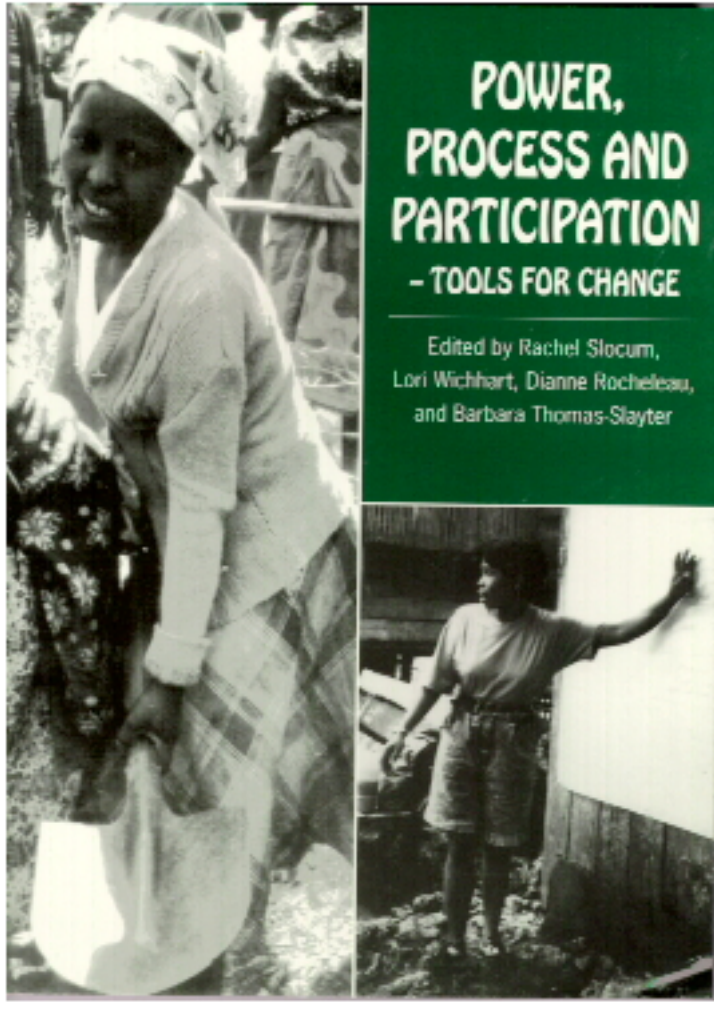


Power, Process and Participation: Tools for Change

Edited by Rachel Slocum, Lori Wichhart, Dianne Rocheleau and Barbara Thomas-Slayter, ©1995.



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Introduction

People's empowerment, participation and gender-sensitive approaches are all key considerations in any process of community change. Power, Process and Participation: Tools for Change offers creative, accessible tools that can help development practitioners and researchers to be more sensitive to social difference. The tools emphasize gender, but can be used to understand the perspectives and needs of any potentially less powerful group.

This book reflects the work of its editors and 26 contributors all of whom have experience in community development in the US and/or abroad whether as development practitioners, researchers or activists. Our work is predicated on the assumption that valid approaches to development which address issues of sustainable livelihoods as well as justice and equity must begin with the perceptions and interests of all people involved, whether in the North

or South. The style and approach of the book emphasize incorporating both the practitioner and participants into a process of reflection and action. It is for activists, researchers, organizers and development practitioners.

The book is divided into three parts. Part I situates our book by describing its antecedents (RRA, Delta, PRA etc.) and explaining the need for a new approach integrating social analysis and participatory methodologies which gives voice to those who have been excluded from decision-making processes. In particular, gender relations in the context of resource use, access and control and decision-making power have largely been ignored and changing the institutions that inhibit women from controlling their lives has not been a priority. The book also includes a discussion of some issues that development practitioners face in the context of their work such as power relations, multiple interests and development ends and means. Part II covers methods and ethics in research and use of media. These are issues embedded in the development process that confront everyone.

Part III is devoted to tools for environmental and social change. The tools cover a range of areas from consciousness raising to information gathering to decision making. Some examples include: Conflict Resolution: Walking in Others' Shoes, Mapping the Body, Gendered Resource Mapping, Social Network Mapping and Video I: Developing a Community Project. The tools are arranged in alphabetical order to suggest that there is no blueprint to gender-sensitive, participatory development. Rather, we encourage using the tools as needed in different ways, at different times for different contexts. Each tool describes the purpose of the tool, the time and materials necessary and a step by step description of how to use the tool. Each has an example of how practitioners or researchers around the world have used the tool and most have accompanying maps, charts or diagrams. The tools include lists of questions to ask, points to remember and a few suggestions on what other tools to use in conjunction.

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Example: Social Network Mapping

By Christel Weller-Molongua and Johannes Knapp

Purpose:

Donating, loaning and exchanging materials, labor and other resources occur in many communities as a result of complex economic, social and cultural ties. Mapping these relationships can help facilitators and researchers to understand them and the needs of community members. More importantly, it allows facilitators to see which, if any, families are excluded from these networks. The tool demonstrates the most important items of

exchange. The map can also be used to understand ties between subgroups (ethnic, religious, class, extended families) and between adjacent communities.

It is important to use this tool from the beginning. Many project teams make contact with the chief of the village assuming that the village is one united community. It is also useful to see if there are different communication systems for women and men. Often women exchange information only among the women in the extended family. Unlike men, women in some areas, without outsider encouragement of their participation, do not take part in village meetings.

Materials:

Large sheet of paper, pieces of cardboard, markers, paste or tape, or colored chalk and a chalkboard.

Time:

At least 2 hours

Process:

As the social networks of women and men often differ, it may be appropriate to make two separate maps. Networks may also differ according to religion, ethnicity, socioeconomic status or other factors.

Step 1: Ask a representative group (3 women, 3 men) from the community to define household or family within the specific country or regional context. Ask the same group to list the most important resources exchanged between households. Select no more than 8 households for the mapping. Write the name of the head of household or one of its members on a card for the exercise.

Step 2: Draw the community boundaries, compass headings, and neighboring communities. Paste the cards on the paper according to the households' actual location in the community, but leave enough space between cards. Practitioners have found it is often easier to understand the exchange networks if the houses are placed in a circle rather than at their precise location. In some cases a diagram might be useful, in others, a map will be more appropriate.

Step 3: Ask each household representative which kind of relationship links her or his family with others. List the types of resources that women or men exchange. Using colored pens or different types of lines, indicate what the member of each household exchanges with the others. Draw arrows at both or one end of these lines to show reciprocity or a one-way exchange.

Remember:

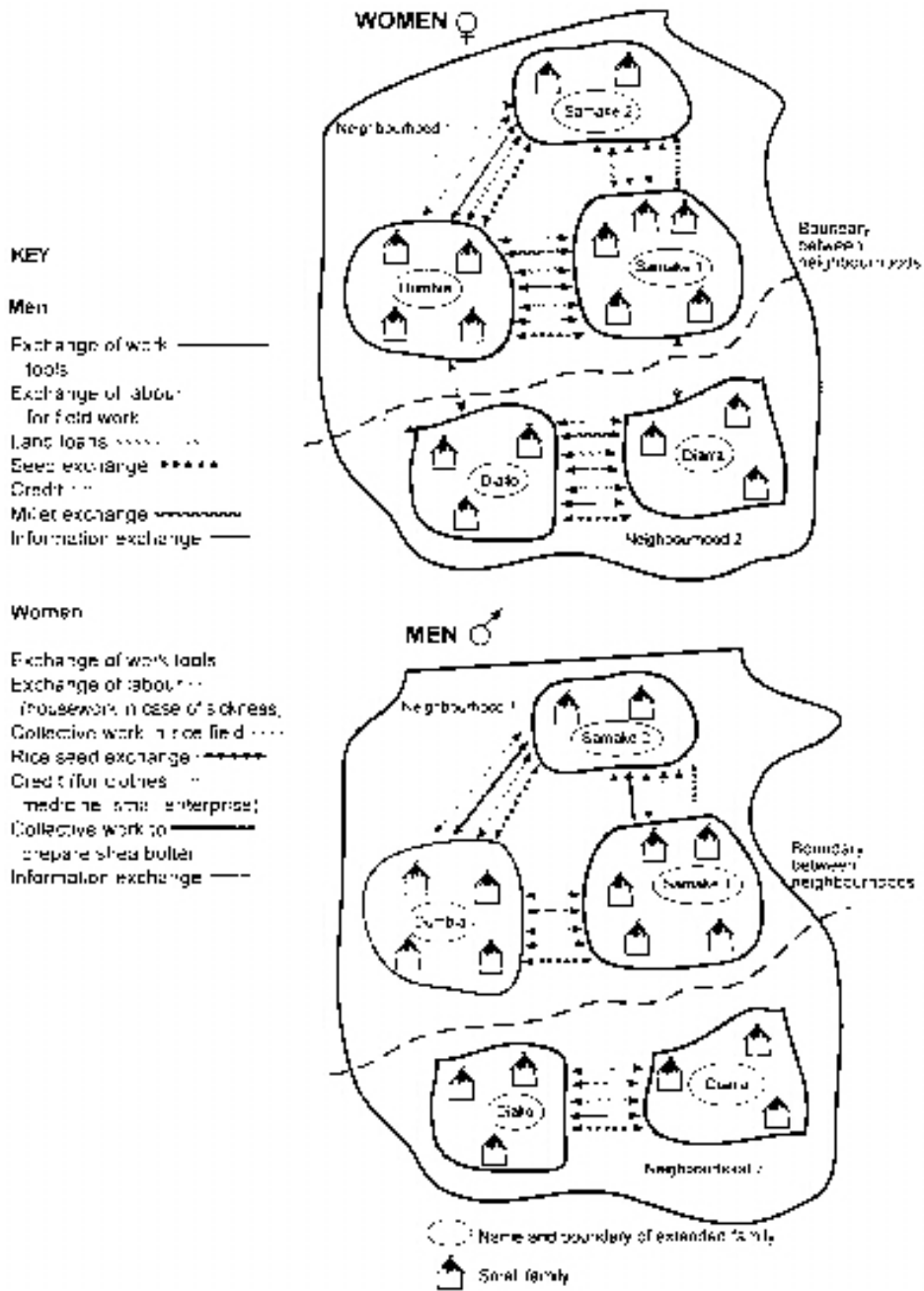
Use this tool with representatives of no more than 8 households. The purpose of this tool is not necessarily to reveal every last detail about the exchange network, but to see whether there are households excluded from this network.

See Also:

* Activities, Resource and Benefits Analysis

- * Wealth Ranking
- * Household Interviews

Social Network Mapping



Communication and exchange is one of the typical signs of good relations in the villages of southern Mali. One way to improve the organizational capacity of a village is to use participatory research to discover the patterns of interdependence among the different families living in the village. The results of this research can help to show whether:

- * The social system in the village is intact and what means of communication and exchange exist between all families.
- * There are outsider families not included in village matters who do not receive information through village meetings.
- * There are poor and wealthy families.
- * There are ethnic, religious or cultural groups which have their own systems of communication and exchange.
- * There was a change in the exchange networks as a result of project intervention. In this case the tool is useful for evaluations.

Typically, the first steps, 'definition of household' and 'list of resources exchanged' are done in our project (Promotion of Local Initiatives - PRODILO - a GTZ project) with a mixed group of villagers. If the group of facilitators (also composed of women and men) notices any differences between the answers of men and women or young and old people, they arrange separate meetings. We have found individual interviews useful when we ask about money loaned or received. Participation of young women is very difficult in many villages in southern Mali because they are seen as people from outside the village (due to patrilocal marriage) who might be divorced or leave the marriage at any time and return to their own village. They are considered as such until they have had a certain number of children and have reached a certain age.

The maps drawn by both the men and the women revealed a divided village. The village consisted of 5 extended families and 17 households. Members of one household work on one collectively owned field together, have a common granary and eat together according to both men and women. We saw that there was almost no exchange or communication between the two neighborhoods but that women and men in the same neighborhood had established exchange networks among themselves. We learned that the families in neighborhood 2, Diallo, a Fulani family and Diarra, a Bambara were perceived as foreigners. Even though they had settled in the village over one hundred years ago, because they were not among the founding families of this village in the South of Mali, they will be considered outsiders forever. The other issue is that both these outsider families are rich. Jealousy is a significant factor explaining village divisions. The men in neighborhood one said that they do not share the same problems so why exchange with the families in neighborhood 2. The women discussed the aspect of wealth less but said, simply, this is the way it is. They said, further, that all the other projects that have come to the village have accepted that the village is divided such that when one project brought shea butter presses, they gave one to each neighborhood. The women asked, "Why do you want to change us now?"

We understood that the families of Samake 1 and Dumbia support the family of Samake 2 which is considerably poorer. Small families are typically the result of a larger family splitting up often over lack of transparency in management of household resources. These small families have difficulties because they do not have enough people to do all the work. The exchange labor for shea butter production between Samake 1 and Dumbia on the women's

map was another indication that these families were better off because shea butter production is extremely labor intensive. The women of Samake 2 do not have enough time to produce it.

The women's map revealed the only exchange between the 2 neighborhoods -- collective work on the rice fields. This work does not require exchange so much as collective time organization. There is one large rice field divided into small parcels for each woman. These parcels were marked out long ago and they are not segregated by neighborhood so the women have to work side by side. The spatial arrangement requires women to collectively organize when to plant so that they will all be transplanting, weeding and harvesting at the same time. If everyone were on different schedules, it would be difficult because it is rain-fed rice and they would risk damaging the plants of others. Another issue concerning land use that we learned from the men's map is the fact that two families in neighborhood 1 use land on loan from a neighboring village which means that there is a lack.

After 2 years of project intervention training the community in communication, organization and management, all households worked together and the separation of the neighborhoods no longer existed. The villagers decided that at least one representative of each extended family has to participate in each management committee for both women's and men's activities.