

Policy & Practice

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Editorial

Stephen McCloskey

Introduction

The international development sector continually aims to raise public awareness about important development issues. Governments and organisations regularly seek to mobilise the public to support campaigns toward policy change or respond to an emergency disaster in the developing world through a fundraising appeal. Issue 8 of *Policy and Practice* explores the sometimes uneasy relationship between public awareness and development education, and how these sectors can work more closely to complement their approaches to development. It identifies some potential benefits that could arise from greater collaboration between the sectors and challenges that sometimes impede stronger linkages between development educators and campaigners.

Public awareness work

Public awareness work carried out in the development sector varies widely, and different aspects should be identified before examining the possibilities for collaboration with development education. First, activities linked to campaigns normally aim to create public awareness around a sustained, long-term organisational goal like gender equality and climate change or a multi-agency campaign like Make Poverty History. Second, work revolving around emergency situations seeks to engender immediate and large-scale public responses to crises such as conflicts and natural disasters. Third, operational activities of international development agencies, together with development education, resource production, policy development and overseas development work, aim to support the campaigns and fundraising.

To respond to large-scale emergencies in the UK, leading development agencies fundraise through a Disasters Emergency Committee (DEC) 'to launch and co-ordinate responses to major disasters overseas' (<http://www.dec.org.uk>). In addition, development agencies have annual campaigns, such as Christian Aid Week and Trócaire's Lenten Campaign, or specific issues on which they will base their general fundraising work. Fundraising work is clearly linked to public awareness as agencies need to inform the public about the issues, countries or situations which form the

basis of their appeals. However, it is important to distinguish this aspect of public awareness work from development education. If a development worker (fundraiser, education officer or campaigns worker) delivers a talk in a school with a view to raising funds from pupils or launching a fundraising appeal, that activity should not be described as development education.

Fundraising talks or seminars tend to describe agency activities in a specific country or region, outline the need for financial support and suggest how this support could bring about change in the developing country. These events are often one-off workshops or 'talks' rather than a deeper, shared form of learning. Development education on the other hand offers a sustained engagement with learners to explore the underpinning causes of poverty and inequality in the developing world through active learning methods that bring the learners' experiences into the teaching process. Development education aims to result in informed local action based on a global consciousness to bring about social justice and equality. The importance of this pedagogical approach is its capacity to engage the learner with global justice issues over the long-term rather than elicit a short-term (sometimes emotionally-driven) response that can equate development with financial aid.

The funding-driven approach to education may well raise funds for important causes and may ultimately lead to a deeper engagement with development issues through sustained contact with development agencies in a school or youth organisation. However, it is important that public awareness work aimed at fundraising is not described as, or confused with, development education. This distinction is important in recognizing the contribution made by development non-governmental organisations (NGOs) to development education. If development agencies consider education activities toward fundraising as development education then they will include these activities in their development education budgets. This distinction becomes increasingly important at a time when support for development education from government and non-governmental sources is under serious threat.

More significant is the pedagogical distance between the aims and outcomes of fundraising activities and development education, and the need to demarcate these areas of activity. Thus, public awareness activities aimed at fundraising can create tensions within the development sector and do not offer potential for collaboration. However, public awareness work supporting campaigns and advocacy plays a more active and sustained role in educating the public on development issues and this is considered in the next section.

Public awareness and campaigns

Public awareness in the context of campaigns has the capacity to mobilise large numbers of people in response to a specific issue or a raft of related global justice issues like trade, aid and debt through inter-agency and sectoral campaigns like Make Poverty History (<http://www.makepovertyhistory.org>). Methods used in public awareness campaigns range from billboards and press adverts to campaign packs and DVDs. Campaigns can span a period of years like Make Poverty History or a matter of a few weeks, but have shared goals: bringing to public attention a development issue (landmines, child soldiers, HIV) or platform of issues; outlining the causes of the problem highlighted and the impact on people in the developing world; suggesting how individuals and communities can help address the issue through specified actions; outlining the potential outcomes of these actions for developing countries and within the country where the campaign is launched; and providing supporting information like web sites and information packs. Campaigns can focus on development policies at a national level, such as Ireland's overseas development aid (ODA) budget, or at an international level, such as global trade rules.

Campaigns can also address under-development or human rights situations in specific countries or regions. For example, one of the most successful single-issue campaigns in Ireland was that launched in 1992 by the East Timor Ireland Solidarity Campaign (ETISC). The campaign played a hugely influential role in moving Irish government policy toward supporting an end to the occupation of East Timor (now Timor Leste) by Indonesia. Ireland significantly contributed to the diplomatic pressure on Indonesia that helped to bring about Timor Leste's independence in 1999 (<http://www.freedom.tp/ireland/etisc/ethistory.htm>).

Indeed, Ireland has a proud tradition of championing human rights, conflict, trade justice and equality issues in the context of the developing world through campaigns and advocacy work. Many of these campaigns are driven by single-issue groups though far from being isolated or disconnected from the wider development sector, they mostly share similar values and a social justice perspective in their concept of development. They are also effective movements for social change playing a positive role in public education and drawing the attention of important issues to a wider audience that often fall below the mainstream media's radar. Campaign groups usually commit to one issue or country for the duration of the campaign, and while long-term objectives can be difficult to achieve as they are often dependent on wider global factors, they still play an important public awareness role.

Thus the main agents of public awareness through campaigns

and advocacy in the development sector are single-issue campaign groups, development agencies and multi-agency coalitions operating at national and international levels to achieve policy goals and effect public pressure on state and inter-state organisations like the European Union. They are also increasingly directing their campaigns at international financial institutions (IFIs) like the World Bank, International Monetary Fund (IMF) and World Trade Organisation (WTO) which have controversially assumed increasing control of global governance in vital financial areas. The next section considers the advantages in strengthening the relationship between public awareness in the realm of campaigns and advocacy and the development education sector.

Public awareness and development education

Development education and public awareness campaigns share the following: they both seek to raise public consciousness of global issues; they seek to mobilise the public to act on these issues; they ultimately aim to create social justice, equality and protection of human rights; and they both often seek to achieve these goals through policy change in local and/or global contexts. Yet there are also important distinctions in how these sectors operate. Campaigns tend to be blunt instruments borne of the necessity of reaching a wide audience often within a limited timescale. Development education however normally works with specific sectors (teachers, youth, third level) on the basis of long-term projects or ongoing core organisational activities that facilitate a more reflective, analytical, experiential and interactive learning process. Campaigns therefore have a broader reach and can generate the kind of mass public response that is beyond development education.

On the debit side, the public momentum generated by campaigns often dissipates very quickly and campaigners often fail to sustain the engagement of their audience. This was the case with the Make Poverty History campaign which climaxed with a massive demonstration and related events coinciding with the G8 (Group of eight leading industrialised nations of the northern hemisphere) summit held in Gleneagles, Scotland in July 2005. An estimated 225,000 people attended a rally in Edinburgh on 2 July with high profile, Band Aid-like concerts held in ten countries around the world on the same day (<http://www.makepovertyhistory.org/2005/index.shtml>). The outcomes of the campaign, which focused on trade justice, dropping the debt and increased, more effective aid, were contested as was the decision to end the campaign on 31 January 2006.

Although a new civil society movement called the Global Call

to Action against Poverty (GCAP: <http://www.whiteband.org>) has strived to pick up the campaigning mantle of Make Poverty History, nothing approximating the popular mobilisation of July 2005 has since been realised. The coalition of NGOs that organised Make Poverty History was undoubtedly successful in persuading the public that action was needed on the core campaigning issues. But they seemed less successful at deepening this engagement beyond participation in the campaigning events. This perhaps suggests that a development education strand to the campaign with an inherent learning strategy for supporting discussion and identifying actions organised by the learners themselves could have ensured a more enduring impact.

Development education, for its part, could learn from the communication strategies employed by campaigners to target their audiences. The sector remains small and needs to broaden its audiences within civil society beyond traditional sectors like schools and youth. Development education needs to build links with important sectors like business, trade unions, faith groups and minority ethnic groups that are often missing from 'deved' activities and constituents. The sector also needs to build alliances with other 'educations' that share similar values and goals like interculturalism, human rights, environment education and sustainable development (Fiedler, 2008). These alliances are important if the sector is to strengthen its research profile and academic standing in the tertiary sector (see Khoo *et al.*; Bourn, 2007) which is needed to create new learning opportunities in international development at third level.

Conclusion

Thus, development education and campaigners can learn from each other in how to engage and sustain the public's involvement in development issues. They can share promotional strategies used to target the public and learning methods needed to probe issues beyond a slogan or a sound bite. Getting the public onto the streets can often be the easy part of a campaign. Keeping them involved and networked within a shared learning environment can be a considerable challenge for NGOs with limited and often timebound resources. Clearly, an important part of the public awareness strategy is collaboration between campaigners and development educators at the planning stage of their activities. This is probably best facilitated within development networks and development agencies that manage both campaigning and educational activities. It is important that these networks recognise and respect the need to separate fundraising from education and promote public awareness work that offers a sustained engagement

with learners that debates and helps to address the underpinning causes of poverty and inequality.

Articles

The Focus articles in this issue include a timely assessment by Denis O'Hearn of Nobel laureate Amartya Sen's much lauded text *Development as Freedom* ten years on from its publication. The central thesis of Sen's book is that freedom is both the primary end and principal means of development. O'Hearn argues that this approach to development is not just misguided, but potentially dangerous, given Sen's 'basic assumptions about the nature of people and his lack of a feasible prescription for reaching his stated goals'. O'Hearn particularly challenges Sen's notion that 'the achievement of development is dependent on the free agency of people', a controversial assertion 'usually given by economists to cut back on public expenditures' like health and education. Given Sen's lofty reputation and near universal acclaim, O'Hearn's critique of *Development as Freedom* offers an important alternative perspective on this text at a time of heightened interest in how we approach development in the current global financial crisis.

Michael Mahadeo contrasts the contribution of the formal and informal education sectors toward raising public awareness. Using primary research and case studies in both sectors, Mahadeo concludes that the structural constraints of the formal sector, particularly in tertiary education, make it less flexible and innovative in strengthening public awareness of development issues. The informal sector in areas such as community education can create a more radical and participative learning environment that can integrate communities into a wider dynamic of local and global interconnectedness. Mahadeo suggests that the formal sector could benefit from the introduction of more flexible and learner-friendly methodologies in its public awareness work.

Perspectives articles continue the focus on the interrelatedness of development education and public awareness. Third World Debt is an issue that straddles both the development education and campaigning sectors and provides a useful vantage point for considering how the sectors can work together in mutually supportive ways. Nessa Ní Chasaide discusses at what point development education and campaigning approaches intertwine and how the non-governmental sector can strike the 'right balance' between education and action. Lucy Hill and Johnny Sheehan describe the One World Week events in Ireland and Europe as a model of good practice for youth-led awareness raising. Son Gyoh outlines structural barriers limiting the ability of actors in Ireland from the global South from engaging in

mainstream development education. Frank Flood and Barbara Wilson look at the new Irish Aid Volunteering and Information Centre as an important step to increasing public awareness about Overseas Development Assistance and the work of Irish Aid. Jessica Carson describes how to use arts as a learning and communication methodology for youth through her work at the Mayfield Arts Centre. Claire Hanna reviews the Building Unity Through Diversity project that brought art installations and talks to a number of cities throughout Ireland.

A recent seminar organised by the Centre for Global Education titled *Campaigning and Development Education: Friends or Foes?* (Dublin, 23 February 2009) drew a high level of participation from the development NGO and trade justice sectors. The seminar clearly tapped into an issue which has enormous interest in the sector and elicits strong views. The Centre for Global Education therefore hopes that this issue of *Policy and Practice* will enhance the debate on this relationship and provoke further discussion among and between campaigners and educators.

Readers of *Policy and Practice* are encouraged to respond to any of the articles presented here and the issues they raise. If you have any comments on any of the articles published in Issue 8, please write to the editor: jenna@centreforglobaleducation.com

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Stephen McCloskey is the Director of the Centre for Global Education.

Focus

AMARTYA SEN'S *DEVELOPMENT AS FREEDOM*: TEN YEARS LATER

Amartya Sen's *Development as Freedom* has been widely praised as a way forward for a more humane society since it was published a decade ago in 1999, the year after its author won the Bank of Sweden prize in economics (otherwise known as the Nobel Prize for economics). To many, it is the standard for ethical economics, so much so that one critic laments 'until now the issue of ethics and economics, especially in the context of development, has been dominated by Amartya Sen, almost to the extent of being a one-man show with supporting acts' (Fine, 2004). Kofi Annan says of Amartya Sen that 'the world's poor and dispossessed could have no more articulate or insightful a champion'. It has almost reached the point where criticizing Amartya Sen, like Mother Theresa, is out of bounds. In this critical assessment of Sen's much lauded book, **Denis O'Hearn** considers its central thesis and impact on development.

The argument

Sen's thesis is simple. Freedom is both the primary end *and* the principal means of development. Insofar as many of us have been critical of approaches to development that emphasize growth in Gross Domestic Product (GDP), rising personal incomes, industrialization, technological advance, or social modernization, we should be glad that such a distinguished economist is apparently tooting our horn. Yet there are deeply troubling elements in Sen's basic assumptions about the nature of people and his lack of a feasible prescription for reaching his stated goals that make *Development as Freedom* not just misguided but even rather dangerous.

Sen gives two reasons why freedom should be the primary element of development: first, the only acceptable evaluation of human progress is primarily and ultimately enhancement of freedom; second, the achievement of development is dependent on the free agency of people. Many people will agree with the first assertion, as long as the definition of freedom is wide enough to include freedom from material or spiritual want, which it does for Sen. The second assertion is more controversial within mainstream

economics and popular discourse: the reason usually given by economists to cut back on public expenditures, including education, housing, healthcare and social welfare, is that poor economies cannot afford such expenditures and that development (in terms of economic growth) must happen *first* and only then can societies afford to look after the social welfare of their people (for a classic version of this ‘stage’ thesis, see Rostow, 1960). Sen breaks with this orthodoxy, providing evidence that high incomes do not necessarily lead to wellbeing (for instance, in terms of life expectancy), and arguing that welfare expenditures can be a spur to rather than a drain on economic growth, especially since they are labor-intensive and since labor is so cheap in poor countries. Thus, he argues against the ‘Lee Thesis’, named for President Lee Kuan Yew of Singapore, which states that denying political and civil rights is acceptable if it promotes economic development and the general wealth of the population (Sen, 1999:15). He rightly insists that we should approach political freedoms and civil rights not through the means of eventually achieving them (GDP growth) but as a direct good in their own right. Freedom is also good because it creates growth.

Sen mentions five distinct freedoms: political freedoms, economic facilities, social opportunities, transparency guarantees, and protective security. Freedom, he says, is a principle determinant of individual initiative and social effectiveness; it is good primarily because it enhances the ability of individuals to help themselves, a property that Sen describes as the ‘agency aspect’ of the individual (Sen, 1999:19). Thus, his definition of poverty is individual: it is the deprivation of basic capabilities, always defined as *individual* capabilities. Having stated the prerequisites of freedom and capability in individual terms, Sen never attempts to derive the social origins of ethics, or their historical or cultural specificity, or the ways in which some kinds of capability may be socially organized rather than just a sum of individual capacities. Social capabilities are derived from individual ones and, although Sen recognizes a need for social institutions, it is only to buttress individual freedoms that may be suppressed by imperfections of capitalism that arise from wrong-headed approaches to development. In echoing the political economist Adam Smith, Sen sees social institutions as having a limited role as you cannot replace individual responsibility by social regulation: ‘there is no substitute for individual responsibility’ (Sen, 1999:283). Unemployment is bad because of its ‘far-reaching debilitating effects on individual freedom, initiative, and skills’ (*ibid.*:21).

Sen thus asserts the positive role of the market and opposes regulations that impede the freedom of people to decide where to work, what to produce, and what to consume. In his argument for economic freedom, he oddly cites Marx, saying that his support for the end of bondage and use

of terms such as ‘free labor’ meant that Marx was an advocate of capitalist freedoms. His conception of democracy is limited to pluralist or electoral democracy, without knowledge of critiques of the exercise of power within pluralism (Lukes, 1974) or conception of alternative models of democracy such as confederalism (see Bookchin, 1989).

The center of Sen’s vision is what he calls a ‘capability approach’, where the basic concern of human development is ‘our capability to lead the kind of lives we have reason to value’, rather than the usual concentration on rising GDP, technical progress, or industrialization (Sen, 1999:285). His approach ‘inescapably focuses on the agency and judgment of individuals’ (*ibid.*:288) including their capability, responsibility, and opportunity. Raising human capability is good because it improves: the choices, wellbeing, and freedom of people; their role in influencing social change; and their role in influencing economic production.

He painstakingly distinguishes human capability from human capital. Human capital is important, as it refers to the agency of people in augmenting production possibilities. Yet human capability is more important because it refers to the substantive freedom of people to lead the lives they have reason to value and to enhance the real choices they have. Education, for example, is crucial beyond its role in production; its most important role being that of increasing human capability and therefore choice. Again, Sen cites Adam Smith who links productive abilities to lifestyles to education and training, and presumes the improvability of each. While the popularity of the concept of human capital is for Sen ‘certainly an enriching move’, it needs supplementation by an approach that takes human capability as its central concern.

Another side to Sen?

The apparently progressive and humane aspects of Sen’s thesis are outweighed, fatally I believe, by several problems: individualism, microeconomic foundations to the exclusion of macroeconomics, localism, and lack of historical understanding. For a supposedly progressive analysis, Sen’s sources of inspiration are rather strange. Most frequently quoted is Adam Smith, particularly on the subject of freedom to engage in exchange and transaction as a basic liberty but also in his defenses of the state’s limited role in certain aspects of general social welfare and his concern with ‘necessities’ and ‘conditions of living’. Also quoted as champions of freedom are: Aristotle, for his focus on ‘flourishing’ and ‘capacity’; Montesquieu and James Stuart, for their invocation of interest as a bulwark against despotism; and Friedrich Hayek, for championing liberties and freedoms as a foundation of economic

progress. In the end, Sen is ultimately revealed as a champion of capitalism with good values such as transparency, where people can be trusted to do what they say they will do, and good behavioral ethics.

It is unsurprising that Sen should invoke Hayek in such a positive light, for his economics while humane are almost entirely centred on the individual, and he usually cites freedom in the context of ‘individual freedom’, saying that the most important aspect of freedom is its ‘opportunity aspect... the extent to which people have the opportunity to achieve outcomes that they value and have reason to value’ (Sen, 1999:291). Essentially, then, Sen proposes that development is driven by capitalism laced with good values: transparency, where folks can be trusted to do what they say they will do, decent behavioral ethics, etc. (*ibid.*:262). Yet he provides no theory of where such ethics originate, apart from the apparent righteousness of arguments like his own about the superiority of being good and trustworthy. In capitalism, as we have been shown time and again, reasoned argument is simply not enough.

His ‘entitlement’ and ‘capability’ approaches are individualistic in methodology, derived from microeconomics and generalized by adding problems of access to non-market-related entitlements. As Ben Fine (2004) says, Sen’s conception of development boils down to ‘what can I get from what I have, given the conditions for transforming one to the other?’ It is ‘profoundly neutral’ with respect both to underlying social relations and the historical specificity of unequal entitlements. His is a quite Eurocentric understanding of equity that goes back to Hobbes’ seventeenth century definition of equal insecurity and equal subordination to the market. Although Sen explains that his conception of ethics sprang from a racist murder of a Muslim that he witnessed in Bangladesh during his youth, it is surprising that his understanding of ethics and economic man is so resolutely Western. However, Fine suggests that this may be explained by his Cambridge economics training and by the degree to which economics as a discipline and way of thinking has colonized the other social sciences.

What is most surprising about Sen’s analysis, given his subject is development among the less wealthy regions of the world, is the absence of a theory of global capitalism. Indeed, he ignores problems of unequal trade, including disadvantageous international divisions of labor, the exercise of global power and the behavior of International Financial Institutions (IFIs).

Sen’s lack of historical or global consideration is most apparent in his analysis of famine, which he provides as the major reason why freedom must accompany development. Economic security, he insists, derives from freedom. ‘It is not surprising’, he says, ‘that no famine has ever taken

place in the history of the world in a functioning democracy' (*ibid.*:16). Rather, famines tend to occur in one-party governments and military dictatorships and colonies ruled from elsewhere. Economic security is one of the 'advantages of democratic pluralism'. Or, again, 'a society that allows famines to occur when prevention is possible is unjust in a clearly significant way'. Societies need to identify 'patent injustices' (*ibid.*:287). This begs the question, what is a 'society'? For Sen society simply appears to be the nation state, or state governments within a federal system, with no conception of how 'patent injustices' may arise because of and be reproduced by world-systemic processes and interrelations.

Obviously Sen has either not read or simply decided to ignore the role of the West and global processes in causing famine. In his book, *Victorian Holocausts*, Mike Davis makes a compelling case that the third world was created by famine, which was a tool both invented and used by Western colonial powers to move people off of the land and enable the institution of private property and excessive rents. Thus, in his consistent effort to place all economic consequences in the hands of individuals (who have more or less capability), and their governments (which enable or not), Sen fails to consider that the best of pluralist parliaments face world economic processes and powers over which they have little or no control. The West has enjoyed pluralist democracy (which, by the way, is no utopia) in many cases *because* the rest of the world starved.

Conclusion: Sen today?

It is not surprising that Amartya Sen's work has received such universal acclaim, even by mainstream economists. Clearly his vision is a humane one. Yet because he remains on the safe ground of Western individualism and avoids critical analysis of major western states and institutions, his work is hardly threatening. It provides plenty of wiggle room for states and institutions that want to show 'improvement' in freedom, equality, life expectancy, education and capacity, and so on, without really questioning or much less changing their status quo.

There is a whole other part of the world that is not touched by Sen's analysis of development and it is now going through one of its deepest crises. The basic developmental focus that has been with us since at least Aristotle, the development of possessive individualism where freedom is defined by security of property and the ability to trade it on markets, is extended into Sen's conceptions of development. This individualistic world predominates today in the Washington Consensus, trade liberalization, and in agreements such as the General Agreement on Trade in Services (GATS)

and Trade in Intellectual Property Rights (TRIPS). These policies aim to reinforce the impact of possessive individualism by extending the freedom of transnational corporations (TNCs) and rich investors to 'engage in exchange and transaction' throughout the world.

In the name of liberalization, communities are broken down *and they lose capacity and capability*. Even those few of their members who manage to gain more education and skills or accumulate some capital through micro-financing find themselves constrained by the way that the market limits where they can sell their labor, to whom, for what price, and in how it is used. Meanwhile, speculators on the futures market use their greatly expanded rights of the past two decades to 'engage in exchange and transaction' in a way that has caused sharp increases in the price of food staples like lentils, wheat and rice, and severe housing instability. Countries such as India that try to regulate such speculation are subject to sanctions as the International Financial Institutions liberalize financial services under GATS (see for example Vander Stichele, 2008). Privatization of water, gas, and other basic resources under the guise of freedom to 'engage in exchange and transaction' mean that more people than ever are vulnerable to ill-health or death through the lack of these basic necessities.

Increasingly, observers of global capitalism and privatisation conclude that we now require concepts of development that recognize and emphasize the collective rights of communities, women, and the poor to find alternative routes to 'development as freedom'. In many places today, particularly in Latin America, there is a struggle not so much between Washington and the global South, but between emerging movements and progressive governments of different shades about whether and to what degree a livable world is really possible under the old rules of global liberalization.

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Denis O'Hearn is Professor of Sociology at Binghamton University in New York. His publications include *Nothing But an Unfinished Song: Bobby Sands, the Irish Hunger Striker Who Ignited a Generation* (Nation Books and Pluto Books); *The Atlantic Economy: Britain, the US, and Ireland* (winner of 2002 Distinguished Scholar Award from the American Sociological Association); and numerous articles in the *American Journal of Sociology*, *American Sociological Review*, *Social Problems*, *Politics and Society*, and elsewhere. He lives in Binghamton and Belfast, where he is a community activist.

INCREASING/ENHANCING PUBLIC AWARENESS OF INTERNATIONAL DEVELOPMENT ISSUES: A COMPARATIVE WORKING ANALYSIS OF FORMAL AND INFORMAL EDUCATIONAL METHODOLOGY AND PRACTICE IN NORTHERN IRELAND

Development education (DE) has become an increasingly central element in formal and informal education in the United Kingdom (UK) and Ireland. In this article, **Michael Mahadeo** will explore the effectiveness of DE in the formal and informal education sectors as a means of raising public awareness about the interconnectivity of local and global communities. In formal education, it is integral to the delivery of citizenship education in the school curricula and an established option in university degree programmes and pathways. With informal education, for example, it is sometimes used in the curricula for community development activist training and political awareness, with the aim of enriching understanding of local and global issues, and how community practitioners can connect with these issues. In particular, the article will compare development education at the formal university level with development education in informal community education settings, and assess the strengths and weaknesses of both in increasing public awareness of global issues. The article will begin with some definitions of development education and provide an overview of its evolution from the margins to the mainstream of education practice. It will go on to provide a critical assessment of DE in the formal and informal sectors through case studies and make some suggestions for improvement in delivery.

Development education: A definition

Firstly, it is useful to provide a working definition of development education.. The concept is by now fairly well understood as a theoretical proposition and form of practice. However, there are always variations and debate regarding meaning and application to changing circumstances which can limit definitional usefulness. Indeed, Bourne has pointed out that the concept of development education has been ‘defined as one of a number of the adjectival educations [including] environmental education, peace education, human rights education [and] multicultural education’ (Bourne, 2003:3).

Nonetheless, a definition can provide a context in which we can focus on and analyse the issues at hand. The article, therefore, uses a definition of development education as ‘the consciousness-raising process through which people become involved in the creation of that type of society which fosters autonomy, solidarity, and popular participation in change’ (Pradervand, 1982:454). This definition is characteristic of many development studies, which involve:

“[A]ttempts to understand on the one hand, how and why nation states and their subordinate social organisms attempt, succeed or fail, in increasing the wealth, improving the well – being, and widening the rights and opportunities available to their members...” (Oxenham, 1980:29).

Again, Bourne states that development education, regardless of its learning contexts and evolving agenda, is:

“[M]ore than one of a series of social and political educations, but a distinct approach towards learning which directly relates to educational and social change. One possible way of seeing development education is as being rooted in development and education for social change, putting human development at its heart” (Bourne, 2003:5).

Therefore, education involving development and global issues must incorporate an ethos to promote change if it is to go beyond simply understanding. It should ‘enable the learner to critically assess in their own way and on their own terms the subject under discussion’ (Bourne, 2003:5). Development education thus aims to put into effect solidarity, critical analysis, societal transformation and the encouragement of active citizenship (Bourne, 2003; Khoo, 2006). Accordingly, it is a means for analytical and reflective citizens to act in solidarity with human struggles for justice everywhere.

In the above context, Leadbetter points to ‘a need, particularly in education, to respond to the challenges of globalisation, to engage and shape it for the benefit of all’ (Leadbetter, 2002; cited in Bourne, 2003:6). Bourne adds that innovation and imagination is part of development education in this era of globalisation to help create a better world (Bourne, 2003). Thus development education aims to support learning about global issues through an active learning, participative methodology and ultimately seeks to encourage action towards positive social change. The next section provides a brief history of development education.

Development education: A historical sketch

The concept and practice of development education can be traced to the post-war era and the period of decolonisation. In the three decades from the end of the Second World War to the 1970s, there emerged a group of states and societies termed the 'third world' or the states of the 'global South'. These states originally formed part of the trans-oceanic empires of the Western European powers, only entering the global stage as formally independent societies within the last few decades. Almost immediately, the view that these new societies had to be 'developed' along the same path of development followed by the Western industrial states was adopted by Western governments and their academic policy supporters (Allen & Thomas, 2000). The resulting attempt to 'understand' the 'underdeveloped', with the aim of redressing their status, can be viewed as the beginnings of development education, albeit with significantly different understandings of the relationship between the global North and South seen in today's DE practice.

According to Pradervand, there were three phases of the evolution of development education. The earliest phase covered the period of the late 1950s and early 1960s and was charity-oriented and paternalistic. The ideas expressed in the curricula of the time were calculated to induce a sympathetic response with a view to increasing public spending for various international causes (Pradervand, 1982:451). In this initial phase, the template of Western development was unchallenged largely as the model to follow in the developing world. 'Underdevelopment' was the 'misfortune' of the peoples of the global South and they needed to 'modernise'. With aid in the form of financial and technical help, poor countries could be placed on the path to 'development and progress' mirroring that in the more prosperous global North.

The next phase promoted a more mature attitude to global issues and underdevelopment:

“With the influence of non-governmental organisation (NGO) activism at home and abroad and the energy crises brought on by the increases in the oil price in the 1970s people were beginning to question their own societies and make the links to the structural causes of underdevelopment” (Pradervand, 1982:451).

This was a period of the 'awakening of social criticism' (Pradervand, 1982:451), as public consciousness of development issues and the causes of global poverty and inequality began to grow in the global North.

This shift in thinking enabled educators to analyse issues in a cultural environment more conducive to a critical view of the global order. The enriched discourses around race, class, decolonisation and the emerging environmentalist movement made for a more proactive focus on international development within schools' curricula. Increased public understanding, moreover, served as a catalyst for the next qualitative change in development education. It 'forced development educators to broaden their critique to more and more aspects of our own societies' (Hirsch, 1976; quoted in Pradervand, 1982:451). Pradervand goes on to point out that, by the 1980s, links between global issues such as waste build-up, the arms race, refugees, environmental degradation and unequal development, began to be formed. This process was reflected in the focus of development education, which became 'broader every day, to the extent one might describe it with the old Latin saying, "*nihil humanum mihi alienum est*", "nothing pertaining to the human condition is alien to me"' (Pradervand, 1982). The concept of development became then more holistic, applying to both the global North and South with an increased awareness of the commonality of the human condition within the global system.

Today, development education policy is established at national levels in both the UK and Ireland, supported by government departments devoted to educational initiatives in the formal and informal education sectors. Moreover, the non-governmental sector, experienced in delivering DE to a variety of target audiences, has over the years brought ideas of humane holistic development to the public in the UK and Ireland (Pradervand, 1982; Jolly & Luckham, 2006). As a result of the above, public awareness of development issues has grown steadily over the years in all regions of the UK. More specifically, McCloskey points to the uneven but steady rise in development education activity in the north of Ireland:

"In its formative stages, development education activity was marginal to government policy-making, poorly funded and lacked strategic direction which limited its impact on civil society. However today we can detect broad public understanding of the importance of development issues and a greater willingness to become actively engaged with global agendas" (McCloskey, 2005:7).

Citing as examples anti-war demonstrations in 2003 and the Make Poverty History campaign in 2005, McCloskey reminds us that 'the importance of these public manifestations of solidarity with developing countries should not be underestimated in a society where conflict denied opportunities for engagement with the wider world and created inward – looking perspectives'

(2005: 7). This solidarity does not necessarily imply a great understanding of developmental and global issues, but does indicate a basis for raising public awareness around interconnections with the wider world and mutual interdependence. This public attitude reflects real progress by the Irish and British governments as well as NGO practitioners in engendering public support for development. The next section examines development education practice in the tertiary sector.

Development education at university level

It is useful to analyse global and development educational practice in contrasting educational contexts in order to ascertain whether different institutional settings increase public awareness to the standards of the definition as outlined above. The two environments examined in this article are the formal tertiary education sector and the informal community education sector. At university level, development education is mostly delivered to undergraduate students in final year modules. In first and second year courses, global developmental issues tend to be incorporated into other modules. Modules dedicated to development topics are usually in the final year programmes. These modules have proven to be popular with and challenging to students, with dedicated social science courses on development issues being offered for over a decade in Northern Ireland.

Students show a reasonable awareness of the importance of the modules on global/developmental issues and many have completed courses focusing on globalisation or environmental issues as part of undergraduate degrees in subjects like geography, sociology and politics. The students taking these modules are usually equipped thereby with an above average overview of development topics and global interdependence and can often recognise how development issues are connected to a range of subject areas.

Student awareness of development issues tends to reflect the increasing level of public concern with global poverty and the mindset of 'what can be done' to support developing countries. Most participants believe that the UK and Ireland can and should do more to help the poor and marginalised. As German states, 'there is no evidence that the humanitarian instincts of the public have weakened' (German, 1997:15). Lader (2007) finds a similar pattern of consistent public concern in a recent survey of public attitudes to development. The survey was carried out in 2006 for the UK's Department for International Development (DfID).

However, there are a number of structural impediments that can prevent development education from more effectively elevating the

awareness of students towards a more critical, change-orientated education. The first of these obstacles is the structure of university level education which traditionally employs a teaching methodology comprised of a formal lecture of approximately two hours, followed by a one hour seminar or tutorial. The latter session could be delivered up to a week after the lecture. Aside from the interaction of the seminar there is limited engagement with students afforded through tertiary education with the lectures normally involving students passively listening to the transfer of information coming from the lecturer. Mixed teaching techniques can be used to enhance interaction and to allow for a better understanding or appreciation of the topic. But, the primary exchange of information is the traditional 'top-down' approach with the flow from the lecturer. This is exactly the type of education which Paulo Freire argued against and which education for liberation is trying to combat (Freire, 1972; Allman, 1987). Development education cannot follow comfortably this standard format, as it aims to educate beyond mere 'facts about the other' (Bourne, 2003; 2007).

Additionally, the university time-table is designed for rapid 'processing and production' of students, who are then supposed to successfully enter the world of work and individual achievement. This ethos is evident in the way subjects are fragmented into modules of ten to twelve weeks. This does not afford much time for students to develop awareness beyond absorbing the information required for them to perform competently in coursework and exams. Students are committed to a range of modules within the same time limit per semester and they tend to focus on assignments and exams in order to complete the course requirements before moving onto other modules in the next semester. Sometimes too, development education module choices may not quite link to main degree programmes but occupy an optional segment. This again can inhibit a more comprehensive understanding beyond the module itself.

The restrictive university time-table explains the inbuilt tendency towards short-termism in student attitudes, with an emphasis on measurable module performance and outcomes. It is therefore difficult to develop the necessary effective and involved public awareness consistent with the more radical and holistic approach of some informal approaches to development education. The more limited approach to development education found within the tertiary sector is a product of the current system's learning culture. According to both Professor Denis O'Hearn (Queen's University Belfast) and Dr. Patricia Lundy (University of Ulster at Jordanstown) (both interviewed for this article in January 2009), the present modularisation of the curriculum and the assignment/exam orientation of assessment procedures make for a student attitude of 'doing enough' to get through the

programme before moving on to another aspect of their university studies. They shared the view that a significant number of students either do not have time or are not inclined to do much beyond the strict letter of the time-table requirements, unless there is an explicit link to an extra reading, audio/ visual session or guest lecture that is useful to their performance in the coursework or exam. This has also been the experience of the author within his experience of teaching at university level.

An example of this minimal approach occurred recently in a development studies module when one of the interviewees invited a speaker to deliver a guest lecture. Although the lecture was well attended, the students afterwards expressed the feeling that the same points could had been made by the lecturer in the normal lecture time. They felt that the guest lecturer failed to add anything to what they needed for their assignments and that examples from the lecture were too 'foreign' to be useful in their studies.

An important related factor is the average age and level of experience of undergraduate university students. Most are in their late teens to early twenties and their overall experience and awareness of wider issues is limited by their lack of life experience. Additionally, some students in Northern Ireland have at times shown a reluctance to engage with issues beyond the provincial, Ireland or UK levels. The historical legacy of the Northern Ireland 'Troubles' has left its mark on student attitudes to anything deemed 'too risky or political'. McCloskey alluded to this when asserting '...conflict often denied opportunities for engagement with the wider world and created inward-looking perspectives' (McCloskey, 2005:7). All these factors can result in students leaving university with an unsatisfactory awareness of developmental issues.

The wider political and economic context within which universities are situated reinforces this situation. For almost three decades, there has been an increased penetration of capitalist market relations into the higher education sector. Khoo *et al.* articulated the detrimental effects this tendency is having on development education at university level. They assert that:

“[A] dramatic increase in class sizes, which together with an increasing focus on efficiency and 'output', have tended to decrease contact time between teachers and students. This is not an ideal scenario for development educators who privilege critical engagement and individual learning which are better developed in smaller classes with more contact time” (Khoo *et al.*, 2007:12-13).

Importantly, Khoo *et al.* (2007) go on to suggest that the type of learning process development education, indeed all emancipatory education, seeks to promote in terms of critical reflection towards change, could be compromised by the market-orientated agenda. In this climate, the degree to which critical education is possible is limited.

However, the success of development education in increasing public awareness varies depending on the type of course and student background. For example, my experience of teaching modules on globalisation to community development undergraduates has proven to be quite rewarding in terms of the awareness that they already bring to classroom interaction and the richness of their discussion and assignment research efforts. Two crucial factors are at play in creating such an experience, which is more akin to development education practice within the informal education sector.

Firstly, all of the students tend to be in their mid-twenties or a more mature age category. Thus, the experience deficit alluded to above is largely absent. This enables teaching to tap into prior learning and acts as a vital resource for students to be able to make links with their own lives. Secondly, students pursuing such degrees are already involved with community development projects and are pro-active around local politics of transformation and empowerment, either at a group or wider community level. Thus, the elements of action and change that development education intends as outcomes are already there at some level. The awareness of global issues in community development activists and workers is therefore much higher than in the younger undergraduates.

Additionally, the ethos of such degrees is about having the potential to analyse and be an agent of change, despite the increasing marketisation of education and society that can sometimes limit more radical efforts toward active citizenship. Therefore, within community development teaching the idea of change is not as radical or foreign as to other degrees. The next section contrasts the teaching of development issues in the formal tertiary sector with that in the informal community education sector.

Informal development education in community education

In this article, development education delivery in the informal sector will be examined through the operations of a community education body. The Ulster People's College (UPC) was formed in 1982 with the explicit aim of facilitating community development and political democracy through education services in Northern Ireland (<http://www.ulsterpeoplescollege.org.uk>). The organisation uses participatory learning methods to support wider societal change as well as personal development. Of course, education

can be used for a variety of purposes, but in the UPC there is an overt commitment to realising a wider dynamic in society.

The UPC has moved recently beyond its traditional terrain of community development to explore wider development issues as part of a new development education project called Global Connections. According to Finola Hunt, project tutor and community organiser with UPC, the project has been supported by the UK's Department for International Development (DfID) through its Development Awareness Fund for the three year period of July 2008–June 2011 (Hunt, 2009). The programme focuses on the issues and concerns of development education using a reflective learning methodology and promoting awareness of environmental education, citizenship education, anti-racism and interdependency between both the global North and South.

The teaching methodology is both formal and informal with an emphasis on group work and peer education, with student-led learning actively encouraged in class interactions on specific topics (Hunt, 2009). The feedback received by the College from course participants has been very positive. In their evaluation of the first course in 2008, students commented on how the course experience has encouraged them to pay more attention to wider issues in their communities and, where possible, to relate them to global affairs. Participants are also encouraged to be proactive in campaigning and lobbying on international issues.

The Global Connections project addresses a range of themes including: immigration, the push factors that force people to leave their countries of origin and the pull factors associated with their migration to countries in the global North; climate change and its environmental impact; and the causes of poverty within the current global economic system characterised by accelerating globalisation and, more recently, global recession. Course participants reported feeling empowered with a better understanding of their lives in the context of their communities and the wider world (Hunt, 2009). The course therefore serves a classic public awareness agenda.

The average age of UPC students, between 21 and 40, is also helpful in the delivery of this educational project. All are involved in community politics and socio-economic activities as activists and facilitators, as this is a requirement for participation on the course. Such background experience is vastly different from that of the majority of students enrolled on university undergraduate courses and considerably increases the potential for greater public awareness.

A second example of informal development education examined here is the South Tyrone Empowerment Programme (S.T.E.P) in

Dungannon, Co. Tyrone, Northern Ireland. This community development programme focuses on poverty reduction and work skills, but an important component of the work is delivery of training to immigrant groups and community development activists. Here, there is an explicit curriculum of politicising participants in global and developmental issues and discussing how their communities are part of a wider dynamic of local and global interconnectedness. As the course tutor states, ‘we try to maintain a “think globally and act locally” [course structure], making connections between people’s experiences and what we can do as community workers and citizens, to overcome differences and stereotypes’ (McAliskey, 2009).

In comparing teaching global and development issues in the formal and informal sectors, McAliskey asserts her preference for the latter. She points out the richer awareness brought to the learning environment by mature students and the greater potential to make a positive impact on wider society, bearing in mind that the students in such courses are already involved with their communities in a very politicised way. Their previous experiences help to enrich and inform the growth of their awareness of global issues.

In both the S.T.E.P. and UPC cases, the traditional methodologies of the formal sector are not completely avoided. For example, guest lectures are organised both within the institutions and at university locations. Both projects reported good attendance at such sessions, and lively discussion afterwards (Hunt, 2009; McAliskey, 2009). Another important element in their comparative successes is a small class size and a strong focus on the components of development and its meaning. Thus, there are no big time constraints on staff and students in the same way as one typically finds in the university environment.

Conclusion

Formal higher education can be a useful environment to use the development education agenda to promote or enhance the ethos of public awareness, especially given the massive resources available. However, given the structural constraints of the university environment, the teaching of development and global issues to increase public awareness is better served in the informal education sector.

Such dichotomies need not exist in this way. The formal sector can be more innovative in using teaching techniques and facilitating learner involvement in ways that enable learners to understand how development is relevant to students’ lives (Khoo *et al.*, 2007). The informal sector has had more success in encouraging student participation in actions around

development issues through their existing involvement in community development. We need a formal education system that focuses less on 'banking knowledge' and 'top-down' learning. Arguably, the learning process should be less of a 'production line' geared toward league tables, tick boxes and employability in a crudely instrumental way. It should instead focus more on the personal enrichment of students, where they are taught to be aware of the world around them and critical of how global, local and national processes work.

While Khoo *et al.* (2007) call for 'pedagogies of hope' in combating the present inequalitarian education system, O'Hearn feels that an educational overhaul will only be possible if there is a movement for systemic change in the entire education system and not just at university level. He believes that the formalised culture of learning, while not immune to innovation, needs to be radically revised in order to achieve better learning potential and realise the goals of any development education agenda, or indeed 'education for liberation' itself (O'Hearn, 2009). Nothing less than a total review of the learning culture is necessary for sustained public awareness towards progressive change.

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Michael Mahadeo lectures in Health and Social Sciences at the University of Ulster Magee.

Perspectives

DEVELOPMENT EDUCATION AND CAMPAIGNING LINKAGES

Nessa Ní Chasaide

Introduction

A central value of development education (DE) entails linking participatory learning with action for global justice. This is often an energising and dynamic process within development education work. Nevertheless, there are differing approaches within the global justice community regarding how and when the action elements of development education should be introduced, and at what point education and campaigning approaches should intertwine. This article will reflect on the relationship between development education and campaigns and some of the strategic considerations that inform how they work together. She suggests some of the structural factors that may underpin the differences between development education and campaigns and makes some recommendations as to how the sectors can be mutually supportive.

One of the clearest descriptions of the difference between development education and campaigns comes from Irish Aid's *Development Education Strategy* which suggests that development education should 'encourage people towards action for a more just and equal world' (Irish Aid, 2007a:6). On the link between development education and campaigning, Irish Aid's funding guidelines state that:

“[D]evelopment education projects can incorporate an element of campaigning and advocacy for change. In order to qualify for funding [...] campaigning and advocacy activities must be genuinely educational and informed by sound pedagogical practice. In practice this means providing a target group with a range of information and perspectives, as opposed to a single viewpoint. It also implies enabling target groups to reach their own conclusions, rather than providing a single solution” (Irish Aid, 2007b:7).

This clearly highlights the approach desired by Irish Aid in their funding of development education work and campaigning activities that are considered educational. It also reveals the grey areas that exist in defining what this approach actually means in practice. For example, how exactly can development education practitioners facilitate the encouragement of people toward action, while ensuring that a range of options are explored, and ensuring that campaigning approaches are included as an element of the process? On the one hand, the Irish Aid guidelines encourage good practice by emphasising rigorous and open approaches to development education. On the other hand, its guidelines also beg the question whether the suggested approach is realistic in achieving its aim of ‘encouraging people toward action for a more just and equal world’. Considering the wide range of views and approaches to these debates, it is important to explore the views of the non-governmental sector on the ‘right balance’ between education and action.

The core concerns among non-governmental organisations (NGOs)

The Centre for Global Education’s 2008 annual development education conference included a workshop on the link between development education and campaigning which highlighted many concerns requiring further exploration (Centre for Global Education, 2008:16). One particular issue raised in the workshop discussion was the need to protect and strengthen open learning spaces, with no pre-determined outcomes to participation. This reflected the NGO community’s desire to guard against instructive approaches to identifying political solutions and routes to political action. Concerns were also raised that development education at an operational level can sometimes privilege the personal responses of the individual, thereby potentially missing opportunities for, or placing barriers to, collective action for global justice. A more in-depth exploration of how development education and campaigning work is structured in Ireland can assist us in understanding the foundations of these concerns.

Development education

The development education sector in Ireland has significantly increased its capacity and focus on good practice approaches. This is partly evidenced through the formation of collective learning networks that seek to increase the quality of development education work and its reach, such as the Development Education Exchange in Europe Project (DEEEP), the Irish

Development Education Association (IDEA), the Development and Intercultural Education project and the Ubuntu network. Development education practitioners also extensively engage in the mainstreaming of global justice issues in formal education, which requires a strong knowledge of the formal education system and curricula, target groups and appropriate methodologies. Practitioners' considerable work in the formal education sector is evidenced by the increased range of resources now available to schools. There is also a heavy emphasis on course accreditation with an increasing number of opportunities available to take development education courses designed for the formal sector.

Informal development education has also been strengthened through a wide array of creative methodologies and community facilitators' resources (some resources are outlined on IDEA's website: http://www.ideaonline.ie/useful_links/index.html). This is an indication of the success development education practice can have when it is well resourced and has a 'space of its own' to flourish. However, it is more difficult to discern how these courses, linkages with formal curricula, and new methodologies are strengthening action for global justice.

Campaigning

While many organisations can no doubt provide evidence of successful and unsuccessful action agendas that have been introduced to development education processes it appears that much of this experience and the lessons learnt have so far been undocumented within the Irish context. Among the unanswered questions are, for example, what processes have worked in terms of linking development education and campaigning? Have any political policy changes been achieved as a result of these methods? Have these actions been linked to longer-term learning? Where the link between education and action has not worked, what were the reasons for this?

The difficulty in documenting learning experiences potentially lies in part in the operational compartmentalisation of development education and campaigning approaches, and the numerous approaches being applied in both arenas of work. For example, there is a wide range of campaigning groups promoting equally varied political perspectives in Ireland. The structure of campaigning groups is similarly diverse with some having been 'professionalised' by the hiring of paid employees while many others remain dependent on voluntary contributions. This diversity relates in part to key differences in interpretation of how campaigning work should be carried out. Some groups maintain a very small staff or work on a voluntary basis because they do not receive government funding, either on the basis that

their objectives fall outside government funding guidelines or because they choose not to seek government funding out of a belief that it compromises their work. These voluntary-based groups often engage in what meets the description as development education practice, but through forms of practice very different from the Irish Aid guidelines on development education. Public meetings, reading groups, and political discussion groups are key tools for these organisations, resulting in voluntary participants from the general public developing into highly informed, empowered and politically active citizens engaging with issues of concern.

Groups that have ‘professionalised’ appear to categorise their work into ‘disciplines’ or skill sets. These disciplines generally include development education, popular campaigning, and policy analysis and lobbying. In many ways, this is an encouraging trend as it demonstrates a recognition of, and investment in, the skills required to make a real difference for global justice. For the better resourced organisations, this can mean increased levels of staff with specific skills to work within each discipline. This increased capacity can result in greater dynamism. However, as highlighted in a survey among European campaigning organisations, it can also present communication challenges in ensuring application of common understandings of the issues and effective methodologies in the work (Ní Chasaide, 2007).

‘Professionalised’ organisations with small numbers of staff might attempt to create different projects to complement the dominant approaches to campaigns. Other organisations with a limited capacity will direct their faculty to one of the three disciplines, thus developing into a development education organisation, a campaigning organisation, or a think tank. Both of these approaches linked to smaller organisations have their respective deficits: the former being the danger of overloading small organisations’ capacities and the latter potentially weakening the groups’ integration to the wider operations of the global justice movement.

Some implications of funding

These various organisational approaches and their respective structures have been influenced by the funding possibilities and constraints in the areas of development education and campaigning. Most of the funding available for global justice work in Ireland is in the development education sector which is primarily supported by one dominant donor, Irish Aid. This presents challenges, especially to smaller organisations, in identifying alternative funding for the more ‘political’ aspects of their work such as campaigning, policy analysis and lobbying work. The potential implications of this are important to explore: are Irish global justice organisations prioritising

work that will be more acceptable to funding organisations because of the dearth in funding for campaigning and advocacy? What impact is the lack of funding for campaigning having on development education work? The lack of resources available in Ireland for campaigning work is shrinking the possibilities for campaigning action. This directly impacts on the campaigning community, but also places pressure on the development education community to deliver a constituency for global justice action. The emphasis on development education standards, particularly in formal education, can close off possibilities for experimentation and the formation of 'unlikely partnerships', such as collaboration between groups that employ different political approaches.

Conclusion: Opportunities to bridge the gap

Having highlighted some pressing questions regarding the link between development education and campaigning, I am going to conclude with recommendations for action to prompt further debate on this issue.

First, it is important that practitioners begin to create opportunities to share lessons, specifically on the experience of linking development education and campaigns, and document the learning derived from these processes. This should be done with a view to exploring good practice and its impact on political policies and processes by linking education and action. A longer-term goal arising from the relationship between education and action should be the enhanced and enduring involvement of participants. Irish Aid have highlighted 'linking education to advocacy' as a research area for funding in their current funding guidelines (Irish Aid, 2007b:7), and this should be actively taken up within the global justice community. Research should not be restricted to lessons emanating from Irish Aid funded organisations, but should explore approaches utilised by other groups as well.

Second, it is important that we bridge the collaborative gap between 'professionalised' and voluntary-based development education and campaigning groups, and among groups specialising in different approaches. There should be greater attention paid to sharing lessons, challenges and good practice between a diverse range of groups. This may encourage more experimentation and formation of productive alliances and methodologies.

Third, we need to adopt a new approach to funding. Irish Aid, as key funder and policy actor in development education work in Ireland, needs to adopt a more open approach to supporting the link between development education and campaigning. While continuing to emphasise good quality

approaches, a greater openness to experimentation in campaigning work should be adopted in order to give real support to the aim of ‘moving people toward action for a more just world’. This need not involve a compromise in standards. In practice it may mean extending a greater level of trust and independence toward funded organisations which have credible links with groups in the global South and a commitment to good practice approaches in development education. This should be undertaken by Irish Aid based on a commitment to supporting the flourishing of democratic spaces for global justice in Ireland in the long term. From the NGO side, diversification of funding bases and investment in voluntary activist structures are crucial if sustainability of political action in the longer term is to be achieved.

Fourth, we need to focus on the long term relationship between development education and campaigning. The debate on the linkages between these sectors tends to focus on very ‘operational’ level concerns. These are important to address, and spaces should be identified to discuss and tackle these concerns. However, dynamic spaces should also be created for envisioning common political goals and collaborative approaches to achieving them. This does not imply a need to agree on political analysis or solutions at the outset of a learning process, but rather a need to deepen our intellectual and creative engagement with each other. This is taking into account the observation often made by Southern activists in the global justice movement: in the global North, we run campaigns, while in the South, they build movements.

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Nessa Ní Chasaide has been a global justice activist for over 10 years. She has worked in Kenya and in Ireland with a range of development organisations. In 2005 she co-ordinated the Irish Make Poverty History Campaign while working as policy co-ordinator with Dóchas. She has been the co-ordinator of Debt and Development Coalition Ireland (DDCI) since August 2006. Her work there focuses on opposing the financial exploitation of the countries of the global South.

ONE WORLD WEEK AS A MODEL OF GOOD PRACTICE IN DEVELOPMENT EDUCATION

Lucy Hill & Johnny Sheehan

Introduction

This article looks at One World Week (OWW) as a model of good practice in development education in the non-formal youth work sector. One World Week is a week-long event that is delivered annually both at a national level in Ireland and across Europe, the latter being facilitated by the North-South Centre of the Council of Europe. This article explores One World Week from its origins, outlines its aims, and explains how the different components of this initiative are beneficial to both youth work and development education practice. In addition, it explores some of the challenges arising from One World Week.

One World Week is a week of youth-led awareness raising, education and action, during which young people learn about local and global justice issues and take action to bring about change. One World Week is co-ordinated by the National Youth Council of Ireland (NYCI), the representative body for national voluntary youth work organisations in Ireland. It takes place throughout the country during the third week in November, to coincide with Universal Children's Day which falls on 20th November. The aim of One World Week is to encourage youth organisations to explore global justice issues, in order to increase awareness and promote youth-led action. A main priority of the week is to address these issues from a local and a global perspective, serving as a reminder of the interconnectedness of the world in which we live.

Origins of One World Week

The origins of One World Week date back to the early 1980s, when development non-governmental organisations (NGOs) throughout the United Kingdom (UK) became concerned that development education was failing to find its way onto the agenda of major youth organisations. An article responding to this situation appeared in *Youth and Society* in September 1983 and proposed a renewed focus on the upcoming International Youth Year in 1985. This was an opportunity to promote One World Week, an initiative that had already been established in the youth work sector.

Around the same time, the International Youth Year served as a catalyst for similar developments that were taking place in Ireland. 'One World, Our World Week' became One World Week in 1990 and has gone on to become a feature of the development education calendar in Ireland for the last 18 years.

The One World Week process involves: selection of an appropriate theme; the development of age-specific education materials to raise awareness and promote action; delivery of training to youth workers; planning for a common action; and planning for the week itself, which features local and regional events, and a visit by youth workers from the global South to share their experiences. All of this activity culminates in a national event where young people have the opportunity to showcase their work.

Planning One World Week

The planning process for One World Week begins in February each year, when NYCI identifies a number of potential themes in consultation with its advisory structures, development NGOs and Global Education Week coordinators around Europe. An important aspect of the theme selection process is that the Millennium Development Goals (MDGs) serve as an overarching framework. The MDGs (<http://www.un.org/millenniumgoals>) are international targets toward poverty eradication in the developing world and increasing awareness of the goals is seen as critical, particularly in the context of a recent survey that suggested 82 per cent of European Union (EU) citizens are unaware of them (Europeans and Development Aid poll, 2007:22). The MDGs provide a useful framework for development education in youth work in the absence of a formal curriculum. Previous themes have included global health, peace and conflict, globalisation and trade and young people participating for global change. Effective development education and awareness raising are essential catalysts in mobilising support to reach these targets.

The process of consultation in choosing the theme has ensured that levels of ownership are high among youth organisations and that the selected theme is relevant to the young people with whom they work. The process of choosing a theme is paralleled at the European level, coordinated by the North-South Centre of the Council of Europe. The European process attempts to synthesise a broad range of national views and constituencies and, as with the Irish process, the themes are informed by the MDGs. The European theme is usually selected in March and is discussed during the Irish selection process.

One World Week resource

When the theme has been agreed an education resource is published and targeted at youth workers, youth leaders and other educators, with a view to making the resource as accessible to as many groups as possible. Careful consideration is given to the level at which the material is pitched, reflecting the non-formal settings in which youth work learning takes place. The resource's strength, however, is that it is usually adaptable to a variety of settings.

One World Week resources are created with key features that allow for accessibility and adaptability. For example, activities are based on both principles of good youth work practice and principles of good practice in development education. The *Going Global* resource for example which was produced by NYCI in 2005, highlights that 'quality development education shares many of the same principles as good youth work. These include starting with and valuing young people's own views, learning through participation and promoting equality, responsibility and mutual respect' (NYCI, 2005:8).

Activities are largely participatory and experiential with the aim of developing young people's skills, attitudes and values. Many of the activities are based on methodologies that suit the non-formal context such as art, sport, drama, games, quizzes and role play, and are ultimately intended to support a greater understanding of inequality and justice issues.

Another feature of the resources is the use of personal perspectives through case studies. This is an important feature as it provides perspectives from the global South and ensures that the information provided is not purely based on our own perspectives and assumptions. As NYCI does not have its own operations in the global South, it works in partnership with development agencies who do and can contribute their experiences to the OWW resource and activities. For these agencies, their participation in OWW helps increase awareness in Ireland of the regions in which they operate and the people with whom they work.

When developing One World Week resources, NYCI also considers the challenges of addressing both local and global issues simultaneously. The Development Education Association (DEA) suggests on the basis of research that:

“(I)n order to gain the skills and confidence to take action to create a better future, young people need not only an understanding of their local circumstances but of how the global community functions and of how inequalities are perpetuated, locally and globally...Youth workers

need guidance on how to develop local-global links and perspectives in their work with young people” (Development Education Association, 2004).

Once the resource is developed, training is provided to youth workers, community workers and others that work with young people in local centres around Ireland. The training aims to increase participants’ awareness of the theme, explore how activities can be adapted for particular groups or settings, and highlight actions that groups can take at a local level for youth-led public awareness raising.

Training toward action

Following training, participants bring the resource materials back to their groups and engage with young people on the issues. The participation level of groups in One World Week varies considerably but the overall effect is to increase awareness of development issues and enhance capacity in the sector. Some training participants will run an activity or two with their groups, while others will encourage the young people to take action at a local, national or international level. In choosing a central action, consideration is given to the nature of young people’s involvement and the fact that NYCI is not a campaigning organisation and does not have the capacity to lead a range of global justice actions in the medium to long term. For that reason, NYCI prioritises actions that form part of an ongoing wider project and involves young people around the world. In recent years, actions have focused on the right to education, climate change, tackling stigma and discrimination about HIV/AIDS, separation walls and the Universal Declaration of Human Rights.

In 2004, the theme for One World Week was young people and stress, with a specific focus on education, sexual health and the world of work. NYCI linked in with the Irish Coalition of the Global Campaign for Education (ICGCE) to promote a common action called ‘Send a Friend to School’. It involved creating life-sized body maps and decorating them with images and messages highlighting the importance of education locally and globally. The resulting ‘Friends’ were showcased locally and at a national event with the Irish Minister of State responsible for Overseas Development Aid (ODA). They finally joined thousands of ‘Friends’ from over 150 countries at a meeting of the United Nations in Washington. The arts-based methodology caught the imagination of groups in Ireland and emphasised the value of young people taking action in solidarity. NYCI subsequently joined the ICGCE (see <http://www.campaignforeducation.com>), which has

allowed us to continue to work on this issue on a long-term basis.

Southern links

In recent times, NYCI has responded to the need for a Southern voice in development education by bringing youth workers from Zambia to Ireland during OWW to visit groups around the country. The link with Zambia has been developed in partnership with 80:20: Educating and Acting for a Better World, an Irish NGO which operates in both Ireland and Zambia. This has allowed us much greater contact with local organisations on an ongoing basis and supports the sustainability of the work. In many cases, youth groups organise their One World Week activities around the visit. This has proved to be a very successful initiative based on the positive response of youth organisations; however, there are significant costs involved which could limit the long term sustainability of this aspect of the week. NYCI has sought to address this challenge by framing the visit in the context of a bigger exchange programme between Ireland and Zambia, with a particular focus on youth organisations in both countries developing their own links.

One World Week can either support a stand-alone event or alternatively be a catalyst for a programme of events stretching over the full week. The challenge, however, is to avoid the one-off approach becoming tokenistic and allowing the issues raised during OWW to become fully integrated in the work being done on an on-going basis with young people. Following on from the week, NYCI encourages organisations to build a global justice dimension into their ongoing youth work. This requires that youth organisations better understand development education and the role it can play in supporting their work. Perhaps a shift in thinking is needed, moving away from a simplistic view of development education as just a vehicle to educate ourselves about the developing world. OWW seeks to nurture an alternative view of development education that holds at its core an emphasis on the personal and social development of the young person. This shift is already reflected at a European level where some countries have a year-round focus on the theme without organising a specific week of events. However, they still value the banner of Global Education Week and the sense of solidarity with other events across Europe.

Conclusion

One World Week can serve as a useful model of good practice for both youth work and development education practitioners. OWW events and activities promote ownership of the global justice theme by youth organisations

and young people. The learning is multiplied and continued through the accessible and adaptable education materials that are produced and through the provision of training for local youth workers and global educators. Moreover, NYCI works closely with other organisations both locally and internationally to create partnerships, share ideas and methodologies, and to support sustainable links between youth groups in Ireland and in the global South, thereby committing to action in solidarity with people throughout the world. For more information on the One World Week and the National Youth Council of Ireland, please visit: <http://www.youth.ie>.

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Lucy Hill is development education project officer with the National Youth Council of Ireland (NYCI). She has a Masters in Development Studies. Previously she was Education and Training Officer with ACET (AIDS Care Education and Training) based in Dublin.

Johnny Sheehan is the development education coordinator with NYCI. He worked previously with Development Education for Youth (DEFY) and spent two years in Nicaragua with APSO.

STRUCTURAL CONSTRAINTS TO GLOBAL SOUTH ACTOR INVOLVEMENT IN DEVELOPMENT EDUCATION IN IRELAND

Son Gyoh

Introduction

This article highlights underlying structural contradictions implicit in the participation of Ireland's minority ethnic communities in development education (DE) in Ireland and the United Kingdom (UK). It begins by attempting to identify a conceptual framework of DE practice in Ireland within the context of two dominant approaches. It then argues that the methodologies and conceptual framework that underpin mainstream funding of DE provide little space for global South actor participation. This limits the role and relevance of global South actors in pedagogical discourse on and the delivery of DE. The article concludes that the absence of a discernable theoretical framework to inform DE practice makes the identification of capacity building needs difficult and therefore encumbers the prospects of funding capacity building projects against other competing priorities. For the purpose of this article, a theoretical framework is defined as a body of knowledge that serves to interpret a given phenomenon or set of principles on which the logic of an activity is based, while a conceptual framework is a set of articulated ideas upon which a desired activity or course of action is constructed.

This article draws upon my experience as a participant in the 2008 Irish Development Education Association (IDEA) conference in Dublin, titled 'Opportunities and Challenges: Minority Ethnic Communities and Development Education in Ireland'. Researching the conference paper provided an opportunity to undertake an in-depth analysis of some of the key issues that emerged from the conference plenary sessions.

External constraints

In mapping the barriers to global South participation in DE, four key factors were identified as 'external influences' that hinder fuller participation: the highly structured approach to DE; the dominance of DE by large non-governmental organisations (NGOs); poor regional presence of leading DE organisations; and the overarching influence of state multicultural agendas

(Gyoh, 2008). I have divided these factors into three categories, with the last two factors under one heading: the absence of a strategic framework for global South engagement in DE. This reorganisation is informed by two assumptions: first, that government intercultural education agendas have negatively influenced global South actor activity due to an absence of a clear conceptual framework on DE practice. Second, that poor regional presence of mainstream actors is a result of the funding constraints emanating from implications of the first two listed factors.

Development education delivery in Ireland is similar to its delivery in the UK, where NGOs have pioneered work in this area (Smith, 2004). While Oxfam, CAFOD and the Department for International Development (DfID) play leading roles in influencing DE in the UK, Concern, Trócaire and Irish Aid occupy similar positions in Ireland. I include government agencies with NGOs as organisations that define DE delivery because of the influence they exert through funding guidelines and close ties with the major NGOs. Ireland and the UK have also seen the emergence of ‘second tier’ DE-focused organisations, such as the One World Centres, that have a mandate to promote public awareness, debates, dialogue and linkages at community level (Andreotti, 2006; <http://www.irishaid.gov.ie>). In Ireland particularly, the hegemony of big NGOs in the DE sector persists as a result of the embedded nature of their relationship with the state international development funding apparatus. These NGOs, with strong government support, dominate the sector in defining the nature of learning resources available to schools and organisations as well as the direction of government policy. However, the NGO charity/aid approach to DE has not come without its own drawbacks, as it walks the line between the perspective dilemma of sympathy for charity donations and empathy for global reflection and action.

Gap in theoretical premise

An underlying factor restricting global South participation in development education in Ireland and the UK is the absence of a theoretical framework outlining DE’s approach to development. This fundamental gap promotes and sustains an inconsistent regime of DE practice, where actors mix and match conceptual frameworks that are inconsistent with DE’s defining ethos of motivating action and challenging values that sustain existing global economic relations. Concepts and issues of poverty, diversity, interdependence, injustice, debt, unequal trade, etc., have contested and conflicting interpretations under different development theories and it is important to adopt a consistent framework. Beside the tensions this gap

generates in the arena of pedagogy, the absence of a theoretical framework has created caveats in the practice of DE compounding the North/South power polarity in promoting dialogue and enquiry (McCollum, 1996; Starkey, 1994; as cited in Andreotti, 2006). It leads to the question of what framework or values of 'development' are we promoting? Is it the neo-liberal, basic needs, dependency, post-development, reflexive paradigm or a hybrid model yet to be defined? Are there disparities in the perception of advocacy in DE practice in the global North and the South? A theoretical framework is important for consistency in message, dialogue, and pedagogy with implications for downstream actor capacity building.

Learning-centred approach (education) vs. campaign and advocacy

Development education practice appears to have diverged into two broad approaches. The first is the learning-centred approach which promotes knowledge, dialogue and enquiry towards global citizenship values and action (UNICEF, 1992:47). This approach describes DE as an 'educational process aimed at increasing awareness...and better understanding of global interdependence...' (DICE, 2008:20-22). The second approach, as defined by the United Nations (UN), emphasises advocacy towards understanding the underlying causes of underdevelopment and working towards a new global economic order (Hicks & Towley, 1988). While the educational approach looks to new sets of values and attitudes to motivate action at individual and group level, it is pursued through structured pedagogical processes. The campaign and advocacy approach on the other hand, emphasises challenging the existing global order at individual and institutional level through civil society solidarity.

The two strands are arguably more complementary than mutually exclusive as they both aim at challenging the root causes of underdevelopment (Starkey, 1994). The tension between these approaches resides more in methodology, yet they share a potential to interface in a reciprocal way within one theoretical framework. The educational process paradigm has started a search for an action component of DE, a gap easily filled by the campaigning and advocacy approach. However, a combination of factors emanating from the prevailing funding environment and a lack of clarity around the conceptual framework for DE practice has led to tension in the mutual application of the two methodologies (Foubert, 1986:122).

Gaps in the educational approach

The exclusionary nature of the educational process approach may be the most persistent structural barrier to global South participation in DE. It emphasises knowledge production through the application of structured educational materials and processes aimed at providing individuals with information and skills to engender global citizenship in the global North with a view to motivating civil society action for change (Smith, 2006). In practice, this approach relies on a high level of expertise linked to the formal education structure, leaving marginal space for input from global South actors. Quite frequently, the processes of dialogue and enquiry occur mainly at conferences and academic seminars with poor representation from the global South. This model of DE practice follows a pattern where the mainstream funders and NGOs adopt an operational definition which combines elements of citizenship education with a brand of advocacy built on 'pedagogical practices' (Irish Aid funding guideline, 2008:7). The concept of advocacy as a 'pedagogical practice' pushes for the inclusion of DE in the national education curriculum, contrasting with Southern participants' objective of mobilising institutional change through the use of campaigns.

The structured educational approach offers very little career and capacity building prospects for global South actors, and confines their involvement to rudimentary aspects of cultural awareness. Under such circumstances, even where opportunities such as mini-grants are available, global South actors may be unsure how they can fit into the agenda. The limited uptake by black and minority ethnic (BME) groups to a DfID mini-grant scheme, as reported in a publication by the One World Centre of Northern Ireland (presently the Centre for Global Education), may be an indication of this structural gap (One World Centre for Northern Ireland, 2004). The educational approach appears content with sustaining an identifiable pool of satellite global South organisations that serve the purpose of an information repository to feed the specific needs of mainstream organisations. The predominance of this approach in Ireland projects DE practice as academic, abstract and elitist, with little space for true dialogue and the enhanced participation of Southern stakeholders.

Imperatives of funding environment

Development education funding guidelines are shaped by institutions that are themselves powerful actors in the field. These institutions include large NGOs and state international aid development programmes. This dual actor/funder role solidifies a partisan resource allocation environment

where less powerful actors struggle to align themselves with the interest and work patterns of the larger, more recognisable institutions. With few exceptions, global South actors are effectively marginalised from this funding arrangement and unable to experience organisational growth.

Although capacity building for global South actors has been acknowledged as increasingly important in planning and funding DE initiatives, training projects aimed at Southern actors have not attracted adequate funding attention in the Republic of Ireland. As a leading global South organisation in Ireland comments, 'training initiatives fail to attract funding...there seems to be a confusion on the context of what capacity building funders really mean'. The funding establishment is usually slow to respond to the less routine and emerging challenges to DE and sometimes it is even resistant to new initiatives perceived as conflicting with pedagogical practices. Individuals and community groups from the black and minority sector are expected to link with mainstream development education centres in the regions but there does not appear to be a specific funding scheme for capacity building at this level. This has led to Southern actors delivering intercultural awareness activities in an ad hoc, informal and undefined manner that is difficult to evaluate in a structured educational context.

For the nationally-based global South organisations such as Akidwa and the Africa Centre, project initiatives are driven by funders' guidelines rather than needs identified in practice. For example, work that remotely hints at enhancing advocacy around clearly established global issues such as debt or trade inequality are immediately off-limits in the prevailing funding environment. This shows that advocacy and campaigning activity is not perceived as part of awareness raising objectives when it is not deployed via the structured prism of pedagogical practices. Therefore, there is an urgent need to re-define advocacy and campaigning work in a context that fits and relates to the ethos of development education. With the introduction of pedagogical methodologies such as critical literacy and independent thinking, concepts now centrifugal to DE practice, there is an urgent need to recognise the veiled but growing tension between big NGOs, downstream actors, and the DE epistemic community.

Conclusion

This article argues that the marginal involvement and the apparent difficulty in enhancing global South participation in DE can be attributed to the highly structured and elitist educational approach that focuses on engendering '[global] Northern global citizenship'. This process demands a level of professional expertise and experience in the host (global North)

educational system which presents difficulties for global South actors. The difficulty in negotiating space for Southern actors is compounded by the absence of an underlining theoretical framework that defines the development paradigm by which DE initiatives are conceptualised, and in which other concepts such as advocacy are understood. The situation is further compounded by the lack of a strategic plan to enhance the capacity of minority ethnic actors to engage in meaningful dialogue and the process of knowledge production.

The prevailing funding environment forms another structural barrier hindering greater participation of global South actors in DE. The guidelines of lead funding institutions reflect 'mainstream' perspectives and agendas that drive the direction of funding priorities, limiting by extension the scope of Southern input in DE. Global South community groups have tended to focus on intercultural education because they find it less structured and with more prospects for career opportunities.

Finally, this article makes a case for a redefinition of advocacy and campaign in DE practice, as there appears to be a disparity in global North/South approaches to the concept and its application in motivating action. Funders have frequently shown reluctance in funding certain campaign projects intricately linked to Southern perspectives. Advocacy and campaigning are intrinsic to community development and civil society procedures, which is the organisational framework in which DE should reside.

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Son Gyoh is an independent resource consultant in development education. He holds an MSc in Development

Management and professional certificates in management level Strategic planning. He has particular interest in institutional development and has presented a number of policy review papers on New Community integration. His interest in development education focuses on mainstreaming global South perspectives in early school teaching resources, improving regional impact of new community DE actors and approaches to global South linkages.

Mr. Gyoh is a co founder and the Project development executive of 'Awareness for Development' a new community based organisation involved in project collaboration and community level networking among migrant-led groups in the West of Ireland. He is a regular contributor to local newspapers in global South perspective columns and feature articles in development education. He is also a member of the Irish Development Education Association (IDEA) and resides in Galway.

THE IRISH AID VOLUNTEERING AND INFORMATION CENTRE

Frank Flood & Barbara Wilson

Introduction

Irish Aid is the Irish government's programme of overseas development assistance (ODA), the aim of which is to alleviate world poverty. It is paid for through public funds and administered by the Department of Foreign Affairs. Peter Power, TD, is Minister of State for Overseas Development. Ireland's aid budget has grown considerably over the last decade and the government has committed to reaching the United Nations (UN) target of spending 0.7% of GNP on aid by 2012.

Recently, Irish Aid built a Volunteering and Information Centre on Upper O'Connell Street in Dublin, which was opened to the public on 22 January 2008. The purpose of the Centre is: to provide information to the Irish public on the Irish Aid programme; to raise awareness about how the public can support the Irish development effort; and to act as an information centre for members of the public interested in volunteering overseas.

The new Centre plays an important role in communicating how ODA money is spent and the difference it makes in countries with high levels of poverty. Rising aid levels from Ireland have been matched by a groundswell of public interest in overseas volunteering, along with an increase in the number of new charities and NGOs in Ireland sending volunteers to developing countries. The first ever White Paper on overseas assistance, published in 2006, committed Irish Aid to establishing the Centre to 'be a key part of Irish Aid's broader communications activities. It will act as a focal point for efforts to increase public awareness of the Government's action in the area of development' and 'make more and better information to the public about volunteering opportunities for individuals, institutions and communities across Ireland' (Irish Aid, 2006).

Refurbishment of the building began in 2007. It was decided that the Centre would contain a permanent exhibition on Irish Aid, which would use multi-media audio-visuals to engage the viewing public in a lively and interactive manner. The content was produced by Irish Aid staff working with a consultant and an audio-visual design company. A computer-based presentation was designed to provide an introduction to overseas volunteering and made available to the public on three volunteering kiosks

in the exhibition area as well as on the Centre's website.

The education sector was considered to be a key target group and a programme was devised to attract schools as well as youth and community groups. The Centre currently provides group workshops and guided tours of the exhibition for schools, colleges and adult education groups. Workshop modules were devised with transition year students in mind and tested with schools groups in advance of the opening.

Centre facilities are made available free of charge to organisations, agencies and groups working in the area of development and development education for exhibitions, conferences, training, seminars and other public events. Consultations were held with these sectors to establish the needs and likely demand. Organisations are also invited to use the Centre for temporary exhibitions on development topics.

The Irish Aid exhibition

The permanent exhibition on Irish Aid uses a variety of audio-visual media to take the visitor through four distinct stages:

- Awareness: development challenges and opportunities;
- Exploration: Ireland's response and the Irish Aid programme;
- Opinion: your view on topical issues, and listening to others; and
- Reflection: how can I engage? Fairtrade, volunteering, etc.

Part 1 is the Awareness room, which sets the context and illustrates the challenges of global poverty facing humanity today. It features a presentation on four major aspects of poverty, projected on three large screens which surround and draw in the audience. A succession of key facts and figures on poverty, hunger, HIV/AIDS and education is interspersed with footage of people's stories from Africa and Latin America, illustrating the impact of poverty on their lives. The presentation runs for ten minutes on a continuous loop, and concludes with the global response of the Millennium Development Goals and Ireland's commitment to meeting the UN development assistance target of 0.7% of GNP by 2012.

The visitor then moves on to Part 2, the Exploration stage, which presents the work of Irish Aid. Touch screens allow the visitor to explore the Irish Aid programme and a dynamic table map 'brings' the visitor to whichever of the nine Irish Aid programme countries they choose, with film footage and key facts.

Part 3, the Opinion Monitor, invites the visitor to give their opinions on six key issues, such as volunteering, child labour and aid, which

serve to demonstrate the concept of global interdependence. An audio-visual presentation poses key questions and encourages the visitor to 'vote' in response. The accompanying film presents differing perspectives on these issues and allows you to reassess your earlier opinion on the issues.

Part 4, the Reflection space, prompts the visitor to reflect on how they, as citizens, can play their part in fighting global poverty through their own lifestyle choices and actions. Four large illustrated display boards illustrate details of campaigning and development education, volunteering, fairtrade and sustainable living.

Visitors can also spend time at the volunteering kiosks or viewing temporary exhibitions set up by development organisations, which change every few weeks. The publications area provides copies of all current Irish Aid publications. Centre guides, who have a background in development and volunteering, are on hand at reception to provide guidance and information, answer queries and to refer people to relevant other sources of information.

The information service on volunteering

The Centre serves as a first step information point for members of the Irish public interested in volunteering overseas. A computer-based presentation was designed to provide a starting point for individuals interested in volunteering in developing countries. The Centre offers the following facilities:

- Three volunteering kiosks to present information on the full range of opportunities available and refer visitors to overseas volunteering networks and organisations in Ireland;
- Centre guides to provide assistance and information to visitors who call in person or to those who phone with queries on volunteering (over 1,500 in 2008);
- Volunteering packs and publications on volunteering;
- Volunteering seminars and information briefings run by volunteering organisations and by Irish Aid (64 such events in 2008);
- Information and copies of the codes of practice in relation to volunteering, i.e. Comhlámh's Code of Good Practice and the Charter on Volunteering.

The Centre links closely with Comhlámh's Volunteering Options programme and provides related information and material. Following a recent meeting with = volunteering NGOs, it is now proposed to take a more pro-active

approach in 2009 to raising awareness about responsible volunteering and opportunities for careers and volunteering in development.

The Volunteering Unit of Irish Aid is based in the Centre and administers the Irish Aid-funded United Nations Volunteer (UNV) programme. Currently 13 Irish international volunteers, 16 Irish interns and 23 national volunteers are supported by Irish Aid in the UNV programme. Funding has also been provided to support and upgrade the UNV online volunteering service. The Volunteering Unit also administers the election observation mission programme, sending about 100 observers on 20 missions each year, mostly with the European Union (EU) and the Organisation for Security and Cooperation in Europe (OSCE).

The education programme

Second-level schools workshops

From September to April workshops are held twice daily during term-time for Transition Year, Civic, Social and Political Education (CSPE) and 5th and 6th year classes. A 90-minute module has been developed to raise awareness of development, particularly in relation to the Millennium Development Goals (MDGs) and Ireland's international role in fighting global poverty. Centre guides facilitate these workshops and teachers are present throughout. The teacher receives a preparatory lesson by email before the visit and a teachers' pack, including a follow-up lesson on completion of the workshop

In the first year of operation 116 second-level classes and 2,342 second-level students have participated in the workshops. Our experience working with schools and teachers' feedback have shown that second-level students' awareness of official overseas development assistance is very low, even in those schools which deliver development education. For example, awareness of Irish Aid prior to the visits is less than 20 per cent, with an even lower awareness of the MDGs.

If Irish citizens are to critically engage with Ireland's overseas aid policies and programme it is vital that students and young people are made aware of Irish Aid, including its aims and objectives, principles and policies. It is these young people who will shape the future of development assistance from Ireland, whether as decision-makers, leaders, professionals or as voting citizens. However, the Centre faces new challenges in attracting schools in the year ahead due to curtailing of field trips and extra-curricular activities in the current economic downturn.

Primary schools programme

In the first year of opening the Centre ran a summer programme for primary

schools in June, with workshops held twice daily for fourteen days. A special programme was also devised for 5th and 6th year classes on the theme of the environment. The aim was to make pupils aware of the importance of environmental protection and preservation in the fight against poverty. The workshop included cultural activities based on music and dance from Kenya, and games with an environmental and development themes. Twenty-eight workshops were held with 709 pupils taking part from schools all over Ireland. Because of its popularity in 2008, this year's Primary Schools Summer Programme will be extended to eight weeks in May and June, and hopes to attract over 2,000 pupils during that period.

External organisations' events

Events are hosted by a range of development and development education organisations and networks, campaigning and solidarity groups, immigrant organisations, missionary groups, disability groups, student groups and youth, adult education and community organisations. 179 development-related events were held in the Centre in its first year. These included: conferences, seminars, workshops, information evenings, short courses, film screenings, launches and public meetings. Management and promotion of events is carried out by the organisation responsible.

The Centre provides an attractive city centre venue, free of charge to development or development education organisations, which in turn benefits from the attendance of event participants and the raising of awareness of Irish Aid. In this way the Centre is becoming a central venue for discussion and debate on development issues.

Displays and temporary exhibitions

Displays or exhibitions are required to have a global development dimension in order to be shown in the Centre. In its first year of operation 18 exhibitions organised by NGOs or Irish Aid were shown in the Centre. Topics included: fairtrade; disability; diversity; campaign against cluster munitions; missionaries; volunteering; the environment; gender; and human rights. It has become evident that stand-alone exhibitions attract little public interest on their own, and require promotion and complimentary seminars or workshops which engage the public to be successful. The Centre is therefore taking a more strategic approach in planning exhibitions in year two.

In its first year of operation the Centre has proved to be successful in providing a focal point for development in a very central venue. Confirmed

visitors number over 14,600, indicating a strong interest by the public in finding out about Irish Aid and volunteering opportunities. The Centre Guides have responded to over 3,000 queries from visitors or by phone or email on the work of Irish Aid, volunteering overseas, volunteering in Ireland, careers in development, development education, and funding. There has also been a high level of interest among the non-governmental sector in utilising the venue for events and exhibitions, ensuring a good use of the facilities. The education programme of the Centre has proved to be highly successful in attracting schools and other education institutions to participate. In its second year the Centre will take a more proactive approach to attracting a wider general audience, through provision of a diversity of events and displays, including arts and cultural features.

Public awareness and development education

For over thirty years now Irish Aid has supported development education in Ireland, and its impact has no doubt fed back into the policies and planning of the aid programme over the years. Development education is now clearly established as a key component of the Irish Aid programme. Although the primary purpose of the Centre is to raise awareness about Irish Aid, the information it provides is set in the broader context of development and the exhibition seeks to engage the public in an interactive manner, whilst the education workshops are based on development education methodologies and approaches.

Given the close connection between development education and overseas assistance, both of which focus on the global South and work create a more equitable world, it is surprising that aid features relatively rarely as a development education topic. The theme-based approach of development education needs to take adequate account of the realities of specific national country contexts, which are constantly changing and often complex, like development itself. Official ODA works within and engages with these day-to-day realities and challenges in fighting global poverty through government, NGO and multilateral channels.

Our experience in the Centre has shown a high level of interest by the general public in finding out about the impact of official aid on the lives of people in developing countries and in hearing examples of where and how aid 'works'. A healthy level of interest in the work of Irish Aid should be expected and encouraged, considering it is funded through public taxes.

Irish Aid also produces development education resources for students of all ages. It is currently producing case studies which tell the stories of individual families and communities who have lifted themselves

out of extreme poverty with government support, assisted by international donors, some to be included in forthcoming development education publications. A teaching pack on development and overseas assistance in 2006 for primary schools is now in its third print run due to demand by primary and second-level teachers. Most recently, Irish Aid has produced a children's book on five of its programme countries for 10-12 year olds, which will be sent to schools and libraries all over Ireland.

Conclusion

The Centre has an important role to play in raising awareness among the development education sector of the changing policies and practice in relation to official overseas aid and in particular, Ireland's role as the sixth highest donor per capita in the world. The development education sector can work with Irish Aid to promote a critical engagement among the Irish public with the many issues and challenges related to Ireland's overseas development assistance. It is hoped that the Centre can help this dialogue to develop. Development education organisations are encouraged to use the Centre as a venue for events, exhibitions or training courses or to book a group visit and/or workshop as part of a course on development or development education.

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To find out more about the Irish Aid Volunteering and Information Centre or to book an event venue or group visit the Irish Aid website: <http://www.irishaid.gov.ie/centre/>

Frank Flood has worked in the Civil Society Section of Irish Aid for a number of years and is Manager of the Irish Aid Volunteering and Information Centre. Formerly Frank worked as a science teacher at secondary level.

Barbara Wilson works in development education within Irish Aid, and is responsible for the education programme at the Irish Aid Volunteering and Information Centre. She previously worked as a secondary teacher of English and French.

USING VISUAL ARTS TO ENGAGE YOUNG PEOPLE WITH GLOBAL ISSUES

Jessica Carson

Introduction

The Mayfield Community Arts Centre is a community oriented arts space that uses visual arts as a tool to connect local development issues with those in the global South. Our creative and colourful projects inspire personal learning, reflection and action, and allow for interaction with the public and various sectors of the community. A number of projects have been developed and delivered in primary and secondary schools, vocational training centres and with a variety of youth groups. We also support a core group of teenagers in out-of-school activities who are very active in shaping and developing the programmes. The Mayfield Community Arts Centre creates space for exchange of methodologies, sharing of perspectives, valuable debate and discussion on the use of terminology.

Linking partnerships

The Centre also maintains linking partnerships with community development organisations throughout Central America that use similar arts methodologies. These linking programmes give youth and youth workers the opportunity to learn methodologies and skills and develop perspectives on global education through international volunteer placements. These partnerships have strengthened and varied our programme's methodologies and enabled us to maintain a balance of local and Southern perspectives in our global education work. The contribution of international volunteers from our partner organisations who are regularly hosted locally also enriches our programmes. The organisations we work with have taught us that art has the power to change; beyond the personal development of participants it can also transform communities and inspire social and political change.

One of our strongest partners is FUNARTE, a Nicaraguan organisation founded in 1987 on the back of the Sandinista revolution. During the Sandinistas' period in power (1979-1990) murals were used to support their revolutionary ideals, including the right to health care, to education and literacy for all. The founders of FUNARTE recognised

the power of the murals in inspiring the public to stand up for change and protest against the denial of rights and equalities. They believe that the process of creating murals has the potential to be a powerful tool for their organisation in motivating young people to explore issues they think are important and working to bring about change. The participants in FUNARTE's *Muralismo* workshops have the opportunity to be creative and express themselves in an environment that nurtures their ability to reflect, debate, process ideas and cooperate with others.

The *Muralismo* workshops begin with a period of exploring ideas through stories, case studies, personal experiences and discussion. They then discuss their thoughts on each of the possible themes and work together to decide on a mural design to paint in an approved public location. In the process of exploring these topics and local issues, the young people also learn how to engage with local community leaders, decision makers and politicians.

The mural projects

In 2002 and 2003, Mayfield Community Arts Centre, inspired by the work of FUNARTE, engaged in its first mural project working with groups of children to explore themes of and express opinions on children's rights. Each group chose a theme to address in their mural and considered what message they wanted the public to see. Twelve murals were drawn in various locations in the Mayfield area supported by the Children's Rights Mural Trail, a guide and activity sheet to further engage the public.

Since the initial mural project, the Mayfield Community Arts Centre has developed and assimilated many other creative tools to work within the same type of model, such as graffiti and mixed media performance arts. Through continuing links with partner organisations we have proved that our creative projects are a dynamic means for building solidarity among youth from many different parts of the world. The process of creating art together gives them space to explore each others' perspectives, listen and engage with what is important to each person and culture, and consider what it is that they as young people think is important to express to other generations.

In July 2008 we had the opportunity to bring together young people from the Mayfield Community Arts centre in Cork; La Cambalacha in San Marco De Laguna, Guatemala; FUNARTE in Esteli, Nicaragua; and Centro Colombo Americano in Medellin, Colombia. Our international volunteers were able to participate with the support of the European Youth in Action European Voluntary Service programme (EVS). Together, they created a

festival of events to communicate their ideas to the public through mural art, street art, graffiti, theatre, music and dance. Workshops leading up to the festival utilised these various art forms to engage the public, and were facilitated by young artists from each of the participating countries. For example, the Guatemalan volunteers facilitated a drama workshop with local young people including young immigrants. They first explored the themes of home and belonging and together created a performance based on their exploration.

Irish and Colombian volunteers led a street art and poster project, which used slogans created by young people from Nicaragua, Guatemala and Colombia. This project allowed young people to explore issues faced by young people in each of the participating countries. It created space to explore commonalities, differences, and how perspectives are shaped.

The Nicaraguan volunteers designed a mural to examine the importance of working together to preserve the environment. They combined their ideas using the methodologies of the Muralismo project by FUNARTE to make a design, which was painted on a large wall in Cork's city centre. Our Guatemalan partners La Cambalacha motivated local youth to participate in street parades and performances. Using drums, costumes, stills, flags and a flurry of colour they paraded the streets with the local youth to encourage engagement with the festival and its important themes.

Collectively, all these projects and others developed by Mayfield Community Arts Centre and the invited organisations were showcased at a festival in Cork city centre to an audience of approximately 2,000. Through all these activities, the young local and international participants had the chance to compare and learn from each others' experiences. The creative processes of engaging with the public provided our young people and our organisations with the opportunity to act in solidarity in raising awareness.

The importance of critical engagement and lessons learned

Over the years working with local and international youth and organisations, we have come to understand the importance of critical engagement with young participants and with the public. To engage local youth in global education topics, we have learned that it is crucial that they first have the opportunity to explore these issues from a local perspective and make personal connections. When we first began working with partner organisations from the global South, we observed that their young participants were more capable of reflecting upon their own experiences and expressing personal opinions. Their individual awareness and understanding was the result of long-term efforts by our partner organisations and the nurturing environment they had created for personal and social development.

Our relative lack of experience at the time meant that we were launching into ambitious projects with high expectations of positive results based on unrealistic contributions from the young people on issues such as fair trade, the environment, etc. Since those early days, we have learned the need to move slowly, spending time with the young people so they can first explore what they view as important, particularly in their local community, and as defining their own identity. Taking the time to listen provides a valuable foundation for the exploration of global education topics and nurturing young people's capacity to understand others' perspectives and develop a sense of solidarity with youth from other parts of the world.

It has been equally crucial for us to create an engaging environment for the public to learn about the topics presented by the youth. From a global education perspective, it is important for people of all ages and backgrounds to interact with topics such as child labour, equality and the Millennium Development Goals (MDGs). For example, we invited local youth to perform in Globalfest Youtharts in order to reach a wide audience comprised mostly of young people and to create space for dialogue and interaction.

To maintain the interest of the young audience members, many different performances were given by volunteers from all over the world: Nicaraguan young people performed a traditional dance; volunteers from Nicaragua and Guatemala, together with local youth, performed a theatre piece they had devised on the themes of home and belonging; local youth were invited to break-dance; young people from Guatemala performed a song written for the event expressing their desire for freedom for their community and the world from poverty and violence; young people from Guatemala performed a dance incorporating traditional elements from their villages' rituals; and all the participants spoke about their experiences and roles in creating the festival. Meanwhile, all those attending the festival could browse display stands to learn about various issues such as climate change, the use of child soldiers and the use of recycled materials.

Conclusion

These events demonstrated the importance of global linking initiatives and providing opportunities for young people at a local level to share their experiences and perspectives on global issues with counterparts from the developing world. Our art projects have provided an important learning context for the sharing of ideas and development of actions on international development issues. We have learned that the learning process itself can be just as important as learning outcomes if they support a deep engagement by young people with global issues.

For more information on the Mayfield Community Arts Centre, please visit our website: <http://www.mayfieldarts.org>. Here you can find out more about our global education programme and download resources that we have developed that share our creative methodologies. For more information about Globalfest, please visit: <http://www.globalfestjuly08.info>, and to learn more about EVS, please visit: <http://www.leargas.ie>. The Léargas website also provides information on Youth Initiative Funding which may be of interest for those involved in global youth education.

Jessica Carson is the co-ordinator of Mayfield Community Arts Centre. She has worked at the Centre for nine years, and runs the Global Education programme.

BUILDING UNITY THROUGH DIVERSITY

Claire Hanna

Introduction

Concern Worldwide is an international non-governmental organisation (NGO) that believes development is about partnership amongst equals. Development is not about 'us' and 'them' but about working together, recognising our similarities. This approach to development is based on cooperation rather than charity; identifying and sharing our respective skills and building our respective capacities.

To this end, since 2006 Concern Worldwide has been working with Echos Communications, a Belgian NGO, on an awareness-raising project called Building Unity through Diversity (BUTD). In 2008, following exhibitions in Dublin and Cork, the programme travelled to Northern Ireland. There were two elements to the 2008 programme: an internationally acclaimed outdoor photo exhibition titled '1000 Families', which comprised a series of images of families from around the world taken by photographer Uwe Ommer; and a series of events complementing the themes of the programme.

The objectives of the Building Unity through Diversity programme are to:

- Create space to explore links between diversity and development against a positive backdrop;
- Challenge perceptions of and recognise the diversity of developing countries;
- Challenge each other about what we understand by development;
- Highlight the diversity of our increasingly multicultural society.

Over the past three years, the exhibition and the events have engaged many thousands of people in reflection and discussion about diversity and multiculturalism in the workplace, in education, through the media and within development organisations. The project has been hugely successful in capturing the attention and imagination of people across the Republic of Ireland and Northern Ireland. It has also resonated with our increasingly diverse and multi-cultural communities.

1000 Families

The outdoor photo exhibition consists of a selection of 70 photographs taken from Uwe Ommer's book *1000 Families: The Family Album of Planet Earth*. The photographer travelled across five continents, 130 countries and 150,000 miles to capture more than 1,250 family images over a period of four years. The photographs have been exhibited in many countries across Europe and the United States of America (USA), both within and beyond the three-year BUTD project. The *1000 Families* exhibition is a mechanism – a soft entry point – into discussion and conversation about how we relate to one another and work together in development as equals.

The photos selected for Concern's three-year programme were chosen to represent families from across the world. They were mounted in metal frames fixed into the ground. The exhibition was accompanied by information about the BUTD project, the programme of events, the journey behind the exhibition and the participating organisations and sponsors.

BUTD seeks to challenge and change the way in which development is understood and communicated by a range of actors including the development sector, the media, the private sector and the wider public. It creates space for people to think about and discuss issues of diversity and development in a positive environment. It also enables participants in the programmes to see a truthful and accurate portrayal of Africa, which recognises that there is more to the continent than poverty, famine, war and corruption.

Between 18 August and 12 September 2008, photographs selected from Uwe Ommer's collection were exhibited at and hosted by Belfast's City Hall. This proved to be an excellent city centre location and enabled a significant number of visitors every day. The accompanying programme of events were held in Belfast's Linen Hall Library directly opposite the City Hall.

The event programme

Ahead of the 2008 programme, efforts were made to engage with as many partners as possible to ensure a good representation of relevant Northern Ireland-based organisations at BUTD events. In order to shape an appropriate programme of events, planning meetings were initiated in early 2008 with: the Coalition of Aid and Development Agencies (CADA) in Northern Ireland; The Equality Commission of Northern Ireland; the UNESCO Centre for Development at the University of Ulster, Coleraine; the African Support Organisation of Northern Ireland (ACSONI); and

the Good Relations Unit of Belfast City Council. As a result of these discussions, partnerships were established and these supporters of the 2008 project were acknowledged in all print material.

The event programme consisted of three main events: a Family and Cultural Day to maximise public interest in the programme; a seminar on Images of Africa in the Media; and a seminar on Diversity and Equality in the Workplace. The first event, the Family and Cultural Day, was held on Saturday, 30 August 2008 at Belfast City Hall. It aimed to celebrate the diversity of Northern Ireland, spread the message of the Building Unity through Diversity to the public, to promote the events' programme and to engage with multicultural groups in Northern Ireland.

Over 5,000 people came to enjoy the Family Day, set amongst the 1,000 Families Exhibition at City Hall. The entertainment for the event included musical acts, poetry, multicultural arts and dance performances, storytelling workshops, and arts and crafts. The event also enjoyed both radio and print media coverage. Over 100 family photographs were taken to create a 'Belfast Family Album' that would reflect the city's diversity.

The Images of Africa in the media seminar was held on 3 September 2008 at the Linen Hall Library. Its aims were to reflect and discuss representations of development and developing countries in the media, and how the recently published Code of Conduct on Images and Messages adopted by development agencies across the European Union has promoted the vision of BUTD.

The session was chaired by the journalist and broadcaster Seamus McKee and featured speakers were Julius Anakaa, Chair of ACSONI, journalist Ann Hailes, and Hans Zomer, Director of Dóchas (the Irish Association of Non-Governmental Development Organisations). The discussion focused on how people from developing countries are portrayed by the media in Northern Ireland, with a particular focus on Africa, and the challenges of portraying the complexity of this continent.

Julius Anakaa, originally from Nigeria, gave examples of how the local media can ignore or misrepresent both development issues and issues relating to people from developing countries living in Northern Ireland. Hans Zomer explained the voluntary Code of Conduct on Images and Messages, which attempts to guide and improve the way in which images and language are used by development agencies as they communicate their issues. Irish Anne Hailes spoke about her experiences when reporting on Concern projects in Rwanda and Bangladesh. She outlined some of the challenges facing journalists in the developing world and some of the considerations development agencies should bear in mind in their engagements with journalists. The event, supported by CADA, was followed by a lively

discussion with an audience of approximately 60 attendees.

The third and final event of the BUTD programme in Belfast was a seminar titled 'Diversity and Equality in the Workplace'. It took place on 9 September 2008 again in the Linen Hall Library and aimed to discuss issues surrounding the integration of people coming from outside Northern Ireland into the workplace. It also addressed the issue of how organisations can effectively implement an equality policy that embraces diverse cultures.

Bob Collins of the Equality Commission of Northern Ireland served as Chair of the last event of the programme. Kasia Garbal, the Irish Congress of Trade Unions' Project Worker for Migrant Workers, outlined some of the challenges facing workers arriving to Northern Ireland, and stressed the need to think of migrant workers as more than just economic units. Khanyisela Moyo, Vice Chair of ACSONI, built on this theme, citing examples of discrimination experienced by some workers, and suggesting potential improvements in legislation and practice. Councillor Naomi Long MLA spoke about the work of Belfast City Council's Good Relations Unit, which promotes best practice of integration within its own workforce, and through community-based organisations and events. I addressed Concern's about Equality policy, which has been developed to accommodate over 3,500 staff working in 30 countries, spanning very diverse cultures. A video interview with Ms Umme Salma, Concern's Equality Champion in Bangladesh was also shown in which she spoke about the reality of implementing an equality policy at programme level. The presentations were followed by questions and comments from the audience, which included representatives of private, public and voluntary sector organisations.

Conclusion

The success of the exhibition in Belfast and in previous locations has been built upon its capacity to mobilise civil society groups, academic institutions and development organisations in programmes that reflect local and global aspects of development. The exhibition explores universal themes related to family and community that impact on societies around the world. Moreover, the photographic exhibition has been a catalyst for debate on a range of international development issues, particularly how developing countries are portrayed by the media and perceived by users of media sources. Most importantly, however, the exhibition and its associated events have helped to build understanding of the increasing diversity within our society and the positive outcomes arising from multiculturalism in Northern Ireland. It has also identified many of the challenges confronted by new communities

and how we can help to address these problems through dialogue and education.

Claire Hanna works for Concern Worldwide as the Campaigns and Communication Officer.

Viewpoint

Government support for development education and education for sustainable development

Mags Liddy

Both development education (DE) and education for sustainable development (ESD) place strong emphasis on promoting behaviour and actions for a socially just and ecologically sustainable world. In order to develop public awareness and produce this behaviour, DE and ESD practitioners and organisations need government support for their work and recognition of their contribution to education. This support can take the form of resources or access to decision-makers, but it must also include policy frameworks to scaffold their work. While the relationship can be fraught at times, government support for DE and ESD is essential given the former's role in managing the education system and contributing to international policy-making.

In December 2002, the United Nations (UN) designated 2005-2014 as the UN Decade of Education for Sustainable Development (DESD). The United Nations Educational, Scientific and Cultural Organisation (UNESCO) was designated as the lead agency and from 31 March – 2 April 2009 they will host the mid-term review of the Decade in Bonn, Germany. Ireland states in official documentation that support for a rules-based international order is a key element to national foreign policy. Indeed, Ireland has a solid track record within the UN which has included: regular participation in peace-keeping activities since 1958; holding a Security Council seat from 2001-2002; and the prestigious role held by the former Minister for Foreign Affairs, Dermot Ahern TD, when Special Envoy for UN Reform in 2005 (Department of Foreign Affairs, no date given).

In January 2009, Margaret Kelly of the Department of Education and Science stated that Ireland's much anticipated National Strategy for DESD would be finalised by the date of the Bonn conference and available in a downloadable format from their website. The level of anticipation surrounding this document has been heightened due to the extended consultation process led by the government on the Strategy. The National Steering

Committee on Education for Sustainable Development was established in 2005, with cross-departmental representation from the Department of Education and Science (who have overall responsibility for the process), the Department of Foreign Affairs and the Department Environment, Heritage and Local Government. The National Steering Committee also has representatives from COMHAR-Sustainable Development Council, the National Council for Curriculum and Assessment, the City of Dublin Vocational Education Committee (CDVEC) Curriculum Development Unit, ECO-UNESCO, along with varied and expert academic inputs. The National Steering Committee commissioned ECO-UNESCO to carry out research on current good practice in education and training for sustainable development in Ireland as part of the consultation process, which included regional focus groups. This was followed by the 'Have Your Say' Conference held in Croke Park on December 2007, where departmental representatives, academics, NGOs and others provided extensive feedback and review of the draft Strategy (ECO-UNESCO, 2007). This extensive level of consultation built considerable hope for the Strategy and government support for DE and ESD.

However since this intensive level of activity it appears that the Strategy has languished - even the project website (<http://www.esdireland.ie>) has disappeared! While recognising that staff changes have occurred, as well as other administrative headaches, it is now five years since the beginning of the Decade, and the midterm review of DESD is due. The momentum and hope built around the Strategy has dissipated. For those of us working within the DE and ESD sectors, the need for greater government recognition and support is overdue. We encounter cynicism from learners and audiences, dismissal of our work as political and leftist, and questioning of our motivations, in addition to being under-resourced and marginalised. In my work within the Ubuntu Network, I regularly meet student teachers full of passion and outrage at global injustices, but yet they are unable to address these issues in their practice due to factors such as conservative school authorities and exam-focused class planning. Having a statutory framed Strategy as a point of reference would be a strong bulwark for our work. The cynicism and frustration that has emerged on the back of the stalled strategic planning process can be mitigated by greater government support to practitioners in a policy framework that will enable us to build greater public awareness and engagement with development and global issues.

The draft Strategy had four broad objectives, which will presumably be retained in the final document. The objectives cover essential areas of work within educational practice and policy-making, as well as at

organisational and institutional level with a view to:

- Embed education for sustainable development at every level of the education system;
- Promote public awareness of ESD, using methodologies designed to provide the knowledge, skills, and values to encourage individuals, businesses and organisations to take action in support of a sustainable and just society, care for the environment, and responsible global citizenship;
- Promote capacity building in support of ESD;
- Promote high standards of environmental management in education institutions.

While the Strategy may have flaws or be criticised by some, it is nonetheless a welcome development in policy-making for DE and ESD practitioners. The Strategy will provide a national policy framework for our audiences, place ESD on a statutory basis within the Irish education system, increase DE and ESD visibility and meet our UN commitment to the Decade for ESD. It is much anticipated, long overdue and badly needed. The Department of Education and Science has promised the publication of the finalised Strategy in March 2009 and we hope that this latest deadline is adhered to.

To access further information on the United Nations Decade for Sustainable Development visit: <http://www.unesco.org/education/esd/en/ev>

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Mags Liddy works with the Ubuntu Network, based at the University of Limerick. The Network aims to integrate

development education and education for sustainable development into initial post-primary teacher education, utilising an action research methodology. For more information, see <http://www.ubuntu.ie>.

Reviews

Global Dimensions: A Guide to Good Practice in Development Education and Intercultural Education for Teacher Educators

Development and Intercultural Education (DICE) project

Reviewed by Nora McQuaid

This resource was produced by the Development and Intercultural Education (DICE) project team in 2008 after four years of collaboration with five colleges of education in the Republic of Ireland. The project team worked with the colleges to enable student teachers to develop knowledge, skills and attitudes in development and intercultural education and introduce this practice into their primary school teaching. *Global Dimensions* is mostly a result of the work of the project, and summarises the theories and practice applied throughout.

Whilst the resource is primarily aimed at initial teacher education (ITE) providers in primary education, it is also relevant and useful to all practitioners of development, intercultural or global education. Indeed, many of the resource's activities are suitable for use with post-primary school students in addition to primary school teachers.

The resource is concisely laid out, making it easily accessible and usable. It is divided into four sections, each beginning with an overview and content outline. Part One gives a theoretical overview; Part Two focuses on a college-based approach; Part Three explores activities, methodologies and evaluation; and Part Four offers a useful reference section for more information and resources. Each section features practical information and points of interest outlined in three key boxes:

For an experienced global education practitioner, involved in ITE provision or otherwise, perhaps the most useful section is Part One. This part contains a crucial reflection on the terminology used within the global dimension sphere, including development education (DE), global dimension, global education, intercultural education (ICE), multicultural education and other 'adjectival educations'. The authors argue that development education employs 'probably the widest perspective of all these adjectival educations, allowing a variety of other adjectives to be included'. This is probably more accurate within the context of the Republic of Ireland, where development education is a known concept used in many areas of the schools' curriculum, most notably in civic, social and political education

(CSPE), geography and religious education curricula.

The authors explain the links between the understanding of development education and intercultural education, and their common values base. The core concepts for development education (which are the same eight concepts widely accepted as those for the Global Dimension) are compared with the five core themes or concepts within intercultural education used in guidelines published by the National Council for Curriculum and Assessment (NCCA) in Ireland. The reader is encouraged to use the frameworks as a tool and to think critically about the use and application of the concepts themselves. A simple visual mapping diagram may have been useful here to further demonstrate the interrelatedness between development education and intercultural education .

Whilst the overall purpose of the resource is to develop skills and knowledge ‘necessary for understanding and responding to inequalities, injustice and discrimination both locally and globally’, the theoretical overview would benefit from the inclusion of specific reasons *why* global dimension learning is so important. A useful model here could be Bennett’s (1996) developmental model of intercultural sensitivity where he proposes six stages of intercultural sensitivity. The first three stages are ethnocentric (where one’s own culture is experienced as central to reality) and the last three are ethnorelative (where one’s own culture is experienced in the context of other cultures). This model can be used in conjunction with baseline and post-course audits as a means of assessment, to determine what the reader should aim to achieve and to evaluate whether those aims have been met. Bennett’s developmental model suggests that intercultural learning should strive towards arriving at the ethnorelative stages of intercultural sensitivity.

Part Two of the DICE resource is titled ‘Getting Others Involved’, and is an excellent introduction to the process of embedding the global dimension into teacher education colleges. Many of the ideas explored can also be easily translated into school scenarios and may prove beneficial for practising teachers and managers who are searching for ideas and inspiration on embedding the global dimension across the whole school. In particular the section on ‘Staff Development’ summarises the core needs for whole staff training, including a systematic and sustainable approach. Four areas are highlighted as the core focus for staff training: development of knowledge and skills; exploration of values and perceptions; working towards whole-college development; and engaging with networks and supporting inter-college collaboration. Most pertinent to staff development is providing the space and time needed for staff to ‘identify and critically engage with the origins of their own perceptions, assumptions and cultural values’. I strongly

agree with the authors' contention that 'such reflection is essential for an educator to teach in a global context' (Fiedler, Gill, O'Neill, & Pérez Piñán, 2008:46) whether it be in ITE colleges, primary or post-primary schools.

Part Three provides a sample short course with five two-hour sessions, including notes, worksheets and some activities that may be familiar to development and citizenship educators. They may also be familiar with concepts in the section on Strategies and Methodologies, which discusses the use of six classic active learning methodologies. Part Three is an excellent introductory resource for education practitioners new to development/global education not only within ITE and other areas of formal education but also within informal education.

The last section of Part Three deals with Evaluation and Assessment, which is traditionally a complex issue within global education, perhaps due to the focus on values and attitudes and the difficulty in measuring attitudinal and behavioural change. The authors suggest the use of the Kilpatrick model of evaluation which may prove useful. They then provide three sample assignments which provide ideas on how to assess students' work. The focus of the assessment criteria includes assessing general teaching skills and providing opportunities for assessment of knowledge, understanding and critical reflection of our own values and attitudes. As suggested, assessments carried out before, during and after the course may help track any attitudinal or behavioural changes. It may be useful to include here baseline mapping exercises; examples of exercises that might enhance this resource are described in the Reading International Solidarity Centre's (RISC)'s *How do we know it's working? A Toolkit for Measuring Attitudinal Change in Global Citizenship*.

It is worth emphasising that in using this resource, it is most important that ITE providers, teachers and non-formal educators be given the opportunity to critically engage with their own perspectives and assumptions. Equally important to personal critical engagement is the need to critically engage with the structures under which our education systems function. This is essential if we are to attain an ethnorelative stage of intercultural learning which acknowledges and becomes critically aware of the Eurocentric, nation-centric and indeed imperialist gaze that remains within many education systems, curricula, texts and resources. Bryan argues that education policy documents in the Republic of Ireland regarding diversity may only reinforce 'racial' inequality and discrimination.

"...by [policy documents] presenting homogeneity as the norm and diversity as new, and therefore as an aberration, and by abnormalising minorities by depicting them as 'strangers', 'fear' and 'intolerance' are

presented as natural or at least legitimate tendencies, not necessarily as racist responses” (Bryan, 2008:53).

A notable characteristic of many otherwise fine resources and texts have been references such as ‘rapidly changing’ and ‘newcomers to our shores’ that underpin language structures which create the notion that a diverse society is one with which ‘we’ have to contend or endure, or is ‘happening to “us”’. Such language accentuates the notion of the ‘other’ and the ‘foreign’. Enhanced awareness of such language used in teaching texts, education policy and curriculum documents, and its links with power relations, will enable educators to become more critically literate within their respective contexts.

Global Dimensions is a resource that has been well designed, structured and laid out. It summarises effectively the core practicalities needed to embed the global dimension into ITE institutions. The resource’s guidance on theory, whole college approach and examples of practice will undoubtedly prove very useful to ITE providers, teachers and other practitioners involved in global education, particularly those new to the sector.

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Nora McQuaid is the coordinator of Global Dimension in Schools Northern Ireland, which is the regional programme for the Department for International Development’s Enabling Effective Support (EES) initiative.

The Shock Doctrine: The Rise of Disaster Capitalism

Naomi Klein

Reviewed by Andy Storey

Naomi Klein's brilliant new book, *The Shock Doctrine: The Rise of Disaster Capitalism*, describes how modern capitalism thrives on shocks and disasters. A tsunami sweeps across Asia, and developers take the chance to clear fishing communities off the coasts and build luxury hotels. Hurricane Katrina devastates Louisiana and well-connected corporations turn body retrieval into a money-making enterprise. There is nothing, it seems, that cannot be exploited to turn a profit.

Klein locates the origin of this 'disaster capitalism' in Latin America in the 1970s. Specifically, she identifies Chile from 1973 onwards as the first country to undergo economic 'shock treatment' (a phrase coined by right-wing economics guru Milton Friedman). The shock that ushered in this particular programme was the coup that overthrew democratic, leftist President Salvador Allende and established a military dictatorship led by General Augusto Pinochet. Economic policy under Pinochet was designed and implemented by the 'Chicago Boys' – Friedman and his disciples, who saw the opportunity to put into practice their (neoliberal) theories about market liberalisation, privatisation and state retrenchment. The policies they recommended could only be implemented at the point of a gun. This would be the pattern throughout Latin America in the 1970s: military rule (including systematic murder and torture) and neoliberal 'shock therapy' running side by side.

By the 1980s, institutions such as the International Monetary Fund (IMF) and the World Bank had gained considerable leverage because of the massive debt burden under which most 'Third World' countries were labouring. One-size-fits-all 'structural adjustment' – standardised packages of neoliberal economic reform – were imposed throughout Africa, Asia and Latin America. 'Shocks' (in this case collapsing commodity prices and spiraling debt) were still providing the means through which unpopular economic policies could be forced through.

The George W. Bush administration's 'war on terror' took the model to new levels. Iraq represented the ultimate expression of the project – a war (the ultimate 'shock') fought largely to maximise corporate profit. Occupied Iraq witnessed an orgy of privatisation as almost every task was contracted out to a private company. The promised reconstruction has not been delivered, but the bottom lines of the favoured insiders have been suitably boosted. '[W]hile the reconstruction of Iraq was certainly a failure for Iraqis and for US taxpayers, it has been anything but for the disaster

capitalism complex' (Klein, 2007:381). Klein defines the 'disaster capitalism complex' as a 'full-fledged new economy in homeland security, privatized war and disaster reconstruction tasked with nothing less than building and running a privatized security state, both at home and abroad' (*ibid*:299).

In her conclusion, Klein analyses the forces arrayed against the disaster capitalism complex. These forces include the rise of the radical-populist politics now characterising much of Latin America. The popular hostility within the European Union (EU) to the increasingly neoliberal character of European economic governance is another. Direct action initiatives for local reconstruction have cropped up from Thailand to New Orleans.

These popular movements are not the only problem 'disaster capitalism' faces. Multilateral governance of the global economy is in crisis from above as well as from below. Under the Bush administration, an aggressive United States (US) foreign policy rejected or de-prioritised alliances and multilateral obligations that were seen to constrain US power. This may have been the last, desperate throw of the dice by a US regime concerned with losing its global pre-eminence and willing to take extraordinary risks to maintain its global position. With the US now entrenched in its own financial crash and the dollar's status as the world's main reserve currency under serious threat, particularly with the emergence of Asia as an alternative leadership pole, the probability of US decline has increased and the disaster capitalism complex that a section of the US ruling élite has pioneered and promoted is likely to go with it.

But, in the meantime, commentators and activists would do well to learn from this book how shocks and disasters will – given half a chance – be turned into opportunities for profit-grabbing and the corporate restructuring of societies. In the same way as Klein's earlier book, *No Logo*, worked well as a manual for activism, the current volume performs a similar vital service.

Accessibly written for a popular audience, and certainly appropriate for use in development education settings (including schools), Klein's book succeeds at almost every level as a means of engaging the public with critical development issues and politics. For the weight of compelling detail it assembles on how the world works, and for the invaluable guide it offers to informed activism, the book is hugely important and highly recommended for all those who want to understand and change the world.

This is an edited and shortened version of 'The Shock of the New? Disaster and Dystopia', a review essay published in the journal Capitalism Nature Socialism (2008) vol. 19, 1.

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Andy Storey is a college lecturer in the Centre for Development Studies, School of Politics and International Relations, University College Dublin. He previously worked at the Development Studies Centre, Kimmage Manor, and for the development agency Trócaire. He has published extensively on issues of European political economy and trade policy and on wider development issues, including aid, conflict and migration.