Summaries

Introduction: Exploring Power for Change
Rosalind Eyben, Colette Harris and Jethro Pettit
'Participation' has long been an interest at IDS and has led to considering how power shapes people's capacity and opportunities to engage in political and social life. Recently, we have been exploring issues of power both from the perspective of people living in poverty and struggling to claim their rights, and by finding out how power operates within the world of development organisations. Power is a complex concept and the contributions to this *IDS Bulletin* reflect diverse understandings within the Participation, Power and Social Change Team. The introduction proposes a schema that reflects this variety. *Experiencing and reflecting* on power puts the researcher into the frame of analysis, asking how power constructs our understanding of the world and how that understanding can be transformed. *Consenting to power* explores the idea of the social order, while *contesting power* looks at how that order is resisted and changed. *Expanding power* is about power not being a zero-sum game, an approach underpinned by a normative preference for cooperation rather than competition. *Transforming power* explores the relation between learning and empowerment, while *knowing power* emphasises the democratisation of knowledge for securing social change.

In Search of a Cultural Interpretation of Power: The Contribution of Pierre Bourdieu
Zander Navarro
This article presents the cultural interpretation of power proposed by the French sociologist, Pierre Bourdieu. After a brief comment about his intellectual trajectory, in particular the fundamental meaning he attributes to social action, there is an overview of the theory of social practices Bourdieu developed in the course of almost 40 years as one of the leading social scientists of all times. A comment is then introduced about the core concepts of habitus, forms of capital and field. Finally, the last section offers insights about his cultural theory of power and defends its relevance. The case of the Brazilian Landless Movement (MST) is used to illustrate possible analytical routes to test the explanatory utility of his framework. The article suggests that the sociological theory of Bourdieu received a problematic reception in the English-speaking world and proposes a reading scheme to understand his theory of social practices.

Finding the Spaces for Change: A Power Analysis
John Gaventa
Around the world, new spaces and opportunities are emerging for citizen engagement in policy and governance processes. Yet opportunities for participation do not automatically translate into spaces for change. Much depends on the power dynamics that surround and infuse them, shaping who participates, where and with what result. Building on previous work based on the 'three dimensions' of power originally elaborated by Steven Lukes (1974), this article argues that these dimensions or forms of power must also be understood in relation to how spaces for engagement are created and the places (from local to global) in which they occur. Understanding each of these – the spaces, places and forms of power – as themselves interrelated dimensions, each of which has at least three components within them, these dimensions are visually and analytically linked together in a 'power cube'. This framework, the article argues, can be used to assess the possibilities of transformative action in various settings.

The Power of Stigma: Encounters with 'Street Children' and 'Restavecs' in Haiti
Joy Moncrieffe
Bourdieu, in his conceptualisation of habitus, emphasises that society can become 'deposited in persons in the form of lasting dispositions, or trained capacities and structured propensities to think, feel and act in determinate ways'. However, these socially derived dispositions can be challenged, eroded and even dismantled when there is exposure to effective counteracting external influences. This article uses a case study of select groups of stigmatised children – 'street

children' and 'restavecs' – in Haiti to reflect on the processes through which negative dispositions can be reproduced and challenged by extant social relations and structures; and how development actors – with their own socially constructed dispositions, including biases and prejudices – intervene in these social contexts, and with consequences. The article uses the case study to show that development actors can have a role in upholding the adverse power relationships that sustain inequalities and injustices. Corrective actions must begin with 'systematic and rigorous self-critical practice'.

Doing Development with Men: Some Reflections on a Case Study from Mali
Colette Harris
In the development paradigm, men have generally been conceptualised as representing a putative and rational human norm, ignoring how pressures towards conformity to gender norms make them anything but rational. Conceptualising men as gendered beings with all the emotionality that implies, negates arguments for their superiority as leaders in politics and business. Through a description of an intervention in Mali around family size, this article shows how working with men in development as *men* – that is, as embodiments of masculinity – can be very powerful and produce greater impact than working with women alone, since they hold lesser power positions. Doing this through transformative educational methodologies can produce a shift in gendered power relations, especially if the development agents make a conscious attempt to mitigate power imbalances between themselves and the community. While women occupy powerful spaces within Malian society, this is largely unacknowledged or tacit, which hampers their ability to exercise their power fully.

The Master's Tools Revisited: Can Law Contribute to Ending Violence Against Women?
Chris Hunter
This article explores the contribution of legislation to ending domestic violence through a study of women's legal activism in South Africa. The struggle for domestic violence legislation mobilised women across divides of race, class and politics and strengthened women's collective capacity to participate in the transition to democracy. However, the question remains as to whether the legal reforms achieved by women can address the power

imbalances underlying violence against women. The author identifies two contrasting ways that women can use law to challenge gendered power relations: as a source of power over violent men, or to draw on entitlements formalised in law to increase their power to act in their own interests as women. She describes the dilemmas inherent in using the power of law to force a change in the behaviour of violent men, and argues that it is women's legal activism that holds the potential for challenging gender relations by repositioning women as rights-bearers, individually and collectively.

Power and Pedagogy: Learning for Reflective Development Practice
Jethro Pettit
How can those working for development and social change best learn about power? How can we understand and engage with more embedded and internalised forms of power, and learn to shift the ways in which power subtly reproduces itself? This article explores the links between the multidimensional concepts of power addressed in this *IDS Bulletin* and the potential of pedagogical methods from adult education, action research and reflective practice to deepen learning. The author has found value in using a range of methods to engage with multiple aspects of power – paying closer attention to the self through reflective practice, and enabling learners to iterate between reflection on their own lived experience and other forms of personal expression, conceptualisation and practical action. Illustrated by examples from training and postgraduate teaching, the article argues that learning processes in higher education and development studies are often incomplete, and could enhance learning by inquiring more into personal experience, context and practice.

Power in Aid Relationships: A Personal View
Cathy Shutt
Power is currently a central theme in the study of international aid relationships, often described in terms of conflict between bounded organisational entities – 'Northern' donors and 'Southern' recipients. This article considers the complexity of the operation of power between individual social actors based on the author's reflection on her experience as an expatriate development practitioner in Southeast Asia, conceived as a journey through 'Aidland'. She argues that expatriates who are sent to build capacity – to 'empower' actors in recipient countries – can

end up reproducing inequities in social relations of power, both in an attempt to feel secure in unfamiliar environments and by using privileged knowledge of the rules of the aid system to their advantage. The article concludes that expatriate aid workers need to continually ask themselves whether their presence in Aidland is empowering local actors and enabling them to take the lead in their own development – not an easy question to answer.

The Power of the Gift and the New Aid Modalities
Rosalind Eyben
Depending on the speaker's positionality, international aid relations have tended to be described in the language of either contracts or entitlements. The new aid modalities of budget support and donor harmonisation appear to reinforce efforts by donor and recipient governments to understand aid in one of these two ways. However, conceptualising aid as a gift can illuminate the operations of power. It helps us understand what may be actually happening as distinct from what people say they are doing. This argument is supported through a case study from the author's experience in Bolivia to show how the power of the gift can be played out in the social practices relating to a programme of budgetary support. The article concludes by suggesting that explicitly designing aid instruments as gifts might make aid more effective in promoting a social justice agenda than do current aid modalities.

Transforming Power: From Zero-Sum to Win-Win?
Robert Chambers
This article argues that there is nothing inherently bad about power over others – it depends on how it is used; that in many ways power over others does not have to be a zero-sum game; and that perspectives and strategies for transforming power from below, vital as they are, should not distract from the potentials for transformations from above. Power over others can be used as power to empower. This requires changes in mindsets and behaviour, with actions like convening, catalysing, facilitating, asking questions and providing support. Through empowering others, those who are powerful can gain: from better learning and realism, reducing the distortions and delusions of 'all power deceives'; from less stress; from better relationships; and from satisfactions which are fulfilling and enjoyable. It is overdue to pay more attention to uppers – officials, political leaders, priests, teachers, professional service

providers and pervasively to men – to enable them to gain from the win-wins of changing their behaviour, using their power to empower others. One big frontier in development thinking and practice is to evolve and apply a pedagogy for the powerful, for which five practical actions are suggested.

Power and Transformation in Higher Education Institutions: Challenges for Change
Peter Taylor and Susan Boser
The potential of academic institutions to contribute to processes of positive social change is strengthened through an awareness and challenging of existing power relations. This article suggests that a failure by such institutions to face and address perceptions and dynamics of power results in asymmetrical power relations, adversarial behaviour and stress and conflict, all of which constrain potential for positive change. By conceptualising power, and using tools such as institutional and individual reflexivity, participatory methodologies and language awareness, this situation may be reversed. Through reference to case studies and evidence from an international dialogue on learning and teaching for transformation, the article emphasises the need for universities to change themselves in order to support wider change processes effectively.

Challenging the Boundaries of the Possible: Participation, Knowledge and Power
John Gaventa and Andrea Cornwall
Participatory research has long held within it implicit notions of the relationships between power and knowledge. Advocates of participatory action research have focused their critique of conventional research strategies on structural relationships of power and the ways through which they are maintained by monopolies of knowledge, arguing that participatory knowledge strategies can challenge deep-rooted power inequities. Other action research traditions have focused more on issues of power and knowledge within organisations, while others have highlighted the power relations between individuals, especially those involving professionals and those with whom they work. Drawing on a longer essay on 'Power and Knowledge', to be published in the *Handbook of Action Research* (Sage 2007), this article explores the ways in which advocates of participatory research have explored these issues, arguing that it is when participatory approaches to knowledge, action and learning are linked that they have the most potential to challenge power inequities.