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Editorial

Catherine Simmons

This fourth issue of *Policy and Practice: a development education review* has **Voices from the Global South** as its theme. Practitioners working in development and development education from the Global North/South in Ireland and the UK have contributed their experiences and points of view on this topic. We have also asked practitioners working in the Global South to contribute their perspective on the theme.

“Voices from the Global South” is a phrase that covers a broad spectrum of ideas and draws attention to a number of issues for those working in development education. The articles in this issue touch on the understanding (or not) of the multiple realities of the Global South. They remind us that the Global South is not just one country, one person or one point of view; the very perception of the Global South as a single entity needs to be critically examined.

All three Focus articles consider how perceptions from the Global North affect the quality and nature of our interaction with those from the Global South, whether in Ireland or overseas. Simon Anholt addresses this on a global scale, examining how the overall image of a country can affect its ability to compete and engage with others in the world. He investigates the transformative process of how perceptions become ‘understandings’ of a place or culture. Michael Mahadeo and Joe McKinney also question the ‘truth’ of perceptions and the relationship between reality, stereotypes and generalisations of the Global South. By looking at the role of the media they explore the links between images and representations and how our perceptions translate into ‘truth’. One perception challenged by Abigail Fulbrook from Voluntary Service Overseas (VSO) is that volunteering is something done by ‘rich’ countries to ‘poor’ countries. However, she shows how this conception is outdated, by presenting VSO’s approach to Global South to Global South volunteering.

One issue emerging from the Perspectives section is the situation of migrant communities in Ireland and the UK. Here, authors give examples of the challenges and opportunities faced by development education practitioners around issues of migrant communities, integration and multiculturalism. Maya Picard from Highway to Health and Michael Brown from Development Media Workshop explore the value and effectiveness of

film, images and personal stories as tools to effect attitudinal change. Here, the use of ‘media’ is seen as a powerful and positive instrument.

Vipin Chauhan and Jaya Graves urge practitioners to consider and act on the challenges involved in engaging in sustainable and equitable partnerships between development education organisations and those from the Global South and Black and Minority Ethnic diaspora communities. An associated theme addressed by Donald Manda and Evode Mukama, is how language and communication play an important role in development and development education. Again, they remind readers of the complexity of the multiple realities of the Global South. They argue that development education practitioners need to be aware of the effects of the post-colonial legacies of language as well as the impact of communication methodologies in the transfer of knowledge and learning.

Hearing and learning from the experience of Global South practitioners can be invaluable in broadening perspectives on development education and how it is understood in different contexts. The experience of those from the Global South now practising in the Global North also provides a unique view on development education and how the Irish development education sector can engage more effectively.

These articles all prompt us to question how the views and experience of those from the Global South are integrated into development education in Ireland. We must reflect on how development education practice is able to incorporate a variety of Global South perspectives. To follow on from a point raised by Dier Tong in the 2006 *Dynamic Relations with the Global South* conference, practitioners must question whether and how equal value of the input of those from the Global South is translated into development education practice.

This issue demonstrates that the recognition and appreciation of the diversity of practitioners in the Global North, from whichever background and stage they are at, is an important goal. The authors share the aspiration that a vibrant Southern voice in development education should be recognised, celebrated and nurtured.

It is hoped that by challenging our perceptions and understanding of the complex realities of the Global South we can move closer to consolidating more of these vital voices.

Catherine Simmons is the Training and Research Officer at the Centre for Global Education. She is also the Editor of *Policy and Practice: a development education review*.

Focus

Competitive Identity: A new model for the brand management of nations, cities and regions

The image of a nation to the rest of the world is crucial. Here, **Simon Anholt** examines the importance of competitive identity and its relation to globalisation.

What is Competitive Identity?

Today, the world is one market. The rapid advance of globalisation means that every country, every city and every region must compete with every other for its share of the world's consumers, tourists, investors, students, entrepreneurs, international sporting and cultural events, and for the attention and respect of the international media, of other governments, and the people of other countries.

In such a busy and crowded marketplace, most of those people and organisations do not have time to learn about what other places are really like. We all navigate through the complexity of the modern world armed with a few simple clichés, and they form the background of our opinions, even if we are not fully aware of this and do not always admit it to ourselves: Paris is about style, Japan about technology, Switzerland about wealth and precision, Rio de Janeiro about carnival and football, Tuscany about the good life, and most African nations about poverty, corruption, war, famine and disease. Most of us are much too busy worrying about ourselves and our own countries to spend too long trying to form complete, balanced, and informed views about six billion other people and nearly two hundred other countries. We make do with summaries for the vast majority of people and places – the ones we will probably never know or visit – and only start to expand and refine these impressions when for some reason we acquire a particular interest in them. When you have not got time to read a book, you judge it by its cover.

These clichés and stereotypes – whether they are positive or negative, true or untrue – fundamentally affect our behaviour towards other places and

their people and products. It may seem unfair, but there is nothing anybody can do to change this. It is very hard for a country to persuade people in other parts of the world to go beyond these simple images and start to understand the rich complexity that lies behind them.

Some quite progressive countries do not get nearly as much attention, visitors, students, business or investment as they need because their reputation is weak or negative, while others are still trading on a good image that they acquired decades or even centuries ago, and today do relatively little to deserve.

The same is true of cities and regions: all the places with good, powerful and positive reputations find that almost everything they undertake on the international stage is easier, and the places with poor reputations find that almost everything is difficult, and some things seem virtually impossible.

So all responsible governments, on behalf of their people, their institutions and their companies, need to discover what the world's perception of their country is, and to develop a strategy for managing it. It is a key part of their job to try to build a reputation that is fair, true, powerful, attractive, genuinely useful to their economic, political and social aims, and honestly reflects the spirit, the genius and the will of the people. This huge task has become one of the primary skills of governments in the twenty-first century.

Today, most countries promote their products and services and steer their reputation as best they can, but they seldom do it in a coordinated way:

- schools, colleges and universities promote their courses to students and researchers at home and abroad
- the tourist board promotes the country to holidaymakers and business travellers
- the investment promotion agency promotes the country to foreign companies and investors
- the cultural institute builds cultural relations with other countries and promotes the country's cultural and educational products and services
- the country's exporters promote their products and services abroad
- the Ministry of Foreign Affairs presents its policies to overseas publics in the best possible light, and sometimes attempts to manage the national reputation as a whole.

... and in most countries, there are many other bodies, agencies, ministries, special interest groups, non-governmental organizations (NGOs) and companies all promoting their version of the country too.

Because most of these bodies, official and unofficial, national and

regional, political and commercial, are usually working in isolation, they send out conflicting and even contradictory messages about the country. As a result, no consistent picture of the country emerges, and its overall reputation stands still or moves backwards.

Far more can be achieved if the work of these stakeholders is coordinated, of consistently high quality, and harmonised to an overall national strategy that sets clear goals for the country's economy, its society and its political and cultural relations with other countries. This is a role that none of the conventional disciplines of public diplomacy or sectoral promotion are able to perform alone.

However, the task of promotion, positioning and reputation management on a global scale is a familiar one in the world of commerce. Corporations have been facing it for more than a century, and this is how the techniques of brand management have emerged.

Clearly there are more differences than similarities between countries and companies, but some of the theories and techniques of brand management can, if intelligently and responsibly applied, become powerful competitive tools and agents for change both within the country and beyond.

Competitive Identity (or CI) is the term I use to describe the synthesis of brand management with public diplomacy and with trade, investment, tourism and export promotion. CI is a model for enhanced national competitiveness in a global world, and one that is already beginning to pay dividends for a number of countries, cities and regions, both rich and poor.

Why branding has a bad brand

The presence of brand management at the heart of this approach to national competitiveness does present a problem. There is a lot of mistrust about brands and branding these days, and this is not helped by the fact that nobody seems to agree on what the words really mean.

Branding is a topic that is constantly in the media, and as consumers we are in contact with brands every day, so naturally we all have our own idea of what brands and branding are all about. Most of us think that 'branding' is roughly synonymous with advertising, graphic design, promotion, public relations or even propaganda. Marketers and advertisers and other people who work professionally with brands use different and more technical definitions of the word, and their definitions can vary from one industry to another.

Whenever branding is spoken about in the context of countries, regions or cities – as it is with increasing frequency today – people tend to assume that these promotional techniques are simply being used to 'sell' the country;

and not surprisingly, they do not like the sound of that. More than one journalist has compared the branding of places to the branding of cattle: applying an attractive logo, a catchy slogan, and marketing the place as if it were nothing more than a product in the global supermarket.

Vocabulary is also important when making the case for national brand management and public diplomacy: there is definitely something inflammatory about the language of marketing. Marketers have long been in the habit of talking cavalierly about the techniques of persuasion, coldly classifying people into consumer types, ‘controlling the drivers of behaviour’, and so on. It is a vocabulary which, if you are not used to it, sounds cynical, arrogant, even sinister, and politicians would do well not to imitate it too closely, now matter how modern they may think it makes them sound.

So there is a danger when discussing brands and especially new ideas like the application of brand theory to countries, that the discussion turns into what psychologists call *cognitive dissonance*: that is, everybody talking at cross-purposes, pursuing an almost private conversation based on their own understanding of the word, and there is little communication.

Brand management and the nation

Every inhabited place on earth has a reputation, just as products and companies have brand images. The brand images of products and companies may be deliberately created through advertising and marketing, while the reputations of places tend to come about in a more complex and more random way. But the comparison is still a useful one, because in both cases the image has a profound impact on the fortunes of its ‘owner’, and people’s perceptions may have greater consequences than reality.

The reputation of a place may be rich and complex, or simple; it may be mainly negative or mainly positive. For most places, it is a constantly shifting mixture of the two.

The place may be internationally famous, like the United States or Rio de Janeiro, which mean something for most of the world’s population. It may be famous in one part of the world but unfamiliar elsewhere, like the English Channel Isles or the Crimean Riviera. Or it may be completely unknown to everyone but its closest neighbours, like Fruitful Vale in Jamaica, or Novolokti (a village in the Siberian region of Tyumen, in case you were wondering).

- the place may mean much the same things to most people who are aware of it. This means it has a strong reputation

- if the place means very little to most people who are aware of it, or widely different things depending on who you ask, it has a weak reputation
- if it is known by a lot of people, it is a famous place.

Of course strong and famous do not necessarily mean positive – North Korea, Afghanistan and Iraq, for example, all have strong and famous reputations that are currently not positive.

- the country's reputation powerfully affects the way people inside and outside the place think about it, the way they behave towards it, and the way they respond to everything that is made or done there
- if you had a choice between two DVD players from unknown makers with identical features, would you expect to pay more for the Japanese brand or the Chinese brand?
- if you had two equally qualified candidates for a senior teaching post in economics, would you be more likely to pick the Turk or the Swede?
- if the Mongolian State Circus and the Nigerian State Circus were in town, which one would you expect to be the better show?
- would you rather have your capital city twinned with Sydney or Sarajevo?
- does a holiday on the Albanian Riviera sound more or less luxurious than one on the French Riviera?
- would you build a technology factory just outside Zurich or just outside Kampala?

... and so on. For each of these questions, there might be very good reasons for picking either option, but most people have a clear idea which they would pick, even when they do not know very much about either country.

The reputation of a country has a direct and measurable impact on just about every aspect of its engagement with other countries, and plays a critical role in its economic, educational, social, political and cultural progress. Whether we are thinking about going abroad to study, going somewhere on holiday, buying a product that is made in a certain country, applying for a job overseas, moving to a new town, donating money to a war-torn or famine-struck region, or choosing between films or plays or CDs made by artists in different countries, we rely on our perception of those places to make the decision-making process a bit easier, a bit faster, a bit more efficient.

Just like commercial brands, some of the glamour of that nation brand also reflects back on us for choosing it. It makes you feel stylish when you become the owner of something by Alessi or Gucci, and you get a similar feeling when you go to the Amalfi coast for your holiday, cook *penne all'arrabbiata*, take Italian lessons, listen to Pavarotti or name your children Lucia and Stefano.

Public diplomacy

Of the various ways in which countries and their governments represent themselves to the rest of the world, the area that has most in common with the brand management of companies is public diplomacy. It is public diplomacy, twinned with brand management, that underpins the idea of Competitive Identity.

The term 'public diplomacy' was first used by the United States Information Agency in the early 1960s in an attempt to communicate what is meant when a modern state manages its reputation abroad. The full definition of the term at the time was:

"... the influence of public attitudes on the formation and execution of foreign policies. It encompasses dimensions of international relations beyond traditional diplomacy; the cultivation by governments of public opinion in other countries; the interaction of private groups and interests in one country with those of another; the reporting of foreign affairs and its impact on policy; communication between those whose job is communication, as between diplomats and foreign correspondents; and the processes of inter-cultural communications".

Jan Melissen of the Dutch foreign policy think tank, Clingendael, uses the famous 1945 photograph of Roosevelt, Stalin and Churchill at the Yalta conference to illustrate how diplomacy has changed since the Second World War, and how the concept of public diplomacy has emerged. All three leaders travelled, slowly and privately, by steamer to Yalta, where they sorted out the reconstruction of Europe and the new world order. Having done this, they sailed slowly back to their respective countries, after which the public was duly informed of their decisions. Melissen contrasts this staid and exclusive affair with 21st century summits like Geneva, Genoa and Seattle, which dominate the world's TV screens for days on end, and where you can not move for journalists and protesters. Instant communications and widespread democracy are squeezing out old-fashioned private diplomacy: like it or not, international relations now take place in real time, before a

global audience.

These days, there is more collaboration and integration between embassies, cultural bodies and trade and tourist offices, and modern diplomats see promoting trade, tourism, investment and culture as an important part of their job. But countries generally get the biggest improvement in their overall reputation when all the main sectors of the country are aligned to a common strategy. The Ministry of Foreign Affairs may or may not be the right body to lead this process in every case, but whatever the administrative structure it is clear that all the major stakeholders of the country's image need to be fully represented on it – and this full representation is one of the basic principles for building Competitive Identity.

If the purpose of public diplomacy is simply to promote government policies, it is likely to be superfluous or futile, depending on the good name of the country or its government at that particular time. If the country is in favour, then unless the policy is patently wrong-headed, it is likely to be well received and simply needs to be communicated. Little art or skill are required to do this. If on the other hand the country suffers from a poor or weak reputation, then almost no amount of promotional skill or expenditure can cause the policy to be received with enthusiasm, and it will either be ignored or taken as further proof of whatever evil is currently ascribed to the country. This is why I have often defined brand image as the *context in which messages are received*, not the messages themselves.

Wise people have always understood that people's perceptions of the messenger can be more important than the message. The English novelist Anthony Trollope makes exactly the same point in his 1881 novel, *Dr Wortle's School*:

“So much in this world depends on character that attention has to be paid to bad character even when it is not deserved. In dealing with men and women, we have to consider what they believe, as well as what we believe ourselves. The utility of a sermon depends much on the idea that the audience has of the piety of the man who preaches it. Though the words of God should never have come with greater power from the mouth of man, they will come in vain if they be uttered by one who is known as a breaker of the Commandments; - they will come in vain from the mouth of one who is even suspected to be so”.

For this reason, public diplomacy is virtually useless unless it has some power to affect the background reputation of the country whose policies it attempts to represent; and as that background reputation can be altered only by policies, not by communications, the critical success factor for public diplomacy is whether its connection to policy making is one-way or two-way. If there is a two-way mechanism that allows the public diplomacy function to pass back recommendations for policy making, and these recommendations are taken seriously and properly valued by government as critical ‘market feedback’, then public diplomacy has a chance of enhancing the good name of the country, thus ensuring that future policy decisions are received in a more favourable light. It is a virtuous circle, because of course under these circumstances the policies need far less ‘selling’.

Simply ensuring that the public diplomacy function has an influence over government policies, however, can only have a limited impact on the background reputation of countries. It is only when public diplomacy is carried out in coordination with the full complement of national stakeholders as well as the main policy makers, and all are linked through effective brand management to a single, long-term national strategy, that the country has a real chance of affecting its image and making it into a competitive asset rather than an impediment or a liability.

The population and competitive identity

The term ‘public diplomacy’ is closer in meaning to Competitive Identity if the word ‘public’ is applied to the messenger as well as the audience – in other words, when a substantial part of the population is motivated and energised through a benign national ambition, and instinctively seizes every opportunity to tell the world about its country. If traditional diplomacy is government-to-government (G2G) and public diplomacy is government-to-people (G2P), then effective nation branding also includes an element of P2P. Some countries, like Italy and America, seem to achieve the P2P spirit quite naturally, while others like Britain and Germany find it much more of a problem.

When the entire population is galvanised into becoming the mouthpiece of a country’s values and qualities, *then* you have an advertising medium that is actually equal to the enormous task of communicating something so complex to so many.

This, it seems to me, is the real power of P2P diplomacy. The ultimate aim towards which Competitive Identity should aspire is creating such a sense of pride and purpose that the entire population begins, almost by instinct, to perform such acts of conversion, every day of their lives: an

impossible target to attain, of course, but the direction in which one should strive could not be clearer.

It is true that each individual ‘branding’ action, and its effect on the whole world’s perceptions of the country, may seem heartbreakingly tiny, hardly even worth doing: a mere drop in the ocean. But the ocean is made of drops, and what is truly heartbreaking is when thousands of people and companies and products and politicians and personalities and cultural artefacts are drop-drop-dropping messages every single day about their country and it does not amount to anything, because there is no method behind it, no guidance, no strategy, no vision, no common purpose.

Education and competitive identity

Education plays an important role in establishing the image of the country for future generations and building future visitors, residents, investors, advocates and supporters.

If, for example, schoolchildren in one country are taught about the history or geography of another country, and if the teaching is successful, then the image and the existence of the place will be firmly established in their minds, quite possibly forever.

When children learn about a particular country in their geography lessons, it is clear that they quickly build up a special feeling about the place that is strong, personal and likely to result in a lifelong loyalty to a place they have never even visited. And one can see that if the subject is well taught and the country winningly presented, it can create more pester-power marketing than years of deliberate efforts by places like Disney World and Legoland to achieve precisely this effect. Children can remain more or less indifferent to endless TV commercials specifically designed to ‘brainwash’ them into forcing their parents to take them to such attractions, yet the impact of a piece of educational promotion by another country is often far greater and certainly more lasting. This clearly has something to do with respect for the messenger – children may well trust what a teacher tells them rather than what an advertisement on the TV sells them – but it probably has just as much to do with the deeper impact of a proper learning process rather than pure one-way entertainment.

Education is also important in the reverse sense: over the coming generations, countries also need to start educating children to be better informed, more enthusiastic and prouder advocates of their own nation. A Competitive Identity is one of the few effective ways of controlling population loss. If teenagers and young adults sense that where they live is at the heart of things, admired and respected by people in other places

around the world, a place they are proud to call their own because of the positive reaction they get from everybody they meet, they are far less likely to succumb to the brand power of somewhere more glamorous and further afield. Like so much that drives the psychology of young adults, it is a question of self respect.

In a more practical way, it is good to work out ways of teaching children from a very young age how to be welcoming to strangers. Any place that depends on outside visitors for its survival is failing in a basic duty of care if it does not provide this kind of training or sensitisation for its young people. Later, the training can of course become even more practical and directly vocational, and much good work continues to be done in training for hospitality, conservation and leisure.

Competitive identity and globalisation

The fundamental driver of Competitive Identity is globalisation: the emergence of a series of regional marketplaces (and by marketplaces I mean not just markets for products or funds, but for ideas, for influence, for culture, for reputation, for trust and for attention) which is rapidly fusing into a single, global community. Here, only those global players – whether they are countries, cities, regions, corporations, educational establishments, religions, NGOs, charities, political parties or individuals – with the ability to approach a wide and diverse global marketplace with a clear, credible, appealing, distinctive and thoroughly planned vision, identity and strategy, can compete.

Some people claim that such a situation unfairly favours places with the funds to promote themselves more loudly than others, but that is assuming that Competitive Identity can be built in the same way as commercial brands, and that success ultimately depends on how much money you have to spend on media. I argue that this is not so, and that a powerful and imaginative CI strategy, which is more the product of intellectual than of financial capital, can prove to be a greater asset than huge amounts of money used to thrust uninspiring messages onto an unwilling audience.

For places to achieve the benefits that the better-run companies derive from marketing and branding, the whole edifice of statecraft needs to be jacked up and underpinned with some of the learning and techniques that commerce, over the last century and more, has acquired. Much of what has served so well to build shareholder value can, with care, build citizen value too; and citizen value is the basis of good governance today.

Simon Anholt is the world's leading authority on managing and measuring national identity and reputation. He is a member of the British Government's Public Diplomacy Board, and has advised the governments of the Netherlands, Jamaica, Tanzania, Iceland, Sweden, Botswana, Germany, South Korea, Romania, Scotland, Croatia, Mongolia, the Baltic Sea Region, Bhutan, Ecuador, New Zealand, Switzerland and Slovenia, as well as organisations including the United Nations, the World Economic Forum and the World Bank.

He is a Parliamentarian of the European Cultural Parliament and Founding Editor of the quarterly journal, *Place Branding and Public Diplomacy*. His books include *Another One Bites The Grass*; *Brand New Justice* (which deals with the role of brands in economic development), and *Brand America*, (which charts the rise and fall of America's reputation). He is also a co-author of *Beyond Branding*, The Economist's *Brands and Branding*, *Heritage and Identity* and *Destination Marketing*. His most recent book is *Competitive Identity*, published by Macmillan. He is the founder of the Anholt Nation Brands Index, City Brands Index and State Brands Index.

For further information, please see: www.nationbrands.com.

Media representations of Africa: Still the same old story?

Michael Mahadeo and **Joe McKinney** explore the impact of representations and stereotypes, particularly of Africa, on our understanding and interpretation of development and how these function within the broader context of the media.

Abstract

This article will firstly explore the concepts of representations and stereotypes, and examine the role they play in the media information production process. The focus will then change to looking at some common themes and the more well-worn representations in news. Finally, we conclude with suggestions about what educators can do to redress the imbalance where possible.

The idea for this paper has come out of frustration at the continuing patronising and stereotyped images of people and places in the Majority world. However, it is Africa in particular, which got our attention, as it was 2005, and that summer the focus had been on ‘saving’ the continent, and ‘Making Poverty History’. Much has been written and analysed on the theme of media images and the ‘Third World’, but it seems the media are, as David Cromwell and David Edwards claim (2005), “unable or unwilling to tell the truth about the real causes of the problems facing us” especially the underlying structural causes.

The controversies around media images and themes depicting the way in which the ‘developing’ world is portrayed, have been going on since the mid 1970s (Cohen, 2001, in Manzo, 2006). With the cultural space opening up from the 1960s onwards, around representations of gender, ethnicity and class, amongst others, the stage was set for questioning Third World imagery and its connotations in post-colonial times. The focus was on news reportage and charity with its “images of helplessness, dependency and suffering...” (Cohen, 2001, p.178 cited in Manzo, 2006, p.9).

One of the early research groups in the UK to pioneer media content research, and remain prolific in their critique is the Glasgow University Media Group. We agree with their assertion, that “there is a strong current in contemporary research, which suggests that the media are engaged in the mass production of social ignorance” (Philo, 2002). We have also seen over time, how students react and express themselves about issues involving

Africa and other ‘Third World’ places, and are dismayed at the survival of outmoded stereotypes in spite of being in a information rich environment, where we are supposed to have more informed choice than previously.

Representations

“The concept of representation has come to occupy a new and important place in the study of culture... it is an essential part of the process by which meaning is produced and exchanged by members of a culture. It does involve the use of language. Of signs and images which stand for or represent things” (Hall, 1997, p.15).

One of the main and very influential mediums through which meanings are produced, is the media. “The concept of representation embodies the theme that the media construct meanings about the world - they *represent* it, and in doing so, help audiences to make sense of it” (O’Sullivan et al, 1998, p.71). Branson and Stafford (1999, p.15) point out the richness of this concept, and how what is represented or re-presented is a construction, with political implications:

“The media give us ways of imagining particular identities and groups which can have material effects on how people experience the world, and how they get understood, or legislated for or perhaps beaten up in the street by others...this is partly because the mass media have the power to re-present, over and over, some identities, some imaginings, and to exclude others, and thereby make them seem unfamiliar or even threatening”.

Basically, the process of information production is pregnant with powerful cultural and ideological assumptions about what is ‘normal’ and ‘acceptable’ and the main centres of information production and dissemination are located in the affluent and powerful ‘Western’ parts of the world. It is also important to realise that what is not re-presented or is excluded can be just as important or more so than that which is included in the meaning process. There is the dominance of certain types of imagery/story angles in all mainstream media, which create and reinforce assumptions, and structures of subjugation and domination; ‘them’ and ‘us’.

Stereotyping

Stereotyping is very important in any discussion of this nature. To paraphrase Branson and Stafford (1999, p.125), we assert that the media “in the identities and understandings they so powerfully circulate” do offer characterisations of Africa, which would reinforce to audiences a *continuing narrative of African underachievement* (authors’ italics). It is important to remember that stereotypes play an important role in helping us to make sense of the world, and are not necessarily lies. We all use characterisations of people and places and belong to groups which can be stereotyped (Branson & Stafford, 1999, p.137). However, it is the preponderance of negativity, which is the contentious issue here.

The dominant themes informing the reportage of Africa can be identified as follows:

African political and financial corruption

Indeed, the last few years have seen many programmes and news features with a ‘what to do about Africa’ theme - Africa the perennial problem with a constant focus on the ‘democratic deficit’ of Africa with reference to dictatorships and/or rigged elections. The question asked is ‘what we in the West’ can do to help bring or encourage democracy in the continent. The fact that many of the failed power structures are derived from Western origin, foisted on the continent at formal independence, is not mentioned as much. Also, the fact that much of the money stolen from the continent by these same corrupt elites, ends up in the Western banking system, is again not mentioned with the same frequency. There is some acknowledgement of the West’s responsibility during colonialism and the Cold War, in this process, but with the connotation of ‘it is the past’ and it is time to move on, as if political habits, structures and cultures, once entrenched, can be changed so quickly.

Africa has become synonymous with poverty

There has been a welcomed focus on the debt owed by the continent to the global financial system, but the phrase used in advocacy for debt relief, is that of ‘debt forgiveness’. This is now the vocabulary used in discussing the Third World debt, for the last few years. ‘Forgiveness’ in our view is a patronising term, which masks the complicity of the mainly, Western banks in lending monies for dubious projects and on unrealistic terms, knowing

fully that repayment is not going to be easy. This has been well documented by many sources, not least of all Jubilee 2000/Drop the Debt. In pictures and newsreels, there are constant scenes of shantytowns, emaciated children, older people, dry red earth and barren landscapes, “a dying malnourished child in a corner with outstretched arms...” (Alam, 1994), or the well known shots of flies on the faces of children and some adults alike. The fact that this is a resource rich continent is not denied, but who benefits from the exploitation of those resources is only partly highlighted. They focus mainly on ‘warlords’ and dictators, while underplaying the role played by Transnational Corporations (TNCs), and the western dominated global economy; showing how this inevitably benefits us in the consumer/affluent world, the main markets for such resource extraction.

Africa is convulsed with tribal wars

Again, there is an impression of wars on the continent, which are ‘just tribal’ in nature, and defy explanation. Not much time is spent in way of explaining underlying causes, which reinforce perceptions of African hopelessness, and incompetence. Greg Philo (2002) attests to this in researching the media coverage of Rwanda. He argues that journalists - with notable exceptions - see Africa as a country, rather than a continent “...with many different cultures which have complex political and economic histories”. He writes about Lindsey Hilsum of Channel 4, explaining how, contrary to popular perceptions, Rwanda was a much disciplined society, more akin to Nazi organisation around racist ideology. This gave the Hutu military a good basis to manipulate racist ideas. Many journalists however, could not believe this because of their preconceived ideas about Africa - how can Africans be organised and disciplined to carry out a systematic genocide? (Philo, 2002). Yet, this continent has witnessed massive struggles against colonialism, and within recent memory, against apartheid in South Africa.

African stories are not positive or contextualised enough

This has been alluded to above, but needs to be highlighted further. As said, there is little or no background, very few positive news features (Philo, 2002) We noted stories mainly around a village to which donations were made, and the focus was to see if the people benefited; or if the individual farmer/businessman or woman, who is showing initiative in beating back the red tape of bureaucracy, could actually prosper. In the latter cases, we

noticed the way in which this person/or persons are seen as being like us, showing individual initiative, but no representations of collective effort or initiative, although African cultures, especially peasant society, tends towards a collectivist ethos. There are no stories of government programmes, or industry. However, if there is privatisation, it is highlighted. This is in keeping with a neo-liberal agenda in political discourse, the dominant trend in the global economy today. Where there were/are state sectors, they are dismissed as in need of privatisation. No facts of state sponsored successes as in Tanzania, in early post-colonial times. We hardly see Africans at computers or any such artefacts in urban places, or Africans using complex technology. Shahidul Alam (1994) makes the same point about Bangladesh in the media. Yet, there are positive stories around African nature and wildlife genres. However in them, it is mostly White and Western people who are the ones with scientific expertise and Africans are seen as trackers and logistical personnel. This is especially the case with celebrity driven wildlife programmes; no scenes or stories of local knowledge or skill at use. This absence or exclusion from the narrative of local representation, contributes to biases, distortions, and a tremendous ignorance.

The resulting impact

So, what does all of this leave us with as dominant stereotypes influencing our ideological perceptions of the ‘Dark Continent’? We see mainly images of the starving child, Aids and disease; no traders except poor ones eking out a living; little education; no police except as enforcers of harsh regimes and mostly Africans as having no agency. They are basically bystanders in their own affairs, depending on ‘our’ beneficence as benign aiding dispensing Westerners. This situation amounts to a continuation of colonial ideologies of the African ‘Other’. This can “...work to reinforce a power relation between the west and Africa that, by prioritising aid, masks the gross inequalities that keep a majority of the world’s population in poverty” (Dodd, 2005, p.26 cited in Manzo, 2006, p.11). *The fact is, that these ‘realities’ are indeed real.* However, it is the selection process in news and information production, which makes for bias in representations. Therefore, a brief analysis of this institutional production process is necessary.

The Glasgow University Media Group has long asserted news as a cultural artefact; as being socially manufactured. Greg Philo, their senior researcher, points out that “commercial criteria are now a key consideration for programme makers and this comes down in part to providing what they assume the audiences will want to watch”. He goes on to point out that programme editors do not really know what audiences want; they assume the

audience tastes. These are assumed to be “...home, leisure and consumer items instead of the broader agenda” (Philo, 2002). John Langer (1998, pp.1-5) points out that news is a commodity, in the business of entertainment, with more emphasis of the latter than the factuality of the programmes. Greg Philo too, has emphasised the commitment to storytelling, which depends on sentiment and sensation (Philo, 2002).

There are other important institutional factors at work apart from subjective ones like journalistic assumptions and those of editors. These are the ‘ratings game’ whereby media are in a very competitive business and this creates pressure to not ‘bore’ the audience. There is a great fear of the seemingly ‘fickle’ audience and how this affects profit levels. This is in spite the fact that, some journalists like George Alagiah of the BBC and Lindsey Hilsum of Channel 4 have said to researchers how a few extra lines of text can contextualise the issue, which interests audiences; audiences have complained they do not understand much of the ‘foreign’ news (Philo, 2002; Branson & Stafford, 1999). Another institutional factor is the deterministic nature of the technologies in use in reportage, which allow for instant relay and reproduction. This feeds into the aforementioned factors and helps to create the need for immediacy and rapidity, without time to go deeper and contextualise (Branson & Stafford, 1999) - a sort of ‘fly by night’ journalism.

What can educators do?

Briefly, here are a few suggestions which have worked with us to varying degrees:

- distance students from news by having competing criteria to highlight the constructive nature of news; give them a feel of news as a product
- emphasise the entertainment aspect of news, the props, the codes, music for scenes, if it is TV, the voice tones
- encourage students to rank news stories in order of their preference, and link to news values criteria. This gives them a view as to the varying nature of how news is valued and how subjective it can be.

Of course, tutors will have activities of their own. It is a good resource to be innovative with. There are lots of good resources developed by the educational bodies around representations over a period of time, as this has been a rich area for quite some time.

Conclusion

In concluding this paper, we would reiterate that the battle for fair representation is an old one by now, but is likely to be ongoing for the foreseeable future. This struggle will ebb and flow, with the tide of political struggle and consciousness in society as a whole. However, development educators/teachers amongst others, have a vital role to play in helping prevent the objectification of people and places, Africa not least of all.

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Globalising Volunteering: VSO's experience

International volunteering has traditionally been seen as something only done by 'rich' countries. In this article **Abigail Fulbrook** examines Voluntary Service Overseas' South to South international volunteering initiatives.

Introduction

International development charity VSO (Voluntary Service Overseas) believes that volunteers can and do build capacity and raise awareness of issues of poverty, development and global interdependence in ways that no other development intervention can. For nearly 50 years VSO has been the leading exponent of volunteering as a means of enabling sustainable change (VSO, 2005).

International volunteering has traditionally been seen as something rich countries do to poor countries. In 1998 VSO had about 1,400 skilled people working as volunteers in 40 of the poorest countries in the world. Most were British and all came from Western Europe or North America.

VSO wanted to break the stereotype that all volunteers come from the developed North. The charity wanted to internationalise in a way that was appropriate in a modern global society.

VSO developed two initiatives at the end of the 1990s: South to South volunteering; where volunteers from Southern countries could volunteer in other Southern countries, and national volunteering which would promote opportunities for skilled people to volunteer their expertise in their own country. This article will examine VSO's South to South volunteering and its impact on VSO, its volunteers and the wider society.

Recruiting volunteers from the South

VSO has always been driven by requests for volunteers from our partners, who include government bodies, non-governmental organisations (NGOs), community-based organisations and trade unions. The need for more experienced professional volunteers from our partners has seen VSO grow from a school-leavers volunteering agency to an international development charity with long-term insights and partnerships.

It was through these partnerships that we knew there was much informal volunteering in most of the countries that we work in. We also knew that

levels of available people with professional skills had risen steadily over the decades in many of those countries. In 1999 we began a pilot scheme recruiting volunteers from Kenya and the Philippines to work alongside volunteers from Europe and North America in VSO's 40 country programmes.

Kenya and the Philippines were chosen for the pilot on the basis of an in-depth study, which consulted governments, non-governmental organisations and VSO staff. The environment for volunteering was assessed against the criteria of: the availability of appropriate skills, the motivation of potential volunteers, the attitude of government, support from within VSO, the potential for funding, and practical viability (Rockcliffe et al. 1999).

Malou Juanito, Director of VSO Bahaginan, VSO's recruitment base in the Philippines explains:

"Volunteering has a long tradition in the Philippines, whether it is helping out with farming or helping people move house. It has deep cultural roots. Because of this we found it easy to introduce our concept of volunteering and recruit volunteers. People in the Philippines understand what it is like to work with community organisations and NGOs, and many have had exposure to development work".

Like the rest of the VSO volunteers at the time, the Southern volunteers would be recruited for standard two-year placements. For Kenya the chosen professional skills areas for recruitment to focus on were business and social development, natural resources and technical skills, like engineering. From the Philippines recruitment concentrated on business and social development, natural resources and health professionals.

The first Kenyan volunteer was Rachel Okenye, a community development worker who had experience working with refugees in Democratic Republic of Congo and Sudan. At the time Rachel said: "I am interested in working with vulnerable groups as well as gaining more professional experience. I would also like to be exposed to different cultures for my personal development" (quoted in VSO, 2000).

By the end of March 2001, 33 volunteers had taken up placements in 18 countries. The learning review carried out later in the year found that:

"Volunteers posted to date are felt to be well qualified and to have valuable experience particularly of working in local communities in a developing country. Many programme offices and employers reported that the volunteers had found it easier to understand local culture, fitted in much faster, learnt what is usually a third or fourth language faster,

not got sick as often and been more tolerant and used to working with limited resources than most Northern volunteers” (Brown, 2001).

However, we had to recognise that:

“...there is also a risk that volunteers, employers and VSO staff will assume all Southern volunteers will adjust easily – which is not always the case. And whilst there seems to be a feeling that employers feel more comfortable with the idea of Southern volunteers from the same continent – there is also recognition that there is a need to guard against generalisations and exceptions, that Kenyans will fit in and be more accepted in Africa, and Filipinos in Asia, as does any assumption that the reverse is always true” (Brown, 2001).

Skills from the South

Increasingly, VSO’s philosophy of volunteering is concentrating on getting the skills from wherever they are, to wherever they are needed. By opening up to Southern volunteers VSO is able to help its partners access volunteers with skills relevant to their needs. Malou Juanito explains:

“These include people with experience in community organisations and development work, capacity building for NGOs, rural organising, provision of support services, small enterprise development volunteers. We also have health professionals who are not only coming from institutions but also include those who have community based healthcare experiences. We have agriculturalists and natural resource people who are familiar with tropical agricultural methods”.

Perhaps the unique thing is the different perspective Southern volunteers bring to partners. Ben Ngutu, director of VSO Jitolee in Kenya explains:

“Southern volunteers have similar skills but different perspectives. For example in social work, volunteers will have different training and approaches. Southern volunteers bring a lot more hands on experience, having been born, lived and worked in developing countries, they are used to challenging environments”.

Whilst the focus of recruitment for VSO Bahaginan and Jitolee remains in the same professional skills areas, recruitment is not limited to only professionals within these skills. VSO Jitolee also recruits Ugandan

volunteers, as it was recognized that their expertise in HIV, and the Ugandan experience of responding to the pandemic, could bring invaluable learning to other countries throughout Asia and Africa.

Brain drain or brain gain?

“Some people might say that there is enough work for these volunteers to do in our own backyard. Well, if every society waited until it was perfect before helping others, if every individual waited ‘to get everything together’ before reaching out, the world would be truly a mess”. Tina Cuyugan of Filipino NGO Growth with Equity in Mindanao (quoted in VSO, 2000).

One of the main reservations highlighted by the initial research into southern volunteering was that VSO might be contributing to the brain drain, taking skilled workers away from the workforce for up to two years, or even encouraging permanent migration. As no research had previously been carried out, there was no way VSO could prove this might, or might not, be true. In 2004 a systematic review was carried out into the impact of VSO volunteering on Kenyan society (Popazzi, 2004). The research showed that the vast majority of Kenyans did return home after their VSO placement and nearly all of them felt they had gained skills that would be relevant to their ongoing careers.

The study showed one of the major impacts of being a volunteer was a shift in the volunteers’ own perception of what voluntary work could achieve. Returned volunteers (RVs) viewed voluntary work as a way to make a “contribution to sustainable development, through sharing skills, participatory approaches, and engaging people as resources”.

“In addition to direct, formal involvement RVs have been promoting volunteerism within Kenya since their return, which will help to strengthen civil society... Almost all of the RVs who are living in Kenya see a practical role for themselves in contributing to community development, and link involvement at community level to national development, either through facilitation and participation in community projects, sharing skills, promoting volunteerism, working professionally or volunteering full time in development” (Popazzi, 2004).

Popazzi found that while VSO RVs were involved in local voluntary work before and after their international placements, there was a discernable shift in the nature of their voluntary work after VSO. 26 percent of those RVs interviewed were using their professional skills such as writing funding proposals, or using project management experience to help community

organisations, after doing VSO placements, when they had not before.

The National Volunteer Network Trust (NAVNET) was founded by VSO RVs in Kenya who wanted to continue contributing to development in their home country. NAVNET is committed to developing volunteering in Kenya as a career option. Popazzi (2004) found that 74 percent of RVs had been promoting volunteerism since finishing their placement, mostly by encouraging others to volunteer internationally or within Kenya.

VSO supports RVs worldwide with a Global Education fund which gives small grants for projects that will bring new perspectives and enable volunteers to share their experiences. The first volunteer from VSO Jitolee to benefit from this was Sebastian Njagi. He used his experience as a volunteer in India to help two communities build a bridge together in Kenya.

Working at Gram Vikas, a rural development organisation in Orissa, Sebastian had been inspired by meeting an engineer who had helped the local community build canals for water. From this one project people were being empowered to initiate and manage community forests, food banks, health facilities, community schools, and community bridges amongst other projects. Sebastian says: “This particular experience inspired me so much that I resolved to challenge my people back home to use local resources and skills to uplift their lives” (Njagi, 2004).

The bridge between Nkumbutu and Ngage villages was long damaged and dangerous. Sebastian organised a meeting between the villages during which they resolved to rebuild the bridge. The local government, businesses and voluntary sector all got involved with the re-construction of the bridge. But most importantly the local community has embraced the project, as Sebastian says: “It is their bridge, their pride!” (Njagi, 2004).

Malou Juanito says:

“Because of the kind of development experience volunteers are bringing back people see that instead of being a brain drain it is becoming a brain gain. Volunteers returning have more experience and awareness and are able to use that volunteering experience”.

Changing perceptions

VSO has witnessed a change in perception from our partners, the employers who request volunteers.

“Partners have learned to appreciate the diversity that volunteers bring them, and new and different opportunities which follow. It’s

empowering. In Ethiopia, for example they see Kenyans volunteering and think if Kenyans can do it, so can we and they feel more empowered to do things themselves,” says Ben Ngutu.

Malou Juanito continues:

“In Ghana partners used to think that volunteers were coming not only with skills but also with money, but when volunteers from the Philippines came they only came as themselves and not with the monetary support. This changed the image of a volunteer and reinforced the notion that it is more about skills sharing than anything else. Also because we are in a developing country we have a natural feeling of empathy and it is easy for volunteers to settle in the community because it is almost the same environment and issues. In Ghana volunteers from the Philippines have introduced colleagues to participatory processes which have helped to break the cultural hierarchy”.

“The South has a lot to offer, VSO has reinforced that message by using different ways to tackle disadvantage, by bringing different skills. We’ve found it is good to look at a diverse pool of people. It is been good for the dynamics of VSO as well, we are more effective at promoting internationalisation, learning from each other, much more effectively than when VSO only recruited from the North” says Ben Ngutu.

As the evidence shows, VSO and the volunteers have been changed by the volunteering experience. And the effect is growing: “In the Philippines most people believe that we are always a recipient of aid,” says Malou Juanito. “The Southern volunteering concept - although it is not financial aid - has shown us that we can share our knowledge and assist other developing countries. Self pity is being taken over by an appreciative and positive outlook”.

Conclusion

In six years VSO has gone from having no Southern volunteers to having over one-third of placements filled by Southern volunteers. These have been as diverse as Filipinos helping an emerging civil society in Kazakhstan, Ugandans promoting community HIV awareness in China, and Kenyans working on livestock development just across the border in Uganda. Assessments from local employers, as well as VSO’s staff and other volunteers, have recognised the greater cultural affinity, speed of adjustment

and experience in working with modest resources that Southern volunteers bring. Southern nationals have shown the same commitment to voluntarism as their colleagues from the UK and are able to bring their enhanced skills and experience back to benefit their home countries. As Ben Ngutu concludes:

“Given the opportunity, Southern countries can contribute to the fight against global disadvantage”.

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Perspectives

The state of globalization

Walden Bello

Introduction

The Group of Eight (G8), which is meeting in the summer of 2007 in Germany, is often portrayed as the paradigmatic institution in the era of globalization, the coordinating body of transnational elites whose task is to formulate policies to ensure their collective hegemony in the global economy. There may have been some validity to this portrait a decade ago. Increasingly, however, the G8's image as a transnational coordinating group is contradicted by the reality of increasing rivalries among its key members. Globalization is in trouble, and the future of the G8 hangs in the balance.

When it first became part of the English vocabulary in the early 1990s, globalization was supposed to be the wave of the future. Fifteen years ago, the writings of globalist thinkers such as Kenichi Ohmae and Robert Reich celebrated the advent of the emergence of the so-called borderless world. The process by which relatively autonomous national economies become functionally integrated into one global economy was touted as "irreversible". And the people who opposed globalization were disdainfully dismissed as modern day incarnations of the Luddites that destroyed machines during the Industrial Revolution.

Fifteen years later, despite runaway shops and outsourcing, what passes for an international economy remains a collection of national economies. These economies are interdependent no doubt, but domestic factors still largely determine their dynamics. Globalization, in fact, has reached its high water mark and is receding.

Bright predictions, dismal outcomes

During globalization's heyday, we were told that state policies no longer mattered and that corporations would soon dwarf states. In fact, states still do matter. The European Union, the United States (US) government, and the Chinese state are stronger economic actors today than they were a decade

ago. In China, for instance, transnational corporations (TNCs) march to the tune of the state rather than the other way around.

Moreover, state policies that interfere with the market in order to build up industrial structures or protect employment still make a difference. Indeed, over the last ten years, interventionist government policies have spelled the difference between development and underdevelopment, prosperity and poverty. Malaysia's imposition of capital controls during the Asian financial crisis in 1997-98 prevented it from unravelling like Thailand or Indonesia. Strict capital controls also insulated China from the economic collapse engulfing its neighbours.

Fifteen years ago, we were told to expect the emergence of a transnational capitalist elite that would manage the world economy. Indeed, globalization became the "grand strategy" of the Clinton administration, which envisioned the US elite being the *primus inter pares* - first among equals - of a global coalition leading the way to the new, benign world order. The G8 was supposed to be the forum where the transnational capitalist elites would coordinate their policies. Today, this project lies in shambles. During the reign of George W Bush, the nationalist faction has overwhelmed the transnational faction of the economic elite. Nationalism-inflected states are now competing sharply with one another, seeking to beggar one another's economies.

A decade ago, the World Trade Organization (WTO) was born, joining the World Bank and the International Monetary Fund (IMF) as the pillars of the system of international economic governance in the era of globalization. With a triumphalist air, officials of the three organizations meeting in Singapore during the first ministerial gathering of the WTO in December 1996 saw the remaining task of "global governance" as the achievement of "coherence" that is, the coordination of the neoliberal policies of the three institutions in order to ensure the smooth, technocratic integration of the global economy.

But now Sebastian Mallaby, the influential pro-globalization commentator of the *Washington Post*, complains that "trade liberalization has stalled, aid is less coherent than it should be, and the next financial conflagration will be managed by an injured fireman". In fact, the situation is worse than he describes. The IMF is practically defunct. Knowing how the Fund precipitated and worsened the Asian financial crisis, more and more of the advanced developing countries are refusing to borrow from it or are paying ahead of schedule, with some declaring their intention never to borrow again. These include Thailand, Indonesia, Brazil, and Argentina. Since the Fund's budget greatly depends on debt repayments from these big borrowers, this boycott is translating into what one expert describes as "a

huge squeeze on the budget of the organization”.

The World Bank may seem to be in better health than the Fund, but having been central to the debacle of structural adjustment policies that left most developing and transitional economies that implemented them in greater poverty, with greater inequality, and in a state of stagnation, the Bank is also suffering a crisis of legitimacy. This can only be worsened by the recent finding of an official high-level expert panel headed by former IMF chief economist Kenneth Rogoff that the Bank has been systematically manipulating its data to advance its pro-globalization position and conceal globalization’s adverse effects.

The crisis of multilateralism is perhaps most acute at the WTO. Last July, the Doha Round of global negotiations for more trade liberalization unravelled abruptly when talks among the so-called Group of Six broke down in acrimony over the US refusal to budge on its enormous subsidies for agriculture. The pro-free trade American economist Fred Bergsten once compared trade liberalization and the WTO to a bicycle: they collapse when they are not moving forward. The collapse of an organization that one of its director generals once described as the “jewel in the crown of multilateralism” may be nearer than it seems.

Why globalization stalled

Why did globalization run aground? First of all, the case for globalization was oversold. The bulk of the production and sales of most TNCs continues to take place within the country or region of origin. There are only a handful of truly global corporations whose production and sales are dispersed relatively equally across regions.

Second, rather than forge a common, cooperative response to the global crises of overproduction, stagnation, and environmental ruin, national capitalist elites have competed with each other to shift the burden of adjustment. The Bush administration, for instance, has pushed a weak-dollar policy to promote US economic recovery and growth at the expense of Europe and Japan. It has also refused to sign the Kyoto Protocol in order to push Europe and Japan to absorb most of the costs of global environmental adjustment and thus make US industry comparatively more competitive. The G8 may evince the image of cooperation in their annual meetings, but the reality is that of increasing competition and rivalry. While cooperation may be the rational strategic choice from the point of view of the global capitalist system, national capitalist interests are mainly concerned with not losing out to their rivals in the short term.

A third factor has been the corrosive effect of the double standards

brazenly displayed by the hegemonic power, the United States. While the Clinton administration did try to move the United States toward free trade, the Bush administration has hypocritically preached free trade while practicing protectionism. Indeed, the trade policy of the Bush administration seems to be free trade for the rest of the world and protectionism for the United States.

Fourth, there has been too much dissonance between the promise of globalization and free trade and the actual results of neoliberal policies, which have been more poverty, inequality, and stagnation. One of the very few places where poverty diminished over the last 15 years is China. But interventionist state policies that managed market forces, not neoliberal prescriptions, were responsible for lifting 120 million Chinese out of poverty. Moreover, the advocates of eliminating capital controls have had to face the actual collapse of the economies that took this policy to heart. The globalization of finance proceeded much faster than the globalization of production. But it proved to be the cutting edge not of prosperity but of chaos. The Asian financial crisis and the collapse of the economy of Argentina, which had been among the most doctrinaire practitioners of capital account liberalization, were two decisive moments in reality's revolt against theory.

Another factor unravelling the globalist project derives from its obsession with economic growth. Indeed, unending growth is the centrepiece of globalization, the mainspring of its legitimacy. While a recent World Bank report continues - amazingly - to extol rapid growth as the key to expanding the global middle class, global warming, peak oil, and other environmental events are making it clear to people that the rates and patterns of growth that come with globalization are a surefire prescription for an ecological Armageddon.

The final factor, not to be underestimated, has been popular resistance to globalization. The battles of Seattle in 1999, Prague in 2000, and Genoa in 2001; the massive global anti-war march on February 15th, 2003, when the anti-globalization movement morphed into the global anti-war movement; the collapse of the WTO ministerial meeting in Cancun in 2003 and its near collapse in Hong Kong in 2005; the French and Dutch people's rejection of the neoliberal, pro-globalization European Constitution in 2005 - these were all critical junctures in a decade-long global struggle that has rolled back the neoliberal project. However, these high-profile events were merely the tip of the iceberg, the summation of thousands of anti-neoliberal, anti-globalization struggles in thousands of communities throughout the world involving millions of peasants, workers, students, indigenous people, and many sectors of the middle class.

Down but not out

While corporate-driven globalization may be down, it is not out. Though discredited, many pro-globalization neoliberal policies remain in place in many economies, for lack of credible alternative policies in the eyes of technocrats. With things not moving at the WTO, the big trading powers are emphasizing free trade agreements (FTAs) and economic partnership agreements (EPAs) with developing countries. These agreements are in many ways more dangerous than the multilateral negotiations at the WTO since they often require greater concessions in terms of market access and tighter enforcement of intellectual property rights.

However, things are no longer that easy for the corporations and trading powers. Doctrinaire neoliberals are being eased out of key positions, giving way to pragmatic technocrats that often subvert neoliberal policies in practice owing to popular pressure. When it comes to FTAs, the global south is becoming aware of the dangers and is beginning to resist. Key South American governments under pressure from their citizenries derailed the Free Trade Area of the Americas (FTAA) - the grand plan of George W Bush for the Western hemisphere - during the Mar del Plata conference in November 2005.

Also, one of the reasons many people resisted Prime Minister Thaksin Shinawatra in the months before the recent coup in Thailand was his rush to conclude a free trade agreement with the United States. Indeed, in January 2007, some 10,000 protesters tried to storm the building in Chiang Mai, Thailand, where US and Thai officials were negotiating. The government that succeeded Thaksin's has put the US-Thai FTA on hold, and movements seeking to stop FTAs elsewhere have been inspired by the success of the Thai efforts.

The retreat from neoliberal globalization is most marked in Latin America. Long exploited by foreign energy giants, Bolivia under President Evo Morales has nationalized its energy resources. Nestor Kirchner of Argentina gave an example of how developing country governments can face down finance capital when he forced northern bondholders to accept only 25 cents of every dollar Argentina owed them. Hugo Chavez has launched an ambitious plan for regional integration, the Bolivarian Alternative for the Americas (ALBA), based on genuine economic cooperation instead of free trade, with little or no participation by northern TNCs, and driven by what Chavez himself describes as "logic beyond capitalism".

Globalization in perspective

From today's vantage point, globalization appears to have been not a new, higher phase in the development of capitalism but a response to the underlying structural crisis of this system of production. Fifteen years since it was trumpeted as the wave of the future, globalization seems to have been less a "brave new phase" of the capitalist adventure than a desperate effort by global capital to escape the stagnation and disequilibria overtaking the global economy in the 1970s and 1980s. The collapse of the centralized socialist regimes in Central and Eastern Europe deflected people's attention from this reality in the early 1990s.

The G8 was supposed to become one of the key institutions of global governance in the era of globalization. This was, in fact, one of the key objectives of the Clinton-Blair project in the late 1990s. Today, however, the G8 is a hollow shell, marked less by cooperation than by rivalries among the dominant capitalist powers. It continues to meet out of habit, but its original goal of serving a forum for transnational elite coordination is more and more distant.

Many in progressive circles still think that the task at hand is to "humanize" globalization. Globalization, however, is a spent force. Today's multiplying economic and political conflicts resemble, if anything, the period following the end of what historians refer to as the first era of globalization, which extended from 1815 to the eruption of World War I in 1914. The urgent task is not to steer corporate-driven globalization in a "social democratic" direction but to manage its retreat so that it does not bring about the same chaos and runaway conflicts that marked its demise in that earlier era.

Walden Bello is Professor of Sociology at the University of the Philippines and Executive Director of the Bangkok-based research and advocacy institute Focus on the Global South. An extended version of this piece titled "The Capitalist Conjuncture: Overaccumulation, Financial Crises, and the Retreat from Globalization" appears in the latest number of *Third World Quarterly* (Vol. 27, No. 8, 2006).

Understanding development in the Third World: how communication can enhance development

Donald Mbasoni Dumayo Manda

Introduction

Effective communication is essential for the transfer of knowledge and information, which is critical for people to respond successfully to the opportunities and challenges of social, economic and technological changes, including those that help to improve agricultural productivity, food security and rural livelihoods. However, knowledge and information can only be useful when they are communicated clearly without misunderstanding and ambiguities (Dudley, 1993). In rural development, for instance, it has been argued that sustainable development can succeed only when development issues are communicated in processes that will help rural people to exchange experiences, find common ground for collaboration and actively participate in and manage rural development activities (Ramirez et al, 2004). There have been several cited cases of failures in projects and programmes in development, due to misunderstanding between development professionals and their clients either around cultural differences, policy explanation and concepts, academic background or attitudes of development professionals, by scholars such as Chambers (1995; 1997); Dudley (1993), McDonald and Hearle (1984). This article will try to identify and explain some of the issues that lead to misunderstanding between development professionals and their clients drawing on the writer's field experience as well as attempt to suggest ways by which the misunderstandings could be minimised.

Why misunderstanding in communication occurs and how this can be minimised

Development professionals have been described as those working for either non-governmental organisations (NGOs), government or donor organisations. These are mostly professionals with special skills in issues on development whilst the practitioners to a large extent are the implementers of policies and concepts and are also professionals but may live and work in communities where their lives have been influenced by their intimate

relationship with the people.

Some scholars have defined development professionals as outsiders because they do not live in and belong to the community (Chambers, 1993; 1997). On the other hand the clients are said to be the beneficiaries of development interventions; they are mostly poor deprived rural people. However, relationships between these people have sometimes suffered from misunderstandings in communication and have had negative effects on development interventions. One of the reasons given for this misunderstanding has been attributed to the background of the development professionals (Chambers, 1993). These backgrounds have been described in development literature as mostly academic, abstract and theoretical and often unable to communicate issues for their poor illiterate rural clients to associate with, understand and accept (Chambers, 1993, 1997; Dudley, 1993; and MacDonald, 1984). For example, issues of accountability, rights based approaches and gender mainstreaming have been viewed as a collection of ideas, values, and concepts which are meaningful in an academic world but need to be converted into the values of their clients (Dudley, 1993). In addition, Eade and Williams (1995) argue that the concept of gender and its importance in development work is often misunderstood and meets resistance because it challenges comfortable assumptions such as women's inability to participate in critical decision-making processes. Hence understanding and accepting these concepts vary from community to community depending on beliefs, customs and cultures; and hence absolute care must be taken not to generate conflicts within households and communities in trying to advance on these issues (Woods, 1993). On the other hand, it could also be argued that those who communicate these concepts to the clients themselves do not understand them and hence might be communicating wrongly (MacDonald, 1984). Therefore, to avoid this misunderstanding it has been suggested that development professionals should shift their skewed view of reality, which makes them see things differently from their clients to a level where much more research will be made to understand the background of their clients on issues of culture and belief systems, knowledge level and operational context. This would also require the redesigning of appropriate concepts to communicate to their clients. This means the shifting away from their "programmed" thinking and reasoning (Chambers, 1997).

Secondly, the language used by development professionals has been described as full of jargon with imprecise meaning and subject to multiple interpretations. It is often stale and full of clichés because it has to be academic and reflect the latest thinking and terms, for example, words like participation, empowerment, sustainable livelihood, impact and outcomes

(Eade et al, 1998). These words are not easily translated into local dialects for rural folks to understand in the daily vocabulary of a simple community (Dudley, 1993). Dudley goes further to argue that for many people it is difficult to listen to conversations in anything other than their first language which means, at best, missing the subtle nuances which in some cases arise in the use of translators. An example from the author's personal experience is translating the terms "impact" and "outcomes" into the Tumbuka language in Northern Malawi. In this language these words mean the same and therefore are difficult to differentiate. As posited by Chambers (1993) because of the difficulty in translating this 'jargon' there is a tendency of sometimes shifting the attention from the key development related issues to self-esteem. The more jargon you use in communicating the more 'good you feel' about being an experienced development worker, thereby widening the communication gap and often confusing the clients.

Avoiding the use of jargon can make communication effective thereby keeping the focus on issues affecting the clients' well-being and how best these can be addressed in a participatory and sustainable manner. This means that for an idea to be adopted it must make sense in terms of the intended user's own rationale (MacDonald & Hearle, 1984). It must be clear what aspect of the idea is new within the context of existing knowledge and it must fit into the understanding of the social fabric of responsibilities and skills. In order to understand what other people will consider reasonable it is necessary to find ways of learning about the criteria, knowledge and priorities of others (Warburton, 1998).

Another reason why communication is prone to misunderstanding is that some development professionals have been described as being superior and unwilling to learn from their clients, thereby failing to communicate new ideas or issues in an acceptable form. This superiority, as suggested by Chambers (1997) could be as a result of their position, culture or wealth among others. These professionals have been seen as using the outcomes of experiments in social laboratories as scientific theories of universal application and using generic terms which lose their meaning when translated into the context of their clients. Examples of this have been demonstrated in farming and formal research and its implication to improve agriculture for sustainable livelihoods for rural farmers (Gupta 1989; Chambers, 1992, 1993; Biggs, 1991; Sumberg & Okali, 1997). This example is an illustration of how sometimes development professionals can be general in their approach to development and dismissive of the views of their clients. This negligence is sometimes attributed to professionals identifying themselves with the organisations they work with and not with the community they 'seek' to serve. Therefore, as Woods (1993) argues, people

want self respect no matter their economic circumstances. They want to be respected by their peers and anyone dealing with them, which implies that by respecting their clients, listening, dialoguing and encouraging participation in development approaches professionals will be able to understand and appreciate the reasoning behind a chosen solution by clients. This is likely to reduce the misunderstanding between professionals and clients. As Chambers posited:

“power hinders learning. Those who were wrong were powerful. They were senior, all men, mostly white, and influential, whether through aid, professional authority, control of or funds position in hierarchy. Their very power conditioned their perception and prevented them from learning. However, power deceives” (1997, p.76).

The political flavour given to development has made development professionals more interested in statistics to the extent that they sometimes ignored the impact and quality of the services provided; more interested in how much money has been spent in the community. Pride in listing what amenities have been provided, and the number of people benefiting as well as the new paradigm of participatory development have led to the use of tools such as participatory rural approaches and reflections (Eade, 2003). Chambers (1992) further argues that these approaches, if not used correctly, have the tendency to generate misunderstanding and conflict because they may raise expectations or depress the interest of their clients especially when clients are asked to list and prioritise their needs in a time consuming Participatory Rural Appraisal exercise only to be told later that funds available can not address all their needs or must be used to provide for something outside the needs of the clients. That apart, Warburton (1998) suggests that the thrust of the problem is that the attributes of the people are difficult to measure. Their individual behaviour is unpredictable, and quantification and statistics can mislead, distract, be wasteful, simply not make sense, or conflict with common values. What is measured may also not be what matters to the client. To minimise such misunderstanding and expectation, Chambers (1997) argues that it is important to have continuous dialogue, gained from visiting communities, to understand issues and patterns of life and to assimilate with the local context to appreciate the conditions of their clients and from these to adopt appropriate mechanisms acceptable by both parties to promote and report on developmental issues.

Finally, lack of consistency and openness with clients in development often lead to misunderstanding between development professionals and their clients. As suggested by Dudley (1993) the policy of the development

professional's organisation may demand the emancipation of women while insisting on respect for traditional cultural norms and institutions at the community level. An organisation that preaches one thing to its clients but practises another thing (unclear agenda, non-participatory programme design and implementation) does not command respect and is prone to promote misunderstanding between itself and its clients.

Hence to make this misunderstanding less likely the dealings of a development professional with clients should reflect his or her organisation's organisational philosophy (Eade, 2003). In addition scholars such as Chambers (1997), Eade et al (1995), and Simon et al (1999) among others are stressing the need for development professionals to establish trust with their clients by being open about their purpose, criteria for funding and methods; what they seek to do, why and how. Where there are differences of analysis, or conflicts of interest, these need to be addressed as frankly as possible. Clients of development projects should always be consulted and properly advised on projects especially when co-funding exists for them to understand the implications involved; for example reporting, beneficiaries, duration of projects and agreement on acceptable arrangements. They argue further that those field staff or development practitioners who are inadequately informed cannot be fully accountable to the wide range of people with whom they have to work. Therefore the professionals need to be fully trained to handle such issues.

Conclusion

From the above discussion, one can argue that misunderstandings between development professionals and their clients is inevitable because of varied issues associated with communication and development. As Dudley (1993) argues, development is not just about increased wealth. It means change; changes in behaviour, aspirations, and in the way in which one understands the world. This means that it is imperative to understand how and why people change in order to ensure that they can benefit from large-scale aid and policies. This can be achieved only through effective communication between the sender and receiver whereby the sender understands the issues to be communicated and also understands the background, context, culture, belief systems and knowledge levels of the receiver (Mody, 1991). These issues therefore need to be considered so that poor communication between professionals and their clients does not hinder sustainable development taking place.

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Participatory film making: How development communication experiences from Nepal are being applied to rural communities in Northern Ireland

Michael Brown and Katrina Collins

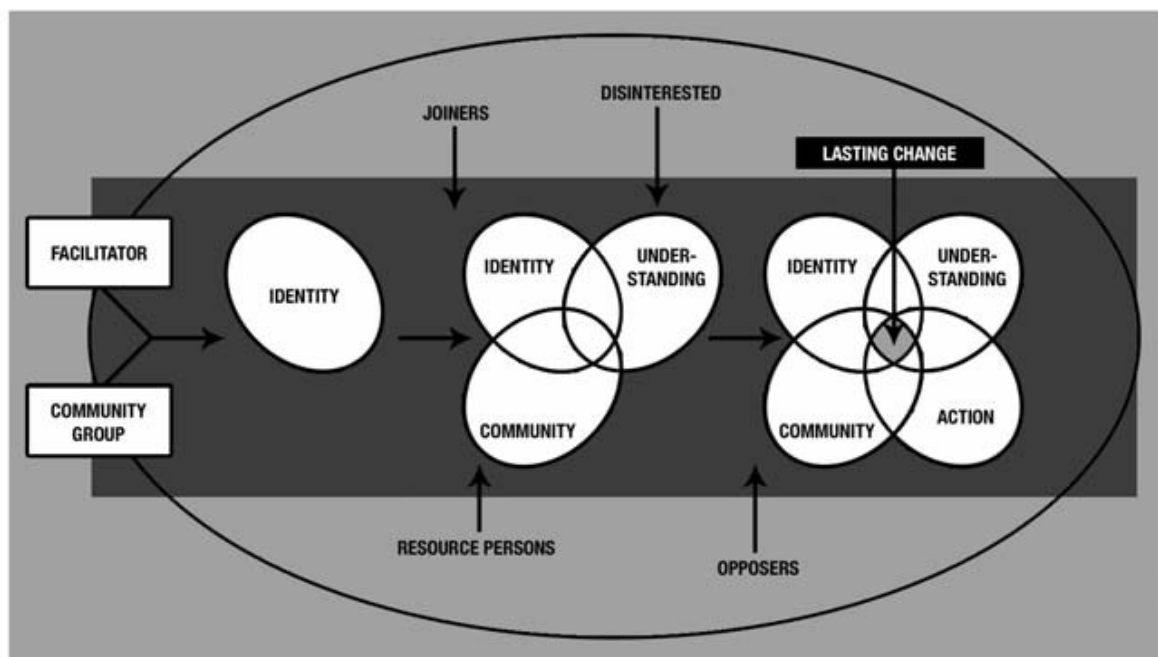
Since the 1950s, organisations and governments have been concerned with the role of communication to support development activities. Originally it was thought that the mass media could multiply the effects of extension workers, thereby enabling economically poorer countries to compress into decades the sort of development that economically richer countries had achieved over centuries. Top-down models of communication, based on the ‘bullet theory’, saw target audiences bombarded with messages of all kinds, but few development advances were made. In response, people said that development communication should be an interactive process, so ‘feedback’ as a concept was introduced into the communication chain. However, it became clear that feedback did not automatically lead to interaction, but in most cases placed the message ‘senders’ in stronger positions to manipulate their target audiences.

As development theory and practice evolved to embrace principles of participation and empowerment, development communication scholars recognised that such principles were being ignored when it came to communication activities. Assertions were made that “development communicators must play a critical role in offering new philosophies, concepts, and models which facilitate the participation of people at all stages of the development process” (Nair & White, 1992). During the 1990s the Development Media Workshop (DMW) explored participatory approaches to development communication and, largely from projects with communities in Nepal, formalised a process called ‘Community-Centred Dialogue’ represented in illustration one. This approach now underpins all the work that the DMW undertakes both overseas, and at home.

County Fermanagh is Northern Ireland’s most sparsely populated county, with a population of about 30,000 people. It has traditionally been a small-scale farming community, but increasingly the next generation of farmers is migrating to cities like Belfast and Dublin, or moving across to Britain. However, the past five years have seen a large influx of migrant workers, coming largely from Poland and Lithuania. Estimates of migrant

workers now living in County Fermanagh range from 2,000 to 4,000 people. Northern Ireland is not known for having communities that readily embrace people of different cultural traditions. Some development organisations have anticipated the potential for new cultural divides to emerge that may lead to conflict between immigrant and local communities. It was against this background that in 2006 The Fermanagh Trust, a local development charity, commissioned the DMW to undertake a film project with the local migrant worker community. The film project involved five stages: establishing a participant group, planning film content, filming and editing, screening and interacting, and evaluation.

Illustration One



COMMUNITY-CENTRED DIALOGUE

Establishing a participant group

Contact with migrant workers was made through a local organisation running English Classes. A discussion meeting was held with class tutors who were women from Lithuania and Poland. These women took the idea of participating in a film project back to their families for further discussion, with the result that two extended families committed themselves to participate.

Planning film content

The two families consisted of eleven people in all, spanning three generations. Working in the evenings, the group used a flipchart to think through the issues they thought important to share with others. These included issues like motivation for coming to work in Fermanagh, expectations in terms of monetary benefit, cultural differences, and main problems experienced. Having identified key issues, the group discussed how these issues could be related to their own personal stories, so that the film would be based on their own realities. It was recognised that this would help to not only ensure that the film was genuine, but interesting as well.

Filming

Participants learnt how to use a broadcast quality camera (a Sony PD170), and how to record good sound. They began filming by taking the camera home and interviewing themselves around the themes agreed upon. This was a non-threatening introduction to both being filmed, and to filming others. Over the next three months filming was undertaken with both families in different locations, and for different issues. The Lithuanian family used a local medieval fayre as a backdrop to discussion about the importance of having an interest in the country where they had come to live. The Polish family centred their filming upon their setting up of a local Polish food shop. Filming included going back to Poland to buy stock, during which time they were able to film their flat in Poland, and interview their former neighbours. Some parts of the film were filmed by participants themselves, and other parts were filmed by the facilitator from the DMW, under the guidance of the participants. This was because for some participants, the telling of their story was most important, and they did not feel the need to do the filming as well.

Screening and interacting

The final film, entitled *Setting up Shop*, was initially screened to an invited audience of about 120 people in Enniskillen on October 5th 2006. The audience was made up of a wide range of local people whom the participants, and The Fermanagh Trust, thought important to engage with. The screening of the hour-long film was followed by a supper of Polish food, during which time the participants and audience intermingled.

Evaluation

The evaluation consisted of two sections. The first explored the views and experiences of the film's participants through focus group discussions. The second part aimed to provide feedback on the film itself through an eleven item open ended questionnaire which was distributed to attendees at the end of the film premiere. Demographic details were collected, alongside open ended questions which explored people's first impressions, their perceptions of migrant workers and their families, the film's intended message and its potential usefulness for raising awareness about migrant worker issues.

Participant feedback

The overall response was one of overwhelming enjoyment and excited anticipation for the forthcoming screening. The words used by the group to describe their experience included; "interesting", "exciting", "amazing", "fun", "enjoyable", "memorable", "incredible", "unique". A resounding agreement centred upon the common bond that both families and family members shared in relation to their experiences of migration, despite their differing backgrounds and country of origin. The varying experiences of individuals was also apparent with some saying they enjoyed the filming of themselves, while others liked to watch the film maker at work or getting to see the end product when everything had come together. The overall participation was repeatedly viewed as rewarding; "I never thought I would be doing something like this, not even in my own country but here in this country, it really was amazing". The potential impact and educational benefit of the film was raised and acknowledged by the group as something that will serve not only the migrant communities in Fermanagh but the local people as well; "they will see that we are normal like them, we only want the best for our families and to have better chances".

The aim of the film and its proposed message was to increase awareness about the lives of migrant workers, the countries they come from, the changes and challenges they face and their desire to become part of the community. The group members were reticent but hopeful about how others might perceive the film and the underlying inferences about migrant life; "I do hope other people will think this film is good and we are good people"; "This is a good way to let others know about our people and how hard we work for better chances for our families. I think it will be good for people of Fermanagh, so they get to know us a bit better". The group's hesitation about how the film would be received was coupled with their excitement and pride

of having participated in such a project. They commented on how the process and especially the upcoming premiere had made them feel a great sense of pride in themselves and their culture. The individual benefits included; increased sense of self worth, improved language skills, gained knowledge about other cultures, developed creative interest in film making, gained social support and friendships.

Audience feedback

A total of 65 questionnaires were completed after the film premiere including responses from members of the Police Service Northern Ireland, Sperrin Lakeland Trust, Fermanagh Libraries, Polish Association Northern Ireland, Roman Catholic Church, Omagh Ethnic Community Group, BBC Ulster, and the Department of Employment and Learning.

The audience gave an overwhelming positive response to the film based on their first impressions. Specific comments included “thought provoking, all too often people do not realise the issues immigrants face simply to create a better living”. The messages taken from the film were two-fold. There was a consensus about the need for communities and people to live together with each other despite differences in background and culture. The views expressed tended to be unidirectional suggesting that it was the responsibility of local people to be more open and inclusive of migrant workers coming to their area. The second major theme referred to the attributes and characteristics of migrant workers and their families. The film was viewed as portraying migrant workers positively through the emphasis on their skills, work ethic and dedication to family life. The visual representation of life in another country appears, from the responses recorded from individuals native to Northern Ireland, to significantly contribute to a greater awareness of the issues faced by migrant workers; “it is a good idea to show Irish people other cultures”, “it was brilliant showing the reality of Polish cities”, “They are not different after all, nor are they opportunists, they are nice people”.

The suggestions for how best to use this film centred on education, awareness raising and understanding. Specific organisations indicated how they could use the film to promote understanding about the needs of migrant workers and awareness about the barriers they face. A focus was also placed on improving relationships between different groups through mutual understanding and respect by using the film as a vehicle to provide insight.

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Dr Michael Brown is founder and director of the Development Media Workshop, a not-for-profit resource based in Enniskillen, County Fermanagh. He lived in Nepal from 1990-1995 working in development communication, and has since undertaken projects in about 15 countries across Asia, Africa and Europe. His PhD, based on participatory development communication processes, remains the underlying principle of the DMW's methodology. He has just completed a series of films with young people in Fermanagh exploring issues of sustainable living and the local ecology, and is now undertaking a two year participatory advocacy programme in Nepal working with conflict-affected children traumatised by the Maoist/Government civil conflict.

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Black and minority ethnic diaspora communities and development education

Vipin Chauhan

Introduction

In this article I want to examine how more meaningful, equitable and sustainable partnerships can be nurtured between Development Education Organisations (DEOs) and Black and Minority Ethnic (BME) diaspora communities. I will look at the degree to which DEOs have embraced the reality of a BME presence in their backyards and in turn, the degree to which BME communities have faced up to their global responsibilities, be it to their countries of origin or elsewhere.

There seems to be growing pressure on the development education sector to become more inclusive, tackle racism and engage with BME communities. This has arisen partly because of a genuine desire by many development educators to engage with BME communities and involve them in development education activities. This seems to be so especially in areas where there is a visible BME presence. Partly also, there is pressure on development educators who work in multi-ethnic, multi-lingual and multi-faith contexts, rural or urban, to demonstrate how they are addressing inclusion and anti-discriminatory practices in all their work. For DEOs, it would be ironic if they continued to champion the cause of the poor and oppressed of the world and yet failed to help tackle many of the inequalities that face BME communities here and/or to tackle their own discriminatory practices.

Many mainstream schools, charities, voluntary and community organisations, private sector companies are involved in development education and through this many BME children and families are exposed to development education. Yet, we do not have much evidence of how BME communities are involved in shaping and informing mainstream development education agenda. Many emerging as well as established BME organisations in Britain, despite their ancestral roots, do little or nothing to tackle poverty either in their countries of origin or elsewhere. The scale of BME involvement in development education is limited despite a presumption that the natural affiliation between a settler's country of origin and their new place in the North would provide a natural source of and passion for engagement in development education and action.

DEOs and BME organisations have been unable to capitalise on the opportunities that have presented themselves, often because of the constraints under which both sets of organisations operate. For BME communities and organisations these limitations include:

1. The ‘migrant syndrome’ of here and now and the need to save money and time rather than freely giving them away
2. Internalised oppression and little desire to be identified with ‘back home’ or with other poorer nations
3. Political fragmentation of BME communities and the lack of confidence or willingness to engage with civic structures in their new countries of settlement
4. A culture of cynicism that questions whether anything effective can be done to alleviate global poverty and inequality, having themselves escaped from these circumstances
5. Structural inequality and poverty faced by many sections of the BME community in their new countries of settlement
6. Social, religious and cultural rather than political origins and reasons for being of many BME organisations.

On the other hand, many DEOs are limited by:

1. A lack of internal capacity in terms of skills, size, scope of the work undertaken and the makeup of the volunteer and paid workforce
2. Low levels of funding and a marginalised place on the voluntary and community sector landscape
3. Poor or underdeveloped relations with local BME communities and possibly the wider community
4. Low priority attached to community development approaches to development education and often working to a demand/funder led regime
5. ‘Conservative’ Governance structures and a culture of low risk-taking leading to a reluctance to work differently
6. An ideological tension between being seen to be radical to appease the public and being paternalistic to meet funders’/clients’ expectations.

Despite these limitations, the mere presence of BME communities offers DEOs exciting opportunities to create spaces for dialogue, greater partnership working and increased mutuality. Through this, a wider and more significant contribution can be made to the evolution of a more just

society, positively embracing diversity and at the same time, tackling global poverty. More specifically, the presence of BME communities offers DEOs an opportunity to:

1. Improve their approaches to and increase their capacity for outreach work by developing greater community links with BME organisations, communities, individuals and families
2. Build their internal capacities (potential staff, volunteers and/or management committee members) by harnessing the wider range of skills, abilities and interests that arise out of a BME presence
3. Extend their work by working with a range of BME community organisations including faith, cultural, linguistic and national groups
4. Revisit the language of development education and identify other ways of getting across the message about engaging in local-global education and action
5. Create goodwill and mutuality by supporting BME organisations to access infrastructure services, support and resources.

For BME organisations and individuals, engagement with the development education sector offers them an opportunity to:

1. End ‘abusive’ relationships with those DEOs that just wish to use them for their expertise and not reciprocate with acknowledgements, support and resources
2. Build their internal capacities by asserting themselves as external ‘experts’ and getting this recognised through more sustained investment and resourcing by mainstream providers and funders
3. Act as community resources and pools of expertise with lived experiences of the South and ongoing connections there
4. Act as battery leads for ‘jump-starting’ BME engagement in development education and action where this does not exist already
5. Help redefine our conceptual understandings about development education and anti-racism
6. Create a better pragmatic fusion between development education, BME inclusion and tackling racism.

One of the most admirable strengths of many development educators is their energy and passion especially those who have sacrificed their own lives to travel the world and use these experiences to champion the cause of the world’s poor. The journey of these champions from the ‘belly of the beast’ in the North to the South and then back again to engage in development

education and action is something that needs to be celebrated. However, despite the efforts and commitment of such global champions, historical and contemporary ties between the North and the South have shaped and continue to taint perceptions about development education and what its true role is – to empower and bring beneficial change for the people of the South or to promote and protect the interests of the people of the North?

The BME presence now demands that well intentioned though individual development educators might be, DEOs and the development education movement as a whole need to embrace diversity, address institutionalised racism and become more inclusive in terms of their governance structures, delivery methods, composition of their staff and volunteers, community development strategies and so on. Most of all, there is the need to tackle urgently the perception within BME communities that development education is about patronising the South and that the development education movement is really speaking, only for white people. Development educators pride themselves in being involved in a worthy cause and tackling inequality on a mammoth, global scale. Yet in their own backyards many have often struggled to embrace the notion of meaningful action against domestic racism and the challenges of living and working within a multi-racial, multi-lingual and multi-faith environment.

The window of opportunity for making the most of the BME asset is there for only one generation. If past settlement patterns are anything to go by, fewer and fewer BME people, especially young people born in this country will take an interest in affairs back home. In the rush to become acclimatised, the priority is attached often to settling down and getting on with the business here and now rather than that of a far off place remote from their daily lives. There is every danger that if the skills, experiences and resources of BME communities are not capitalised upon by development educators and BME organisations, these are going to be lost forever.

There is every chance that these assets will be channelled even more into narrowly defined cultural and social organisations rather than development education initiatives. It might seem like an unfair burden on DEOs but they have to take extra measures to prove their credentials and not just make hollow statements of intent, empty of any substantial engagement with the issues involved and without a true desire to change their own institutional make-up and how they function. Similarly, BME organisations involved in development education need to pin their colours to the mast and demonstrate how they make a difference to world poverty and structural inequality.

A contract between development education and BME organisations

We will:

1. Acknowledge the diversity, depth and complexity of BME communities and the development education sector
2. Acknowledge the development education capacity building needs of BME organisations
3. Acknowledge the vulnerable place of DEOs on the voluntary and community sector landscape
4. Be committed to collaborative working
5. Be a partnership of equals
6. Strive for sustainable solutions and partnerships and not just opportunism.

An imaginary conversation between a development educator (DE) and BME activist (BA)

BA: So remind me again, what is that you do?

DE: Our work involves enabling people to understand the links between people living in the North with those of the South.

BA: You mean you want you find ways of understanding us but not actually wishing to change your lives and lifestyles?

DE: No, but we have to find ways of increasing our understandings about the different political and economic forces which influence our lives.

BA: You mean you want **us** to change and limit our growth and potential and for you not to do anything about yours?

DE: To the contrary, what we are trying to do is to find ways in which people can take joint action, bring about change and take greater control over their lives.

BA: You mean you want to instruct us on Western democratic structures and expect us to adopt your versions of democracy?

DE: What we are trying to do is to work towards achieving a more equal and sustainable world in which power and resources are shared more equally.

BA: You mean that you want to find other ways of getting access to the few resources that we still have left!

(Please note that any similarities to persons living or dead are purely coincidental)

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Rethinking languages of instruction in African schools

Evode Mukama

Introduction

In most African countries, languages of instruction come from overseas. The variety and the use of those languages depend very much on the colonialist legacy. Languages of instruction in African schools include English, French, Spanish, Portuguese, and Afrikaans. In some countries also, African languages are used as the language of instruction but only at the elementary school level. What does it mean to learn in foreign languages and in a foreign context? To what extent do languages of instruction contribute to the qualitative transformation of personal and social processes?

The idea about the use of indigenous languages in Africa is not new. By the end of the 1960s and through the 1970s, the debate attained its highest point. The major obstacle was that most of the countries in Africa have many languages, except a few such as Rwanda, Burundi and Somalia, where all people speak one language throughout the country. It would be very ambitious, even superfluous to reduce the complexity of African languages to one single language used in one single nation. Maybe, the debate should be contextualised and arguments supported according to the needs of the population concerned. Feasibility is another issue which needs to be addressed (for further development). In this paper, the Rwandan context is an illustrative case. However, this paper is not a result of an empirical study. It is rather a reflection based on the literature, and on my own experience as a teacher.

Language policy in Rwanda

Rwanda is small country of 26,338 square kilometres and 8 million people. It is located in Central/Eastern Africa. The native language is Kinyarwanda, which is spoken all over the country by all people. In addition to Kinyarwanda, English and French are recognised by the constitution as the official languages. According to the education policy, Kinyarwanda must be a language of instruction in the lower primary school; this is the first three years of elementary level. From the first year of the upper primary school, pupils are expected to choose either English or French as a language of

instruction. From then on, Kinyarwanda and one of the two foreign languages become subjects to be taught. However, in some prestigious private schools, one of the foreign languages is definitely a language of instruction from even the pre-school up to the university and Kinyarwanda is not taught at all.

From the secondary school level, students are supposed to be (theoretically) perfectly bilingual in English and French, but the reality on the ground is different; firstly, because teachers do not have the same characteristics of being bilingual. Teachers cannot give to students the characteristics that they do not have. Secondly, the school environment is not conducive for practising foreign languages. Outside the classroom, at home, at the church, on the street, in administration and business, briefly, in students' everyday life, Kinyarwanda is almost exclusively the only language of oral communication. Thirdly and most importantly, if Kinyarwanda is spoken by the majority of Rwandan people, not more than 10% of the population can read and speak fluently English or French. What happens to those 90% of the population who can only speak Kinyarwanda? It is important to stress here that, according to the UNESCO figures, only around 50% of Rwandan people can read and write.

Language of instruction in the construal of a person

When I ask my students to discuss an article in small groups, they do it in Kinyarwanda, even though the article is written in English or French. One day, I asked some of them to answer some questions in line with a short lecture I gave them in English. They tried and I realised that they were struggling with English and not with the content per se. They explained that they did not understand English because they were basically French speaking though they were supposed to be bilingual according to the national policy. Another day, I gave a short lecture in French to the same students. Then they became more dynamic than they were before. The last time, I used Kinyarwanda, their mother tongue, to explain the lecture rather than English or French. The students became not only dynamic but also excited to talk and discuss critically issues under study.

This experience brought me to reflect on the purpose of languages of instruction. English and French are of course important in order to be able to open students' horizons, and to exchange views with the world. However, it seems that Kinyarwanda should not be left behind if the purpose of education is to bring students to understand, see the reality in different ways, and shift their mindsets in order to cope with change within and around them. Most of the scientific books we come across in African schools have

been written by Europeans and Americans in their particular contexts and in their specific languages. The meanings assigned to this literature through examples, stories, analogies, metaphors, application, theorization, and even the style of writing are primarily embedded in their social realities.

Marton et al (2004) point to an issue which deserves more attention in the African context, especially in Rwanda:

“A space of learning that is semantically rich allows students to come to grips with the critical features of the object of learning much more effectively than one that is semantically impoverished” (p.32).

How much more beneficial would it be for students to learn in the language they understand better? How effective would the outcomes of learning be when they work in a rich semantically learning space?

The social situation or the culture within which the child is educated is the foundation of meaning. Moreover, Halliday explains that: “The context plays a part in determining what we say; and what we say plays a part in determining the context” (Halliday quoted in Wells, 1999, p. 8). Language is therefore a cultural means that has been developed and refined to serve the purpose of social action and interaction. When we learn the language, we appropriate also the social context within which the meaning is created. By learning French or English, for example, we also acquire the French or English cultures. We try to integrate their social contexts so that we can understand what is said and why. This discussion explains partly how the competence of African graduates becomes sometimes “inefficient competence” due to semantically impoverished classroom situations they experience when they come back to their countries of origin.

Conclusions

The mastering of language and the mastering of human behaviour are mutually linked. The difference in ability to master tools (such as language) and use them effectively can portray, to some extent, the difference in qualitative developmental changes. Languages of instruction, if not well used, can discriminate among potential students and even create social classes among the population: those who can learn with foreign languages and those who cannot; those who have good teachers of foreign languages and those who do not. Foreign languages of instruction contribute to excluding students who fail to master them from the educational system. Those students who cannot or who fail to master foreign languages also have the right to learn, especially in their native languages.

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Nicaragua: From dreams to reality

Lawrence McBride

On the 12th August 2006, a group of seven Irish campaigners left Belfast City airport bound for Nicaragua. The two-week stay was organised by Trócaire to coincide with advocacy activities in-country led by our partner organisations active on children's rights.

Trócaire's Lenten campaign in 2006 focussed on child labour, using Nicaragua as an example of a country where children are often denied an education and spend their childhoods working in arduous and often extremely hazardous conditions. Four young Nicaraguans had visited Ireland in March 2006 and their talks inspired the young activists from Ireland to get involved.

The campaigners were hosted by four of Trócaire's partner organisations: FUNARTE (who encourage the participation of young people through art murals), CESESMA (who defend the rights of workers on coffee plantations), Dos Generaciones (who work with people living and working on the municipal dump in the capital, Managua, encouraging them to take vocational courses and get training), and NATRAS, which works with street kids in cities all around Nicaragua.

Each young campaigner spent a week with one of the four partner organisations, lodging locally and experiencing their work first hand. Here are their views:

Nalina Eggert, 20:

I spent my time with FUNARTE in Estelí, two hours north of the capital Managua. Estelí was and still is a centre of Sandinista support, so elicits sighs of revolutionary yearning when I share my experiences with solidarity old-timers this side of the Atlantic.

FUNARTE provide art workshops for children across the city, in the prison and with young disabled people. Several times a year each workshop paints a mural on a theme they have been studying – the environment, a book they have read, Nicaragua's pre-colonial heritage or children's rights. Along with my young mentor Karina I attended workshops, toured the brightly coloured murals and spent a few days with some lively FUNARTE participants, painting a banner about free education.

Having worked in the area of children's rights in Ireland, I was delighted to see rights often listed on the walls, and heartened to hear people talking about 'participation', the buzzword everywhere we went. I was asked

by one adolescent called José – “Nalina, do you like people who participate?”

Since coming back I have thrown myself into Latin American issues. Given the personal link, my ears perk up every time I hear the word Nicaragua. I now have several very engaging, beautiful, funny and ‘participating’ reasons to care what happens in a small turbulent country on the other side of a massive ocean; that, for me, is the value of solidarity.

John Cunningham, 19:

I worked with Dos Generaciones, an organization that re-trains children and their parents who have been working on the municipal rubbish dump of Managua.

I spent time in their vocational centre where they teach baking, sowing, T-shirt printing, carpentry, and electrical engineering. The story of a 50 year old who thought her life was basically over before she began a computer course was tear-jerking, while hearing a girl of 17 (who had once sifted through rubbish) talk of her thriving hairdressing business was inspirational. The centre is just one of several projects undertaken by Dos Generaciones from free nursery and primary schools for child workers, right up to lobbying the Nicaraguan government on health and education.

In place of despair at witnessing the inhumane conditions just 100 metres down the road on the sprawling dump, meeting people with such zeal to make a better life filled me with hope.

My definition of a global citizen is someone who is conscious that the decisions and actions they take at home affect the lives of people around the world. This experience has challenged me to think more globally. Having made relationships with people like my mentor Yelda, who are making massive changes in, and are leaders of their own communities, I am challenged each day to act locally on behalf of people in my own community, country and indeed others around the world.

John Monaghan, 19:

I was hosted by NATRAS, an organisation which helps victims of abuse, primarily sexual abuse. It is a champion of children’s rights, a voice for its many young members who work in the local market or elsewhere. During our time there, NATRAS launched a national campaign urging young victims of sexual abuse to speak out.

I was amazed at the wonderful hospitality that we received everywhere we went. It was often frustrating seeing the poverty and knowing that we were not going to change the situation overnight.

A tough moment for me came at the market in Diriamba, a small

satellite town of Managua, when Marcos, our young guide for the week, introduced us to a boy of 16 who worked there. He told us that he had never been to school and could neither read nor write. At an age when many Irish people are contemplating taking A Levels or the Leaving Cert as a pathway to a university education, it seemed unthinkable that this young Nicaraguan lacked the most basic communication skills, and that his government is seemingly prepared to let this type of situation go unchallenged.

My chance to try and help remedy that was speaking at a Children's Rights forum in the University of Central America, addressing Presidential election candidates. Young Nicaraguans invited us to relate how our free primary and secondary education system in Ireland has fuelled recent economic success and how education underpins the most basic social progress. If anyone was in any doubt of the wisdom of supporting long-term development projects, the evidence for such initiatives was all too tangible on our visit. Marcos, for example, worked from the age of 9 selling food and lifting stones in a quarry. Through NATRAS, he became aware of how to claim his rights and defend them, and he is now studying for a medical degree at university - the type of story that motivates campaigners to keep up their work.

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Anti-racism through story telling in Belfast: Telling whose story to whom?

Maya Picard

Introduction

The ‘Shared History Project’ came about as part of a local initiative by the South Belfast Roundtable against Racism (SBRR) in South Belfast, Northern Ireland. SBRR is an umbrella organisation working across local communities to identify local needs in relation to tackling racism at ground level. In light of Northern Ireland’s increasing multi-ethnicity and multiculturalism, and the subsequent challenges this brings, a group of community workers from an area of South Belfast felt that working to address some of the myths surrounding why people come to Northern Ireland was of great importance.

The Chinese community has a forty year history in Northern Ireland and the Polish community is representative of the migrant workers who have come to live in Belfast more recently. So the Roundtable set out to approach members of these groups to come on board in a project with the aim of working with Northern Irish residents of the Donegall Pass area of South Belfast to share their stories and to start to breakdown barriers and strengthen positive relationships. The project would therefore consist of these three working groups separately participating in a series of group interviews before coming together to share their experiences. These experiences, in text and photo form, would then form the basis for an educational exhibition. This article takes the opportunity to examine in more detail the experience of the Polish group in relation to the overall project.

Establishment of the project

To achieve the goals of the project, Denise Wright, the Coordinator of the SBRR brought together two kinds of participants. This included two community organisations whose workers had built contacts with the local, Chinese and Polish people living in this area. As the worker who had already worked extensively with the Polish community I was able to take up the role of co-facilitator for this specific working group. We also worked in partnership with Karen McCartney, a lecturer in Adult and Community Education at the Ulster People’s College (UPC). Through its People’s

History Initiative, the UPC has been working since 1998 with community groups who want to gain research skills to present the stories of their communities in exhibition format. This was the first time the College had worked with minority ethnic communities through the Peoples History Initiative as it was the first time we, community workers, were working with our service users on a storytelling exhibition.

Our collaborative work took the form of three sessions of group interviews. To establish an “interview guide” for each working session, the UPC worker had established some common “prompts” for the community workers to use with the group, which I partly adapted to the situation of Polish migrant workers. These were a series of open-ended questions designed to capture the range of participant experiences, including negative and positive aspects. The first session explored the issue of “home”: what was it like to live in Poland and why did people leave. The second session covered the journey to Belfast, and settling in during the first weeks. This was an opportunity to focus on the challenges faced by Polish migrants on arrival in Northern Ireland, for example the process of finding accommodation, a job, opening a bank account. The third session covered settling in on the longer-term, and the “future”: how did people create links in their new communities and where did people see themselves in three years time. After these three story-telling sessions, each community worker worked in partnership with the UPC worker to select and format the texts and photos to be included in the final exhibition. This information gathering stage was followed by an opportunity for the three groups to come together to edit the materials and to discover each others’ work and share stories. Finally, the whole exhibition was ready to be displayed to the public while each individual component or the whole work could potentially travel around community or youth groups on demand.

Sharing experiences

The Polish participants ranged in age from teenagers to those in their forties. There was also a wide range in the level of English; from those with a high level of English to those who required Polish-English interpretation. Maruska Svasek, an anthropologist at Queen’s University Belfast, contacted the project and asked if she could attend the sessions. She thus observed that the Polish group responded in a positive way to the group work:

“There was a very informal atmosphere; a lot of jokes were made [...]. The meeting was not marked by expressions of strong nostalgia and sadness, people were rather joking, although they were also serious

about the bad economic and political conditions in Poland. I guess these are mostly young people, who haven't been away for long, and don't have elderly parents, so they may not feel their migratory experience as 'painful', but rather as challenging and exciting".

Although the ultimate aim of the project was to share experiences with people from different communities, the act of sharing experiences within the Polish group itself had a positive and cathartic effect. People realised that their difficulties had often been faced by their neighbour around the table and recounted stories with humour. For instance, a young woman recounted her own hectic trip to Belfast. In her home province, travelling by plane is not common. She therefore thought that she would be much better off reaching Belfast by bus. She described this three day-long experience as "the journey from Hell". They first took a bus all the way to London, which broke down several times and was caught in a storm, during which she considered going back home. After another hectic train and ferry trip, she reached Belfast and reported having "kissed the ground of the promised land".

Some humour also arose from the stressful situations faced by migrant workers, and the distance permitted by story telling: one man reported that, on his first day in Belfast, he walked from his friend's house in the suburbs to the City Centre and back three times, desperately looking for a sign advertising job vacancies. Finally he bumped into a team of Polish street workers, who told him that there was no spare vacancy in their firm. He was so desperate that he shouted at them that he needed a job. They introduced him to their boss, who gave him a job. We also talked about the huge difficulties faced when trying to set up bank accounts as many banks require proof of address. As migrants often live in shared houses with shared bills, only one name is present on the bill. For one young woman, even a letter from her mother explaining that she lived with her parents and therefore did not pay any bills was not enough.

One component of the exhibition was to include photographs from all three groups, documenting the various stages of their lives in Belfast. As the Polish group did not necessarily have large amounts of photographs with them, we contacted the community photography project 'Belfast Exposed'. 'Belfast Exposed' was founded in 1983 as a community photography initiative, which offers photographic walking tours and practical photography and darkroom training. The group took photos of areas and things that were relevant to their lives in Belfast, with a view to using them as the visual basis for the exhibition. All texts of the Polish exhibition, including the photo captions, were translated into Polish. This was also done with the Chinese group's work, which was translated into traditional Chinese

and Cantonese in order to widen the accessibility of the exhibition beyond just English speakers.

The project group sharing evening

Once each of the interview sessions was completed, a night was organised for the groups to come together and discover each other's work, sharing stories and getting to know each other. The two migrant groups got the opportunity to draw some unexpected parallels. Indeed, one of the Chinese texts mentioned that, when they arrived in Belfast in the sixties, most Chinese people thought they would stay for four or five years, and then go back to Hong-Kong. Forty years later, some consider Belfast as home, and one man even joked about the weather being too hot when he goes on holiday to Hong-Kong. When reading this text, the Poles, who consider themselves as migrant workers who are not here to stay, wondered if, forty years from now, Belfast would be buzzing with Polish restaurants. The Poles seemed also very interested to hear the stories of the Northern Irish group. Indeed, when asked which activities they would like to undertake, migrants from the Accession Countries often expressed the desire to get to know Northern Irish culture and history better, as well as gaining a better understanding of the Troubles. The exhibition produced by local residents of the Donegall Pass area provided both.

From experiences to exhibition

With such a large amount of raw materials for the exhibition an editing session was necessary to identify the content for the display. Feedback from the participants was crucial in this editing process to ensure that they recognised the stories shared as theirs. In that respect, it proved to be one of the most interesting parts of the project. The challenges to the project were mainly involved in the selection of stories and photos to be included in the exhibition. On the one hand, participants did not want to put forward only a negative point of view of their experience in Belfast. However, it was also true that many people had experienced difficulties in Belfast and that formed part of their overall experience. I adapted the interview prompts provided by UPC to what I thought to be “main features” of the lives of Polish migrants in Belfast. In my case worker role, as well as through a semi-conscious reflection on my own memories of early migrant life, I perceived these “main features” as being primarily hardships: ruthless treatment by job agencies, the impossible mission of opening a bank account. Though I did also ask questions about positive aspects of the experience and background

of the Polish participants which were shared in the group and represented in the draft presented for editing and in the final exhibition.

As would be expected the editing session did bring up discussions of issues of representation. Interestingly, one participant worried that what was seen as important to the Polish people may not be seen as important by local people, or may fail to answer their 'questions' about the Polish experience. We worked to address these issues in group discussion and in the production of the exhibition. In order to be balanced, the editing process had to be a fair and an informed choice with input from all the group participants in order to reach a consensus about the content of the final exhibition. However, this raises questions of whose input becomes the representation of the story of the group as a whole. This is experienced in most community group storytelling exercises and is by no means limited to the context of migrants.

However, I wonder if, in this case, the question of representation is magnified. Could it be that they do not want to be perceived as either too critical of their 'host' country or to present too grim an image of their home country? In the case of the image of their home country, the emphasis on the positive is probably more than a feeling of 'national pride'. Rather, for a variety of reasons, this might be seen as a better way of ensuring their integration into the new community. This raises questions within the wider context of development education. In other words, which perception or message should be passed on in development education, intercultural education or anti-racism work? Should it be that of the people coming from the other country, some of whom may want to minimise the hardships they faced in the host country? Or should it be that of the workers he or she will be in contact with who may already have their own ideas of what they want to achieve? Should we really try and reach a balance? The worker's urge to create compassion in the audience, the need to right the wrongs which they see regularly, could well produce what some have called *compassion fatigue*.

Bringing the experience to new communities

To complete the last phase of the project, the coordinator of the SBRR invited workers from the community, voluntary, statutory and informal education sectors to a launch of the whole exhibition at Belfast City Hall, at the beginning of December 2006. The launch was well attended and the visitors enjoyed spending time not only looking at the exhibition, but taking the opportunity to talk to the different members of the communities who had been involved in the project. Because of the accessible format of the exhibition, it had always been our hope that, after the launch it could travel on demand around schools, youth or community groups either as a whole or

in parts. The project is now going through its final evaluation process and we cannot say at this stage what its future will be or how it could be supported.

However, it is anticipated that this exhibition will provide an invaluable resource for tackling racism in Northern Ireland. Community arts projects have already expressed an interest in the materials produced. They are exploring the possibility of using the exhibition as the basis for a play. Also, the exhibition can support anti-racism initiatives, which are already taking place locally, for example in the “Village” area of South Belfast where community workers have been strongly involved in partnerships tackling racism. These have led to several groundbreaking initiatives in 2006 including a cross-cultural football match, a boat trip, and Polish classes for Northern Irish residents. This exhibition was seen from the start as the perfect way to “keep the momentum going” as residents from the “Village” were interested to know why Polish people came to live in their area. I, therefore, asked the Polish group if they were interested in meeting the resident group, using the exhibition as a basis to present their life stories, and answering questions. It was decided that, before the three participants share their stories with the residents association, Denise Wright from the Roundtable on Racism would “prepare the ground” by delivering a “myth-busting” session to the resident group, around facts related to migration. These new pieces of work could well bring similar questionings, such as who are perceived as the author and recipient of the anti-racist message, and what role should the community development worker have in the process.

Maya Picard is the Ethnic Minority Community Development Worker for the charity South Belfast Highway to Health. After graduating with an MSc in Humanitarian and Development Aid at the Sorbonne in Paris, she worked for French humanitarian NGOs in Poland, Kosovo and Iraq. She then came to Northern Ireland in 2004 to work with young offenders for a disability charity, and later for the Probation Board of Northern Ireland, before joining the Black and Ethnic Minority Voluntary sector. Alongside her main work in the Minority Ethnic Health and Inclusion field, she has been the voluntary secretary of the Belfast-based Refugee Action Group, and is a volunteer mentor for adult ex-offenders with the Northern Ireland Association for the Care and Rehabilitation of Offenders (NIACRO).

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Belfast Exposed

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Ulster Peoples College www.ulsterpeoplescollege.org.uk

Highway 2 Health

www.southbelfast2h.org

Same story, different tales: Looking for the whole story

Jaya Graves

Aims of the article

My aim is to focus on some Southern and Black perspectives in what is now referred to as ‘Global Education’ (GE) but does not appear to differ greatly from what used to be described as development education (DE). I want to consider how slightly different perspectives affect the understanding of global/development issues. Other perspectives need to be present in GE but these cannot be examined within the scope of this article. I will not adopt an academic mode with references and readings. I do not intend to develop theory, or a framework for the involvement of Southern people’s views, experience and *analysis*. However, the thinking and the issues have been worked through over several years with many people from the South. These are perspectives from people who *live* the dynamic whether it is in the South or as a Southern or/and Black person in Europe.

In the course of this I may appear to be drawing crude we /they scenarios but I am considering the *systemic* impact of Northern policies and even good intentions on the South and *perceptions* of the South. I am not reflecting on personal commitment to social justice or to understanding between peoples. I am aware that elites as well as governments in Southern countries are locked into an alliance with elites and governments in the North. However, overall power, *for the time being*, is still held by governments of the North and institutions controlled by them. This is written from my experience in the UK but I believe that there are generalities in experience across Europe from which we can draw lessons.

A word about terminology

In the past, ‘Black’ and ‘Southern’ have sometimes been used as if they are interchangeable. This is not necessarily the case and can lead to confusion or incorrect assumptions. I use ‘Southern’ to define people from the ‘developing’ countries who may be temporary or long-term residents in the UK and still linked closely to their countries of origin. I use ‘Black’ to define long term or generational settlers in the UK. Their perspectives are defined by being a ‘minority’ in Europe. There is an overlap in these categories in

different situations. I never use the term, 'migrant'. This has implications for people who are trying to establish rights of residence and belonging in Europe.

Themes

Interdependence, environment 'poverty' and diversity are some of these. I also want to look at some recent major campaigns.

In a paper I wrote in 2002 for the Curriculum Journal (Open University, 2002) entitled 'Developing a Global Dimension in the Curriculum', I argued for a holistic approach to a subject in order to avoid drawing inaccurate conclusions. I took the example of environment as presented in the document, 'Developing a Global Dimension in the School Curriculum' (the article was a critique of this), in which it was suggested that 'environmental damage is exacerbated by poverty', and does not stop at national boundaries. In presenting the poor or poverty as agents of environmental degradation it is necessary to consider, *in parallel*, the impact of high consuming countries, on the environment. Failing to do this poses the danger of presenting an inaccurate view of the 'poor' (1) and recommending inappropriate remedies. Industrialisation and wealth creation was at the heart of environmental destruction. Imperial England was a major actor in this (huge areas in India, for example were completely denuded of trees to build the vaunted railways).

This is not lost on the people of the South. Politicians have said this over decades. High profile environmentalists like Anil Aggarwal and Vandhana Shiva from India have campaigned for action on this alongside huge environmental movements. Slogans like 'let the polluter pay', made little headway. The Polluter pays little. In the South low laying Southern countries like Bangladesh and the islands are incredibly vulnerable. Least able to invest in the protection needed they are prey to havoc created by changing weather patterns, floods and earthquakes. (Recently, President Morales of Bolivia laid the blame squarely in the court of the industrialised North for weather changes that created the storms that that killed 60 people in his country. This impact is now apparent in the Western world as Hurricane Katrina and floods in the UK have indicated).

In that article I concluded that "a comprehensive understanding required perspectives from different sectors to avoid simplistic conclusions". Both rich and poor can damage the environment but one is the more irresponsible. However, making people 'rich' will not solve the problems associated with environmental problems.

In recent years, the continuing emphasis on 'poverty' and 'aid' has

increased the accompanying notion that the poor need to be 'saved'. The tendency to promote celebrities along with politicians encourages a hero syndrome where people from the North must take up their burden again. People of the South are seldom presented as agents of their own change. Materials produced by charities and churches focus on information from their projects. Their 'partners' present the Southern dimension. This means 'witness', case studies and inspiring stories. These voices are necessary, as is Southern analysis and research but agency material and DE material seldom draw on this. Overview and analysis rests with the North. Editorial control rests with the North. Presentation belongs to Northern people. These controlling processes usually exclude Southern people. This is as true in the UK as it appears to be in Ireland, even though the Black and Southern presence has been established in the UK for much longer than elsewhere in Europe.

Interdependence is a term lovingly used by much 'global' thinking whether within government, trans-national or international corporations or GE. People have links and connections all over the world, even if it only appears in their shopping baskets. Few countries are entirely mono-cultural. We are beginning to realise that the action of one country does indeed have an impact on another. So at a very facile level it can be argued that we are interdependent. Without examination, however, the term implies a cosy *co-dependence* in which we are all *equally* dependent on each other. The Kenyan farmer who supplies cheap flowers to the North for Mother's Day and Valentine's day and destroys her/his land in the process, or the daffodil pickers in the UK from Bulgaria who earn 5-8p per 10 stalk bunch are not *co-dependent*. They do not wield power. This is a *dependent relationship*. The term sweeps complex issues of power and its manipulation under the carpet. Not all countries make free choices. They are pressured by powerful ones or even powerful companies into adopting unsuitable policies or processes.

Some popular campaigns

In 2000 Southern Voices (SV) was invited to work with Jubilee 2000. SV members spoke at meetings, church and charity events. We ran workshops. Along the way we had many disagreements but agreed on a question: "Who was in 'debt' to whom?" The financial 'debt' has been paid several times over. However, let us go back four hundred years; to the first interaction between Europeans and the South. Let us look at slavery, colonialism, the wanton destruction of industries to suit the needs of the coloniser (copper, small arms and cotton in Africa and Asia, for example) and the deliberate

impoverishment of the South. This is a different prism through which to view 'debt'. Jubilee 2000 used the term 'debt forgiveness'. Whatever the ecumenical underpinning to this usage, in the popular imagination, it compounded the notion that the South needed 'forgiveness'. Participants agreed that some good had happened but the campaign had succeeded in embedding the notion of the South's indebtedness.

Make Poverty History (MPH) built on 'Drop the Debt' and caught the imagination of people in 2004. Others asked whether poverty could become history if the question of *wealth* was not addressed. If the slogan was changed to 'Make wealth history', a very different scenario could emerge. The North would have to turn the spotlight on itself. We might have to look at our own consumerism, life style choices, and *redistribution* - all much more threatening to the current international system and the status quo than a slogan that suggests that an additional lump of aid or 'debt' cancellation will solve the problem. There is a greater flow of money from South to North for 'debt' repayment. Southern people transfer more money to the South than the UK Aid budget. *More important than all this is that 'poor' people are the agents of their own 'development'* and need to be thus acknowledged and presented. The DATA Report 2006 reported on the progress made on Debt, Aid and Trade. This observed that the least progress had been made on Trade. This is hardly surprising. In a letter that only my local paper printed I commented, "Any real change in trade terms and practice would mean not just a paradigm in concepts and thinking, but a seismic shift in power relations". Unjust trade practices are a major deterrent to Southern 'development'.

In this scenario, the Fair Trade movement and ethical trading's monitoring activities of injustices within the production process, workers rights and condition, its search for new markets demanding that producers get a price for their produce, are essential but their stance in relation to international trading systems and institutions that wield power over the lives of people needs to be much more incisive. Another challenge to the movement is to encourage its supporters to be *consistent* in their buying and *consequent* in consumption patterns all the time and not just when it is convenient. By this I mean that supporters need to be encouraged to make 'fair trade' buying a habit and not just when it is convenient and makes appropriate demands on their outlets. Viewing consumption as a means to development needs critical examination.

I have examined only *some* of the aspects of *some* themes. Whenever I speak with people involved in these issues I am struck by other aspects. Talking to people actually involved in debt negotiations presented a challenge of incredible detail. Thinking about the fact that many fair trade

goods were based on plantation farm products – coffee, tea, cotton – run by slaves or indentured labour offers the possibilities of learning new and old histories as for example with cocoa-beans and cotton.

This last point ties in with a current theme in the UK. We are in the throes of a year long commemoration of the ‘abolition’ of the slave trade. Different sectors are developing their own activities. The Church has apologised for its involvement in the slave trade. Politicians have called it a ‘regrettable’ event in British History. At least one party leader has said that they need to concentrate on the fact that England ‘led the way’ in the ‘abolition’ of slavery thereby blurring England’s *involvement* in this vicious trade that helped create the wealth and privilege on which the country’s present position rests. The press has run features about Wilberforce and Clarkson but not Equiano, L’Ouverture, Douglas Finglass or the Black abolitionists. Meetings and lectures focus on individuals rather the mass effort of people here or the slave rebellions. Will all this enable us to understand a *fraction* of a story that straddles three continents and many islands?

Conclusion

The above are some of the elements involved in the North/South dynamic and are the substance of development education. It only touches the *surfaces* of the complexities involved but provides more context and *texture*. There are some examples where Southern or Black perspectives are a focus of work, for example, in youth work and specific projects and material. However, in general, the movement seems to have been unable or unwilling to prioritise ways of *embedding* different perspectives as a *cross-cutting* theme into their material. I refer to the UK situation but I believe this is also true in Ireland.

The UK has been even *less* successful in engaging with Black or ‘immigrant’ organisations (though there are contacts with individuals), than with ‘Southern’, whether in the South or the North. This means that the intercultural/local dimension is missing. The changing faces in Europe and the diversity of *views* are invisible in the movement. Yet my understanding of GE suggests that the *diversity in our midst* as well as the diversity of our world is an intrinsic aspect of it. Is not this kind of interaction also part of preparing young people (and ourselves) to live in a globalising world? The given reasons are often the same in the UK as in Ireland – ‘They are not interested in GE/DE, their concerns are about basic needs, they have no resources’. These statements have always surprised me and I think they could be re-examined.

The question that comes to my mind is “how is GE/DE *presented* to these groups?” What themes? How do we engage with the needs and concerns of *Black and Minority Ethnic* groups? Recent arrivals may have experiences that are the *stuff* of DE – the experience of living in the South, experience of conflict, hardship, the very *difference* of their lives. People make school links and expensive journeys to access some of this. It may be that there is unwillingness, among recent arrivals, to share these hard and traumatic experiences immediately but there are possibilities that should not be missed and responsibilities that cannot be ignored. We cannot care about justice and equity only when they are a continent away. Other thematic strands in GE/DE like ‘inclusion/exclusion,’ movement of peoples and diversity are the material of our local context. The challenge is to *ourselves* – to withhold, for a moment, the notion of ourselves as ‘enabler’, ‘empowerer’, ‘provider’ and consider what we have to learn and how we can link seemingly different concerns. This is not to suggest that GE/DE become a different kind of organisation, some kind of ‘welfare’ or ‘community’ group but to examine how it can increase its own understanding of the forces shaping our society and respond to them in a manner that is not just appropriate but *essential* to today’s needs. The question is not only ‘how can we make them take on the GE/DE agenda’, but also ‘how can we create an overlapping space to work on shared areas of concern?’ (At SV we find that the impact of international or national events has an almost immediate impact on the local context. We often make this our stimulus).

Why are Black and Southern perspectives necessary anyway? As a Black and a Southern person I have a vested interest that these perspectives are heard (an Irish friend recently remarked that one of the things hardest to bear when she lived in England was that people and groups who campaigned on troop withdrawal ignored how Irish people in the UK were treated). I have also tried to indicate how Southern and Black people’s thinking can expand the understanding of Northern people *if they want*. It can be argued that there is no reason why one set of perspectives should replace another. I am not arguing for this but the South is in your midst and will not go away. Contested histories have always existed (this must be well understood in Ireland). Now they are meeting head on. Europe is multi-ethnic, multi-faceted and intercultural. Policies, processes and thinking have to *engage* with this. How much better to do this with creative energy, relishing the challenges, risking the fear; the nodes of tension, to create new understanding, a shared value base and a continent that revels in rich and creative citizens.

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For 11 years **Jaya Graves** worked for Southern Voices, an organisation committed to bringing the views and perspectives of Southern people to different contexts where issues specific to, and impacting on, people of the Global South were discussed and decided upon but where we have been conspicuous by our absence. She has also worked with youth and community groups, universities, Black/multicultural and 'cultural' organisations. She has also been closely involved with community and schools work with museums and has contributed to journals and publications on the theme of global/development education which needs these perspectives to be complete.

Viewpoint

In this section we ask for two points of view on HIV and Aids education and development education

Skillshare Ireland's work with PLWHA Networks in Southern Africa

Fran Flood

Skillshare Ireland is an overseas non-governmental organisation (NGO) working to reduce poverty, injustice and inequality and to further economic and social development in partnership with people and communities throughout the world. We do this by sharing and developing skills and ideas, facilitating organisational and social change and building awareness of development issues.

The primary focus of our work in the HIV/AIDS area is in Southern Africa where we are working in an Irish Aid supported project with four People Living with HIV/AIDS (PLWHA) partner organisations. The aim of the project is to increase the voice of people living with HIV/AIDS and their support groups through strengthening their own capacity and their institutions (PLWHA networks and support groups) to enable PLWHA networks and support groups to play a pro-active advocacy role in influencing policy formulation and HIV/AIDS planning processes both at local and national levels. This, in turn, informs our policy work in the HIV/AIDS area which we share with fora here in Ireland.

The overall goal of the project is to increase the capacity of people living with PLWHA and the affected people to participate and involve themselves actively in community development projects so as to live positively by strengthening individual capacity and their institutions. Encouraging people living with HIV/AIDS, especially women and girls, to participate in development projects would be one way to reduce stigma and discrimination and encourage them to gain confidence to live positively with their conditions thereby improving their self-esteem and right to life. The project also encourages local leaders and communities to participate in the development of income generating activities by community orphanages for

children living with HIV/AIDS.

The HIV and AIDS epidemic continues to spread globally. At the end of 2005, an estimated 40.3 million people around the world were living with HIV, including the 4.9 million people who acquired HIV in 2005 (UNAIDS, 2004). The pandemic claimed an estimated 3.1 million lives in 2005. Sub-Saharan Africa remains the most affected region and is home to about 25.8 million people living with HIV (UNAIDS, 2004).

The Southern Africa Development Community (SADC) region of Southern Africa has the highest levels of HIV infection to be found globally, and many countries are now grappling with the intensifying impact of mature pandemics of HIV and AIDS, and the related pandemic of TB, that are reversing the hard-won development gains of the past 50 years (SADC HIV/AIDS Strategic Framework, 2003). Statistics indicate that seven of the SADC countries (all with prevalence above 15%) are the worst affected and that the region has around 14 million adults and children currently infected. In 2003, Botswana and Swaziland had the highest prevalence with 37.3% and 38.8% respectively, followed by Lesotho (28.9%), Zimbabwe (24.6%), South Africa (21.5%), Namibia (21.3%) and Zambia (16.5%) (UNAIDS, 2004).

A central principle of our work in Skillshare is the involvement and empowerment of partner organisations in any joint activities.

This partnership way of working is well exemplified in a study carried out by Skillshare in Southern Africa in 2003 to assess the needs and capacity gaps of people living with HIV and AIDS and their organisations, networks and support groups and commissioned by the SADC/DFID. The study found that PLWHA and their networks in Botswana, Lesotho, Mozambique and Swaziland face numerous challenges, including:

- all levels of organisations and networks for PLWHA are experiencing gaps in relation to institutional and organisation capacity, networking and collaboration mechanisms, advocacy and community mobilisation and resource mobilisation. These capacity gaps make it difficult for PLWHA networks, organisations and support groups to effectively service their members and affected families
- some of the specific problems that were identified are: widespread stigma and discrimination; poor access to health services and treatment; poor nutritional support; inadequate home-based care; and inadequate support from communities and their leadership in providing psychological and socio-economic support to infected and affected individuals

- in addition, the needs assessment also clearly indicated that PLWHAs have needs that go beyond clinical care and treatment. Critically, these include social support to alleviate the socio-economic impact of HIV (e.g. basic needs for food, school fees and shelter). Other needs include psychological support to cope with the implications of having a life-threatening condition, the right to protection in employment, confidentiality, medical care and access to new treatments, or financial support to acquire medication
- PLWHA need counselling, emotional support, protection against discrimination and stigma, and social support for their orphans left behind after the parent dies.

A strong recommendation from the assessment was to develop a strategy to build capacity of civil society organisations to increase national responses to HIV/AIDS in the affected countries.

It is in this context that Skillshare Ireland in partnership with National Networks of people living with HIV and AIDS in four countries that are most affected developed a regional project to strengthen the capacity of people living with HIV and AIDS and their institutions. The project works with four National Networks of PLWHAs in Mozambique, Swaziland, Lesotho and Botswana to provide support to 80 selected Support Groups (SGs) of people living with HIV and AIDS.

As indicated the study highlighted the fact that although there is much activity at grassroots levels, PLWHA organisations lack the capacity to contribute effectively to the fight against AIDS within their communities. Using Skillshare's long experience in working with partner organisations in capacity building and skills development, the project:

- uses peer education approaches, recruiting and training PLWHAs themselves to use their status as a role model to spread HIV prevention messages and promotion of preventive measures such as condom use amongst the communities and their colleagues
- provides training to PLWHAs themselves on how to live positively with the disease including ARV adherence and management and nutritional support
- provides training and incentives to community volunteers and caregivers (families) to increase their support to people living with HIV and AIDS and
- strengthens the capacity of leaders of support groups and networks by providing leadership, managerial, organisational development and governance training to improve the effectiveness and efficiency of

these structures to deliver a robust and appropriate response to people living with HIV/AIDS.

We recognise that increasing the involvement of PLWHAs and communities in the project implementation and participation in their own development is the key to achieving greater sustainability. This is achieved by:

- organising community fora to make communities aware as to how they can increase their support to PLWHA and thereby reduce stigma and discrimination directed at PLWHAs and their families
- establishing community based alternative income generation activities for terminally ill HIV patients such as kitchen gardening projects
- training PLWHAs themselves and community leaders on advocacy strategies to increase their capacity to lobby governments to enact laws/policies that could reduce violation of PLWHA rights such as the rights of mobile PLWHAs to have access to ARV drugs across countries
- ensuring that women and children who are living with HIV are equally involved in the activities of the project through keeping a 50:50 percent ratio of male and female participants.

The project also sets out to develop the knowledge and skills of PLWHAs providing adequate training in small business management skills and facilitating the establishment of Community Revolving Savings Fund (CRSF) to help PLWHAs gain access to sustainable financial resources thus enabling them to start their own businesses both at local and national levels.

In this respect the project specifically targets widows, widowers and people with disabilities who are living with HIV/AIDS, while at the same time continuing with the mainstreaming of gender in all support group interventions. By enabling people living with HIV and AIDS to gain sufficient skills and access to capital, the project is helping them to compete effectively in job creation and thereby increase their chances of gaining access to employment opportunities which will enable them to earn income and support themselves and their families.

The underlying power of this project is in creating an enabling environment for greater involvement of People living with HIV and AIDS in programmes and activities in order to encourage positive living through strengthening selected community support groups and national networks in the four countries and, importantly, in sharing best practice across the four countries.

In order to achieve this, the project provides training in treatment literacy and preparedness, behavioural change interventions to PLWHAs and their caregivers, positive living coping strategies, provision of training kits for a wide range of support groups for home-based care services and providing psychosocial counselling skills for members of support groups of PLWHAs. Other interventions include, recruiting and training of PLWHAs themselves who are members of support groups and networks to act as community volunteers to support their members. They also conduct training on HIV/AIDS programming and management to support group members and national PLWHA network staff and as well as training support groups and PLWHA networks on organisational development, leadership and governance.

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Fran Flood has been the Director of Skillshare International Ireland since September 2003. Fran has worked in the NGO sector in Ireland for much of his working life. This has seen him working in international voluntary work, in the mental health field, in the area of drugs awareness in Dublin's inner city and with people with disabilities. Fran has also been a development worker in The Gambia and Zimbabwe.

Scaling up the development education response to HIV

Christine Patterson

The sixteenth International AIDS Conference held in Toronto in August 2006 called ‘time to deliver’ to all those responding to HIV, and the threat it poses to the lives of millions of men, women and children, and the communities they live in. The truths and messages are simple, if the contexts are still complex. Development educators have a key role to play in this mobilisation, especially as clumsy campaigning could leave stigma unchallenged and hinder progress. The chatter and noise are just not out there. I attended the Conference with a team of three journalists from Children’s Express (now Headliners) the young people’s media agency. When we came home from Toronto all fired up with stories, we were met, on the whole, with disinterest. It is still an ‘over there’ problem.

The simple, accepted truth is that AIDS can, in many cases, be stopped. HIV infection can be prevented. Progression from HIV infection to AIDS can be prevented in a majority of cases. The stories to report all have a common theme – injustice and denial of human rights. This is where I feel development educators need to base their response to HIV, firmly in a human rights, and children’s rights, discourse.

HIV is a nasty, complicated, virus that once in the body, cannot be eradicated. There is no drug that can completely destroy it, even on distant horizons. Arguably, the scientific community has met many challenges in the last twenty years and has successfully responded to HIV by producing a range of drug interventions, tools that skilled medical professionals can use to treat their patients. HIV infection is now, for a few, a manageable chronic health condition and AIDS is a word that their doctors rarely use. However, this is possibly the only area where progress has been swift. Legislative systems, for example, have been slow to ensure that the rights of those affected by HIV are protected. States have denied that an HIV response was relevant to them, as HIV prevalence was perceived as ‘low’.

Many countries in Asia, where prevalence was seen as low, are now responding. The first person diagnosed in Pakistan was a man who was deported from the Gulf in 1987, where he had been working and contracted HIV. He faced intense discrimination in Pakistan, and for a long time, HIV was seen as something that came in from outside. Today official prevalence rates are still low at 0.1% in the general population, but infection rates

amongst some groups are high (for example 26% of intravenous drug users are estimated to be infected). Also, it is recognised that there are large groups who are vulnerable to HIV infection because a significant number of their rights are not protected, such as street children, sex workers and so on. National strategies to support prevention programmes are in place, but there is still extremely limited access to treatment.

Often the response to HIV at country level and by agencies, whether international or domestic, is targeted at particular groups of vulnerable people: sex workers, young people, gay men, who are recognised as disproportionately affected. There are very strong arguments for this approach, especially as it is a way to target limited resources. Such a response, however, needs to be carefully communicated so that it does not also reinforce the myths about who HIV ‘targets’ are, and the notion of ‘innocent victims’.

To grab attention for HIV, Save the Children has tried an outraged tone, but that has limited short-term effect and can backfire. A significant number of 16 year olds in Northern Ireland think AIDS is the biggest threat to children’s lives globally (NI Young Life and Times Survey, 2006). It is not; it is still dwarfed by hunger. It is possible to avoid HIV infection, and to live with HIV, even in severely resource limited settings, as Paul Farmer, my current personal hero and the hero of many others, proclaimed in Toronto. Yet these flickers of hope do not shine brightly enough to attract the attention they need to turn into blazing glory.

If one of the functions of development education is to challenge misrepresentations, there are still plenty to challenge. My particular bug bear is the misnomer ‘HIV/AIDS’. Firstly, if a slash indicates ‘or’ then it simply does not make sense. AIDS does not exist without HIV. However, HIV infection only leads to AIDS without medical intervention, so HIV and AIDS are not synonymous. Using the term then leads to other confusing statements like “the prevalence of HIV/AIDS is...”. The prevalence of HIV infection and the numbers of people infected with HIV who then progress to AIDS are different. And, as with all statistics, working out just what the prevalence of HIV infection is, is difficult, and controversial. Determining just when AIDS begins (and ends) I think is also not clear cut.

Too often the tone of communication about HIV still seems to assume that HIV infection = AIDS = Death. What seems to be missing is detailed discussion of all the interventions that can keep a person infected with HIV alive, healthy, economically productive, and most importantly, happy. There seems to be a view that unless we are scared rigid by HIV, then we will not take safe sex seriously.

Instilling fear is still intrinsic to many public awareness campaigns, yet

it is only a brief motivator for behavioural change. The ‘tombstone’ advertisements in the UK in 1986 had a dramatic short-term effect. For about one year infection rates of sexually transmitted infections dropped, but have since risen to an alarming peak, particularly amongst those aged 15 to 24. I think that still, in many workshops and resource materials, the tone is ‘serious’, ‘scary’, and set to create alarm, or at least instil outrage. Ultimately, it is those who are HIV positive who become feared, as the virus is much more difficult to see, and target.

The recent 2006 Northern Ireland Young Life and Times survey seems to include evidence of the impact of such alarm rising. Over 700 16 year olds were asked if they had discussed HIV in school. 84% said they had. Most of this discussion took place in class, mostly in Personal and Social (Health) Education, then in Biology and Geography, and a small percentage in Citizenship. Of this large group, 33% then said they would be bothered if there was a child with HIV in their class compared to 24% of the group who had not discussed HIV when asked the same question.

It seems that there is still a long way to go in challenging the discrimination that many people living with HIV continue to face. Who considers the possibility that one of the adolescents in their group, who are receiving well-intentioned, hard hitting prevention messages, might be HIV positive, and just beginning to negotiate sexual relationships with an inherited sexually transmitted infection?

This also asks the question as to where development education overlaps with sexual health and relationships education, and also how development educators responding to HIV could offer opportunities for greater linking between other ‘educations’.

As well as sexual health education, a reinvigorated response offers a refreshing way to look at media literacy. Young people in Northern Ireland, like those in the UK are most likely to gain their knowledge of global issues via the media (NI Young Life and Times Survey, 2006). How do the media reinforce key messages about HIV? I have used an excellent condom advertisement from South Africa to provoke a discussion on the lack of similar advertisements for young people in the UK. Body and Soul, a London-based HIV charity that works with young people affected by HIV recently produced a viral advertisement which cleverly and comically explodes myths about HIV transmission whilst seeking to fundraise. Responding to HIV could just as easily be an analysis of the pharmaceutical industry, and another slant on Fair Trade. John Le Carré’s novel and the subsequent film, *The Constant Gardener*, is an excellent stimulus for this discussion.

I like the South African advertisements because they use beautiful

actors, are sexy and intergenerational. Just as humour is essential in embedding these messages, success stories are also crucial to motivating people to take action. Recently, Positive Nation, a sexual health magazine in the UK, led with a cover story 'The Kids are Alright' (Positive Nation, 2007). Whilst this was justified in the editorial, with a recognition that globally, the kids are not all right, this positive upbeat story is important because success stories like these motivate those living with HIV, and those who work with them, to talk more freely and confidently, and properly support future parents worried about the possibility of passing on HIV. I believe that one of the most effective motivators for change is the feeling that success is possible.

Finally, how do people living with HIV engage in development education in response to HIV? Often resources use personal stories by those directly affected. This puts the person at the centre of the discussion, vital in a context where large, unconceivable statistics are also frequently cited. However, each and every time, it has to be asked - what is the value of the personal story? Do we still have a desire to 'out' an infected person, or is it because they are the experts, and they have stories we need to hear? How can we do this without promoting the idea that HIV affects certain people (and not others). One of the most important impressions for me from the Conference in Toronto was just how many people, how many *different* people, were hanging out in the lounge set aside for People Living with HIV and AIDS. There were hundreds: grandmothers, teenagers, gay men, straight men, rich, poor, conference veterans and virgins. This is the group of global positive activists. I do not know how you can possibly choose life stories from this group, never mind the rest!

The human rights discourse then includes discussion on realising rights to health, to life, to education, to participation, to information, to privacy, to benefit from scientific advancement and so on. It also involves a child's right not to be separated from its parents, a woman's right to property, and balanced overarching principles such as non-discrimination, diversity and the best interests of the child. It is not about victims, and must not include the phrase, "if only". The discourse must be sensitive, noisy, vibrant and must be omnipresent, until simple truths are universally realised.

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Reviews

Connecting Communities: A practical guide to using development education in community settings

Lourdes Youth and Community Services

Reviewed by Anne Garvey

Two challenges for many development educators in adult community education in Ireland today are: firstly, how do we make development education attractive? Secondly, how do we present the problems of people living in ‘faraway places’ to people who themselves may be experiencing poverty and a sense of exclusion from mainstream society and the economic boom that is happening all around us?

For example, how do you present the water crises in the ‘global south’ to a group of travelling women from Ballyfermot who do not have an adequate water supply in their own homes? How do you present “Third World debt” to Irish people who are struggling everyday to make ends meet? (The 2006 UN Human Development Report places Ireland 17th out of the 18 OECD states for its rate of poverty and inequality).

The simple answer is: start with local issues. This is exactly what *Connecting Communities* a publication by Lourdes Youth and Community Services does. It introduces the learner to the inequalities existing in Ireland today and then creatively broadens out the learner’s understanding to cover the lives of people living in communities in the ‘majority world’ through a series of well thought out workshops. The topics covered in the manual include: income, education and health inequality, housing, debt, drugs, migration and racism, all of which are extremely relevant to people experiencing social exclusion in Ireland today.

The manual also provides clear, simple to read handouts with up-to-date information. I have found the workshops and exercises very useful in promoting classroom debate and stimulating learner reflection. Using these techniques adult learners develop a stronger sense of connection and solidarity with people living in communities in the ‘majority world’ and a deeper understanding of the reasons why people migrate in search of a better life for themselves and their families.

Connecting Communities excels as a tool for development education in Ireland. All too often I have found development education publications overlook local poverty and the edge is lost for us to use development education as a vital tool for empowerment and transformation.

I would encourage development educators to use this manual not only in a community education context but also in post primary settings so that our young people get a true picture of the nature of global inequality.

Anne Garvey works for An Cosan, an Adult Community Education Centre in Jobstown, Tallaght.

This review first appeared in the December 2006 issue 14 of Index, the Irish Newsletter for Development Education Exchange. You can access the newsletter electronically at:

<http://www.comhlamh.org/media-publications-comhlamh-media-and-publications-index-newsletter.html>

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ISBN: 0955220203

Our World, Our Future

Irish Aid

Reviewed by Susan Gallwey

Our World, Our Future is a new development education resource for Geography at senior primary level. Written for Irish Aid by primary teacher Owen McCarthy, *Our World, Our Future* is a substantial yet accessible resource. It consists of 24 lesson plans, each containing teacher information, classroom activities, web references and student worksheets. The lessons are supplemented by a set of A4 colour photocards, a wall map and a poster. The resource directly addresses the Geography strand unit 'Development and Aid' and also has relevance for many other subject areas across the curriculum. Whilst the Irish context is highlighted, much of the resource could be adapted successfully for use in the UK or elsewhere.

The resource aims to "encourage pupils to explore the meaning and importance of inequality and development in today's world from a child's perspective, in relation to local and global development issues, interdependence and self-reliance, human rights and social justice" (McCarthy, 2006, p.5). The resource also seeks to foster the skills and values necessary for active and ethical global citizenship.

To achieve these ambitious aims, this resource must tackle complex and sometimes controversial issues. Yet, if already overstretched primary teachers are to be persuaded to use such a resource, the material must be simply presented in a manageable format. *Our World, Our Future* gets the balance right, chiefly due to the clear human rights framework on which the resource is built. The resource is divided into six units: 'Interdependence', 'Rights and responsibilities', 'Local and global', 'The environment', 'Working towards a better future', and 'Children as citizens'. This structure enables pupils to begin with a consideration of their own needs, leading to an understanding of development in terms of universal and inalienable human rights.

The Millennium Development Goals (MDGs) occupy a central place in the resource. Photographs and activities related to the MDGs provide the opportunity to actively examine the goals and to develop an understanding of their importance. Fact sheets and web references ensure that teachers can access sufficient background information in areas with which they may be unfamiliar.

A number of lessons are devoted to Irish Aid and its programme countries. The inclusion of Irish Aid's work does not cross the boundary between education and publicity, as the focus is placed firmly on underlying

development values and not on the specific achievements of the Irish Aid programme. Pupils are encouraged to critically examine aid options and to distinguish between emergency relief and long-term development co-operation. It is made clear that development is an issue at home as well as abroad; for example, one of the photo cards examines the rights of Irish Travellers.

The resource includes a variety of primary source material from the Global South, such as a Ghanaian poem and first-person narratives from a village in Uganda. These inputs hopefully will encourage teachers and pupils to seek out Southern perspectives in future class work. The photographs of everyday life are well chosen and promote positive images of Southern communities.

In terms of methodologies, the resource reflects the values of development education. Active and cooperative learning is encouraged through group discussions, role-plays, fieldwork, simulation games and photo-work. The role-plays are particularly well designed, in that they require pupils to examine all angles of an issue before specific roles are allocated by the teacher. Throughout the resource, imaginative reflection is promoted; for example, one lesson asks pupils to respond to readings about famine in different localities and eras. Multiple styles of learning are promoted generally, although some of the readings and activities are pitched at quite a high level of ability. There are opportunities for pupils to work at individual, group, class and whole-school levels.

The resource comes to an empowering conclusion by asking pupils to look ahead to 2015, when they will be reaching adulthood and the MDGs are due to be attained. Overall, *Our World, Our Future* offers a valuable opportunity to engage tomorrow's decision-makers in an informed, critical and life-long debate on development and aid.

Susan Gallwey is a Development Education Officer at the Waterford One World Centre. Her work includes the ‘Global Schools’ project for local primary schools. She co-edited Irish Aid’s *Guide to Development Education Resources 2006-2008*.

McCarthy, O (2006) *Our World, Our Future*, Dublin, Irish Aid.

Free, hard copies available from Irish Aid

Email: developmenteducation@dfa.ie

Tel: +353 (0)1 4082096.

Available in pdf format at:

www.irishaid.gov.ie/uploads/Our%20World%20Our%20Future.pdf

Contributions to Policy and Practice

The Editorial Group invites readers with experience of development education and related areas to contribute:

- suggestions for future themes or Viewpoint topics
- articles for submission to any section of the journal
- suggestions for resources of any type to be reviewed
- letters.

Submissions are welcome from development organisations and activists, academics, formal and non-formal educators, statutory policy-makers in education and development and civil society groups in Ireland, Europe and the Global South.

Types of Articles

Readers have a choice of article to submit from the following types:

Guest Editorial

The Guest Editorial is usually 800 -1000 words and allows a personal reflection and comment on the issue's main theme whilst highlighting and linking key points and arguments from the Focus articles. Personal interpretation of the theme and articles in the Editorial is important and this may range from an overview of the issue, to a challenge for readers or a projection for the future.

No editing duties are required.

Focus articles

The Focus section contains articles that relate to the theme of the issue and are usually between 2,000 - 4,000 words. These peer-reviewed articles should examine the key debates and issues relating to the main topic. As these articles will be reviewed, these articles should be of a good standard of English with a well-structured argument and demonstrate a clear understanding of the key issues under discussion. It may be the case that occasionally articles may not be of a suitable standard for the Focus section, but are still of interest to readers and will appear in an alternate section of the journal.

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The Perspectives section contains articles that are usually between 800-1600 words. These articles may or may not relate to the main theme of the journal. They may include discussion of good practice, challenge or expand on arguments from previous issues, examine differing theories about a topic, or highlight current research.

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This section allows two authors to examine and debate a different particular point of view, issue, or policy development for each issue, which relates to the main theme of the journal. These contributions are usually between 800-1000 words.

Resource Reviews

A variety of types of resources are reviewed by readers in this section. Each review is usually 750 words.

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If you wish to submit an article or review to Policy and Practice, please contact the Editor at the address below. Detailed submission guidelines for each type of article are available on request. The Editor reserves the right to edit all submitted articles for space.

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The journal is published twice a year. It aims to facilitate reflection and discourse on development education practice in the island of Ireland and to help support capacity-building and communications in the development education sector. The journal features a range of in-depth contributions from within the development sector and mainstream education on aspects of development education practice such as methodologies, monitoring and evaluation, the production of resources, enhancing organisational capacity, strategic interventions in education, and sectoral practice (for example formal, youth, adult, community, Minority Ethnic Groups and media).

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- to encourage the use of development education methodologies to bring about change at a local and global level.

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