



R-A Training Materials for Milan Training

7-11 November 2016, Milan

ENGLISH

“AFTER Against FGM/C Through Empowerment and Rejection”
Project JUST/2014/RDAP/AG/HARM/8001

This document includes some of the Reflect-Action methodology tools.

This document has been produced with the financial support of the Rights, Equality and Citizenship (REC) Programme of the European Union. The contents of this website are the sole responsibility of ActionAid International Italia Onlus and the project partners and can in no way be taken to reflect the views of the European Commission.



Body map

To explore issues around health and sexuality, women's rights and violence against women.

Steps in the process

- Draw the outline of a woman on the ground or on a large sheet of paper. A quick way to do this is to ask one of the participants to volunteer to lie down on the floor and draw around them. However, this may not be appropriate in some contexts and so the body can be drawn freehand.
- Start the exercise with quite a general question such as: "How does life in this community impact on your body and your health." Participants then indicate on the body map, using words, drawings or objects, the positive and negative impacts that they have experienced. For example, headaches as a result of carrying heavy water containers for long distances.
- The body map can also be used to discuss abstract notions such as qualities, skills or emotions, the participants will need to discuss how to place the cards - there will not necessarily be a correct position. For example, some may feel that a card representing fear would be best placed on the head while others might chose to place it on the stomach or heart.

Suggestions for use

- A body map could be used to look at the various health problems associated with the different parts of the body. Participants may go on to discuss issues of prevention and cure as well as possible sources of information and help. A specific health issue may be chosen as the focus of more detailed discussion.
- Focusing on a woman's body, the group could discuss issues surrounding pregnancy. What should the woman do / not do? What should she eat? What kind of support and advice is available?
- A body map could be used to explore the different qualities that participants perceive as being necessary for finding employment and draw attention to the skills and experience that they already possess.
- The group could use a body map to analyse the qualities that represent for them the ideal citizen, parent, teacher or student, for example. They may then go on to contrast this with a body map representing the reality of the situation. How different are the two body maps? How easy is it to live up to the ideal model? Is it even desirable? What help is available in each situation?
- Body maps can be used to explore the ways in which conflict or disasters have adversely impacted upon the lives of children and young people, as well as highlight the ways in which children and young people demonstrate resilience. They are also useful for describing common rights violations faced by children and young people in their daily lives

Challenges

- People may find it embarrassing to talk about issues relating to the body. Depending on the context and the topic under discussion it may be appropriate to divide the group into men/women and young/old so that people feel more confident to share their experiences and talk about personal issues.



Problem tree

To explore cause and effect. A tree can be used to explore cause and effect or problem and solution. The various elements of a tree work together as a simple metaphor:

- The trunk usually symbolises the situation to be studied;
- The roots represent causes;
- The branches are the consequences.

How to construct the tool

1. Using local materials (fallen twigs/tree branches), begin to construct a tree (a tree can also be drawn on large paper if twigs etc. not feasible).
2. The trunk symbolises the issue or concern being discussed – a card is placed on the trunk with the concern/issue written on it (this helps to keep the discussion focussed on the issue/concern).
3. The roots represent e.g. (causes, income, inputs). As each cause, income source or input is raised; it is written on card (once agreed) and placed within the roots. Note that the more importance given to a particular point raised can be identified by placing it on the thicker roots, and vice versa.
4. The branches represent e.g. (effects, expenditure, outputs, and outcomes). Similarly, as each effect/type of expenditure/output is discussed and agreed, it is written on card and placed in the branches (again, the thicker or thinner the branch identifies level of importance placed on the point).
5. Fruits may be added to represent possible solutions, actions or unexpected gains.
6. Saplings can be added beside the large tree to represent ongoing aims, plans, perceived opportunities, desired inputs.

Suggestions for use

- A tree can be used to analyse of household income and expenditure
- A tree can be used to analyse the causes and effects of conflict
- A tree can be used to analyse the causes and effects of HIV and AIDS.
- A family tree can be used to explore family relations and identity, with all current members as branches and the different levels of roots representing the ancestors.



River

To explore the history of an individual, community or organisation.

The characteristics of a river (its changing width, current and direction as well as features such as whirlpools, islands, rapids, waterfalls and forks) can represent changes and events over time. Rivers can also be used in planning, for example to map out the steps of a campaign.

The image of a road (with traffic lights, pot holes and cross roads, etc) can be used in a similar way and might be preferable in some contexts (e.g. in a city or an arid area where there are more roads than rivers).

The process – personal river

1. A useful way to start the process of creating a personal river is for the participants to sit quietly together with eyes closed while the facilitator prompts them to think silently about different moments in the course of their lives, from birth to the present, with suggestions or open questions.
2. Then each person draws the journey of his or her life in the form of a river, sometimes on a large sheet of paper and sometimes on the ground with locally available materials. It is important to state that each person need only include in their river those events which they feel comfortable to share with the group.
3. When everyone has completed their river, they can discuss them in small groups with a facilitator. Each person chooses the level of detail they wish to share: they may wish to focus on a particular time or current, or take people briefly through the whole journey.
4. At the end of each person's story, other participants can ask questions if they wish, always respecting the privacy of the person.
5. The facilitator may wish to direct discussion and analysis to consider issues of power and control, cause and effect, to draw out patterns or major influences. The aim is not just to hear stories, but to find a link between our personal experiences and attitudes and the ways in which we are influenced by the environment in which we have grown up and live. Comparisons might be drawn between people of different social classes, cultural contexts, sexes or ages in order to uncover influences and analyse the environmental forces that shape us all.

The process – group rivers

Where a river is used to map the turning points and key events in the history of an organisation or community, participants will work together, negotiating the points to be represented and the symbols to be used. In this case, the process of constructing the image will in itself be the cause of much discussion and debate, as different perceptions of the significance of situations and events become apparent.

Suggestions for use

- The river can be used at the beginning of a workshop as a way of bringing the group together and exploring personal journeys.
- A river can be used to explore the history of a school, organisation or community.
- A river can be used to plan an activity, such as a campaign for example, thinking through the possible challenges and opportunities.



Body map - power within and power to

To facilitate critical analysis about shifts in ‘power within and power to’ with a focus on sensitive subjects such as sexual autonomy and women’s control over their bodies. The tool aims to help women explore the different elements of power related to their bodies, both the personal and emotional dimensions of ‘power within’ and their agency to take action to control their bodies of ‘power to’.

- Power within: self-worth, self-confidence, inner strength, sense of identity, dignity, etc.
- Power to: ability to act, to control, potential to make a difference and shape lives, capacity to decide action and carry them out.

This participatory tool enables interactive discussions and visualisation of changes in knowledge, skills, attitudes, self-confidence, practices, and ability to negotiate and control decisions. Using the body map supports conscientisation of those who are involved which makes it a motivating and politicising experience.

While using the body map methodology, participants are likely to feel more comfortable in groups of single sexual/gender orientation, and with others of a similar age or marital status, etc. and in locations with some privacy. While facilitating this tool, we need to be prepared that body maps may raise traumatic memories for some participants – for example, people who have been abused or suffered violence and in these cases sensitivity towards participants must be the facilitator’s primary concern.

Steps

1. Introduce each other, the theme and purpose of the exercise and required time. When discussing the purpose of the exercise, the facilitator should be clear how the information gathered will be used (for example for community reflection, to feed into monitoring and reporting processes, to inform PRRPs, to develop new strategies for action as a group). Groups should be clear how they can use the information they will generate and how the organisation intends to use it.
2. Facilitator explains that the group is a safe space and participants should not share issues discussed outside of the group – this needs to be explained at the start to set the ground rules. Also that all responses are anonymous, and women’s names will not be used in any reporting, etc.
3. When you start the exercise, ask a volunteer from the group to lie down on a flip chart and another volunteer to trace the outline of her body. In some contexts, this may not be appropriate, and so the outline can be drawn freehand.
4. Start the discussion with a general question, such as “What changes has the group experienced through their involvement in the programme / project?” The questions should gradually probe more deeply into women’s control over their bodies, and as they tell their stories they should use the body map to record different changes they have experienced in different parts of the body. Please note that these changes can be both positive and negative. For example;
 - Changes in knowledge, awareness, their way of thinking and seeing the issues can be presented around head. Power Within
 - Changes in attitudes and behaviours, their confidence, and emotions can be represented close to their chest (heart). Power Within
 - Changes in skills and practice, ability to act can be presented around hands and feet. Power To
 - Their ability to communicate and negotiate can be mapped close to the mouth. Power To



- Changes in control over decisions and choices related to sexual reproductive issues (sexual autonomy) can be mapped close to the different sexual and reproductive organs of the body. Power To
- 5. Use the guiding questions listed below to deepen the group discussions and help the group complete the body map.
- 6. To identify how power relations have changed (i.e. the power shift), the group can repeat this exercise for the past (retrospective analysis) to invite reflection of how power has shifted and for future for visioning related to the desired levels of shifts in power. It is a good idea to use different colour pens to represent present, past and future. Another possible use is to conduct the body map exercise at the start of a project to set a 'baseline' and then repeat the exercise at different intervals to understand what is changing.
- 7. At the end of the exercise, take a photograph of the body map and conclude the discussion by thanking the group and asking them to reflect on what they have learnt from these discussions and identify ways in which the information can be used at the community level. If relevant, briefly explain to them again how the organisation will use this information and analysis and how their confidentiality will be protected and double check that they are happy for their stories to be used.

Guiding questions

The following questions can be used to guide and deepen the discussions. The questions are examples, and users should adapt these to the specific context in which they are applying this tool. The questions are broad and generic, but the specific details can be tailored to the nature and content of the programme/work under review.

- What has changed in your life with regard to your body/your being with regards to the following issues:
 - changes in your knowledge, awareness, their way of thinking and your way seeing the issues:
- What has changed in terms of your knowledge and awareness about:
 - Different contraceptive methods and your right to use them?
 - Your right to decide about the number or spacing of children you have?
 - Relations between men and women in the family, between spouses?
 - Women's right to choose their partner?
 - Women's right to choose whether, when and with whom to have sexual relations?
 - What have you done to put into practice this new knowledge or awareness? What do you plan to do?
- What has changed in terms of your attitudes and behaviours, confidence, and emotions in relation to:
 - Confidence/intention to make your views heard on things when you do not agree with something/ to negotiate on decisions that have to do with your/your children's bodies
 - Attitudes about your own or others sexual and reproductive attitudes, norms and behaviours
 - Changes in your (and your partners') behaviour in terms of using contraception etc.
 - Attitudes/acceptance of violence against women or restrictions on women's movement
- Changes in your skills and practice, ability to act: is this about the space in which you can act?
 - Taking action to report violence/leaving your husband/partner if they are violent towards you



- Changes in your ability to communicate and negotiate:
 - Making your views heard with your family, partner
 - Rejecting practices, values and norms to do with sexuality and reproduction
 - Reporting and rejecting violence
 - negotiating sexual relations, contraceptive use or having children with your husband
- Changes in your control over decisions and choices related to sexual reproductive issues (sexual autonomy). To what extent are you consulted as an equal partner in decisions regarding:
 - When and how you have sexual relations with your partner?
 - Whether you can have a relationship with a man without being married?
 - Who you marry?
 - Who your sexual partners are?
 - Whether you or your husband uses birth control?
 - How many children you have?
- How did this change happen? What contributed to this change?
 - What happened for you to make the change? What prompted the change? What gave you courage/the confidence/the idea?
 - How did you convince your husband? Your mother in law? Your family?
 - Who supported you? How did you gain their support?
 - Who was against/rejected your views/decisions/actions? How did you react to this? What did you do to address this?

Documenting and reporting

The discussions and responses can be gathered and documented as people find most convenient and easy, but making sure that the critical words, example, metaphors, testimonies are captured and brought into the analysis.

The simplest way to document the body map is to take a photo or transform it to a flip chart. However, it is useful also to document the evidence in a more structured written form to ensure that you record all the actors identified and the extent of their power. You could do this in a table:

Changes identified	What type of power is the change associated with? (Power within /Power To or combination)	Challenges faced and mitigation strategies	Factors that contributed to the change?	Any strategies identified to continue to increase power within and to?

While analysing the results from different body maps produced from discussion with different groups of women/girls (for example of different ages, from different social, cultural, geographical locations and from different ethnic backgrounds) and from other genders. it will be useful to analyse differences in views, perspectives and experiences shared according to these backgrounds.



Community scorecard

To help groups assess services, facilities programmes or projects run by government, NGOs or other organisations, by grading them according to a range of criteria or agreed upon standards. The findings can be compiled and used to start a dialogue with the authorities or organisation, or to launch a campaign.

Steps in the process

1. Determine your focus - Community scorecards work best when you want to gather evidence about a specific facility, such as a school, hospital or police station. It's better to use them on just one sector at a time (e.g. education or health, not both together).
2. Involve the service providers - It's important to have the participation of frontline service providers and local government politicians as well as community members. Getting government staff to take part in the scorecard process may require support from the government department responsible for employing them.
3. Agree the criteria - A report card contains several different criteria by which each service will be judged, allowing comparisons to be made across services or areas. The criteria should be decided by the group, and many will have arisen from the initial analysis of the issues. They might include: reliability of the service, quality of service, difficulties encountered in dealing with the agency, capacity to respond in emergency situations, hidden costs associated with the service, level of corruption in the service. The exact criteria will depend on the service under consideration. For example, a report card for local schools might look at teacher attendance, quality of infrastructure, availability of texts, class size, the level of costs passed on to parents, the number of children excluded, the effectiveness of the parents' association and so on.
4. Understand rights and expectations - It's important to clarify what commitments and standards exist and to ensure that community members and service providers are all aware of their rights and duties in relation to that service. Community members should also define what they expect from the service provider - are the priorities and standards set by government relevant to the needs of the user?
5. Collect responses - Once the format of the report card has been agreed, the group can use it to collect information from the service users. The card might be used to structure oral interviews with local service users, or copies could be distributed by group members or through the services themselves (e.g. through schools or health centres), to be filled in directly by users. You might hold a community meeting in which participants discuss the questions and agree each score by consensus. In many cases, levels of satisfaction can be represented visually, reducing the need for literacy.
6. Report the results - Once the responses have been collected they should be compiled in a concise, visual way. One powerful way of presenting the material is to use the format schools use to report on individual children. The process of consolidating the responses, and the discussion it evokes, should bring out recommendations for future change, and key areas for action. The key results and recommendations could be put into a press release, and a strategy for dissemination to other target audiences should be decided by the group.



3Ps power circles

To deepen analysis about how power relationships work at 3 different levels related to how we interact with the world: :

- personal and intimate - self confidence, awareness of rights, relationship to body, etc.
- private - relationships and roles in family, friends, sexual partnerships, marriage, etc.
- public - community, national, market, public life, legal rights and global spaces, etc.

This tool is useful to compare the past and present situations to understand how different interventions have facilitated shifts in power in each of these levels.

Given the highly personal nature of some topics related to the inner circle (e.g. FGM), using this tool in a mixed group may not be appropriate. Participants are likely to be more comfortable in single sex groups, possibly with people of a similar age or marital status, and in locations with some privacy.

Steps in the process

1. Introduce each other, the purpose of exercise and required time to the group. When discussing the purpose of the exercise the facilitator should be clear how the information gathered will be used (for example for community reflection, to feed into monitoring and reporting processes, to inform PRRPs, to develop new strategies for action as a group). Groups should be clear how they can use the information they will generate and how Action Aid intends to use it.
2. Start the exercise with quite a general question such as: What do we mean by personal, private and public?
3. Building on the responses, explore each of the three levels (Personal, Private and Public) with the group and discuss some examples to set the common grounds e.g.
 - Personal / Intimate: The self and individual space; For example: perception of self-worth, personal confidence, relationship to your body, beliefs about what you are entitled to e.g. ability to lead, sexual pleasure, choice etc;
 - Private: The family and collective space; For example: this includes relationships and roles in families, among friends, sexual partnerships, marriage, etc. This space is usually governed by culture and family traditions, despite legal provisions that protect women's human rights.
 - Public: The area outside the family, for example community, state, market, actors and institutions and collective space.
4. Draw three large concentric circles on the ground and split with a straight line. Title one side as past and other as present. Title the three layers as personal, private and public levels with personal level in inner circle, private in the centre circle and the public in the outer circle. The titles can be written or drawn (with symbols) based on the literacy level of the group.
5. Ask participants to take some time, think and reflect individually if they have experiences of changes in how power is claimed and used at each level. Ask them to think about what was the situation before and how is the situation different now.
6. Ask them to write/ or draw symbols on the ground or on cards and place in the relevant level of the circle in the past and present sections. Some cards/symbols can be linked to two different levels as the line between personal and private can be blurry.
7. Compare the responses for the situation now and before. Encourage further reflection using the guiding questions mentioned below to deepen the analysis of change and process.



8. Once the circles are populated, ask participants to have a look and if they want to add anything further.
9. Photograph the circles and conclude the discussion by thanking the group and discussing with them how this information and analysis could be used at community level and what are the next steps they want to take to continue to shift power at each level.

Guiding questions

During the process when groups map the changes in the three levels, use the following guiding questions to deepen analysis of the change and of the process. The questions are just for guidance and can always be adapted or new questions can be added according to the context and purpose for which the tool is being used.

Personal power:

- What kind of shifts in power have happened at the personal level? Why?
- How has decision making power of people living in poverty improved? Over what types of decisions do they feel more control?
- How have people living in poverty used this power to claim their rights?

Private power:

- What kind of shifts in power have happened at the private level? Why?
- What changes have occurred in the patriarchal patterns and perception?
- How has it enabled women to claim their rights, raise their concerns and voices?

Public power:

- What kind of shifts in power have happened at the public level? Why?
- How were duty bearers engaged? How did their behaviour change?
- How was the power of the most powerful challenged?

Reflection across levels:

- How have individual and collective power (groups, organizations, networks, alliances, movements, etc.) helped to change the rules at different levels?
- How are the changes at the three levels inter connected?
- What were the strategies used and how effective do you think they are?
- What challenges and obstacles have been overcome? What strategies have helped to overcome these difficulties, challenges and obstacles?

Additional power analysis questions can be added as desired.....

Documenting and reporting

The discussions and responses can be gathered and documented as people find most convenient and easy, but making sure that the critical words, example, metaphors, testimonies are captured and brought into the analysis.

The following simple template can be used to facilitate reporting and further analysis and can be adapted based on the focus of your analysis and discussions.

	Before	Now
Personal intimate	What was the starting point?	Shifts in power identified: Explanations for shifts (why)? Examples of control over decisions:
Private	What was the starting point?	Shifts in power identified: Explanations for shifts (why)? Examples of rights claimed:
Public	What was the starting	Shifts in power identified:



	point?	Explanations for shifts (why)? Examples of duty bearers responses:
Strategies / Challenges faced/Learning to do things differently?	Challenges faced:	Role of individual vs collective power: Strategies used:

Alternate use of this tool

The same tool can be adapted and used to deepen the analysis of power around three forms of power: visible, invisible and hidden: See also the Peeling the Onion Tool for more information on these forms of power.

Visible power (outer circle): is formal tangible power particularly related to the public or political level where formal decisions are taken - and involves the rules, structures, authorities, institutions and procedures of decision making. For example, this may concern local, district or national government or even the governance structure of large organisations.

- Who are the individuals, and what are the institutions that have the power to change the laws, policies, practice on the issue you are interested in?
- Who are the decision-makers?

Hidden Power (middle circle): the power that cannot be seen, for example vested interests of elites who dominate the agenda of decision making spaces

- Who sets the agenda?
- How are decisions being influenced from behind the scenes?
- Who is included or excluded from making decisions?
- Who may have an interest in the issue, but are influencing decisions outside of the public eye (e.g. role of business, banks, special interest groups, etc)

Invisible Power (inner circle): the norms and cultural constraints that we have internalised and which influence how we see and react to different issues, for example the subservience of women in patriarchal societies.

- To what extent are those with least power unable to address the issue, simply accepting the situation they find themselves in and why?
- How is their opinion of themselves and their ability to act shaped by society, education or the media?



Activity mapping

To explore the different activities that women and men do each day and how these contribute to the local economy.

The tool asks participants to think about all the activities they did the day before and maps this out on cards for participants to categorise. This includes activities such as cooking breakfast, collecting water, resting, working in the fields, selling goods at the market, or participating in a community meeting.

Objectives

- Participants see that care for people and the environment is a critical part of the economy even if this is not paid work.
- Participants begin to discuss the division of labour between women and men and why some activities are more often done by women rather than men and vice versa.

Steps in the process

1. In a group discussion (can be in small groups), participants list ALL of the activities that they did yesterday.
2. Participants draw, or write if they can, one activity per card. Men and women will be given different coloured cards – for instance, men may receive green cards while women receive yellow cards.
3. The facilitator then asks: 'Which of these activities helped you to take care of your family and friends?'
4. The participants then group these activities together including the four categories - housework, collection of water and firewood, care of children, care of adults. The facilitator places a card above these activities titled 'Care for people'
5. The facilitator then asks, 'Which of these activities helped you to take care of the natural resources that are around you?'
6. Participants then group these activities together and the facilitator places a card above these activities titled 'Care for the environment'.
7. The facilitator then asks, 'Which of these activities are paid or generate income?'
8. Participants then group these activities together and the facilitator places a card above these titled 'Paid work'.
9. 'Which activities contribute to the life of the community?'
10. Participants then group these activities together and the facilitator places a card above these titled 'social and cultural activities'.
11. 'Which activities are considered to be personal rest and leisure?'
12. Participants then group these activities together and the facilitator places a card above these titled 'rest and leisure'.

Questions for analysis

- Is there anything missing from this activities mapping?
- Does this activity mapping capture the main activities that you see in your community?
- Identify those activities that take up the most time for you.
- As women's cards and men's cards will be different colours it will be visually clear which activities men and women spend more time doing.
 - What activities do men and women do that are the same? What activities do men and women do that are different and why?
 - What activities do girls and boys participate in?



- How much time do women and men spend on different activities?
- Can both men and women do the care activities listed here?
- Are there activities that are done more by younger women?
- Are there activities that are done more by older women?
- How does the amount of money you have affect how much time you spend on care activities?
- Which of these activities do you do at the same time?

Power issues to consider

Gender: Having different colour cards for women and men will immediately show the similarities and

differences between their activities. In most cases women and girls will be more involved in care work activities than men and boys. You will likely find that men have more time for paid work either as agricultural labourers, factory workers, traders etc. Many women will be involved in paid work and in unpaid work such as subsistence agriculture. Here facilitators want to show that women are involved in paid and unpaid work alongside unpaid care work.

To deepen the analysis facilitators can ask:

- What is the value of the unpaid and care activities?
- How does that impact on how we see women's and girls' contribution to the economy/community?

Age: Children and youth may have different activities than women and men as they may be in school rather than working. However, for some girls and young women their age may mean that they have to carry a heavier workload because of their low status in the household. For instance, young wives may not be able to ask their husbands to support them with their housework. Young women are also more likely to have younger children that require more care. Older women may also have to take on more care work, particularly in countries badly affected by HIV and AIDS.

Status: Widows and single women will often have more work to do than other women unless they have support at home. Widows and single women are likely to be involved in paid work or subsistence agriculture to meet their basic needs while also having to do most, if not all, of the care work at home.

Disability: People who are disabled or challenged physically and mentally and those who may be sick (due to old age or a disease) are often care responsibilities for other members of the household. This would imply increased unpaid care work for other household members and they may need to access community care and support.

Class: Some people in the community will also be able to pay for care services and goods while others will not. For instance, richer community members might be able to pay for electricity or hire domestic workers in their households to help with the cooking and taking care of children. This will mean they spend less time on care work than poorer households.



Peeling the onion

To uncover and facilitate a process of deeper analysis about different forms of power related to specific issue.

Visible power: observable decision making

Relates particularly to the public or political sphere where formal decisions are taken - and involves the formal rules, structures, authorities, institutions and procedures of decision making. This may concern local, district or national government – or the governance and decision-making processes of any organisation.

Changes related to visible power may include arguing for more democratic and transparent processes, looking at how we are represented by decision makers and who influences the decisions taken - and how women and excluded group can use these formal spaces more effectively.

Visible power can be influenced by lobbying, by monitoring, by doing shadow reports, by demonstrating, by using our vote strategically or by standing for office.

Hidden power: setting the political agenda

Power is sometimes maintained by elite individuals or institutions by controlling who gets to the decision-making table and what gets on the agenda. Vested interests can control the backstage – whether in politics or inside organisations – excluding or devaluing the concerns of women or people living in poverty.

Changes related to hidden power may be to empower organisations and movements of people living in poverty, democratising their leadership, improving accountability, increasing the visibility and legitimacy of their issues and demands.

Strategies may be to expose manipulation behind the scenes; argue for a re-framing of rules or an alternative framing of debates or demand respect for visible processes.

Invisible power: shaping meaning and what is acceptable

Invisible power shapes the way in which issues are seen, including by ourselves according to how we all internalise certain assumptions or accept certain constraints that are usually ideological in nature - but that we don't see as don't name or address. This is about how certain "norms" are established that shape our beliefs and our sense of self, how we are socialised in ways that define roles for us and reinforce the status quo.

Changes related to invisible power may be to deepen conscientisation processes – to transform the way in which people see themselves and the world, recognising that certain deeply embedded attitudes and beliefs block change.

Strategies may be to focus on raising critical consciousness using reflection-action processes at different levels, we may build people's confidence to speak out, do strategic research to expose the ideological basis of things that are present as universal truths and we should of course put forward credible alternatives.

Steps

1. Introduce each other, the purpose of exercise and required time to the group. When discussing the purpose of the exercise the facilitator should be clear how the information gathered will be used (for example for community reflection, to feed into monitoring and reporting processes, to develop new strategies for action as a group). Groups should be clear how they can use the information they will generate and how Action Aid intends to use it.
2. Introduce the group to the concept of an onion and its layers where we can see the outer layer of an onion, but we can't see those underneath. Using the brief above, explain to the group that these layers are similar to when power relationships are in play.
3. Draw the three layer onion with:



- The outer layer of onion contains the visible power that can be seen publically for all to see and hear.
 - Underlying these there is often hidden power, power to influence political agendas and decisions that are difficult to see and influence.
 - Finally deep within is the invisible power, this most often operates at the personal level and can limit one's ability to challenge the other types of power.
4. Ask the group to take some time, think and reflect individually what changes (shifts in power) they have seen or experienced as individuals or in groups related to the three forms of power described above.
 5. Distribute cards and markers among participants and ask them to think of and write or draw the symbols for the changes they have seen or experienced in different forms. To get the conversation started and guide the group the facilitator can draw symbols based on responses by the group.
 6. Once the cards are written or symbols are drawn by the group, ask them to place on the large onion diagram according to the forms of power identified.
 7. Use the guiding questions for discussions to deepen the analysis of change and process.
 8. Once the onion is populated, ask group to have a look and if they want to add anything further.
 9. Photograph the onion, conclude the discussion by thanking the group and discussing with them how they plan to use this information at community level and briefly explain to them again how this information and analysis will be used.

Guiding questions

During the group discussion and mapping of the changes (shifts in power) they have seen or experienced in different forms of power, use the following guiding questions to deepen the analysis of change and process. These questions are just for guidance and can always be adapted or new questions added according to the context and purpose in which the tool is being used.

To probe around visible power:

- What are the most important decision making spaces in both the public and private spheres?
- Which actors have the power to make decisions or influence how decisions are made in those spaces?
- What strategies have we used to influence this visible power? What have we learnt from using these strategies? What other strategies can we think of?
- What shifts in power have we experienced?

To probe around hidden power:

These questions are difficult to answer; as the nature of this type of power is that it is hidden so reflection around this space may be limited.

- Do we have a sense that there are types of power that cannot be seen? What examples can we think of?
- What sort of groups are able to use hidden power to further their own agendas?
- Are there any strategies to influence this hidden power? Have we used any strategies to influence hidden power? What did we learn from using these strategies?
- Have we seen any power shifts at this level?

To probe around invisible power:

- What factors influence how we understand our own power? Are there forces influencing how we see our own power that may not be obvious to us, for example our culture or family background?



- What strategies have we used to address the invisible forces that limit our power? What have we learnt from using these strategies? What other strategies can we think of?
- What shifts in power have we experienced?

General questions to probe across different forms of power:

- What kind of shifts in power have happened? At what level and why?
- How have these shifts in power enabled people to claim their rights from duty bearers? What rights? What was achieved? How this has impacted on the lives of women?
- How do shifts in power at one level affect our ability to influence power at other levels?

Documenting and reporting

The discussions and response can be gathered and documented as people find most convenient and easy, but making sure that the critical words, example, metaphors, testimonies are captured and brought into the analysis. Further tips for qualitative data analysis can be found here.

The following simple template can be used to facilitate reporting and further analysis. This can be adapted based on the focus of analysis and discussions.

	Changes (Shifts in Power)
Visible	Types of power identified: Strategies used to influence power: Lessons learned: Shifts in power experienced:
Hidden	Types of power identified: Strategies used to influence power: Lessons learned: Shifts in power experienced:
Invisible	Types of power identified: Strategies used to influence power: Lessons learned: Shifts in power experienced:
What have we learnt to improve in future?	

Alternative uses

This tool can be adapted and used for exploring different spaces and levels of power. The names of these levels can also be adapted depending on the context and who is involved and for what purpose the analysis is carried out for example:

- Spaces of power - closed, invited, created
- Levels of power – local, national, global



Chapatti diagram

To explore relationships between things – particularly the relative importance, influence or power of people, organisations or groups.

Steps in the process

Prepare different cards of different size circles. Place a card with the person, group or organisation that is the focus of discussion on the ground. Make a list of all the people, groups or organisations that exist and have an influence on the person, group, organisation or community you are discussing. Decide if the people, groups or organisations in the list have a little, medium or strong influence/power over the person, group, organisation or community under discussion. Choose an appropriate sized circle (small = little influence, medium = medium influence and big = strong influence) and write the people, groups or organisations onto the relevant size circle.

Participants then discuss their perception of the relative importance or influence of the people, groups or organisations on themselves, their community, family or organisation. The circles are then placed at different distances from each other to show the nature of relations between them.

The group discusses the diagram that has been constructed, the relationships, the effects on the community etc.

Once the diagram is finished each circle is classified as 'ally', 'neutral' or 'threat' (using visual symbols placed or drawn on the circles). Strategies and actions are discussed and designed to transform and improve the situation. The visualisation can be extended by developing 'ideal' versions and exploring how to get there.

Suggestions for use

The chapatti diagram can be used to explore the relative influence of community organisations (village council, SMC, women's group, youth group, etc.) in relation to a particular issue such as education. Issues to explore might include, whether the organisations are strong and well organised, to what degree they are accessible and supportive of the most marginalised within the community, and what relations they have with other organisations in the community. See Reflect Mother Manual, p. 195-197.

The chapatti diagram can be used to explore informal power relations in a community, looking at the types of power held by different individuals and their relations to each other. Issues to explore might include, how people gain or lose power, how power can be used in positive or negative ways, and how shifts of power might be achieved. See Reflect Mother Manual, p. 201-203.

The chapatti diagram can be used to analyse power relations within the family. One powerful exercise that has been used involves participants creating a chapatti diagram of their family when they were children. Once this has been completed and the power relationships discussed they go on to create a chapatti diagram of their current family situation – looking at their own power as an adult.

A chapatti diagram can be constructed as part of a workshop evaluation process to show the



interpersonal power relations among participants and facilitators. These can be constructed individually and then shared/ analysed or a single diagram may seek to capture the consensus of the whole group (though conflict should not be avoided in the process). Chapatti diagrams can also be used to analyse institutional power relations or the practice of power at national or international levels. The process of constructing these diagrams is often a useful way for participants with different perspectives to exchange views and achieve some form of understanding. A chapatti diagram can be used to explore sources of knowledge or information on a particular topic such as childbirth or agriculture. Issues to explore might include, who are what are the participants' main sources of information on a particular topic, how reliable are those sources of information, are the participants able to distinguish between myths or opinions and facts, are traditional or modern sources considered more important, etc.



Power flower

To look at shifts in different forms of power. The power flower tool provides a critical lens and a simple way to gather, consolidate and analyse information looking at shifts in different forms of power, which include:

Power within – Self-worth, self-confidence, inner strength, sense of identity, dignity. Enhancing the ‘power within’ individuals builds their capacities to imagine and raise aspirations about change. Changes happen in rights consciousness, capacity, organisation and mobilisation that result from conscientisation processes.

Power with – Collective power and strength, mutual support, cooperation and working together, solidarity and joint action. ‘Power with’ helps build bridges across different interests, experiences and knowledge and is about bringing together resources and strategies. Changes happen in the organisation and mobilisation of civil society in support of people.

Power to – Ability to act, potential to make a difference and shape lives, capacity to decide action and carry them out. Changes happen in the condition of people living in poverty. individual ability to act. This is rooted in the belief that every individual has the ‘power to’ make a difference.

Power over – Domination or control of one person, group or institution over another. Actors such as police, judges, teachers, politicians all have a certain power over us in society. Duty bearers can use this power for positive or negative change which is why we work to influence them. Changes happen in policies, budgets, practices of state and non-state institutions and actors, duty bearers.

Steps

1. Introduce each other, the purpose of exercise and required time to the group. When discussing the purpose of the exercise the facilitator should be clear how the information gathered will be used (for example for community reflection, to feed into monitoring and reporting processes, to develop new strategies for action as a group).
2. Discuss the idea of the flower and its different components, with its base in the centre and a large circle of four petals covered by small petals.
3. Ask the group to draw the centre of the flower which represents them.
4. Brainstorm and explain the idea of four forms of power (within, with, over, to) and ask people to draw the four large petals, each representing one form of power .
5. Take one petal at one time and ask group to discuss what changes (shifts in power) are being realised as individuals, family and community as whole. Encourage group to share real life examples of changes they have experienced. Refer to the questions section below to help you guide discussions and responses.
6. Draw symbols or write these changes as small petals connected to the large petal representing each of the different forms of power. (These petals can also be different in the size representing the scale and impact of the change)
7. Repeat the process for all four petals and make the flower grow.
8. Ask people to discuss their flower and share their experiences by explaining;
 - Which side of the flower is healthy (with more petals) and why?
 - Which side of the flower is weak and why?
 - What could have made the flower healthier/stronger?
9. Photograph the flower and conclude the conversation by thanking the group for sharing their experiences of shifts in power and discussing with them how they can use this information to identify new strategies to build their power.



Guiding questions

This tool can be used in many different contexts. Therefore, the framework and questions are necessarily broad and generic. Specific details can be added based on the nature and content of the programme under review.

Power within:

- What changes do people report in themselves, their self-confidence and awareness of their rights?
- How have those changes motivated people to act in new ways?
- How have these actions shifted power (even if this is in very subtle ways)?

Power with:

- How have people worked together towards change?
- How have traditional alliances been strengthened and new alliances been formed?
- What changes have been influenced by this collective action?
- How do those changes reflect shifts in power?

Power to:

- What actions have people taken?
- What new things have they been able to do that were not possible before?
- How do those changes reflect shifts in power

Power over:

- What people, groups or institutions have power over you? (It may be helpful here to specify the issue that you are talking about)
- What strategies have / can you use to try to influence their agendas or actions?
- What changes (if any) have you seen in the way in which these groups exercise their power on a specific issue?

Reflection across forms of power:

- What were the strategies used to shift power and how effective do you think they are?
- What challenges and obstacles have been overcome? What strategies have helped to overcome these difficulties, challenges and obstacles?
- What have we learnt?

Suggestions for documenting and reporting

The discussions and response should be gathered and documented in some way. This has two purposes, i) to enable groups to look back at these reflections in the future and reflect again on how power has changed; ii) to support wider learning about how an organisation is shifting power. It is important that documenting these processes are done as simply and conveniently as possible to not create an additional burden. You should focus on capturing critical words, examples, metaphors, testimonies and bring them into the analysis.

The following simple template can be used to facilitate reporting and further analysis. This can be adapted based on the focus of analysis and discussions.

	Changes (Shifts in Power)
Power Within	Reported changes: New actions: Examples of shifts in power:
Power With	Examples of working together towards change: Strategies to strengthen or create new alliances: Examples of shifts in power:
Power To	Actions taken: New abilities: Examples of shifts in power
Power Over	Identified sources of power:



	Strategies to influence Examples of shifts in power
Successful strategies	
Challenges faced and how these were mitigated?	
What will we improve in future?	



Role play

To analyse issues and to rehearse speaking up in new situations or on different topics.

Everyone has different roles in different spheres of their lives, perhaps as a colleague, employee, mother, daughter, wife, politician or friend. Someone may be a passive participant in one context, active in another, empowered in one sphere but a victim in another situation. Role playing enables participants to explore the different power relations and patterns of communication between different roles. Role-play is an effective way for people to think about different perspectives in a particular situation, and the impact this has on communication – an important step in the process of challenging and changing relationships of power.

Enabling people to reflect on their multiple identities in life can help raise awareness of the idea of roles and role-playing and make it easier for people to take on or act out the roles of others. Often participants are nervous at first, and the use of simple props or masks can help them take on a character.

Role-plays may come in many forms for example:

- Re-enactment: Participants re-enact a real incident, highlighting power dynamics and pivotal moments of conflict.
- Simulation: Participants act out a situation that could happen or which represents what normally happens in a particular situation.
- Rehearsal: Participants act out a situation that they want to happen – to practice their roles. For example, if the group has decided to send a delegation to the local government offices, the scenario of the meeting can be rehearsed in advance to test out roles, help refine arguments, or prepare for different responses/eventualities.
- Projection/Inversion: Participants invert or switch normal roles, projecting themselves into the roles of others: men become women; bosses become employees; the landless become landowners etc, in order to understand better that person's reactions and behaviour. This can help people see other points of view and identify points of leverage for changing relationships.

In each case the role play should be the starting point for discussion and can be re-visited at different stages of the discussion to explore alternative responses or outcomes. Relating this to the circle itself and self-reflection, it can be interesting to encourage participants to come up with different stereotypes or labels for the behaviour of individuals in group discussions. In situations where this approach has been used, labels have included: rambler, talkaholic, wise-guy, coloniser, aggressor, joker, daydreamer, pontificator, silent cowboy. Having such labels can enable participants to reflect on their own roles and challenge each other with humour.