



TOWARD EQUITY SERIES

# IN UNITY THERE IS POWER

## Processes of Participation and Empowerment

CLAUDIA PATRICIA ZALDAÑA

WORLD CONSERVATION UNION  
Mesoamerican Office - Social Policy Program  
ARIAS FOUNDATION FOR PEACE AND HUMAN PROGRESS



TOWARD EQUITY SERIES

# IN UNITY THERE IS POWER

Processes of  
Participation and  
Empowerment

**CLAUDIA PATRICIA ZALDAÑA**

WORLD CONSERVATION UNION  
Mesoamerican Office - Social Policy Program  
ARIAS FOUNDATION FOR PEACE AND HUMAN PROGRESS



This logo reflects the basic principle that should be present in any vision of sustainable development: equilibrium between human beings and nature, irrespective of age, ethnic group, economic status or sex.

This publication may be copied, especially for educational use, but may not be reproduced for commercial purposes.

All rights reserved. Reproduction for sale or other commercial purposes is strictly prohibited without written permission from the author.

333.72  
Z-22u

Zaldaña, Claudia

In Unity there is power: processes of participation and empowerment / Claudia Zaldaña. --

1a. ed. -- San José, C.R. : UICN : Absoluto, 2.000.

102 p. ; 28 x 21 cm. --

(Toward equity series, module 5)

Originally published in Spanish the title:  
"La Unión hace el poder: procesos de participación y empoderamiento".

**ISBN 9968-743-44-5**

1. Sustainable Development. 2. Equity. 3. Equality. I. Title.  
II. Series.

Graphic design:

Eric Hidalgo Valverde

ABSOLUTO S.A. Tel-Fax: (506) 234-9675

Illustrations:

Barnard Arias

Translation:

Patricia Odio

Printed by:

MASTER LITHO S. A.

San José, Costa Rica.

July, 2000

---

The Spanish version of this publication was possible thanks to the financial support provided by the Dutch Embassy. The English version was possible thanks to the financial support of the Social Policy Programme.

# CONTENTS

FOREWORD .....	1
PURPOSE OF THE MODULE .....	3
INTRODUCTION .....	5
<b>I. POWER AND GENDER .....</b>	<b>7</b>
Power relationships .....	7
Power relationships and Gender and Development (GAD).....	9
Gender gaps and gender discrimination .....	11
Empowerment .....	12
Empowerment and participation.....	13
<b>II. PROJECTS, POWER AND PARTICIPATION .....</b>	<b>17</b>
How are these projects inserted into the community?.....	17
<b>III. FACILITATING CHANGE .....</b>	<b>27</b>
<b>First group:</b>	
<b>SENSITIZATION.....</b>	<b>29</b>
How have I been socialized? .....	31
The clock .....	32
The power poster .....	33
The power traffic light.....	34
When talking about "Power" we mean.....	35
Playing at having power .....	36
The silhouettes .....	38
Target shooting .....	39
The circles .....	41
The discriminations.....	43
<b>Second group:</b>	
<b>CONCEPTUALIZATION .....</b>	<b>45</b>
This is how I see it .....	47
Power looks like .....	48
Acrostic .....	49
Defining power .....	51
The definition.....	53
Personification .....	54

<b>Third group:</b>	
<b>ANALYSIS OF POWER RELATIONSHIPS</b> .....	55
The balloons .....	57
My project is masculine/feminine .....	59
The other side of the coin .....	61
Power weighs .....	62
The matrix of power .....	64
Participation calendar .....	66
Look for your corner .....	68
Pursuing balance .....	70
The inquisitive ball .....	72
The socio-drama .....	74
The weighing scale .....	75
Mental map .....	76
The power tree .....	78
The power map .....	79
<b>Fourth group:</b>	
<b>PROPOSALS</b> .....	81
Driving forces .....	83
Past, present and future .....	85
Did you know that she knows a lot? .....	86
Sculpture: What must we change? .....	88
Drawing forms of life .....	89
The pot of dreams .....	90
The sentences .....	91
<b>Fifth group:</b>	
<b>VIOLENCE</b> .....	93
The flower about power .....	95
Searching for feelings .....	96
The masks .....	97

**IV. BIBLIOGRAPHY** ..... 99



## FOREWORD

The Social Program of the World Conservation Union Regional Office for Mesoamerica (IUCN-ORMA) and the Arias Foundation Center for Peace and Human Progress began this project in March 1997, thanks to the special interest and financial support of The Netherlands. Our objective is to unify gender and environmental efforts by providing technical assistance for regional organizations and rural development projects interested in incorporating a gender equity perspective into their programs.

The challenge was to offer more than just conceptual support regarding the definitions and implications of gender. We sought to provide tools and instruments for integrating a gender equity perspective at every level of the work cycle. Our ultimate goal was to ensure that projects achieved greater equity in regard to participation by women and men in the decision-making process as well as in accessing services, goods and resources.

Our satisfaction in presenting this series is twofold. First, over the years we have concluded that even though many initiatives in the field have a positive attitude towards incorporating a gender equity perspective, they have not been able to find practical methodologies for doing so. In this series, called "**Toward Equity**" we have made an effort to offer concrete suggestions and recommendations for incorporating a gender equity perspective into every stage of the project cycle.

Second, the modules have been prepared and validated by countless numbers of project technicians in the field. These publications have been enriched by their invaluable contributions, and we send them our most profound thanks.

In some cases our recommendations were originally designed by a person or group of people in each country and then widely disseminated, discussed and validated in different parts of Central America (Costa Rica, Nicaragua, Guatemala, El Salvador and Honduras.) This is the case of the modules on Proposal Design, Participatory Appraisals, Planning, Monitoring and Evaluation, Participation and Empowerment and Systematization.

The recommendations contained in the other components of this series were based on participatory research. This is also true with regard to the modules on indicators and on equitable project administration and management.

- MODULE 1** A GOOD START MAKES A BETTER ENDING  
Writing Proposals with a Gender Perspective
- MODULE 2** SEEK AND YE SHALL FIND  
Creating Participatory Appraisals with a Gender Perspective
- MODULE 3** IF WE ORGANIZE IT WE CAN DO IT  
Project Planning with a Gender Perspective
- MODULE 4** TAKING THE PULSE OF GENDER  
Gender-Sensitive Systems for Monitoring and Evaluation
- MODULE 5** IN UNITY THERE IS POWER  
Processes of Participation and Empowerment
- MODULE 6** EYES THAT SEE...HEARTS THAT FEEL  
Equity Indicators
- MODULE 7** PRACTICING WHAT WE PREACH  
Toward Administration and Management with Equity
- MODULE 8** SHARING SECRETS  
Systematization from a Gender Perspective
- MODULE 9** UNVEILING GENDER  
Basic Conceptual Elements for Understanding Equity

The ideal moment to use these modules is at the beginning of a work initiative or process. But they can also be applied whenever existing projects decide to introduce changes in processes that have already begun.

We hope that this series will be of value to all of those who are working in rural development projects and, like us, would like to make equity a lifelong commitment for the construction of a new society.

*M.Sc. Lorena Aguilar  
Bch. Guiselle Rodríguez  
World Conservation Union*

*Lic. Ana Elena Badilla  
M.Sc. Lara Blanco  
Arias Foundation*

# PURPOSE OF THE MODULE

## I Power and Gender

**Theoretical frame about power, gender and development, and the relationship between empowerment and participation**

## II Projects, Power and Participation

**Analysis about the participation possibilities and power relationships, within the development projects**

## III Facilitating Change

**Techniques to deal with the subject**



# INTRODUCTION

This training module is part of the efforts undertaken by the "Toward Equity" project-IUCN/Arias Foundation, regarding the methodological needs confronted by projects involving training activities for technical staff and beneficiaries of rural development projects, using differential gender analysis as a tool.

The module is intended to be used by specialists deeply committed to and enthusiastic about gender-sensitive issues, involved in training facilitation activities, which in this case relate to the analysis of **power** as an inequality factor and its implications in rural development initiatives. The module does, furthermore, make it possible for this process to be undertaken within an environment of permanent participation by women and men.

## What does the module pursue?

To provide the elements leading power analysis, emphasizing the close relationship that exists between the participation and the empowerment processes within development projects, as well as to make available methodological tools to deal with the topic.

## What are the contents of the module?

The module is divided into three units: the first two develop specific topics through a frame of theoretical reference and reflections about "power" and "participation" within development projects.

The third unit deals with a series of techniques suggested as methodological tools to facilitate analysis spaces on the subject from a gender-related point of view and the changes that need to be made within project implementation processes.



# I POWER AND GENDER

Following is a basic analysis of the power relationships established between genders, to approach the definition about power proposed by the Gender and Development (GAD) perspective. This unit does also tackle “empowerment” and “participation” as fundamental processes in this perspective.

## Power relationships

It is important to undertake the analysis of power relationships between genders by taking as a starting point the importance of undertaking critical reflections on power-related issues within development projects, if the projects intend to be guided towards sustainable development with a gender analysis.

The gender focus is much more than a mechanical incorporation of theoretical elements into development projects. It is related to life itself, to the various manners in which women and men relate to each other and to their environment, how it is changed and/or transformed.

*The gender approach is related to relationships of power*

It stems from the acknowledgment that men and women are socialized in a different manner, as a result of which they are taught and shaped to assume different roles in society. For instance: men learn to be aggressive and competitive, whereas since childhood, women learn, assume and incorporate the idea of being inferior beings, which condition manifests itself in the form of submissiveness, passiveness and dependency.

It can be stated that these relationships constitute the gender system learned very early in life. A gender-related conscience becomes our first identity and recognition of what we are; it is based on the basic vision that human beings are either men or women. This first vision includes the idea that differences and inequalities exist among human beings, there are those who can, have and do, and those who do not have, cannot do, and do for others. One of the first things we learn is the meaning of being women or men; and this learning is undertaken not only on an intellectual level, but most of all on an emotional and unconscious level.

Society is patriarchal. This means that the world is economically and socially structured based on unequal relationships, where the masculine gender dominates the feminine gender. Our present society has been conformed on the basis of unequal and oppressive relationships.

Power is a characteristic inherent to the masculine gender, it is a gender attribute of men; since early childhood, boys learn to be dominant and controlling, as a result of the power attribution they exert. The practice of power through authority and control enables men to determine the duties and responsibilities of other men and women.

8

*Men  
concentrate  
power in the  
patriarchal  
society*

Because of this reality, men hold the power to decide about many of the women's essential aspects. The practice of masculine power favors men's learning to become aggressive and competitive, whereas women learn to be discriminated. Under these socialization processes women cannot escape learning about patriarchal power. On account of being the only existing model, women adopt and reproduce the various manners in which patriarchal power is exercised within the relationships established with individuals exercising equal or less power: other women, boys and girls.

Lesser power within the feminine gender could be determined by the difference in age, race, economic and educational level, among others. Violence, in any of its manifestations, is also present in these intragender relationships, as a mechanism for power and control.

Since birth, men become potential owners of goods and power executors. Men exercise their power of authority and control on the basis of this self-statement of existence, whereby these powers enable them to make decisions regarding the duties and responsibilities of other men and women, as well as to exercise control over other human beings.

Consequently, on many instances, men make decisions about the essential aspects of a woman's life. Since early childhood men learn to be dominant and controlling, as a result of the power attribution they exert. On the other hand, women learn to be controlled, dominated. Men can exercise power through manifestations of violent behaviors, such as: psychological violence (emotional aggression, scornful attitudes towards women and children, elderly people, or other men viewed as inferior), sexual violence, physical violence, hereditary violence (which is basically of an economic nature, related with the appropriation of wealth, income-generating sources). Under this power exercising process, men learn to discriminate women and other men, and women learn to be discriminated.

Regarding men, gender socialization means to learn about power and exercise it as a right. This interiorization of masculine power makes them conceive it as a tool to dominate, control, repress, and subordinate other people. To uphold said power, they resort to violence as one of the useful and necessary tools. Consequently, the gender approach stems from recognizing the relationships established among women and men: relationships of power under specific historical and cultural situations.

The need to build "new powers" arises from this vision and the patriarchal practice about power. Power exercised for oppression and subordination purposes, can be transformed into a power based on more democratic social relationships; a power used towards empowerment building and, thus, more equitable relationships.

## Power Relationships and Gender and Development (GAD)

*The GAD focus helps us build equitable relationships*

The concept of power has been defined from various perspectives that involve advantages as well as limitations. For this module's purpose, we will define power from the Gender and Development (GAD) perspective. The GAD approach focuses on the interpretation of the relationships among men and women. It defines power as relationships built through social interaction.

Power relationships are imbued in all the fields of activity of human beings, for which reason we can see their manifestation at the level of the household and the family, the communities' productive processes, the social institutions, such as schools, religion, and the communication means, within the communities' groups, as well as within the development projects.

With respect to power exercising, the following two forms can be distinguished:

### Inequitable relationships:

They are present when some people are able to successfully exercise control mechanisms over other people (manipulation, coercion, and influence resulting from systems of beliefs).

### Equitable relationships:

These exist when there is ability and freedom to identify, prioritize and meet the practical needs and strategic interests of women and men.

Within the *GAD* approach, the analysis of power relationships is undertaken to establish which strategies should be used to obtain access to and control of the political, economic and productive resources, as well as the utilization of time and access to the advantage and benefit of families and communities.

Access to resources is understood as the opportunity to use or participate in something; and control over the resources is understood as the ability to determine their use and make stand the decision taken<sup>1</sup>.

For example, although a woman may have access to the cash income resulting from her work in agricultural activities, she has no control about how to spend it.

The distinction between these two terms is essential to understand the conditions promoted by community projects, by taking into consideration the potential impact that productive activities might have on gender relationships within household groups.

The application of *GAD* demands that all the people engaged in project activities be fully committed towards the creation of opportunities to promote women empowerment, beginning by acknowledging the existing forms of power relationships (whether they are equitable or inequitable), to work on their transformation.

*Practical difficulties hinder tackling power-related topics*

In spite of this position, problems still exist regarding the application of the *GAD* perspective to learn about and assess the power relationships between genders, and thus be able to establish the criteria to undertake successful strategies for women's participation in and control of the resources, which attitude is absolutely essential when the objective of this perspective is to change the nature of the relationships in question.

Therefore, power relationships constitute one of the most important axis that needs to be tackled by development projects. The incorporation of gender analysis entails the discussion of power relationships.

Although some development organizations believe they are applying *GAD*, they have not determined the link with the main objective of this approach: to influence power relationships. Thus, they understand the gender focus as a formal project requirement, rather than as a challenge that should incorporate commitment by both the staff and the organization.

---

1 \_\_\_\_ Concepts discussed in Module 9 of the "Toward Equity" Series: "Unveiling Gender".

In addition, experience shows that development projects are characterized by the vertical nature of the relationships established among personnel, as well as the existence of hierarchies, masculine mostly. There are instances where male hierarchies clearly reject feminine leadership<sup>2</sup>.

The need arises then to conduct an in-depth analysis about power establishment and the mechanisms utilized.

## Gender gaps and gender discrimination

The analysis of power relationships within a community, organization, or project, should first determine the differences between men and women, in terms of their **position** and **condition** regarding the activities developed by the project, the household groups, and the community in general.

These differences are called **gender gaps** and are defined as the unequal conditions prevailing between men and women with respect to their access to resources and development services, such as health, education, land, credit, housing, technical assistance, information, etc.

These gaps could be easily identified through the analysis of available data related to the resources and services found in the various communities where the project operates, depending on who the beneficiaries are (women or men). Identification difficulties arise from the lack of statistical data and indicators disaggregated by sex. This limitation can be overcome by undertaking gender focused participatory appraisals; the methodological proposal developed in Module 2, and Module 6 is directly involved in the process seeking to build gender equity indicators, both from the **"Toward Equity" Series**<sup>3</sup>.

Gender gaps are the direct result of the discrimination experienced by women, and determined by the relationships of subordination and isolation within society, which condition prevents them from having equal access to the resources and development services. Therefore, this evidence constitutes a fundamental requirement regarding the implementation of the gender approach.

*Gender gaps reflect the subordinate position of women in society*

---

2 \_\_\_ Further discussed in Module 7 of the "Toward Equity" Series: "Practicing What we Preach".

3 \_\_\_ Module 2 "Seek and Ye Shall Find" and Module 6 "Eyes that See... Hearts that Feel" of the "Toward Equity" Series.

If we share the belief that human development goals should be directed towards the creation of opportunities for all individuals, regardless of age, sex, race, or any other discriminatory social condition, we must then promote the transformation of the mechanisms for power exercising between genders. Such transformation demands considerable improvement regarding the capabilities of women, in order to enable them to participate in negotiations and decision-making processes, thus establishing equitable relationships with both men and other women.

## Empowerment

Empowerment is a process of change, whereby women gradually increase their access to power, and which direct consequence is the transformation of unequal power relationships between genders and intragenders.

Empowerment is the challenge posed by the existing power relationships, as well as the process whereby greater control is achieved over the sources of power. It is expressed as a redistribution of power between genders.

The goal of women's empowerment is the transformation of the patriarchal ideology and the structures and institutions supporting and perpetuating gender discrimination, through the use of mechanisms like training to obtain access to and control over the information and the material resources, among others.

Thus, the empowerment process extends its field of activity to all pertinent institutions, structures and power sources, among which the development projects are clearly included. The process towards the empowerment of women should lead us to question the patriarchal relationships taking place within these projects.

It becomes absolutely necessary to stress the fact that women's empowerment is an equity-driven process that also results in more freedom for men. It contributes to decrease the obstacle of "machismo". Men can free themselves from the roles of oppression and exploitation, as well as the gender stereotypes impairing the individual development of both men and women.

It is, therefore, necessary to undertake this process with women as well as men.

Until now, this conception about gender-sensitive activities has not been extensively disseminated, for which reason its incorporation into project designs, programs and activities, is quite uncommon.

*Thus, women empowerment is a gender-related matter, not merely a women-related matter*

## Empowerment and participation

As is the case with empowerment, as a process to build power relationships between genders, participation must also be considered of the utmost importance for development projects.

**Participation** is a social process through which the various community players, in light of their specific interests (class, group, gender, etc.) get involved directly and through their representatives, in the various aspects of community life.

Participation is a condition required for citizenship purposes, as individuals consider themselves citizens when they are able to influence the processes which have a direct or indirect bearing on their own destiny.

*Participation  
is required to  
decide about  
our future*

Information is an essential element whereby the social players will be able to more effectively advocate about their right to participate in accordance with their particular interests and needs.

Within a participatory process, the decision-making mechanisms represent a core element, for which reason mere incorporation into group processes is not enough; participants need to be involved in the decision-making process through which concrete facts can be transformed.

Project execution is interpreted as the highest level of participation, assuming that the social players possess the competency and resources needed to guide the processes and activities.

The activities seeking the **empowerment** and **participation** of the populations we work with, are essential to promote a gender perspective in development and the commitment to work towards equity. Both terms are frequently heard in the speeches given by the development agencies, but often times they are misunderstood and misused.

It is normally stated that participation in development means that people become totally involved in programs and projects, regardless of gender, age, race, or capability. Nevertheless, many times we take for granted the people's participation, although in practice their contribution and experience might be isolated, underestimated or ignored.

*Are women participating in our projects?*

Women are used to being underestimated regarding their experience and decision-making ability; in many instances, their agreement is taken for granted and their points of view are not taken into consideration. However, their "participation" is assumed by project management simply because they are present in a group, a community or project-promoted activity, although their opinion about the processes may have never been taken into account.

In most of our countries, one of the gender gaps is women's non participation in the decision-making processes related to their own lives and community. This is an obvious and visible reality: there are very few women holding positions of coordination or management within community organizations, municipal councils, development organizations and projects.

Women's participation entails active involvement together with the men in the development matters pertaining to their families, the communities and the society in general.

Women's participation in a project should be expressed by means of the needs' identification process, problem formulation (including those pertaining to women), formulation of objectives, activities' programming, and resource management. This involves the stages relating to the design, implementation, monitoring and evaluation of a project.

Women's real participation in development entails having the opportunity to express their own points of view and make the decisions that affect their lives. It means that their needs and interests should be considered in the projects' definition of objectives, and be taken into consideration at the time of assessing the impact of the activities undertaken by the projects.

*One of the most important aspects about empowerment is that no one can empower another person. True empowerment is achieved by the people themselves, through their true involvement and participation in the processes that define their opportunities, but most of all, in a democratic process, where equitable relationships between genders is a priority.*

Many mechanisms exist to achieve women and men's participation. Some of them might vary given the style and procedures followed by development projects.

For example, there are some programs, where the “participatory” methods followed for beneficiaries’ recruitment do, frequently and inadvertently, discriminate or exclude women.

The possibility of involving women in participatory processes requires certain conditions about the manner in which surveys are conducted. This is related not only to problems of a logistic nature, such as meetings’ schedules, children’s care, but it also includes underlying problems, related to the manner in which the feminine identity has been shaped in patriarchal society. By this is meant, for instance, management of public spaces, ability to speak in public, reading and writing, and independence.

It then becomes necessary to **think again** about the meaning of participation. Starting with our practical experience, further consideration should be given to how we understand this participation, as well as how we promote it in our daily work, in light of the roles of the individuals, women and men, involved in the projects, and the relationships established among them and with us.

Participation promotes individual and group strengthening, because of the following two fundamental reasons:

- Because by recognizing their own reality, both women and men acquire a more authentic commitment towards what they do, which fact, in turn, enables them to make decisions and contribute ideas much more easily.
- Because participating women and men will be taken into account as individuals possessing the ability to take action, instead of simply being considered as project “objects”.

This alternative conception about participation aims at having individuals develop their vision about the present and the future, their perspective towards daily problem analysis, their self-esteem and commitment to guarantee a sustainable and responsible community effort within the project and beyond.



## II PROJECTS, POWER AND PARTICIPATION

The democratization of gender relationships in development projects through processes for empowerment and participation, forces us to make an analysis about how power is expressed, both internally (project or organization), as well as within the community. The latter seeks to contribute elements to facilitate such analysis and recommend certain courses of action directed towards the change.

*"What is most encouraging for me is to know that I am able to help my community; I believe that as women we are quite capable of being members of the board of directors... although this is not easy when the men do not believe in us, are distrustful and do not let us work".*

*(María Guadalupe, vocal, Board of Directors, Cooperativa El Chaguite, El Salvador).*

To talk about women's social participation, is to talk about their access to power, resources, and decision-making processes; therefore, it is about the process leading to their empowerment.

*Empowerment  
promotes  
women's social  
participation*

Accounts such as the above, which are experienced everyday by women in their communities, community base organizations, and projects implemented, are the cornerstone of this unit.

The statements included were gathered during surveys and field visits made to women and men throughout various rural projects.

The community projects considered for this reflection state that their actions should mainly respond to the practical gender-related needs of both men and women. This is the underlying reason for the implementation of projects involving health, education, mother-infant guidance, agriculture, ecology, etc.

### How are these projects inserted into the community?

According to community members, most of the projects have been implemented through the participation of promoters or facilitators, as representatives of the implementing organizations.

They acknowledge that the projects meet their needs to a certain extent, although they do not fully respond to their expectations.

Promoters have generated relationships among the institutions and the participating community. Some of the activities undertaken by them involve appraisals and coordination with community leaders or representatives; but in most cases, the institutions' technical staff are the ones promoting the organization to ensure that the activities are carried out based on adequate levels of **participation** and **coordination**.

At the community level we identify: the board of directors, committees or areas of work, as well as other groups linked to the structure of the development projects. However, the level of participation within these spaces varies depending on the degree of motivation, identification with and commitment to the project, and on how the project responds to the needs of the participants.

When assessing women's participation, a first report is obtained indicating that women conform over 70% of the groups. But upon analyzing the positions held by them, we notice that out of every ten participants, seven are women and three are men, and the latter three are the ones holding positions within the board of directors.

To Rosa Odilia, 39 years old, being the board of director's treasurer in her community, has been extremely satisfactory to her, but...

*"Look, men think that as women we are not capable of doing anything; they support each other, but look down on women. At times this is discouraging for me, but I will not stop working".*

On the other hand, women also question the performance of a woman in decision-making positions. Mercedes, 42 years old, and president of Cooperative El Manguito, states that:

*"... My neighbors say it is useless, that men will never obey me. That I would avoid getting into so much trouble if I simply decided to stay out of everything".*

In spite of their determination, many women are left out of the most important decisions. This is a situation experienced at the level of the household, the projects and the community.

Within the groups organized around the projects, both men and women say they carry out the same activities. Upon exploring further about the participating spaces preferred by women and men, it becomes evident that, even if the project seeks to make roles more flexible, women continue participating in activities related to their reproductive role: tending corrals, boys' and girls' care, reproductive health-related activities, vegetable gardens; tasks which, according to men (and also some women) do not involve technical abilities, physical strength, and pose no apparent danger.

In turn, men express rejection towards being involved in children care, or natural medicine activities, as these are considered "women's things". Their participation is related to activities such as meetings, training, agriculture, and community or group decision-making spaces to decide about more important matters.

This leads us to ask ourselves whether the sexual division of work, participation inequalities and decision making are expressed only at the community level, or whether these expressions of power are also linked to the internal aspects of the organizations or projects. One first affirmation made by projects' specialists that should be considered, is that the activities implemented in the communities are planned, designed, and guided from the institutions.

*Appreciation  
of community  
knowledge*

To the specialists and coordinators conducting the field work, it is complex and difficult to get these people to participate and define the problems regarding which they need and wish to work, among other reasons, because according to experience, community projects are based on "technical authoritarianism"; in other words, the individual possessing the technical knowledge, has the authority to tell the community what they should do. By acknowledging this predominance of "technical knowledge", some specialists and technicians accept that the guidelines about what to do and how to do it should be issued by the institution, or they define them themselves.

*"... What is being done wrong is that whenever the technicians or specialists had an idea about something, the idea was approved, and then implemented, and at times the community had not even been asked their opinion about it..."*

*(Coordinating Technician, Agricultural Area)*

Management of a project entails great responsibility; at the institutional level, this responsibility is concentrated on the director's capability (this position is usually held by a man) regarding decision making:

*"... Power is quite centralized, the director makes the decisions; although the Technical Council also holds meetings, the director makes the decisions affecting the rest of the staff."*

*(Project Coordinator)*

Some technicians make efforts at project level to encourage and strengthen greater participation by women, because of their sensitivity regarding gender inequalities.

*"... There is no favoritism here, they are all treated alike; but the same does not apply at the base, where there exists inequality between men and women, due perhaps, to the nature of the work carried out, bicycle assembling... women are distrusted, and there is also little interest among them..."*

*(Deputy Coordinator, Training Shop)*

In view of the fact that many projects either consider the gender approach as an imposition, or lack sufficient elements for a global implementation, relationships between genders are minimized when exploring the existing relationships. Too much pressure is exerted on compliance with the project's goals, and no room is left for the analysis of aspects such as participation and decision making at community level, let alone at the institutional level.

By regaining the dynamics of institutional spaces with respect to power exercising, various forms of expression linked to project administration and management become evident:

*"I had to pass many tests before I was allowed to drive the vehicles of the project. My male colleagues never had to".*

*(Female Doctor, Health Project Coordinator)*

One of the organizational aspects where inequitable relationships are evident, is within the administration of human resources, financial and materials. According to male and female technicians, these relationships are characterized by situations related to:

- Opportunities in connection with access to and control of vehicles, computers, tools, physical space, etc.
- Information handling, communication styles and information sources.
- Distribution of duties and responsibilities.
- Time control and management.
- Internal organization forms; hierarchy levels.

These and other aspects related to project administration and management are thoroughly discussed in Module 7 "*Practicing What we Preach*", of the "Toward Equity" Series.

The projects' technical staff is able to maintain adequate spaces for discussion and teamwork, and in general terms, they are sensitive to the communities' social problematic. But, as acknowledged by them, when working with the communities, they assume positions that enable them to follow the course of action previously established by the organization, as a means to face up to a reality of inequality and apathy regarding participation. Under these conditions, it can be easily understood why they duplicate attitudes and behaviors which are typical of vertical power exercising, reflected in relationships of a paternalistic or authoritarian nature, which have no regard for men and women's potential and promote male leadership.

*Seeking new ways to establish relationships with the community*

It is important to point out that gender awareness processes lead male as well as female project technicians toward making a conscious effort to overcome institutional verticality, and assume the role of facilitators of equity development.

The degree of acceptance and trust inspired by the promoter is vital to the process; nevertheless, processes of dependency are generated in many organizations or communities, particularly in the case of male promoters. The figure of "he knows it all", of possessing the resources to solve the problem of the community, is very strong.

Women and men acknowledge the fact that their community is loaded with problems, and that both have the responsibility of seeking the solutions that need to be implemented. However, some women dare not participate, let alone lead the actions that need to be undertaken, because "men pay no attention to them".

In projects where women represent the majority of participants, there are some instances where in the absence of the promoter, women feel the need to take over project leadership,

although taking this step is hard for them. In projects where the coordinator is a woman, conflicts arise and hinder her free and effective performance. These obstacles are associated with her gender condition and the roles women are expected to play.

It is worth noting the increasing conflicts arising within the power spaces nearer to the woman, such as the family, the neighborhood and her workplace, when she assumes a more active participation within the processes promoted by development projects.

***Women pointed out that the main obstacles hampering their participation are:***

- Discrimination by way of words and mockery, in the activities where they participate together with men: meetings, gatherings, and training.
- The scornful way most men adopt towards their female partners.
- Distrust by their spouses, colleagues, technicians, and neighbors, regarding the women's capacity to hold managerial positions.
- Rejection and criticism confronted when they want to attend meetings, training sessions, or some type of specific activities outside the house.
- The extra burden resulting from her three shifts of work: at home, at work, and at the community.
- The limitations posed by her own personal growth: low self-esteem, illiteracy, health problems, low educational level, too many children, etc.
- The assignment of traditional roles.
- The deception experienced when lead to believe that the women's ideas are taken into consideration, to be later discarded.
- Lack of support regarding their reproductive role.
- Not speaking Spanish (in the case of indigenous populations).

Reflection spaces have been opened within the projects, to deal with these discrimination issues, in an attempt to create positive attitudes towards this problematic. Due consideration is given to the observations and contributions made by the participating groups towards the creation of greater and better communication-, participation- and empowerment-related spaces.

Following is a detail of the expectations expressed by female technicians and participants, regarding the creation of adequate conditions within projects and organizations, whereby women and men enjoy equal opportunities:

- A well-paid job, regardless of sex, where they feel useful and are respected.
- Availability of resources to meet their needs.
- Ability to make decisions in equal conditions as men.
- Participation in managerial positions in the board of directors, associations, and local government offices.
- Appreciation of domestic work.

***Under those conditions they would gain:***

- Access to and control of project resources.
- Working spaces and autonomy.
- Opportunities for personal development and growth.
- Respect and support from women and men holding decision-making positions.
- Increased resources leading to a better quality of life for themselves and their families.
- Horizontal and democratic relationships, at the level of both the organizations and the participants.
- Access to other activities and spaces: training, recreation.
- Some spare time for themselves, derived from a reduced housework burden.

***And then, women would feel:***

- Happy with their jobs.
- Satisfied and committed to the projects.
- Higher self-esteem, which would, thus, result in a new vision towards life.
- Valued within institutional and community spaces.

***Women do, likewise feel that if equal opportunities existed within the support agencies or organizations...***

- Community consultation processes would be facilitated for project identification, formulation and implementation.
- This would promote women's participation within collective decision-making spaces.
- They would adequately support democratic and horizontal relationships, both among implementing institutions as well as among participants.
- Would prioritize the solution of strategic needs and interests, without disregarding the support required by the practical needs of gender<sup>4</sup>.
- Would show solidarity by providing continuity to the projects involving gender equity.

***If equality existed, their female partners would be:***

- Authentic and confident persons.
- Appreciated by applying the same point of view regarding equality and gender equity.
- More participatory, with an opinion of their own, and willing to take over positions involving power and decision making.
- Persons who do not view the other woman as a contender.

---

4 \_\_ Basic and strategic needs are further discussed in Module 9 "Unveiling Gender".

- Acknowledge the moral and emotional support provided by their male and female partners.
- Physically and mentally healthier.

*They, consequently feel their male partners would be:*

- Men who value women and regard them as subjects instead of objects.
- More sensitive to and supportive of women's problems.
- Respectful, receptive, and would appreciate the work carried out by the women.
- Studious about their own masculinity.

(Ideas expressed by the participants who attended the workshop on "Gender building indicators", conducted in El Salvador, in June of 1998).

These expectations, expressed by both men and women, pose a challenge for those of us involved in these processes, regardless of our hierarchic position within the development organizations.

This challenge entails leaving behind antidemocratic ideas and attitudes, and acknowledging that we have become used to the fact that the boss is the person who can and must decide about other people's destiny.

It is this "authoritarianism" that has allowed us to accept, tolerate and replicate unjust organizations that make decisions and take action behind the back of those we call the "*participants of development*".

Such change with respect to vision and power exercising, as well as project participation, also originates from the **democratization** of our everyday life. We cannot demand participation if, within our own household, we are unable to listen and respect, or do not encourage the development of opinions and a joint search for solutions.

The achievement of democratic and participatory processes is, therefore, linked to institutional definition, coherence and will power.

It entails putting aside the institutional fear related to the loss of power and breaking with a practice that constitutes an affront to the individual and community processes of women and men, to justify and perpetuate positions and ideologies which are in opposition to equity development.

### III FACILITATING CHANGE

The theoretical elements and reflection generated by the preceding units, pose the need to seek more equitable ways to implement projects, which fact entails the creation of spaces for analysis on the subject of power and participation. The resulting question is, how do we do it?

To facilitate the corresponding reflection process, a series of techniques have been collected, adapted and created, aimed at making available to us a series of tools that will lead us towards the analysis of power relationships, to improve the levels of participation and contribute to the democratization of the rural development projects.

Facilitators need to exert great care when making the selection of the most convenient technique, according to the particular characteristics of each participating group.

Finding techniques designed for the purpose of bringing us closer to reflection or to an in-depth analysis of power relationships, has been no easy task. Therefore, we chose to collect, review and adapt the techniques better suited for our own particular purpose.

These 40 techniques attempt to be a means to facilitate the analysis, criticism, and reflection within a change-oriented participatory process. Doubtlessly, the use given to each one will provide us with the opportunity to discover a great source of individual and group knowledge, resulting from the participants' valuable experiences.

This material is intended as a guide to be used by project technicians implementing sensitization and formation processes, which are the direct result of acknowledging the significance of the participants' intellectual and emotional experience. This poses a challenge: resorting to our creativity to apply or replicate the techniques suggested, by adapting them to the particular needs and situations, but most of all, to maintain the vision of change encouraging this effort.

The methodological techniques are subdivided into five groups. The group distribution also points towards an application sequence, starting from the most basic moments of sensitization to those dealing with specific issues, such as violence. The selection of the most adequate techniques should be made depending on the groups' progress, the abilities and skills of the facilitators, and the different stages of project implementation.

**First group:** This group clusters the techniques which are better suited to begin a reflective and participatory process about power relationships between genders. Their application attempts at revealing existing inequalities, and how these affect the different environments surrounding women and men in a community.

**Second group:** These techniques contribute to the collective construction of the gender concept. Within a group of people initiating a sensitization process, it will be common for traditional power conceptions to emerge, such as a non-democratic power, and the feelings linked to this understanding of power. However, the presence of women and men with different versions and experiences, will enhance reflection, by setting a traditional and patriarchal conception of power against an alternative vision about the power relationships between genders.

**Third group:** This group includes a set of helpful techniques to analyze power relationships and participation forms generated by the development projects. They intend to encourage internal reflection about the projects' dynamics, by making evident aspects which many times are unnoticed. Their application assumes that the facilitator adopts an open attitude whereby he/she acknowledges that projects do not always generate conditions leading to equitable participation; furthermore, their role should encourage women and men to feel free to express their own ideas and feelings.

**Fourth group:** This group incorporates some techniques that guide reflection and analysis about the type of relationships that should be built to reach greater gender equity. Their application is recommended to gender-sensitive groups aware of the underlying causes of gender inequality.

**Fifth group:** This group includes three techniques of a delicate nature, given the contents, emotions, and experiences their application might provoke in participants. We recommend that their application be supported by a person skilled on the adequate handling of emotional situations. In all cases, people should be in agreement with their participation, and be fully aware about the technique that will be discussed.

## First group: SENSITIZATION

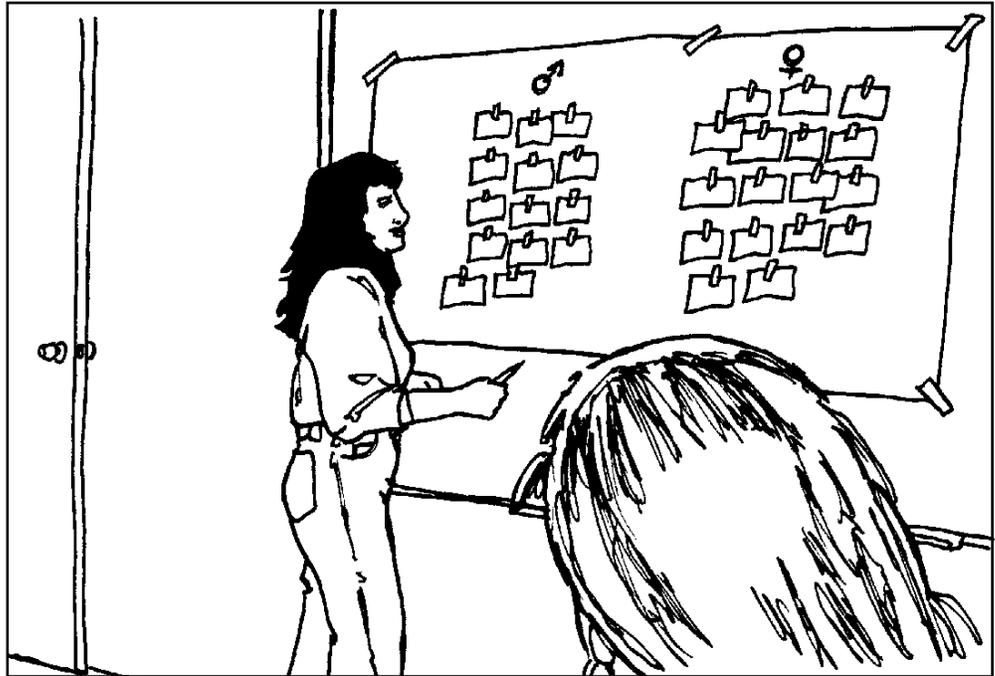
- 1 How have I been socialized?
- 2 The clock
- 3 The power poster
- 4 The power traffic light
- 5 When talking about "Power" we mean...
- 6 Playing at having power
- 7 The silhouettes
- 8 Target shooting
- 9 The circles
- 10 The discriminations



## How have I been socialized?

### FIRST GROUP:

#### Sensitization



#### Source:

"Género y Desarrollo", Guía del facilitador, CARE-Perú (Adaptation).

#### Objective:

To identify the agents which, in the socialization of women and men, generate inequality relationships between them.

#### Duration:

1 hour.

#### Resources:

Cards of two different colors. Pencils, markers, flipchart paper, tape.

#### Procedure:

1. Hand two cards to each participant, one color for the women and another color for the men.
2. Ask participants to write (or draw) the activities for which they were rewarded during childhood. And on the other card, the activities for which they were criticized or disqualified.
3. Women and men should be asked to voluntarily share their description.
4. The facilitator collects the cards and synthesizes in one single drawing the socializing elements by gender.
5. Reflection is encouraged about the elements gathered, guided by questions such as:
  - What are the differences found between the socialization of women and men?
  - What feminine and masculine characteristics are built in this process?
  - How does this construction influence the relationships established by women and men?

## The clock

### FIRST GROUP:

#### Sensitization



**Source:** "Género y Desarrollo", Guía del facilitador, CARE-Perú (Adaptation).

**Objective:** To identify situations where relationships of power take place between men and women.

**Duration:** 1 hour.

**Resources:** Sheets of flipchart paper illustrating the face of a clock, according to the number of participants. Pencils.

**Procedure:**

1. Hand to each participant a sheet showing the face of the clock.
2. Ask them to draw the hands of the clock and point at the time of the day when they feel more dominated or controlled, or when they have greater authority-control over other people.
3. Once all the clocks have been drawn, the group should be divided into one group of men and one group of women.
4. Participants show their clock indicating the reason for pointing at a given time and the situations surrounding the choice.
5. Each group prepares two conclusions reached from the exercise.
6. The groups present their conclusions to the plenary, and the facilitator encourages men and women to express the feelings generated by the exercise, both with respect to individual and group development.
7. Reflection is encouraged about the following issues:
  - Are there any differences between what men and women expressed?
  - What is the origin of these differences?

## The power poster

### FIRST GROUP:

#### Sensitization



#### Source:

Memoria Taller "Género y Poder" CANTERA, Nicaragua, 1997 (Adaptation).

#### Objective:

To make a symbolic presentation of the ideas and feelings of a group about the power mechanisms exercised at some level of the intergender relationships (couple, family, work, project, etc.).

#### Duration:

2 hours.

#### Resources:

Flipchart paper or cards. Newspaper clippings. Markers, crayons. Any other material at hand.

#### Procedure:

1. This technique should be used in small groups, preferably.
2. Participants are asked to discuss what they know on the subject.
3. The group expresses their opinion on a poster.
4. Once completed, the group presents the poster to the plenary, for decoding purposes.
5. One of the participants is asked to make a description of the elements shown on the poster.
6. The rest of the participants may be asked to make an interpretation of that which the poster seems to indicate.
7. The participants who prepared the poster, explain to the plenary the interpretation given by them.
8. The coordinator leads the group to draw some conclusions on the subject.

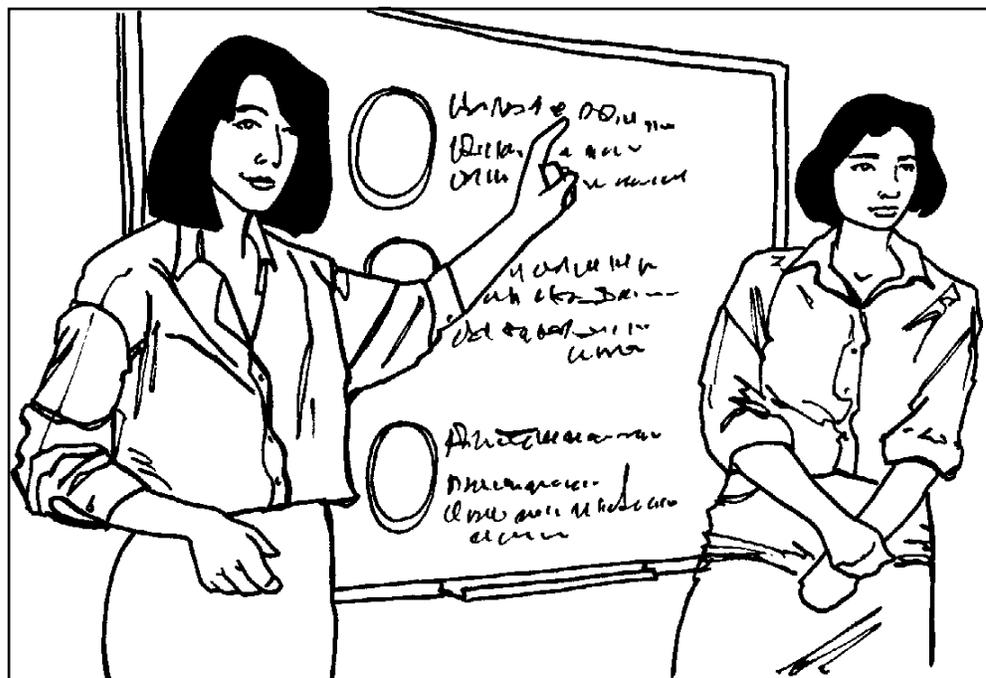
#### Note:

If deemed necessary, the facilitator clarifies the meaning of a "poster" and how to complete it.

## The power traffic light

### FIRST GROUP:

#### Sensitization



**Source:** "Manual de capacitación para promotores de salud", CECADEC-ASAPROSAR, El Salvador, 1998 (Adaptation).

**Objective:** To visualize how power relationships are visualized by each gender.

**Duration:** 90 minutes.

**Resources:** Flipchart paper or blackboard. Markers and chalk: green, yellow and red. Tape.

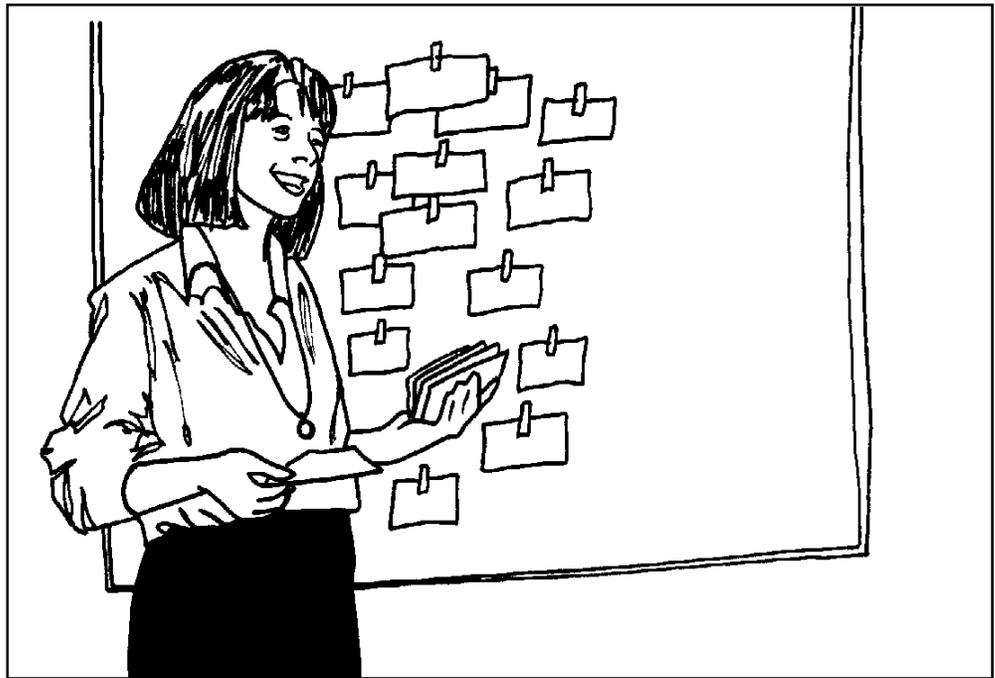
- Procedure:**
1. Participants are divided into two groups: one group of women and one group of men.
  2. Each group is handed the materials that will be needed to make the traffic light: flipchart paper, red, green and yellow markers.
  3. The groups think about and use the different colors to write down the attitudes and situations that characterize the relationships between women and men (within the household, the project, the community).
    - **GREEN:** what is allowed: For example: respectful of what the other has to say.
    - **YELLOW:** needs to be watched out! For example: hurting one's self-esteem.
    - **RED:** what should be avoided. For example: sexual harassment.
  4. The groups present their traffic light to the plenary.
  5. The facilitator promotes reflection and discussion, aimed at reaching the necessary consensus to make one single traffic light.
  6. Comments on the exercise carried out. What did we learn?

**Note:** The facilitator presents the examples in accordance with the context of the group.

## When talking about "Power" we mean...

### FIRST GROUP:

#### Sensitization



**Source:** Memoria Taller "Género y Cooperativismo", COACES, El Salvador, 1997 (Adaptation).

**Objective:** Socialization of power-related ideas and feelings.

**Duration:** 30 minutes.

**Resources:** Paper cards. Markers. Flipchart paper. Tape.

**Procedure:**

1. One card is handed to each participant.
2. The facilitator explains that the exercise consists on completing one sentence by adding the last word; the facilitator will say the incomplete sentence, and the participants will write on the card the word which they feel complements the idea.
3. The sentence is: "When talking about power, we mean..."
4. Upon completing the sentence, participants read them one by one to the plenary.
5. As the cards are being read, they are taped on the wall, separating the cards written by women from those written by men.
6. Upon completing the above, the facilitator comments on and encourages an analysis of the contents, making emphasis on aspects such as:
  - Prevailing idea or concept about power.
  - The different manners through which this power is expressed in relationships established by men and women.
  - Feelings this power experience generates on both women and men.

## Playing at having power

### FIRST GROUP:

#### Sensitization



**Source:** Training Area, CEMUJER - El Salvador, 1998 (Adaptation).

**Objective:** Visualization of men and women's ideas, attitudes and feelings towards power exercising.

**Duration:** 1 hour.

**Resources:** Two chairs. Flipchart paper. Markers. Tape.

**Procedure:**

1. Participants are divided into two groups: men and women.
2. Each group is asked to select two people: one to act as leader, and the other as observer.
3. In separate spaces, both groups make a circle, remain standing and place a chair in the center. The leader stands on the chair.
4. The exercise calls for the person standing on the chair to exercise power over the group in the most creative way.
5. The observer of each group takes note of the way the exercise is being developed, particularly elements such as the following:
  - Postures, attitudes, words expressed by the person exercising power.
  - Reactions and attitudes from the group.
  - Situations drawing attention.
6. The exercise is taken back to the plenary, giving each group the opportunity to express:
  - What happened, which were the roles played?
  - How did they feel about this situation?

7. After both groups have expressed their opinion, the observer is asked to express his/her opinion,
8. The facilitator guides the discussion towards the key ideas that emerge, trying to encourage the group to reflect and draw conclusions on aspects such as:
  - Is it possible to establish differences regarding the manner in which men exercise power, and that of the women?
  - What are the prevailing feelings and attitudes for each gender?
  - How do women and men react to power?

## The Silhouettes

FIRST GROUP:

Sensitization



**Source:** "Toward Equity" Project: ASAPROSAR - El Salvador, 1998.

**Objective:** To reflect about power relationships between genders.

**Duration:** 1 hour.

**Resources:** Paper silhouettes of men and women. Markers. Tape.

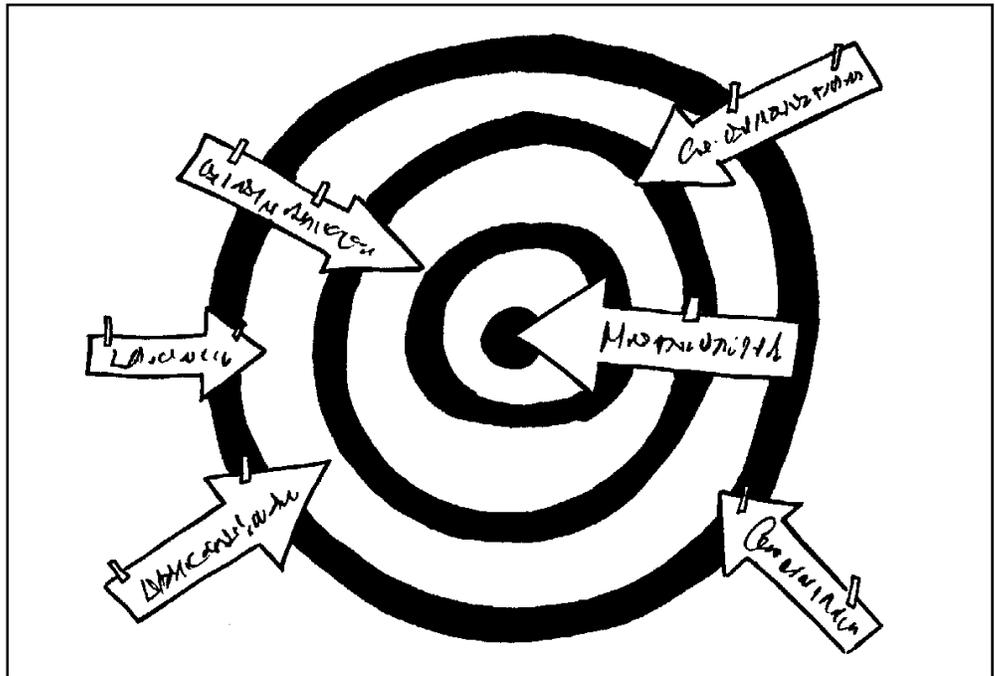
**Procedure:**

1. Participants are divided into mixed groups according to the number of participants.
2. Each group is handed two silhouettes (one of a man and one of a woman).
3. Using the silhouettes, colors, symbols and words, the groups will make a representation of how power relationships take place between both genders.
4. Each group's silhouettes are presented to the plenary; an analysis is made of the contents, trying to identify characteristics, forms and mechanisms used in power relationships between both genders.
5. The facilitator promotes drawing conclusions, based on questions such as:
  - What typifies the relationships described according to gender?

## Target shooting

### FIRST GROUP:

#### Sensitization



#### Source:

"La Organización Cooperativa". Guía para el Coordinador, ACI. El Salvador, 1993 (Adaptation).

#### Objective:

To reflect about the forms adopted by power in intergender group relationships.

#### Duration:

1 hour.

#### Resources:

Paper or cardboard arrows (one color per sex). Two posters depicting a sharp shooting board. Markers. Tape.

#### Procedure:

1. The paper arrows are distributed among small groups integrated by sex.
2. The group is asked to conduct discussions about how the other sex exercises power over the other people, and to write or draw on the arrows each one of the forms identified.
3. The facilitator should have prepared in advance the two posters depicting the sharp shooting board.
4. The women and men's groups are asked to carry separate discussions about how the arrows should be placed on the shooting board, considering that the most effective or the most dominant forms, should be placed nearer the center, and the ones with less power potential, should be placed farther.
5. Upon completing this exercise, the groups exchange posters. The men's group reads and comments on the work done by the women, and vice versa.

6. The posters are shared and analyzed by the plenary. The men present the poster and their reaction to the poster made by the women, and the women present the men's poster, along with their comments.
7. The plenary can be guided by questions such as:
  - How do men and women feel about these forms of power exercising.
  - What are the consequences of these power exercising forms in the everyday life of the women and men?

## The circles

### FIRST GROUP:

#### Sensitization



#### Source:

"Género y Desarrollo", Guía del facilitador, CARE-Perú, 1994 (Adaptation).

#### Objective:

To learn about the ideas and feelings that power relationships between genders have generated in both men and women as a result of their personal experience.

#### Duration:

45 minutes.

#### Resources:

Cardboard circles made of two different colors. Markers. Tape.

#### Procedure:

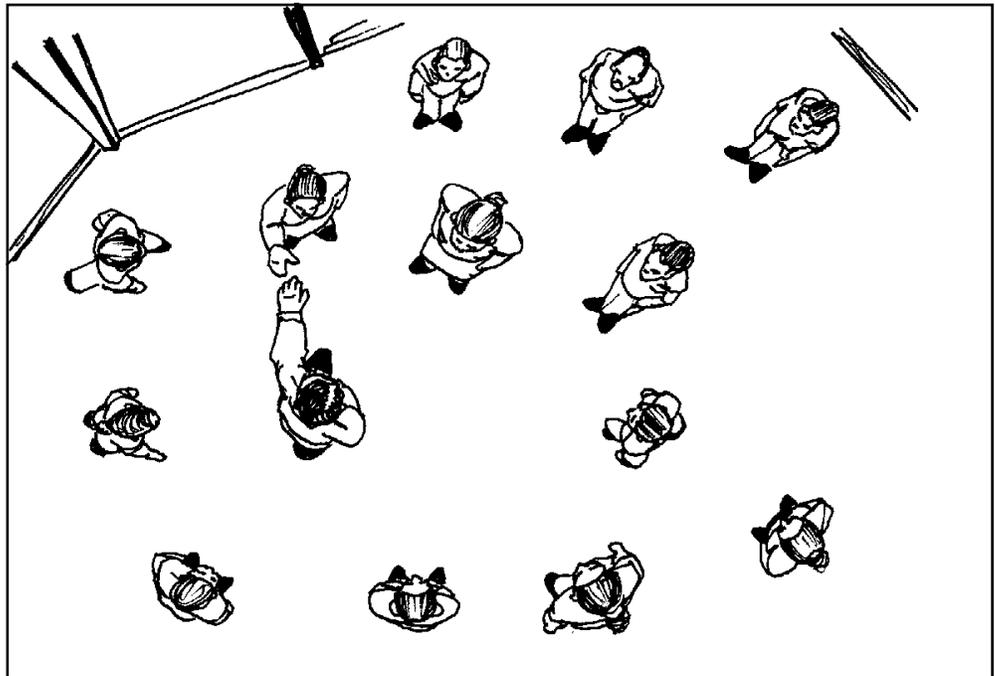
1. Two circles of different colors are handed to each participant.
2. They are asked to draw on the first circle an object symbolizing power and on the other to write the feeling generated by this symbol.
3. Once all the participants have completed their circles, they are asked to place them on their chest and to stand up.
4. The facilitator invites them to walk around the room, silently, watching the circles of the other participants.
5. While walking and watching the circles, they are asked to group themselves among those participants who have written similar or very similar feelings.
6. In the small groups, each participant presents his/her symbol and explains the reason for such representation.
7. The plenary asks the women to tape their symbols on one side of the wall, and the men on another, putting together similar symbols.

8. The facilitator guides the plenary discussion by asking questions such as:
  - What are the similarities and differences encountered in the symbols of men and women?
  - What are situations of our everyday life (the couple, the family, the project, etc.) represented by these symbols?

## The discriminations

### FIRST GROUP:

#### Sensitization



#### Source:

Taller "Forjando relaciones justas", CANTERA, Nicaragua, 1996 (Adaptation).

#### Objective:

To analyze discriminative situations associated with the practices of power and the effects on women and men.

#### Duration:

45 minutes.

#### Resources:

List of discriminations.

#### Procedure:

1. In silence, participants form a circle.
2. Little by little, the facilitator reads a list of discriminations previously prepared (suggested list attached).
3. While the facilitator reads out the discriminations, the participants who have ever felt discriminated for the reason read, walk towards the center of the circle.
4. Once in the center, they look at each other and at those who have remained in the outer circle, subsequently returning to it.
5. Once the list has been read, the facilitator lets participants propose and comment on other discriminatory situations experienced at any point in their life.
6. An analysis follows to learn how they felt during the exercise, to which effect questions like the following should be asked:
  - How do we (women and men) feel when remembering the discriminatory situation?
  - How do we feel when we identify ourselves with others who have shared similar discriminatory experiences?

List of  
discriminations:

- What do we (women and men) do to either avoid or overcome discrimination?
- Because of age
- Because of physical condition (obesity, slimness)
- Because of social status (farming origin, race)
- Because of being men
- Because of being women
- Because of the color of the skin
- Because of working outside the home
- Because of being afraid
- Because of being weak
- Because of smoking
- Because of living alone
- Because of not having children
- Because of being single mothers
- Because of the civil status: single, divorced, living together
- Because of religion
- Because of being illiterate
- Because of being poor
- Because of the work carried out
- Because of being a foreigner

## Second group: CONCEPTUALIZATION

- 1 This is how I see it
- 2 Power looks like...
- 3 Acrostic
- 4 Defining power
- 5 The definition
- 6 Personification



## This is how I see it

### SECOND GROUP:

#### Conceptualization



#### Source:

"Toward Equity" Project, ASAPROSAR, El Salvador, 1998.

#### Objective:

To visualize and analyze the concept that women and men have about power.

#### Duration:

1 hour.

#### Resources:

Paper or cardboard cards of two different colors. Poster with the word "POWER". Markers. Color pencils. Tape.

#### Procedure:

1. The facilitator prepares a poster with the word "POWER" written as flashy as possible.
2. The cards are handed out to the participants, one color to men and another to women.
3. The poster is shown to the participants, asking them to draw on the card the first idea about **power** that comes to their mind.
4. To socialize the drawings, the cards are taped on the wall, separating the women's cards from the men's. They are asked to look at them carefully.
5. The plenary analyzes the drawings, and participants are guided through questions like the following:
  - What are the ideas about power projected by the drawings made by the women?
  - What are the ideas projected by the men's drawings?
  - What is the origin of these differences?
6. The facilitator takes note about these contributions and writes some conclusions, encouraging participants to do the same thing.

## Power looks like...

SECOND GROUP:

Conceptualization



**Source:**

"Toward Equity" Project, ASAPROSAR, El Salvador, 1998.

**Objective:**

To conceptualize power on the basis of the everyday experiences of women and men.

**Duration:**

1 hour.

**Resources:**

Sheets of paper. Color pencils. Tape. Flipchart paper.

**Procedure:**

1. A sheet of paper is handed to each participant.
2. The facilitator explains that the technique consists on completing the sentence that will be told to them through a drawing. Each participant will make the drawing on the sheet of paper.
3. The facilitator says the sentence: "*Power looks like...*", and allows time for the participants to complete the drawing.
4. Once participants have completed the drawings, they are asked to stand up and move around the room showing their drawing to the others.
5. As they move around, they try to meet with other participants who have drawn similar drawings.
6. The groups get together and they start discussing about: Why does power look like that?
7. The drawings as well as each group's reflections are presented to the plenary. Differences and similarities regarding the "faces of power" are discussed.

## Acrostic

### SECOND GROUP:

#### Conceptualization



**Source:** "Toward Equity" Project, ASAPROSAR, El Salvador, 1998.

**Objective:** Socialization of ideas and feelings about the power relationships between men and women.

**Duration:** 1 hour.

**Resources:** Cardboard strips. Markers. Tape.

**Procedure:**

1. The facilitator has prepared in advance cardboard strips according to the number of participants, writing on the left side one of the letters of the word "POWER", as follows:

P

R

2. The strips are handed out at random to the participants.
3. They are asked to write on them a short phrase or sentence that starts with the letter shown on the strip of cardboard, expressing their thoughts or feelings about unequal relationships between women and men.
4. Each participant looks for and joins other participants with whom the word "power" can be formed.
5. Each group builds the acrostic, reads the phrases and reflects on their meaning.

P

O

W

E

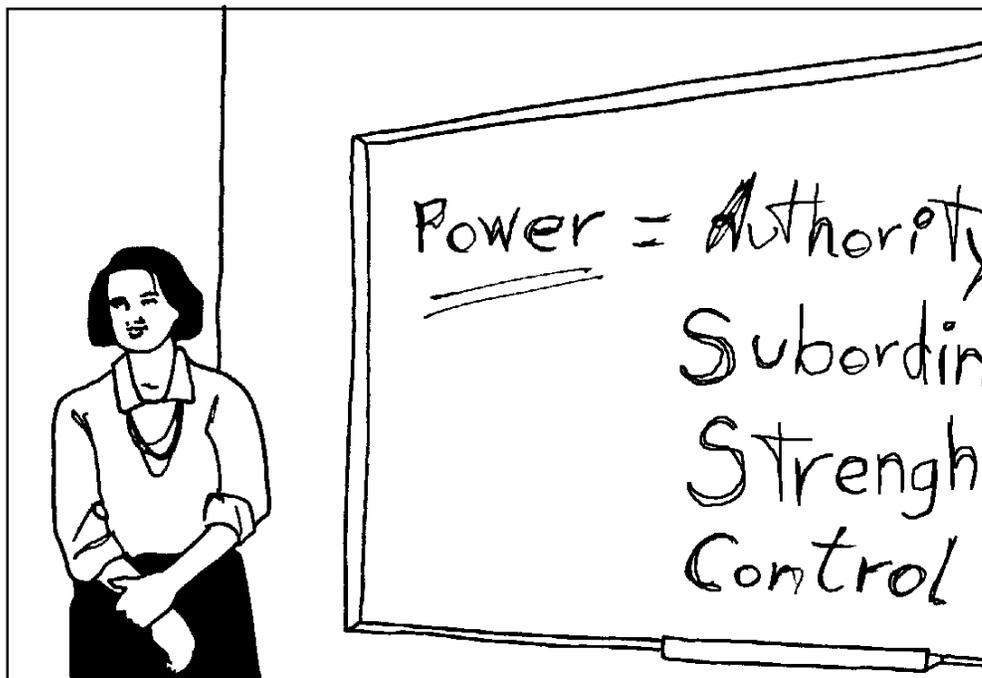
R

6. Each group reads its acrostic to the plenary.
7. After all groups have finished reading the acrostics, discussion is encouraged, placing emphasis on aspects such as:
  - Prevailing idea about power.
  - Power expression forms in gender relationships.
  - Feelings reflected.
  - Alternative concepts and expressions about power presented by the group (if any).

## Defining power

SECOND GROUP:

Conceptualization



**Source:**

Taller "Relaciones de Poder", Training Area, CEMUJER, El Salvador, 1998 (Adaptation).

**Objective:**

Group analysis and construction of the elements conforming the concept of power.

**Duration:**

30 minutes.

**Resources:**

Flipchart paper. Markers. Tape.

**Procedure:**

1. The facilitator writes the word "POWER", and asks the participants to express all the words associated with it.
2. All the words expressed are written on flipchart paper and a list is made.
3. When no more words are expressed, consideration is given to each word, writing next to each one the places or spaces where it is shown. For example:

POWER =	AUTHORITY	WHERE DOES IT SHOW?
	Power	
	Force	Government, household, work, etc.
	Control	

Authority is one of the words associated with the word power: when asking which are the spaces where authority is shown, the group identifies the home, workplace, and the government.

4. Upon finishing with the above step, they are asked to work on a definition of "power" that gathers the ideas previously expressed.
5. The facilitator promotes reflection on the concept collectively built and the identification of conclusions.

## The definition

### SECOND GROUP:

#### Conceptualization



#### Source:

Memoria Taller "Género y Desarrollo", Archdiocesan Social Secretariat, El Salvador, 1995 (Adaptation).

#### Objective:

Group analysis and construction of the concept of "power".

#### Duration:

45 minutes.

#### Resources:

Deck of cards by group. Tape. Markers.

#### Procedure:

1. The facilitator prepares in advance a deck of seven cards for each group. On each card the facilitator writes a word that helps to define the concept of power, and leaves a few blank cards.
2. Groups of 4 or 5 persons are formed.
3. A deck of cards is handed to each group.
4. The group gathers with its deck of cards and studies the meaning of each one.
5. The group must choose 3 (only 3) to define what they think the meaning of "power" is.
6. Should the group feel there are some words missing, it can write them on the blank cards.
7. Each group presents its definition and explains the reason for choosing their words.
8. The facilitator guides group construction and analysis of the concept of power.

## Personification

SECOND GROUP:

Conceptualization



**Source:** Taller "Género, Comunicación y Desarrollo Sostenible", UCA-ASDI, El Salvador, 1995 (Adaptation).

**Objective:** Conceptualization of power on the basis of the experience acquired by each gender.

**Duration:** 60 minutes.

**Resources:** Paper. Pencils. Markers.

**Procedure:**

1. Integration of groups (preferably by sex).
2. Each group is asked to make a personification of "POWER"; in other words, to think of power as a person with certain characteristics, making a drawing depicting this characterization.
3. The personifications are presented to the plenary, and discussion is encouraged about the characteristics expressed by men and women, identifying at the same time the differences noticed about the concept and the power-related experiences among them.

## Third group: ANALYSIS OF POWER RELATIONSHIPS

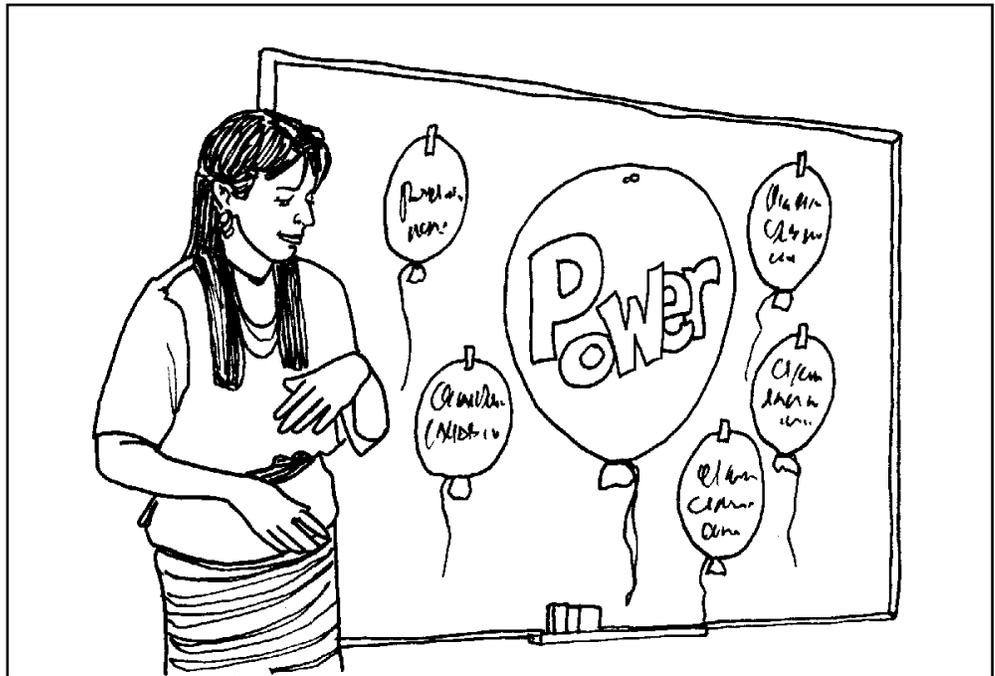
- 1 The balloons
- 2 My project is masculine/feminine
- 3 The other side of the coin
- 4 Power weighs
- 5 The matrix of power
- 6 Participation calendar
- 7 Look for your corner
- 8 Pursuing balance
- 9 The inquisitive ball
- 10 The socio-drama
- 11 The weighing scale
- 12 Mental map
- 13 The power tree
- 14 The power map



## The balloons

### THIRD GROUP:

#### Analysis of power relationships



**Source:** Manual de Capacitación en Género de OXFAM (Adaptation).

**Objective:** To identify and reflect on the various forms power relationships are established in a group or project.

**Duration:** 1 hour.

**Resources:** Paper balloons. Tape. Markers.

- Procedure:**
1. The facilitator places a balloon on a flat surface (wall, floor or blackboard), where the word "Power" has been previously written.
  2. Paper balloons of different colors are distributed among participants.
  3. Upon presenting to the group the balloon with the topic, the facilitator asks them to think about phrases or words that express how power relationships take place within the group or project.
  4. Each participant will write the phrase on its balloon, taping it around the main balloon.
  5. Once all participants have finished placing their balloons, they are encouraged to read the ideas expressed and group those related to each other. In this way, broader categories can be built.
    - a. The facilitator encourages a plenary discussion about each one of the categories identified.

- b. Throughout the discussion, the group can be guided towards the identification and analysis of:
  - Characteristics of the relationships between men and women within the group or project.
  - How does power show in these relationships?
  - Forms adopted by the power relationships among women (and men as well) within the project.
  - Effects of this type of relationships on the project and the organization.

## My project is masculine/feminine

### THIRD GROUP:

#### Analysis of power relationships



#### Source:

Manual de Capacitación en Género de OXFAM (Adaptation).

#### Objective:

To discover and analyze some of the contradictions and complexities about the structure of a project.

#### Duration:

1 hour.

#### Procedure:

1. The facilitator explains the activity and divides participants into two groups. One group has to defend the position: "My project is a masculine project". And the other group has to defend the position: "My project is a feminine project".
2. Each group will have fifteen minutes to prepare their arguments. Indication is given to the effect that due consideration should be given to the project participants, the relationships established, roles played, participation forms, positions of power held, the decision-making processes, in addition to any other aspects they deem convenient.
3. While the groups are working, two chairs are placed in the middle of the room, one facing the other.
4. Each group picks a representative for the debate, who sits on one of the chairs. When the person sitting on the chair has expressed his/her argument, or when another person from the same group wishes to take the representative's place, the representative is lightly touched on the shoulder. The change of places takes place and the debate continues. These changes must be quickly made to maintain discussion fluidity. The dynamics must allow several people to express their points of view.

5. The facilitator takes note of both groups' arguments, and at the end of the debate, comments with the participants its opinions about the exercise.
6. An in-depth analysis can be made about the arguments that characterize a project as either masculine or feminine, and about how participants felt when defending their arguments.

## The other side of the coin

### THIRD GROUP:

#### Analysis of power relationships



**Source:** "Toward Equity" Project, ASAPROSAR, El Salvador, 1998.

**Objective:** Visualization of the relationships established by male and female project participants with the implementing organization.

**Duration:** 2 hours.

**Resources:** Flipchart paper. Cardboard circles (approximately 25 cm. diameter). Color pencils. Crayons. Markers.

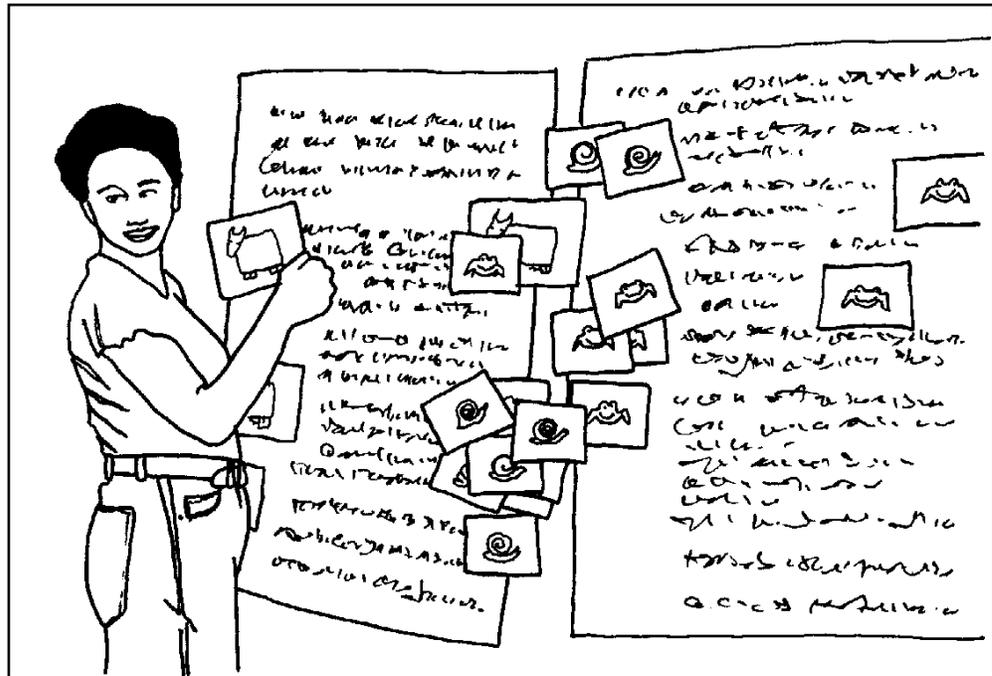
**Procedure:**

1. Participants are divided into groups of women and men.
2. A cardboard circle and color pencils, crayons and markers are handed to each group.
3. The facilitator asks each group to discuss about how they relate to the organization implementing the project, and to choose the most common and frequent form.
4. The selected form of relationship will be represented by a drawing or symbol on one side of the circle, and on the other side how they would like that relationship to be in the future.
5. The groups present their drawings to the plenary, and discussion is encouraged around the ideas expressed and gathered by the facilitator, placing emphasis on the vision about the future of the power relationships within the project.

## Power weighs

### THIRD GROUP:

### Analysis of power relationships



### Source:

Taller "Ojos que ven y corazones que sienten", IUCN, Costa Rica, 1999.

### Objective:

Visualization and analysis of power relationships and their effect on women and men within a group, project, or organization.

### Duration:

2 hours.

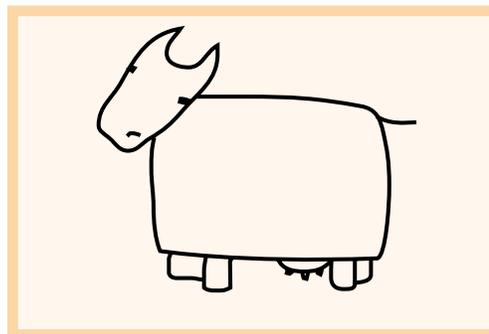
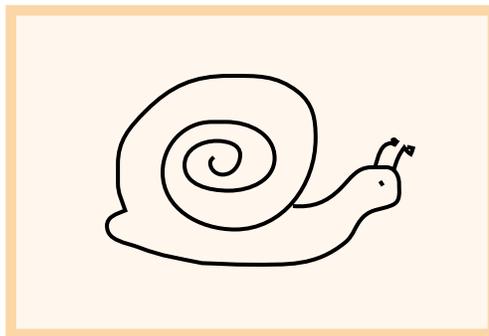
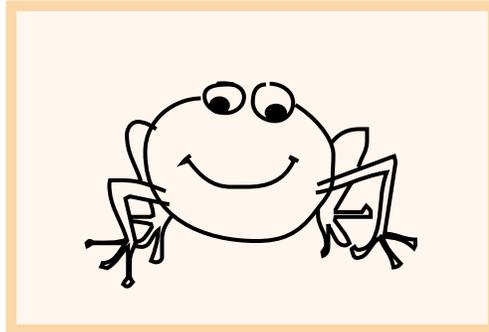
### Resources:

Cards with drawings of three animals with different weight (attached examples). Flipchart paper. Markers. Tape.

### Procedure:

1. The facilitator prepares in advance the cards with the drawings of three animals with different weight (one on each card). Two sets of cards will be prepared for each drawing, but of a different color, and in adequate quantities according to the number of participants.
2. The activity begins with a brainstorming session about the most significant decisions made throughout the life of the project, and the corresponding actions. The facilitator takes note about the contributions and makes a list on flipchart paper, trying to get participants to remember and contribute as much information as possible.
3. Upon completing the list, participants are divided into two groups: one of men and one of women; each group is handed a set of cards with the drawings (one color per sex).
4. Each group is asked to consider the list and discuss about how the situations mentioned affected them as women or as men.

5. Depending on the weight each situation has had on their lives, participants will tape next to it the drawing that best expresses it.

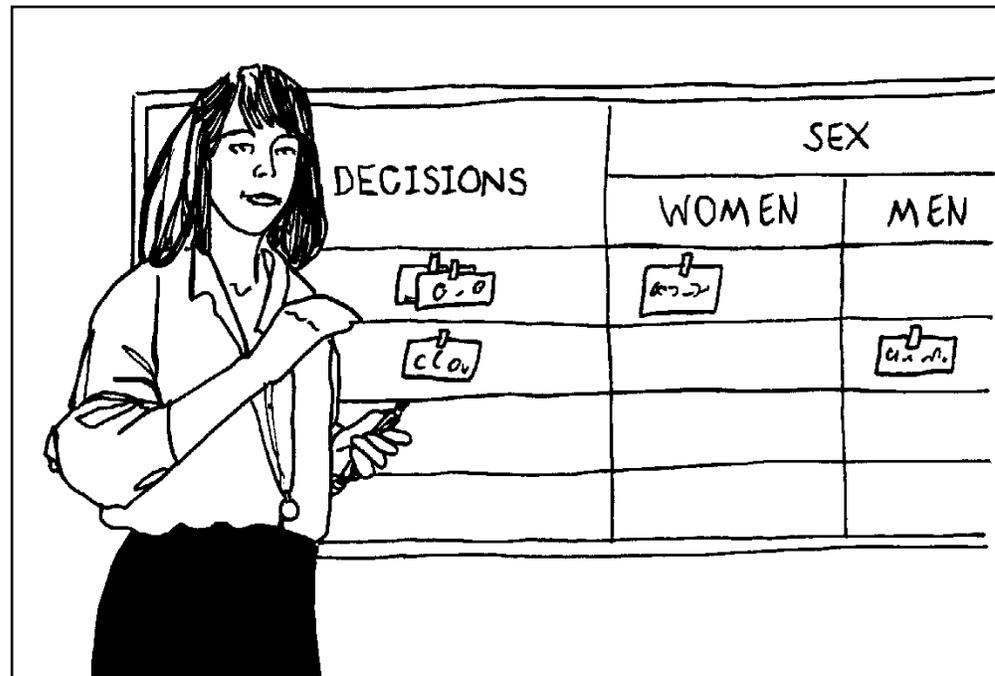


6. After women and men have placed their cards, an analysis is encouraged about the most significant elements, such as:
- Which situations held the same weight for men and women?
  - Which are markedly different and why?
  - Are there differentiated effects in these situations with respect to women and men?

## The matrix of power

### THIRD GROUP:

### Analysis of power relationships



**Source:** "Los Gráficos", Módulo de enfoque REFLECT, CIAZO, El Salvador, 1998.

**Objective:** Representation and analysis about the participation of women and men in the decision-making processes of an organization, community or project.

**Duration:** 2 hours.

**Resources:** Flat surface: blackboard, flipchart paper. Markers. Color pencils. Cardboard or paper cards. Tape.

**Procedure:**

1. The facilitator prepares a matrix in advance (similar to the attached example).
2. Participants are divided into mixed groups to respond to the following question: Which were the most important decisions made by the project, organization or community over the last year?
3. The answers are written (or drawn) on the cards (one answer per card).
4. The cards of each group are presented to the plenary, and a selection is made of the most common and the most significant ones.
5. The cards are placed one by one on the columns of the matrix.
6. Two groups are conformed: one by women and another by men. Each group must identify the decisions taken where they had any participation.

7. In the plenary, each group indicates on the matrix its participation, by coloring the corresponding box (one color may be assigned by sex).

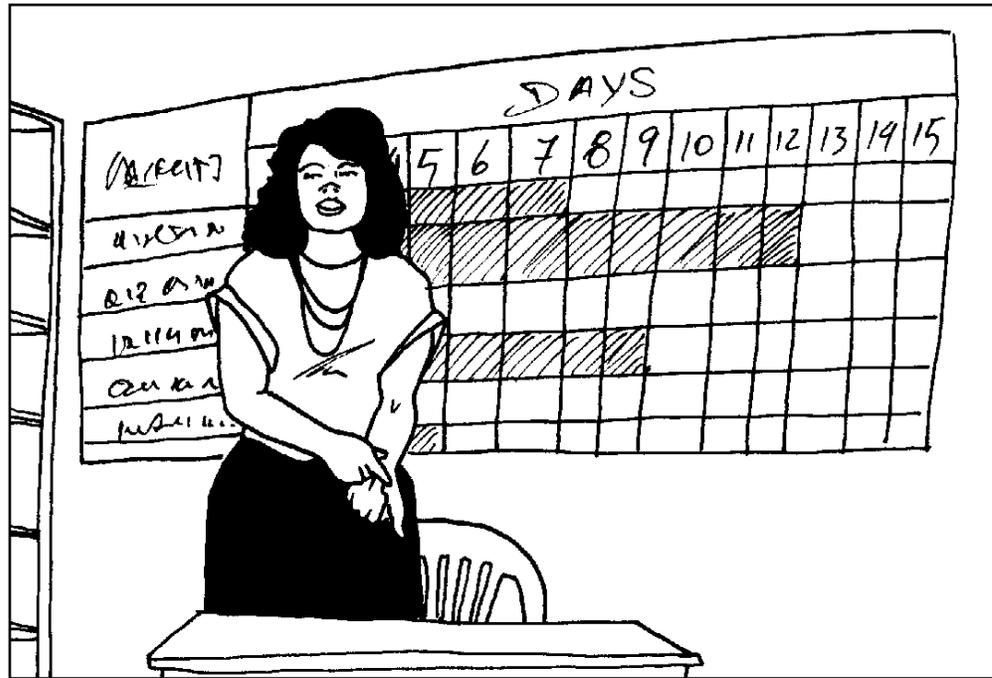
DECISIONS	SEX	
	WOMEN	MEN

8. Upon completing it, the matrix is "studied", and reflection is guided towards questions such as:
- Which were the decisions where only women participated, those where only men participated, and those where both participated?
  - What effects did this participation have on the project, organization or community?
  - How have these decisions affected women?
  - Which decisions generated conflict between men and women?
9. To conclude, the facilitator can guide the formulation of some conclusions.

## Participation calendar

### THIRD GROUP:

### Analysis of power relationships



**Source:** "Los Gráficos", Módulo de enfoque REFLECT, CIAZO, El Salvador, 1998 (Adaptation).

**Objective:** Graphic representation and analysis of the gender participation processes within a project, community or organization.

**Duration:** 2 hours.

**Resources:** Two graphics about the calendar (divided into months, weeks, or days), as the case may be. Markers. Color pencils.

**Procedure:**

1. The facilitator prepares the calendars in advance (in this case divided into fifteen days).
2. Participants carry out a plenary brainstorming session about the various activities conducted by a project during a given month (they pick the month). A list is made of the activities.
3. The group is divided into two subgroups: one group of women and another of men, and a calendar is handed to each one.
4. Each group picks the five activities they consider as the most important, writing each one on the activities' column.
5. The group of men is invited to make a representation of the amount of time they spend on the activities, by coloring the corresponding boxes (1/2 a day, or  $\frac{1}{4}$  of a day may be colored). Women are asked to do the same thing with their time.

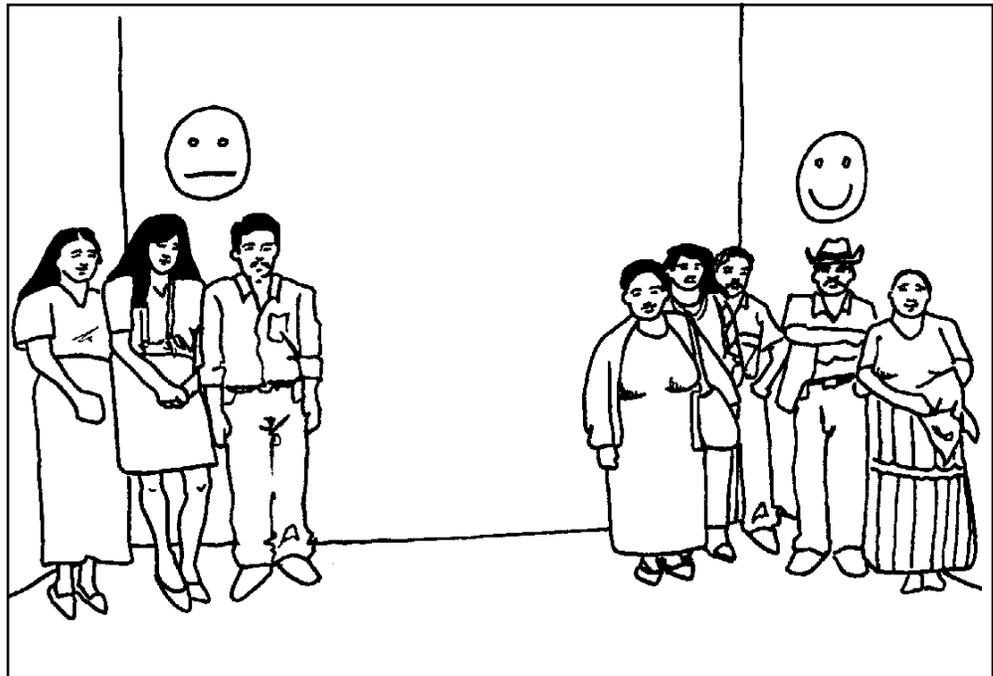
ACTIVITIES	DAYS														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

6. Upon completing the task, a plenary discussion is held about both calendars, and men and women are encouraged to review their participation.
7. The facilitator collects the contributions, separating the women's from the men's.
8. Taking the ideas expressed as the starting point, an in-depth reflection can be carried out by asking questions such as the following:
  - Is there any difference between the activities prioritized by men and women?
  - Does their participation (men and women) in these activities, give them any power within the project? Which?
  - Which are the problems experienced by the project as a result of the form in which men and women participate?
  - How can these problems be overcome?

## Look for your corner

### THIRD GROUP:

#### Analysis of power relationships



#### Source:

Manual de Capacitación en Género, OXFAM (Adaptation).

#### Objective:

Discussion about the power relationships within a group, project or organization.

#### Duration:

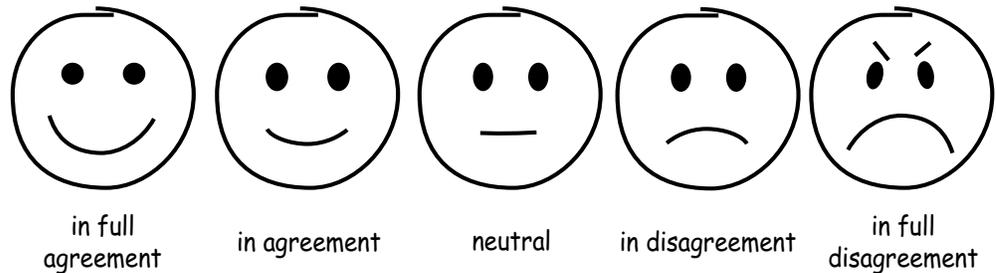
1 hour.

#### Resources:

List of 4 to 6 statements (suggestions attached). Flipchart paper. Markers.

#### Procedure:

1. The following faces are drawn on 5 sheets of paper (one on each sheet), taping them, if at all possible, one on each corner of the meeting room. Participants are advised that the faces represent the following options:



2. Participants are asked to stand in the middle of the room.

3. When the facilitator reads a statement, they should go to the corner where the face that better represents their points of view is located.
4. Once participants are located in the various corners, they will have 8 minutes to discuss their choice, following which a representative will explain to the rest the conclusions reached. This is done each time a statement is read.
5. Upon completing the dynamics, some time can be devoted to a general reflection about the exercise.

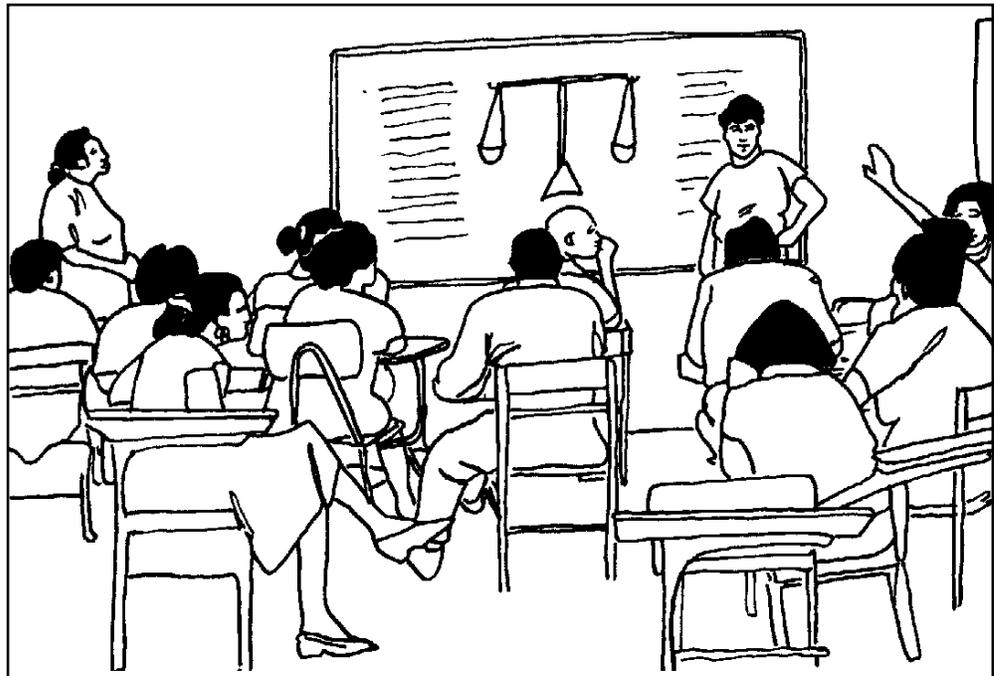
**List of  
suggested  
statements:**

- When women participate in a project, they neglect their household responsibilities.
- Projects where only men participate, are more successful.
- Women have less opportunity than men to participate in projects.
- Projects should invest more on training activities for women.
- Lack of time is the women's excuse for not participating.
- Men have proven greater capability to manage a project.
- Organizations always take men and women into consideration in their projects.
- Women-only projects generate more conflicts.
- Women are always willing to take over management responsibilities.
- Mockery, distrust and rejection affect the performance of women in the projects.
- Men easily accept a woman managing a project.

## Pursuing balance

### THIRD GROUP:

#### Analysis of power relationships



#### Source:

Manual de Capacitación en Género, OXFAM (Adaptation)

#### Objective:

Identification of the extent that men and women participate in the decision-making processes of a project or organization.

#### Duration:

1 hour.

#### Resources:

Cards showing drawings of weighing scales. Flipchart paper. Markers. Tape.

#### Procedure:

1. The facilitator draws in advance the following figures on several cards:



Women's participation is greater



Men's participation is greater



Indicates balanced participation

2. Plenary brainstorming session about the different decisions made over the course of the project they are participating in. The facilitator writes on flipchart paper a list of the major decisions made.
3. Volunteers among the participants are asked to place next to each of the decisions listed, the card that better expresses the degree of participation of men and women at the time the decision was made.
4. Upon completing the above step, the facilitator promotes a discussion about the list, as well as about the final balance with respect to the men's and women's participation.
5. Reflection is guided towards the identification of potential limitations regarding participation by women.

## The inquisitive ball

### THIRD GROUP:

#### Analysis of power relationships



**Source:** "La Organización Cooperativa", Guía para el Coordinador, ACI, El Salvador, 1993 (Adaptation).

**Objective:** To determine criteria about the level of participation of men and women in a project.

**Duration:** 45 minutes.

**Resources:** Cards with questions (suggestions attached). A three-column poster to write down the answers. Markers. Tape. Ball.

**Procedure:**

1. The facilitator asks participants to form 3 groups: one conformed by women, one by men, and a mixed one.
2. Each group goes to one corner of the room.
3. The facilitator has prepared in advance the ball with the cards of questions taped to it, as well as the poster where each group's answers will be written down.
4. The facilitator starts by throwing the ball to any of the groups; the group takes a card and reads the question aloud. The participants of all three groups discuss the possible answer.
5. The first group thinking they have the answer raises a hand and tells the answer to the rest. The facilitator writes the ideas on the poster. The other two groups can add their ideas if they so wish.
6. The group with the ball throws it to another group, following the same procedure until there are no question cards left.

**Suggested questions:**

7. The facilitator goes back to the poster with the answers and encourages discussion about the ideas expressed. The facilitator should point out the differences between what was said by the group of women, the group of men, and the mixed group.
  - How many men and women participate in the project?
  - Who devotes more time to the project? The men or the women, and why?
  - Do women feel that the project represents an additional burden for them? Why?
  - How easy is it for men to participate in the project?
  - What are the limitations faced by the women regarding project participation?
  - Which are the project activities where women participate in greater numbers? Why?
  - How could the project encourage greater women participation?
  - What do men think about women participating in the project?
  - How do women appreciate their participation in the project?

## The socio-drama

### THIRD GROUP:

#### Analysis of power relationships



**Source:** Técnicas participativas para la educación popular, Alforja, San José, 1998 (Adaptation).

**Objective:** Representation of a situation that allows the analysis of power exercising within development projects.

**Duration:** 1 hour.

**Resources:** Materials contributing to a more truthful dramatization, such as handkerchiefs, hats, tools, etc.

**Procedure:**

1. The facilitator must choose a topic and be very certain about its usefulness with respect to the analysis of power relationships in the project.
2. The group talks about the topic: what they know about it, their experience, how they understand it.
3. The group weaves a story around this topic:
  - Puts in order the facts and situations agreed upon.
  - Determines how they will perform, the various players, and decides who plays which role.
4. A rehearsal is recommended once the story has been put together.
5. The group presents the socio-drama.
6. The facilitator encourages a discussion on the subject, to which effect certain guiding questions can be asked:
  - What do participants think about the characters in the play? (both masculine and feminine).
  - Which are the elements that stand out regarding the relationships established by the players?
  - Which of the dramatization's situations are typical to the project?
  - What are the changes suggested regarding the way projects should handle power.

## The weighing scale

### THIRD GROUP:

#### Analysis of power relationships



#### Source:

"Toward Equity" Project, ASAPROSAR, El Salvador, 1998.

#### Objective:

Identification and reflection about the power relationships established between the project implementing agency and the community.

#### Duration:

1 hour.

#### Resources:

A weighing scale. Paper cards. Markers.

#### Procedure:

1. The facilitator prepares a weighing scale. One side of the scale will be identified by the name of "institution/organization", and the other will be the "community".
2. Participants are divided into two groups, mixed preferably.
3. One of the groups discusses and makes a list of the actions through which "the institution/organization" shows its power within the project. The group writes or draws the actions on cards, assigning a given weight (in ounces or pounds) to each action, depending on its incidence on the project.
4. The other group does the same with the actions through which the community feels it exercises power over the project.
5. Upon completing this exercise, they add the weight of all the actions and write it on a card placed on the plate of the scale.
6. The weighing scale is presented to the plenary, and reflection is encouraged by asking the following questions:
  - What do they think about the weighing scale?
  - Does it reflect the project's actual situation?
7. For a deeper analysis, all the cards placed on the weighing balance can be read aloud.

## Mental map

### THIRD GROUP:

#### Analysis of power relationships



**Source:** "Género y Desarrollo", Guía del Facilitador, CARE, Perú, 1994 (Adaptation).

**Objective:** Analysis of a problem related to power exercising within a group, project or organization.

**Duration:** 45 minutes.

**Resources:** Sheets of paper showing the map design. Pencils.

**Procedure:**

1. The map is designed in advance by the facilitator, who writes at the center the problem to be discussed (example attached).
2. The facilitator hands the map to each participant, guiding them to express brief and clear ideas about what each one does, thinks, and feels about the problem.
3. Subsequently, each participant completes the map.
4. Participants are divided into groups by sex; they share the maps, discuss them, and prepare one single map.
5. The group of men and the group of women socialize the map they designed.
6. The facilitator guides the discussion towards an analysis regarding the differences shown by men and women with respect to their own experience and how power relationships impact this experience.

## MENTAL MAP

I THINK

I FEEL

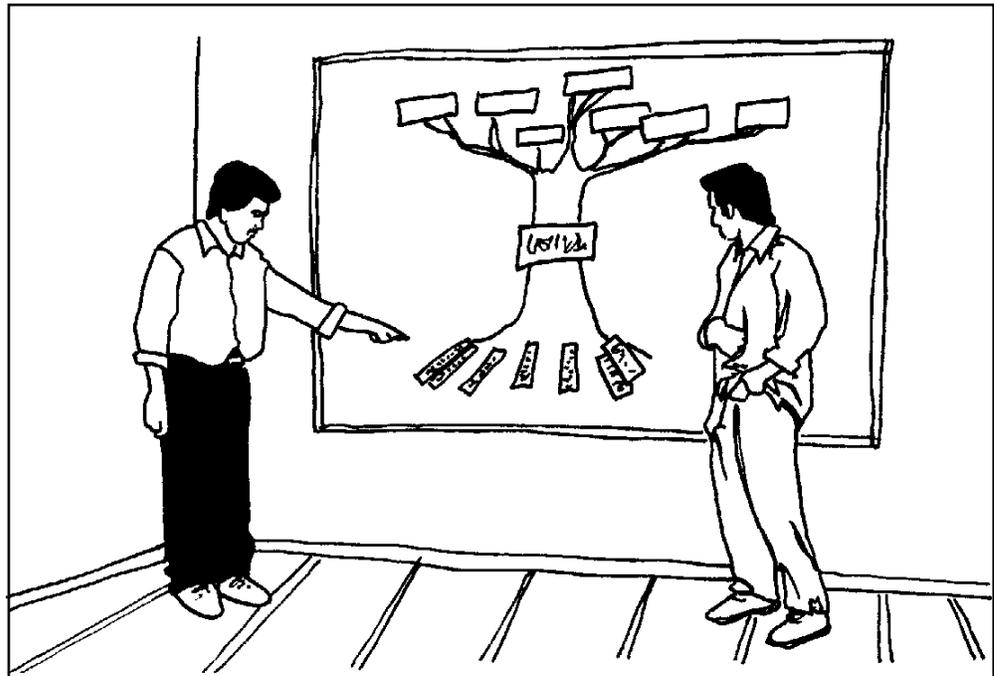
The project's board of directors decided to invest the profits on the acquisition of a thresher instead of furnishing the day care center.

I DO

## The power tree

### THIRD GROUP:

### Analysis of power relationships



**Source:** "Los Gráficos", Módulo de enfoque REFLECT, CIAZO, El Salvador, 1998 (Adaptation).

**Objective:** Analysis of causes and consequences of a problem related to power exercising within a group, project or organization.

**Duration:** 2 hours.

**Resources:** Sheets of paper. Markers. Pencils. Cardboard cards. Tape.

- Procedure:**
1. The facilitator prepares in advance a drawing of a big tree showing all its parts (roots, trunk, branches).
  2. The plenary takes up again one of the problems which had already been identified by the group with respect to power exercising, writes it down and places it on the trunk of the tree.
  3. Participants are divided into two groups and handed down the cards.
  4. One group is asked to discuss about the causes of the problem and to write them down on the cards (one per card). The other group is asked to do the same with the consequences.
  5. The groups place the cards on the tree, placing the causes on the roots and the consequences on the branches.
  6. The facilitator promotes a plenary discussion about the different elements reflected on the tree.

**Note:** Applicable when the groups have identified problems related to power exercising.

## The power map

### THIRD GROUP:

#### Analysis of power relationships



#### Source:

"Los Gráficos", Módulo de enfoque REFLECT, CIAZO, El Salvador, 1998 (Adaptation).

#### Objective:

Identification of problems related to handling power within projects or organizations.

#### Duration:

2 hours.

#### Resources:

Sheets of paper or a flat surface (it could be the floor). Markers, chalk. Materials found in the community (grains, leaves, stones, etc.)

#### Procedure:

1. Conformation of one or two groups, depending on the number of participants.
2. The materials are distributed among the groups, asking them to show the project or the organization on a map as well as what happens with the various people involved in it (men, women, children, specialists, local authorities).
3. The facilitator provides clues about certain elements to be considered, for instance:
  - How do the various individuals participate?
  - Which are the resources and benefits of the project?
  - Who exercises control over the resources?
  - How are decisions made?
  - Who manages the information?

4. Upon completing the maps, each group observes the other's map, trying to interpret its contents (what it does and does not indicate).
5. Reflections are shared in the plenary, and the facilitator guides the discussion towards the purpose of this exercise.

## Fourth group: PROPOSALS

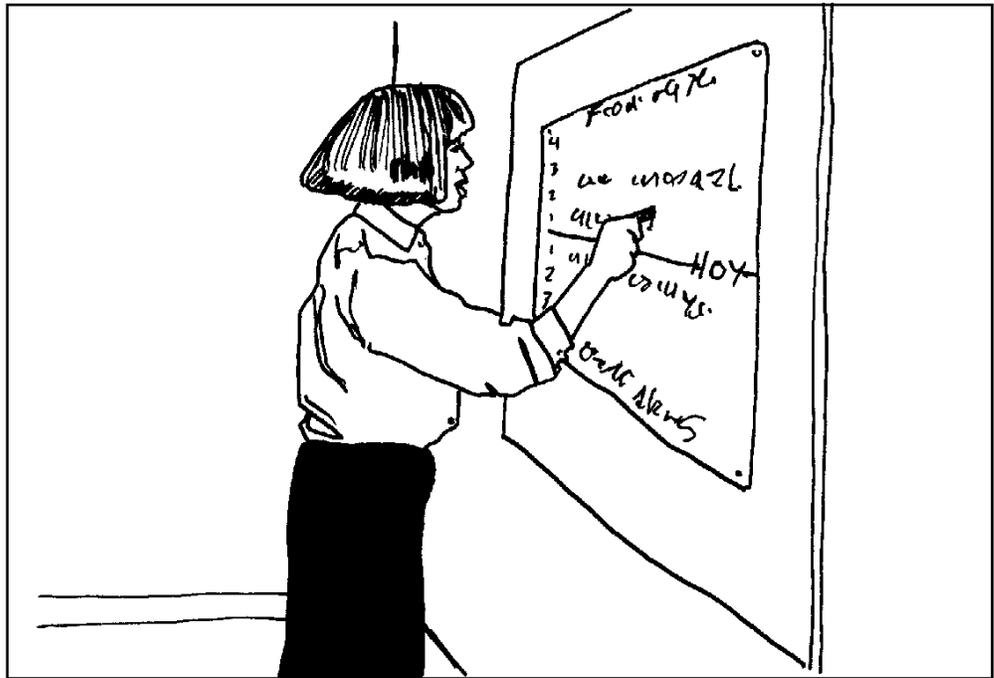
- 1 Driving forces
- 2 Past, present and future
- 3 Did you know that she knows a lot?
- 4 Sculpture: What must we change?
- 5 Drawing forms of life
- 6 The pot of dreams
- 7 The sentences



## Driving forces

### FOURTH GROUP:

### Driving forces



### Source:

"La Organización Cooperativa", Coordinator's Guide, ACI, El Salvador, 1993.

### Objective:

Diagnostic about the gender relationships within a group or organization.

### Duration:

1 hour.

### Resources:

Sheets showing "DRIVING FORCES". Pencils. Markers.

### Procedure:

1. The group is subdivided into small groups of 4 or 5 persons each, depending on the number of participants. Each group is handed a sheet like the example attached to carry out the exercise.
2. To develop the technique, each group must have a sheet called "DRIVING FORCES", which the facilitator should prepare in advance.
3. The facilitator indicates to the groups how the exercise is to be conducted:
  - Each group analyzes the four most positive aspects with respect to the relationship established between women and men.
  - Each aspect is arranged in order of importance, and then they are written down on the lines for POSITIVE FORCES shown on the sheet. The importance is determined by the numbers, i.e., number one is much more important than number four.

- Another element to be taken into consideration is the line dividing the sheet across the middle, which symbolizes TODAY. This means that the closer the aspect is to today, the more relevant and important it is.
- The same procedure is followed for the negative aspects, which are arranged on the lower part of the sheet, on the space provided for NEGATIVE FORCES.
- The facilitator should remind each group to be careful when writing the positive and negative aspects, as they should be arranged according to the priority and importance established by the group and represented by the numbers.
- The groups present the results to the plenary, and reflection is generated about the positive aspects: How can the community take advantage of them?, and the negative aspects: How can they be overcome?

**Note:**

The technique can be applied to the diagnostic related to relationships among women or among men, or to any other aspects related to inter-gender relationships.

POSITIVE FORCES	
4	
3	
2	
1	
	TODAY
1	
2	
3	
4	
NEGATIVE FORCES	

## Past, present and future

### FOURTH GROUP:

#### Driving forces



#### Source:

Memoria Taller "Metodología de Trabajo con Mujeres", Archdiocesan Social Secretariat, El Salvador, 1995 (Adaptation).

#### Objective:

Visualization of a deconstruction process for inequitable relationships within a group, project or organization.

#### Duration:

1 hour.

#### Resources:

Materials found in the community. Flipchart paper. Markers. Tape.

#### Procedure:

1. Participants are asked to move around the room and get 3 items: one symbolizing their past, another one their present, and the third one their future, with respect to each participant's experience their relationship with the men and women of the group or project.
2. Groups are integrated by affinity, preferably mixed.
3. Each participant presents the symbols and the corresponding meaning to the group. Then, a selection is made of the three that best symbolize the feeling of the group.
4. In the plenary, the symbols are grouped together by past, present and future. The facilitator encourages reflection about the changes that are necessary to establish equity relationships within the group.

## Did you know that she knows a lot?

### FOURTH GROUP:

#### Driving forces



#### Source:

Manual para la Capacitación en Género de OXFAM (Adaptation).

#### Objective:

Creating awareness about the need and importance of incorporating women's knowledge and perspectives into the planning stages of development projects, as an empowerment mechanism.

#### Duration:

1 hour.

#### Resources:

Sheets on What does she know about...? (sketch attached). Pencils. Flipchart paper. Markers. Tape.

#### Procedure:

1. The facilitator hands to each participant the sheet What does she know about...?
2. Each participant is asked to think about a woman they know (within the family or the community), and to answer the questions on the sheet of paper.
3. Participants share their work in the plenary, and the facilitator writes down on flipchart paper the key ideas.
4. The facilitator takes up again the ideas and guides the reflection about ideas such as the following:
  - Listening to women is important for gender-sensitive planning processes.
  - Because of their various roles (productive, reproductive, community), women possess knowledge that is important to planning processes.

- Due to their subordinate position, women may have a different perspective about the use, distribution and control over resources at both the household and the community level.
- Appreciation regarding women's knowledge, contributes to their empowerment process.

### What does she know about...?

Herself:

---

---

---

---

The needs of her children:

---

---

---

---

The economy of the household:

---

---

---

---

Her work in agricultural and other activities:

---

---

---

---

The needs of her neighbors:

---

---

---

---

The problems of her community:

---

---

---

---

The problems of other women:

---

---

---

---

## Sculpture: What must we change?

### FOURTH GROUP:

#### Driving forces



#### Source:

*Manual para la Capacitación en Género de OXFAM (Adaptation).*

#### Objective:

Identification of manners by which it is possible to change oppressive gender relationships.

#### Duration:

45 minutes.

#### Procedure:

1. The facilitator presents the topic on the sculpture: «Women and men in the world: what must we change?» And encourages a brainstorming session about what the topic suggests to them; the ideas are written down on flipchart paper.
2. Participants are divided into groups of 3 or 4, asking them to express through a sculpture one of the ideas written on the flipchart paper. One person plays the role of sculptor and places the others on different positions to represent the idea as a live picture.
3. Each group shows its sculpture to the other groups.
4. Then, a plenary discussion can be held to look for ways to group together all the sculptures into one work of art. It is important to close the session with a positive vision: the changes are possible and to ask some questions, such as:
  - Who are involved in these changes?
  - What must each one of us do?
  - What is our commitment to achieve these changes?

## Drawing forms of life

### FOURTH GROUP:

#### Driving forces



#### Source:

"Toward Equity" Project, ASAPROSAR, El Salvador, 1998.

#### Objective:

Analysis of alternative forms about relationships between men and women.

#### Duration:

2 hours.

#### Resources:

Flipchart paper. Markers. Color pencils. Crayons. Tape.

#### Procedure:

1. The facilitator sets up in advance a wall from the meeting room, by covering it with flipchart paper. He/she then requests the participants to get together and make a mural expressing the topic: "New relationships between men and women".
2. The facilitator asks a volunteer to start building the mural, by means of making a drawing representing what the topic suggests to him/her.
3. Taking up from the above drawing, another participant tries to complete the idea with another drawing.
4. Each participant will do the same, until a complete drawing representing the ideas of the entire group is finished.
5. The facilitator encourages all participants to contribute to the drawing as quickly as possible, without exchanging ideas among them.
6. Upon completing the mural, reflection is encouraged about the contents of the drawing, through questions such as:
  - What were the feelings generated by the mural?
  - How did men and women participate in building the mural?
  - What ideas and dreams do we see depicted on the mural?
  - What changes stand out regarding gender relationships?

#### Note:

Depending on the size of the group, participants can simultaneously work on two murals: one built by the women and another by the men.

## The pot of dreams

### FOURTH GROUP:

#### Driving forces



**Source:** "Memoria Taller Latinoamericano de Derechos Humanos: Violencia contra la Mujer", ICI, Panamá, 1993 (Adaptation).

**Objective:** Re-dimensioning gender relationships within women and men's everyday life.

**Duration:** 30 minutes.

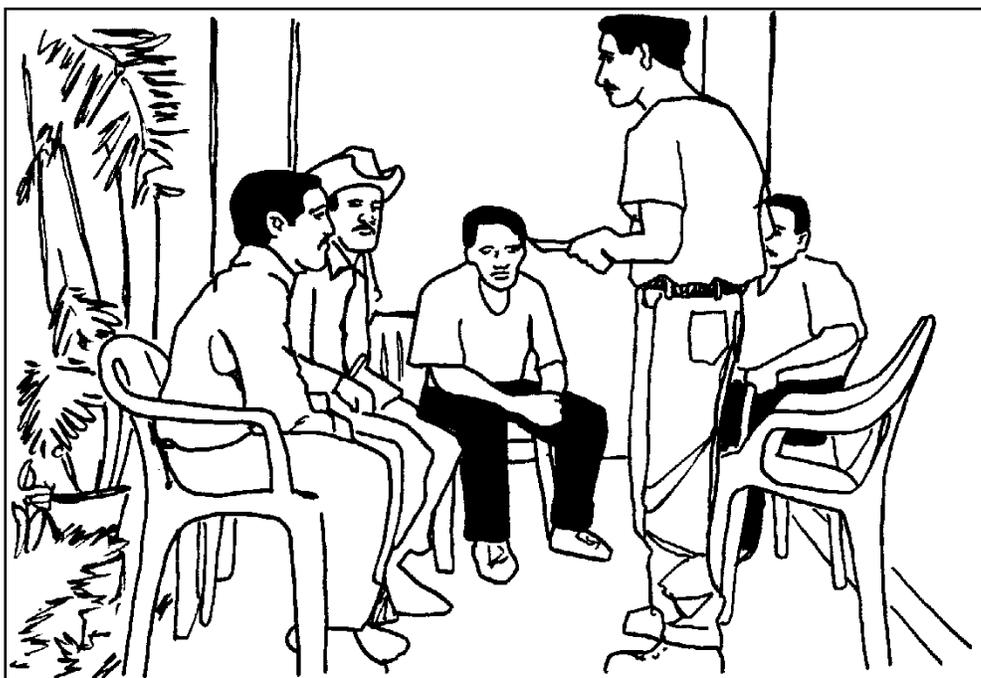
**Resources:** One pot. Cards. Pencils.

- Procedure:**
1. Participants sit on the floor forming a circle.
  2. A pot is placed in the middle of the circle.
  3. A card is handed to each participant, where he/she will draw their own ideal about a more equitable and human gender relationship.
  4. Each participant reads his/her own card and puts it in the pot.
  5. The facilitator may encourage a final reflection.

## The sentences

### FOURTH GROUP:

#### Driving forces



#### Source:

Memoria Taller "*Metodología de Género y Educación Popular*", Archdiocesan Social Secretariat, San Salvador, 1995 (Adaptation).

#### Objective:

Analysis of the various activities that can be planned to deal with problems related to power handling within projects.

#### Duration:

1 hour.

#### Resources:

One set of sentences (each one written on a separate sheet of paper) expressing the various problems faced within the project.

#### Procedure:

1. Participants are divided into groups.
2. Each group is handed a sheet of paper with one sentence.
3. The facilitator asks the question: "What would we do, if as a group we faced such a problem?"
4. Sufficient time is allowed for the groups' discussions to find alternative solutions to the problem. The alternatives should be as creative and specific as possible.
5. Each group reads the sentence to the plenary, and explains to the others their action plan to resolve the problem.



## Fifth group: VIOLENCE

- 1 The flower about power
- 2 Searching for feelings
- 3 The masks



## The flower about power

### FIFTH GROUP:

#### Violence



#### Source:

"Memoria Taller Latinoamericano de Derechos Humanos: Violencia contra la Mujer", ICI, Panamá, 1993 (Adaptation).

#### Objective:

Acknowledgment and reflection about the existence of inequality within gender relationships, in order to detect gender-related violence.

#### Duration:

2 hours.

#### Resources:

Cardboard flower petals. Markers.

#### Procedure:

1. The facilitator makes in advance 5 cardboard petals for each flower (four flowers of a different color). On each petal the facilitator writes the following categories: Household, school, work, religion, street (or any other).
2. The petals are distributed on the four corners of the room.
3. Four groups are conformed, one for each corner of the room.
4. Each group writes on the petals the power relationships shown through violent acts on the different settings pointed out (household, school, etc.)
5. The groups build their own flower on their corner.
6. Groups located in opposite corners exchange and comment on the contents of their flowers.
7. For conclusion elaboration purposes, the plenary comments on the contents and emotions generated by this reflection.

## Searching for feelings

FIFTH GROUP:

Violence



**Source:** "Memoria Taller Latinoamericano de Derechos Humanos: Violencia contra la Mujer", ICI, Panamá, 1993 (Adaptation).

**Objective:** To retrieve the feelings of women who are victims of violent acts derived from gender-related causes. (Participants should be informed in advance about the purpose of the dynamics and be willing to share their experiences).

**Duration:**

45 minutes.

**Resources:**

**Procedure:**

Color cardboard cards. Pencils. Markers.

1. Distribution of color cards on the floor.
2. Each participant picks one.
3. Participants individually represent with a symbol on the card the experience of violence having the greatest effect on her life as a woman.
4. Groups are formed according to card colors to share this experience.
5. In the plenary, the groups retrieve the feelings that surfaced as a result of acknowledging the act of violence.

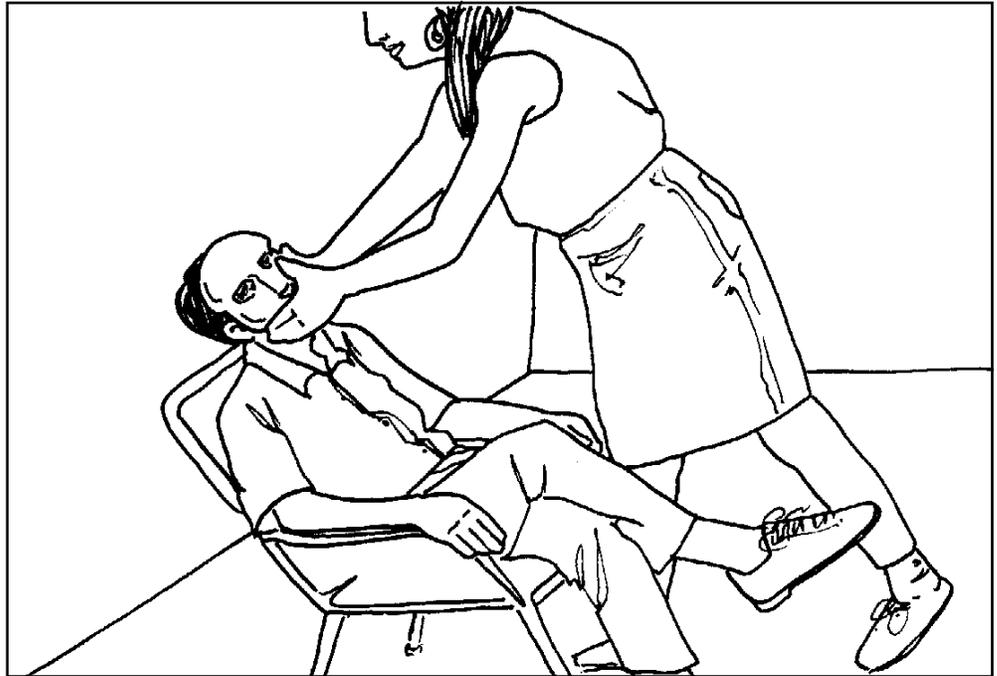
**Note:**

The facilitator should be very careful about how the feelings and emotions are handled; there will be moments when the facilitator might have to assume a restraining attitude and resort to physical contact, if necessary.

## The masks

### FIFTH GROUP:

#### Violence



#### Source:

"Memoria Taller Latinoamericano de Derechos Humanos: Violencia contra la Mujer", ICI, Panamá, 1993 (Adaptation).

#### Objective:

Expression and analysis of experiences, ideas and feelings generated by oppressive and unequal relationships, through the construction of a mask.

#### Duration:

6 hours.

#### Resources:

Plastering bandages. Vaseline. Color paints. Pencils. Buttons. Feathers.

#### Procedure:

1. Participants work in pairs (a man and a woman).
2. Each participant rubs vaseline on the face before applying the wet bandage around it. Vaseline keeps the bandage from sticking to the face and facilitates its removal.
3. Small pieces of the bandage are cut and dampened, and placed on the face of the other person (man or woman and vice versa).
4. The point is to shape the mask. While building it, emotions should be expressed regarding oppressive and unequal relationships between men and women. When the mask is dry, it is carefully removed from the face.
5. Once fully dried, each participant paints their mask, trying to express their thoughts and feelings with respect to a violent act they may have experienced.
6. The masks of both women and men are displayed separately.
7. The facilitator encourages a plenary reflection placing emphasis on the ideas and feelings of women and men.



## IV BIBLIOGRAPHY

Berrón, L. (comp.)

**Las mujeres y el poder.** San José: Colección Ensayo. 1<sup>st</sup> Edition, 1997.

ACI

**La organización cooperativa, Guía para el coordinador.** San Salvador: ACI, 1993.

Aguilar, L., Rodríguez, R., Rodríguez, G.

**Nudos y desnudos.** San José: Absoluto S. A., 1997.

ALFORJA

**Técnicas participativas para la educación popular.** Volumes I and II. San José: Centro de Estudios y Publicaciones, ALFORJA, 1998.

Amorós, C.

**Mujer: participación, cultura, política y Estado.** Buenos Aires: Estudios e Investigación Latinoamericanas / mujer Hoy / Ediciones de Flor, 1990.

Archdiocesan Social Secretariat

**Memoria del Taller "Género y Desarrollo".** Programa de la Mujer. San Salvador: S.A.A., 1995.

Archer, D., and Cottingham.

**Manual base del método Reflect.** London: Actionaid, 1997.

Ayales, I., Madden, L.

**Género y desarrollo: vivencia de la reflexión.** San José: ANDAR, 1996.

Barrig, M., Ruiz Bravo, P.

**Género en el Desarrollo: Manual de trabajo.** Lima: Comité de Estudios de Género en las Américas y Fundación Ford, 1995.

Barrig, M., Wehkamp, A. (comp.)

**Sin Morir en el Intento: Experiencia de Planificación de Género en el Desarrollo.** Lima: Novib, Red entre mujeres. 1<sup>st</sup>. edition, 1994.

Bucher, D., Domínguez, L.

**El enfoque de género y desarrollo: Un análisis crítico de sus orígenes, aportes y su aplicación.** San Salvador: Serie de Estudios de la mujer No. 5. Instituto de Investigación, Capacitación y Desarrollo de la Mujer (IMU), 1<sup>st</sup> Edition, 1995.

CARE

**Género y Desarrollo. Guía del facilitador.** Lima: CARE, 1994.

Centro de Educación y Comunicación Popular

**Memoria del Taller Identidades Masculinas.** Managua: CANTERA, 1997.

**Memoria del segundo encuentro nacional entre hombres y mujeres "Forjando relaciones juntas".** Managua: CANTERA, 1996.

CECADEC-ASAPROSAR

**Manual de capacitación para promotores de salud.** Santa Ana: Centro de Capacitación y Asesoría para el Desarrollo Comunitario, 1998.

COACES

**Memoria del Taller "Género y Cooperativismo".** Programa Nacional de la Mujer Cooperativista-COACES: San Salvador, 1997.

CEMUJER

**Memoria del Taller "Resoluciones de Poder".** Área de Capacitación Instituto de la Mujer "Norma Virginia Guirola", San Salvador, El Salvador, 1998.

CIAZO

**Los Gráficos, Módulos del enfoque REFLECT.** San Salvador: Fundación de Educación Popular (CIAZO), 1998.

Dalla Costa, M., James, S.

**El poder de la mujer y la subversión de la comunidad.** México Siglo XXI Editores. México, 1995.

Domínguez, L.

**De acciones de mujeres y olvidos estatales.** San Salvador: Serie de Estudios de la Mujer No. 4. Instituto de la Mujer (IMU)/Hivos, 1995.

