Introduction to Popular Education Methodologies

A Women for Change Education Module
Produced in partnership with 80:20 Educating and Acting for a Better World

This module has been produced by Women for Change and 80:20 as part of a series designed to support popular education activities in rural areas in Zambia. It is based on many years of experience of undertaking such work and is one in a series of modules addressing issues such as human rights, leadership, participatory education methodologies, advocacy, monitoring and evaluation, entrepreneurship, HIV and AIDS, youth and children.

The activities included here have been designed and written for use by facilitators and popular educators from local organisations and groups as well as from Women for Change partner organisations.

The module offers a ‘menu’ of activities to choose from and the activities follow a logical sequence with the more introductory materials and activities at the beginning.

Two core topics are explored in this module as follows:

- What is popular education and how does it differ from other types of education?
- Some methods for undertaking popular education

The activities included here are designed for use in adult education settings but can be adapted to different situations as appropriate. The times required for the various activities are approximate and will vary considerably depending on the group and other circumstances.

**TOPIC 1**

**Overall Aim: to introduce and explore the term ‘popular education’ and to examine the difference between ‘formal’ and ‘non-formal’ education**

**Activity 1: What is ‘Popular Education’?**

**Objectives:**

- To understand the difference between formal learning and non-formal learning
- To introduce the concept of popular education.
- To explore the connections between popular education and participants’ everyday lives

**Material:** Paper, flip chart paper, markers, and pens

**Time:** 30 minutes

**Description of activity:**

**Step 1:** Brainstorm with participants what they think the difference is between formal learning (school, courses, diplomas, colleges) and non formal learning (everyday life, in the family, community, etc). Record their answers and discuss them.
Then explain that the emphasis in these activities is on non formal learning in particular i.e. learning from their own lives and those of their community.

Step 2: In the whole group, ask participants to discuss in pairs, some of the ways in which non-formal education or popular education promotes learning. Record their answers and discuss them. Make a list of some of the key aspects of popular education from the discussion.

Step 3: Using the notes below, briefly explain the term ‘Popular Education’ and why it is useful.

Facilitator Input: Popular education introduced
‘Popular Education’ is a teaching and learning process focused on the needs, concerns, and demands of the majority of the people - in many cases, people in low income communities and villages. The major aim is to raise awareness of the way in which society is structured and the political, economic, social and cultural systems in which people live. Through using this methodology properly, people can learn to become more active agents in the struggle to achieve a more equal and just society.

The word ‘popular’ arises because the focus of the education is the lived experience and daily lives of the people of the country rather than from state, school or college agendas. The aim is to empower people to control a significant amount of their own learning and to relate it directly to their lives. Rural and urban poor constitute the major participants in popular education because they form the popular base in a country.

One of the most well-known popular educators was Brazilian Paulo Freire who argued strongly that the traditional teaching methods used in many countries to teach ‘illiterate’ people worked against their interests as well as against the overall goal of education itself. In traditional teaching methods, the teacher is the ‘educated person’ and the active giver of knowledge while the learner knows little and simply becomes the passive receiver of that knowledge. According to Freire, real development (or freedom) needs to arise from the grassroots and should not be considered as something that one person can ‘do’ for another.

Activity 2: Exploring Participatory Education and Traditional Education

Objectives:
- To promote understanding of the difference between participatory and traditional education
- To highlight the role of participatory learning in development

Material: Flipchart paper, markers, pens, masking tape

Time: 1.5 hours

Description of activity:
Step 1: Choosing a few participants, divide them into two groups and ask one group to prepare a role play depicting their experience of traditional education. Ask the other group to prepare a role play depicting participatory education. Assist the groups by reminding them of some of the characteristics of traditional learning (The teacher teaches, the students learn, the teacher knows what to teach, the students don’t. There is little consultation and there are few methods for learning) and participatory learning (respect for learners and what they know, involvement of everyone, the sharing of ideas and experiences, etc).

Step 2: The groups present their role plays in plenary and afterwards, ask the participants to describe what they saw in each role play. Record and discuss their answers.

Step 3: Ask participants to decide what the best method of education is for them as adults and why.
Step 4: Using the notes below, affirm what participants have said that demonstrates the difference and summarise the issues arising in the discussion so far.

Facilitators Input: Traditional and participatory learning compared

<table>
<thead>
<tr>
<th>Traditional Education</th>
<th>Participatory Education</th>
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</thead>
<tbody>
<tr>
<td>The teacher ‘teaches’ and the learners are ‘taught’</td>
<td>The ‘teacher’ creates an environment that supports learning from each other</td>
</tr>
<tr>
<td>The teacher knows ‘everything’ and is an ‘expert’ and the learners know little or nothing</td>
<td>Encourages participants to see themselves as ‘experts’, as reliable and knowledgeable sources of information about the world</td>
</tr>
<tr>
<td>The learners listen, take notes and give back what they have been taught</td>
<td>Participants regularly choose what they want to learn or know about</td>
</tr>
<tr>
<td>The teacher chooses what learners will learn and decides what knowledge is important and what knowledge is not important</td>
<td>The shared experience of participants is a basis for knowing and for learning</td>
</tr>
<tr>
<td></td>
<td>People are encouraged to think of themselves as active and creative social agents able to examine understand and change the world.</td>
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</table>

Activity 3: Exploring how adults learn

Objective:
- To understand the different ways in which people learn

Material: Flipchart paper, markers, pens, masking tape

Time: 30 minutes

Description of activity:
Step 1: In small groups, ask participants to brainstorm how, in their opinion, people learn. Record the answers on a flipchart/poster paper.

Step 2: Ask for 3 volunteers and send them outside the group. Call them in one after the other to do the exercise below.

The exercise is based on folding a sheet of paper and there are 5 folds to be done. Tell the first volunteer how to do the exercise based on the instructions below. Do not show them how to do it and do not do it with them. Simply tell them the instructions all in one go and let them undertake the exercise.

Then invite in volunteer 2. Tell them how to do the exercise and this time, show them how to do the exercise by doing it yourself. But do not let them do it with you. Then ask them to do the exercise.

Invite in volunteer 3 and repeat the exercise but this time, tell them the instructions, show them how to do it and do it with them.

Below are the instructions for the exercise:

1. Fold the paper in the middle
2. Hold the top corners on your right and fold them down to the middle
3. Turn the top folded left piece down
4. Fold the paper down again
5. Turn the folded left piece down
**Note:** Usually the first person only does the first instruction The second person might follow 1 to 3 but not 4 The third person manages to follow the instructions

**Step 3:** After the three volunteers have completed the exercise, ask participants what they learned.

**Some possible lessons:**
- People learn differently
- People learn by doing and listening to instructions
- Learning depends upon how instructions are given
- People learn through imitation
- When you see, listen and do, you learn more

Assist the groups by prompting them around the characteristics of ***traditional learning*** as identified in Activity 1 (one teacher or expert, outsiders determine what is to be taught, little consultation or freedom in terms of ways of learning, etc.) and ***participatory learning*** (many teachers or experts, insider control of what is taught, consultation and multiple ways of learning) and encourage the groups to include these in their role plays.

**Facilitator Input:**

It is important to remember a simple equation in popular education, research shows that in learning people remember:
- 20% of what they hear
- 40% of what they hear and see
- 80% of what they see, hear and do

Popular education should stress learning more than teaching, where possible facilitators should try to create a situation where adults can discover answers and solutions for themselves. Some of the key characteristics of popular education are:
- Everyone teaches, everyone learns and this can create friendship and understanding throughout the group
- There is respect for the learner
- The starting point is the concrete experience of the learner
- It involves high levels of participation and collective effort
- It is an ongoing process and is not limited to a workshop
- It can lead to action for change
- There is a stress on the creation of new knowledge
- It generates reflection on what we have done to improve what we have yet to do
- It can strengthen the ability of people to organize themselves
- It links local experiences to historical and international processes
- It can be fun

Some of the methods or tools in popular education include cooperation, questioning, problem analysis and problem solving, dialogue, active learning, collective experience, critical thinking, reflection, recognizing and dealing with differences.

**Some points to remember:**
- Adults need to participate fully in the learning process
- Adults have a good deal of experience and that experience is a major source of knowledge
- Adults need to be free to explore issues from their own interest
Adults learn when they are solving problems or making decisions
Adults resist and avoid situations where they are treated like children
Adults want learning to be practical and relevant to their life situation
Adults learn when their own need, curiosity or hunger pushes them in a particular direction
Adults commit to learning when they share responsibilities for planning and carrying out an activity
Adults want to be respected and affirmed

**Activity 4: Exploring Popular Education further**

**Objectives:**
- To increase participants understanding of principles of popular education
- To link these principles with participants daily life

**Material:** Flip chart paper, pens, masking tape

**Time:** 1 hour

**Facilitator Input: Six principles of popular education**
- Empowerment
- History and Analysis
- Collective Learning
- Learning and Reflection
- Social change
- Strategy and Action

**Description of activity:**

**Step 1:** Use the notes below to highlight six key ideas or principles in popular education. Discuss these with the participants.

**Step 2:** Divide the group into three smaller groups and give each group two of the principles discussed and ask each group to describe how their two principles relate to their everyday lives.

**Step 3:** Record the feedback on a flipchart/poster paper and discuss the answers. Try to agree a list of five or six ways in which the principles of popular education relate to everyday life.

One of the most important objectives of popular education is to encourage active participation of people so others in places of power hear, know and act on what the issues are. PEM encourages communities to reflect on their lives and to analyse the issues that most deeply affect them. It allows organisations and communities to involve each other actively in the process of creating a better, more just life for themselves.

This active role is facilitated in workshops and meetings conducted in the language of the community. People are encouraged to develop confidence in themselves and to value their own experiences in solving problems. The facilitators should see themselves as guides to bring out the expertise of every community member or individual they work with.

Facilitators should challenge each person, community, and organisation to analyse what is happening to them, why it is happening, and how it affects them, their families and community. From this, people should begin to identify how they would like to change their situation and to find an appropriate, viable solution and strategy on how to get there. Because this process is participatory, people find it empowering, they decide for themselves what they can do and how they will move forward. PEM aims for this empowerment – the freedom to discuss, share and ultimately gain control over one’s life. Through participation, people gain confidence as well as a mature understanding of the issues and the commitment necessary to do something as a group to improve their situation.
The following are a list of the key ideas or principles of PEM.

**Empowerment** – the freedom to discuss and share; the imparting knowledge and skills; participation generates commitment; confidence in oneself is built up; the teacher is not the expert and the rest are not the only learners; people become aware of themselves and decide for themselves to solve their own problems – they are the experts; people are able to challenge others and grow and to move forward.

**History and Analysis** – this builds from known to unknown; it helps to compare past and present and to question people’s own histories; it can answer the why, how, who, when and what through analysis; it helps to identify the starting point and to share and see the difference and similarities in situations; it creates a shared basis for future; through linking analysis with history we can create the foundation on which to stand and it can lead to empowerment.

**Collective Learning** - everyone is a learner, no expert; makes it easy to accept other people’s views and have one’s own; more ideas come forward and more knowledge is shared; people become more confident and everyone learns more from each other; it can lead to collective action based on common understanding and it affirms thinking when people express similar views and also helps when there are different views.

**Learning and Reflection** - acceptance of what people are doing; learning occurs through free participation; learning is based on what one has done; reflection is a turning point helping change to continue, it generates meaning from analysis for people to know their problems.

**Social Change** - acceptance of everyone is an entry point that supports motivation and shared understanding; a friendly environment is created and people work together; change facilitates collective action; change starts with our personal life; change once supported will last; and change adds something to one’s life and knowledge.

**Strategy and Action** - you find change, start over again or continue; strategy removes obstacles and is linked to analysis; it takes into account all surrounding circumstances which are the end products to achieve all the above mentioned principles; considers whether the steps taken are leading towards the desired goal or product; when there is a clear objective people become committed to action and able to move forward more on their own.

**Activity 5: Introducing the “Four Levels of Awareness”**

**Objective:**
- To explore the “four levels of awareness” so that participants have a better understanding of how the principles of popular education relate to social change

**Material:** Flipchart paper, markers, pens, masking tape, chart on the four levels of awareness

**Time:** 4 hours

**Description of activity:**

**Step 1:** In small groups, ask participants to remember times when positive changes occurred in their own lives and in the life of their community. Ask them to think about how the change came about and how it was sustained. When each group has described at least one positive social change e.g. more children going to school, better farming methods, etc., identify these as examples of social changes in the areas of family, household, work activities, farming, etc.

**Step 2:** Using the information from Step 1, work with the participants to agree some of the key elements of social change (e.g. personal change, social change, economic change, political change, etc).

**Step 3:** Use the notes below to explore the “four levels of awareness” and their implications for social change. The table on the page opposite will help you with this and should be shared with
the whole group (if literacy is not an issue). After describing the 4 levels, put a continuum on
the floor from level 1-4 and ask participants to stand on the line where they think the change
they identified in Step 1 belongs.

Facilitator Input:

1. Social change is the transformation of society’s beliefs, attitudes and aspirations while
the processes of popular education involved collective learning, shared understanding,
acceptance, motivation, action and change.

2. A critical assessment of the levels of awareness by groups in any given organisation they
work with and the organisation’s type of assistance should show that the organisation’s
work is really part of a transformation and not merely perpetuating the existing situation.
It would be very difficult to activate change in a community without knowing the level of
awareness of the community and in turn making them aware of their situation.

3. It is possible to identify at least 4 levels of awareness within different societies or within
groups in such societies; knowing at which level a group or society is at can assist greatly
in popular education and in targeting intervention and activity.

**Level 1: Closed Consciousness**
A community at this level is considered to be naïve, lacking in independence and suppressed.

**Level 2: Awakening Consciousness**
A community at this level is often angry, alert to problems and issues, is often rebellious and critical of people not events, and is often not questioning of established systems.

**Level 3: Reforming Consciousness**
A community at this level is beginning to engage in different types of struggle to improve the functioning of the system in order to make it more responsive to the community’s needs.

**Level 4: Liberating and Transforming Consciousness**
A community at this level is said to be liberated and transformed.

**Step 4:** Following this input and discussion, introduce the following scenario where a number of children in one area were dying of dysentery and the people of the area were at different levels of awareness.

Divide participants into four groups and give each group a particular level of awareness to prepare a role play showing:

- The attitudes of the people towards the problem; and
- The type of action they might take to improve their lives or situation

**Step 5:** Ask each group to present their role play and discuss it in the large group.

**Step 6:** Use the chart on the following pages to summarise the issues so far.
<table>
<thead>
<tr>
<th>Level</th>
<th>Community situation</th>
<th>Types of Assistance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Typical attitudes and/or actions</td>
<td>Approaches that reinforce present situation</td>
</tr>
</tbody>
</table>
| Closed or broken Consciousness| A closed society, not really open to change or a broken society where new patterns seem impossible to understand  
- Naïve  
- Dependent  
- Suppressed | Paternalistic approaches  
- doing things for people  
- Responding to needs as emergencies, free handouts, building dependence  
- Offering opportunities for advance of individuals but not developing communal responsibility for whole community  
- Sharing life of the poor without getting involved with them in a struggle to transform the situation | Identifying social and economic classes  
Finding people and groups more aware, articulate, able to explain causes and influence others  
Finding aspects of local religion and culture with liberating message  
Enabling people to break the culture of silence, to speak openly and honestly, trusting their experience  
Gain skills by forming organisations to meet local needs |
| Awakening Consciousness       | Signs of limited change, e.g. technology, buildings, social patterns, conflicts developing between groups with different interests  
- Alert  
- Rebellious  
- Critical of people and events but not questioning established systems | Prompt actions to satisfy immediate needs  
- Regrouping of the people around local leaders who “take over” actions initiated by the community  
- Small community development projects with authoritarian leadership which do not train people in democratic participation and decision-making | Enabling different groups to express their insights, expectations and reasons for action  
Searching for causes of injustice  
Developing new patterns of decision-making and small projects involving a process of joint planning, action/reflection/action, etc.  
Avoiding taking “most aware” out of community, but channelling their insight and commitment into shared community responsibility |
<table>
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<tbody>
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<td></td>
<td>Typical attitudes and/or actions</td>
<td>Approaches that reinforce present situation</td>
</tr>
<tr>
<td>Reforming Consciousness</td>
<td>Recognition of different classes with opposing interest</td>
<td>Large organisations with centralised authoritarian patterns of work, which impose ideology on others not challenging them to think for themselves</td>
</tr>
<tr>
<td></td>
<td>Open conflict</td>
<td>Desire to share in economic growth but not questioning the type of growth</td>
</tr>
<tr>
<td></td>
<td>Beginning of trade unions, farmers associations, etc.</td>
<td>Recognition of only one type of valid action</td>
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<tr>
<td></td>
<td>Desire for self-determination, reliance on own resources</td>
<td>Seeing politics primarily in terms of elections</td>
</tr>
<tr>
<td></td>
<td>Moving from perception to analysis</td>
<td></td>
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<tr>
<td></td>
<td>Starting to question - why do the rich get richer while the poor get poorer? Why do some have so much power?</td>
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<tr>
<td></td>
<td>A struggle to share power in partnership with the ruling group but still little questioning of pyramid structure of authority or of some ruling class values, e.g. laws that protect property more than people</td>
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<tr>
<td></td>
<td>Demands for higher wages, shorter hours.</td>
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<tr>
<td></td>
<td>Struggle for existing power positions, different faces at the top, not change of structures</td>
<td></td>
</tr>
<tr>
<td>Liberating and Transforming Consciousness</td>
<td>Development of new relationships between classes</td>
<td>Over-emphasis on technology for the sake of efficiency</td>
</tr>
<tr>
<td></td>
<td>Deep questioning of old values and expression of new values</td>
<td>Allowing tribal, racial or cultural differences to divide those who basically share the same interests.</td>
</tr>
<tr>
<td></td>
<td>Creative development of new types of structures, expressing these values</td>
<td>Haphazard attacks on international imperialism rather than careful strategy</td>
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<tr>
<td></td>
<td>Recognition that freedom is never achieved ‘once and for all’.</td>
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<tr>
<td></td>
<td>Therefore personal and group involvement is a permanent process of renewal and liberation, constantly guarding against new patterns of oppression</td>
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</table>

Step 7: In smaller groups, ask participants to think about what might need to change in their own lives and in the life of their community/area. Ask them to present their ideas to the whole group and make a list of the common key points that arise.

Step 8: With the whole group, divide the answers into different grouping/s of changes needed, e.g. in the family, in work activities, in household chores, in farming, in decision making, etc.

Step 9: Divide participants into groups based on their organisations, associations, communities or development groups. Ask each group to identify the level of awareness of their group and to analyse whether the activities they undertake or the assistance they provide perpetuates the present situation or contributes to changing it positively. Ask them to think about what might need to be changed in order to make a more positive contribution.

Step 10: Each group should report back to the larger group.

Step 11: Ask participants what they have learned from the activity.

TOPIC 2:
Some methods in Popular Education

Overall Aim: to introduce and explore a number of key methodologies in popular education

Activity 1: The Development Tree

Objective:
- To analyse a group’s level of development based on how they see themselves

Material: Development Tree drawing, flipchart paper, markers, pens, masking tape

Time: 2 hours

Description of activity:
Step 1: Use the drawing of the Development Tree on the page opposite and invite participants to describe what they see in the drawing. Record their answers and discuss them.

Some of the responses might include:

- People (Men and Women)
- People climbing, others falling down
- Some people are picking fruits, other are eating
- People sitting on stools with containers in their hands
- Some people are sleeping on the ground
- Others are standing pointing at the people who are climbing
- Some people are eating raw fruits and others ripe ones
- Birds flying
- Some people not concerned about others
- A big tree
- Nobody is interested in the struggle of others

Step 2: Following this discussion, ask the group how the tree relates to development. If necessary, give participants enough time to discuss the question in smaller groups and feed back to the whole group. Record their answers and discuss them. Some of the interpretations of the level of the Development Tree may include:
People at levels | Interpretations
---|---
Women and Men | Communities
Climbing | Forging ahead
Falling | Failing
Eating fruits | Enjoying fruits of development
People sitted | Not concerned about anything
People pointing | People interested in what is going on
Birds flying | Birds scared of people
| Opportunities of development

**Step 3:** Using the notes below, summarise the meaning of each of the six levels and make copies of the notes for participants.

**Step 4:** Ask the group where they think they or their projects are on the Development Tree and why. Ask participants what they might need to do to get to the next level or what they might do to help others underneath them.

**Note for facilitator:** The group might now use the Five Friends of Planning see page ?? to help develop a plan of action for their group or project.

**Facilitator Input: The Six levels of the Development Tree**

**Level 1**
The people at Level 1 are unaware of what is happening to them or around them. They might be in very remote areas far from any facilities or any development NGO and are simply unaware that anything could be different or better for them. Because of cultural beliefs and conventional development initiatives, often only men are invited to participate in development activities leaving women behind.

**Level 2**
The people at Level 2 have heard about the development activities of others. As a result, they have realised that there is a need for things to change, they begin by talking to each other about what is happening and what they can do, how they can organise themselves, but they are not sure how to go about it.

**Level 3**
The people at Level 3 represent a community which might have had a visit from another group or development agency. They form a group and start some income generating activities to earn money for the group and for individual use. Someone (possibly an outsider) has also started working with them on gender awareness and human rights education.
Level 4
People at Level 4 start eating the fruits of development even though they are not ripe. They work together and start realising some profits, they link with other organisations and government departments.

Level 5
People at Level 5 represent a group which is enjoying the fruits of development. There is unity in their group, their projects are successful and they have achieved their goal, there is more harmony in their homes and in the community. They exercise their rights. They initiate projects without outside assistance. Their children are going to school and they are happy. They feel very satisfied because both their survival and strategic needs are being met. The group is at the very top of the tree. They can look out and see everything around because they have everything they need and can do anything they want. They share their experiences, skills and knowledge with others. They encourage others to work together and form groups.

Note: Reaching this level does not mean the end, the group should always work hard to maintain this level because they can be easily affected by problems faced in other levels. In order to sustain level 5 there is always need to evaluate, identify, analyse, plan, implement and monitor the activities.

Level 6
People at Level 6 are failing (where they may have been successful before) due to unforeseen circumstances, beyond their control (drought, floods, diseases etc). They are falling away from their goal/group as a result. The falling away may also have been due to conflict within the group or misuse of group resources and selfishness.

The purpose of the Development Tree is to analyse the different levels of development in the community, group, individuals or organisation based on how they see themselves, in order to find an entry point for improving their existing situation. It is used to help groups identify their level of development and to enable people compare their level of progress in development from a place of being totally unaware through the four levels of growth to be ready to help others.

The Development Tree could be used as a discussion tool in many ways at many different times in the life of a group to assess their development e.g. before the formation of a group, as an evaluation or assessment/monitoring activity. Some of the discussion questions revolving around the Development Tree are:

- What do you see in the drawing?
- How do you relate it to development?
- Where are you on the tree?
- Why do you think you are on that level? (activities, achievements and challenges they face)
- What can you do to reach the top or remain at the top?; and
- What can you do to assist those still seated under the tree?
Activity 2: THE A-HAH activity

Objective:
- To help group members identify the benefits from planned activity

Material: Flipchart paper, markers, pens, masking tape

Time: 30 minutes

Description of activity:
Step 1: Ask participants to draw a picture of a man and a woman in the middle of the flip chart and then to identify the benefits that arise by working together as men and women. Those providing an answer are asked to draw it on the flipchart.

Possible answers include:
- Plenty of food
- Send children to school
- They will own cattle
- Will build big nice houses
- Will have good roads
- Will have clean water
- Will have assets e.g. Radios, furniture, ox carts, etc.
- Have money when we sell our produce
- Will build good toilets
- Will be a happy family
- Will be a healthy family and dress nicely
- Will have clean water by having protected wells/bore holes
- Will be able to buy animals and farming implements

Step 2: Explain to the group that the above exercise, called the A-HAH method is designed to help people to:
- Make connections between different things and to imagine how an activity might affect or benefit them
- Motivate the group to work towards a solution
- Provide a way for the group to monitor its progress and to answer the questions: who benefitted, how, who did not, why not, what can we do about it?

Note for facilitator: This is called the A-HAH method because it helps a group imagine what a solution looks like and what benefits might come from it and uses the phrase A-HAH to describe their reaction. At first participants may be reluctant to give answers or may not wish to draw. But it is worth encouraging them because later, they will enjoy the exercise as they comment on each other's drawings.
**Activity 3: The River Code**

**Objective:**
- To explore issues of dependency and self reliance

**Important note:** You will need to prepare with two participants, a role play in advance to support this activity.

**Material:** Flipchart paper, pieces of cloth, markers, pens, masking tape

**Time:** 45 minutes

**Description of activity:**

**Step 1:** On the ground, draw two lines, a good distance apart, to represent the banks of a river. Place pieces of cloth or paper between the two lines to represent stones or islands in the river.

**Step 2:** Using the role play prepared in advance, present two different approaches to crossing the river.

**Role play:**

Two people come to the river and look for a place to cross, the current is very strong and they appear afraid to cross. A third person comes up to them, sees their difficulty, and offers to take one person across on her back. That person climbs on her back and she begins to carry her across the river on the stones. Halfway across, she becomes tired and stops to rest.

The fourth person comes by and finds the second person who also wants to be carried on their back. But the fourth person refuses. Instead, she takes her by the hand and encourages her to step on the stones herself. Half way across, the second person begins to manage on her own. When they get to the other side, they look happy and walk away together completely forgetting about the first person sitting on the island. She tries to get their attention, but they do not notice her frantic gestures for help. The role play ends.

**Step 3:** Invite the group to discuss what they saw happening in the role play. Some of the discussion questions used in the analysis are:

- a. What did you see happening in the play?
- b. What different approaches were used to help the two cross?
- c. Who could each person represent in real life?
- d. What does each side of the river represent?
- e. Why does this happen?
- f. In what ways does either education or development projects build a sense of dependence? Give examples (both participants and facilitator)
- g. What must we do to ensure that those we work with develop a sense of independence or healthy interdependence?

**Among the possible responses:**

- People arguing to cross a river
- A person carried on their back and left halfway
- Second person also wanted to be carried but instead was held by the hand
- There was fear to initiate anything by the two people who were helped to cross
- The other person managed to reach the other side of the river
- Two people walked together side by side
- The person who was held by the hand towards the end gained confidence and walked alone
- The one left halfway was in a worse of situation
**Step 4:** Ask the participants how this role play relates to real life? What might the river represent, and who might the people represent? Ask participants why situations like this happen?

**Step 5:** Use the notes below to summarise the point of the exercise so far.

**Facilitator Input: The River Code**

- The river represents **development**
- The two river banks represent the periods **before** and **after** development
- The **stones** represent the **steps** to development
- The two **persons** are the people who want to develop
- The **third** and the **fourth** persons represent development agents e.g. government departments, NGO’s or donors
- Carrying on the **back** means development **projects** where things are **done for the people** e.g. others elsewhere plan what type of projects should be done and give handouts without consulting the recipients
- Holding by the **hand** means assisting people to identify their own problems or needs, to analyse causes and effects and **together** find solutions to those problems, using their own knowledge, resources and assist where there is need. This creates ownership, confidence, empowerment, self reliance, sustainability and independence
- Being **left** on the island means a development agent **abandoning** the people by withdrawing the handouts and leaving the community because the organisation cannot afford to manage **anymore**

The purpose of using the River Code is to look at the question of dependence and self reliance. The activity is used to enable participants understand what development is. The analysis of the role play enables the group to decide what type of development is more suitable between having things done for them and having things done with them.

The River Code can be used as a discussion tool to assess the development approaches that have been used in the community. For example, during formation of a group and when a group is exhibiting signs of dependency.
Participant's interpretation of characters in the River Code

<table>
<thead>
<tr>
<th>Character</th>
<th>Interpretation</th>
</tr>
</thead>
</table>
| Being carried on the back                        | ■ Giving everything to the person  
■ The person gets everything done for them  
■ Inability to do own work  
■ Creating dependence |

| Being led by the hand                            | ■ Mentoring  
■ Giving moral support  
■ Encouraging  
■ Facing challenges together  
■ Showing appreciation and partnership  
■ Encouraging communities to use their resources  
■ Planning and moving together  
■ Advise the community  
■ Help half way and let them do it on their own  
■ Increase in ownership, capacity building |

<table>
<thead>
<tr>
<th>The person who was carrying the other one on the back</th>
<th>NGO, Government, Donors/Partners</th>
</tr>
</thead>
<tbody>
<tr>
<td>The person who was being carried on the back</td>
<td>Community, Group, NGO, Government</td>
</tr>
<tr>
<td>The person who was holding the other one by the hand</td>
<td>NGO, Government, Donors/Partners</td>
</tr>
<tr>
<td>The person who was held by the hand</td>
<td>Community, Group, NGO, Government</td>
</tr>
<tr>
<td>1st side of the river</td>
<td>The start of development for a community</td>
</tr>
<tr>
<td>Last side of the river</td>
<td>Achievements, eating red fruits of development</td>
</tr>
<tr>
<td>The river</td>
<td>The various problems we go through</td>
</tr>
<tr>
<td>The steps</td>
<td>The ways to solve these problems</td>
</tr>
<tr>
<td>The island</td>
<td>Failure to continue with development activities</td>
</tr>
</tbody>
</table>

Activity 4: The Critical Analysis – the Women for Change Model

Objective:
■ To help analyse an issue critically in order to come up with solutions for their well being

Material: Copy of the Critical Analysis Model, flipchart paper, markers, pens, masking tape

Time: 15 minutes

Description of activity:
Step 1: Use the diagram on the page opposite to explain to participants that the group is going to explore five key questions which need to be answered if a project or activity is to be successful.

Step 2: Explain each of the five questions and what answers they are trying to clarify. Use the notes below to take the group through each of the five questions.
**Step 3:** Ask the group what lessons they have learned from the discussion.

![Critical Analysis Model](image)

**Facilitator Input: Critical Analysis Model**

The Critical Analysis Model is a set of key questions and is frequently used to analyse issues such as economic empowerment, human rights, gender and development, conflict resolution, etc. During the process of critical analysis, various participatory techniques like role plays, small group discussions, debates, drawings, etc. can be also used to encourage active participation from all members of the community or group.

The model puts forward five key questions:

- **What is happening?** Where people identify their concerns which could be related to their past or present situation. These could be gender concerns, poverty, HIV/AIDS, position in society and many others.

- **Why is it happening?** Where people identify the causes of the identified concern or situation. This helps the people to understand their situation more. They look at the root causes and make connections why things are happening the way they do.

- **What are the effects?** Where people look at the effects of the concern. How does it affect the women, men, children, community? After analysing the effects, people are motivated to find solutions to that concern. They now understand how everybody is affected. It is no longer a women’s concern alone.

- **What can we do?** Where people come up with solutions for their concern and call for action. Everybody is involved in identifying the solutions. Everyone owns the process.

- **What is our plan?** Where people strategise and plan for action. They analyse why they want to change the situation, what resources they will need, how they will do it (steps), who will be involved (share roles) and when they will start. This process helps the people to look at their plan critically. If they have no answer to any of the 5 questions, it means their plan may fail. Sharing responsibilities helps everybody to be committed to the implementation of the plan.
Activity 5: The Five Friends of Planning

Objectives:
- To motivate the group to work together to achieve a result
- To help the group plan to get results
- To help the group measure their progress
- To encourage as much independence as possible within the group

Material: Five Friends of Planning poster, markers, pens, flipchart paper, masking tape

Time: 1 hour

Description of activity:
Step 1: Ask participants to brainstorm what they understand the term ‘planning’ to mean.

Planning includes:
- Thinking of what you want to do
- Arrange activities according to the way you work
- Arranging activities systematically
- Arranging the plans
- Arranging activities you want to do

Step 2: Ask participants why it is important to plan.

It is important to plan:
- So that each activity has its own time frame
- So that we have a programme which we follow during activities
- So that we don’t forget
- To allocate money to each activity
- To know what you want to do quickly
- To help in mobilising resources
- To think of how you are going to start
- To know challenges and opportunities that you find when implementing activities.

Step 3: Use the notes below to introduce the Five Friends of Planning and discuss the methodology with the group.

Facilitator Input:
The Five Friends of Planning is another PEM tool and is used help a group plan on how to achieve its goal. It helps a group to identify the resources needed to carry out plans and to share responsibilities (Who will do what and when). It also helps to assess the level of independence of a group, how much they depend on outside resources for their solutions.

Activity 6: Solutions and Benefits Activity

Objectives:
- To explore the value and results of effective planning

Material: Five Friends of Planning poster, markers, pens, flipchart paper, masking tape

Time: 1.5 – 2 hours (depends on the group)

Description of activity:
Step 1: Ask the group to draw a picture of their chosen solution in the centre of a piece of flip chart paper, and then ask the group what they expect the benefits from this solution to be. As
each benefit is named, it is discussed and drawn in and around the solution, indicating the
expected benefits of their solution for themselves and their community. All these benefits are
discussed by the group as they are added to the picture.

Step 2: With a clear picture of what they want to happen and how they hope to benefit, the
group plans what they will do so that all these things can happen. The group should present
their plans to each other and ask questions to make sure the plan is clear to everyone. Invite
comments to support the plan and improve it.

Step 3: Facilitator Input

The Five Friends of Planning – using each of
the fingers to identify the why, what, how,
when, and who - is a way of helping people
remember what to consider for good
planning to take place.

The Five Friends of Planning - why, what,
how, who and when

1. Why (the thumb) - Why do you want to
do this? This should have already been
addressed when the group considered
what the benefits would be if they
worked towards that solution, this
becomes a moment of A-HAH for the
group as they realise why they would
work hard to make plans happen

2. What (forefinger) - What resources will
you need? Here the group identifies what
skills and resources they will need,
which one they have and which ones
they will need to find somewhere

3. How (middle finger) - How will you do it?
The group identifies all the steps to work
towards their goal. The steps can be
drawn on a separate piece of paper so
that they can be arranged in the proper
sequence in terms of what is the first,
second step, third, etc.

4. Who (second last finger) - Who will be involved, who will do what? For every step in the
plan, the group identifies who will be responsible to make that step happen

5. When (small finger) - When will it start? This discussion helps the group to share with
each other what their expectations are in relation to when they will start, what targets are
and when they hope to see their solutions become a reality. The steps along the way also
need to have target dates
Activity 7: Preparation for the role of facilitator

Objectives:
- To discuss what makes a good community-based facilitator

Material: Markers, pens, flipchart paper, masking tape

Time: 45 mins

Description of activity:
Step 1: Ask participants what they see as the role of the facilitator in PEM and how it is different than a technical expert or counsellor, etc.

Step 2: Ask participants to draw a picture of a good community facilitator showing what skills, knowledge, and attitudes s/he would have to support community learning, empowerment, and social change.

Step 3: Have groups share their pictures and discuss the common features they all see in a good community facilitator. Top up with points from the notes below.

Notes for facilitator
Remember, it is the facilitator’s job to create and support a process which assists a group discuss their own content in the most appropriate and productive way possible

The facilitator is normally neutral about much that is discussed and decided at a workshop and has no stake in the decisions that are taken. But do not be afraid to give your own opinion if asked by the group

The facilitator is concerned with both process and content

The facilitator’s responsibility is to ensure that there is good communication in the group and that all the members are satisfied with the decisions taken

If the facilitator is not from the community, his or her role should be to facilitate the group. He/she may challenge the group about the implications and consequences of their plans, but ultimately, the group must “own” their own plans, not simply follow ideas from outside

Points to consider when preparing a workshop
- Dress appropriately
- Avoid inappropriate language
- Display good manners
- Be creative and alert
- Never forget to give introductions
- Always share and agree on the agenda at the beginning
- Attend to any issue being repeatedly brought up by the community even if it is not on the agenda because it might be a burning issue for them
- Where not sure, refer questions to other participants
- Know the community before starting to work with them and always have a check in and get the community’s expectations from the exercise
Activity 8: Choosing appropriate PEM activities

Objectives:
- To learn and understand how each PEM tool is used and how it is useful

Material: Markers, pens, flipchart paper, masking tape

Time: 1.5 hours (depends on the group)

Description of activity:
Step 1: Ask participants to brainstorm all the activities they have seen in this workshop which uses PEM. Then group them in 5 or 6 categories such as role plays, codes/pictures, stories, buzzing, and small groups.

Step 2: For each category, have the small groups make a poster with the type of activity at the top and then 4 columns headed - what is it, why use it, some do’s and some don’ts.

Step 3: Participants work in pairs and rotate around the room going from one poster to the next, adding information on the poster about using that type of activity. As groups move from one poster to the next, they read what is there and only add new inputs.

Step 4: As the last pairs reach each poster, divide the group so there is one small group at each poster and have them summarize it and prepare to present it to the larger group.

Step 5: Discuss with the group how facilitators make decisions about which PEM tool to use using some of the tips below.

Notes
Some Tips on using PEM

<table>
<thead>
<tr>
<th>Method</th>
<th>Why use it?</th>
<th>Some do's</th>
<th>Some don'ts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Role play/drama</td>
<td>It depicts an actual or potential situation</td>
<td>Try to be specific about the nature of the role play</td>
<td>Try not to depict too many issues or themes</td>
</tr>
<tr>
<td></td>
<td>This is spontaneous where people take on specific roles and act out a particular situation as it develops</td>
<td>Be clear about instructions</td>
<td>Don’t have too many actors</td>
</tr>
<tr>
<td></td>
<td>It is active and usually fun</td>
<td>Make sure it is relevant to the community and/or the workshop</td>
<td></td>
</tr>
<tr>
<td></td>
<td>If used well, it can be very creative and gives many people a chance to participate</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>It generates debate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Photos/Drawings/</td>
<td>Can help visualise a situation</td>
<td>Make it issue specific</td>
<td></td>
</tr>
<tr>
<td>Cartoons</td>
<td>These can be used to tell a story or to make connections between stories. Seeking personal opinions from people about what they see allows them to explore their opinions and viewpoints. Can also help start a debate</td>
<td>Use colour, magazines, newspapers, keywords etc.</td>
<td>Don’t try to use too much materials, keep it simple and focused</td>
</tr>
<tr>
<td></td>
<td>Can involve many people</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Can be creative</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Can help identify talents in a group for later use</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Songs/Slogans</td>
<td>Can help get messages across easily</td>
<td>Try to make it issue or topic specific</td>
<td>Don’t make the activity too long</td>
</tr>
<tr>
<td></td>
<td>These can offer strong messages in an interesting and entertaining way</td>
<td>Involve the group</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Can involve many people</td>
<td>Usually relates directly to the issues or the community</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Can be creative</td>
<td>Easy to use in bigger groups since everybody can hear it</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Can help identify talents in a group for later use</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stories</td>
<td>Good for drawing out key issues and for involving people</td>
<td>Keep the storytelling short and specific</td>
<td>Don’t let the story and the discussion focus on too many issues or be too long</td>
</tr>
<tr>
<td></td>
<td>They describe ideas, feelings, values and culture</td>
<td>Use simple language</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Method</td>
<td>Why use it?</td>
<td>Some do's</td>
<td>Some don'ts</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>Buzzing</td>
<td>This is where small groups of usually two are asked to briefly discuss an issue and then feedback to the larger group</td>
<td>Set a time limit Make regular use of smaller groups of say 4 or 5 people Make sure to report conclusions to the larger group</td>
<td>Don’t ignore any contributions</td>
</tr>
<tr>
<td>Small Groups</td>
<td>Using small groups maximises participation</td>
<td>Use roles within the groups, reporter, facilitator etc. Give clear instructions and limit the time Check with groups as they work Ensure everyone has enough space</td>
<td>Avoid large groups, keep them small</td>
</tr>
</tbody>
</table>

Notes