

# "Poverty" and "Development"

Empowerment  
for better life



Human mapping  
Webbing  
Photo language  
Radar chart  
Picture language  
Roleplay  
Action research  
Ranking





Note: The English translation of the Development Education Teaching Materials produced by Development Education Association and Resource Center (DEAR) was organized by Education for Sustainable Development Research Center (ESDRC), Rikkyo University.  
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The Education for Sustainable Development Research Center (ESDRC) was founded based at Rikkyo University in March 2007, with the aim of helping to consolidate ESD (Education for Sustainable Development) in our society. It was chosen as part of the ‘Open Research Center’ Project of the Japanese Ministry of Education, Culture, Sports, Science and Technology in 2007, concerning ‘Developing Research and Educational Programs on ESD’.

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- To communicate with the government and give suggestions on its policy
- To develop networks and exchange information with related organizations in the world.
- To research Development Education.
- To gather information on Development Education in both Japan and the world and share the information.
- To help to provide learning opportunities in communities and schools.

**Development Education Study Kit**

**“Poverty” and “Development”**  
**Empowerment for better life**

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## Introduction

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**“Poverty” and “Development”** has been written to aim the followings.

To understand “Poverty” from comprehensive and multilateral perspectives. It is rather obvious that “Poverty” means more than economic insufficiency. In this book, we define “Poverty” as not only lack of money but also the social status where people are deprived of the power to live their lives in a humane manner. We will also seek for the way of living that values equity and democracy. There are numbers of people who are unable to maintain a minimum standard of living across nations. And even in “developed countries”, the polarization of living standard is increasing. We take this “poverty in an economically wealthy lifestyle” as an important issue, too. In this book, poverty is not considered to be a problem of the “South” countries, but tackled from various perspectives to understand a deeper meaning of “poverty”.

To understand “Development” from comprehensive and multilateral perspectives. “Development” does not solely mean economic development. In this book, we define “Development” as the fight against various kinds of “Poverty” and we think that the fight starts from the empowerment of people in need and that the fight depends on ourselves. We consider that it is a very serious issues to overcome the situation where deprivation of power to live in a humane manner in “south” countries. But at the same time, we can find deprivation in any society and we need empowerment to overcome it. Here, in this book, we will learn and understand the nature of poverty and the fight against it through various cases.

# Contents

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## **Part 1 : Think about poverty** ..... 5

Data comparison – Bangladesh and Japan

Material 1 - Human mapping

“Different World maps”

Make a large world map and get into it! You will see the world you’ve never seen.

Material 2 –Webbing

“What is poverty?”

What do you think about from the word “poverty”? Maximise your imagination!

Material 3 –Photo language

“Life in Bangladesh”

Look at 8 pictures and observe them well! You’ll see life in Bangladesh little by little.

Material 4 –radar chart

“Deprivation of power”

Life in Japan and life in Bangladesh. What parts of them are wealthy and poor?

## **Part 2 : Think about development (fight against poverty)** ..... 20

Material 5 –picture language

“past and present From two pictures”

From two pictures, think about changes for the better and worse of lives in a village

Material 6 –Village play

“Water of life”

Experience a village play of Bangladesh. Learn the life of Amina, the main character, and reflect on the story after the play.

Material 7 –Action research

“Discover your own town”

How your town has changed since you were born?

Walk around your town by yourself and find out!

Material 8 –Ranking

“What is development?”

What does development mean to you?

Create your own definition, then compare yours with others!

## **Theories: Development education and empowerment** ..... 47

1. About Development education – Development education and curriculum
2. Poverty and development – Deprivation of power and empowerment
3. Learning about Poverty and Development – the Process of gaining empowerment
4. Conclusion –Issues and Prospective

## **Picture cards** ..... 58

## Part 1 : Think about poverty

### Material 1 “Different World maps” Human mapping

#### Aim

To know the distribution of different things across continents. To think composition of the world through different indexes.

#### 1) Preparation

1. Make a large space. If there is any chair or desk move aside.
2. Cut string and make loopholes as shown in chart 1.
3. Decide the number of people on a continent according to the calculation chart.
4. Copy and cut out picture cards and sort them according to the calculation chart. (Do not show them to the participants)
5. Put up a large world map on a wall

#### The time required:

30 minutes or more

#### Materials:

Calculation chart, strings (make a loophole for each continent as described in the chart), picture cards (copy and cut out as necessary), cookies (for all participants), World map

#### 2) Make continents

1. Ask participants to make groups according to the countries they want to visit.
2. Introduce themselves within the group and share the reasons why they want to visit the country.
3. Ask groups to get together with other groups that want to visit countries on the same continent. Then, form combined groups according to 6 continents (Asia, Africa, Europe (including Russia), North America (including Central America), South America and Oceania)
4. Give the loophole to each continent.
5. Ask each group to form their continent by using the loophole as they see the world map.
6. Confirm the place they live from the continent they are on now. Confirm the location of major countries and cities as well.
7. Discuss what they have found.

### 3) Look at the world from distribution of population

1. Put the loophole on the floor and divide the participants according to the distribution of the population given in the chart. If possible, try to keep the people on the continent they choose in 2)
2. Get into the loophole
3. Discuss what they have found.
4. You need 200 people to have one person on Oceania continent  
→ 60% of world population live on Asia. Think about possible problems.

### 4) Look at the world from Crops, Forests and Income

#### <Crop>

1. Leave the loophole on the floor. Participants sit on the each continent assigned.
2. Tell them that you are going to give a crop for each continent produce.
3. Ask them to guess how much each continent would receive.
4. Give them a crop card as shown in the calculation chart
5. Discuss what they have found.  
→ Think about how the people on the continents that produce fewer crops would get by.  
→ Notice that crops produced on a continent will not necessarily become food of the people on the same continent.  
→ Think about why starvation occurs while enough crops to feed everyone are produced in the world.



#### <Forests>

6. Tell participants that you are going to give them forests each continent has. Follow the same procedures as <Crop>  
→ Think about what merits forests have.  
→ Forests in the world are decreasing year by year. What kind of problem does this cause?



#### <Income>

7. Tell participants that you are going to give them the income of each continent.
8. Ask them to guess how much each continent would receive.
9. Decide on one person from Asia to be Japanese and half of the North Americans to be US citizen. Follow the same procedures as with <Crop>



- Think about what disadvantage would be caused by a lower income.
- Notice that Half of Asian income is taken by Japan, and 90% of North American income is taken by US.
- Notice the disparity between the countries as well as between individuals in a country.

### Note

- ✓ Use different kinds of cards or small pieces to think about several index at a time.
- ✓ Using cookie for income activity makes it more engaging

### Further activities

- ✓ Think about what kind of other indexes could be used to see the world.
- ✓ When there are not enough participants, use blank map and stickers or colour pens.
- ✓ Use countries instead of continent to bring in different perspective

### Reference































If time permits, use “*Work shop version of if the world was village of 100 people*” DEAR, 202) for more activities.

### Calculation Chart

- Fill the blank at “Population Rate” number of participants
- The number of the crop production, Forests area and GDP is calculated per 50

	Population Rate	Crop production	Forests area	GDP	The rate of occupation per country
Asia	( ) $\times 0.61 =$	24	7	13	Six pieces for Japan
Africa	( ) $\times 0.14 =$	3	8	1	
Europe including Russia	( ) $\times 0.12 =$	9	13	16	
North and Middle America	( ) $\times 0.08 =$	10	7	18	Sixteen pieces for America
South America	( ) $\times 0.06 =$	3	12	1	
Oceania	( ) $\times 0.005 =$	1	3	1	



Crop	Crop	Forests	Forests	Income	Income
					
					
					
					
					

## For further activities

Use the following indexes and distribution map by country

1) Income	average income	GDP	GNI	unemployment rate	international trade	average spending money for a child
2) Sustainability	climate distribution	mineral and energy distribution	urbanization			
3) Decision-making	right to vote	voting system	voting rate	legal age to vote	local autonomy	
4) Networking	proportion of union membership	number of NGOs	penetration of mobile phone rate	residents' association		
5) Health and safety	ratio of adult and child	Life expectancy	number of beds per capita	access rate to safe water	grain self-supporting ratio	distribution of food
6) Life environment and leisure	average number of people per household	population density	sport population	Average holiday per year	homicide rate	
7) Education	illiterate rate	primary and secondary education	rate of university student	number of students per teacher	expense on education	number of university professor
8) Culture and gender	language distribution	distribution of religion	ratio of both sex	Woman in higher education	fertility rate	rate of woman with paid work
9) Political stability	number of personnel in military	number of nuclear weapon	number of terrorism incidence	number of dispute		
10) Other	disparity of income	Within a country child labour	sex industry			

## Material 2 “What is poverty?” Webbing

### Aim

What is poverty? Expand your imagination from this question.  
Notice that there are many different aspects on poverty.

### The time required:

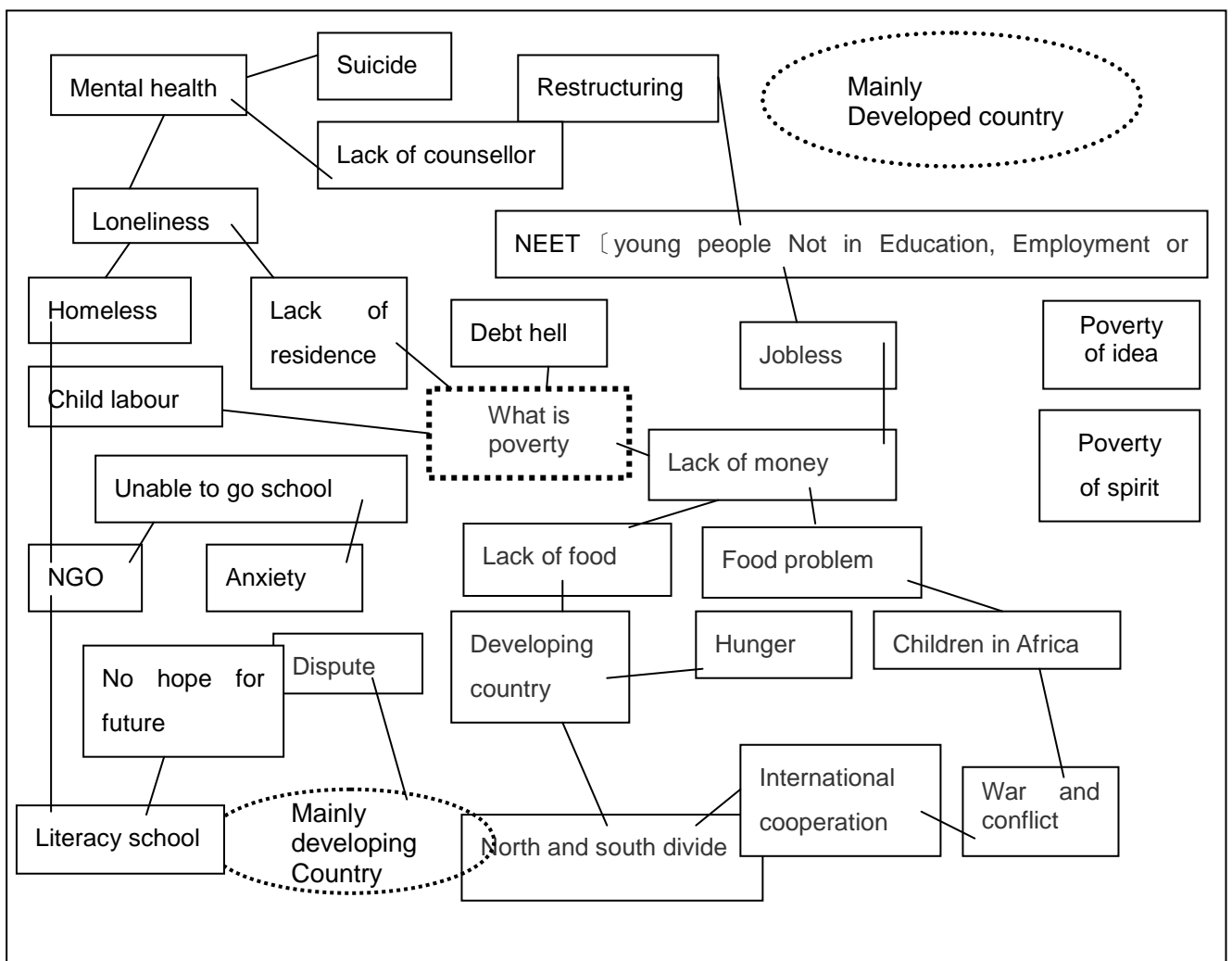
20 to 30 minutes

### Materials:

Large piece of paper or black board, colour pens

### Procedure

1. Write “What is Poverty?” on a large piece of paper.
2. Elicit any association from the word “Poverty”. And add them as branches or leaves stemming out from the word poverty.
3. Add more associations from branches and leaves. Add more until it looks like a spider web.
4. Classify the words on the paper by meaning. Ex.) Poverty in advanced/developing countries, health/education/skill/qualification/income, economic poverty/mental poverty, etc. Use these keywords to deepen the understanding of the concept “poverty”.



## Material 3 “Life in Bangladesh” Photo Language

### Aim

Learn about life in Bangladesh through photos. Notice both aspects of wealth and deprivation in Bangladesh.

### The time required:

45 minutes

### Materials:

Explanation cards (copy and cut out), Pictures (one each for a group)

### Procedure

1. Make groups of 3 to 4 people and give a picture to each group.
2. As a group, they are to write down what they find, as well as what they cannot find, from the picture.
3. Ask each group to name the picture and share what they find as a whole.
4. Read explanation cards at random. Tell groups to raise their hands when they think the card was explanation for their picture. If there were more than two groups raising hands, discuss which one is more appropriate as a whole.
5. When all explanation cards were given, read it again within the group.
6. Name the picture again. This time, try to include new information from the explanation.
7. Share them as a whole
8. Discuss the following as a group and as a whole.
  - Discuss what they have found as well as what else they would like to know about Bangladesh.
  - Discuss similarities and differences between their life and Bangladeshi life.
  - Discuss what features of life in Bangladesh they consider signs of wealth and poverty.

### Further activity

If time permits, the following activities are recommended to understand more about Bangladeshi life and culture. (It is recommended to finish Material 4 “Deprivation of Power” and Material 6 “Water of life” before doing this activity)

1. Bangladeshi society and history
  - Give general information session or self-study session on Bangladeshi society and history.
  - Pay special attention to features such as high population density, many natural disasters and the low social participation of woman.
2. Handcrafts and ethnic costumes of Bangladesh
  - Give an item to each group. Think about how to use it as a group. Discuss what they find and feel about it.
  - Show an ethnic costume and wear it. Discuss what is good and bad about the ethnic



costume.

- Reference “Bangladesh Box” (DEAR) “Bangladesh Bag” (SHAPLA NEER)

### 3. Status of Bangladeshi poverty issues

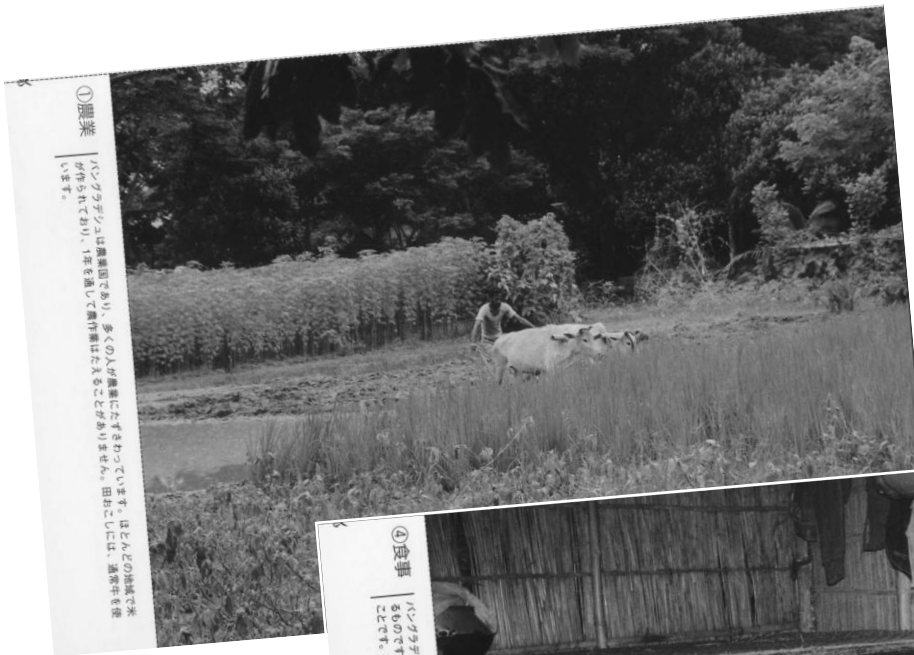
- Read articles about the life of Bangladeshi woman. Share what they find about Bangladeshi woman’s values, problems and hopes. Discuss how they can solve those issues and think what they would do if they were Bangladeshi women.
- Reference “SHAPLA NEER Booklet series 9, Bangladeshi woman now” SHAPLA NEER 2001

## References

“SHAPLA NEER Booklet series 3, Bangladeshi children” SHAPLA NEER 1996

“SHAPLA NEER Booklet series 5, Bangladeshi village play” SHAPLA NEER 1997

“First 60 chapters for Bangladesh” OOHASHI, Masaaki. MURAYAMA, Mayumi, Akashi 2003



## Explanation Cards

1. Bangladesh is an agricultural country and a lot of people work in agriculture. Rice is grown in most of the areas and agricultural work continues throughout a year. Usually they use cattle to cultivate soil.

2. Capital city of Bangladesh is Dacca. It is full of life and a very energetic city. Among cars and buses, you can find many rickshaw-pullers. The rickshaw is originally from Japan and it has bicycle like front with two passenger seats in the back. Like a taxi, it takes customers where they would like to go.

3. Men wear dress shirts and lungi, a large cloth wrapped around the waist. Married women wear sari and unmarried women wear Sarowa Camuse(Third woman from right). Men wear sandals to go outside, but women and children go bare foot. It really feels good to walk with bare feet in the yard where you find no trash.

4. The side dish Bangladeshi eat with rice is called *Torukari*. It is not like Japanese curry. *Torukari* is a side dish that contains stewed meat or fish seasoned with many kinds of spices. It is mixed well with rice with fingers, not spoon, and eaten by hand.

5. Children help with housework a lot. For example, many of girls wake up around dawn, and help to prepare breakfast. School has double sessions, morning and afternoon. Boys and girls study separately. Classrooms are always full and everyone studies very hard.

6. Women who could not go to school due to poverty made *Shomiti*. A community gathering where they learn literacy and start saving money through discussion. They believe that as they continue these activities they would be able to teach their children at home and send them to school.

7. Most people of Bangladesh are Muslim. Azan, the call to prayer, is announced by Mosques five times a day. As they hear it, followers pray towards Mecca, Muslim's holy city.

8. Because there is not much entertainment, like TV, in Bangladeshi villages, a Village play that is played by villagers themselves with a daily theme is very popular. People always enjoy and appreciate action stories, comedies, tragedies and love-stories.

## Material 4 “Deprivation of Power (the disempowerment)” Radar chart

### Aim

Consider the degree of poverty in both a Bangladeshi family and a Japanese family by using (the disempowerment)\* model.

### Procedure

#### 1) Preparation

Make group of 4 to 6 people. Give each group two case cards, a work sheet, a Radar chart and coloured pencils.

#### The time required:

50 minutes or more

#### Materials:

Case cards (one each),  
Worksheets (one each),  
Radar charts (one each),  
coloured pencils (two different colours for a group)

#### 2) Explanation

Explain the process of the game as follows.

1. The two case cards describe the situation and surroundings of Yamada family in Japan and Raman family in Bangladesh.
2. Each corner of Octagonal chart has a condition that assures a wealthy life. The more these conditions are met, the wealthier the life assured. Poverty is shown that the status when these conditions are only partly achieved.
3. Read both case cards, then judge how each condition is fulfilled, or not met, and complete the radar chart.
4. Compare two charts and consider differences in degree and construction of poverty. Through this activity, think what poverty is.
5. The centre of the octagonal chart means none of the conditions for a wealthy life are met. And a fully extended octagon means that all conditions for a wealthy life are fully achieved.

#### 3) Process

1. Complete the radar chart individually. Think about reasons why the deprived level should be A, B, C, or D level on the chart. (Try to think absolute level of deprivation instead of relative level within their countries.)
2. When individual work is finished, talk within the group and decide the levels for both families as a group.
3. Write levels of Yamada family on the chart in one colour and connect all points. Then write levels of Raman family in a different colour and connect the points.
4. Discuss the following.
  - A large area on the chart means that conditions for a wealthy life are fulfilled. A small area means the opposite. By learning what condition is more or less fulfilled, it is

possible to know what feature of life is more deprived and what area is wealthier.

- Compare the Yamada family and the Raman family, and find out similarities and differences as well as the character of both families.

### Further study

If possible, ask participants to make their own radar chart.

\* John. Friedmann (professor merit University of California Los Angels)

### Case Cards

#### **YAMADA family in Japan**

YAMADA, Tomoya (40 years old) owns a 2-bed room apartment (60 square meters) near Tokyo with his wife, Yuko, and a son, Makito (13 years old). The area was a former agricultural area and more and more new houses are being built replacing forest and farm. Although Mr. YAMADA is one of the board members of his neighbourhood association, most of the other members are old residents. They are farmers and carry a lot of weight in the board.

It takes about an hour and half to commute to Tokyo. A hospital and supermarket are nearby. On holidays, he spends the morning at home watching TV to rest, but in the evening he needs to join a neighbourhood patrol since robberies happen a lot lately.

Tomoya did part time work to earn his tuition for university. He got a job right after graduation but recently he was forced to move to an affiliated company due to corporate downsizing. He gets paid 80% of what he used to get. Now, he earns 250,000 yen a month. There is no labour union at his company. Yuko used to work until she got married, but she was asked to quit after her marriage by the company and became a full-time housewife. However, with a mortgage and her son wishing to go to university, she thinks that she will need to find a part-time job.

Tomoya is under a lot of stress at the work. And even after he gets home late from work he feels very tired. He found a symptom of gastric inflammation in a recent health examination and takes medicine. He thinks about changing his job to a better paid one, but it seems to be difficult because he doesn't have many contacts.



### **Raman family in Bangladesh**

Ziaur Rahman (40 years old) moved from his hometown to a slum in Dacca, the capital city. The house is made of boards and has a room about 10 square meters). They get water from a public water supply and use sewage canal for their toilet. Most of neighbours are from the same village. They exchange daily information and help each other by borrowing and lending things. Ziaur's wife is Kareda and they have four children, the eldest, their son, Abdul (13 years old).

In this area, a lot of modern buildings are being built. Ziaur works at these construction sites with his self-made bamboo basket. He carries sand and gravel there. His wife does the same job but Muslim teachings do not recommend that woman work outside. Abdul earns a little money by selling newspapers to drivers who stop at the signals on the street near their slum. The income for entire family is about 2000 Japanese yen for a month. He started literacy education at night school. Recently, a NGO started activities in this area and has tried to set up public toilets. They also started literacy education at night school. Because Abdul wants to get a proper job after some education, he started to attend the literacy class.

Perhaps because of the car exhaust, Ziaur has a sore throat and sometimes feels dizziness. And he always feels weak. Abdul has some symptoms of asthma, also. There is a hospital nearby, but they cannot go because they cannot afford it. Security is poor in that area, but they do not get robbed or have things stolen because they do not have much property.

Ziaur and Kareda were born in a poor agricultural worker family. They hardly went to school and they are illiterate. Kareda wants to resist the idea that women do not need education and she goes to literacy class when she does not have work for a few days. She wants her children to go to a formal school but she cannot send them because they are important wage earners.

## Work sheet

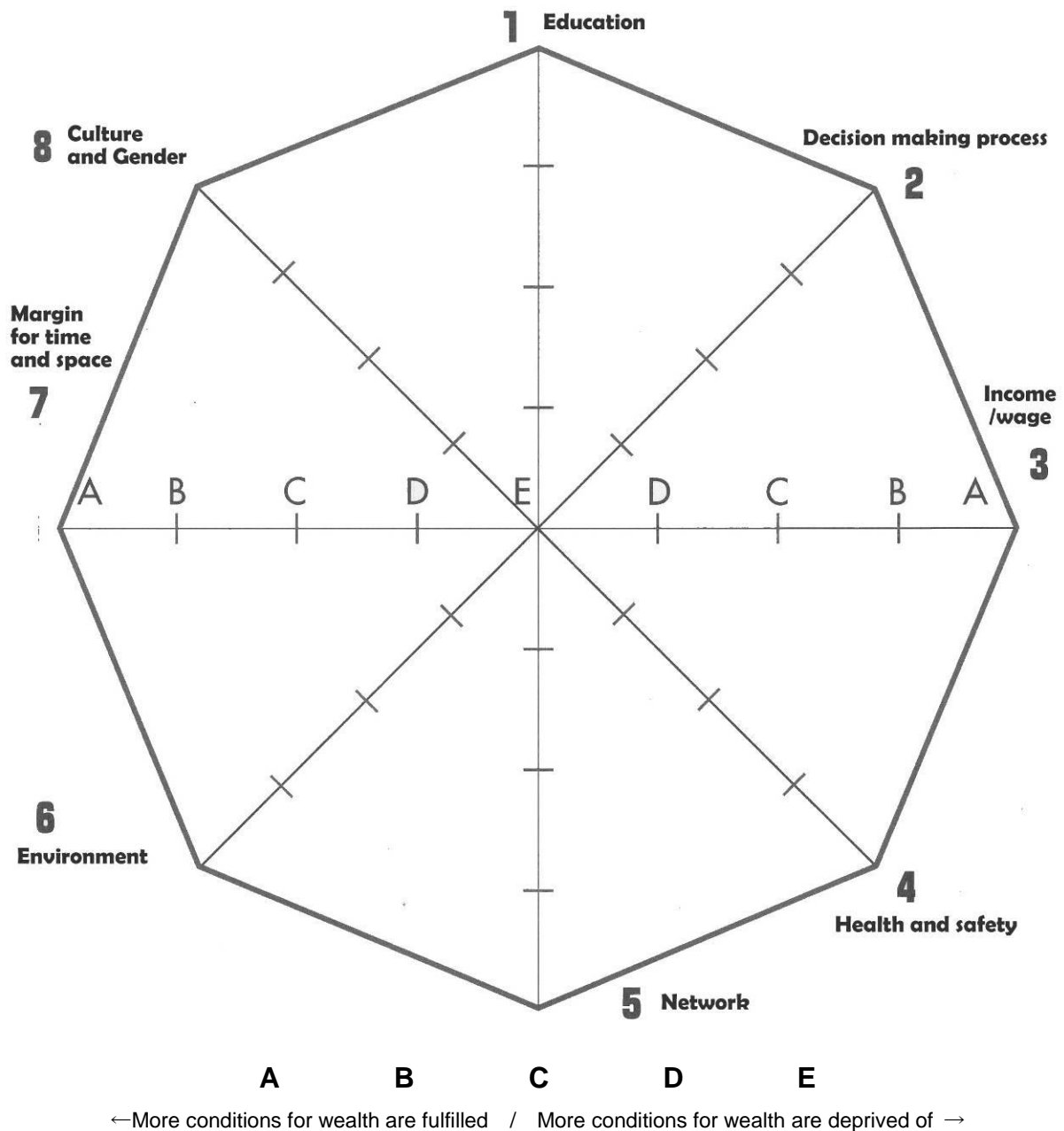
### Yamada family

Conditions for wealth	level	reason
Education		
Decision making process		
Income or wage		
Health and safety		
Network		
Environment		
Margin for time and space		
Culture and Gender		

### Rahman family

Conditions for wealth	level	reason
Education		
Decision making process		
Income or wage		
Health and safety		
Network		
Environment		
Margin for time and space		
Culture and Gender		

## Radar chart



1. Education: Is it easy to get up to higher education according to one's own ability?
2. Decision making process: Is it possible to reflect one's own opinion on the issues important to an organisation or an area where they belong to.
3. Income or access to money: How much income do they have or is it possible to borrow money with low interest easily?
4. Health and safety: Is it easy to see a doctor, to live healthy long life, in a physically safe environment?
5. Network: Is there strong connection between people and do they help each other?
6. Sustainable Environment: Is a comfortable living environment maintained?
7. Provision for time and space: How much leisure time (time excluding work, commuting and housework) do they have? Do they have enough space in their home to keep their privacy?
8. Culture and Gender: Is culture properly valued? To what degree do they accept different cultures? Are males or females forced to play specific roles?

## Commentary Material 4 “disempowerment radar chart”

### Friedman’s deprivation of power model

Friedman proposed the disempowerment, deprivation of power, model to understand the meaning of “poverty” in his book “Empowerment –The Politics of Alternative Development”\*. He set a hypothesis that a household in poverty lacks the social power to improve its member’s individual life conditions. He also places the household at the centre of social powers and set 8 foundations of social power. The 8 foundations are 1) A Life space which is safe and defensible 2) Extra time excluding time for maintaining life or free time 3) Knowledge and skills 4) Appropriate information 5) Social organization 6) Social Network 7) Work and means to livelihood 8 ) Financial resources. He claims that the accessibility to these 8 foundations measures the level of Poverty and Development of the household. He defines that Poverty is the situation where there is a relative lack of one or some of the 8 foundations – this he calls disempowerment. He also says that through the political fight which makes use of Social organization and Network, these households in poverty try to gain other 6 foundations. This means that life space, extra time, social organization and network are the more important features of 8 foundations and only when these are reasonably fulfilled, the household would start seeking the ways to gain other foundations. This model sees that the degree of accessibility to foundations, except social organization and social network, is the result of conflict between the empowerment of each household and disempowerment by nation, companies, and politics. And this model attracts wide supports from NGOs and social activists.

### Practical consideration

In this material, the idea of foundations of social power is extended by adding environment, culture, gender, decision making and safety that are more than just a household. Then it measures the level of poverty according to the level of deprivation of foundations or opportunities to gain power to acquire those foundations. The material is designed to give opportunity to consider the meaning of poverty through the process of making results are shown in radar chart.

Preceding this activity, the followings should be taken into consideration. Firstly, it is recommended to study about Bangladesh because the participants may not be familiar with life in Bangladesh. Secondly, it is necessary to make sure that the judgement on the deprivation level of foundations, needs to be made against the rest of the world. Participants tend to judge the deprivation level relatively within each country. To avoid this, try to emphasise the centre and tops of the chart mean status of complete deprivation and complete satisfaction respectively within the entire world as the framework of consideration, not each country individually.

The participants can either discuss within a group to decide the levels of deprivation or decide it independently. However, discussing within a group may have an advantage in processing the evaluation objectively as well as other findings through discussion which would be of benefit for a better understanding of poverty and deprivation.

\* John Friedman, Blackwell, Cambridge (MA), 1992



## Part 2 : Think about development (fight against poverty)

### Material 5 “Past and Present: from two pictures” Picture language

#### Aim

Understand conventional meaning of “Development” and consider who the development is for.

#### The time required:

50 minutes or more

#### Materials:

2 pictures for each group

1 Worksheet for each group

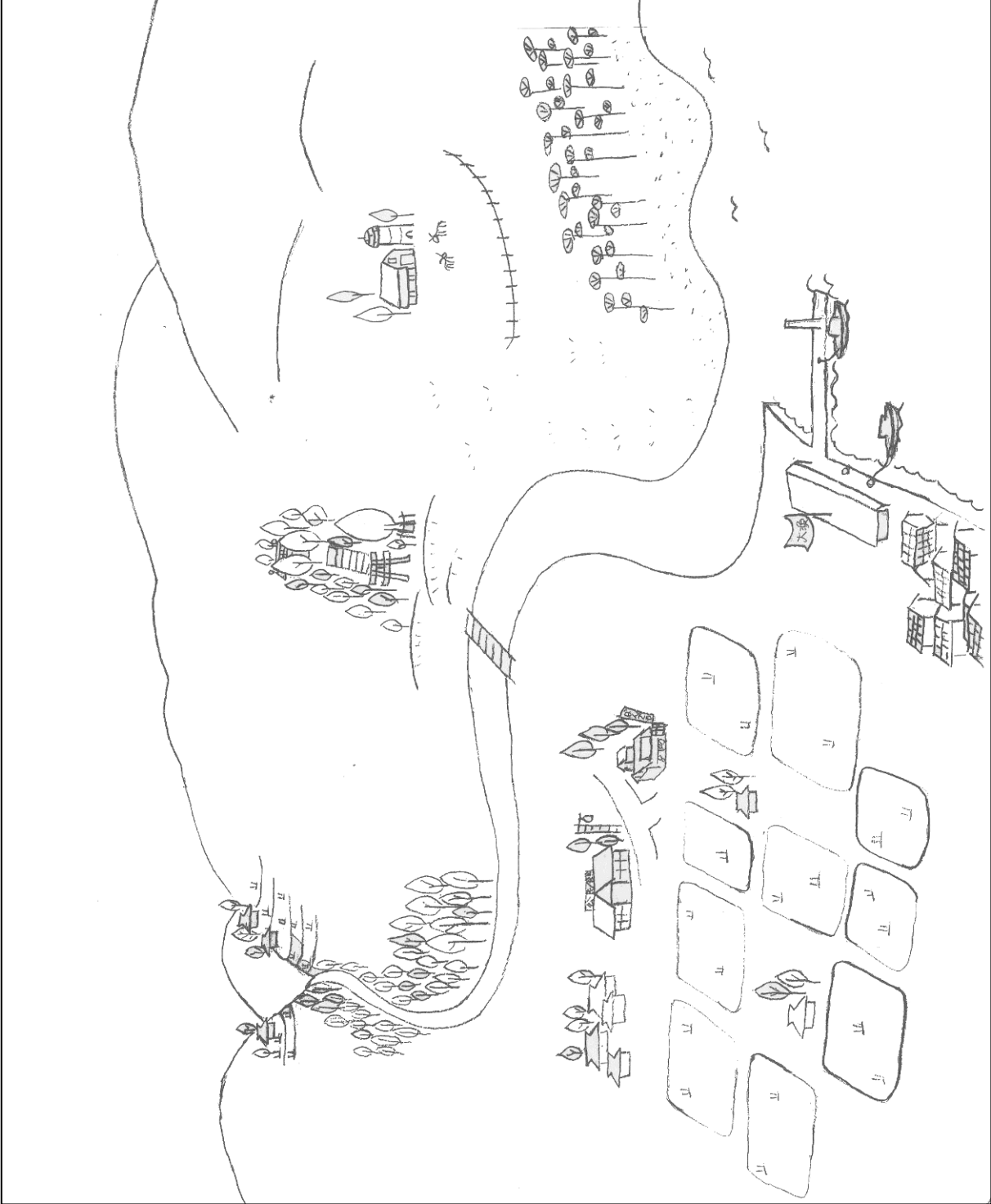
#### Procedure

1. Make groups of 4 to 6 people. Distribute 2 pictures and a worksheet for each group.
2. Explain that the pictures of the same area now and in the past.
3. Consider the following points according to the worksheet.
  - Write down what has changed. Try to imagine . life in the picture.  
If imagining life in the picture is too difficult, think about how people at the participant's age would live their life there. Then write down what they would do from morning to evening.  
One group can do both Past and Present or assign half the groups for Past and the others for Present. Either way, it is important to share what the other groups have and compare them with the participants' lives.
  - Write down what becomes better and worse from the changes between past and present.
  - Think about who benefits and who has lost out from the change between past and present.  
Point out what exactly are the features of benefit and loss.
4. Write a sentence “Who changed this area for who, and what result was caused by the change?” Students are to respond to this individually.

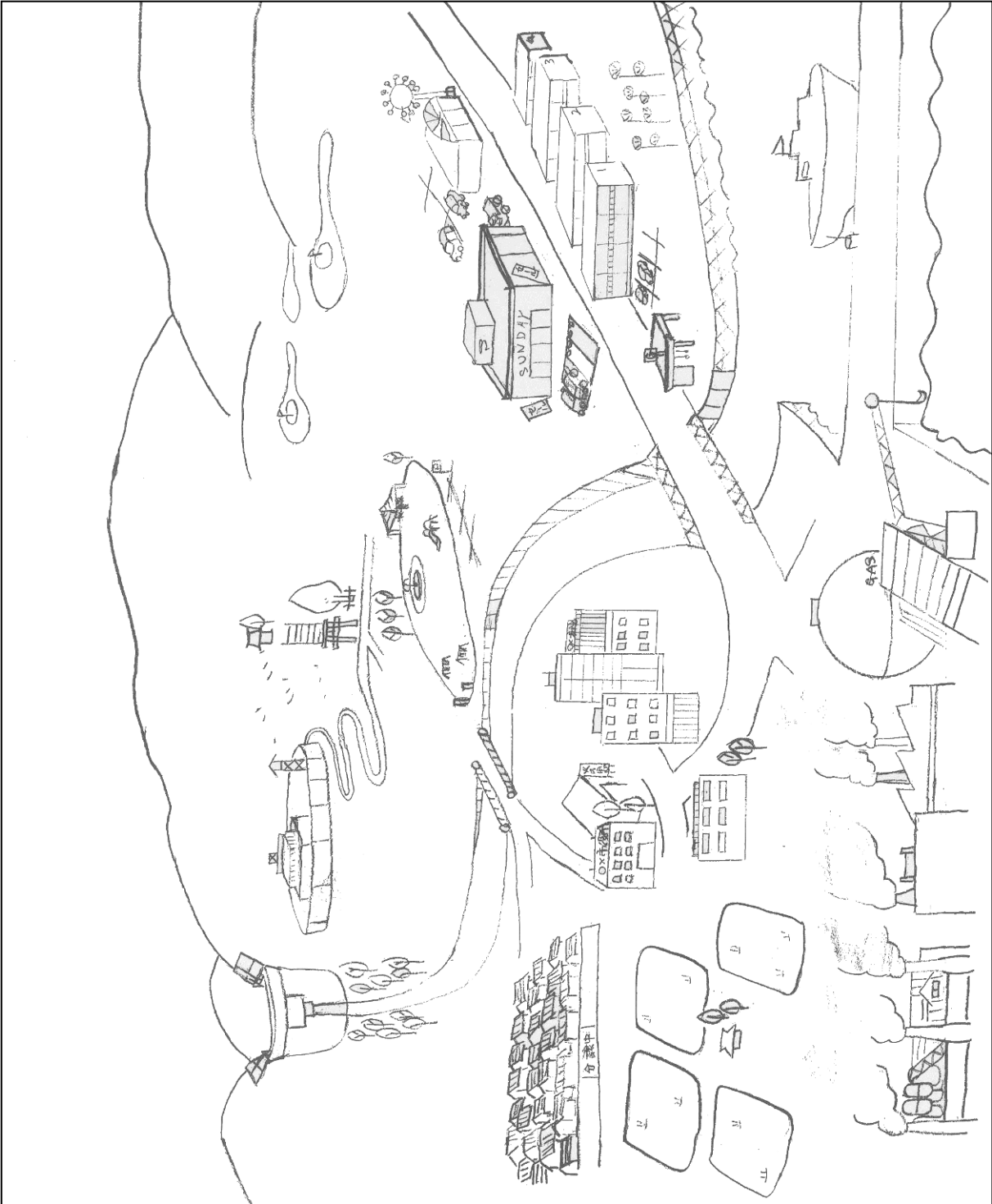
#### Further study

By using the keyword given, think about who decide the changes from past to present and explain the relationship between keywords.

Picture 1



Picture 2



## Worksheet

**1. Make a list of things you noticed in <picture 1>.**

**Then think about what were people's lives and jobs like in the picture.**

Things you noticed

People's lives and jobs

**2. Make a list of things you noticed in <picture 2>.**

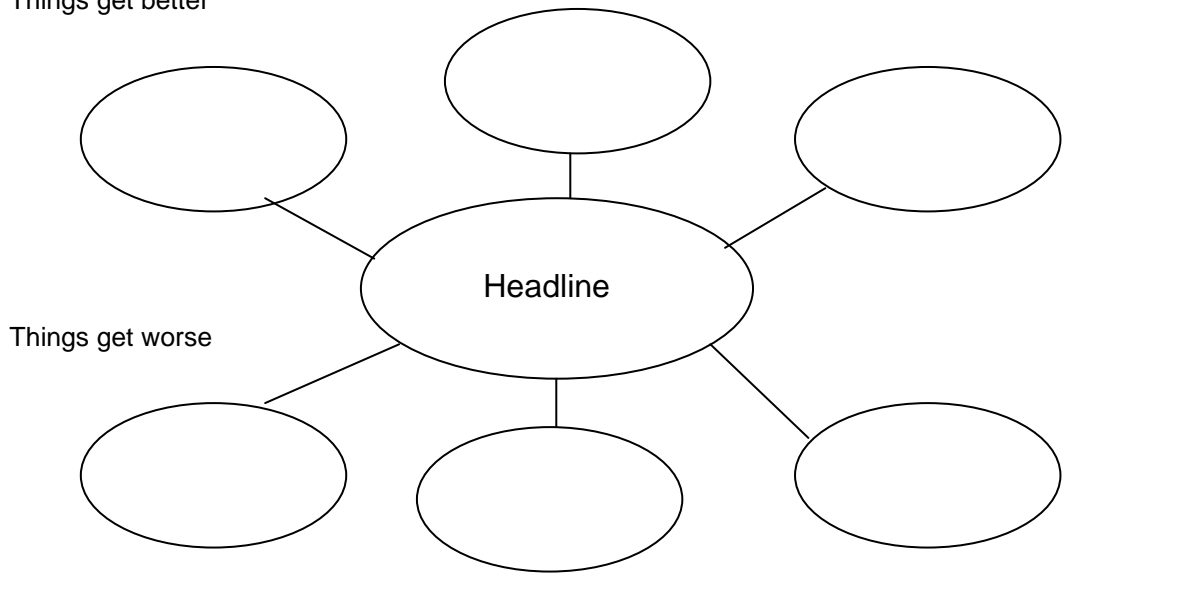
**Then think about what are people's lives and jobs like in the picture.**

Things you noticed

People's lives and jobs

**3. Make a list of things that has got better and worse as time passed on another piece of paper. Then choose 3 most important things and fill the bubbles below. Think about a common headline for the pictures, and write it in the box in the centre.**

Things get better



Things get worse

**4. From among the people in the picture, who do you think made profits and who made losses? Write them below and explain why you think so.**

People who made profits	explanations
People who made losses	explanations

**5. Complete the sentence.**

(who) \_\_\_\_\_ changed this area for (who) \_\_\_\_\_.

As a result of the change \_\_\_\_\_

\_\_\_\_\_.

## Material 6 “Water of Life” Village play

### Aim

Experience life in Bangladesh through a play and learn that there are number of complex factors that cause the vicious circle of poverty.

#### Time

##### 1. Preparation of the play

Prepare the play by the volunteer 4 or 5 days x 2 to 3 hours a day

##### 2. The play experience

120 minutes (the play 40 minutes, discussion 20 minutes, presentation 30 minutes, explanation of the last scene 20 minutes, summary and mini essay 10 minutes)

It is recommended to study about Bangladeshi life and culture before the preparation (see Material 3)

#### Number of people

At least 20 people or more (8 people X 10 groups is recommended for the suggested activity. Preparation study on Bangladesh in advance is highly recommended. When the number of people is less than desired, reduce the time for the play experience.)

#### Material

1. Preparation: Script, up to scene 4 (p.39-48) one each for all performer, Ethnic clothes (learn how to wear them)
2. The play experience: paper for mini essay

### Procedure

#### 1) Preparation for the play

1. Ask for volunteers who want to take part in the play to read the script.
2. Rehearse the play several times. It is good enough if the story could be followed. If it is difficult to memorize all lines, let them have the script when they perform the play.
3. It makes the scene and more alive if they could wear traditional clothes. Practice how to wear Sari (for women), Lungi for men, if possible.
4. There are 6 scenes. Participants perform up to scene 4. Scene 5 and 6 are used for group discussion. Do not show script 5 and 6 to the participants until the discussion. Explain words and scenes that seem difficult for participants so that they can understand the issues of the village and women well.



## 2) The play

1. Volunteers act out the play up to scene 4. Others watch the play as group.
2. The scene 4 ends when child of Amina, the heroine of the play, gets really sick. Ask all participants to think of “what can Amina do to solve the problems” for a happy ending. Let each person think individually first and discuss in the group. Try to reach a conclusion.
3. Present the conclusion of each group briefly. Limit one group to 3 minutes. Ask questions to qualify the conclusions if necessary.
4. Read scene 5 and 6 as a whole. Ask participants to think what is the most important thing in the play.
5. Share things that they notice about throughout the activity. “What is the most important thing to support people in poverty.” Notice material or financial support is only one of many alternatives.
6. Ask participants to write an essay about their impression on the activity.

### **Things to consider**

- The most important line is Amina’s “Yes. I did not know anything. That’s why I will think by myself and act by myself. And step-by-step, I will start understanding things around me. I won’t blame anyone anymore.” If there was different opinion, respect the response and ask reasons.
- The important message here is to notice that the temporary aid, either material or financial, from foreign countries or NGOs cannot solve all issues. The important thing is the determination that people in the situation would act on their own responsibility. When people in the context decided to change themselves, the surroundings will change. It also sends the message that NGOs should help those movements.
- Do not explain the above process but try to elicit from the participants by asking questions such as “why is this happening” or “What do you think about this?”

## Commentary Material 6 “Water of life village play”

### Author’s intention

When a Japanese person thinks about “poverty”, it tends to become either an abstract argument or a traditional image of “privation”. However, many NGO personnel who work in the field have a different view on poverty after thorough experiences of living in and with the people in the context. It is rather difficult to show the view within a short time period. The play is one of a few ways that can convey it effectively. The play can attract attention of all participants. The performers can identify themselves to the villagers through the play. And the audience can engage themselves to the play. Also because the play can show complex causal relations of poverty and people’s relationships through time, it can accelerate the understanding that poverty is not just “a lack of something” but it occurs from “relationships”.

### What is the Bangladeshi village play?

There are not many forms of entertainment such as TV or movies in a Bangladeshi village. Therefore, the village play that is made by villagers themselves is a great source of pleasure and amusement. The play is usually about 3 to 4 hours long and it has action stories, comedies, tragedies and love-stories. Even a simple didactic story conveys a lot of villagers’ messages.



A Japanese NGO, Shapla neer (overseas aid organization by citizens), started to help developing these village plays in early 1990s. All of the areas the aid was introduced, the village play became held almost every month. (for details, see Shapla neer booklet series 5 “ Villagers’ message: village play of Bangladesh” ).

This story is inspired by these Bangladeshi village plays. Through performing this play, performers and the audience can touch the life, value and way of thinking of people in Bangladesh. The story has been modified from the original play so that people outside of Bangladesh can understand the context easily. Shapla neer has a volunteer drama group that has developed 5 original plays including this one.

## Water of Life “Awakening of Amina”

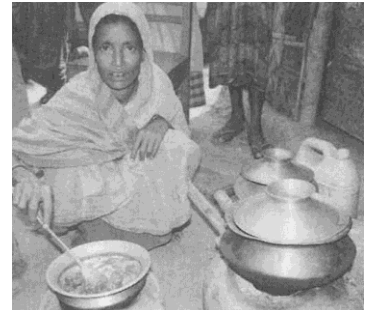
by SHIMOZAWA, Takeru

### Characters

- Amina: main character. Pregnant housewife with 3 daughters.
- Aburu: husband of Amina
- Fatima: Amina’s mother in law
- Rina: Amina’s first daughter
- Moni: Amina’s second daughter
- Deruwara: Amina’s third daughter
- Kona: Neighbour (female). Member of NGO
- Isram: Rina’s boyfriend
- Bogoban: Medicine man
- Dipock: Pupil of Medicine man

### [Act 1 Kitchen of Amina’s house]

Amina is cooking in the kitchen. As she is pregnant, she looks like she is having difficulties.



**Narration:** Here is a remote village in Bangladesh. There is a lady called Amina living with her husband Aburu, her mother in law Fatima, and three daughters. Amina is pregnant with the fourth child.

**Amina:** (mixing something in the pot) Oh, what should I do. Deruwara has been having diarrhoea for 3 days. She doesn’t take even water. And Rina has not been back home yet. I must ask Aburu to make her well when he gets back.

**Moni:** Mom. I got the medicine from next door.

**Amina:** oh, Moni. Thank you very much. I have been expecting you. Oh, isn’t it the same herb you got last time? This didn’t stop her diarrhoea. I thought I asked you a different one, didn’t I?

**Moni:** This is only thing they have. This herb cured diarrhoea instantly when they had one a while ago.

**Amina:** I guess I can’t complain. Moni, could you keep an eye on the pot so it doesn’t get burned? (Amina goes into the different room. Moni starts mixing the pot.)

**Fatima:** (Her back is bent with age. As she comes in the kitchen) Well, Moni, are you alone here?

**Moni:** Yes, Grandma.

**Fatima:** Gee, she dumped the whole thing on the child and went out for a chat? No bride these days can be

any good. They don't do much work, and eat too much. All they can do is to have babies. With that little marriage payment, we should not have chosen her. I don't know why Aburu keeps her. (Opening the lid and look in the pot) Oh, no. Curry with small fish again?

**Moni:** Grandma, Deruwara has been sick latterly.

**Fatima:** If the mother is good and religious, no child gets sick. Moni, you should be religious too. (Fatima picks up a small fish and throws it into her mouth. Amina comes out from another room.)

**Amina:** Oh, mother. You are here. (Fatima covers her mouth and turn around. As she turned around too quick, the fish stick in her throat and made her cough. )

**Fatima:** (the cough ceases. then as she turns around) . I hear Deruwara has been sick.

**Amina:** Yes. It's been 3 days but the diarrhoea has not stopped.

**Fatima:** If you had taken enough care of children, this would never happen. Are you feeding them good anyway? Because you are pregnant, it doesn't mean you are the only one who can eat.

**Amina:** Mother. That's not true at all. I reduce mine so that I can feed them well. Aburu is not earning as much as he used to. We could hardly eat three meals.

**Fatima:** We didn't complain even if we could not eat much. Brides these days only got better at talking.

**Amina:** Excuse me? (stepping forward to Fatima. Aburu comes in. He has spade in his hand.) Aburu. You need to hear this. Your mom says...

**Aburu:** All right, all right. Fight again? I do not want to hear that. I'm tired.

**Amina:** Oh, please. Derawa hasn't got any better yet.

**Aburu:** Hmm. That's not good.

**Amina:** Yes. I gave her herb a while ago. But it doesn't do any good. On top of that, it seems she now has a fever as well.

**Fatima:** A daughter is having diarrhoea. Big deal. Baby has diarrhoea all the time. It is matter of willpower.

**Aburu:** Mother, I think that is enough here. It is matter of her life.

**Fatima:** (soften her voice a bit) OK. If you say so, I know a medicine man from next village. We should ask him to come and pray for her. Your mother used to have a bad back pain, but when he prayed, it just went away.

**Aburu:** Is he really good? Maybe we should see a doctor in the town.

**Fatima:** Do you think we can afford it at all? You want to listen to elders for these matters.

**Amina:** (looking up Aburu anxiously) Aburu. What should we do?

**Aburu:** well.. then.. hmm... it is getting too late tonight. We'll do that tomorrow.

**Amina:** (with strong voice) Aburu! Please. You said "tomorrow" yesterday, too! If we delay this any longer, it could become too late.

**Fatima:** Ok then. I will ask the medicine man to come now. Amina, what are you doing? Prepare the meal.

**Moni:** oh, no. The rice starts burning. (everyone gets busy with taking the pot off the fire, setting the dishes, etc. Moni goes out to get water. Aburu sighs and goes into another room. )

## 【Act 2 Deruwara's room】

Deruwara (a doll) is sleeping. Amina looks her anxiously and wipe her sweat time to time.

**Narration:** This is the bedroom. Deruwara, the third daughter, is sick and sleeping. Fatima and the medicine man, Bogoban, and his pupil, Dipock come in the room.

**Amina:** Poor Deruwara. You are suffering. It's been four days since you started diarrhoea. But it seems it is only getting worse. The Medicine man should be here any minute.

**Moni:** (as running into the room) Mom, The medicine man is here.

**Fatima:** Please come right in. Amina, this is the medicine man Mr. Bogohan, and his pupil Mr. Dipock. Now we are saved.

**Bogohan:** Well, well. (touching at his beard) hmm. This isn't too good. (looking at the baby. Touching her hand and foot) Hu-hum. (everyone is watching every move he makes. ) Oh, I see. I see...Well... well...hee-hee...Hu-hum.

**Dipock:** (taking after Bogohan) Oh, I see. I see...Well... well...hee-hee...Hu-hum..

**Fatima:** Oh, please tell us. How is she?

**Bogohan:** Well, she seems to be possessed by a fox. But don't worry. I have cured many similar cases. It just take a little bustle.

**Amina:** You mean...?

**Bogoban:** Well, I need real concentration. And I may become hungry too.

**Dipock:** We may become hungry too. I prefer chicken curry to fish curry.

**Fatima:** Amina, didn't you hear it? Prepare the meal now. You really don't know how to take a hint... (Amina goes to kitchen)

**Bogoban:** Well, before the meal comes... Dipock, bring the things here.

**Dipock:** Yes master. (He takes out the things for ceremonial pray, lines them around the baby, gives a stick to Bogoban. Bogoban starts praying. Then Dipock takes on Bogoban)

**Bogoban:** Niohnen shitoran, nihon shiotran. Hu-uu. HUU-muu. Water here is sweeter, Fox. Do you wanna taste it?

**Dipock:** Water there is bitterer, Fox.

**Bogoban:** Niohnen shitoran, nihon shiotran. Hu-uu. HUU-muu.

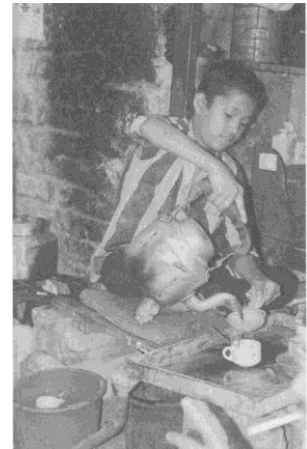
**Dipock:** Niohnen shitoran, nihon shiotran. Hu-uu. HUU-muu.

**Bogoban:** Shitoran, shiotran. Come out here, fox. I will give you something good. Can't you hear me? I mean it. Hu-uu. HUU-muu.

**Fatima:** We are lucky we can have this wonderful prayer.

**Dipock:** You seem to know very well.

**Moni:** Is it really working at all?



**Dipock:** Hey, kid. Drive out the evil thoughts. Pray with Master Bogoban. (Bogoban repeats similar lines, then gets into a trance and mumble some more. Suddenly, he shouts a sound. Everyone is surprised by it. Amina is also surprised and collapses.)

**Everyone:** Wow, what was that?

**Bogoban:** Well, it has been done now. Look at her. She looks much better. Don't you think so?

**Amina:** (as she looking at Derawa's face) Well, is that really? I do not see much difference.

**Bogoban:** It may be difficult for layperson to tell. But the Fox is gone somewhere. Now. Bring me the food over.

**Amina:** Pardon?

**Dipock:** Master Bogoban says he is hungry.

**Amina:** Oh, all right. (leaves the room at once)

**Bogoban:** Get me a lot of chicken pieces in my curry. Hehehe.

**Dipock:** And don't forget tea after the meal! Heehehe.

### **[Act 3 In the house]**

At home, Amina and Aburu are working. Amina is knitting something. Aburu is looking at seeds he will sow day after.

**Narration:** This is Amina's house. After dinner, Amina and Aburu are working. Rina, first daughter, is still out.

**Aburu:** These cheep seeds... I really hope we don't have a big flood this year. Deruwara is still having fever. The medicine man and his pupil... They really ate a lot for no good. Hey, Amina, where is Rina.

**Amina:** Well. She said she would be back soon. (Moni seems to be interested in a book nearby.) Moni, go to bed, now. (Moni reluctantly moves to another room)

**Aburu:** Rina is reaching a marriageable age. I've told her many times not to hang around this late time of the day. She should be seeing Isram from next village. (Aburu doesn't not look pleased. There is a noise outside. Amina looks at where the noise came from.)

**Amina:** Is it Rina?

**Rina:** Yeah. Good night. (moving into another room hurriedly)

**Aburu:** Hey (in a loud voice). Come right here. (Rina comes diffidently to Aburu, avoiding eye contact.) Where have you been till this late? Huh? Say something? You were not seeing Isram kid, were you?

**Rina:** ...

**Aburu:** Hey. I asked you a question. Answer me. People out at the tea house are talking about you. Are you trying to embarrass me?

**Rina:** (Looking in Aburu's eyes right back)

**Aburu:** What is that attitude, Huh? What were you thinking about? (Aburu grab Rina's hair and drag her around) Who do you think has taken care of you till now?



**Amina:** Aburu! Please stop it. Rina, apologize to your dad. (Rina cries out. Moni comes out from another room in a hurry)

**Moni:** Mom, Dad. Help me! Deruwara is throwing up! She looks like she has a fever and is in real pain.

**Amina:** What? Oh, Deruwara! Aburu, come with me. (Amina takes Aburu's hand and runs into another room. Moni follows them. Only Rina stays and cries. Fatima comes in)

**Fatima:** oh, is it Rina? What made you cry? Well, I see. You were caught for seeing Isram by your Dad, weren't you? Young people these days... Don't you know parents decide who you marry to. You should know better than this.

**Rina:** But...I...

**Fatima:** talking back to me? You are exactly like your mom. She can even teach how to talk to people.

**Rina:** Don't say that Grandma... That's my mother. (Amina and Aburu come out from another room)

**Amina:** Oh, no. What should we do? Deruwara is going to die. Aburu, can't you take her to the hospital in the town?

**Aburu:** I wish... But it costs money to even take a bus to go to town. Let alone the money to pay the doctor... We cannot afford that.

**Amina:** Are you taking money over your child's life?

**Fatima:** How about ask the Medicine man, Bogohan to come and pray again? He said he could come and pray for free this time, and he was sure one more pray will cure the baby.

**Amina:** Mother, were you still up? Master Bogohan may say he doesn't need money. But he asks for food, tobacco... it costs a lot after all.

**Fatima:** Of course, it costs some. He is a guest! (Rising her voice)

**Amina:** On top of that, we'll never know if Deruwara gets better by the pray.

**Aburu:** Hey, hey. Stop arguing.

**Fatima:** You spend too much money on children in first place. Children die all the time. Some of mine did, too. And you are having another one now. You are asking too much.

**Amina:** All right. I will take care of money. (stands up and looks for something in the closet. Takes Sari and leaves the room.)

**Aburu:** Hey, what are you doing? Isn't it the only good Sari? Stop it! (pushing Amina down)

**Rina:** (goes beside Amina. Amina start crying with the Sari in her hands.) Dad, please stop here. You know she has a baby with her.

**Aburu:** Rina, are you coming against me again? Amina, I will take care of the money tomorrow. You just stay away from this. (Aburu leaves the room)

**Fatima:** Well, well, don't you cry, baby. I will take Master Bogohan tomorrow. Everything will be OK. (Yawning) It is getting very late for me. I go to bed too. (leaves the room)

**Amina:** (wipes her tears and stands up) Rina. Sorry about all this. I will stay with Deruwara all night. But you should get some sleep. (Amina holding Rina's shoulder and goes into another room)

## **[Act 4 Deruwara's room]**

Amina is looking after Deruwara. Deruwara's status has not got any better since last night.

**Narration:** This is the following day. Amina has been taking care of Deruwara since last night without a blink. Kona, a member of neighbourhood mutual aid community, came.

**Amina:** Oh, Poor Deruwara. You are suffering. Just wait a little while. I will take you to the hospital. OK. Take this water.

**Moni:** Mom, Ms. Kona is here.

**Kona:** I met Fatima this morning. She was on the way to ask Medicine man to come and pray for Deruwara. How is your baby doing?

**Amina:** Oh, Kona. Thank you very much. (burst into tears) Oh, no. I don't know what to do...

**Kona:** Oh, don't cry, Amina.

**Amina:** I'm sorry, Kona. Deruwara won't get any better. We can't afford to see a doctor. Aburu is out all day... I just don't know...

**Kona:** Deruwara does not look good. She has a fever too. What have you done for her so far?

**Amina:** It has been four days since she started diarrhoea. It was like water at the beginning. But blood comes in it now. I am trying to feed her different things, but she just throws them up. We asked the Medicine man to pray for her, but it did not do any good. I'm trying to give her water...

**Kona:** That won't help her. Let's give her some oral rehydration salts. That's water with a little salt and sugar. Get me water, salt and sugar. (Amina prepares them) Amina, diarrhoea takes water away from the body. That's why she is so racked. So, let's give her water.

**Amina:** I have been trying that...

**Kona:** He can't take ordinary water because her stomach is too weak now. That's why we need to add a little salt and water. Amina, water is our life, or everything's life. I learned this at Shapla Neer School.

**Amina:** Can this really cure the diarrhoea?

**Kona:** Not exactly. This only supplies water. So this may reduce the fever a little or increase the body strength. But her fever is too high and she is throwing up. It could be more than just diarrhoea. We should take her to a doctor soon anyway. You look pale too. Are you eating well? You are pregnant, you must eat for your baby too.

**Amina:** I know... but we can't afford it.

**Moni:** Mom! Dad is back (shouting from outside)

**Amina:** Excuse me. (Amina goes to entrance to see Aburu) You are home now. Where have you been? I started worrying about you.

**Aburu:** Oh, well. Sorry about that. And I feel sorry about me pushing you down last night. I just snapped. Is baby all right? (Aburu touches her belly) . Good, good. It's moving. Hey, Amina we will take Deruwara to the hospital now.



**Amina:** What? But we don't have that kind of money.

**Aburu:** Don't worry about money. I managed to borrow 1000 taka from landowner.

**Amina:** Well, that was really easy for them. People say they take huge interest for people without bond.

**Aburu:** They seem to be very difficult people, but deep inside, they are nice after all. They said they did not need any bond, but insisted to make a contract. I could not say no, so I made it. This is a copy of the contract. I can't read it anyway, though.

**Amina:** well, well. (look at the contract) I learned to read letters quite a while ago. But I can only read A for Amina anymore... oh, Aburu, Ms. Kona is here worrying about Deruwara.

**Aburu:** Ms. Kona. She is always nice to us. We can't thank her enough. (Moni reads the contract on the table blandly.)

**Moni:** Dad, it says 5,000 taka, not 1,000. And about the land...how should I sound this... b..o..n.d. bond!

**Aburu:** What did you just say? Is that true Moni? Why you can read?

**Amina:** Moni, don't say something silly.

**Moni:** I'm not kidding. Look here. It says 5,000 taka. (she point on the paper) I learn letters from Isram time to time. (Aburu takes the paper from Moni, and look it carefully. Kona comes out from another room)

**Amina:** Kona, just the person we need. You learned how to read at NGO school, didn't you? Could you read this contract? Moni says there is a lie in it. It should say 1,000 taka.

**Kona:** Oh, my. Let me see it. It says " I lent 5000 taka to Aburu. I take Aburu's land beside the pond as bond. If Aburu can't return the money within a year, the land will be mine."

**Aburu:** What did you just say? It can't be. The landowner said 1,000 without bond and interest. He sure said that.

**Kona:** They use that trick for long time. Aburu, he took advantage of you because you can't read. Moni read this contract? Good girl. You didn't even go to school.

**Aburu:** Oh, my... what should we do? How could I return this money? Amina... Rumor says they have connections with gangs in the town. If we made a bad move, we could be killed. What should we do.... (He tears his hair out)

**Kona:** All right. I'll take care of this. My husband is the leader of neighbourhood community. Let's ask them to negotiate the landowner. And they may be able to lend you some money for seeing a doctor.

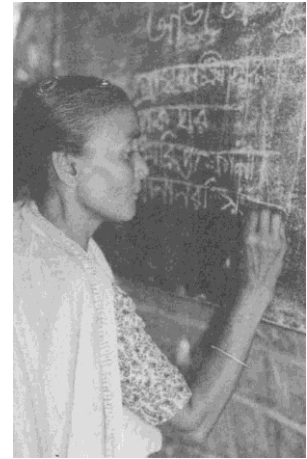
**Aburu:** Is that so? I didn't know neighbourhood community can lend money to people.

**Kona:** We will have a meeting soon. I will talk to them right away. (Kona takes Aburu and leave the house. Amina and Moni stay home anxiously.)

**Amina:** When did you start learning how to read...?

**Moni:** I've always wanted to go to school. When I watched Isram was reading a book, he asked if I want to learn how to read. Since then, I have learned how to read from him from time to time.

**Amina:** I see. Thank you very much, Moni. (Amina hugs Moni)



## [Act 5 In the house]

Narration: in the afternoon, Fatima took the Medicine man and his pupil.

**Fatima:** Amina, Hey, Amina. Hurry up. Master Bogohan and Mr. Dibock are here.

**Bogohan:** Fatima, don't you make us hurry. Could it wait at all? We were having a nice nap.

**Dibock:** I was about to go to restroom and I still hold it.

**Fatima:** Only one pray. Then you can sleep, go to restroom or do anything you like. Amina, Amina!! You never respond me at once. (Amina comes out)

**Amina:** What is it Mother?

**Fatima:** Master Bogohan and Mr. Dibock are here. Get things ready now.

**Amina:** Oh, no... with such a short notice.

**Fatima:** That's because you made a scene last night. I went all the way to Master Bogohan's place. I'm doing you a favour here.

**Amina:** Mother Deruwara's fever got a little better by oral rehydration salt, not by the pray. We are taking her to the hospital in the town.

**Fatima:** How can you afford it? Wait a minute... You didn't sell your sari, did you? (Rina and Isram come in the house)

**Rina:** Here is the money. Not much. But Dad borrowed it from Ms. Kona's aid community. He told me to bring this to mom right away. And mom, Isram brought a rickshaw to take you two to the station.



**Isram:** Aunt Amina, please use this rickshaw. I want to do something for Rina...no...for Rina's family. (Rina looks shy as she hear this)

**Amina:** Thank you very much, Isram. Hold there for a moment. I will get ready soon.

**Rina:** Let us help you, mom. (Rina and Isram go into another room)

**Fatima:** Stop right there, Amina. (grabs Amina's sari) Do you think you can do that? You know you make me lose my face. Moreover, with that little money, you can't even see a doctor.

**Amina:** (Looking calm) Mother, Deruwara is my daughter. It is only me who can protect her. I want to do this in my way. The way I decided. No matter whether it is right or wrong, I want to do what I think best for her.

**Fatima:** What are you talking about? You know nothing!

**Amina:** That's right. I didn't know anything. But that's why I am thinking by myself and acting by myself. Then a little by little, I will know something. I won't blame anyone anymore. (Fatima looks blown away by Amina's determination. She let the sari go. Rina and Isram come back. Rina takes Deruwara. Isram takes the luggage. Amina receive Deruwara from Rina and go out with Rina and Isram.)

**Bogohan:** Well... Fatima... When do we get food?

**Fatima:** What are you thinking? Be quiet.

**Dipock:** Oh, then will you please let me use restroom? I can't hold it any longer!

**Fatima:** Do what you want to do! (leaves the place with looking upset)

## 【Act 6 Kitchen】

Amina and Rina are cooking in the kitchen. Aburu comes in with Moni. They hold their hands.

**Narration:** A week has passed since Amina took Deruwara to the hospital in the town.

**Moni:** We are home! Hey mom, we visited Deruwara at the hospital.

**Amina:** How was she doing?

**Moni:** She looked just fine. She wondered why you were not there today.

**Rina:** She is really her mother's girl.

**Amina:** Oh, well. I stayed up all night to take care of her once. But it seems all right now.

**Aburu:** The doctor was almost yelling at us for not taking her to the doctor earlier. That was bacillary dysentery. If we were any later, she might not have made it. She needs to stay at the hospital a little while till she makes a full recovery.

**Amina:** Well, it means we need more money then. Should we have sold the sari?

**Aburu:** Don't worry too much. Deruwara is getting better. And that's all it matters. I will manage to get some more money. (Fatima comes in quietly)

**Fatima:** How was Deruwara?

**Aburu:** She is doing much better.

**Fatima:** ... (looks sad and weak)

**Amina:** Dinner will be ready in any minute. (Mixing the pot)

**Fatima:** Tradition may not be always the best way. (looking a little depressed)

**Moni:** (coming around to Amina) Hey mom, Dad says it's OK to go to school.

**Aburu:** Well, what can we say? It was Moni who took us out of the bad contract after all. I really realised that reading is very important. I know it is not free, but we will manage that, too.

**Amina:** That's very good for you. (Patting Moni's head).

**Moni:** (Takes out a textbook and starts reading) Water... is ...o..ur...life...water is our life.

**Aburu:** You haven't gone school yet and you can already read? Very good. That's my girl. And Rina, about Isram. We should go over to see his parents and talk about wedding.

**Rina:** Wedding? Are you...

**Aburu:** Yes, I am sure. Isram saved Deruwara's life. If he did not let us use his rickshaw, we may not have taken the same bus. If we could not take the same bus, it would take a lot longer to get to the hospital. It could be too late. So...well...come to think of that, he is a fine young man after all. Even today, he insisted to ride his rickshaw from the station. He would not listen to me no matter how many times I say no to him. On top of that, he says he doesn't need any marriage payment. I think he thought it was a cool thing to say.

Anyway, Isram? What are you doing out there? Come on in! (Isram comes in and goes beside Rina)

**Isram:** Rina, your father gave me permission to marry you.

**Rina:** I know! I can't believe this!

**Amina:** It is really good for both of you. I am very happy for you two.

**Moni:** Oh, Rina...I envy you. Are you going to wear the red sari?

**Fatima:** Well, well, all of the sudden, it seems everything has got moving around. Oh, I don't think I can catch up with them at all. So... what is dinner anyway? Fish curry today?

**Amina:** It's fish curry today, full of vitamins. Ouh...ou..ouch...

**Aburu:** Amina, what's wrong?

**Amina:** The baby...

**Aburu:** Oh my. What should we do? What should we do? (Aburu walk around with curry pot) oh, hot hot.

**Fatima:** Oh, we need to do something. We need to get midwife. And we need to eat the curry... (everyone looks in rush and they take Amina out of the house)

**The end**



## Material 7 “Discover your own town” Action research

### Aim

Compare the differences between past and present of your own town. And learn the process of the change.

### Procedure

1. Make groups of 3 to 4 people according to the neighbourhoods they live in.
2. Get old (the time participants or participants' parents were children) and present maps of the neighbourhoods from the library or local archive. Obtain as detailed a map as possible.
3. Colour the present map according to the use of the land, such as residential, commercial or open space. (See the example on p 26)
4. Walk about the area with the map. Match the identified use on the map and actual use of the land.
5. Make notes on the discovery sheet given.
6. Colour the old map as they did the present map. It is recommended to invite senior citizens to the class and hear the stories of the time as colouring the map.
7. Walk around the area with the seniors as comparing the map and the present area.
8. Make notes on the discovery sheet.
9. Think about how the area has changed from past until present. Also think about the reasons for the change.
10. Share the result of discussion of each group as a whole.
11. Consider how the area should develop in the future. For example, “This park should change ...”, “This road should become ...”, “We should change our life style into ...”. It is also good idea to set a common agenda of the area for discussion. Draw a picture of the area and share the image of the town.

### The time required:

90 minutes or more

### Materials:

Detailed maps (past and present),  
Coloured pens (a set for a group),  
Discovery Sheet (one for each participant),

Large paper (for drawing a future picture of the area as a whole)

### Things to consider

- Maps can be obtained at local library or archive. Some separate photocopies may be needed to cover the designated area.
- Notice each participant has the differences of perception of the life space.
- It is important to raise questions about the change and its reasons.
- Try to identify who or what led the change.
- Consider what is needed to change the area into a desirable place.

**Discovery Sheet**

Discovery by yourself		Discovery that is guided by neighbours
	School	
	Play area (parks, open space etc.)	
	Shops (retail shops, super market etc.)	
	Public facilities (local government office, community centre etc.)	
	Religious facilities (shrine, temple, church etc.)	
	Residences (house, apartment etc.)	
	Landmarks (monuments, towers etc.)	
	Others	

## Example maps

1975



2003



### About example maps

1) Residential map of Shinjuku, Tokyo

Coloured in different colours according to type of buildings (house, lower apartment, higher apartment (3 stories or taller), small shop, supermarket, school, public building, blank space etc.).

2) Major changes are in the decline of the number of houses with gardens (The rate is that a house with garden is replaced by five three-story-buildings). Overall, the number of solid tall buildings is increased that resulted in the reduction of trees and plants, open spaces, small shops and cheap apartments.

### Post activity comments from students

- I wanted to know why the increase of three-story buildings in small spaces occurred. My grandmother said that when the owner of the land passed away, the inheritor is almost forced to sell some part of the property so that they can pay the inheritance tax. And this was the case when many of her friends passed away.
- The old residents are no longer able to keep their old lifestyle, and they are not necessarily communicating smoothly with new residents. It seems they do not like this change caused by new residents. Also, I felt that single residents are not behaving well in the community in terms of greeting each other or separating the garbage.
- I was surprised at the drastic reduction of play area for children. The neighbourhood is no longer secure, and more cars are on the street. I feel sorry for children who do not have much space to play in.
- It was good to see people as we walk in the town. We talked to senior citizens when it was possible. They seemed to enjoy talking with us about the community's history. And we could ask many questions about what we noticed as we walk.

## **Further study**

“Think about Tokyo. What is regionality of Tokyo?”

People tend to forget that Metropolitan Tokyo is also a community with people in it. Some people may think that Tokyo has everything including freedom and Tokyo does not have a feudalistic strain. However, in reality, there always have been people who have lived here. Tokyo is the place for them as well as people from other part of Japan and overseas. However, for old residents, it is also the location of a capitalism-oriented (you could say consumer culture if you wanted to appear more centre and less left) society where they are threatened to lose their longstanding lifestyle. To think about how we manage urbanization and development, to question the changing values, Tokyo is an ideal place that presents different issues. The participants may be able to make a good comparison with their local town and consider how they want to change their society.

## **Movies that features aspects of Tokyo urbanization**

*“Pom Poko (Heisei Tanuki Gassen Ponpoko)” Director: Takahata, Isao (1994)*

Racoons in verdant Tama hills, west Tokyo, fight against development that changes their forest into houses and shopping centres. It provides insights into development in viewers own society.

*“Reason (Riyu)” Director: Obayashi, Nobuhiko (2004)*

Originally, this was a novel about a murder case that happened in a new high-rise apartment in the central Tokyo. The director says that he cinematized this because it featured sadness of change in many people’s hometown, urban community.

## Material 8 “What is development?” Ranking

### Aim

To consider what development is through ranking of different definitions of development. / To understand the meaning of “Development” as not only economic advancement but also many different concepts including the fight against disempowerment.

### The time required:

50 minutes or more

### Materials:

Card: “What is development?”  
(Cut out and make a set of nine cards for each group), Worksheet  
(one for each participant)

### Procedure

#### 1) Preparation

Make groups of 4 to 6 people. Provide a set of cards and a worksheet for to each participant.

#### 2) Explanation

Explain the procedure of ranking activity as it follows.

1. The nine cards that were given to each participant have different definition of development on each card. The worksheet has a list of the same nine definitions and nine diamond-shaped blank patterns to be fitted by the definition cards.
2. At the beginning, each participant is to choose one definition that they most agree with, two that they second most agree with, three neutrals, two second most disagree with, and one most disagree with. Then fit them in the designated blanks on the worksheet and make a ranking.
3. In groups, assign a leader. The leader asks each member which definition they have in the each blanks. The leader also asks reasons why they agree or disagree to each definition. Then share everyone’s ranking and reasons and decide the ranking of definitions as a group.

#### 3) Presentation

Each group tell the whole class the ranking they made. Also announce the reasons for the most agreed definition and the most disagreed definition.

### Remarks for proceeding ranking activity

This ranking activity offers opportunity to set evaluation criteria for the things that are ranked. This process of ranking deepens the understanding of the target concept. If there was not enough time to discuss and decide the ranking as the group, it is suggested that the members share only the most agreed definition and the most disagreed definition with major reasons. Only writing the ranking on the worksheet individually would be certain learning experience, if even sharing and discussion were not possible in the classroom. However, sharing and discussion can cause

alternation of rankings of participants. This process involves meta-ranking, ranking of rankings, which deepens the understanding of the target concept.

The ranking activity also can be used to check or evaluate the change or development of participant’s understanding during the lesson by comparing the ranking of before and after the lesson.

**Card: “What is development?”**

<p style="text-align: center;"><b>A</b></p> <p>Development is the advancement of the economy that involves innovation and improvement of industrial infrastructure such as energy supply and transportation.</p>	<p style="text-align: center;"><b>B</b></p> <p>Development is the status that assures a sustainable environment in which resources are not abused but rather fairly shared.</p>	<p style="text-align: center;"><b>C</b></p> <p>Development is the distribution of local political power and becoming able to participate decision-making processes.</p>
<p style="text-align: center;"><b>D</b></p> <p>Development is becoming able to build networks and live collaboratively.</p>	<p style="text-align: center;"><b>E</b></p> <p>Development is being able to live a long healthy life, get treatment easily if one is sick and live a secure life without worrying about crimes.</p>	<p style="text-align: center;"><b>F</b></p> <p>Development is the status that enables people to spend time on what they want to do in a sufficient space.</p>
<p style="text-align: center;"><b>G</b></p> <p>Development is to make efforts towards self-actualisation and receive education according to ability.</p>	<p style="text-align: center;"><b>H</b></p> <p>Development is a society where people care about each other, people respect diversity of cultures and no disadvantages are forced on people according to their sex.</p>	<p style="text-align: center;"><b>I</b></p> <p>Development is to establish a strong and satiable government.</p>



# Worksheet "What is development?"

Strongly agree  
reason:

Agree

Neutral

Disagree

Strongly disagree  
reason:

## Commentary Material 8 “What is development? –Ranking-“

### About development

Development Education is education that considers the whole concept of development and reaches an actual action. This material offers various definitions of development. These definitions describe nine different aspects of development. The participant's answer shows the priorities towards development. This priority list would be the criteria the participant consults with when they look at development. Therefore “What is development?” is the first and foremost question. Although this book placed this question at the end of the material, this could be asked at the beginning instead, or both beginning and end so that we can compare the change in ideas over the activities.

Development no longer means solely economic development, or the action of escaping from a disadvantaged economic situation. Development is a derivative of verb “to develop” which means “to release something from a contained situation”. In other words, development originally had a much wider meaning. These materials propose learning that includes wider perspectives such as social development and social relationships with certain emphasis on economic development.

### About Poverty

Development is also the process of overcoming “poverty” in a wider sense. Therefore it is important to know how “poverty” can be understood. This material adopted new concept of poverty proposed by Amartya Sen and John Friedmann.

Sen said that poverty does not only mean low economic status but also the status in which people are disempowered to live humanly. For example, poverty also means a lack of the following things: political rights, economic convenience, transparency of information, and security of life.

According to Friedmann, poverty is a form of social disempowerment. In other words, access to the following are limited: basic foundations, such as social space, spare time, social organization and networks, as well as extensive foundations such as education, information, production tools and financial resources.

(Refer to “Theory” section for further details.)

## About cards “What is poverty?”

Sen and Friedmann argued the importance of realising the status of disempowerment and promotion of empowerment to the people for whom it is lacking. Each card has different way of empowerment against nine different disempowerments.

Key words on each card are in bold. They are “economic” for card A, “decision making” for card C, “network” for card D, “health” and “security” for card E, “life space” and “time” for card F, “education” for card G. They are also proposed as indicators for poverty by Sen and Friedmann. In addition, this material sets several more indicators. They are “environment” for card B, “culture” for card H, “stability” for card I.

All these cards may seem to be justifiable and take some time to decide which one is more important than others. However, this struggle is key to the process of deepening the understanding of the target concept. Moreover, through group discussion, we can expect an even greater understanding of poverty.

### Additional remarks

This book is fully revised version of “Aid and Development” (1995). This material is taken from “What is development?” in the previous book and modified by re-interpreting the concept of poverty. The old definition cards are shown below for reference purpose.

A: As national production increases, wealth and job also increase.

B: Power and authority are equally provided to all people and exercised by them.

C: People become healthier and happier. They become more confident and question and speak about surroundings.

D: Industrial infrastructure (eg. Transportation) is sufficiently developed and economy growth.

E: Introducing advanced techniques such as modern agriculture technics and large factories.

F: Reduce dependency on other countries for welfare and life supporting purposes.

G: The establishment of a powerful and satiable government

H: Everyone has access to secondary education, have better family planning and receive sufficient health services.

I: eradication of poverty

## **Theory I : About Development Education**

### **Development education and curriculum**

#### **(1) What is Development Education?**

What is Development Education? It is difficult to give a brief explanation. We believe, however, the attempt to explain it is valuable in itself. For example, the Development Education Association and Resource Center (DEAR) has as its message on their leaflet “Learning changes us, the region, and the world”. On the website of the NGO Shapla Neer, attention is drawn to their message encouraging the countries of the South to learn through Development Education! Mr. Kamal Phuyal, a facilitator of the Nepali Participatory Rural Appraisal (PRA) says “Development means sharing happiness”. The author has defined development education as “the education that supplements and deepens international education”.

Development Education first appeared in the 1960’s as a new style of international education in Europe and the U.S. Initially, people who were involved in international development tried to understand and provide a solution to economic deficiencies in former colonised countries through this educational movement. This “education for aid” was supported and extended into school education by ministries and agencies for International Aid in many countries (e.g. the Development Education Centre, DEC, in Britain).

In the 1970’s, learning about South-North problems began to be included, and Development Education became a medium for analysing the root causes of poverty in the South and the responsibility that the North must bear for this poverty. Recently, it seeks a wider and more holistic style of learning concerning development that reflects the ideas of “Human Development” of the United Nations Development Programme (UNDP), “Social Development” of the Social Development Summit (1995), and “sustainable development” of the United Nation’s Conference on Environment and Development (1992) and the World Conference on Preservation and Sustainable Development (2002).

#### **(2) Aim, Content, and method**

The Development Education Association and Resource Center (DEAR) defines Development Education as follows,

*“Development Education is the education and learning in schools and communities to raise awareness and understanding of developmental issues, and to discuss development for a better future”.*

DEAR also sets out five aims for the learning contents

1. *To help people understand the diversity of cultures in the world and to respect all people*
2. *To help people raise their awareness of unequal situations and understand the core causes of the situation*
3. *To help people understand the interrelatedness between the challenges that we are facing in the world and in ourselves*
4. *To help people develop the capacities and skills that are necessary for participating in the process of solving the challenges.*

To realise these aims, DEAR places emphasis on the learning process. In addition to conventional methods, such as research and presentation, there are additional means for proactive learning. Even in lecture style learning, the teacher acts as a facilitator and tries not to carry out the lecture in the form of one-way knowledge transmission, but as a participatory event that includes full dialogue with the learners. This shows that development education values proactive participation both in learning and solving the issues in our real lives. Further, the term “development” originally comes from “de-envelop”, meaning releasing something from a state of confinement. Therefore, since the learning seeks to understand how development ought to be, the method of exploration should be proactive and participatory.

### **(3) Curriculum and Theme**

What do we mean by curriculum? Unlike conventional education, in development education teachers do not plan the learning alone. The curriculum is something that both teachers and students create collectively. In other words, the curriculum includes a learning process on the part of all parties involved. The flow of learning in development education follows the direction “Theme”, “Exploration”, and “Sharing”, whereas a more conventional way of teaching would be through “Aim”, “Purpose”, and “Contents”. In the school, for example, throughout the learning process, students think about themselves, learn about themselves, and work together with people outside the school environment (e.g. NGOs).

Themes for development education may include “children”, “culture”, “food”, “environment”, “international trade”, “poverty”, “literacy”, “refugees”, “international cooperation”, “gender”, “foreign residents”, “community building”, and so on.

This book is an attempt to promote a new perspective towards the contents and methods of development education.

## **Theory II: About Poverty and Development**

### **Disempowerment and empowerment**

#### **(1) What is poverty? What is development?**

“Poverty” and “Development” are key concepts in development education along with “International Cooperation”. A great number of people today are still unable to live their lives in a humane manner due to economic deficiencies. About 20% of the world’s population, or 1.2 billion people, are living on less than one US dollar a day. Close to half of the planet, or 2.8 billion people, lives on less than two US dollars per day. We also need to be aware that the number of socially vulnerable people is increasing along with the spread of the global economy. The polarisation of rich and poor is becoming increasingly visible, even in the wealthier countries.

Although these economic disparities are the current reality of the world, can the term “economic deficiency” explain everything about poverty? As shown in this section, Amartya Sen brought a new perspective to the analysis of poverty. This book has adopted Sen’s theory and notes that poverty is not simply a state of economic deficiency. It also presents development as a process that overcomes poverty in a wider meaning than is conventionally considered. The United Nations Development Programme (UNDP) also shows that in a human development approach income makes up only one part of the concept of poverty. This approach sees health care, or life expectancy, education, or the literacy rate of adults, and other such factors as important indicators of development. In other words, it is important to notice that poverty should not be seen as a state of economic “deficiency” alone, but also as a state of deprivation of humanity and human rights, or of disempowerment in society.

The inclusion of the perspective of social disempowerment in this approach provides the means to analyse the social relationships that form the background to income levels. It could also be said that this approach introduces a new paradigm for the concept of poverty. According to Sen, poverty is a state where people are deprived of the power to act or live in a humane manner. Therefore, development should be an attempt to provide people with the power to act and live in such a manner. This perspective of disempowerment has been advanced by John Friedmann. According to Friedmann, poverty is structurally constituted and is a state in which people are deprived of the social power to improve their situation. Development, therefore, should be an attempt to improve people’s life conditions through empowerment or the regaining of social power.

## **(2) The perspective of Sen and Friedmann**

The Indian development economist Amartya Sen (1933-) was the first Asian to win the Nobel Prize for economy. He criticised conventional development economists for regarding development solely from the point of view of economic development. His argument can be found in his book "Development as Freedom" (1999) as well as in many other of his works. Poverty is not simply a lack of income, but a state in which people are deprived of the potential ability or power to act as humans. Improvement in income is an important issue, but rather than being the goal it is but one measure of improvement. In this context, development means regaining the power to pursue activities in a humane manner and providing people with more choice in their lives. This is nothing less than the expansion of freedom as a human being.

As for the freedom of human beings, Sen emphasises political rights, financial accommodation, social opportunity, transparency of information and a guarantee of security and protection. Within this framework, a person with a very large income, but who lacks political rights, is in a state of poverty in terms of freedom. Therefore, poverty can exist in many forms even among people with a high income, and this is generally referred to as "poverty in a rich county". Poverty, in terms of the deprivation of freedom, is caused by non-economic factors in social relationships. Development as an expansion of freedom must therefore include empowerment. It is critical for all people in nations whose political or civic rights are deprived to become positive and proactive agents of the promotion of participative democracy as a process of improving disparities in social relationships.

John Freidmann (1926-), a former UN specialist who dedicated himself to development cooperation in Latin America and Asian countries, pointed out the importance of bringing an "empowerment perspective" into institutional reforms. He sees poverty as a form of social disempowerment in each household. Social disempowerment means that people do not have access to the foundation of power in society. People in poverty are deprived of the access to eight fundamental needs, comprising four basic foundations; life space, spare time, social organization, and social networks, and four foundations for development; education, information, productive tools, and financial resources.

In the deprivation model diagram, the vertical axis is social relationships, or social organizations and social networks. For these social relationships, it is necessary to see empowerment against a deprivation of social power. Social organizations here can be religious groups, labour unions, or community organizations. These, and social networks, should form a coalition that provides equity and enhances an impetus to participants to raise their level of empowerment.

People in poverty are disempowered both institutionally and systematically. Therefore, enabling them to access the powers that they have been deprived of makes alternative development

possible. To do so, the following elements are important; independent decision-making in the community, self-reliance of the community, and participation in democratic politics. Especially important as a key measure to change social power relations is participatory democratic politics. The issue here is, how the institutional impediments to achieving a responsible position in the political community are overcome.

With these in mind, Friedmann discusses participatory democratic politics, appropriate economic growth, gender equality and the possibility of sustainable development mainly for the countries of the South. At the same time, however, he points out that these issues are global projects that concern both the countries of the South and the North.

### **(3) Disempowerment and empowerment**

Sen and Friedmann share many points in common. First of all, they both emphasize the perspective of civil rights and social disempowerment. This concept of disempowerment is a fundamental factor in understanding poverty. It appears particularly in relation to social relationships. Sen points out five aspects of the disempowerment of freedom and Friedmann raises disempowerment in relation to eight foundations.

Secondly, both are concerned with the perspective of a new form of development. They put a certain emphasis on economic deficiency, but by overcoming the limitations of the traditional understanding of economy, they propose a new paradigm for economic development. According to the old framework of the economy, a high rate of economic development is required for poverty to be alleviated. Alternatively, a more equal distribution of profits from economic development is important. However, this new paradigm, based on the disempowerment theory, makes it clear that poverty is caused by unequal social relationships. This explains why the old cures for poverty, concentrating only on high rates of economic development, cannot solve poverty issues. Therefore, this new understanding of development seeks a comprehensive development of the following; economic development, social development, human development and sustainable development.

Third and lastly, Sen and Friedmann both mention participatory democracy as an important perspective. Both see the implementation or further extension of this in both South and North countries. Traditionally, people in poverty are thought to be the very people that need government protection, but Sen and Friedmann claim that this type of relationship between people and government is already problematical. The important issue here is the process through which people are able to participate in the relationship independently. Of course, this does not mean merely the form of political systems, but the reality of the political situation.



## **Theory III: About learning “Poverty and Development”**

### **The process of acquiring empowerment**

#### **(1) From material wealth to wealth in relationships**

People in poverty are deprived of human rights by some kind of social system. Therefore, simply earning money cannot solve the problem of poverty in a real sense. Rather, correction of unequal political, economic and social relationships is the key to overcoming poverty.

People need to be aware that empowerment, or regaining lost power, is the way to change and correct society. This framework of poverty - poverty as result of disempowerment of people - is useful for the understanding of poverty in the countries of both the South and the North. People must also understand that poverty is an absolute concept rather than a relative condition. Unlike concepts that measure poverty by ownership of goods and services, there are no terms such as “absolute poverty” or “relative poverty” in this framework of poverty.

There was a tendency in the past to see poverty in the countries of the South as issues of absolute deficiency, and poverty in the countries of the North as issues of the distribution of economic wealth. However, with this new framework, poverty in any country or society can be addressed. One of the reasons this new framework is needed is that it provides an important perspective for locating poverty in both the South and the North on the same map of empowerment. Everyone who uses this framework will notice the necessity of their own empowerment. In other words, through this understanding of poverty, we will be able to see local problems as a part of global issues, and also see how learning about remedies for our own problems can connect our awareness to the global level. This attitude has many things in common with the voices of international aid workers, such as, “In a totally different society from where we are from, we cannot do anything we do not actually do in our own community”.

With this framework in mind, we need to ask ourselves the question, “Is our society really wealthy?” It should not be too difficult to find many relevant issues from the sustainable development or social policy point of view. We need to start to make efforts right here and now.

In schools in Japan, for example, international education should mean that we meet people from other countries, share different ideas, and develop partnerships for living together. One thing we need to remember when we tackle issues of foreign residents is that we should not take a “we are helping them” position, but instead, try to establish a “we are helping each other” relationship. In this way, it will be possible to acquire empowerment that enables us to work together to overcome

problems.

Learning experiences with partners, or local residences from overseas, will be more than just learning knowledge. Such learning should be directed towards providing students with global perspectives and respect for others as well as themselves. It should also lead students to learn about the reality of other parts of the world, think about how global society should be, and re-think how they should be connected to it. To carry out this learning through relating local studies and global studies, the following are important; opportunity to face world issues in the local community, authentic learning through authentic materials, NGOs that can help students to meet people in or from other countries. The most vital aspects of this study are learning that seeks a better way to live as a human being and how to build up a wealth of relationships.

## **(2) Learning for empowerment**

This section aims to consider the importance of the awareness of social issues and the power to solve those problems. According to Sen, development is a process through which people enhance the possibility of having more alternatives in their lives. Friedmann says that development is overcoming disempowerment. Based on these thoughts, this section defines empowerment as earning the power to overcome problems. The important thing about learning about poverty and development is “the process through which the individual learner is empowered to solve problems”.

The process of becoming empowered has three stages; Knowing (What is the problem?), Thinking (What should be done?), and Action (What can be done?). The following is a conceptual chart of learning which incorporates the idea of Paulo Freire’s (1921-1997) “conscientization”.

This flow of learning - becoming aware of problems, thinking about issues, making independent decisions and becoming empowered to act toward problems - is the structure of development education. In this light, both knowledge-oriented learning and experience-oriented learning are necessary. Development education, however, emphasises depth of learning rather than preparing an answer to questions. Additionally, although learning should be a fun experience, this “fun” should include real life situations, realisation of an independent awareness, and empowerment of the learners themselves.

The first stage in the chart, “Knowing”, means keeping in mind a point of view of respecting diversity throughout the experience of learning about human rights and the conditions of life in different societies, and this leads learners to the realisation of the notion of “poverty as disempowerment in society”.

“Thinking” means to analyse the cause and effect relationships of the issues, seek insights through the learning, and to come to an awareness that appeals to the learner’s sensibility. Then, through the process of “conscientization”, or the re-structuring of necessary arrangements for improvement, the conditions of the surroundings will be transformed into a situation where they can be altered by the members of the society.

In the “Action” stage, learners acquire the power to act and to change society, and this is the result of the preceding process, or empowerment, from “Knowing” and “Thinking”.

Each learner works on problems proactively, reinterprets them into a solvable form, and then acts and participates in the solution process. The important thing is that each one of us must be empowered through the learning, and this very process itself is development education for overcoming poverty. At the same time, this learning experience uncovers the answers to the questions of participatory democracy that are posed by Sen and Friedmann.

It should be noted that this process of empowerment must take place both locally and globally. In this way of learning, based on global perspectives, our own process of empowerment enables us to engage with global issues and gives us the ability to struggle against them.

### **(3) Children’s participation and the facilitator**

“Action research”, a concept introduced in “Children’s Participation: The Theory and Practice of Involving Young Citizens in Community Development and Environmental Care” (1997), was an activity model for gaining empowerment in the community. In this action research, children go into their own local community and research environment- related issues relevant to their lives. They seek solutions to local problems, and when they find a solution, they propose a democratic plan that pays special attention to the local context and environment.

It may be difficult to carry out this kind of activity in conventional school settings. However, this activity is still workable during long holidays and in some other settings. It may also contribute to a linkage between school education and education in the wider society. Whatever the case may be, children are motivated to learn about social issues, and through a successful experience of democratic change, they acquire the ability to participate in society.

Through the activities, the children will involve themselves in their local community and environment. This is valuable in itself, but it is of course of far greater value still if students are able to relate their local experiences to global issues and actions through Internet research and exposure to audio-visual materials or NGOs. By networking each activity in their own local area

across the world, this learning activity will become a part of the world movement of “think globally, act locally”.

This action research method can be used not only with environmental issues but also with many other themes, including poverty and development. We also need to be aware of the vicious circle of the deprivation of social power and deprivation of the environment or environmental destruction. Naturally, this realisation leads us to a concern for learning about sustainable development.

It is also very important to note that unlike knowledge-transfer types of learning, in these problem-finding types of learning, the role of the facilitator is vital. The facilitator, or promoter of learning, facilitates the participant’s proactive learning through sound professional knowledge and experience. Facilitators themselves learn from the learning experience with the participants, and empower themselves through it.

In carrying out the learning, the facilitator needs to understand the importance of “Grand Design”. Although the recommended flow of a learning session consists of an “Introduction”, a “Body”, and a “Conclusion”, the facilitator always needs to have the aims of the activity in mind, to proceed with good timing, and to design the layout of the summary throughout the learning activity.

The role of the facilitator is diverse and involves all stages of learning, starting from “ice-breaking”, to “engaging the participants”, “posing the questions”, “listening to opinions”, “eliciting ideas”, “promoting the learning” and on to “sharing the outcome of learning”. Facilitators thus require such skills as “elicitation”, “promotion” and “summarisation”.

This competence of the facilitator will become more and more indispensable in all aspects of current education. Moreover, this competence is something all participants of learning should acquire through the learning experience.

**Chart: Process of learning**

Elements of the Process of Empowerment	
Knowing	respect for human rights and diversity, understanding the interdependency of the world, perceiving local and global conditions, awareness of the deprivation of human rights
Thinking	analysis of cause and effect, uncovering the connections between theme and learner, discovering the elements needed to change the situation, setting targets for improvement
Action	cooperation with others, action and participation in the community, encounter and exchange with the world, trust and support of people at action

## Theory IV Conclusion

### **(1) Concept and Reality**

In this section, we define poverty as social deprivation, including economic deficiency. We confirm that disempowerment through social deprivation is a common feature which can be found in both South and North countries. This is a basic perspective for understanding the realities of the countries of the South and North. For a better understanding of the real world, we propose activities through which we would work on local issues as an actual player within the community, and meet and exchange with the world in the community.

This educational movement requires strong local educational power and/or NGOs that can provide real perspectives of the world for the learning. We also need to be aware of the different stages of learning activity with reality. The activity might tend to be an isolated project in the classroom, but we should try to enhance continuous learning through encounters with issues right through to the enactment of a solution. Local international exchange associations, NGOs, and teachers' networks are a good starting point. Facilitators are required to organize learning that leads the learners to spontaneous learning through the activities.

This book proposes perspectives for learning, as shown in the chart below. In the learning activities, it is important to promote learning that enhances not only the amount of knowledge but also insights into the reality of each perspective.

### **(2) Empowerment and action**

This book emphasises the importance of empowerment as a common feature of both the South and North in learning about poverty and development. The process of empowerment here means that when facing problems or situations where rights and/or power are deprived, power must be earned in order to solve the problems.

In learning for empowerment, simply acquiring knowledge is not the purpose., The process of tackling the problem in which empowerment is a vital factor is far more important. This can also call into question the essence of the form of a social system. For example, we need to question whether a form of participatory democracy in a society truly adheres to the actual essence of a participatory democracy.

To connect this kind of learning with action against world issues, we need to start by building partnerships within our own local community and with another communities in different parts of the world. In other words, this is the kind of learning that enhances insights into the reality of perspectives on various issues, as previously noted in (1). This kind of learning can also be described as a cooperative learning experience which empowers all people involved in the learning. In addition, it is important to seek the possibility of forming relationships that are based on an equal footing of all parties, not dependent or subordinate relationships, as may sometimes

exist now. This kind of relationship will enable us to trust our partners in different communities, and to provide necessary support to create more sustainable and democratic societies.

**Chart: Perspectives of learning**

Self-esteem	Tolerance towards differences	A notion of sharing
Awareness of disempowerment	Awareness and ability to think	Empowerment
A global perspective	Expression and facilitation	Participation and cooperation



# Theory I : About Development Education

## ① 農業

バンラチネは農業国であり、多くの人が農業にたずさわっています。ほとんどの地域で米が作られており、1年を通じて農作業はたえることがあります。田おこしには、通常牛を使います。



## ② リキシヤ

バンラチネの首都ダカは、とてもにぎやかでエネルギッシュな街です。車やバスに混じって多くの「リキシヤ」が引かれます。リキシヤは日本の人力車が伝わったもので、前は自転車、後方は人間の力での付いた座席になっており、タクシーのようにお客さんを乗せて希望の行き先まで運んで行きます。







③ 衣服

男性はワシヤジにルン年(腰巻き布)、既婚の女性はサリーを着ます。未婚の女性はサロカミニースを着ます(右め3人目の女性)。男性は外へ出かけるのでサンダルを履いていますが、家の中や庭にいる女性・子どもは、はだかであることが多いです。ゴミ一つ落ちていない庭ははだしで歩く気持が良いのです。



④ 食事

パンダラチジュの人々がご飯と一緒に食べるのは、日本で言うカレーではなく、トルカリと呼ばれるものです。トルカリとは野菜や肉や魚が煮込まれ、スパイスでしっかりと味付けされたおかずのことです。スプーンなどを使わず、手で上手に混ぜながら、いただきます。





⑤学校  
 子どもたちはよく家の手伝いをします。例えば、女の子の多くが日の出の頃起きて、朝食の準備などの手伝いをします。学校は2学期で、午前・午後の部に分かれており、男の子と女の子は別々に学びます。教室はいつも一杯で、みんな熱心に勉強をしています。

5



⑥シヨミナイ  
 貧しくて学校に行けなかった女性たちが、共同の家であるシヨミナイをつくり、話し合いの中から識字教育や貯金を少しずつ行うようになりました。このまま頑張っていけば、家で子どもに勉強を教え、子どもたちを学校に行かせることもできると希望を持っています。

6





⑦宗教

バンラデシの国民のほとんどがイスラム教徒です。一日5回、モスク(イスラム教の寺院)からアザーンと呼ばれる礼拝の呼びかけが流れます。それにあわせて信者たちはムッカ(イスラム教の聖地)に向かってお祈りをささげます。

7



⑧村芝居

バンラデシの村では、テレビなどの娯楽があまりないため、村人自身が身近なテーマで演じる村芝居は大きな楽しみ方です。涙、怒、笑い、アクションと熱気にあふれ、いつのまにか引き込まれていきます。

8