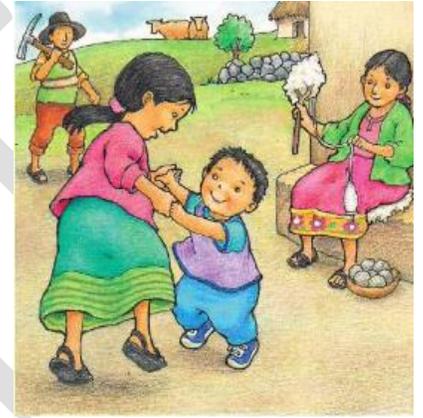
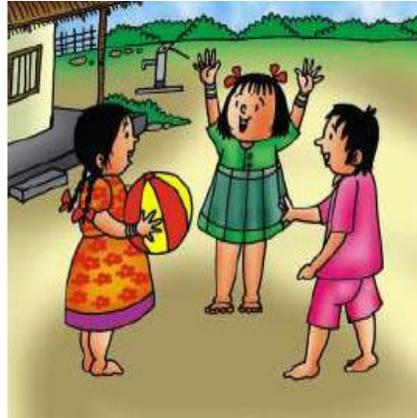




REACHUP
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Adaptation and Planning Manual

Cultural adaptation and program implementation guidelines



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Guidelines on Adapting the Intervention to a New Culture and Starting the Program

These guidelines focus on how to adapt the Jamaican Home Visit Program to other cultures, taking into consideration how to preserve its underlying constructs and methodology. A brief outline on how to begin a program is then given. So far the program has been adapted for Brazil, Bangladesh, Colombia, India, Peru, Madagascar and China.

Before setting up a program, it is often not possible with the limited time and resources usually available to do an in-depth study of the culture. What is essential is to get information on the main child rearing practices and parental beliefs about child development. The program aims to promote the practices that are good for child development and where possible use their usual practices as part of the activities. In contrast, if a practice is potentially harmful a decision is necessary on whether to simply ignore it or discourage it. Throughout the intervention the home visitors and supervisors should continue to look out for beliefs and practices and local toys and games that have not been considered and bring them to the attention of the program managers for possible inclusion in the curriculum. For example, in India local finger games were added; in Bangladesh the push along/pull along toy in the curriculum, made from tins or plastic bottles was replaced with one made with bamboo shoots, suitably modified for younger children.

Adaptation involves collaboration with national and local experts in child development. It is also important to identify at least one person from the communities where the project will be run who is knowledgeable of precise conditions in remote rural areas or inner cities where projects are likely to be run.

Before beginning any adaptations, it is necessary to acquire information about parental beliefs, child rearing practices and environmental conditions. We first list the information that would be useful and then discuss how to obtain the information and how to use it to adapt the curriculum.

Steps in Adapting the Curriculum

Translation

- Translation of the curriculum should be done by someone who understands the language, the culture **and** the content of the intervention. To be sure the meaning is the same in the new country as is intended in the original back-translation is necessary.

A well-translated instrument should have semantic equivalence across languages, conceptual equivalence across cultures, and normative equivalence to the source curriculum. (See <http://dgim.ucsf.edu/cadc/cores/measurement/translationguide.pdf> where more details and references can be found).

Semantic equivalence refers to the words and sentence structure in the translated text expressing the same meaning as in the source curriculum.

Conceptual equivalence is when the concept being described is the same across languages, although wording to describe it may be different. For example several words used in the curriculum (e.g. exploration, things) do not exist in Oriya (India) so whole sentences have to be reworded.

Normative equivalence describes the ability of the translated text to address social norms that may differ across cultures. Words may have a different meaning in different cultures speaking the same language (e.g. Jamaican vs. UK English “food” means “root vegetables” in Jamaica and anything you can eat in UK; and “rude” means naughty in Jamaica and cheeky or impudent in UK; “pena” means embarrassment in Colombian Spanish and pity/sorrow in Spanish; “guagua” is bus in Cuba and baby in Peru or Chile

Adapting the Curriculum

- **Insert** local games, songs, stories and home-made toys to use in the curriculum
- **Insert** local common activities and routines and link to language and games and songs— e.g. massage, carrying child to work in fields, family story time, bedtime rituals etc.
- **Adapt** pretend games to reflect local activities (e.g. spinning wool, threshing rice), adapt pretend games (e.g. making tea), role play what the parents do (fantasy games may not be

appreciated and tend to be used by more middle class children, i.e. monsters, fairies, Spider man).

- **Emphasise** certain messages where the baseline investigation has highlighted problems. E.g. where nutrition or certain health problems are serious include health and nutrition messages. Where adults don't talk much with young children emphasise the importance of language items. If severe physical punishment is prevalent put more focus on not hitting children and using other ways of managing behaviour and using praise and positive feedback.

Adapting Books and Pictures to Talk About

The general aims of the books and pictures are to get the children to recognize pictures, improve their vocabulary, enjoy books and have fun interacting with their mothers facilitating a secure attachment. Later on the aims are extended to following a story, learning concepts, developing imagination and general knowledge. They also promote sustained attention.

Books should be made of reasonably robust material (cardboard/ plastic) to endure rough manipulation and pages should be thick enough to allow little fingers to turn pages and if possible in a material that allows wiping clean between visits.

1. Pictures should be attractive to mothers and children (not necessarily to you!).
2. Culturally appropriate: People, places and animals must be familiar to the mothers and children in the program—i.e. of a similar socio-economic background, ethnic origin, types of clothing, homes and vegetation. The local family structure (presence of extended family members) and common activities around the home should be depicted. Seeing themselves in books also promotes self-esteem.
3. Use few or no words: If many mothers are illiterate or have very limited reading skills do not use much writing because we do not want to embarrass them and we want them to enjoy the books and talk freely about them with the child. Also if the mothers' reading is poor it inhibits them from making the story interesting, whereas they can chat freely about the pictures. Furthermore some countries have many different languages.