



DIERENARTSEN | VETERINAIRES
ZONDER GRENZEN | SANS FRONTIERES
B E L G I U M



Community Awareness-raising Methods for Rinderpest Eradication in Southern Sudan

**A Workshop for Animal Health Workers and Community Members
Marial Lou, Tonj County**

12th-15th March, 2001

Bryony Jones

Acknowledgements

I would like to thank all the VSF-Belgium programme and logistics staff in Nairobi, Lokichokio, and Marial Lou for their major contributions to the preparation and implementation of this workshop. Thank you to FAO/OLS for supporting the workshop by sending participants and providing a vehicle. Thank you also to the community members, AHAs and Stockpersons of Tonj County, and the VSF-Belgium and FAO personnel who actively participated throughout the workshop, in spite of very hot conditions.

The preparation and implementation of this workshop was funded by the Community-based Animal Health and Participatory Epidemiology (CAPE) Unit of the PACE Programme, OAU-IBAR, and was implemented by VSF-Belgium through their programmes in southern Sudan: Southern Sudan Animal Health Auxiliary Training Institute (SSAHATI) and Community-based Animal Health Programme (CBAHP).

For further information contact:

**CAPE Unit
PACE Programme
OAU/IBAR
PO Box 30786
Nairobi
Tel: Nairobi 226447
Fax: Nairobi 226565
E mail: andy.catley@oau-ibar.org**

Or: **VSF-DZG Belgium
PO Box 13986
Nairobi
Kenya
Tel: Nairobi 573103
E mail: vsfb@vsfb.or.ke**

Or the author: **Bryony Jones
PO Box 13434
Nairobi
Kenya
Tel: Nairobi 580799
E mail: bryonvajones@yahoo.co.uk**

CONTENTS

	Page
PART I BACKGROUND	
1. Introduction	1
2. Participants	1
3. Venue	1
4. Methodology	2
5. Objectives	2
6. Programme	2
PART II PROCEEDINGS OF THE WORKSHOP	
1. Introductions and Expectations	3
2. Methods of Communication	4
3. The New Rinderpest Eradication Strategy	5
4. The Target Community	7
5. Development of Community Awareness-raising Materials	9
6. Demonstration of Community Awareness-raising Materials	9
7. Preparation for the Community Dialogue Meeting	13
8. Community Dialogue Meeting on Rinderpest Eradication	14
9. Review of Community Dialogue Meeting	17
PART III WHAT NEXT?	
1. Lessons Learned	18
2. How the Materials Could Be Used	20
ANNEXES	
Annex 1 Words of Songs	23
Annex 2 Drama, Stories and Analogies	25

Abbreviations

AHA	Animal Health Auxiliary
BQ	blackquarter
CAHW	community-based animal health worker
CAPE	Community-based Animal Health and Participatory Epidemiology Unit
CBAHP	Community-based Animal Health Programme
CBPP	Contagious Bovine Pleuropneumonia
FAO	Food and Agriculture Organisation
FMD	Foot and Mouth Disease
HS	Haemorrhagic Septicaemia
NGO	non-governmental organisation
OAU/IBAR	Organisation of African Unity – Inter African Bureau for Animal Resources
OIE	Office International des Epizooties
OLS	Operation Lifeline Sudan
PACE	Pan-African Programme for the Control of Epizootics
PARC	Pan-African Rinderpest Campaign
SRRA	Sudan Relief and Rehabilitation Association
SSAHATI	Southern Sudan Animal Health Auxiliary Training Institute
UNICEF	United Nations Children’s Fund
VSF-B	Veterinaires sans Frontieres – Belgium

PART I BACKGROUND

1. Introduction

The UNICEF Operation Lifeline Sudan (OLS) Southern Sector Livestock Programme has been co-ordinating a community-based animal health programme (CBAHP) in southern Sudan since the early 1990s. A key feature of this programme has been an innovative approach to rinderpest control using community-based animal health workers (CAHWs) to deliver heat-stable vaccine, and the supervision of CAHWs by Animal Health Auxiliaries (AHAs). Despite severe operational constraints, the approach has resulted in a substantial reduction in rinderpest outbreaks in southern Sudan. In the late 1990s and with support from the Pan-African Rinderpest Campaign (PARC), OLS began to consider options for assisting southern Sudan to follow the Office International des Epizooties (OIE) pathway for rinderpest eradication. At this time, the preferred option was to use the natural barrier of the Nile to create the West and East Nile zones. The West Nile zone was considered suitable for the introduction of community-based active surveillance whereas the East Nile included some key inaccessible areas where little was known about the rinderpest situation and vaccination programmes had not been widely implemented.

In 2001, it is likely that in some locations in the West Nile zone, implementing agencies will shift from a rinderpest vaccination strategy to active surveillance. This change will require careful, patient community dialogue that could be assisted by the development of community awareness-raising methods. These methods could include song, drama, posters and child-adult education. During dialogue it will be important to ensure that clear messages are transferred to communities about the rinderpest eradication strategy. This approach to community dialogue has not yet been well developed by OLS. This workshop aims to start the process of development of locally appropriate community awareness-raising methods for the extension of the rinderpest eradication strategy in southern Sudan.

2. Participants

The participants of the workshop included all the AHAs and Stockpersons from Tonj County, field veterinarians from Food and Agriculture Organisation (FAO) and Veterinaires sans Frontieres - Belgium (VSF-B) working in the CBAHP in Tonj County, animal health trainers from the VSF-B Southern Sudan Animal Health Auxiliary Training Institute (SSAHATI), community members from Tonj County (singers, composers, teachers, story-tellers), an artist and a film-maker, both from Equatoria. The aim was to bring together the animal health workers, who had just completed a training course in the new rinderpest eradication strategy, with other community members, to work together to develop ways of passing on the community dialogue messages to the local community. The participants from the community were selected by asking local people for the names of people who were known for their musical, story-telling, or artistic skills, etc. The teachers were invited from the local school in Marial Lou.

3. Venue

The workshop was carried out in the VSF-B SSAHATI training centre in Marial Lou, Tonj County, and the community dialogue meeting was held under a large tree in the centre of Marial Lou, where community meetings are usually held.

4. Methodology

The workshop aimed to build on the existing knowledge and experience of the participants, and used several participatory techniques; plenary discussion, group discussion, brainstorm, and question and answer. The sessions were conducted in English with translation into Dinka.

5. Objectives

The main objective of the workshop was to design a variety of culturally-appropriate community awareness-raising materials for communication of the new rinderpest eradication strategy for southern Sudan.

6. Programme

Workshop Programme

Day One

1. Introductions and Expectations
2. Methods of Communication
3. The New Rinderpest Eradication Strategy
4. The Target Community

Day Two

5. Development of Community Awareness-raising Materials

Day Three

6. Demonstration of Community Awareness-raising Materials
7. Preparation for the Community Dialogue Meeting

Day Four

8. Community Dialogue Meeting on Rinderpest Eradication
9. Review of Community Dialogue Meeting

PART II PROCEEDINGS OF THE WORKSHOP

Rinderpest Eradication - how do we pass the messages to the community? Marial Lou, Tonj County 12-15th March 2001

DAY ONE

1. Introductions and Expectations

The facilitator welcomed everyone and thanked them for attending; the animal health workers and especially the newcomers from the community. Before continuing, everyone was asked to introduce him/herself and say where they come from and what they do.

Participants

Andrea Adoup Akoc	Kwanthi	Stockperson
Albino Mathuou	Akop payam	teacher
Machar Deng	Makuac payam	builder
Rec Anei Akot	Gogrial County	gol leader
Atem Akol Atem	Gogrial County	builder
Rec Tong Rec	Gogrial County	
Luka Malok	Marial Lou	Singer/composer
Joseph Lual Bol	Thiet	SRRA Vet Co-ordinator
Michael Maburuk	Akop payam	Extension Agent
Salva Nhial	Kwanthi	Vet Supervisor
Moses Mawien	Akop payam	school master
Martin Mading Peeth	Akop payam	Vet Supervisor
Abuk Kon	Marial Lou	woman
Nyannut Aleu	Marial Lou	woman
Adior Deng	Marial Lou	woman
Rosa Adiec	Marial Lou	woman
Angelo Marial Akorou	Thiet payam	Vet Supervisor
Daniel Le Saigor	VSF-B	Community Development Officer
Tobby Mawien Nhieu	Akop payam	Vet Supervisor
Santino Kau Gum	Thiet payam	Vet Supervisor
Kuot Ayii Kuot	Kwanthi payam	Vet Supervisor
James Makal Chol	Ananatak payam	Vet Supervisor
Samuel Olara Amone	Parajok	artist
Martin Athian Mathiek	Marial Lou	Vet Supervisor
Banak Dei Wal	VSF-B	Veterinarian
John Osman	Thiet	FAO Veterinarian
Kamande J.N.	VSF-B	Veterinarian
Martin Arop Wol	Ananatak	primary school teacher
Bol Akol	Ananatak	Vet Supervisor
Gachengo Matindi	FAO	Veterinarian
Koor Mabior Koor	Kwanthi	cattle keeper
Ayung Garang Kuot	Kwanthi	Singer + others
Facilitator		
Bryony Jones	VSF-B	Veterinary Trainer

The participants were asked what they thought we had come here to do. Their answers were recorded on a flip chart:

What have we come together to do?

- *discuss the life of our animals*
- *come to learn diseases of animals*
- *for the disease of our livestock*
- *for the eradication of rinderpest*
- *to share our ideas*
- *to discuss new ideas or methods on how we can eradicate rinderpest*
- *how to communicate ourselves*
- *find the best way to pass messages on how to eradicate rinderpest*
- *the way to wipe rinderpest out*
- *difficult disease to eradicate rinderpest*

The facilitator explained that for the last one week the animal health workers had been learning about new methods for the final eradication of rinderpest from southern Sudan. This workshop aims to develop ways of passing on to the community the new information on rinderpest eradication.

The timetable for the workshop was agreed as follows: 8am to 11am, 3pm to 5pm

2. Methods of Communication

The facilitator asked the participants what methods of communication they use in their community. Their answers were recorded on a flip chart:

How do we communicate in this community?

- *AHA and CAHW and the community*
- *Travel at night by foot*
- *Through song*
- *Drawing pictures*
- *Talking to your neighbours*
- *Through chiefs – enlighten the rest of the area*
- *Birds (vultures)*
- *Through youth in cattle camps*
- *Through drums*
- *Town crier (Baka, Luo – not Dinka)*
- *Send message to quarantine*
- *Crying the alarm if there is danger*
- *People come running to see*
- *Whistling*
- *Poems*
- *Fire*
- *Singing and dancing*
- *Blowing horns*
- *Radio*

The facilitator asked the participants with special skills of entertainment or communication to come forward and demonstrate or describe their skill, and explain how it is used in their community.

Daniel Le Saigor; sang a song about cows (Samburu)

Michael Maburuk; made a speech, sang and danced (Dinka)

Andrea Adoup; made a speech, sang a song about rinderpest and showed a picture of how he visualises the rinderpest virus (Dinka)

John Osman; sang about rinderpest with a dance (Luo)

The teachers, Albino Mathuou, Moses Mawien, Martin Arop Wol; explained methods of teaching including use of visual aids (objects, pictures), and acting

The singers, Machar Deng, Rec Anei Akot, Atem Akol Atem; sang songs and danced (Dinka)

Sam Olara– sang and explained local traditions to control disease (Baka), showed pictures of rinderpest.

3. The New Rinderpest Eradication Strategy

The facilitator presented the rinderpest eradication strategy community dialogue messages that had been developed in the training course during the previous week.

Community Dialogue Messages

Eradication of Rinderpest

- For many years now we have been controlling rinderpest by vaccinating our cows.
- A few years ago rinderpest was very common but now we do not see it any more.
- Our goal is to eradicate rinderpest from southern Sudan, to get rid of it completely. The neighbouring countries of Kenya, Uganda and Ethiopia are also trying to eradicate rinderpest. If we work together we will get rid of rinderpest completely from Africa and from the world. We won't have to worry about rinderpest again.
- Let us join hands to eradicate rinderpest;
 - to stop it killing our cows,
 - to increase milk production,
 - to allow marriages.
- Now that we have not found rinderpest in southern Sudan since 1998 in Torit, and we haven't found it in Bahr el Ghazal since 1996, we think it is possible to move ahead and finally eradicate the disease from southern Sudan.
- We can eradicate rinderpest by carrying out one last mass vaccination, searching for the disease, reporting outbreaks quickly, and controlling outbreaks quickly.

Final Mass Vaccination

- We are going to carry out a final vaccination campaign where we will try to vaccinate all the animals in each county. Then we will stop vaccinating. For Bahr el Ghazal we will stop vaccinating at the end of December 2001.
- This will be the last mass vaccination. Each livestock keeper will pay for the vaccination for his/her cows. With the help of the cattle keepers we will identify areas where vaccination has not been done well in the past and we will target those areas for vaccination.

Surveillance

- While we are carrying out the final vaccinations, and for the next few years, the animal health workers will carry out surveillance; searching for rinderpest disease.
- If rinderpest is still here in the area it will be found quickly and controlled. The animal health workers will visit you and ask you questions about diseases, they will examine your animals for any signs of disease and they will collect a small amount of blood from your unvaccinated animals to look for the disease. If they find any animals that might have rinderpest they will

collect samples from the eyes, nose, mouth, blood and lymph nodes, and send them to Nairobi for testing.

Outbreak Control

- All reports of possible rinderpest will be investigated by animal health workers. If it is rinderpest then the outbreak will be controlled by isolation of sick animals, and quarantine of the infected herd and the herds in contact. Disease searching will be carried out in the area to see if rinderpest has already spread. Vaccination of the affected herd and the in contact herds will be carried out. This vaccination will be free of charge. The animal health workers will monitor the area until there are no more cases of rinderpest.

Why are we stopping mass vaccination?

- We are stopping mass vaccination because we have been vaccinating for a long time and we have not seen any cases of rinderpest for several years. We want to know if our cattle are free of rinderpest. When we stop vaccination we will be able to see if rinderpest is still hiding somewhere. If we find the disease we will stamp it out with ring vaccination.
- Once we stop mass rinderpest vaccination we can work towards controlling other important diseases e.g. CBPP.

Importance of Surveillance

- Searching for rinderpest will be very important after we stop mass vaccination so that if an outbreak starts we find it quickly, control it quickly, and stamp out the disease. This is the way that we can prove to ourselves, to the neighbouring countries, and the world that rinderpest is no longer in southern Sudan.
- We will not be alone in this work; NGOs, FAO, and other international organisations will be helping us.
- Other livestock activities will continue; treatment of other diseases, vaccination against other diseases etc.

What is the role of the Community in Rinderpest Eradication?

- We the animal health workers need the help of the community in carrying out this very important work.
- You have the very important job of immediately reporting any animals that you think might have rinderpest.
- Rinderpest could occur in a very mild form only causing illness in young animals. We would like you to report any animals that show an illness with eye discharge, nose discharge, mouth infection and diarrhoea.
- If you report quickly then the outbreak can be investigated quickly, and controlled quickly and easily before it spreads. Less animals will get sick and less animals will die.
- Help us to identify the places where the disease might be hiding. These might be areas that have never been vaccinated or have not been visited by animal health workers.
- When we come to your cattle camps, help us to search for the disease by answering our questions about your cattle. Help us to examine your animals by restraining them well. Allow us to collect blood and other samples from both healthy animals and sick animals. These samples can show us where the disease is hiding even if the animals look healthy. Support us in our work by sharing your food with us when we come to visit your camps.
- During the final vaccination campaign help us to vaccinate as many animals as possible by telling us where all the cattle camps are, which ones have not been vaccinated recently, restraining the cattle for vaccination, giving some food to the vaccinators, and paying for vaccination. The more cattle that are vaccinated before the end of this year, the more likely it is that rinderpest will be completely wiped out of the area.
- If a rinderpest outbreak should happen, help us to control it quickly by:
 - reporting it immediately to your nearest CAHW or AHA or Stockperson or NGO,
 - isolating sick animals away from healthy animals,
 - keeping your herd away from neighbouring herds during watering and grazing,
 - inform the neighbouring cattle camps to keep away from your cattle.

- This is because a healthy cow that hasn't been vaccinated gets rinderpest by contact with a sick cow.
 - Help us by passing on the things we have been discussing here to your friends and neighbours, so that everyone knows what role they can play in eradicating rinderpest from southern Sudan, Africa, and the whole world.
-

The facilitator explained that this is the information that needs to be passed. One way of passing it is to present it as a speech during a meeting as has just been done. But what this workshop is about is to think of ways to pass some, or all, of this information in away that is interesting, memorable and understandable.

Questions and discussion

Q: What about people who will avoid vaccination because of payment?

Suggestions from the participants:

- ask the local authorities to force them
- ask the chiefs to assist
- discuss with them and explain that they are putting their animals at risk
- setting a good example
- tell stories of what happens when rinderpest comes
- tell stories such as the grandmother who hid the lion from the hunters and then got her children killed by the lion
- using pictures to show rinderpest disease
- do dialogue in the cattle camp before vaccination

Q: Rinderpest is not with us any more. What about all the other diseases that are killing our animals such as anthrax, CBBP, HS, etc.?

A: These diseases are not forgotten, but we want to finish the work of eradicating rinderpest so that it will be completely gone. Meanwhile we will still try to control these other diseases.

4. The Target Community

The facilitator asked the participants, who is the community that we are trying to reach?
Their answers were recorded on a flip chart:

Who is the community?

*The people living in a place together,
speak the same language,
sharing things,
do things together.*

The community is made up of which groups of people?

- chiefs
- cattle keepers/owners
- women – midwives,
 women's union,
 those caring for the family while the man is away,
 those who work in the household
 spear mistress
- youth – girls and boys
- children

- *elders*
- *livestock workers*
- *livestock traders*
- *teachers*
- *spear master*
- *magicians*
- *local authorities*
- *SRRRA*
- *health workers*
- *Trade union*
- *NGOs*
- *Police/army*
- *Church leaders*

The facilitator asked how all these different people can be communicated with.
The answers were recorded on the flip chart:

What are the different ways that these different groups of people can be communicated with?

- *Meetings with all the different groups represented*
- *Meetings with chiefs, cattle keepers, youth in cattle camps*
- *Visit to cattle camps by animal health workers*
- *Training courses for animal health workers*

Jaang Anoc

*Jang anoc na caben ba ya cath adier,
jongrac aye dut ee jongrac aye ngakhhom
wien jang amoul na ca ben ba ya cath adier.
Awet, awet na ca ben ba ya cath adier.*

song about rinderpest (*awet*) and how it is feared, written by Joseph Lual, sung by Andrea Adoup

DAY TWO

The day started with the presentation of two songs that two participants had prepared overnight.

Song by Michael Maburuk

Animals are asking 'to whom our life belong to?

The VSF veterinary.

All of us the cows and the sheeps, we are the happy guys in Marial Lou.

Inform the boss Bryony, we are the happy guys in Marial Lou!

Song by Martin Mading, about rinderpest

Naap/Awet/Akuot Gor/Majok Adhil*

Theer war raan col akot nhom manyin ku ce raan jurwiir.

Anjikol aci wa leek ren kela?

*Raan col akot adongpiuy reeng theeric kek weec ku wun ku mau aci thou.
Go weec lok muk ku kong rok*

*Na le thiok kek thiek ka akuotgoi bo ku kut kek gol eben go duer muol. Go weec kuel yengo
loi yemen duk dhieu raan piir aci weng wliu ben kony go yepuou deel dhil yen Marial roc roc
ka diak. Ku thiek Tiengole. Ke yen gong col akuotgor arac na cin raan nyuc yiloom bi weet
keyiu aloi kene raan Gogrial cie cul teem wei wet ci akuot gor rake kuot wei ebeu yeuakau.*

(*Akuot Gor is an additional name for rinderpest meaning everything has been thrown into the river, nothing is left behind)

The facilitator reviewed the previous day's activities;

- the many different ways of communication or passing information,
- new information on rinderpest eradication,
- the different people in the community who need to understand the new rinderpest information.

5. Development of Community Awareness-raising Materials

The facilitator suggested that the participants should divide into groups according to different types of communication. The following five groups were agreed upon:

1. Song, music, dance
2. Story, drama, poetry
3. Education
4. Pictures
5. Community dialogue

The participants chose which group they would like to participate in. Community members chose to join the music, story and education groups. There were only animal health workers in the picture and community dialogue groups.

Each group was given a copy of the community dialogue messages for rinderpest eradication, and they spent the day developing songs, stories, pictures, etc. to illustrate the key messages. The education group looked at possibilities of passing the information via child or adult education, and the community dialogue group developed a programme and methods for carrying out a community dialogue meeting.

DAY THREE

6. Demonstration of Community Awareness-raising Materials

Each group presented what they had developed during the previous day.

Education in Rinderpest Eradication

Child education

There are three methods of passing messages to children

- teaching in class by teachers,
- children pass information amongst themselves,
- parents, relatives and community can give children messages.

- The messages the children can handle are expected to be short, interesting and exciting.
- Children's games, dances and plays can be encouraged both at school and cattle camps emphasising on importance of cattle
 - Children and youth songs about cattle and rinderpest. The songs can be short, in form of chorus or lullabies. The songs can be composed by community or teachers.
 - Story telling of past experiences about cattle, rinderpest within the community
 - Simple direct announcements at school parade
 - Encourage formation of clubs e.g. livestock club
 - Guests can come and give talks in school.
 - Teaching in the class in subjects like agriculture and animal husbandry
 - Pictures, drawings can be used to emphasise the seriousness of rinderpest and the way to eradicate it.
 - Reader books in English and vernacular to have stories for rinderpest
 - Other subjects like arts and crafts to be used to encourage children on seriousness of rinderpest – this can be through mud modelling and drawing

Adult education

Through adult education, messages can be passed through

- Direct announcement
- Teaching
- English or vernacular reader books with stories about rinderpest
- Sharing ideas and experiences
- Role plays
- Pictures and drawing
- Discussions

The plenary thought that it was a good idea to develop educational materials for children and adults. The animal health workers agreed that it was possible for them to visit schools to give a talk to the children.

Story-telling and Drama

Story 1 by Akol Awan – to encourage mass vaccination by all the community and discourage the hiding of rinderpest.

Story 2 by Martin Arop – to encourage the community to accept the advice of CAHWs about quarantine and isolation of infected from healthy animals.

Drama presented by Martin Mading, Salva Nhial, and Toby Mawien about vaccination in different cattle camps and difficulties that CAHWs encounter during vaccination.

Feedback from the participants on the stories and drama:

- *too long*
- *too much information, not specific,*
- *don't distract with unnecessary detail*
- *keep short, simple,*
- *need a strong theme or message that is underlined throughout.*

The poem below was written by Gachengo Matindi in his free time during the workshop. It was performed with Wekesa wearing a 'rinderpest' mask and Gachengo threatening him with a spear. The audience appeared to enjoy the performance and joined in with the 'ha, ha, ha'.

Poem by Gachengo Matindi, read and acted by Gachengo and Murunga Wekesa

Rinderpest you are and were terrible!

*For a hundred years! ...a h u n d r e d y e a r s !!
Rinderpest you have robbed us,
Of milk, of cattle, of meat,
Of dowry price! Of livelihood!
Rinderpest you are terrible!*

*Now, at last your end has come!
Reduced to a count down!
By Pestobov, by CAHWs, by us all!
Rinderpest ... you are at our mercy!
Gasping for the last breath!
We will have the last laughter!
Ha! Ha! Ha! Haaaaaaa!!!!
Rinderpest you are going and gone!
Rinderpest you are terrible!*

*Rinderpest hold your breath!
The fatal blow is landing,
The last straw to break your back!
Forever and ever and ever!
To rest you in peace,
With your colleague the late smallpox,
Rinderpest we condemn you to history! ... Yah! The dustbin of history!
In death, rinderpest you are harmless,
You will not be missed! You will not be mourned!
You are nothing! Nothing! Nothing!
Rinderpest you were terrible!*

*At last we get back our lost cattle,
Milk, meat, dowry and livelihood!
At last southern Sudan can smell her freedom from Rinderpest!
Freedom from rinderpest ... freedom from rinderpest's strangling grip!
Oh sweet freedom from rinderpest!
Free at last, free, free from rinderpest!*

Song and Dance Group

The group of men and women presented three songs with dancing. The first song was about a bull dying of rinderpest, some clinical signs and vaccination. The second was about fighting the devil rinderpest, the clinical signs, collecting blood samples, and reporting sick animals, and the third was about rinderpest vaccination. The words to the songs and the English translation are in Annex 1. In addition, this group made up a 'Spearmaster's Curse' and acted it out. The words and translation are in Annex 2.

Picture Group

A series of pictures was presented by Samuel Olara:

1. clinical signs of rinderpest – whole animal

2. clinical signs of rinderpest – head view
3. clinical signs of rinderpest – mouth lesions
4. picture of awet (vision of what the virus looks like)
5. awet being hunted down
6. awet caught and being killed
7. women grinding up awet
8. reporting to vet supervisor
9. not listening to advice of vet supervisor
10. death of cattle
11. taking blood sample
12. taking eye swab
13. isolating sick animals
14. marriage
15. drinking milk
16. dancing
17. children going to school
18. fattening competition

The pictures were developed by the group thinking up themes for pictures that they thought would help them in explaining some important dialogue points. The artist then drew the pictures with some comments from the rest of the group.

Feedback from the participants on the pictures:

- *Asked for pictures of vaccination, animal health workers visiting cattle camp to do surveillance.*
- *Pointed out that some of the pictures did not represent local culture – different markings and dancing style.*
- *Pictures were valuable for learning by seeing.*

Community Dialogue Group

This group presented an outline of a community dialogue meeting and a list of topics that should be addressed in the meeting.

1. Prayer
2. Introductions
3. Why are we here? Group work and presentations
4. Song/poem/story
5. What did you hear, see, learn?
6. Topics: stopping mass vaccination, rinderpest investigations, reporting outbreaks, support to animal health workers, to be illustrated with songs/poems/stories/pictures.
7. What did you hear, see, learn?
8. Closure of the meeting

Discussion points

Concept of preparing a thung (trench/fox hole) to protect against bombing, is like vaccinating to protect against rinderpest.

Since time was short, a working group agreed to meet at 7.30 am the following day to carry out further planning for the community meeting, which was scheduled for approximately 10 am.

DAY FOUR

7. Preparation for the Community Dialogue Meeting

The working group was composed of Bryony Jones, John Osman, Joseph Lual, Joseph Kamande, Daniel Le Saigor, Bol Akol, Martin Mading, and Andrea Adoup. They developed the following programme for the community dialogue meeting. Translators were identified for each section (Martin Athian and Martin Mading), and individuals volunteered or were requested to facilitate each section. The relevant people were briefed to present their songs, poems or pictures at the appropriate time during the meeting. The people invited to the meeting included the SRRA Field Supervisor, local chief, and women's association chairwoman. These people were asked to pass the message to invite people from in and around Marial Lou. The venue chosen, the shade of a large tree in the centre of Marial Lou, was a meeting place for court cases and community meetings. As soon as it was seen that preparations were being made for a meeting, a large crowd of men, women and children gathered around.

Programme

(Chairman = Joseph Lual)

1. Prayer (JL to select someone)
2. Greetings and introductions of key people (JL, SRRA Field Supervisor)
3. Song: Jaang Anoc with picture of 'rinderpest' led by Andrea Adoup
4. What is the song about? (JOO)
5. Why do we think we are here? (JOO)
6. Review of rinderpest control and moving to eradication (JOO)
7. Song about vaccination
8. What did you hear in the song? (Santino)
9. Picture of rinderpest vaccination: what do you see in the picture? (Santino)
10. Presentation on final mass vaccination and then stopping mass vaccination, why we should stop mass vaccination (Santino)
11. Song about rinderpest clinical signs and reporting outbreaks
12. What follows mass vaccination? (Andrea)
What did you hear in the song?
Presentation of information on searching for rinderpest through visits to cattle camps and collecting samples, reporting outbreaks and control of outbreaks, using pictures of rinderpest clinical signs, sample collection, reporting outbreaks, isolation of sick animals, and asking 'what do you see in the picture?'
13. Song about rinderpest and collection of samples to send to the laboratory to find rinderpest.
14. Stakeholders and their roles (Martin Mading);
Who is involved in finishing rinderpest?
What is your role in rinderpest eradication?
15. Conclusion (DL)
Summary of community roles.
Asking for consensus on key activities; do we all agree to?
16. Poem by Gachengo Matindi on rinderpest eradication read in Dinka by Martin Athian and acted by Murunga Wekesa
17. Closure of the meeting (JL)

8. Community Dialogue Meeting on Rinderpest Eradication Marial Lou 15/3/01

Prayer and opening song

Greetings and introductions

Chairman, Joseph Lual Bol, County Veterinary Co-ordinator introduced members of VSF-B, FAO and AHAs, Stockpersons and CAHWs to the meeting.

Peter Akec, SRRA Field Supervisor introduced:

Wol Wal Wol - Executive Chief, payam administrator, police, sub-chief, chairman of Trade Union, Women's Association chairwoman.

Song *Jaang Anoc* led by Andrea Adoup

Rinderpest Control and Eradication

John Osman Okello asked:

What is the meaning in the song?

- the disease that can come and kill our animals,
- I will have nothing left to give milk,
- lose dowry,
- can't contribute to relative's dowry,
- everything that is very bad, if gets in the household and everyone worries about it,
- destroy everything you are depending on and your life will be difficult,
- the cow, what we are depending on in southern Sudan and wild animals, the reason why everyone is enjoying and working because of cows,
- if there is rinderpest and you have not vaccinated it will wipe out all your animals,
- this song tells us it was rinderpest killing our animals,
- we have now seen rinderpest – you have caught it – this thing has brothers that you have not yet found, they are still killing our animals e.g. BQ, HS etc.

Why are we gathering under this tree?

- how we can be alive, survival,
- how the livestock can be saved,
- because of that ugly disease,
- welcome these people who come to the swampy areas and appreciate what they are doing here to help us to save our animals.

John Osman summarized why we are here:

- because of rinderpest,
- this picture (pointing to the illustration of the rinderpest 'monster') shows something bad,
- we have been vaccinating cows for many years, people have come and gone, it has been done by the CAHWs (*akim*), the number of outbreaks have decreased now to nothing. But we should not forget about awet. We are confident that we did enough to control the disease. Look at the ground here – it has been swept clean but there are a few pieces of dirt left. We are moving ahead to another step. Like this floor, our cattle are not completely clean, from awet. Our aim is to clean it out completely like picking up the last pieces of dirt. This is eradication. It is more than control. We need to work together to do this.

Joseph Lual – we are here because we need to eradicate rinderpest from the whole of southern Sudan.

Song about vaccination

Vaccination – final mass vaccination and stopping vaccination

Santino Kau Gum

I would like to ask you about the song of Maburuk – what was the meaning of the song?

- when there was no vaccine for rinderpest people were crying, now there is this vaccine for rinderpest and now they are laughing,
- about rinderpest, a marol bull is killed by rinderpest. When the vaccine is brought no bulls are killed by rinderpest again,
- tell us so we can buy the rinderpest vaccine,
- need to chase rinderpest away, so can breathe easily.

What do we see in the picture (of vaccination)?

- people vaccinating, CAHWs,
- people restraining cows, helping the CAHWs so that they don't get hurt - the cows don't know their clothes.

Santino explained that mass vaccination will stop on 31/12/01. It will start on 1/8/01.

Why are we stopping vaccination?

- because we have been vaccinating for many years and rinderpest has been controlled.
- We have not heard of rinderpest killing animals anywhere.

If you miss this time then there won't be another campaign (unless to control outbreaks). The last vaccinations will still be paid for.

Q- we are worried about how it is going to affect the animals if you stop vaccination

A- Let us vaccinate. If you refuse then you could be hiding the disease.

Q- why stopping vaccination in December when we are hearing of rinderpest in northern Bahr el Ghazal. Traders can bring cows from there and bring rinderpest. Rinderpest is not yet finished. Vaccination has not covered all the areas.

Gachengo Matindi explained that he has been dealing with outbreaks from all over southern Sudan. People here are concerned because they don't know what is happening in other areas, but I receive the information. Vaccination has been going on in all areas of southern Sudan. It started in 1989. Over the years rinderpest outbreaks have been going down and the last one was in Torit in 1998. The vaccine has been available but vaccine uptake has been going down because people aren't seeing rinderpest.

Imagine a person is hiding in the tukul and he is your enemy. You spear him from outside, but how do you know that he is dead? You stop throwing the spears and wait to see if he fires his gun. You wait for an hour and see if he makes noise. If there is nothing, then you go and see if he is dead. For us to know if rinderpest is still hiding, we need to stop vaccination and wait to hear. If we don't stop we won't know if it is hiding or not. But we will be ready in case it stands up. If there are no reports, we stop, wait, and if there are outbreaks we will control them.

We want you to take advantage of this last vaccination before we stop. If outbreaks happen we will run there with vaccine and control it. We are not just going to close our eyes and fold our hands. We will target areas where you think rinderpest may be hiding.

Luka's song about clinical signs of rinderpest

What happens after mass vaccination stops?

Andrea Adoup presented information on rinderpest using the following pictures:

- rinderpest clinical signs; eye discharge, nose discharge, salivation, diarrhoea, emaciation – he stressed the need to look inside the mouth,
- blood sampling; for testing for rinderpest, this is the way to find it if it is still hiding,
- tear swab; to send to the laboratory to look for rinderpest virus. Allow us to take these samples.
- cattle keeper asking for help from the AHA
- separating the sick from the healthy.

Gachengo Matindi

The community-based programme will continue, and other diseases will be treated as before. For rinderpest we will remain with;

- looking for rinderpest; walking through camps looking at cattle, collecting blood samples,
- control of outbreaks.

We will need the help of cattle owners to identify the risk areas. If there is an outbreak there is a vaccine for rinderpest. The work for rinderpest will be more not less.

Control of other diseases will continue.

The whole of southern Sudan will be stopping vaccination, and searching for rinderpest and controlling outbreaks.

Comments:

- these pictures should go with the animal health workers
- there is a report of FMD from Meshra.

Women's song – rinderpest, reporting sick animals, collecting samples.

Stakeholders and their roles

Martin Mading

Who are the people involved in rinderpest eradication?

- animal health workers
- cattle keepers
- VSF-B
- vaccines
- spear master
- whoever reports rinderpest outbreaks
- cattle owners
- cattle camp leaders

What are the duties of the stakeholders?

- cattle keeper; to report outbreaks of disease, to feed and accommodate livestock workers, to restrain animals, to pay cost recovery,
- animal health worker; suffers from sun heat, knows to give the right medicine/vaccine/doses

DL stressed some important points:

- don't delay in reporting outbreaks
- allow vaccination
- help in looking for rinderpest
- allow sampling to check for rinderpest

Conclusions

DL; everything must have an end.

How many people have cows? Many people raised their hands

How many people are happy that rinderpest will not kill their cows?

What do we do now?

- go check on the sick cows (FMD in Meshra)

Are we going to vaccinate all our cows?

Are we going to search for rinderpest?

Are we going to report rinderpest quickly?

Are we going to assist in investigating outbreaks?

Are we going to quarantine our animals?

DL underlined the role of animal health workers in disease searching and rinderpest control – it is not just the community who play a part.

Poem by Gachengo Matindi, read in Dinka by Martin Athian and acted by Murunga Wekesa.

Closing of the meeting

SRRA Field Supervisor underlined the importance of the five things that we need to do as presented by DL, and thanked VSF-B and FAO for the meeting.

JL closed the meeting

The meeting started at 11.30 am and continued until about 3 pm. There were more than 100 participants throughout including men, women and children.

9. Review of Community Dialogue Meeting (by VSF-B and FAO staff)

What was good about the meeting?

- the NGO/FAO vets presenting did well,
- the pictures were good,
- the turnout was good,
- the songs were good and the messages were understood.

What was bad about the meeting?

- the AHAs/Stockpersons making presentations were a bit rigid, weren't able to adapt as the meeting varied from the programme a bit,
- there was a lack of continuity/linkage between sections,
- the fixed programme controlled creativity,
- some of the presenters were not well prepared.

What could we have done differently?

- reassure people that other livestock activities will also continue (could be included during the introduction/objectives),
- summarize at the beginning what will be discussed in the programme so people know what is coming,
- defer questions that relate to things later in the programme,
- put the section on mass vaccination and what happens after vaccination stops together to reduce questions in the middle that will be answered by the second section,
- address people's fears of programme closure,
- prepare translator beforehand for handling questions etc.
- prepare for questions that are likely to come up,
- how to deal with speeches; allow one or two and then move ahead.

PART III WHAT NEXT?

1. Lessons Learned

This was the first time that the facilitator and participants had taken part in a workshop of this kind; it was therefore a learning experience for all. The majority of participants were interested in the content, participated enthusiastically and enjoyed the workshop. Both the community members and the animal health workers of all levels demonstrated great resources of imagination and skills. Informal feedback indicated that most people felt that it had been a valuable exercise and had learnt a great deal from the experience. As one veterinarian said ‘why haven’t we done this before?’!

To ensure attendance and participation of a range of community members the workshop timetable had to be flexible so that they could fulfil other commitments. It was not possible for all participants to attend throughout the day. A programme of half days over a four-day period would have achieved the same outputs.

When the new strategy for rinderpest eradication was introduced, the community members were interested and had important questions. This session could be redesigned to allow more time for discussion of the issues.

It would have been useful to have a more detailed discussion on ways of targeting the different parts of the community. This could be addressed through group work, giving each group the task of thinking about the best way to communicate with one specific important target group.

During the group work to develop community awareness-raising materials, the more successful groups had a strong leader who kept the group focussed on the task. Before the workshop it would be useful to identify and brief key individuals to participate in and guide each group. The story/drama group didn’t have a strong leader with a clear understanding of the task and most of the enthusiastic and innovative participants chose to join other groups. In spite of input from the facilitator, the stories and drama presented were very long and without clear, specific messages. Although no useful material was produced by the group itself, some useful material emerged during the plenary sessions, when individuals told real life stories of the impact of rinderpest outbreaks on people’s lives, a fictional story giving an analogy of the risks of hiding rinderpest, a poem about the eradication of rinderpest, the dramatisation of a spearmaster’s curse prepared by the song group, and some analogies used by presenters during the community dialogue meeting. These dramas/stories/analogies captured interest and appeared to increase understanding of the points being made (see Annex 2). There is great potential for further development of these methods of communication.

The singing/dancing group attracted the most interest from the participants and also from the local community. Whenever the singers started to practise, people would come to hear and see what was going on. People, including children, quickly picked up the choruses and joined in. This appears to be a very entertaining and powerful way of passing some basic messages.

The picture group produced some good basic pictures illustrating key dialogue points. An artist was brought in for the workshop to ensure that there would be at least one good artist present. However, it seemed that having an ‘artist’ present in the group, prevented the other members from making their own drawings. Their role became to tell the artist simply what

pictures they wanted, and then he went away and did the pictures with little further interaction. It might be better to let the group do their own drawings, whatever the quality, or to have someone who can interpret quickly as rough drawings/cartoons while the group comments and corrects. If necessary the rough drawings could be redrawn later by a professional artist.

One member of the picture group explained his visualisation of the infectious agent of rinderpest; a creature with horns, red eyes, blood-covered fangs and claws. The artist made a drawing of this, and the group used this creature in a series of pictures; the creature, *awet*, being hunted down with spears and dogs, slaughtering it with spears, women grinding up the creatures with sorghum. The main picture of *awet* was used during the community dialogue meeting to introduce rinderpest and remind them what a bad disease it is. However there was some discussion amongst the veterinarians on whether this and the other pictures might create confusion over the nature of the rinderpest virus. The pictures might cause people to think it hides in the bush or can be found anywhere in the environment, whilst we want to stress that searching for rinderpest is done by examining cattle, collecting blood samples and reporting any sick animals, i.e. rinderpest hides inside cows only. The *awet* pictures have been kept and further field-testing might be necessary to find out if they are useful or create confusion.

The education group came up with many interesting ideas on both adult and child education. However they didn't develop any of the ideas into actual materials. This group could have been given the additional more specific task of preparing one or more of the ideas and presenting them to the workshop e.g. present a lesson plan on rinderpest, a game about rinderpest, a story about rinderpest, etc.

The community dialogue group had a rather difficult task because although they were trying to design a workshop including songs, stories, pictures, etc., they didn't yet know what the other groups had developed. It would be better not to have this group, but to develop the community dialogue meeting programme in the plenary after the various songs, stories etc. had been presented.

It would have been useful for the groups to have been given the additional task of thinking how the things they have developed could be used, or to ensure that this is included in the plenary discussion after the presentations.

More time was required than had been planned for presentations and feedback, partly because some of the key people were not available at the scheduled time. As a result there was little time for feedback and discussion of how the materials could be used, especially for the songs and pictures.

The community dialogue meeting preparation was hurried because of shortage of time, but in spite of this the meeting went relatively smoothly. It was well attended by a range of elders and community members including men, women and children. A few problems arose because of the limited time for preparation:

- some of the presenters missed out some of the key points,
- some of the presenters weren't prepared for some of the crucial questions which came from the audience; some of these questions were predictable and it was important to answer them competently in order to underline key points.

If time permitted it would have been good to role-play the meeting, with the other participants as the audience, asking the difficult questions. This would allow corrections to be

made in the presentations, ensure all key points are included, increase the confidence of the presenters, and improve the continuity between each item in the programme.

The experience of carrying out the community dialogue meeting was valuable for all participants. They gained experience in explaining some of the difficult information on rinderpest eradication and the reaction of community members. This experience will be used in the community dialogue meetings planned throughout Tonj County as part of the rinderpest eradication action plan.

In conclusion, this workshop was felt to be a valuable exercise, not just for development of materials for extension of the rinderpest eradication strategy, but also as an opportunity to explore generally the process of dialogue and communication methods, and for the animal health workers to develop new approaches for passing information.

2. How the materials could be used

2.1 Songs

The songs that were developed have been written down in Dinka and in English (see Annex 1), recorded on audio cassette and video cassette. Possible uses include:

- distribution of audio cassettes to field projects to be used during training workshops to stimulate development of local songs,
- distribution of audio cassettes to field projects to be used during community dialogue meetings, presentations in schools, etc. In areas that understand the Dinka language, people could be encouraged to join in and learn the songs. Local singers could learn the songs and perform them.
- distribution of video cassettes to NGOs to stimulate development of songs in their own areas, and to use in the field, as for the audio cassettes, if there is a video player available,
- showing the video during livestock co-ordination meetings, other meetings of key stakeholders, and AHA and Stockperson training courses to stimulate development of songs in their own areas.
- the songs could be used as part of a radio broadcast on rinderpest eradication.

2.2 Stories, Drama, Poetry

No stories or drama were recorded. One poem about the eradication of rinderpest has been recorded on audio and video cassette in English and Dinka and the words in English are on page 14-15. A dramatisation of a spearmaster's curse has been recorded on video and the words in Dinka and English are in Annex 2. Possible uses of these include:

- read and act them out during community dialogue, school presentations either in English (with translation) or the local language,
- distribute poem on audio cassette for use during community dialogue, school presentations in Dinka areas,
- distribute on video cassette to NGOs (as above for songs),
- show the video during livestock co-ordination meetings, other meetings of key stakeholders, and AHA and Stockperson training courses to stimulate development of poems/drama,
- they could be included as part of a radio broadcast on rinderpest eradication.

The outlines of stories and analogies in Annex 2, could be used and developed by NGOs for use in community dialogue meetings.

2.3 Pictures

Master copies of what were considered to be the most useful pictures have been prepared on manila paper using black and 1-2 other colours:

1. clinical signs of rinderpest – whole animal
2. clinical signs of rinderpest – head view
3. clinical signs of rinderpest – mouth lesions
4. reporting to vet supervisor
5. vaccination
6. isolating sick animals
7. community dialogue meeting
8. death of cattle
9. taking blood sample
10. taking eye swab
11. marriage
12. drinking milk
13. dancing

The original copies of all pictures (including the ones featuring the creature, *awet*) have been retained for possible future use.

Possible uses of the pictures include:

- A2 cloth flip chart books for distribution to all field projects for use during training courses and community dialogue,
- A4 copies on paper for inclusion in the CAHW and AHA training manuals, and distribution during training courses.

Ideas were raised of designing t-shirts, although no designs were produced during the workshop. T-shirts with a picture and slogan would be very popular for distribution amongst animal health workers and other key individuals.

During the training course on rinderpest eradication, laminated cards with photos of clinical signs of rinderpest were distributed. During this workshop community members identified this as a useful tool to be used by animal health workers during dialogue. Each AHA/Stockperson could have an individual A4 laminated photocard showing 7-8 pictures for small dialogue meetings. Each field location could have a set of A4 laminated photos for use during larger dialogue meetings.

The use of pictures on posters was not discussed but this does have potential for use in schools, and for display in veterinary offices, health centres, and other public buildings.

2.4 Education

The education group came up with many ideas for communication of information on rinderpest eradication through child and adult education. The songs, stories, poems, and pictures mentioned above could all be used by teachers or by animal health workers visiting schools. In addition the following could be developed for use in schools or for adult education by teachers or animal health workers:

- teacher's pack including factual information on rinderpest, lesson plan for teaching about rinderpest, pictures, songs (on audio cassette), advice on setting up a livestock club,

- reading books containing rinderpest facts and stories about rinderpest.

2.5 Workshop Proceedings

The workshop proceedings could be copied and distributed to NGOs for them to use as a basis for organising their own workshops to develop materials suitable for local use. In addition, there is adequate video footage to produce a video documenting the workshop proceedings. This could be distributed to NGOs and shown at livestock co-ordination meetings to stimulate people to carry out similar workshops in their own areas.

2.6 Estimated Cost of Reproducing Materials

Item	Quantity	Unit Cost (\$)	Total Cost (\$)
Reproduction of videos*	1	Prepare master	220
	25	25	625
Reproduction of audio tapes*	100	16	1600
Radio broadcast	6 x 5-10 minute programmes	**	
Cloth flip charts, A2 'book' of 12-15 pages	100	75	7,500
Pictures for CAHW and AHA training manuals***		Preparation of A4 masters	125
T-shirts	1,000	5	5,000
Laminated photocards, 1xA4	200	4.25	900
Set of 6 A4	100	20	2,000
Posters A2	500	1	500
A3	500	0.5	250
Teacher's pack (teachers notes, 2 posters, audio tape)	200	25****	5,000
Reading book (12-15 pages)			
English	1000	2****	2,000
Vernacular	500	2.6****	1,300
Workshop proceedings – written report	50	3	150
Workshop proceedings-video***	1	Prepare master	600 \$
	25	25	625 \$

* costs reflect use of a commercial production studio

** radio broadcast run by NSCC, has not yet broadcast programmes for other organisations so not worked out any costs, but expressed willingness to include programmes on livestock issues.

*** to be included in updated edition of CAHW Manual – not yet prepared, AHA manual in preparation by VSF-B

**** these are cost of materials and printing, does not include labour cost of writing the text for the book or teachers notes

ANNEX 1

Words of Songs

Song no. 1 by Nyanut Tong: Awet aci Maro Nok

*Ye ken awet ca rir nhom diena war nek
yen Marol weng ago baal duot x 2
VSF dhiou apei ke yienydu hen ba
Anyang Madit thiec Akuol Paker kaba thiec,
Ekse FAO dhiou apei ke yieny du
hen ba Anyang Madit thiec Akuol Paker kaba thiec x 2
Awum guar ee jol weng jol wum guar ee
Ku yin ci wal doot, ee wum
Thacthac jol weng wum joljol ku yin ci wal doot x 2*

Rinderpest has killed the bull, Marol

Rinderpest has confused me by killing the bull Marol until there was a great surprise in the village
VSF is crying very much
So it is your right, I can ask Anyang Madit and Akuol Paker on what has happened
People of FAO are also crying, so I will also ask Anyang Madit and Akuol Paker too
Nasal discharge is with it and eye discharge with a cow but you are rescued by the vaccine.

Song no. 2 Lukas Malok's song: Awet

*Aye carer man kek jong rac nyin
Cuk tong tuom wa awet cuk tong tuom
Aye carer man kek jong rac tung cuk tong tuom wa awet cuk tong tuom
Aye carer man kek jong jong rac riop cuk tong tuom wa awet cuk tong tuom*

*La jong ciben ake weng yiek yac ku
Col aguar nyin go wum awet joljol x2
Calke koc VSF bik riem mut ba
Awet bik kang coith cal ka FAO bik riem mut ba awet bik kang caith
Aye te cok yin ben thiom tim thokwa hen daai yin awet
Hen daai yin te cok yin
Ben reer tim nhom wa hen daai yin wa awet hen daai yin*

*Awet men kaba tom pen bet ee ku
Pen thiar kurou hen ba awet cuop wei x 2
Ye na ting weng awet ee du col
Anin galdu ka ben nok luang ku yen
Kuoc luoi ku yen throu haku
Aye te cok yin ben yin tim nhom
Nhial hen daai yin eye te cok yin ben nyuc
Tim tharwa hen daai yin te cok yin
Ben thian noon tharwa hen daai
Yin kua awet hen daai yin*

Rinderpest

I do not like dwelling with the devil disease whose eyes look bad.

We are fighting Rinderpest

I do not like dwelling with devil disease whose horns look very rough,

We are fighting Rinderpest

I do not like dwelling with devil disease whose claws look rough

We are fighting Rinderpest

This disease which has come

It used to give the cow diarrhoea, eye discharge tearing and nasal discharge

Call the people of VSF to draw the blood for checking rinderpest

Call the people of FAO to draw blood for checking rinderpest

Although you hide yourself in the bush, I can see you, rinderpest, I can see you

Even if you hide yourself on the tree, I can see you rinderpest, I can see you

Rinderpest, I will start its vaccination from the month of August to December

So I will chase the rinderpest

If you see the cow affected by rinderpest

Then do not let it sleep in your herd

It can affect your cows and it will be the negligence

And therefore it will be the death of your cows

Even if you hide yourself on the tree, I can see you

I can see you although you hide yourself in the grass, in the forest

I can still see you rinderpest, I can see you.

Song no. 3 Michael Maburuk

Bi haku jal tom nen yin mama bi haku jal tom nen yin mama x2

"

baba

"

baba

When are you going to vaccinate your cows mother/mama x2

Repeated changing mama to father, brother, etc.

ANNEX 2

Drama, Stories and Analogies

Spear Masters curse

*Yin awet na thiok pandu ka yin
Adhuk ruon manh wengda oci ben
Thou eruon wengdanpuochdhieth oci
Be thou wenglial da oci be thou awet ee
Wu wu wuuu !!
Wai ke kec apei wai ke ril tor
Awet ee na thiok pandu ka yin ocuk
Thum na ta rel kayin thuk rel na
Tawir ka yin dhuk wir na ta nhial
Ka yin dhuk nhial ku jol kek weiku
Badhuk pandu awet ee yin ocuk thuum
Wuwuwuuuuu !!!*

Spear Masters curse Rinderpest

You Rinderpest, if your home is near, then you must return back to your home
Therefore our calves will never die, our lactating cows will never die
Our pregnant cows will never die in this year
Wuu wuu wuu !!!!
Great achievement of hard task
Rinderpest, if your home is near, then you must return
We have destroyed you
If you used to be in the hill, then you must return into the hill
If you used to be in the river, then you can return back into the river
If you used to be in the sky, then you can return back into the sky
Go back to your home with your souls
Return back to your home, Rinderpest we have ruined you
Wuu wuu wuu!!!!

On rinderpest control versus eradication (John Osman)....

Look at the ground here. It has been swept clean ready for this meeting, but if you look closely there are a few pieces of dirt, leaves, twigs, left. This is like the work we have been doing on rinderpest. We have swept the ground clean but there are a few small pieces of dirt left. We have been vaccinating cows and controlling outbreaks but there may be some small areas where rinderpest is still hiding.

We are now moving ahead to the final step. Like this floor, our cattle are not completely clean, from awet. Our aim is to clear away rinderpest completely, like picking up the very last pieces of dirt until this place is completely clean. This is eradication. It is more than control. We need to work together to do this.

On stopping mass vaccination (Gachengo Matindi).....

Imagine a person is hiding in the tukul and he is your enemy. You take your spears and throw them through the walls of the tukul, but how do you know if he is dead? Do you keep on throwing spears forever? Or do you stop throwing the spears and wait to see if he fires his

gun. You wait for some time and see if he makes a noise. If you hear nothing, then you go to see if he is dead. Eradicating rinderpest is like killing a hidden enemy. We have been vaccinating for some time, throwing our spears at the enemy. For us to know if rinderpest is still hiding somewhere, we need to stop vaccinating and wait to see what happens. If we don't stop vaccinating then we won't know if rinderpest is still hiding or not. But we will not be sitting back and relaxing, we will be ready in case our enemy stands up. And we will be checking on the places where we think it might still be hiding out. If our enemy shows its face then we will kill it, we will control outbreaks.

The old woman who hid the lion from the hunters (Michael Maburuk)....

The village was hunting down a lion that had been killing people from the village. They were all working together to search it out and kill it. An old woman was living in the forest near the village, and the lion came to her house and asked for shelter, so she let it in. The hunters passed by her house and did not know that the lion was inside. Meanwhile the lion was getting hungry and asked the old woman if it could eat one of her grandchildren. The woman was afraid and didn't know what to do but had no choice so the lion ate one of the children. Then it ate another without asking and then another until they were all eaten. The hunters were long gone by now so the lion could safely leave the woman's house.

..... moral – let us all work together to kill our enemy rinderpest. Don't be like the old woman and refuse vaccination or not bother to report outbreaks. Your cattle could be hiding rinderpest and sooner or later it will kill them one by one.