

Thinking about "Development Aid"



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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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The Development Education Association and Resource Center (DEAR) was founded in 1982. with the aim of to network with members at local and national levels to promote Development Education. The role of DEAR is,

- 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

Thinking about Development Aid

Learn about Participatory Development and PLA

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Participatory Development and Development Education 57
by Haruhiko Tanaka (Rikkyo University)



Introduction

There are two purposes in this textbook. First, we are studying "what International aid is" or "what we should do in International Cooperation and what we should not do". After 1990s the main approach of international cooperation shifted from 'Charitable Development' and 'Technology Transfer Development' to 'Participatory Development'. But in the school education in Japan, charitable development is still taught as the mainstream of international cooperation and donation to the 'poor' is encouraged in this context. In this textbook, we will learn about the various types of international cooperation, and seek for the better way to support people in the 'South'.

Secondly, this book aims to understand participatory development. The various levels of 'Participation' is explained in this book. We will proceed to learn the method of PLA (Participatory Learning Action) , which promotes people's participation in rural development.

As Activity 1 is the very basic work in this textbook, we'd like you to start from this work. Aiko, a Japanese student, made a contribution to a village in Thailand, which she happened to visit. Through thinking of the pros and cons of her action, it is the aim of this work to make the meaning and the problems of "Aid" clear. It would be useful to use Work 1 as an Introduction of a class and a seminar.

The aim of Activity 2 is to learn types of problems in research of the demands while understanding the difference of them from Aids and Recipients. We will see the research PRA (Participatory Rural Appraisal) and PLA.

We will study ways to evaluate projects by comparing some different types of Developments in Activity 3. We will understand the points and differences of charity type, technology-transfer type, and participatory type.

In Activity 4, we will understand levels of 'Participation' by using the model of 'Ladder of Participation' by Roger Hart. We will learn about the meaning of participation and how to help (or how not to help) people in each level of participation.

Activity 5 is the summary and reviews of this book. We will reconsider the better way to take part in a village in developing countries, what we would like to do individually, and what we must not do.

The theory of 'Participatory Development and Development Education' is followed by these activities. The background theory of these activities is explained in this paper. We will finally understand fully the participatory development and development education.

Activity

Activity 1: A Signboard

Objectives

1. Think about the aid to donate the money and the material
2. Understand the local effect by aid
3. Raise awareness of the need for hearing the opinions from the villagers

The time required 50-90 minutes

Materials

- ✓ Work sheet-1 the number of attendants
- ✓ Instruction Card 1~3 2 for each group
- ✓ Picture 1-1 ~ Picture 1-3 1 for each group
- ✓ Situation Card 1 for facilitator

Procedure

■ Step 1 Donation to school

1. Divide into groups consisting of 5-6 attendants. Better to set with distinction of sex, different ages, occupations, experiences etc. Sit around the table. Only pens or pencils are required.
2. The facilitator explains to each group that they are going on a trekking visit to Northern Thailand.
3. The facilitator distributes Picture 1-1 ~ Picture 1-3 to each group and reads Situation Card 'Signboard'.
4. Distribute Worksheet-1 'At Baan Village' to everyone. Read Q1 'would you donate 10\$ to a school in Baan Village?'
Choose a leader in each group. Introduce each other in your groups by telling your ideas about Question 1.
(In case of working with Jr. high school students, it may be difficult to donate \$10. It could be changed to \$5.)
5. Each leader adds up the total amount of donation in each group. The facilitator shows the report from the groups on a blackboard. (10-20 min.)

■Step2 Act of Aiko

1. Read Q2 on Worksheet 1 and discuss about the action of Aiko, do you support her act or not? (20-30 min.)

During this discussion, distribute Instruction Card 1~3 to each group. They write about Baan Village, Baan Elementary school, and Aiko on these Instruction Cards. These are all information you can get.

2. When time is over, report whether they agree or disagree to the act of Aiko by each group with various opinions and view.
3. Share these opinions and ideas with all the class.

■Step 3 Advice to Aiko

1. Read Q3 on Worksheet 1 (Advice on Activity of Aiko) and discuss in your group. (10-30min.)
2. When time is up, report their opinions by groups.
3. Share the ideas with all the participants. Explain and comment on this work and review the meaning of this work.

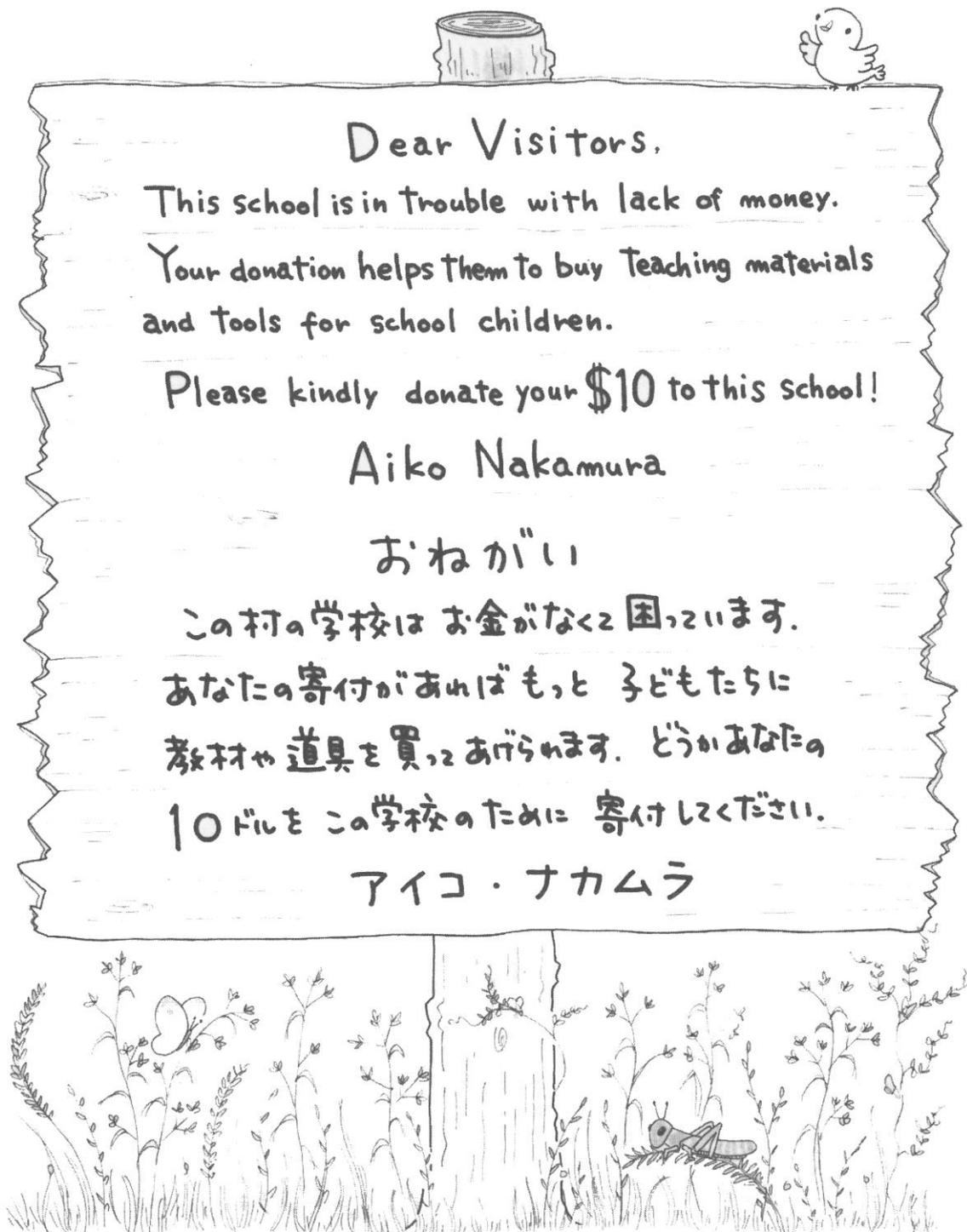
Picture 1-1 Map of Thailand



Picture 1-2 Trekking



Picture 1-3 "A SIGNBOARD"



Situation Card

“A SIGNBOARD”

You have come to Chaingmai, Thailand (Picture 1-1) on your trip.

You participated in the 2 nights-3days trekking tour around Chaingmai to meet the beautiful nature and traditional culture there (Picture 1-2). Members in your group are participants of this trekking tour.

Schedule of the 1st day is as follows: Visited Mt. Doi Steep and enjoyed the view of Chaingmai city and visited the famous temple of the city.

Arrived at Mae Wang town after 2 hours by mini-bus from Chaingmai.

1 hour elephant riding in the mountain from Mae Wang and 3 hours mountain trail walk finally brought you to Baan Village. During the mountain walk, you bathed in a waterfall and you also saw the slash-and-burn farming.

Ethnic minority in mountains are living there. They have no electricity. Dogs, pigs and hens are left freely in the village. Women were braiding fabrics in front of their houses. They have a small school.

You are staying at a small lodging house made of bamboo sheath and wood outside of the village tonight. At the dinner time cooked by the villagers, a member of the tour told you:

I found a signboard next to the school we passed by. It is written both in English and Japanese though, “This school is in trouble with lack of money. Your donation helps them to buy teaching materials and tools for school children. Please kindly donate your \$10 to this school!!” .. with the name of “Aiko”, I wonder who the is ... ?

Members of your group are interested in this signboard (Picture 1-3).



WORKSHEET 1 “AT BAAN VILLAGE”

Q1	<p>Would you donate \$10 to the school in the village? Sum up the donation in your group. (Example: if 3 members of your group would donate, it adds up to \$30 in total)</p>
Q2	<p>Do you agree or disagree with Aiko’s action? Why? (Agree, Somewhat agree, Somewhat disagree, Disagree)</p>
Q3	<p>How do we make her act work in a better way? Any advice or idea?</p>

INSTRUCTION CARD 1

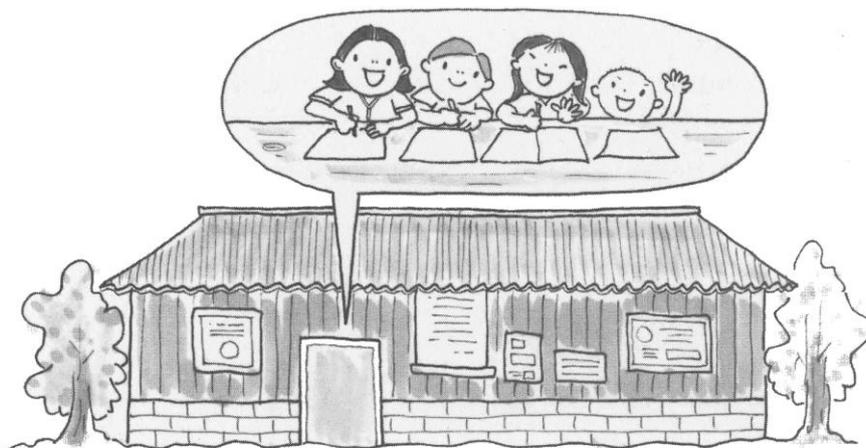
ABOUT BAAN VILLAGE

- Population – 352 villagers in 42 families.
- Language – mountain ethnic language, some speak Thai language. Children understand some Thai language.
- The major industry of the village – agriculture. Rice and vegetables by slash-and-burn farming. Dogs, pigs and chicken are kept in the village.
- They sell remaining of domestic animals and vegetables to have a cash income at the market which is 30 km far from the village. They have 2 trucks and 5 motorcycles in the village. It might be impossible to use the roads in rainy season, as they are unpaved.
- Lodging charges from tourists are also important cash income. They earn 150 Bhaats per person with 1 night 2 meals.
- Some young villagers go to find a job in Chaingmai, but it is difficult to get one. Mountain Ethnics have limited access to go through another provinces.
- Half of the villagers have Thai nationality. If you acquire the citizenship, you can pass through provinces.
- They have no electricity, but water is supplied with a small-scale water supply system. They use firewood for their cooking.
- Thai government make 80,000 Bhaats (about \$2,400 JPY) annual budget including school expenses. Village development committee decide how to use them.
- They request paved roads and supply of electricity.
- Religion is nature worship. They have a temple but no priest. Monks come occasionally from a city.
- They have no hospital, nor doctor. Clinic is 30 kilometers far at a city of the foot. There is a villager who has knowledge of medical herbs and makes small medicines.

INSTRUCTION CARD 2

“ABOUT BAAN SCHOOL”

- Only 1 elementary school. 6 years, 47 students. All the students are villagers.
- 3 teachers (1 Thai teacher and 2 volunteer teachers of the village)
A Thai teacher is a young woman with 2 years teaching experience. She teaches all the subjects to all grades. Volunteer teachers are teaching arts, sports, knowledge of the village and traditional customs.
- Text books authorized by Thai government are used. Salary of a Thai teacher is paid by the government of Thailand.
- Thai language is taught in school, though mountain ethnic language is used daily in the village.
- As they have no secondary school in the village, if they wish to go on a education, they have to find lodging at the city which is 30 kilometers away. 3 students go to the secondary school there at the present.
- Teaching material and tools are always in short supply. Annual budget for teaching materials and tools of the school is 10,000 Bhaats (about \$300).



INSTRUCTION CARD 3

“AIKO”



- Aiko visited Baan Village 3 years ago as a trekking tourist. She was a student at that time.
- She was shocked by the lack of teaching aids and facilities when she visited the school with her host children.
- Aiko visited the village after 6 months again. She wished to come back the village. She wanted to see the beauty of the women’s clothes and smiles of the children.
- She donated 200,000 JPY (\$2,000) which she earned from a bazaar at a school festival and collected contributions.
- They bought soccer balls, maps and nets for volleyball with that money.
- Aiko built the signboard next to the school to get donations.
- They are donated once or twice in a month from tourists who saw the sign.
- Aiko has insisted that she brings the donation from Japan again.

INTERPRETATION “SUPPORT AND INTERNATIONAL COOPERATION”

MEANING OF “AID/ SUPPORT”

The aim of this work is to consider the donation of materials and money, the meaning of ‘aid/support’. A trekking tour group in Chaingmai found the signboard asking for \$10 donation for the school materials at the ethnic minority village in the mountain they happened to visit. Whoever travels to Asian and African countries might meet similar situation. In that case, whether you donate or not is decided by your way of thinking or situation.

It is not a big issue whether you donate or not. The issue is that a Japanese woman ‘Aiko’ built the signboard and that she once donated ¥200,000 (\$2,000). \$10 might be a small amount, but \$2,000 is quite a big one for the village. Even though it is raised from charity and is donated for their needs, money amounting to as much as the village annual budget causes various influences.

The amount of ¥200,000 in a mountain village in Thailand has a same value as those of ¥1 million or ¥2 millions in Japan or ‘the North’.

There must be various opinions raised both for and against Aiko’s action.

Following opinions might be expected:

<Supportive Opinions for Aiko’s action>

- It is worthy of respect for Aiko, a young student, to collect the donation of ¥200,000 at a bazaar.
- I can appreciate Aiko’s action that she has carried out immediately after she found the poor school in a mountain.
- I feel sympathy with Aiko’s intention and action. I would follow in her way.
- It is a good idea that not only she donated money but also built the signboard.
- I agree with her action as education is very important for the future in the village.

On the other hand, there must be a lot of critical opinions against her act.

< Disapproval Opinions>

- It would be an illogical jump to donate money to the elementary school which was visited by chance. There is no element of planning and can not be sustainable.
- Even though they got ¥200,000, they bought few tools. What did they use the rest of the money for?
- I wonder whether soccer and volleyball are adjusted for the culture and tradition of the village.
- Shortage of teachers is a bigger problem than shortage of teaching material and tools.
- As the problem is the poverty of the whole village itself, so why not did’nt she contribute to helping

the village to become self-supporting, example, for sight-seeing business and agriculture?

- The villagers want to be donated to? Did she hear anything from the villagers? What do the villagers think about the signboard?
- Is there any 'Aiko' on earth? It maybe a story which created by the villagers.

Q1 and Q2 in this Work aims to gain a lot of ideas/opinions for both agreement and disagreement and to clarify problems.

Then what is pointed as problems in the real situation? One is "Spoil". Financial support disturbs self-independence and the people would rely on it.

For example, in case if the village gets the financial support regularly, the villagers might think there is no need to work or might not work hard as before. The other is "jealousy". If the financial support gives the benefit to one part of the villagers, it might cause the other ones to be jealous. Or if the financial support is given to one village, the other villages might be jealous. This causes a rift among the villagers or the villages to be at odds.

We would like you to understand through this work that a small amount of money from the donation, if seen from 'the North', may have various influences on the actual society of the village.

What is a better type of "SUPPORT"?

On Q3, we will discuss plans to make her action work in a better way. This is to improve 'disapproval opinion' as stated above. Following ideas are expected:

- Make clear what the important thing is for the education of the village.
- Find uses for the donation.
- Research the necessity for the usage of donation besides education
- Clarify the reason why you support the Baan Village
- Make sure if the villagers really require the support or not.

There must be other opinions besides the above. Even if it's a clear and easy action like giving teaching materials, there are many points to be considered to keep the action work sustainable. Otherwise, it does not get any results and also causes the trouble to the village.

You may find yourself through this work that you don't have enough information about the village, the opinion of the villagers, and whether they really want the support or not. Then, next on Work 2, Aiko will visit the village again to research about the Baan Village.

Important Points on Activity

To carry out this activity, it is required to raise as many opinions as you can get. Therefore, if the opinions collected are one-sided, the facilitator needs to act corresponding to the situation.

In case there are many participants who seldom face the problem of aid and development or who are charitable persons, the tendency is to agree to Aiko's action. In that case, the facilitator needs to throw in opposite opinions for consideration to make the participants to think more deeply.

Or in case most of the opinions are for 'donating is wasting them' or 'no need to support', I would propose to move to the works which are needed to understand the situation of poverty and the reality of the world, after this Activity 1. We have the teaching materials for Education for Development, for example, "If the world were a village of 100 people" and "Poverty and development" (published by DEAR).

Most of those participants who have experienced development education or international cooperation might disagree with Aiko's act. In that case, participants who have a minority opinion would have difficulty to speak out, the facilitator needs to hear the opinions agreeing with Aiko's act one by one for more detail.

Meaning of this Activity

"Aiko" is the starting point for those who have experienced International Cooperation like donations or volunteering. Every persons who are related to International Cooperation are sure to have the same situation as Aiko. You may be think yourselves as Aiko or you may be think back that Aiko is who you were. Doing this activity would make who you are at the present criticize who you were in the past. Participants would have a conflict and a contradiction in their hearts. Denying Aiko's act is denying who you were in the past and criticizing who you are at the present, who sometimes meet to Aiko's act. You feel the sympathy with Aiko in yourselves by criticizing her.

We would like you to think of aid and International Cooperation by feeling the difference between the Aiko in yourselves and you as you are at the present, throughout this book.

Activity 2: Back to Baan Village

Objectives

1. To find the difference of awareness between the aid-giving and the aid-receiving
2. To think about the problems of collecting the information and data at the field work
3. Understanding the needs of PRA (Participatory Rural Appraisal)

The time required 50-120 minutes

Materials

Continued from Work 1

- ✓ Work sheet-2 the number of attendants
- ✓ Role cards 1 set
- ✓ Role play cards 1 set



Procedure

◆Step 1 Group discussion “Think about the questions at the village”

1. Divide into groups consisting of from 5-6 persons.

2. The facilitator will read the following story:

After coming back from Chiangmai, you are still anxious about Aiko. You decided to call Aiko as you found from her address you got from the villagers she is living in the next province. When you called her, Aiko was very happy to talk to you, because she worried over her donation and she does not know what to do next by herself after she donated to the village once.

Therefore, one day, you met Aiko with other members who joined the tour in Chiangmai.

On the talk with Aiko, she hopes to support the Baan Village continually if possible. But Aiko herself found that she does not know what the villagers think about her act. Then you and Aiko decided to visit Baan Village, Chiangmai again for research. The purpose of this trip is to collect information and to hear ideas from the villagers before you decide whether you support or not actually. Think about what kind of information you need to collect during your 3-day visit in the village.

3. Distribute Worksheet-2 and fill Q1 “Research subjects in Baan Village” by yourselves.
After filling, discuss about questions in each group. (15-30 minutes)
4. Report the details of the discussion by groups. Write on a blackboard.

◆Step 2 Role Play “Returning to Baan Village”

5. Set a table for 8 persons in the room. (Picture 2)
6. Distribute a piece of role card to each participant. It says “Aiko”, “a visitor”, “a Thai guide”, “Chief of the village”, or “ a villager” etc on a card. (A shows for a female, B shows for a male. No sign shows either gender.)
7. “Chief of the village”, “a committee member of Village Development” and “an elementary school teacher” on cards, will have their seats on one side of the table.
“Aiko”, “Visitor 1”, and “Visitor 2” will have their seats on the other side.
“a Thai guide” will sit between both sides of the table and “an elder dean” will sit away from the table.
8. Distribute Role play cards to 8 roles sitting at the table. The words of each role are written on each role card. 8 roles will read his/her card in silence.
9. The facilitator will explain the situation as follows.
Welcome to Baan Village. Aiko’s group has come to Baan village to research the actual situation. 3 persons (Aiko, Visitor 1 and Visitor 2) sitting in the front are members of the group and then a Thai guide who has guided to this village. (Ask them to stand up and to show participants who is acting which role.)
Those who are sitting on the other side are the leaders of the village. These 4 leaders are “Chief of the village”, “a member of Village Development Committee”, “an elementary teacher”, and “an Elder dean”. (Introduce them to participants in the same way.)
You and all the others are the villagers of Baan Village. (pointing to others at other tables)
Then, let’s start the actual meeting with the visitors and the leaders of the village.
10. 8 roles at the table will read out their own cards in turns. Visitors from Japan and the leaders of the village have questions and answers.
11. When the time is up, the facilitator will give a signal to the elder dean and ask him to give his speech. Role play will be ended by his speech.
12. After Role play, the facilitator will instruct the participants as follows:
Here are many villagers. Who are you? What do you do in the village? Please read out your

role play card in turns.

13. Each villager will read out their cards in turn.

14. The facilitator asks the following question:

As you have read now, villagers have various situations and they have various kinds of problems. And some villagers have special skills.

Now Aiko and visitors have 3 days for their research. Is it really possible to find the facts that they would like to know during this period of time?

Then, please write down your ideas about Q2 'the difficult points of fieldwork in the village' on worksheet-2 in your hand.

15. On finishing writing Q2 on worksheet-2, ask the participants to present their answers and ideas. List them out on blackboard to share the ideas.

16. The facilitator will explain the following 3 points:

- a) It is very difficult for outsiders, especially for foreigners, to hear villagers' needs in a short period of time. What the leaders request does not always stand for the all villagers' needs. Especially, there is no possibility for the opinions of the weak to be reflected. 'The weak' means, for example, women, the elders, children, the disabled and the discriminated.
- b) Aiko already donated ¥200,000 (\$2,000) of a fund to Baan Village. Therefore, the villagers do not say anything bad to Aiko's group. Or the villagers would answer to follow the intention and ideas of Aiko's group because they expect the possibility of further support.
- c) So it is impossible to hear the real fact and need from the villagers in this way of research. To solve this kind of problem, the research method which involves the residents to participate is used from 1980s. It is called PRA (Participatory Rural Appraisal) or PLA (Participatory Learning and Action).

17. Explain briefly about PRA and PLA. (See Page 34)

WORKSHEET 2

“RETURNING TO BAAN VILLAGE”

Your group has decided to return to Baan Village, Chiangmai, to research the actual situation. The purpose of this trip is to collect the information and data, and to hear the ideas from the villagers. Think about what kind of information you need to collect during your 3-day visit in the village.

Q1

List the subjects you should research in Baan Village.

Q2

(Write down after Role Play)

What do you think the difficult points are during the fieldwork in Baan Village?

ROLE PLAY CARD 1

Nung, a Thai guide

(You start a role play as the 1st speaker.)

Chief of Baan Village and all the villagers, hello! Today, I have brought 3 guests from Japan. All 3 of them have visited Baan village before.

(pointing to Aiko) This is Aiko, as you know well. This is the 3rd time to visit this village and she donated the funds last time to buy teaching materials and equipments for the elementary school.

(pointing to Visitor-1 and Visitor-2) These guests visited this village during a trekking tour last year. They contacted Aiko after seeing the Signboard next to the school.

Today, they have come here to know the use of the fund which was given last time and the situation of the village. It is only for 3 days but please take care of them. I, Nung, will help as an interpreter. Thank you.

(After completing all the speeches, you can speak out freely following the role play suitably.)

ROLE PLAY CARD 2

CHIEF OF BAAN VILLAGE, Mr. Samaki

(You are the 2nd speaker after a Thai guide, Nung)

I am Samaki, a chief of the village. Please welcome the guests from Japan who have a long way.

Aiko, it is my great pleasure to meet you again. Thanks to Aiko for her donation to the school in our village. The children are very happy about it.

As you know, our village is poor and does not have enough facilities in school. We have only Ms Chulala as a proper teacher, and she is teaching 40 students by herself. 2 volunteers from the village help the classes.

Secondary school is 30 kilometers away from here and it is difficult to send the children there. We would be very happy for you to support the education of our village.

We do not have enough of everything here in the village, but the villagers are getting along well. Please take your time to see the lives of our village. We expect your stay will be a fruitful one. Please ask freely if you need any request or assistance.

(After your speech, Visitor-1 and Visitor-2 will ask about the situation of Baan Village. Please answer them . If you can not answer their questions, please comment 'I will answer your question later'.)

ROLE PLAY CARD 3

AIKO

(You are the 3rd speaker after Chief of the village)

I am Aiko. Hello everyone. I'm very happy to come back here again. In my first visit here by trekking tour, I was very impressed that children were so friendly to play with me and that villagers allowed me to help weaving.

But I was very shocked when I visited the school with the children. There was nothing in your class room and you have only one full-time teacher in the whole school. It seems quite a different from one I used to go in my childhood. I have been always thinking about Baan Village and the children there after I came back to Japan. Our tennis club decided to open a recycled goods bazaar at our college festival. I talked to my friends about Baan Village and suggested to donate the sales to them. They agreed immediately.

I brought the sales to buy educational equipments for school. But I have something in my mind. What will happen to them after they use this money? The guide at that time, is also Khun Nung (Nung-san), who suggested me to build the signboard to ask for the donation as the tourists of trekking tours often visit this village.

Today I brought some friends from Japan. Maybe they will support this village. Therefore, we have some questions. How did you spend the last donation, ¥200,000? Are the teaching materials and equipments useful or working well?

(After this, Visitor 1, Visitor 2 and Aiko ask questions about the situation of Baan Village. If Aiko has questions, ask them at any time, but one question at one time)

ROLE PLAY CARD 4

SCHOOL TEACHER, MS. CHULALA

(The 4th speaker, after Aiko)

Aiko, nice to see you again! Thank you very much for donating to our school. We could buy soccer balls and the net for volleyball. Children are playing with them everyday. Also, the donation covers the teaching materials which we can not afford with the budget of the school. For example, a world map for social studies, a terrestrial globe, and experimental and observation equipments of science.

Also we support some students who cannot afford pencils or notebooks. We spent all the ¥200,000.- in 2 years and we already have nothing left.

We would appreciate it if you could donate money for equipments and teaching materials again. We have an annual budget of only about \$300 from the province. Also, could you help to support the students who go to junior high school? Jr. high school is 30km far from here and they need to have lodging. We would like to send them to Jr. high school as they finished the elementary school with their considerable efforts.

(After this, 3 guests from Japan will ask questions. So please answer at anytime. Especially, Ms. Chulala is required to answer questions about education. If you cannot answer, tell them “I will answer that later during your stay.”)

ROLE PLAY CARD 5

MR. SONGKONG, A MEMBER OF VILLAGE DEVELOPMENT COMMITTEE

(The 5th speaker, after Ms. Chulala)

I'm Songkong, a member of Village Development Committee. It is a village official which is appointed by the local government and working for the management of the budget for Village Development.

Now we have 3 problems. One is the lack of electricity. We are asking the government to establish the supply of electricity as soon as possible. The second is the roads. Our village is 30km far from the next village. All the roads you came here, they are unpaved roads as you see. We are going to sell the vegetables and meat we get in trucks, but we cannot go through the muddy roads in the rainy season. This year we have the budget for about \$2,800 from the province, and we are planning to pave steep slopes partly with concrete.

Then, the third one is the lack of school equipments and teaching materials as Ms. Chulala mentioned and scholarship for jr. high school students. We have 3 students who are going to Jr. high school in the town and we have 3 more students who is wishing to go next year. However, they need money for lodging. We need \$800 for a year to send one child to Jr. high school. We would really appreciate it if you could provide for us their scholarship.

(After this, 3 guests from Japan will ask questions about the situation of the village. Please answer them accordingly. If you found it difficult to answer, 'I will answer after we check and answer before you go back to Japan.'

ROLE PLAY CARD 6**VISITOR-1 FROM JAPAN**

(The 6th speaker, next to Mr. Songkong, a member of Village Development Committee)

Hello, my name is (your name). I came here last year with a trekking tour. I was interested in the signboard which Aiko built and contacted her after I went back to Japan.

I heard about the situation of school in Baan Village from Aiko. We are hoping to do something for your village, so we are looking forward to hearing the situation of the village again.

However, I am just an employee, we cannot promise whether we can support your village or not now.

(After the introduction of Visitor-2 from Japan next, please ask questions/opinions referring to a previous group discussion that 3 visitors from Japan had, one by one. Only one question at one time and get the answer from villagers accordingly)

ROLE PLAY CARD 7**VISITOR-2 FROM JAPAN**

(The 7th speaker after Visitor-1 from Japan)

Hello, my name is (your name). Thank you for your kindness during our stay during a trekking tour last year. Your foods were very fresh and delicious. I have come to be friends with Aiko lately, and decided to come here.

(Ask questions about the situation of the village. Questions are referred to group discussions. You can ask many times, but one question for one time.)

ROLE PLAY 8

A VILLAGE ELDER

(Please do not speak during the discussion among visitors and villagers. The facilitator will give a signal when the time for you to speak comes. Your speech is the final one.)

Welcome friends from Japan all way here. I, as an elder of the village, want to welcome you. This village has been very changed recently. We are called 'hill people', not Thai. In the past, Thai government had no interest in us and left us alone. But from 7 years ago, we have been accepted as a village in Thailand and given the budget from the local government.

After that, a young villager is elected as chief of the village and Mr.Samaki is the 2nd chief. We set a member of Village Development Committee for having spent the budget from the government. We used to have difficulties with not knowing how to deal with the accountants, but these days we are getting used to it. So you don't have to worry about the usage of the money. Those who have the knowledge of accountant manage it adequately. Financial report is also available, if you want.

Then, everyone, it is almost time. You must be hungry. We have some dishes for you at out hall. After the meal, young villagers would like to show you their songs and dances. Please make yourself at home. Yes, this is your village, too. Just relax and enjoy your stay.

COMMENTS Understanding Local needs at the area and PRA

1. Difference of the needs

The first support from Aiko was a donation of money for the school materials in the village. As you see at Work-1, the requirement about the education of the village is not only teaching materials, also the lack of teachers, the scholarship for students who go on to the secondary school and so on. Also, requirements from a whole village are building roads, supply of electricity, continuing education and so on, as you worked on in a role play.

There must be many cases the same as Aiko acted. In this case, Aiko decided only in her own judgment, based on her country and the environment where she grew up.

Compared to her nation, the village has little or no money. Aiko presumed that the money was needed by the village, which was quite a jump to conclusion. You saw this problem already in the Activity 1.

Then, it is needed to have local investigations to see what the subject village wants actually in order to give more efficient and sustainable support.

Activity 2 is aiming to learn the problems through the experience of local research with the role play .

2. Field Research

It is necessary to research the subject village, how the village works and what the villagers want in advance in order to carry out the project. Usually, the following way was carried;

One was the questionnaire research with a long stay. The researcher made the questionnaire, visited the villagers one by one and compiled the questions. After that, he collected and summarized their needs. But this way involves time and costs. Time is needed for the villagers and the researchers to build their reliance to answer faithfully and question items are also limited to those which are easy to show quantitative results. Therefore, sometimes the results are inaccurate.

The other way is the interview research with a short stay researcher. The researcher visits the rural village for a short time and collects the information. This is the case of Aiko's. But it has also some problems, for example, "They visit only the center of the village and the area facing main roads." "They meet and hear from only leaders of the village, males, and residents who accept the project." "They never visit the village during the rainy seasons when the life there has many difficulties but visit only during the dry season as the roads conditions are good." "The researchers investigate only the issues which they are interested in." "The villagers meet to the outsiders who have possibilities to support the village. Villagers tend to meet with them politely and diplomatically. Therefore we cannot get the real situations accurately." (See the reference materials 1)

This activity aims to know difficulties and the limits of the rural area research for a short stay. On the role play, Aiko and friends were trying to hear the needs from the village, but they were hearing from only the leaders of the village, therefore we are not sure how much they were representing other villagers' needs or ideas. Scholarship to Jr. high school students might be the case the leaders made up to corresponding to Aiko's interests. It is impossible for us to make sure how important it is for the village in only a 3-day visit.

3. PRA

PRA (Participatory Rural Appraisal) is the new way to supplement the former researches. This was systematized by Robert Chambers, England, and acted on the residents' own initiative. For example, the residents are showing resources of the area and the situations of the village on the ground or the paper with "Participatory map making". They show the information about the nature, rivers, forests, mountains, and artificial information like roads, houses, temples and fields. Not only the researcher but also the villagers themselves could see the situation of the village by adding the houses with the sicknesses, migrant workers, children, the old, the disabled and so on. The villagers find the problems of the village and make clear which problem should be prioritized by themselves on the basis of the data map which they made cooperatively.

PRA has the following methods:

a) Space-related Methods

These methods deal with mapping and the focus is on how people perceive and relate to space. Commonly used space-related methods are social maps, resource map, participatory modeling methods, mobility maps, services and opportunities map and transact.

b) Time-related Methods

Time-related methods are used to explore temporal dimensions of people's realities. These include time-line, trend analysis, historical transect, seasonal diagram, daily activity schedule. For example the seasonal diagram is to used to visualize the rhythm of the village life in a year in a chart. When conducting community research in developing countries, it is not always possible to visit the village so often. Especially during the raining season, when the road condition worsens, it is rare for researches to be carried out. The seasonal diagram provides us useful information such as planting and harvesting crops, outbreak of diseases, village events, seasons of scarce income, etc.

c) Venn Diagram

Venn Diagram is an activity for understanding the human relationship and inter-group

relations in the village. It starts with placing a name of an individual or a group at the center, and his/her/its social relations will be added to it. It will help understand psychological, economic and social relationships between villagers and organizations inside/outside the village. In a village community, gender plays a significant role in social relations and has a great influence on information flow and decision-making. You will be able to observe this by making and comparing the maps between different genders.

d) Cause Effect Diagram

When you try to solve a problem, it is very important to detect the cause of the problem. In this activity, participants will start by thinking about the possible causes of a specific problem and writing them on a sheet of paper. In doing so, they will be able to spot the cause and influence of the problem, and be able to think about possible solutions.

e) Ranking/Scoring Method

Community Issue Ranking is an activity for listing up the issues of the community and for comparing their significance and urgency. Though there are a host of issues waiting for solutions in the community, you have to focus only on some of them when addressing them in reality. The Ranking/Scoring is used to identify the priority of projects. For example, Matrix Scoring Method is the voting by all the group members. By using different colored stickers for men and women, you can get an idea how differently they place priority on problems. The other one is a method called pair-wise Ranking. This is a method for ranking problems that are difficult to prioritize, by comparing the problems in a pair.

Reference:

Robert Chambers, Whose Reality Counts? , Intermediate Technology Publications, 1997.

Somesh Kumar, Methods for Community Participation: A Complete Guide for Practitioners, Intermediate Technology Publications, 2002.

Activity 3 CHOOSE THE PROJECT

Objectives

1. To know the purpose and methods of local development projects
2. To improve the skills of evaluating various development projects

Time 50-90 minutes

Materials

(Activity-3 is following Work-2, but you can practice only Activity-3 separately.)

- ✓ Worksheet-3 one for each participant
- ✓ Project Card one for each group

Procedure

1. Divide into groups of 5-6 participants. They could be same groups as Work-2. Distribute Worksheet-3 to all participants.
2. Facilitator will read the instruction on Worksheet-3.
3. Give one set of Project Cards for each group. The details of each project are shown on Project Cards.
4. Discuss in each group the order of priority while reading the Project Cards. (20-30 minutes)
5. After discussion, present the order of priority and the reasons in each group.
6. In conclusion, Facilitator reviews while explaining the following points.
 - A) Development project is sorted into 3 types: “charity-typed”, “technology-transferred” and “participatory” developments. In point of historical viewing, “charity-typed” development had been used mainly until 1970s in Thailand. After 1980s, “technology-transferred” development was used as the biggest type of projects. After 1990s, they are aiming at Participatory appraisal.
 - B) Project X is “charity-typed”, Project Y is “technology-transferred” and Project Z is “participatory appraisal”. One would be chosen depending on the situation and the relationship between the target and the supporters. We cannot always say that “participatory appraisal” is the best way. Sometimes “charity-typed” would be suitable in case of an emergency relief or where the target is weak or disadvantaged.
 - C) However it is considered that self-support of the residents which does not rely on outsiders is what we are aiming at in the end. Even though “charity-typed” and “technology-transferred” are applied, it is important to foresee and aim for the future recipients-independence.

WORKSHEET 3 CHOOSE THE PROJECT

After their visit to Baan Village, Aiko and friends have come back to Chiangmai. They visited local NGOs who work for and around the area where Baan Village is during the rest of their stay in Chiangmai. The purpose of their visit to the NGO is to get a clue for Aiko's own activities through knowing the NGO's. In other cases, Aiko supposed that they could ask a local NGO to work for them indirectly instead of Aiko's supporting the village directly.

Aiko and friends visited 3 NGOs. Each NGO was asking for fund to support the projects they were operating.

If you were a member of Aiko's group, which project below do you think the best to support? Put the rank No.1 to No.3 for 3 projects and give the reason why?

Projects and the organizations are stated below.

◆Project X: Residential care home for the children suffering from AIDS.

[Managed by: Life Aid]

◆Project Y : A pilot farm to encourage new species

[Managed by: Northern Thailand Agricultural Network]

◆Project Z: Making a map of land usage

[Managed by : IMPACT]

Question A. Put your own ranking.

No.1

No.2

No.3

Question B. Put your group ranking.

No.1

No.2

No.3

Question C. Give the reason why.

Residential care house for the children suffering from AIDS
[Managed by : Life Aid]

There are many children who lost their parents due to AIDS in Northern Thailand. LIFE AID, a local NGO, based in Chiangmai, manages projects to support the lives and education of children who lost their parent(s) by AIDS or don't have enough money to go to school even though they have a single parent. LIFE AID provides a boarding care house at the end of the western part of Chiangmai. Now 18 girls from the mountain ethnics, Karen, Rafu, Lisu, Akha, are living in this boarding house. They are girls aged 12 to 17 who lost both or either of their parents by AIDS, but they are not infected by themselves.

They are learning sewing, dyeing and making dolls as job training during daytime. They go to secondary or technical schools nearby in the evening. These goods are sold through the supporters as souvenirs and the benefits are used for part of the operation expenses for the care house.

Girls are going back to their home towns two or three times in a year. Parents or relatives sometimes visit them at the care house on weekend. After graduation, most of them find jobs at the restaurants or the sewing factories in Chiangmai. Care house is supported by a Christian group in Europe and they have one missionary and two volunteers there. They have worship service every Sunday. Both of them are from Europe and speak Thai fluently. They have 5 Thai staffs who are working for job training, nursing and meal preparations. LIFE AID is expecting to expand to accept 10 more children as there are many villages and families which hope to enter the care house. Therefore they are asking to collect funds and money for the expenses.

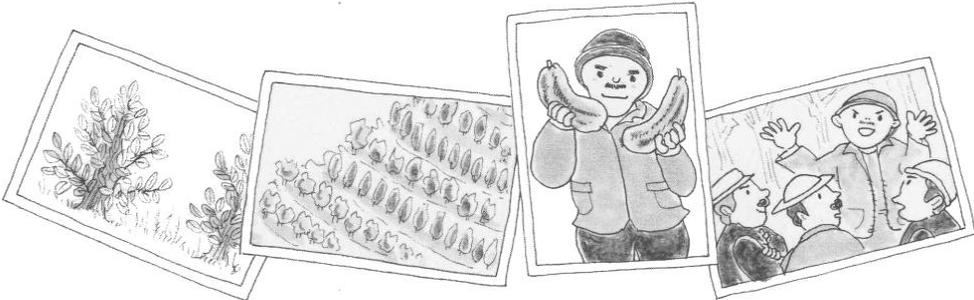


**A pilot farm which encourages new species
[Northern Thailand Agricultural Network]**

Some mountain villages used to grow poppy to produce heroin and to earn money by selling them. There are no villages that make their living by dealing in poppy as now drugs are strictly forbidden. However they have only their crops, stock farming, and tourism instead of drugs to have a cash income.

Therefore the Northern Thailand Agricultural Network, a NGO in Chiangmai, established the Mountainous Agricultural Training Center at Mae Waan (a village which is located west 2 hours-drive from Chiangmai). They are researching and studying new crops which are suited to the weather and the soil of mountain region. They invite trainees from mountain villages to provide the agricultural technology training. They invite 2 trainees during the dry season, the off-season for farmers. It is difficult for only one trainee to teach the training results to other villagers, therefore they always accept 2 trainees as a pair. The training center provides all the expenses for one trainee and each village provides for the other one with their own money. This system allows the each village to select capable trainees.

This year they have received 30 trainees from 15 villages for 3 months. Besides that, now 6 trainees are under training with 1 year training project. The subsidy funds in North America assists these projects, but they have less subsidy year by year and are having hard times to find the management costs.



Making a map of Village Land usage [Managed by IMPACT]

From early times Mountain villages in Northern Thailand have had specific rules to use mountains and forests about their residential area, farming area, sacred area with their family tombs, and water resources. When troubles about the usage of the land among the villages occurred, they have solved them with discussions by representatives from each neighboring villages.

However, most of these forests are legally state forests and mountainous peoples do not have ownership of the land. There was a case where the people living in the national park area received a notice to leave the area. Fortunately, they were not forced to move out due to NGO's strong objections. After this case, the movements promoting legislation about the common forests have increased. Community Forests Law is the law that admits the right to use the land to the local people with specific conditions instead of providing the ownership of the land belongs to the nation. Now the law has been under discussion at the Parliament.

NGO "IMPACT", which was established to protect the rights of mountainous people, are making maps to make clear the situation of the land usage in each village at present to put a law into effect. The residents of villages make them practically with easy measures and researches. They have a training too. The map is not shown only in ground plan but in a three-dimensional figure too. The local people bring this usage map to the village office as a reference data to be accepted for right of use.

IMPACT carried out this making map project at 13 villages. They are expecting to make about 40 more maps with participation of the local people in these coming 3 years. As only few foreign organizations offer funds to protect the rights of the mountainous people, it would be difficult to continue the map making continuously. Therefore, IMPACT is looking for organizations which support the funds immediately.

TIPS about DEVELOPMENT PROJECT

First, this work aims to understand that there are many kinds of development projects and each one has both advantage and disadvantage points. Second, it aims to improve a view point to evaluate by establishing a standard for choosing the development projects.

1. The Trend of Development Projects

Seeing the trend of Development Projects in Asia, including Thailand, we found that historically there are 3 types of them.

First is a “Charity-typed development”. It had been the main current of development until 1970s and gave charitable support to the poor and the unfortunate. For example, the temple-related welfare organization or the charity organization related to the Royal family supported the institutions and the projects which helped the poor young girls sold to large cities from the poor villages.

Second is a “Technology-transferred development”. Most NGOs established in Asian countries in 1980s worked for this type. Many NGOs took active part in development of poor rural districts and in improvement of slums in 1980s in Thailand. Most of those NGOs gained funds from Non-government foundation and UN offices, so called foreign donors. The technologies used for rural village development had been foreign technologies and those ‘developed’ technologies were aimed to transfer to rural villages. This type of development has been adopted most widely until now.

From the end of the 1980s, it has been focused on the new project of development called “participatory development” in Thailand. Participatory development has been the motto of international development since ILO published “Projects with People – the Practice of Participation in Rural Development” in 1991 by summarizing the present situation, the methods, and the problems of Participatory Development. This is headed that the residents who are to benefit should participate in plan development projects, to put into effect, to evaluate the process and to be of benefit fairly.

Seeing back this, “Participatory development” projects seem better than “Charity-typed” or “Technology-transferred”, but actually they are not always better. For example, in the case of disaster relief which needs to set many goods, money, and capable people in a short period immediately, the support should be “Charity-typed” one. Or if we aim for “Participatory project” from the beginning, it would be difficult to be achieved. It is important for development situations to take a process that moves slowly into “participatory” after the residents gained the ability by passing “technology-transferred” project. (For

example, Project Y stands for this case)

We will learn the process of participatory development for details in the next Work 4 (The Ladder of Participation).

2. View points of evaluating Development Project

This work aims that the learners build the view point of evaluating the projects in themselves by comparing 3 projects representing for “Charity-typed” “Technology-transferred” and “Participatory” development. As stated before, it does not mean that “Participatory” project is the best, but shows that all 3 types of projects have their own meanings. We will learn the view how to evaluate projects by putting the priority order among them.

When the special organizations evaluate projects, they have various items to evaluate, but they may be divided into 2 important points. One is the liability of the organization which carries out projects. They assess that working organization for their ability to carry out projects and whether they have a liability. We cannot check these points in this work, so we assume that they should have enough liability provision.

Another point is to check whether the project is effective or not. It should be assessed whether they make clear the problems in the subject area, whether they catch the needs of the subject people, whether they take a suitable action to solve problems, what the goal of projects is, whether they clear the standard of evaluation, whether they established the system of beneficiaries’ participation, whether it is possible to continue the management by the residents themselves after completing the project and so on.

It is enough that we can see some of the above points in this work.

3. Projects of this activity

We can expect the following opinions on those 3 projects. When learners do not find the following opinions thoroughly, the facilitator would complement accordingly or add comments on final review.

[Project X : Life Aid]

- Approval
- It is important to support the children who are suffering from AIDS.
- It is necessary to offer the children education and job training.
- The system of the staff and the support organization are reliable.

- Objection

- Beneficiaries are few and the standard to choose the children is not clear.
- Wondering whether the children would not return to their home village in future.
- It is too religious-oriented.

[Project Y : Northern Thailand Agricultural Network]

- Approval

- It leads to an increase in food production and raising income of the mountainous people directly
- It is well planned to take root in the villages in future.
- It is a highly specialized project.

- Objection

- Inventing new farm products has a high financial risk.
- It is more important to learn the ways of sales, accountants and management than learning skills of cultivating crops.
- If we don't make it clear the ownership of the farm, it would occur conflicts after cultivate the crops.

[Project Z : IMPACT]

- Approval

- It is a required basic work for future of the village.
- As it is a residents-participatory project, it gives the residents high consciousness and skills.
- It is difficult to be supported by foreign countries, so we should give the priority instead.

- Objection

- It is not clear that they can obtain an ownership by making maps.
- It is not an urgent matter compared with other projects.
- How far outsiders insist the ownership of the land

Activity 4: Ladder of Participation

Objectives

1. To understand that there are various levels of participation.
2. To understand the participation processes in participatory development.

Time required 60 to 90 min.

Preparation

- | | |
|--------------------------------------|-------------------------------|
| ✓ Worksheet 4 | 1 for each participant |
| ✓ Participation cards-school version | 1 set for each participant |
| ✓ Participation cards-NGO version | 1 set for each participant |
| ✓ Figure 4-2 | 1 for each group |
| ✓ Post-it | 3 pieces for each participant |

Procedures

◆Step 1: Ladder of participation

1. Distribute the worksheet 4 to the participants. The facilitator will give instructions as follows: "In this activity, we will learn there are various levels of 'participation', based on the 'ladder of participation' concept".
Distribute the Figure 4-2 to each group. Then the facilitator will read out the worksheet 4 and explain the 'ladder of participation' concept raised by Roger Hart.
2. Distribute the "participation cards-school version" to each participant, and explain as follows: "These participation cards show a variety of cases of fund raising activities at a school. I am going to read out one of the cards, so guess to which level of the ladder this card will correspond. Let's look at the card A."
3. The facilitator will read card A, and explain as follows: "In card A, a teacher is giving instructions and students are playing their roles assigned by the teacher. So, this card corresponds to the 4th level, 'assigned but informed'. Students do understand the meaning of the fundraising project they are doing, but they are just following the teacher's instructions and are not expressing their opinions".
4. The facilitator will read the card B, and ask which level the card is showing. In the card B, children are giving their opinions, but the teacher is making the final decisions. So, this is the 5th level, "consulted and informed".
In the same way, read out the card C and ask which level this card is.

In the card C, children are offering opinions and teachers and children are making decisions together. So, this is the 6th level, “adult-initiated, shared decisions with children”.

5. The facilitator reads out the card D, and asks the participants to which level of ladder this card will correspond. The card D reads, “Teachers suggested to do the same as the last year, and the representatives of the students accepted the suggestion. The meeting took only 15 minutes.” Since it is not possible to have a meaningful discussion in 15 minutes, this corresponds to the 3rd level of the ladder, “tokenism”.
6. Next, ask which level of the ladder the card E and F will correspond. The card E reads, “The committee did not actually hold a meeting”. This means the committee itself is becoming a decoration, so this is the 2nd level, “decoration”.
In the card F, their donation report has a “false” statement in it. So, this is the lowest, “manipulation” level. The difference between the 1st (lowest) level and the 2nd level is whether there is a lie involved or not.
D, E and F all show cases in which children are “not participating”. We need to avoid such situations.
7. Lastly, read out the card G and H. Ask the same question to the participants.
In card G, children are taking initiatives from planning to management, so this is “child-initiated and directed”. The card H is the highest level, “child-initiated, shared decisions with adults”, in which children take initiatives and invite teachers to get involved.
8. Ask the participants if they have roughly understood the “ladder of participation” concept by Roger Hart. Each case is described in short sentences, so it may be categorized into a slightly different level. But in this step, it is OK if the participants have got a rough understanding of the levels of the ladder.

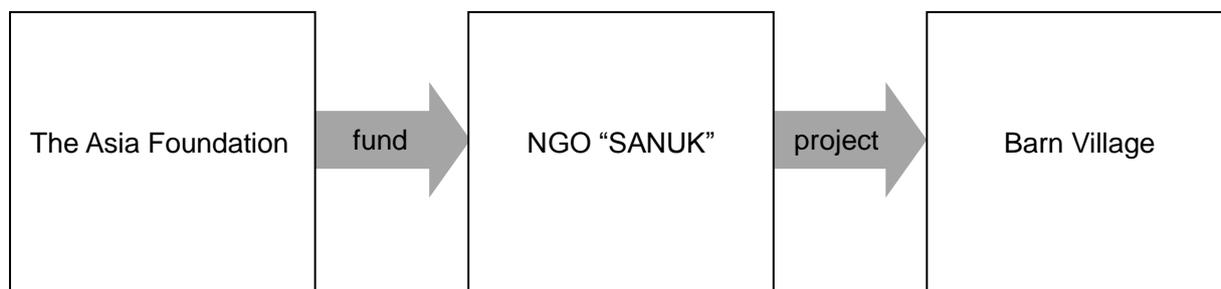
◆ Step 2: Participation in NGO projects

1. Distribute the “participation cards-NGO version” to everyone.
The facilitator will explain as follows:
“We are going to make a ladder of participation based on a development project in a Thai village. The village is in a situation like this.” (Write the Figure 4-1 on the board).
A Chiangmai-based NGO, “SANUK”, is running a rural development project aiming to develop a new commercial crop in Barn village. The budget is mostly funded by the Asia Foundation.
2. The facilitator reads out the card A. Ask the participants which level of the ladder

this card corresponds to. In this card, villagers are giving their opinions, and the NGO is listening. So this is the 5th level of the ladder, “consulted and informed”.

3. Then, the facilitator asks, “If you have a case like the card A, and want to improve it to the 6th level of the ladder, what you should do? Let’s think of such a case.” The answers can be diverse, and card B is one of them.
4. Next, ask, “If you have a case like card A, how can you make it to the 4th level?” The card C is one of the answers.
5. The facilitator asks, “In the same way, let’s think how you can make it to the 3rd level, ‘tokenism’?” The card D is one of the answers. There is a big difference between “tokenism” and “assigned but informed”. The former is “participation” but the latter is “non-participation”. So, have a thorough discussion.
6. Read out the cards E and F, and ask to which levels of the ladder they correspond. The answer is, the card E is the 2nd level, “decoration”, and the card F is the 1st level, “manipulation”.
7. Read out the card G and ask which level is this. The answer is the 7th level.
8. The facilitator asks, “Think of a case similar to the card B but corresponding to the highest level of the ladder (villagers-initiated participation that involves aid providers.) An answer is the card H.
9. The facilitator distributes the participation cards-NGO version. Explain the processes of participatory development as follows (see “Explanation”):
 - a) The purpose of this activity is to help participants understand the process of participatory development.
 - b) In term of villagers’ participation, we should aim at the 7th or 8th level of the ladder. However, a project can rarely start from such a high level. If a village was already in the 7th or 8th level, the village would not require an external help in the first place.
 - c) Therefore, a project will usually start from the 4th level, “assigned but informed”. As the project makes progress, villagers will gradually express their opinions and the project will proceed to the 5th level. The initial target will be the 6th level. When the villagers get more experienced and empowered, they will make more voluntary comments or proposals. If that stage is reached, you can proceed to the 7th level or higher. When such high levels are achieved, outsiders shall refrain from intervening, and just observe.
 - d) We have to be careful about the 3rd level or lower. The 1st level, in which the villagers are manipulated, is out of the question. But 2nd level “decoration” and the 3rd level “tokenism” can sometimes happen.

Figure 4-1 Development Project in Thai Village



◆Step 3

1. To better understand the “ladder of participation”, take a look at a case from your real life, and think which level it corresponds to. The facilitator gives three pieces of Post-it to each participant, and gives an instruction as follows: “Now you are going to find your own story of the ‘ladder of participation’”. You have three pieces of Post-it. On the first piece, write about a case that is in a level 1 to 3. On the second piece, write about a case that is in a level 4 to 6. Likewise, the third piece will have a case that is in the level 7 or 8.
2. When they have almost finished, have each of the participants give a presentation. Put the Post-it onto the ladder drawn on the board or chart paper.
3. Lastly, have the participants ask questions and give their comments,

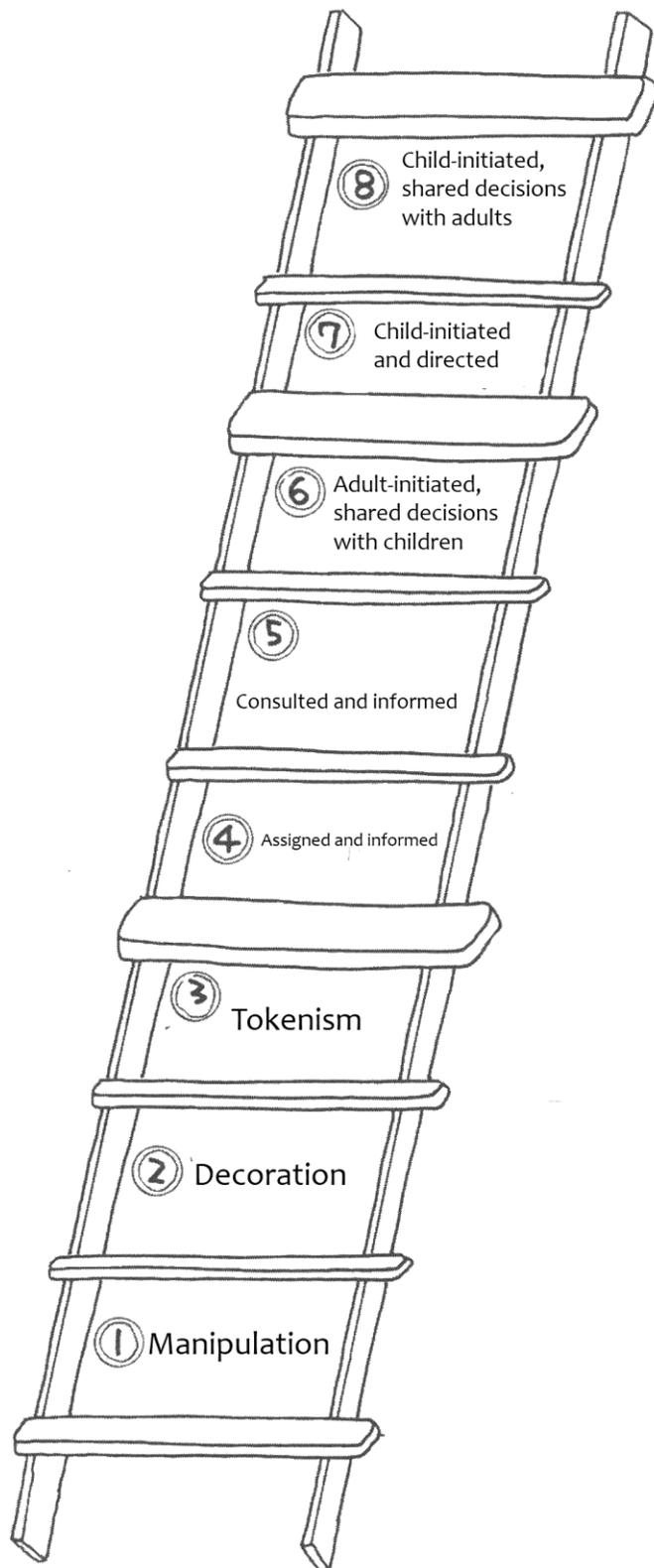
Worksheet 4 Ladder of Participation

Roger Hart, a US-based environmental psychologist, made an 8-rung ladder of children's participation. This can be a good reference when we think about not only the children's participation but also villagers' participation in development projects.

Read the following explanations, and think which level of participation each card is describing about the two cases: one is a school donation project and the other is an NGO project.

About the ladder of participation

- 1st level, "Manipulation - Adults are using children for the sake of their own profit or public image. Or they are hiding their real intent and deceiving children.
- 2nd level, "Decoration" - Children are used as "decoration".
- 3rd level, "Tokenism" - Children are participating only superficially, but not in a real sense.
- 4th level, "Assigned and informed" - Adults are giving roles to children to play. Children are informed about the activity and they understand the meaning of it.
- 5th level, "Consulted and informed" - Children can freely express their opinions about the activity they are undertaking, but the final decisions are made by adults.
- 6th level, "Adult-initiated, shared decisions with children" - Children and adults jointly discuss the activity, and they make decisions with mutual consent.
- 7th level, "Child-initiated and directed" - Children initiate the program and finish it by themselves.
- 8th level, "Child-initiated, shared decisions with adults" - Children plan and undertake the program, but involve adults in the process. The initiatives are taken by the children.



Participation Cards School version

Card A

A teacher explained the intent of the fundraising project to children. The children are divided into five groups. Each group went to the place told by the teacher to go to, and raised money on the street.

Card B

A teacher explained the intent of the fundraising project. Children discussed how to raise the fund. The teacher made the decision by taking into consideration the children's opinions, and instructed the children.

Card C

A teacher explained the intent of the fundraising project. Children made a lot of suggestions on how to raise the fund. The teacher and children made a shared decision as to the most effective means of fund-raising.

Card D

An executive committee was formed to carry out a fundraising project at school. The committee comprised of three teachers and three representatives of the student body. The teachers suggested the same fundraising as the last year, and the student representatives just followed the suggestion. The meeting took only 15 minutes. The project report had the names of the students in the committee.

Card E

An executive committee was formed to carry out a fundraising project at school. The committee comprised of three teachers and three representatives of the student body. But the committee never held a meeting, and the fundraising was carried out the same way as the last year. The project report had the names of the students in the committee.

Card F

The school had a lot of events this year, and could not afford to take time to do a fund-raising project. So, the teacher in charge decided to use some of the PTA (Parents and Teachers Association in the School) budget to fund the fundraising project. The project report said the student body participated in the project, as in the last year.

Card G

One of the classes decided to raise money for the victims of a recent earthquake, in a homeroom discussion on school festival activities. The students discussed how to raise money and who to donate it to. They collected donations in the school festival.

Card H

It was suggested to raise money for the victims of a recent earthquake, in a homeroom. The students proposed to their teacher that they raise the money at the school level. The teachers in charge discussed about this, and decided to spare time out of a morning session for students from this class to call on to the entire school.

Participation Card NGO Version

Card A

SANUK set up a committee for conducting a project. Eight villagers and two SANUK staff joined the committee. When the project started, a lot of problems came up and the villagers talked about the issues in a committee meeting. SANUK staff evaluated the adequacy of the villagers' opinions, and modified the project where necessary, and implemented it.

Card B

SANUK set up a committee for conducting a project. Eight villagers and two SANUK staff joined the committee. When the project started, a lot of problems came up. Those problems were all discussed in committee meetings. Any project modifications were decided upon after thorough discussions.

Card C

SANUK set up a committee for conducting a project. Eight villagers and two SANUK staff joined the committee. In a committee meeting, SANUK staff explained the entire plan and the budget of the project. Villagers have never experienced such a type of project, so participated in the project by playing the assigned roles.

Card D

SANUK set up a committee for conducting a project. They put names of three villagers in the member list to apply for a funding from Asia Foundation. The committee had a meeting twice a year, with villagers' participation. But the villagers rarely made a comment because they did not understand the meaning of the project very well. In reality, the project was carried out as designed by SANUK.

Card E

SANUK set up a committee for conducting a project. They put names of three villagers in the member list to apply for a funding from Asia Foundation. The committee never had a meeting and the project was carried out exactly as designed by SANUK.

Card F

SANUK provided Barn village with seeds of a new type of crop. But most of the fund was actually used to renovate the SANUK's office building.

Card G

SANUK conducted a project to develop a new commercial crop in Barn village for two years. The villagers felt that the harvesting of the new crop was successful. The women's group in the village wanted to make processed foods from the crop, so they took an initiative in developing some samples. SANUK staff is paying attention to the group's movement.

Card H

SANUK conducted a project to develop a new commercial crop in Barn village for two years. The villagers felt that the harvesting of the new crop was successful. They suggested to SANUK that they hold an exhibition to display the village's harvest and demonstrate the technologies they had acquired. On the day of the exhibition, people came not only from neighboring villages but also from other NGOs and faraway villages and towns, via SANUK network.

Explanation Ladder of participation and participatory development

“Ladder of participation “ by Roger Hart (See Fig. 4)

Roger Hart has propounded the “ladder of participation” concept model, with which to understand children’s participation. In this concept, the degree of participation is classified into 8 levels, which is very useful when we think about the process of participation. This ladder is based on the adult/child relationship, but can also be applied to social worker/aged people relationship, government officer/local resident relationship, and development NGO/villager relationship. In our activity, we applied it to school teacher/student relationship in the first step, and to development NGO/villager relationship in the second step.

Each level of the ladder of participation is explained as follows:

- 1st level, “Manipulation - Adults are using children for the sake of their own profit or public image. Or they are hiding their real intent and deceiving children.
- 2nd level, “Decoration” - Children are used as “decoration”.
- 3rd level, “Tokenism” - Children are participating only superficially, but not in the real sense.
- 4th level, “Assigned and informed” - Adults are giving roles to children to play. Children are informed about the activity and they understand the meaning of it.
- 5th level, “Consulted and informed” - Children can freely express their opinions about the activity they are undertaking, but the final decisions are made by adults.
- 6th level, “Adult-initiated, shared decisions with children” - Children and adults jointly discuss the activity, and they make decisions with mutual consent.
- 7th level, “Child-initiated and directed” - Children initiates the program and finish it by themselves.
- 8th level, “Child-initiated, shared decisions with adults” - Children plans and undertake the program, but involves adults in the process. The initiatives are taken by the children.

Of these, up to the 3rd level are showing “non-participation”, which we should avoid. The difference of the 3rd level “tokenism” from the 4th level “assigned and informed” and the 5th level “consulted and informed” is subtle, so you need to cautiously evaluate each case. From 4th level to the 6th level are the statuses we often see in the early period of a program. It often starts with “assigned and informed”, and then proceeds to “consulted and informed” and “adult-initiated, shared decisions”. In normal situation, reaching “adult-initiated, shared decisions” level will be the immediate target. In the process, it is desirable if they can further proceed to the 7th or 8th level, in which children are taking initiatives.

Some people argue that the 7th level should be higher than the 8th level, because children are carrying out

the project by themselves in the 7th level. But Hart argues that the 8th level “child-initiated, shared decisions with adults” is a higher level of participation because children are changing the adults’ community, if only a little.

On the other hand, the 7th level or 8th level is not always desirable. As mentioned above, “assigned and informed” and “consulted and informed” levels are needed in early stages of a project. And in traditional events such as a festival, children are required to participate in it in an “assigned and informed” manner, and Hart says it is a very desirable participation. The ladder of participation is also useful when teachers evaluate their own practices. Particularly in the learning programs in which students’ motivation and initiatives are important, such as a class for cross-curriculum learning, it will be a good guideline for teachers.

Processes of Participatory Development

As mentioned in the Activity 3, the history of development project has developed from “charity” to “technology transfer” and “participatory development”. By the 1990’s, participatory development was pursued all over the world. However, there have been many arguments and trial-and-errors in regard to “participation”. Questions were asked, for example, “Is participation a means or a goal?”, “What is the process and method to achieve participation”, or “How can we evaluate the outcome?”.

The aim of this activity is to learn participatory development and levels of participation in a project, using the “ladder of participation” concept by Roger Hart. As mentioned earlier, it is impossible to achieve villagers’ initiatives from the first stage. The village would not require an external help to begin with, if they were in the 7th or 8th level from the start. Therefore, in the participatory development, it is important that villagers learn the power of participation and how it works by engaging in a new project. And an external NGO is required to discover human resources within the community, to modify the project by utilizing the resources together with villagers, and finally to pass it into the hands of the villagers. This process corresponds to the 4th to 7th of the ladder.

PLA (participatory learning and action) is a method for discovering human resources within the villagers and material resources in the community, and for motivating the villagers. (See the Activities 2, and 6 to 10.) Through such learning process, villagers will be empowered and will become actors of a project or rural development. This process is often called “Empowerment”. Empowerment means to recover or acquire the “power” for participation.

Reference: Roger Hart, Children’s Participation: The Theory and Practice of Involving Young Citizens in Community Development and Environmental Care, UNICEF, New York, 1997.

Activity 5 What we can do/ what we cannot do

Objectives

1. Think about things that we can do through looking back over previous works
2. Think about the “supports” that we should not do

Time 50-90 minutes

Materials

Worksheet-5 one for each participant

Procedure

◆Step 1 Ranking “What Aiko and friends can do”

1. Divide into groups consisted of 5-6 participants. The Same groups as the previous works are OK. Distribute worksheet-5 to every participant.
2. Facilitator will explain as follows.

“We have talked about and researched activities of Aiko and NGOs in Northern Thailand till now. Now, it’s time to think what Aiko and friends can do as a summary. We can see 9 activities from A to H, which Aiko’s group can do in future, on Question 1, Worksheet 5. Please fill the activity that you plan on Item I besides A to H. If you do not hit on any plan, leave it blank. Put 9 activities from A to H on the diamond-shape in the order that you think most important. Put the one you think the most important on the top of the diamond. Put the second and the third important activities you consider on the 2nd line. The 2nd activity and the 3rd activity are on the same line. Fill the last important one you consider on the lowest line. If you leave I as blank, put I on the middle of the 3rd line.

First, think and fill the items on the diamond-shapes by yourselves.”
3. Think individually and fill the diamonds on Worksheet-1. (5-10 minutes)
4. After everyone has finished the work, next instruction will be given.

“Then, discuss in your groups and decide the orders. Each participant should tell your ideas and try to agree on the order as much as possible. Write the result on the diamond-shape on the right side.”
5. Discuss with group members and write the orders. (20-30 minutes)
6. Report by the each group the orders and their reasons.
7. Facilitator will summarize the work.

◆Step 2 What I want to do / what I should not do

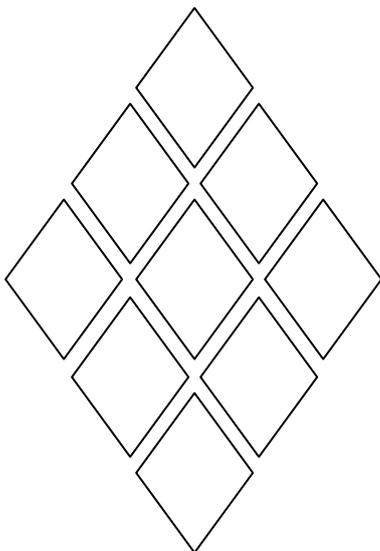
1. Facilitator will instruct as follows.
“Next, let’s think about what you want to do and what you should not do by looking back over the learning and the works you had before. Fill the sentences on A and B, Question 2 on Worksheet 5.”
2. Participants fill in 「the things they want to do」 and 「the thing they should not do」 as an individual by looking back at the previous study and works. (5-10 minutes)
3. After all participants fill in the sentences, discuss in your groups. But, this time, you do not need to reach a group conclusion. Tell your ideas to share the other participants’ idea. (10-20 minutes)
4. Report the ideas of the members by each group.
5. Finally, ask questions and tell your thoughts about throughout Work 1 to work 5. If you have time, fill in question 3 on Worksheet 5.

WORKSHEET 5 What I can do / what I can not do

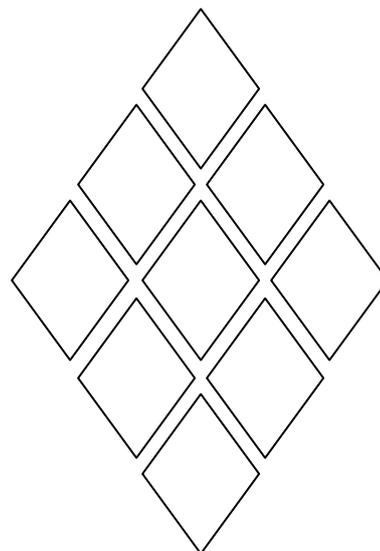
Q1. What can Aiko and friends do for Baan Village? Put the most important item on the top of the diamond-figure. Put the number of the priority in order.

- A. Donate money to the local NGO which support Baan Village.
- B. Learn more about Baan Village and NGOs in the northern Thailand.
- C. Continue the fund donation for the school in Baan Village.
- D. Report about Baan Village and the activities of NGOs in the northern Thailand to the people around you in your country.
- E. Visit Baan Village often and deepen the communication and exchange.
- F. Research and learn the needs of the people in Baan Village.
- G. Invite the people of Baan Village to your country to hold the seminars and inspect the lives in villages.
- H. Do nothing special.
- I. (Other support which you plan.)

Individual



group



Q2. After learning this work, write down “A. the thing you want to do” and “B. the thing you should not do” by yourself.

A. Fill “the thing you want to do” by yourself after studying this work.

I would like to _____

I would like to _____

I would like to _____

B. Fill “the thing you should not do” by yourself after studying this work.

I should not _____

I should not _____

I should not _____

Q3. What thoughts or impressions did you get throughout Work 1 to Work 5? Please write down any comments below.

Comment What we can do/ what we cannot do

This work is the reflection of Work 1-4. What does Aiko, who has supported Baan Village, have to do from now on? 9 items (one of them is another way) are shown on Step 1. There is no single correct answer nor superiority among them. We want you, who have just studied the 4 works, to decide and find the answer. Let us explain about meanings of these items. These are divided into 4 categories, “support” “learning” “exchange” and “withdrawal”.

(1) Support for Baan Village (Item A, C, F and G)

In this case, Aiko herself is required to study more about the history and the methods of international cooperation. If she plans to continue more effective support, she should make a partnership with the local NGOs. There are more than 100 NGOs in the northern Thailand, and some of them are established by the mountainous people themselves. Find the NGOs which follow her intention and continue the support through their advice.

(2) Learn and report about international cooperation and partners. (Item B, D, and E)

Aiko has continued her support to Baan Village with her good will, but she does not know much about the village. First, she should know the history, the culture, the religion, values of the people in the village and what the present problems are.

In the meanwhile, Japanese people do not know much about Thailand and international cooperation. It could be a way of “cooperation” to let the people around you know about them from the point of view of long term development education.

(3) Continue the exchange with Baan Village (Item E and G)

It is more important to know the partner. Why don't you visit Baan village sometimes to continue the long exchange as you have got the relationship with them. That will help you understand what kind of lives the villagers have and what their intensions are. Also that will help you find their real needs or whether they need our support or not. It would be great to have friendship with the people in Baan village naturally, not by the “support-supported” relationship.

(4) Withdrawal from the activities in Baan Village. (Item H)

When it comes to the duration of Participatory Development, we need to consider the international cooperation in terms of a period of 5 years or 10 years. If you find it impossible for you to work for those periods, it might be better to close the activities in Baan Village.

Participatory Development and Development Education

By Haruhiko Tanaka, Sophia University

I. Development Education and Participatory Development

What is Development Education?

Development education is an educational movement started in the 1960s by European and North American NGOs that were engaged in international cooperation in developing countries in Asia and Africa. Initially, it had a strong aspect of education for informing people in industrialized world about the difficult lives in developing countries, and thus promoting charity for those in need. Afterwards, it gradually became clear that our daily lives are based on the connection with those people living in developing countries, and that problems such as the North-South problem, poverty and environmental destruction have structural reasons built into their relationship with industrialized countries. Accordingly, development education has changed to become an educational movement for advocating people in ‘developed’ world to understand the structural problem of the world, to be committed for solutions, and to take actions.

In 1997 DEAR (Development Education Association and Resource Center) defines development education as follows:

“Development Education aims to understand various developmental issues, think of better development for the future and to participate in a fairer global community in which everyone can live together.”

In this line, DEAR sets learning goals as follows.

- Respect for diversity – To understand the diversity of the world cultures, by respecting the human dignity of each people
- Cause and structure of development issues – To learn the reality of poverty and wealth gap in many parts of the world, and to understand its cause and structure
- Interrelation of global issues – To understand the interrelation of global issues such as development, environment, human rights, peace and gender, etc.
- Connectedness between the world and us – To understand the connectedness between global issues and ourselves.
- Our action – To learn the efforts and attempts being made to address global issues and to foster the willingness and ability to take actions by ourselves.

To think about the “development”

In the 1980s, when development education emerged in Japan, development education had a strong aspect of “North-South issue education” or “aid education”, which deals with issues in the developing countries and international cooperation. But in the 1990s it gradually became clear, in UN conferences etc, that global environment, peace and human rights problems are deeply related to the development issues. In response, development education started to aim at building a global community where people in South and North will work hand in hand for eradicating poverty, the wealth gap and oppression from all the countries and areas of the world. At this point, the development education has developed to become an “education to think how the development should be” in the global community including the community we live in. In the past, the word “development” was used referring to economic growth through industrialization; in other words, “economic development”. But in the 1990s, the word “development “ is used referring to the “social development” in which the human development is at the center. And the economic development was generally regarded as only one form of development. In this context, “sustainable development” or “participatory development” became critical issues.

We will discuss in detail participatory development in the next section, and would like to refer to the sustainable development here. In Johannesburg Summit held in South Africa in 2002, it was proposed that the next 10 years from the year 2005 be defined as “a decade for education for sustainable development (ESD)”. The “sustainable development” is not only about the environmental sustainability such as preservation of ecology system but also about social sustainability. And it aims at building a fair society in which we can live together, by reducing the wealth gap and respecting diverse cultures and races. In this sense, you can define the development education as an education that aims for “sustainable development” and “sustainable society (or world)”.

Learning process

Now let's see how the development education is actually implemented. There are many different approaches, but it generally follows the process below.

1. To become aware and to know

In development education, it is deemed essential to become aware and to know the global issues, especially developmental issues. The issues include problems facing children in the South or foreign migrant workers in Japan, or a problem of the food we eat every day.

2. To think and to analyze

Then we think about the background and causes of those problems. And we seek preferable solutions for the global community as well as for your own community.

3. To get connected and empowered

Development education then aims at enhancing our ability to find solutions for problems in collaboration with others. Each of us is expected to change him/herself first and get empowered so we can change the community.

In order for each of us to change, we need to look at many challenges faced by the global community, change our own lifestyles, and strengthen the relationship with people around us. Conventional lecture-style education cannot provide students enough opportunity to understand the problems around the world, change themselves, connect with others and come up with solutions. Therefore, development education emphasizes the participatory learning style.

II Trend of International Development – Participatory Development

(1) Trend of International Development – Taking Thailand as an Example

Let's see at what stage the international development is at present. We would like to have a quick view on the history of Thai NGOs and development. Development projects and international cooperation in Thailand in the past can be categorized into three. The first is Charitable Development, which was in the main stream until 1970s in Thailand. The second is Technology Transfer Development, which was at the center of international cooperation in the 1980s, and still now. The third is Participatory Development, which has been pursued by many NGOs since 1990s in Thailand.

In its early stage up until 1970s, Thai NGO activity evolved around so-called Royal family patroned organizations and welfare organizations. The Girl Guides Association of Thailand, for example, had been rescuing girls who were sold in Bangkok and giving them vocational training since 1960s. NGO activities in northern Thailand started when American and European Christian organizations, which were involved in missionary work, became active in charity providing educational and medical services, etc. In the 1970s, YMCA, the Girl Guides and others, which have connection with overseas entities, started providing assistance to the hill tribe children who migrate to Chiangmai for work.

When refugees from Indochina flowed into Thailand in late 1970s, a lot of NGOs came to Thailand from overseas to help refugees. Stimulated by such movement, Thai NGOs also mushroomed in the early 1980s. Foreign NGOs, aside from helping refugees, started providing financial assistance to equally impoverished people in northeast Thailand and in slum areas in Bangkok. In northern Thailand, in parallel with NGO activities in Bangkok, a variety of activities were started by NGOs financed by foreign sources.

Then Thai social activists who were educated in the university went into the villages and slums to identify problems and started development projects. The projects were implemented with financial and

technological input brought from overseas. This was so-called Technological Transfer Development. The slogan commonly held by those projects was “Development of Poor Villages”. The project called Rice Bank was one example. Farmers who usually have little cash deposit rice instead of money in a rice bank. The rice bank sells the rice in pre-harvest season when the price is highest, to build financial capital. Villagers can borrow the money when in need; when family member is sick or when preparing for wedding. It was similar to “Yui” or “Kou” system in Japan, a kind of mutual assistance that existed in the past.

(2) History of Participatory Development

However, in late 1980s, Thai NGO was faced with a big challenge. As highly educated and intelligent NGO staff tried to introduce their knowledge and technology into villages, the villagers failed to understand the significance of the projects and the technology sometimes did not meet the needs of the local people. As a result, many projects ended in failure. Added to this was the rapid economic growth of Thailand in the 1980s. NGOs did not have enough time to create an alternative development model that was different from the economic development driven by the government and big companies. The communities in northern Thailand were swamped by the rapid economic growth.

This bitter experience made NGOs in northern Thailand to come to attach importance to local wisdom and to call for local participation in implementing projects. However, NGOs in those days, while being able to understand theory of participatory development, did not know how to bring it into practice. A group of researchers from Chiang Mai University that was helping NGOs invited **Robert Chambers**, one of the advocates of participatory development, and others to Thailand to learn from them actual implementation methods of participatory development such as PRA (Participatory Rural Appraisal). Participatory development is a form of development in which residents participate in all stages of the whole process, from discovering the issues of the community, to making a plan for solution, implementing a project, and evaluating. PRA is a learning method to empower villagers.

In northern Thailand in the 1990s, the areas of activities of NGOs had shifted from conventional rural issues to HIV/AIDS, hill tribes and environmental protection. Let's look at the history of participatory development in these areas. HIV/AIDS was a big problem in northern Thailand and a variety of projects were undertaken, supported by UN, Thai government and foreign NGOs. In 1993, a seminar titled “NGO experience in AIDS prevention” was held at the Chiang Mai YMCA, and a network called NGOAIDS was formed by 23 organization after the conference. Until then, AIDS projects focused on enlightenment and medical treatment, but after the conference, mutual care by AIDS patients themselves was actively pursued. After 1996, the direction was set clear so that HIV-infected patients are not isolated but taken care of within the community. The number of patients group in Northern Thailand reached 157 and more groups were being formed in other areas. As NGOs focused their assistance on HIV carrier networks and community

associations, seminars on participatory development methods were held and textbooks were compiled. After that, AIDS infection rate dropped dramatically thanks to the NGOs' effort to popularize participatory learning.

Inter-Mountain Peoples' Education and Culture in Thailand Association (IMPECT) is one of the major NGOs working for ethnic minorities in the North. It is an NGO organized by the hill tribe for the hill tribe. Established in 1991, its committee consists of delegates from six major ethnic minorities. Its activities cover a wide range of areas including promoting sustainable agriculture in mountain areas, helping acquisition of Thai nationality, enhancing women's capabilities, educating young people on tribal culture and tradition, running campaigns to establish human rights of hill tribe people. Recent focus is placed on land use mapping in each village in response to the legislation of common forest law. Common forest law decrees that land ownership belongs to the state, but acknowledges the right of land-use by hill tribe people or residents. IMPECT also collects knowledge on the use of medical plants or useful plants, and techniques and knowledge on traditional forest resource management. Participatory learning methods are fully utilized when implementing these projects.

One of the organizations that adopted participatory learning into their environmental activity in northern Thailand is Committee for the Protection of the Ping River Basin and Environment (CCPE). Ping River is one of the major rivers in northern Thailand and the Committee runs a campaign to raise awareness on the river-related issues and advocates policies for solution. The Committee especially focuses on the enlightenment of young people. They initially organized events or campaigns mobilizing young people, but after around 2000, they have been focusing on developing an educational curriculum featuring Ping River in cooperation with schoolteachers and school supervisors. A curriculum titled "Our River Ping" was completed in 2004 and then training was given to around 100 teachers. The curriculum was targeted at primary and secondary education and contained well-balanced elements of science, social study and expression, being a model curriculum for environmental education. The method of participatory learning is adopted throughout the curriculum, aiming at building partnership among schools, community, administration, NGOs and temples for Ping River conservation.

III Education on Aid and International Cooperation

(1) Conventional Education on Aid and International Cooperation

While the development strategy in Thailand has gone through such a dramatic change and international development projects now seek participatory development, it seems there has been little change either in “International Cooperation” taught in Japanese schools or in the mind-set of people volunteering to work in the developing countries since when the international cooperation was about charity. During the year I stayed in Chiangmai, a lot of young people came from Japan as volunteer workers. However, as I had talks with them, I noticed that their ideas about the development have not changed from a charity-based one, in spite of the fact that the actual development projects in northern Thailand are seeking participatory development led by community people. They will notice the gap as they participate in the projects but it will take half to one year and they often give troubles to the community before understanding the gap.

This derives from the problem of “International Cooperation Education” in Japanese schools. The International Cooperation Education is often taught under a story that goes like, “Developing countries are poor because they are short of materials and money. Therefore we have to save the poor people by giving them goods and money”. Even if the class does not conclude by actually donating money or goods, it may end with such suggestion as “Let’s think well about the aid”. It is true that many activities of development education end without any conclusions. But even if that’s the case, the teachers should have some vision. Without it, this precious education may end leaving a sense of dissatisfaction on sides of teachers and learners.

Next, we will see what teaching materials and curriculums have existed for teaching aid and international cooperation education. The first comprehensive materials is probably “South-north Issue and Development Education” written by myself in 1994 (published by Aki Shobo). In this book are introduced two activity tools called “Vicious circle of poverty” and “Nine Ways to Save Bangladesh”. In “Vicious Circle of Poverty”, participants form a group of several people and watch a video of a village in Bangladesh. Then write down what they have discovered from the video and make cause and effect relations of them. This tool aims to help them understand the vicious circle of lack of education, malnutrition, low income etc. After that, the participants think about what should be done to break the vicious circle and plan a project. The “Nine Different to Save Bangladesh” is an activity in which participants think what they can do for the development of Bangladesh and rank their ideas.

This activity tool is for understanding the situation of the development of Bangladesh and for thinking what aid is all about. However, the underlying concept of this teaching material is about “planning a project in order to improve the village and country by injecting money and technology from outside.” This parallels

with the actual development projects whose method is “qualified workers going to the village, discovering the problems of the community in corroboration with villagers, and planning a project for solution. Financial capital, ideas and technologies needed are brought in from outside.” This method is based on the technology transfer development that was widely implemented in the South. In the technology transfer development, community participation is limited to interviewing on their opinions. Higher level of participation such as joint decision making (by workers and villagers) or self decision making by the villagers was not achieved. The word “Participatory Development” was mentioned in the explanatory notes but was not reflected in the teaching materials.

(2) Understanding the Participatory Development

This teaching material is created based on the above-mentioned trend in international development for the purpose of understanding participatory development and learning its process and technique: PLA methods. In the first 2 works, readers will learn challenges and limitations of conventional aid activities together with Aiko, a Japanese girl who made a donation to a school in a mountain area of Thailand. For those who aspire to take part in international cooperation, it will be easy to understand how she felt and why she did what she did. Even for those who have graduated from “charity” or simple donation of goods or money, or those who are working as specialists in international cooperation, their starting point may have been Aiko. And some of them may still have Aiko in their minds. As they conduct research in the target village, Baan Village, or they observe and evaluate the NGO activities in northern Thailand with Aiko, they will deeply consider what is aid and what is international cooperation. Historically speaking, development projects have been transformed from charity and technology transfer to participatory development. However, in practice, they will know they need to adopt the most appropriate approach depending on the situation of the target community. The purpose of these works is to make readers learn what we can do and what we shouldn't do. Through the work 4, the reader will learn about the process of ‘participation’.

We will recommend the reader that you learn participatory development in comparison with Japan. In the so-called technology transfer development, major part of the technology and capital came from overseas. Whether it's in ODA or NGO, Japan had more abundant financial resource and more advanced technology than developing countries, and the aid activity was operated based on this advantage. However, does Japan have an advantage over developing countries in participatory development? From the participation point of view, how advanced is Japan over developing countries? In many developing countries around the world, voting rights are given to the residents aged 18 and over. Japan, where the voting rights in national elections is given only to those 20 and over, is in the minority. How advanced is resident participation in local administration at the prefectural and city level? How much has the gender-equal society been realized, which has been promoted in many parts of the country? To begin with, how much am I participating in school, office, community or national activities?

Participation is not only a critical issue but also a difficult task for the world. I hope those who aspire to work for international cooperation will, first of all, learn the actual situation of “participation” in Japan and then go abroad to participate in the activities. By doing so, they will learn the difficulties and importance of “participatory development” and thus be able to implement more effective projects on the site.

Reference:

Haruhiko Tanaka, Kokusai Kyoryoku to Kaihatsu Kyoiku (International Cooperation and Development Education [in Japanese], Akashi Shoten, 2008.



