themselves. As last point children also start making relationships, which is also confirmed by Freud in the latency stage for 6 years to onset of puberty.

Latency Stage: 6 Years to Onset of Puberty

Freud seemed to view this time as the least complicated in childhood, believing that during these years, children focus their energies on their schooling as well as forming friendship bonds with other children of their own gender. (Grace, 2010)

7.2 Which level do the children of 5-6 years in the CBCC reach?

Children who are attending CBCC fully participate in the group while playing at home. (Fragment 2.24) Only one of the parents has told us that her daughter has difficulties with participating through her mental illness. The fact that almost all of the children are able to participate is also confirmed by one of the teachers: 'They are able to interact with others'. (Fragment 9.5) While playing at the CBCC these children are able to communicate through looking to each other (seven out of seven often) and talking to each other (three out of seven sometimes, four out of seven often) according our observations.

Children who attend CBCC also share a toy like a swing by turns. Some of the children also divide the turns of the children, like who is the next one. But for smaller toys it is more difficult for them to share, like if they have a car or a puzzle they are not really willing to give it to the other when he/she wants to play with it.

When it comes to interaction between the children and the caregiver they obey when he/she asks them something to do (eight out of eight children obeyed full). We gave two children a puzzle which was too difficult for their age and we waited for what they were going to do when they got stuck. One of them asked after a short time the help of the caregiver, the other took a very long time to start asking and started to look around because he couldn't get the solution. When the children is asked to answer a question, most of them are willing to answer and were able to wait to give the right answer until it was asked from them.

Bad behavior towards friends happens with children who attend CBCC. Parents said that in average they beat their friends once or twice in a week. (Fragment 7.28) We didn't see any of the children beating during our observations.

Children in this age start making friends. During the interviews we measured how many close friends they have. Close friends are described as the children which they play with for almost every day. One of them had one close friend, three of them had two close friends, two of them had four close friends and one of them had many of them. In average that makes three close friends for each child.

The children were really smiling during participating in a game or during singing/dancing in the group. It seems they were enjoying playing at the CBCC.

During our observations our translator tried to explain the children emotion-papers. After practicing the children started to understand what the pictures mean, but they mainly linked the word 'sad' or 'happy' to the picture, instead of really understanding the meaning.

Children also start to care for their brothers or sisters. That is what we also saw during our observations. When one of the children start crying, most of the children look to that child but only the brother or sister walks to him/her to make him/her stop crying. If there was no brother or sister the caregiver is the one of the task.

For the children themselves to cry is not allowed by the parents. (Fragment 2.31) There are different ways for parents to calm them down, like talking to the child, try to nurse the foot, giving something or threatening him/her. (Fragment 2.36, 2.35, 16.26, 7.32, 7.31)

7.3 Which level do the children of 5-6 years outside the CBCC reach?

Children who do not attend CBCC are participating in the group. (Fragment 6.18) But two of the parents confirmed that they normally don't watch the child playing, but that it is the child who reports that he was playing. (Fragment 4.16) In our observation we didn't saw them communicating very much through talking. Mostly they were just watching around en being shy/afraid.

While playing with a small toys they mainly kept the toys for themselves. They played next to each other and mainly didn't share the same toy. Except for a ball. But they mainly share it with someone they already know.

In interaction with the caregiver they mostly obeyed (four out of four). Some of them were too shy/afraid to obey the task, but mainly they tried to do the task. When we gave two of them a puzzle which was too difficult for their age, one of them sat down until he succeeded the puzzle (and he did) and the other child didn't ask for help but just went to another toy. When the caregiver asks them a question almost all of them just remain quiet, being shy.

According to the parents children who do normally not attend CBCC beat their friend in average two time a week. (Fragment 6.20) During our visit we didn't see one of the children beating the other.

Children in this age start making friends. During the interviews we measured how many close friends they have. Close friends are described as the children which they play with for almost every day. One of them had two close friends, two of them had three close friends, one of them had four close friends, and one of them had five close friends. On average that is three and a half close friend for each child.

During our observations we tried to explain the children emotion-papers. After practicing the children started to understand what the pictures mean, but they mainly linked the word 'sad' or 'happy' to the picture, instead of really understanding the meaning.

Children who do not attend do also start to care for their brothers or sisters. During our observations we saw the following. When one of the children start crying, most of the children look to that child but only the brother or sister walks to him/her to make her stop crying. The caregiver take care for that task when there was no brother or sister.

Parents from children who do normally not attend don't allow crying. (Fragment 6.21) To stop a child from crying they touch him with love, give food or threaten the child. (Fragment 12.27, 12.25, 6.24)

7.4 What are the differences?

Even though both of the parents confirmed that their children are really participating in the group while playing, we observed that the children who normally don't attend CBCC are more shy to join the activity. They interact less with their friends. This is also confirmed by the caregivers: children who have just joined CBCC sometimes feel shy to associate with their friends. (Fragment 18.32) Also the teachers are confirming that they less participate when they start joining school: 'For those who come just from home it's difficult to interact.' and 'Children who attend CBCC are more able to interact with others'. (Fragment 14.16, 9.5)

For both of the groups of children it is difficult to share a small toy, like a car or a puzzle. They mainly keep it for themselves and when someone is asking for it they are refusing to give it. Besides toys, children who are attending are more stimulated to share food with their fellow children. When they come at the CBCC with food the caregiver asks them to share it with his/her friends.

In interaction with the caregiver there is a difference between those children. The children who normally attend are more active while interacting and are used to obey the teacher when something is asked. Those who normally don't attend are more shy to interact with the caregiver and that gives also troubles in obeying. They also have more problems to ask help from the caregiver when they are stuck with a puzzle.

If we look at the number of close friends, the difference is small but the children who do not attend in average have a little bit more. This could be explained by the fact that children who do normally not attend are pointed at the children who are close to their home. These children become their best friends. But for children who are normally attending CBCC make more friends at the CBCC and don't need to make a lot of strong relationships to close friends.

In understanding emotion papers there was no difference between the two groups of children. Both of them had difficulties with understanding what the meaning was for these pictures, because they had never seen these pictures before.

If we look at caring for brothers and sisters both of the children cope in the same way with crying fellow children. In the culture crying is not allowed. But crying is a habit so you can't run away from it. (Fragment 17.23)

Another difference between those children is that the children who are coming at the CBCC have a place to talk about home. Normally children who are not attending CBCC only have their direct environment to talk about what they experience. As Pedagogical Social Workers we all know that talking helps to cope with situations. To talk with others is a way of processing trauma. (Heij, n.d.) But sometimes it is difficult to talk while you are in the situation itself. When children are going to a CBCC they take a distance from the situation and forget about their sorrows, that's also where the caregivers help them with by singing and dancing at the beginning of the day at the CBCC. (Fragment 18.28) Besides that from experience we know that talking about certain persons could be difficult, but it helps to talk about them with external persons. Just to release your heart.

According to the parents it makes a difference for the children to attend CBCC. They mentioned two things which are related to this domain. The child knows more and has more friends than before. (Fragment 16.39) The child knows how to interact through CBCC. (Fragment 15.34)

7.5 What are the remarks concerning the social emotional development?

After we did our observations it seemed to be really difficult to make a good observation and report about the behavior of the children during a the short time we could spend with them. Of cause we tried to recognize emotional development of the children, but it requires more than a couple of hours to give a complete view of these children. This is also why we used a lot of information from the parents in this sub question, because the parents have seen a lot more of their children than we did.

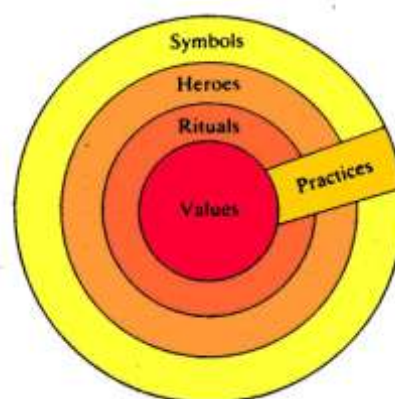
In this sub question we gave a view on the social emotional development of the children. But the way people cope with others and emotions is different in several cultures. For example in some cultures it is accepted to be mad at someone publicly, while in other cultures people don't show their emotions. (Claes & Gerritsen, 2007, p. 62) In our research we tried to cope with this difference and estimate what is accepted, but it needs a specific research to fully cope with it. This could make that we have been displaying a wrong view on this development domain.

8. What are differences between children of 5-6 years old on moral-spiritual development?

The moral-spiritual development of a child is the foundation for developing the core human values such as respect for the self and others, sharing and caring for others and for the environment. Children also learn to appreciate and value the culture and families spiritual/religious beliefs. Through moral and spiritual development children also learn the importance of rules and limits set by the family and community in which they grow in.

In this description are different points which we think are important concerning the moral-spiritual domain. The manners and values that are learned by a child is the first thing. But also the view of the child on God and religion. All these things are also displayed in the way children relate to others. These points will be described in this sub question.

As people we are living in a society. Each society has his/her own norms and values. Hofstede created a so-named 'onion-model' which you could see in the picture. As child you learn the 'rules' of the society, which contains values, rituals, heroes and symbols. These rules could also be describes as the moral. What is important for the society comes down to what is important for you as person. As child in a F-culture it is important to fit into the society, thereof it is important that this child develops in moral-spiritual way.



8.1 What are the basic aspects of the moral-spiritual development in this age?

Malawi is known as a country with a F-culture. This means that being a part of the community is very important, to maintain the rules and traditions is a value that children learn at home. ... Children learn through the community that they are someone through the bounding with the community. It is more difficult for the child that he is a person with an unique identity. Developing yourself as a unique person can be something that is against the culture, because people do not want to isolate and separate themselves from the culture where they belong to. This is also opposite to the Western countries where self-development is high valued. Learning social skills will mainly be transferred through a group wise approach, whereby individual skills are inferior. Where parents believe that children learn their knowledge on school, parents also assume school is the place where their children mainly learn manners. The manners that are handed over at family level are mainly concerning communication. (Boer & Tromp, 2010)

In a compilation provided by the minor Pedagogy at the CHE some of the basic development-tasks are scheduled. (Geeraets, 1998)

Developmenttasks	Examples of skills:
1. Shape the relationship with parents and family	Owning family norms
2. Cope with adults	Say 'please' and 'thank you'
3. Cope with fellow children	Let someone to finish his/her sentence

As these development tasks are created for Western children, the mean ideas of the tasks are the same for Malawi. As a five or six years old child you are supposed to know how to obey the school rules, you own the family norms, you speak more polite to other people and have respect in the way you cope with your fellow children.

As we have heard in the interview with the standard one teachers the basic manners are learned at home as well as at school. (Fragment 8.9) Still this means that the child learns his mean manners at home and that the teacher is confirming these same manners.

The manners are clarified by Mr. Chavula. (personal communication, March 6, 2012)

When we are talking about elder people children should kneel down when they are speaking, stretch to arms forward while receiving something, say 'thank you' when they are receiving and should not argument when they are send to do something. They must just go and kneel down when they come back to tell or give the thing they had to get. When it is coming to behavior they should know about the do and don'ts, like no bullying, no using abusive language, no pushing/beating and that kind of bad behavior. But they are still children so it happens sometimes.

In this age children also start to discover about their religion. They start to create their own imagine about the presence of God. (Beer, 2010) Who is God, what does he do and where does he live? As we described in chapter 4.1, Malawi is a country where Christianity the main believe is. Most of the children in Northern Malawi grow thereby also up in a religious family. That also gives them a basic knowledge and stimulation on the development of norms and values. On addition on Christianity a lot of Malawians also belief in spirits. (Boer & Tromop, 2010) This is a part of the 'old' tradition of Malawi. Thereby as it is called 'old' tradition, it still lives in Malawi. During almost every night the traditional dances are applied in the area. People are fearing those spirits and this has an indirect influence when parents are raising their children.

8.2 Which level do the children of 5-6 years in the CBCC reach?

The children who attend CBCC mostly behave well towards elders and visitors. This is shown by behaving respectful and obedient. (Fragment 7.33, 7.34) In concrete behavior these children come to the parent when they are called, kneel down, come and greet the visitor. (Fragment 3.25, 3.26, 3.28) Only once a parent told us that a child was not greeting the visitor, but just being quiet watching the visitor. (Fragment 15.25) Two of the teachers said that children who attend CBCC are already familiar and show respect. (Fragment 23.20) They behave better. (Fragment 19.17) During our visits to CBCC's, while there were children who normally attend, we didn't see any children beat/push other children. But even we didn't see it during our visit, the children beat one another a couple times in a week. (Fragment 7.28) Also we didn't see them grab toys from other children. The toys were shared by the caregiver and the children picked up a free toy when they wanted something else. We also saw that most of the children don't kneel down while receiving a gift like a sticker or a sweet. Only a few children stretched both arms forward or said thank you.

The children who attend CBCC are stimulated by the caregivers in good behavior in two ways. When they did well they clap hands and sing a song 'Well done, well done, sure, keep it up'. (Fragment 5.40) Or it is rewarded by touching the child. (Fragment 18.37)

Also the parent stimulate them in good behavior by mostly giving food (fragment 7.36) or verbally saying that the child has behaved well (fragment 3.29). But for parents it is not common to do something when the child has behaved well something like he hasn't fight on a day. (fragment 2.41) This mainly also counts for the CBCC, where compliments are only given in class, not in playing. (Fragment 1.33)

When children have bad behavior parents punish them by beating, shouting, keeping away food or bringing fear in them. (Fragment 2.43, 3.32, 10.48, 10.49) When it comes to bad behavior at the CBCC the children are punished by a short speech or taking them aside. (Fragment 5.35, 5.36)

As it comes to religious development, we saw differences at the CBCC's. At two of the three CBCC's the children really created a view about God, who He is, what He does, where He is. At the other CBCC the children could not tell things besides what is put in the head by the teachers. Religious creativity was not really stimulated. All the children were able to pray, but they only prayed what they learned. They were also able to sing some songs which the CBCC teachers learned them. Besides that they are stimulated to go to the church service on Sunday. (Fragment 18.34)

8.3 Which level do the children of 5-6 years outside the CBCC reach?

The children who do not attend CBCC mostly behave well toward adults. (Fragment 17.26) This is shown in the following behavior: kneeling down, go went he is send for something, greeting visitors. (Fragment 12.28, 6.26, 6.29) One of the teachers told us that children who didn't attend CBCC don't have respect, but they are afraid. (Fragment 23.19) So they are not used to the other children and the situation of obeying the teacher.

For these children we observed that they didn't beat another child during our visit. But still it happens a couple times in a week. (Fragment 12.22) When the toys were shared, the children didn't grab a toy from another person. We saw that they kept the toy for a long time and were very concentrated on that toy. When it came to receiving a sweet or a sticker the children mostly didn't kneel or stretch two arms forward. Only a few children did a little bow with their knees, but none of them said 'thank you'.

These children are appreciated by the parent for their good behavior by verbal expression(Fragment 12.33) or when a parent has something to offer he gives it. (Fragment 4.29) So that the child knows that he has to keep on doing this thing. (Fragment 6.32) One of the parents also calls his fellow children to say that they have to do the same. (Fragment 12.34)

When it comes to bad things, children are punished in different ways. One way of punishing by parents is beating, which is common in the Malawian culture. (Fragment 4.30) Other ways are putting a lot of fear into the child, threatening with a stick or keeping away food from the child. (Fragment 12.38, 6.34, 4.31)

On the religious development we saw difficulties in telling about God. They couldn't mention where he is, what he does or what he looks like. Also they didn't know any Christian songs.

8.4 What are the differences?

When we look at the differences in behavior towards adults, both children are mostly behaving well to them. As two of the teachers said that the children who attend are already familiar and having respect, another teacher told us that they learn the same manners at home as at school.

As described in 8.2 and 8.3 there is no difference in how much the children beat other children, that is also confirmed by the teachers; According to beating each other there is no difference between children who attended CBCC and children who didn't attend CBCC. (Fragment 9.40) But even though caregivers told us that children who attend CBCC are more stimulated to respect the parents and others. (Fragment 5.32, 5.34) In our observations there was almost no difference in the way the children behave while receiving a gift.

There is no difference between parents from children who attend and parents from children who don't attend, according to the way they treat their child when he/she is behaving well. The only difference on this area is that children in CBCC get more stimulation by other children to do well. Because every time they do well other children sing a song for them and they also get an example from other children who are doing well.

When it comes to punishment both groups of children are punished the same ways at home. The children in CBCC get also another example from the CBCC teachers that a mistake will not always end up in punishment. Through exemplifying the teacher it might influence the way they beat others. That might also be a reason why we didn't see any of the children beating during our visit.

There is a difference in the way children could tell about God. Children who do not attend couldn't tell about who God is, what he does and where he lives. Children who normally attend created a better view on this subject.

8.5 What are the remarks concerning the moral-spiritual development?

Values and norms are cultural specified. You are able to read about them, but when those are not in your nature it is really difficult to understand them completely. Therefore it is difficult to make a good observation.

For this development domain we used a lot of information from the interviews and only a small part from own observations. To really see how a child is having respect and how often he is mistreating his fellow friends needs a daily observation of the child, that's why we used the information we got from the parents, teachers and caregivers.

On the religious development it is difficult to conclude that the difference comes from CBCC, because children are also stimulated in the church. Still the stimulation of the CBCC on the religious domain and the stimulation of the caregivers to send them to church is helping them in this area. That's why we have concluded that the children could more tell about God through CBCC.

9. Conclusion

At the end of the research we have to answer the main question of our research. To give an answer as complete as possible we combined the results we found by using different methods of research: interviewing, observing and collecting documents. Because our main question is about four domains, we will first give a conclusion of each domain. At the end we will answer the main question:

What is the difference in the development domains psychical, mental-cognitive, social-emotional and moral-spiritual between children of the age 5-6 years who are attending and who are not attending CBCC's(Community Based Child Care)?

9.1 Conclusion on the four domains

On the physical domain we saw a few differences in the development of children who are attending and who are not attending CBCC. On the part of the gross motor skills there is no difference between those two groups. Only if the game or assignment is only played at the CBCC, the children who attend are performing better. Speaking about the fine motor skills we can say that the fine motor skills of children who attend CBCC are better developed. But still the fine motor skills of the children who attend are not stimulated very much. Concerning the health of the children there is no difference, but children who attend CBCC are more capable to care for themselves in a hygienic way.

Researching the mental-cognitive domain we found a big difference in the development of those two groups. Children who attend CBCC have more knowledge and are more able to concentrate which results in a better performance in the first year(s) at primary school. Being creative as part of this domain is incidentally stimulated by the caregivers, so we didn't see a difference on the creative development between children who attend CBCC and those who not attend.

The main difference on the social-emotional domain is the interaction. Children who attend CBCC are more able to interact with other children, the caregiver or the standard one teacher. Sharing toys is difficult for both groups and we didn't see a difference between those both groups. As we speak about 'understanding emotions' there is no difference, neither there is a difference in the reaction on the emotion of other children.

On the moral-spiritual domain we can conclude that there is a small difference. This small difference is about the view on God. Children who attend CBCC could tell more about God, though that wasn't much. There is no difference in showing respect to adults, both groups are doing this in a good way. There is also no difference in the way the children behave towards other children. Both groups of children are beating the other children.

9.2 Final conclusion

Taking all of this in considering, we can conclude that a child who is attending CBCC is more developed in all four domains. We found out that on each domain there are differences in the development of a child. When we also involve the fact that the caregivers are volunteers and they don't get a monthly training, we could say that the work they do is sufficient. But we also could conclude that if the volunteers get more training and supervising on the activities which they do, the care to the children who are attending could be more professional than in the current situation.

10. Recommendations

The last part of our research in order of Matunkha Centre are the recommendations that we want to give to the OVC office. We did research on the four domains of the development of a child. Like written in the conclusion all four domains get attention in the CBCC's. The caregivers stimulate and help the children in different ways to develop in a holistic way. We also saw that they enjoyed to do this voluntary work. And we can say that we really appreciate what they do for their community and for the life of their children.

Despite all the enthusiasm and skills we saw, we as Social Pedagogical Workers also want to give some advises. As Social Pedagogical Workers we think the given care can be improved in some areas. In the conclusion you have read the different parts in the different domains and which part is better stimulated and which part doesn't get a lot of attention. In relation to this we will write our recommendations for Matunkha. We will write recommendations on all development domains and also some general recommendations.

10.1 Recommendations on the four domains

We focused in our research on four different domains. This domains are defined by the government of Malawi. They want to stimulate a holistic development as you have read in chapter 2.1.1. So by giving some recommendations, we also choose to use this four domains. On all domains we saw good things, but also some parts that are less stimulated, which we described in the conclusion. We also want to improve the total care, so therefore we give recommendations on each domain separately.

10.1.2 According to the physical domain there could be paid more attention to the development of the fine motor skills of the children in the CBCC.

By reading the description of the fine motor skills: 'Fine motor skills generally refer to the small movements of the hands, wrists, fingers, feet, toes, lips, and tongue' (eNotes.com, 2012) we can conclude that these fine motor skills are an important part of the physical domain, because fine motor skills are skills that are for sure used every day. For example by eating and writing. But this skills are also important for the future. Writing or typing reports, repairing an engine, working as a carpenter or being a painter. Everyone use this fine motor skills. We think we can say that you need fine motor skills to make money. All people need this money in its place to live a life. Speaking of the development of motor skills, we can say that you need these motor skills to develop on other development domains. (Kijk op Ontwikkeling, 2011)

10.1.2.1 Practical ideas about the implementation

Fine motor skills can be stimulated in different ways. Make things from leaves and small sticks, make a person from soil or draw in sand (with a stick). In the manual (Farber, 2004, p. 170) you can find a special session (number 24) which is about 'use of locally available and environmental resources for exploratory play and experiential learning'. We didn't see much of these activities, so maybe there could be more attention for these activities. Even if children are pointing at a character or shape, learning them, the caregiver can stimulate the fine motor skills. Maybe if the child have to point at a figure, don't help the child. Or if the caregiver is teaching the shapes, a child have to follow the shape with the stick. So, not only point at the right shape, but also follow the line of the shape with the

stick or with his/her finger. But also without materials you can stimulate the fine motor skills. For example creating animals with the shadow of your fingers. Also look-a-like playing is a good one. If you play with the children that you are an orchestra all together, than everyone can 'play' an instrument by moving his arms, hands and fingers. Children in Malawi like dancing, so this activity can perfectly be combined with dancing.

10.1.2.2 Relation to culture and possibilities

We believe that these ways of stimulating the fine motor skills we described above, fit in the culture. Like we already wrote in chapter 5.1 and chapter 5.5, it is totally different than in The Netherlands. We have lots of toys and materials available. When a child is still young, he learn how to draw with a crayon or a colouring stick. But because these materials aren't available, we can't recommend to buy new toys which stimulate the fine motor skills. We choose to think about activities without materials or materials that are always available, like things out of nature.

We also thought about activities that fit in the already existing program, for example the idea to pay attention to the fine motor skills during teaching the shapes. Paying more attention to the fine motor skills isn't difficult, but the caregivers should be aware of all the possibilities that they have during the CBCC-morning.

10.1.3 On the mental-cognitive domain the creative development could be more stimulated.

During our visits we only found a few children drawing in sand. No other activities concerning creative expression. Some caregivers told us that they sometimes give the assignment to build a bridge of stones, but we didn't see any kind of that activities. In the Parents' and Caregivers' Guide For Household and communities (MGCS, 2003) the importance of creative expression is explained. 'Develop imagination, think of different ways, express ideas and feelings, develop coordination of small muscles and eye-hand coordination, appreciate beauty.' (p. 16) So by stimulating the creative development the child is also developing on the other parts of the mental-cognitive domain, which are describe in chapter 6. For example thinking of different ways is a part of reasoning and solving problems.

10.1.3.1 Practical ideas about the implementation

On page 17 of the Parents' and Caregivers' Guide for Household and communities (MGCS, 2003) you can read different examples of activities that are available. For example making things of materials out of nature. The example that is mentioned by the caregiver in an interview is a very good assignment. The told us that she gave the children the assignment to make something from soil or bricks. (fragment 5.19) We, as Social Workers, think this is a good assignment, because it is stimulating a lot of things. The child have to use his hands to collect materials to make something, so that is stimulating the gross and fine motor skills. Before that the child have to think about what he/she wants to make. That is stimulating the creative thinking and the child also learn to think in possibilities. 'What can I make with this materials?' or 'if I want to make this which things do I need?'. What they make will always be something that appeals to the sentiment of the child, because he/she choose to make that specific thing. By showing appreciation for what the child has made, the child will be proud of him or herself. This is stimulating the social-emotional development of the child.

10.1.3.2 Relation to culture and possibilities

First of all we recommend to stimulate the creative development, because we as Social Pedagogic workers think being creative gives the child possibilities to development in a playful way, like explained in chapter 6. 'Children are naturally creative.' (MGCS, 2003, p. 16). So in the training for the caregivers the importance is explained and examples of activities are given, but we didn't see anything of it at the CBCC's. So first of all we did this recommendation to make the trainers and caregivers aware of the part of the development of the child which seemed to be forgotten.

Being creative also is possible in Malawi in the CBCC's, because you don't need money to be creative. And that is important, because there is no money available in the CBCC's for special materials to stimulate the creative development. In The Netherlands we use coloured papers, crayons, a scissor, etcetera, but also without this materials you can do nice artistic activities. Various materials for creative expression you can find on page 174/175 of the manual (Farber, 2004). In this list you can find waste materials that are very useful for creative activities. For example bottle dops or small pieces of wood. So this recommendation can be done without spending money. We already saw some really nice products of children at Matunkha which you can see on the pictures.



Although we wrote in chapter 6.5 that we have doubts about the way of teaching things to children we don't give a recommendation on that part. The children in Malawi are used to get knowledge planted in their head. For example learning the alphabet is only repeating, repeating, repeating. Applying it in different situations isn't part of the lesson. So we as Western think it is good to teach in another way, but we saw that this idea is not accepted in Malawi. At primary school or at the CBCC's, it's the normal way they teach their children. So we didn't give a recommendation to teach children in a different way, because we think that will not fit in the culture.

10.2.4 For the social-emotional domain children should be stimulated to know how to share a toy

As we saw it was difficult for children to share a toy which is not made for playing together with, like a car, puzzle or a puppet. At the age of five children start to negotiate and make decisions together with other children while playing (Geeraets, 1998), like explained in chapter 7.1. We think this is important for children to develop because it is a start for cooperating with others in the future. It is also important to be less selfish as a basic in relation to other children. In chapter 4 we wrote that knowledge about the culture is important to give recommendations. Living together and sharing food and materials with the whole community is part of the F-culture. So learning how to share is an important issue concerning child upbringing.

10.2.4.1 Practical ideas about the implementation

We think the role of the caregiver is very important in this. The caregiver is the one to stimulate children to share toys or while fighting for a toy to start the negotiating. And this is a real important issue. The response of the caregiver is the basic of how the children will solve the problem. When he/she will take them apart and just sends a child away, they will not learn how to share. And also

when she grabs the toy before they solve the problem. We think that it is important to stimulate the children to negotiate themselves. The caregiver should start the conversation by giving them the options, while the children should choose themselves how to solve the issue. Handling this way every time children argue on a toy, they will learn to negotiate themselves.

Practical the way of coping with these issues could be involved in a training with the caregivers. In our research we didn't give a look on the given training, so we don't know if casuistry is already involved. This might give a caregiver a practical grip on a certain issue.

10.2.4.2 Relation to culture and possibilities

Like we already mentioned in 10.1.3 this recommendation fits in the F-culture of Malawi. Everyone is used to care for one another, to share food or materials if needed and to help another if there are difficulties. So by giving a good example, the caregivers can stimulate the children to become helpful members of the community.

In the Malawian culture respect to adults is important (chapter 4.2). We saw that the children have respect for the caregiver. They obey when they are told something. But when the caregiver will make the decision the children will not start negotiating themselves. So the caregiver should be a model in negotiating. When the caregiver will make the decision without negotiating the children will not start negotiating themselves. So it is important that while listening to the teacher, the children start to learn how to solve an issue themselves.

In addition to that children in Malawi don't have a lot of toys in contrast with most children in The Netherlands. As a child we had a lot of toys. Every birthday we got a lot of presents and most of the time that includes new toys. So for children in The Netherlands it is normal to have a lot of toys and to play with another toy if your friend is playing with the toy you want. But in Malawi toys are very special for children. They don't have toys at home and don't have a lot of choice. Most of the toys are distributed by Unicef and not given to individuals but to organisations. So when children come into the CBCC it is special for them to play with toys that they don't have at home. That makes it hard for them to share the toy, because which child would give away a toy which is quite new, special and very interesting for him/her? With this in mind we still think that it is very important for children to start sharing at this young age and that's why we want to recommend to the caregivers to still stimulate the children to share. But because of what we explained about the value of the toy for a child it might need a lot of patience.

As you have read in chapter 7 we also observed how much the children know about emotions by using emotion papers. In The Netherlands we think it is important to know the feelings of other people and how to cope with that particular feeling. In The Netherlands we are common with non-verbal signs that tell how someone is feeling. Like the theory of Watzlawick put that it is impossible to not communicate. (Terlouw & Visser, 2007, p.33) And as western Social Workers we are trained to pay attention to non-verbal communication and feelings that people are showing. These feelings should be mentioned and are always legitimate. (p. 80) But in Malawi people don't seem to be very aware of what they feel. For us it looked like they just accepted the situation as it comes. People don't think about the influence they can have in a certain situation. We talked about this with other people and they also noticed this. Besides that we heard in interviews that 'bad emotions' like crying

aren't really accepted. Considering all those thoughts we decided to give no recommendation to pay more attention to teach children emotions.

10.2.5 Concerning the moral-spiritual domain the caregivers could pay more attention to the behaviour towards fellow children

There is, according to parents, no difference in the number of how often children beat other children. Children who attend should have learned how to cope with their fellow friends, so that should reduce the number of children beating their friend. At one CBCC we also heard that the children are protecting their area from new children. This makes clear that the social domain could be more stimulated. The caregivers should learn the children how to respect their fellow children and also let fellow children be welcome when they are coming new at the CBCC.

10.2.5.1 Practical ideas about the implementation

This could be reachable by singing with the children about behaviour. Maybe creating a song which tells the children how to love one another and how to cope with each other. Or by connecting the bible stories, which they are already telling to behaviour. For example when they tell the story of Jacob and Esau they could say that this is not the right way to deal with fellow children. But not only by singing and telling stories, also by exemplifying. As caregiver they should give the right example how to cope with children. And also when something bad happens between children, the caregiver should refer to their own behaviour while telling what is bad so that children start copying their good behaviour towards others. Even though we heard in the interviews that a lot of children are being beaten by parents (fragment 2.27, 4.30) we think that the caregivers should continue to reserve themselves from beating the children. For example a couple of caregivers already told us that they are not punishing the children. But still they should refer to their own behaviour while correcting the children.

10.2.5.2 Relation to culture and possibilities

Also for this recommendation we will mention the F-culture, as described in chapter 4. Living together is part of the daily live in Malawi. So it is important to know how to coop with each other. For this development domain the F-culture is also important, because values and rules are part of this domain. About this importance of the values and rules we wrote in chapter 8. This rules and values are very important in a F-culture, because it let the members of the community know how they should live, how the other expect that people live.

The ideas that we mentioned in 10.1.4.1 fit in the culture. Singing songs with children is a common way of teaching in the CBCC's. That's why they should use that way to improve the behaviour of the children. While singing we saw that children are really enjoying. And like already mentioned a couple of times, playing is a way of learning. (MGCS, 2003, p. 6) By combining this the children have pleasure, but in the same time learn new and important things.

As western we think beating children is not a right way of punishment. But in Malawi it is accepted. All parents that we interviewed said that they beat their children to make them clear that they did something wrong. So beating isn't a taboo in Malawi, like written in chapter 4.2. By imitating their parents it is understandable that children also beat their friends. For example if that friend is doing

something they don't like. So we don't write a special recommendation about this issue, because in Malawi beating is 'normal'.

10.2.6 Concerning the moral-spiritual domain the view on God could be extended

Children inside and outside the CBCC had difficulties to mention who God is, where God is and what he does. We found out that they mainly know about the knowledge which they memorized. But children also develop their own view on God. It is important to talk about religion, because it makes children extend their view while they listen to other children.

10.2.6.1 Practical ideas about the implementation

We want to encourage the caregivers to pay more attention to the spiritual development of the child. Not only by putting knowledge in their head, but also to listen to what their heart is saying about God. To stimulate to let them tell about God, so that they could learn from each other. By doing this once in a week it also gives the children the chance to create a safe place to talk about religion. To kill two birds with one stone they could combine this with stimulating the creativity (chapter 10.1.2). For example to let the children draw God on the ground. (When Dutch children do that, they mostly draw a old man with a beard.) Or when you talk to their creativity about what they know about what God is doing, let them collect things which are made by God. But while doing this, the caregiver should be conscious that he/she doesn't judge what the child is drawing or collecting, because then the child is not free to talk about his own thoughts.

10.2.6.2 Relation to culture and possibilities

Important targets of the spiritual development are that children 'recognize the resistance of God and know the importance of good moral values'. (Government of Malawi, 2003) Like written in chapter 4 about culture in Malawi, most people are Christians. So talking about God is normal and we noticed that a lot of people are talking about God and about their believes.

In Rumphi district we saw that people are very religious. It is clear that most of the people go to the church at least once a week. Also amongst children from for example the Tenthree school religion is something alive. We saw children talk about God and about stories of the bible. That means that in this culture it is accepted and normal to talk about religion. That's why we want this to also be involved in the CBCC. By doing so it might also help children who had contact with witches (chapter 4.1) to talk about their spiritual experiences, because they can see their fellow children talking about what is on their heart.

10.3 General recommendations on meso level

Next to the specific recommendations we think there could be some improvements on meso level. On meso level we talk about the caregivers who are trained by someone of the Social Welfare Office or one of the district trainers, like Mr. Chavula. As written in the Strategic Plan of Matunkha (Appendix K) strengths of Matunkha are that there is 'emphasis on OVC's support' and 'active volunteers in the CBO's'. These strengths can be used to motivate the caregivers to improve the care they give to the orphan and vulnerable children.

There is not a direct connection between these general recommendations and the head question, because this head question is focussed on the micro level, that is the development of the child. But in

relation to the goal we defined we can say that this general recommendation support it. The main goal is that the OVC office has a good view on the care that is given in the CBCC's. By giving these general recommendations we think the care in the CBCC's, and that includes the micro level, could be improved.

10.2.1 Refreshing the knowledge of the caregivers.

During our interviews we found out that the caregivers couldn't mention what the four development domains of the children included. That's why it is needed that the caregivers refresh their knowledge on the needs of a child and the knowledge about how they could stimulate those needs. As written in the Training Manual for ECD (MGCS, 2002):

The teacher needs to be provided with information so that they can best meet the needs of the individual child. Once a teacher knows and understands the development needs of the child, he/she is better prepared to work with the children. (p. 14)

In the National Policy on ECD (2003) we can read that a strategy of the government to 'expand high quality ECD services in Malawi' is: 'strengthen the capacity of families, communities and other caregivers.' (p. 14) By refreshing this information, the caregivers and the care will be more professional. That will also result in a better care for the children who attend CBCC.

10.2.1.1 Practical implementation

We know that this recommendation is fitting in the plans that Matunkha wants to realize (chapter 2.2.4). It is an achievement in the Strategic Plan of Matunkha (appendix K) to train caregivers and more specific to make sure that the caregivers implement the training. Although we know these are hard times, because of the economic crises and especially the fuel crises, we still want to encourage the OVC-office to refresh the knowledge of the caregivers about the development of children. Like written above we believe that by refreshing the knowledge the whole care will be improved and that will result in better development of the child who is attending CBCC.

In chapter 3.4.5 we wrote that the director told us that the motivation of the caregivers is something that needs attention. By giving a training the caregivers get attention and maybe that will result in a better motivation. The job they do is important and by refreshing the knowledge that can be accentuate.

In the recommendations before we already mentioned that we want to give advises without spending money. We quoted the Social Welfare officer in chapter 3.4 as he told us that money is a big problem. So to make it more useful for the OVC Office we have some ideas how to make it cheaper. The first idea to make it less expensive is to do a stock-taking in advance. What do the caregivers still know? What are the things they want to know? What are the stumbling block the caregivers experience? By making this clear, you don't have to spend time or money by refreshing information that isn't necessarily needed to be refreshed. Another idea that can reduce costs is to let the volunteers refresh each other. Maybe one knows still a lot about the cognitive development, while another has great ideas about some activities for social-emotional development. In this way you don't need more than one special trainer, who is just supervising.

10.3.2 More various activities on all domains should be available for caregivers.

The activities that are done in most of the CBCC's are all the same. The games are even the same like the children play at home. But there are a lot of other games which can stimulate another part of the development. For example the example that we mentioned by our recommendation on the cognitive domain (chapter 10.1.2). We think it can be helpful if there is a list or book with different games and activities which is available for caregivers. If they want to do something different or don't know how to stimulate on a specific domain, they just can take that book and look through it.

During our stay we experienced that people really like new things and games, especially children. When we visited and brought a ball or balloon, the children played all the time with that ball or balloon. Every material or game has a special role call. (Behrend, 2008, p. 41) And it is generally known that children are curious. So we think that children like to learn new games which they can also play at home with friends. But also games that needed organization and are specially played at the CBCC. New things trigger children to come and attend CBCC.

10.2.2.1 Practical implementation

During the training there can be attention for 'new' games and activities. The only thing that should be done is that one of the volunteers writes down all the activities that are mentioned. We understand you can't remember all the activities if you follow a training of ten days. But by writing them down you can reread them later. The same like the recommendation before, this recommendation can be done by the volunteers. By doing a brainstorm there can be a lot of creative ideas. Every one is thinking in a different way, so everyone can come up with his/her own ideas how to stimulate a particular part of the development of the child. This brainstorm can perfectly be combined with the refreshing of the knowledge. In addition to that, some CBCC's do different activities than others. They could all write down their activities. If you bundle these activities, they can all extend their activities, by other activities which are also fitting in the CBCC setting.

Another cheap option for developing a professional book with different activities suitable to the four development domains is to create a final thesis exercise for students of Social Pedagogic Work.

10.4 General recommendations on macro level

On macro level we talk about the policy of the government. Like we wrote in chapter 2 Matunkha is working hand in hand with the government. We can say that they are supporting each other. They are in contact with the Social Welfare officer who is part of the Ministry of Gender, Children and Community Development. The focus of this Ministry concerning child care is the ECD, the Early Childhood Development. 'The Government, has therefore, decided to come up with an explicit ECD policy that would provide clear guidance to all co-operating partners on how best to prepare a future generation for Malawi.' (MoGYCS, 2003, p. 3) Matunkha is one of these partners and is supporting the services that are part of the ECD program in the communities in the districts Rumphi and Mzimba. The work Matunkha is doing has good results. A strength of Matunkha which is mentioned in the Strategic Plan is that there is a 'strong recognition of Matunkha's services by the communities'. Combining this with the mentioned opportunity 'many other NGO's geared towards uplifting the lives of OVC's and the rural communities' Matunkha can come up with some ideas how to improve the lives of the children in Malawi. They will be taken serious, because they can show the results of their programs in the communities. Working together with all other organizations and with the Social Welfare office will give many opportunities.

We know it is impossible for us as students from The Netherlands to change a whole policy, but we have some ideas how the care could be improved. We read in the goal of the policy of the government (MoGYCS, 2003, p. 6):

The policy seeks to provide guidelines and coordination of ECD activities and for the enhancement of support and investment to ECD programs in Malawi. A concerted approach, in collaboration with other stakeholders, is required in order to increase investment in ECD. It is anticipated that guidelines and coordination of ECD activities shall change, for the better, the poor status of children in Malawi.

Like they write it is anticipated that guidelines and coordination shall change for the better. They have the intention to give the best care for children in their country of Malawi. The whole policy is designed to reach this goal. All the different domains of development and the way they train the caregivers to help the children to develop. In our view it is important to provide the 'other stakeholders' that are mentioned in the goal with up to date and readable information.

10.3.1 Make sure the update of the manual is contributed

New ideas or new methods concerning the development of children can give an better view on how to care for children. In our interview with the Social Welfare officer he told us that they renew the manual for the caregivers training. We can read in the national policy (2003) that this is a task of the Ministry of Gender, Children and Community Services: 'ECD Policy: formulation, Interpretation and Review.' (p.17) To be up to date and to be sure that the given care is the best care, it is necessary to be in touch with the Social Welfare officer. When there is a new version of the manual it should be contributed to all persons who give the training to caregivers.

10.3.1.1 Practical implementation

The trainers that give the training to the volunteers are in contact with the Social Welfare officer, because the training of the caregivers is done by the government. The coordinator of the OVC-office also has to report monthly to the officer about the state of affairs. So we think it isn't very difficult to distribute the manual. When someone is visiting it should be given.

We don't know if the registered trainers all have computers, otherwise we would recommend to send the manual by email, because that will make a difference in the number of papers you need. It will be cheaper and besides that it will be faster.

10.3.2 There should be a Tumbuka version of the manual

Most of the caregivers we met were not able to speak English. So we asked Mr. Chavula and he agreed that the training for those caregivers is in Tumbuka language. But the manual is in English, what means that the teacher has to translate the information that he or she wants to share with his learners. This is a lot of work and the information is also less reliable, because he/she might forget to translate certain parts of the manual or the translation can be interpret in two ways. As we can read in the national policy on ECD (2003) it is a strategy of the Ministry of Gender, Children and Community Services to 'provide all ECD child caregivers with appropriate training'. (p.14) This is more easy if the information is in Tumbuka, because the caregivers are talking and reading Tumbuka.

We can say that the stimulation of the development of the child is the main task of the caregivers. Volunteers who care for children and want to help the children of Malawi to have a better future. More opportunities, more chances to live a good life. These caregivers are offering time and love to care for these children and they deserve to have a good training. The training of these volunteers is part of the policy of the government and should be as good as possible. In this training the government can share their knowledge and methods to stimulate the development of children in their country. Using a manual for this training is okay, but it should be in Tumbuka to make it more reliable and approachable.

10.3.2.1 Practical implementation

There are enough people who speak both Tumbuka and English. For example all the trainers and the Social Welfare officer. Because the manual is written in English we guess that there are also people of the Ministry of Gender, Children and Community Services that can read and write both languages.

We first had our doubts about recommending the translation of the manual, but we think it is really important. In our view the whole training the caregivers get is based on this manual. All activities caregivers do and all knowledge that caregivers have, beside their own experience concerning the development of a child, is what they learn during the training. So we can say that the extra care and extra stimulation of the development of the future population of Malawi is the responsibility of these caregivers. This is great, but they deserve to have a good, understandable training and readable resources which they can use to extend their knowledge.

11. Evaluation

In the previous chapters you have read the results of our research. But while doing the research we found out that due circumstances the results are still influenced by certain factors. These factors also have their influence on the reliability of our research. Therefore in this chapter we want to publish these influences so that this research could be used for the right purposes and with the right power to convince.

11.1 Time management

The first thing we want to mention is the issue of time. Before we started the research we made a planning, together with Mr. Tengani and Mr. Chavula. In this planning we scheduled the tasks that had to be done and all visits. When we take a look back on that schedule it seems that the estimated time was not enough for the content of the research. For example we have not spend enough time with the children and preparation with the translator also needed more time. On these two subject we will respond later on in this evaluation. We also faced the African/Malawian time in our research. While going into the field, several times when we made the appointment to leave at half past 8 we couldn't leave. This had several reasons, like no battery in the car or broken bikes, people coming late. Now, when we look back, we can see that this had influence on the research. For example when we left late, we couldn't do everything that was planned for that day. Which made that we had less information from interviews and observations than required. But on the end, while you get used to the Malawian time and the possibilities which people normally got, we can say that we are happy that we didn't had to walk and that there was a possibility of using a bicycle or a car.

Another point is that things were not arranged as we planned it was. Like when we visited a CBCC and we planned two observations and two interviews in between. It happened a couple of times that one of the observations or the interviews weren't arranged. This made a delay on our schedule. But also there was not planned in the appointment what the caregivers had to do during the time with the children who were not attending. This made that they had to improvise a certain activity.

All this delay in considering we couldn't do some things we wanted to do, like for example get another interview about witchcraft or visit several libraries. That we couldn't visit local libraries is a pity. Like we wrote in chapter 1.6.3 it is important to use local literature, because that is the most reliable way to get to know how things are working in Malawi. Dutch literature is western and totally different because the culture is totally different. So for our research we only used the four books that were available at Matunkha, but these books were specific about children in CBCC's and not about upbringing in Malawi in general. So some subjects are only researched by interviewing or observing, without the support of local literature.

11.2 Translators

Like said before we faced with the Malawian culture. That also happened in the contact with our translator. At first we planned to do two test interviews and let the translator to translate the English version of the interviews to Tumbuka version. Afterwards we rent someone to translate the Tumbuka version back to an English version. After doing this we faced some differences. But while there was not enough time for discussing that again, we decided to go to the first CBCC like it was scheduled. Unfortunately that morning, one hour after planned to leave Matunkha we heard that

this translator, which we did tests with and who translated the questions on paper, started to go for his first day on a new job. So while we couldn't extend the research because of the schedule, another translator came with us. Unfortunately he was only available for one week, so the other week we needed another translator. While there was not arranged by Matunkha we faced the same problem one week later, but fortunately another employee was available. After the first day we decided to ask Matunkha to search for another translator, because he wasn't able to do a translator job properly. We faced the problem with him that he couldn't find his own words in English, so translating was even harder. So for the last couple of days we received a fourth translator, a pastor who could translate properly. To make his translation fit to our questions, we discussed the questions with him first. So that he could get the answers which were in the right direction. Considering all of this together, it really influenced the reliability of the research, because of the translation. While processing the interviews for example we found out that the answer on some of the questions were totally different when asked by another translator.

11.3 Methods of research

In addition to the method of interviewing the cultural differences turned out better than expected. In our pre-research for example we found out that there was the issue power relations between man and women. That Malawians talk in the conversation to the man. But unexpected we didn't experience any of this. Maybe because of our white colored skin, or the fact that we are 'rich' in their eyes. But we didn't experience it.

We also found out that people don't really mind talking about upbringing. For some people this could be a difficult subject in our culture. For some of them it was even eye-opening. They enjoyed thinking about what they were doing while raising their child. But even they enjoyed people were struggling to answer some questions, because they probably never talked about it before and maybe even never thought about it before. In our view they don't think about it, but they just do it like it moves by itself. This influences our research because the answers which the parents gave in the interviews are spontaneously and could be non well thought, which makes them less reliable.

Another point which we want to discuss is the method of observing. For example we found out that using the way of observing the children is really more difficult than we thought. As our observation list was objective, we found out that we had to stimulate the children to show a certain attribute of what he can or can't do. The other thing we found out is that you need more time to spend with the children before you could give a good view on their abilities. For example we don't know how they are behaving when they are not in the CBCC. Another point which we faced was the difficulty of some games. For example there was told that the children were using puzzles in the CBCC's. When we came at a certain CBCC they had a puzzle which needed to put small blocks together to a picture. On each side of each block there was a picture and the meaning was to search for the right pictures and put the nine blocks together. First we asked the caregiver to make the puzzle, but she couldn't. After she gave up, we asked a child (which was accidentally her daughter) to do the same puzzle. She finished the puzzle after a while. But no one else wanted to make the puzzle, because of failure. So it seemed that making puzzles wasn't something common for them.

11.4 Evaluation on problem definition

While doing this research we found out that our problem definition was well defined, but it was also difficult to justify. We knew the OVC office want an overview of the current care to look for gaps in the care. But doing our research with the children is something else. So the problem definition is on meso level and our research is at micro level. There are also other people between those two groups: the caregivers. We can recommend the OVC office, but our research result also in some advisements for the caregivers. So we understand that the OVC office want to improve the care, but maybe that wasn't the right question for us as Social Pedagogical Work students. We care about care and the quality of care, but the last one is also part of for example a study management.

In our approach of the research we could also have chosen to put our focus on the caregivers. The children are the one who are receiving the care, while the caregivers have to take care that the care which they are giving is how it is meant to be. Putting our focus on the children still made us giving recommendations for grip on the care which is given by the caregivers.

11.5 Evaluation on objectives

In the beginning of our research we setup the objectives. On micro level we wanted to reach that a child who is attending CBCC gets the care he needs to develop in a healthy way (chapter 1.4.2). While doing research we found out that there are some gaps in the care which the caregivers are giving in the CBCC. We have in mind that it could be difficult to pay attention to each domain every day, because the caregivers only spend a few hours with the children on a day. So there are some domains of the development that are more stimulated and parts that need more attention. Therefore we made some recommendations on all of the development domains. While using these recommendations the child gets the care for a more healthier way of developing, so then the goal will be reached.

For the OVC office using these recommendations also make the care to the children more professional, which is our goal on meso level. While we as almost graduated Social Pedagogical workers advised them on a professional way, the care will also grow more professional if they use these advises. Thereby we need to say that while resources are few and the caregivers are volunteers the care will not grow fully professional. The other goal we setup on meso level is: the OVC office knows on which development area('s) should be stimulated more and that gives them a starting point in her supervision towards the caregivers. While using our recommendations they have a starting point for their supervision. For example in their supervision they could discuss the several activities that the caregivers apply. For example give them more example of games which also stimulate different development domains (chapter 10.2.2). It wasn't part of our research to ask caregivers what they need. In supervising it is also important to adapt to the person you are supervising, so to made the wishes more clear, the OVC office should ask the caregivers if and how to supervise them is a better way.

On macro level we wanted to improve the quality of the given care in the CBCC's in the northern district of Malawi, by giving a report about the differences in development of children in the age of 5-6 years who are attending CBCC and who are not attending CBCC, so eventually there will be invested in a new generation, which will contribute to reducing poverty and increasing the chances of success for all children in Malawi (chapter 1.4.4). Like already written in the same chapter: 'The Government

also believes that poverty reduction begins with children and therefore investing in young children of 0-8 of age is a means of reducing poverty.’ (MGYCS, 2003, p. 5) So while using this report there will be invested in the young children, which results in less poverty. Probably our report will also be shared with the Social Welfare officer. This is the one who coordinates the care in the northern district of Malawi. He might use this report as a measure point of the given care in the CBCC’s. While using it in that way, the officer can use it to increase the professionalism of the given care, which results in less poverty and more chances of success for all children in the northern district of Malawi.

The main goal of this research is also reached. Like you have read in the conclusion there are differences in the development on the four domains. Like written in the particular chapters about each domain and also in the evaluation we tried to observe the development of the children as good as possible. But because of time we weren’t able to observe all different aspects in a domain. So the results and the recommendation aren’t complete. By reading this document the OVC office has an indication of the differences between the children who attend and children who not attend CBCC. We saw things, we heard things and we experienced the culture and in that context we wrote down the recommendations we thought will improve the care. So it is sure that the OVC office has an indication of the differences and implementing the recommendations will improve the care for the children in the CBCC. But like we wrote in chapter 1.7 about our vision it are our own eyes and our own thoughts. So other persons, other students, other Social Workers might see other aspects to improve the care for these children. There might be aspects that we forgot, but which are also important.

Combining the evaluation on the objectives and the defined problem we think the goals are reached and that makes the problem smaller. The OVC office started with some ideas about the care they give to orphans and vulnerable children in the CBCC’s, but they didn’t know the effect of the care. They know what is in the training for the caregivers and what is important concerning the development of a child, but they didn’t know if it was applied by the caregivers. Does attending a CBCC really makes a difference in the development of a child? We did interviews, observations and read literature to get an overview about the development of children inside a CBCC and children outside a CBCC. We as students have write down all we have seen, heard and read. And we really saw a difference in the development of the children. So the OVC office can be proud of the work they are doing. They are supporting projects to give children more future vision. They are working on the policy of the government, the Early Childhood Development (2003). They ‘promote and protect the rights of the young child to survival, growth and development’. (p. 6) But we also give recommendations to improve the care. To get the idea that they give the best care for children, it is necessary to implement the implementations. By reading this document the doubts of the OVC office are less. With this document they can prove that they have a clear view on the current state of affairs in the CBCC’s and how to improve the care for the children attending CBCC. They also can use the results to prove that attending CBCC really has a positive effect on the development of the child. This will help to convince members of the community how important it is to bring their children to a CBCC. On addition to that Mulder & Noortwijk (2003, p. 5) writes: ‘Information(knowledge) decreases uncertainty’. So by having our research the OVC office could be more certain about the quality they give and they should have the grip to increase the quality of the given care.

11.6 Experiences with culture

It was surprising is that a lot of people thought that Evelien is Danny's wife, even though she isn't. People actually put you in a spot as man and wife when you are white and travelling together. After explaining some random people in the field became interested in Evelien, because she wasn't Danny's wife at all. Others were still amazed about the fact that we were travelling together without being man and wife. Like we wrote in chapter 1.7 we thought explaining would be enough, but we were surprised they kept thinking we were man and wife. In The Netherlands it is normal to travel man and woman, but in Malawi it is really strange if you aren't married. We didn't experience any influence of this on our research.

Being a white person definitely had influence on the research. For example while visiting a place, people are trying to make everything being comfortable for us. Also children are behaving different, because some of them never saw a person with a different skin color. To some of them we were interesting, others just kept distance and others were even very scared. We tried to break the ice by bringing a ball or a balloon, but sometimes even that toy didn't help to make them feel free. We also thought that if we visited for the second or third time the children might be more relax. Some children seemed to be more relax, but we still are very strange to them. Everything we did, every time we stood up, they looked at us and didn't concentrate on what the caregiver was saying or doing.

But also our western view in things is different. For example for us it is not usual if you visit a place and you are not prepared that someone has to visit the hospital while he already know it a couple of days and you have to go home again. Or the difference in the way of solving problems. While we as western people just try to do something so and so, they are first considering every step to be sure that they are not responsible for what is happening. We as western like to have responsibilities, because that means you do things in a good way or you have talents to be a leader. But in Malawi they don't like it to be responsible and make decisions. They often seem to push off the responsibilities.

11.7 Evaluation on the development in becoming Social Pedagogical Worker

We think this graduating project in northern Malawi has made us better Social Pedagogical Workers. We stayed for three months at Matunkha in a small village called Rumphu. Like we already wrote in our introduction we really enjoyed. But next to that we think being abroad helped us to develop skills that are important and useful for a beginning Social Pedagogical worker.

As we were in Malawi we improved our skills in talking English. This could be very helpful as social worker. In the work field sometimes we might face people who only speak this language(for example one of the parents of a client on Danny's work is not able to speak Dutch). We also improved our ability to talk with our expression and using our hands to communicate. While communicating with children from the villages which were not able to speak English we also improved our ability to talk with our hands and using our expression to communicate. This is very helpful for clients. Sometimes it is very needed to use your expression towards clients, because words are not having enough influence or to support what you are saying.

The other thing we improved is our ability to observe. While we used observation as research method we saw the benefits and disadvantages of this method. We learned more how to be really critical on using an observation list. We really made the difference between objective and subjective in this list. That is also what we recognized in observing itself. While observing several children we improved our ability to keep an eye on more than one child. This is also needed when we are working with clients. When you are on a group you need to keep an eye on several clients. If you are not doing that you might lose one out of sight and thereby loose the contact with that client.

We can read that the work of the Social Pedagogical Worker is divided in three segments. (LOO SPH, 2009, p. 27) The first segment is: aid for and on behalf of clients. We think being abroad really helps to develop this domain. It's about the relation with the client, using the context while you help people and trying to empower the client. Being in another culture helps you to understand how important context is. As we all know The Netherlands is a multi cultural country. That means that in the work field it is almost certain that you face people from other cultures. This means that you have to cope with the other cultures. Not only begin skeptical about their values, ideas or rituals. But also adjust to their culture. Sometimes it is important to do things in a way which they prefer. In The Netherlands you might forget about the loyalty of a child to his parents, but because in Malawi the context is totally different, you don't understand behavior without looking to the context. So to understand completely what's all going on around you, you have to explore the context of the client. His parents, the situation, the circumstances, but especially for Malawi, also the whole community, because Malawi is a F-culture (chapter 4).

You can only help the client if you look to the circumstances and possibilities. This is also a good lesson. You can say what you think is right, but sometimes the client isn't capable or there are no possibilities. Like we wrote in the recommendations we would like to give each CBCC some toys, but that isn't a possibility because of the lack of money. So you have to think about the possibilities of the client itself and adapt to situations to give the best care or advises you want.

That also brings us to the next point. Being abroad, being in Malawi a country with a few amount of money and a few materials available, makes you creative. Creative in thinking. How to help without spending money. How to make fun without a lot of materials. But also what is the best way to develop in this country with having in our mind all the things we have seen and heard and the culture we have experienced.

And that all together we think makes you more open minded. Open for other methods of working, open for other culture, values and rituals, open to communicate and to ask questions how things are working.

The second segment in the book (LOO SPH, 2009, p. 27) is about working in and out of a organization. One important part is 'working together'. Working together is really developed when you are doing your final thesis abroad. You are with two people and you have to do the research together. You have to discuss, to give your opinion, you have to admit, you can't avoid conflicts and you have to be aware of the mood of the other. There are a lot of things that are important in a relation and these are also important when you are doing the final thesis in The Netherlands. But abroad you are with only two (or three). You can't go away or put off the work. You have to do it together with that

particular person, at that place, in that circumstances and between the day you arrive and the day you leave. This is good for the skills as Social Pedagogical worker to cooperate with your colleague, because you really need to be open to your colleague.

The last segment is about professionalizing. We think this is developed, because you are doing a research and you have to legitimate what you are doing and how you are doing it. We think this isn't extra stimulated in doing it abroad. Also in The Netherlands you have to do a good, reliable research for your final thesis.

But talking about your own process to become a professional we think being and working in a foreign country may help you. You are in a totally different environment, a lot of unknown people and a new way of living. We think this helps to explore what is really important to you. What do you think about helping people. About ideas and values of other people that are completely different of yours. What are your strengths and your weaknesses. We think a new environment may give you new views and understandings. New ways to work with and for clients. So going abroad will help you to know yourself as person and yourself as a professional.

At last we will mention communication. Your English will be improved, which may be helpful in communication with future colleagues. And if you don't understand the language, you learn to speak with gestures and to look at someone's expressions.

All these things may help to acculturate more easy according to Van Oudenhoven (Claes & Gerritsen, 2007, p. 233); being flexible, emotional stability, open minded, social initiative full or feeling empathy for other cultures.

11.8 Evaluation of Danny

Being in Africa looked like a dream to me. After already being three times in Africa, I really looked forward to go again. But for this time my goal was different. The first three times I came in Africa I tried to serve the people as much as they needed. Not just putting my own things in their environment, but asking them what had to be done. This time we went for a research. Different goal, different country. So I had to refresh my view on the purpose of my visit and the culture which I was going to visit. With that last thing I mean to say, that Africa is not only Africa. There are different countries, like Malawi or Uganda. It's just the same as they could say we are going to Europe, but Holland is not the same as Germany. Different place, different people and of cause different culture. As I was already used to talk and interact with people from the African continent, I really had to expend my view on what is specific for this country.

Studying in Malawi what does it bring? For me it adds a lot. At first I have to say that I really like how Malawian people are handling with each other and with time. It makes me feel comfortable to join this culture. I learned more how to handle with people from another culture. I also learned that the way they cope with time isn't bad. In Holland when someone is late we act like the world is going down, but in case two days after an incident the people are already forgotten what is happened the other day. So it doesn't really make sense to be worried about a minute, an hour, a few hours or a day later; life is just going on.

Another thing I learned is that Africans as well as clients don't always need you as their helper. As a person who is going for development work in Africa you get the idea that you are going to make a big change for them, that everything has to be set in your way. But in reality, that isn't the way it is going. Of course people are happy with your coming, but they are just doing things on their own ways which are also okay. They are not always waiting for your change. That's the same with clients. As I as a Social Pedagogical Worker always think that I have to add something to their lives, that isn't true. Maybe they just need what they can't do themselves and nothing more. So when I see no progress with clients, that is not a problem.

When I started the study Social Pedagogical Work I was very shy. It was very difficult for me to profile myself in a group. I just sat on my place watching others. I was just going to get my high school diploma without any nonsense. But in fact after four years I realized that it wasn't meant to be that way. As I already learned more to profile myself on school, the real exercise on that was in Malawi. There was no hiding on the back of Evelien, because I just had to show what I learned and besides that to get to know more of the culture. I had to explore myself. During this period I told several people personal things, which I shouldn't tell when I started this study.

On the end of this personal evaluation I want to look back to my first sentence and even rephrase it: being in Africa looks like a dream to me. As I look back on the period in Malawi I can say that I really like the country and continent Africa. I feel really comfortable in that place. The ironic thing on that is, that I also had a lot of confirmation on the idea that I want to work in such a country. For example, my mum said to me: 'I can see you leaving this country to go to Africa' or my girl who keeps on asking: 'Danny, are we please going together to Africa for a time?'.

11.9 Evaluation of Evelien

This three months in Malawi has really learned me some things about myself. One of my learning goals of this fourth year was to give my opinion. I was used to give my opinion only when someone asked me about it. But being in Africa, together with Danny, I realized that he should know how I think about some facts. For example discussing our observing diagram I really made myself clear. I didn't agree with Danny, before I was sure that he was right. For now I know that my opinion is also important and discussing helped us to get this research done. This is important, because discussing will improve the quality of my work as Social Pedagogical Worker.

I also learned some things I didn't realize before I went to Malawi. So for this points I didn't make learning goals. The first point is to justify. I like reading and connecting literature to get a good story. But justifying for our research was more difficult. I had to think why we made several choices and where I got that idea. And also the extra thoughts about what is possible in Malawi and what is totally different between The Netherlands and Malawi. It is good to think about what you are doing and why. It is part of the Social Pedagogical Worker to justify his/her activities/actions.

Another point that is also made more clear to me is my possibility to put things in perspective. They always told me that I'm stay cool and calm. I often was the one that looked at the possibilities and think how to solve the problem instead of thinking about what went wrong. But being in Malawi I sometimes want to do things. We made a planning and at the end I really had difficulties to put our research in perspective. I thought about what we all still had to do or how to make our research as

reliable as possible. Another example is to manage the time. Sometimes I was really frustrated about people coming late or things that weren't organized well. I knew that is life in Africa, but sometimes I like, as real Dutch, to get down to brass tacks. I think it is a good characteristic to want to do things in a good way and have a worthy result, but it is also important that I can't do better than my best.

I also had a confirmation about what I like to do. I like to work with people from abroad. People with other ideas, another culture, different values and rituals. I like to communicate without talking the same language. To think creative in how to make contact and how to support people that have a totally different background. Being creative in making fun without all materials and toys that are available in The Netherlands. It is the feeling of 'back to the basics' which I really appreciate. Back to relationship based on appreciation for who you are and your possibilities.

11.10 Evaluation on pages

For our final thesis there was a limit for the number of pages. This number is 55. But we didn't succeed to stay under that number. We had a lot of things to justice and put in the culture of Malawi. For example the recommendations. That really takes a lot of pages. Another example is chapter 2, 3 and 4. While doing research abroad it is also really important that you have a good evaluation. That's also a reason why we extended the number of pages. When you are doing research abroad it has to be describe very clear, otherwise the readers don't understand. So that's why we have broke the limit of the number of pages.

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