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Editorial

Jordan Harris-Campbell

Development education emerged in the latter half of the 20th century, paralleling trends in development and international cooperation, including relations between developed and underdeveloped countries. Manuela Mesa's 'Background and Contextualization of Development Education' (2005) provides a comprehensive overview of how development education evolved, broadening its agenda to "promote a better understanding of global interdependence and the structural connection between the North and the South, and between...everyday life and 'macro issues'" . Though the topics prioritised for inclusion in development education may vary among actors in the sector, definitions coined or compiled by organisations such as the Development Education Exchange in Europe Project (DEEEP) provide a general framework in which practitioners can operate, emphasising their own priorities while adhering to a generally accepted standard of aims and values. While guidelines for the delivery of development education can be found through web sites such as the Irish National Teachers Organisation (INTO) and the Development Education Association (DEA), there seems to be an ever-increasing array of activities and methodologies tweaked and modified for incorporation into development education practice.

As a newcomer to development education, I am fascinated by the innovative and creative ways in which practitioners incorporate tools and methodologies from other disciplines to maximise the impact of development education on their target audiences. In keeping with the 'Breaking Barriers' theme of this issue, each of the Focus articles explores how development education has obliterated barriers between sectors or between individuals far-removed in place and perspective.

While the Focus articles share a common theme, the authors explore how their respective organisations have broken the barriers that limit the impact, potential and effectiveness of development education. The barriers described in the articles differ greatly—where one article describes the challenges involved in developing an effective partnership between a non-governmental organisation and third-level institution to promote global citizenship education, another explores how one social research method could be an effective teaching tool for development education practitioners wishing to promote analytical and systems thinking skills emphasised in a

number of development education publications. The authors discuss their respective challenges and each presents mixed results. Regarding their common theme, though, each of the articles indicates that cross-sectoral exchanges or partnerships can be hugely beneficial for development education practitioners. The challenges faced by the organisations partnering for a global citizenship initiative in ‘Never the twain shall meet?’ are probably familiar to many readers of *Policy and Practice*. The authors—Blee, Britton, Davis, and Young—provide a realistic overview of the obstacles organisations face when initiating and subsequently strengthening partnerships while reminding me that, despite the challenges faced along the way, investing in such partnerships is worthwhile when the impacts of projects developed by the partners are likely to be much greater than those a non-government organisation acting alone could achieve.

In ‘Development education in higher education: Ethnographic research as a development methodology’, authors Roland Tormey and Marie Kiely explore the use of ethnographic research methods to develop thinking skills associated with development education. Tormey and Kiely developed a research project in which these research methods were taught to a group of third-level students, who then completed two participant observation sessions in different settings. This study indicates that development education practitioners could adopt ethnographic research methods as useful teaching tools for honing thinking skills and achieving the learning objectives of development education.

Each of these articles is a reminder that, just as development education practitioners and organisations have something to offer those outside the sector, so can we learn from the experience and skill sets of those working in the areas on which we would like our work to impact, such as third level institutions or businesses. Developing partnerships with and incorporating best practices from these areas could lead to more effective development education for a greater number of audiences.

Other Focus articles explore how the arts can provide a glimpse into another’s experience through verbal or visual imagery, thereby exposing and potentially removing the barriers that our nationality, gender, or economic status impose on our worldview. In ‘Breaking barriers through children’s global arts’, Nadine Cruickshanks describes how art is used to communicate human experience around the globe and how effectively these images shatter ignorance and indifference. Similarly, in ‘Fabric crafts and poetry: The art of development education in Canada’, Darlene Clover and Budd Hall illustrate how the images produced through art often express “counter stories”, challenging the socio-political norms of the artist’s environment and conveying his or her reality to persons external to that environment.

The articles by Cruickshanks and Clover and Hall are inspired accounts of how art provides each of us the opportunity to share the experiences of people we have never met and re-imagine the world in which we live. That a child's drawing can wield such a powerful influence suggests that any number of art forms might serve as a tool for breaking the barriers of our own experience and opening us up intellectually and emotionally to the everyday realities of others.

Although each makes an independent contribution to the issue, taken together they hint at the range of physical, institutional, and psychological barriers that development education challenges and can potentially break. The Focus articles highlight some of the countless potential benefits to removing these barriers: improving teaching methods of development education practitioners by incorporating methods from other disciplines; delivering effective global citizenship teacher training as a result of a successful partnership following a substantial investment of time and resources; challenging people's perceptions of the world by displaying art depicting realities they have never imagined. There are countless opportunities for development education to change people and institutions. The authors of the Focus articles show that there are also countless opportunities for these same bodies to shape and improve development education.

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FOCUS

Fabric crafts and poetry: The art of development education in Canada

New forms of development education are emerging in Canada. These aim to engage people in critical dialogue by creating new lenses through which to see and explore the world. **Budd Hall and Darlene Clover** look at the importance of innovative learning models through examples of arts/crafts-based development education in Canada.

“Our strategy should be not only to confront the empire but to mock it...with our art...and our ability to tell our own stories”.

Arundhati Roy

Introduction

In the mid 20th century people travelled to the majority world and returned home with stories that often contradicted the dominant narratives of the day. They argued that there were in fact rich and powerful indigenous knowledge systems still at work and that poverty was a result of global trade, colonisation, patriarchy and the growing need for resources in rich countries. Development education is the term which Canadians used to describe this counter learning and teaching.

In the early 21st century the dominant discourse of the powerful has reached fever pitch. Economic globalisation, in spite of daily evidence to the contrary, is said to be the universal pathway to well being. A warped vision of democracy is being sold as our global salvation whilst the solution to global conflict is military power and force. Ideas around a tide of human security and prosperity that would float all boats have been overshadowed by views that sink us through an isolation and polarisation of critical voices. The greatest global crime may not be solely the ruthless scouring of the world for oil and natural resources but rather the perpetuation of a myth that there is only one way for humanity to organise, teach and learn which ultimately chips away at our ability to re-create and re-imagine the world.

New forms of development education are emerging in Canada. Their aim is to engage people in dialogue and critique by creating new lenses through which to see and explore the world. Importantly, many of these new practices provide people with the opportunity to be creative and imaginative together. We speak here of arts/crafts-based learning practices which we have both, through lengthy, varied and different experiences, come to value, promote and use. We begin this article with a brief history of development education in Canada, emphasising the role of arts/crafts. We then provide two examples of contemporary arts/crafts-based learning activities in a community and a university and using these as platforms, share the elements we feel make this type of learning so inviting and valuable.

Development education in Canada

“Things fall apart; the centre cannot hold”.

W.B. Yeats

In 1983 the late Ivan Head, former President of Canada’s International Development Research Centre, said in his keynote address to the First National Conference on Development Education that “International development education in this country must necessarily elicit changes in how Canadians perceive the world, giving them a clearer and sharper understanding of the interdependence of all the nations, and a keener appreciation of other cultures and ways of life” (Zachariah 1983, p.7). This was arguably the peak moment in development education in Canada.

Development education as a concept and practice was largely stimulated by the experiences of Canadian University Service Overseas (CUSO) volunteers who in going, in the 1960s, to countries of the majority world discovered many contradictions to what they had been taught. Poverty, it was shown, was linked to an entire structure of unfair trade policies, lending practices, pharmaceutical pricing and arms sales (Christie, 1983, p.9). They also discovered the writings of many majority world intellectuals such as Paulo Freire, Walter Rodney, and Amilcar Cabral. In 1971 the Treasury Board of Canada authorised the ‘Development Education Programme at the Canadian International Development Agency (CIDA)’ and funds were made available to non-governmental organisations. During this period a network of ‘learning centres’ was established across the country. CUSO, Oxfam Canada, the churches and others also established development education units.

Development education focussed on several objectives: consciousness raising, empowerment, building coalitions or alliances, making connections at home and abroad and/or influencing policy. Historically development education in Canada has been united by common efforts to answer questions such as: With whom do we work? How do we reach beyond the already converted? How do we reach those in power and make our voices heard? How do we strengthen networks, coalitions and actions? Who educates the educators? (Hall, 1983).

In 1994 government support for development education was totally withdrawn. Learner centres across the country closed although a few such as the Victoria International Development Education Centre (VIDEA) and others linked to larger organisations such as CUSO survived or evolved. Interestingly, CIDA has recently begun to re-examine the question of funding development education and has several newer activities such as The Global Classroom Initiative that supports work with schools (www.acdi-cida.gc.ca/gci).

The driving energy however for learning about the world has shifted from the stories of returning volunteers and solidarity workers to the challenges of globalisation. Savage development practices let loose on the world by an unrestrained global imperial capitalism have horrified a new generation of people. The World Social Forum process with leadership from the majority world has attracted the participation and interest of an entirely new set of actors. The large civil society demonstrations in Seattle, Melbourne, Genoa, Quebec, and Cancun against the World Trade Organisation and other international financial institutions have served as recruiting grounds for an edgier, more strident generation. Global capital has generated global resistance and this resistance and organising is more creative and far reaching than ever before.

Arts and crafts in development education

“Some have exploited the rich and exuberant cultural traditions and have used the arts for education and conscientization and for the dissemination of development messages and information”

David Malamah-Thomas, (1987, p.60).

In 1969 Malcolm Adieseshiah, Deputy Director General of UNESCO argued that development education could best be realised by understanding the key role culture plays in people's lives and using culturally appropriate practices to stimulate new ways of thinking and acting (1969). For many development

educators and activists the arts were seen as the culturally appropriate tools. Perhaps the most far-reaching and popular arts-based educational practice of the 1970s and 1980s was popular theatre. Through its

“communal and fictional imaginative nature, theatre can provide a graphic and vivid forum [for dialogue]...accessible to large numbers of people, based in local social, cultural and other realities, expressed in local language and idiom, and uses the people’s art forms such as music and drumming, singing and dancing, miming and storytelling” (Malamah-Thomas, 1987, p.61).

Theatre has been used in Canada’s arctic and elsewhere to provide people with the skills and abilities to not simply cope with the transition from a more traditional way of life to a more modern one, but to actively take charge of and steer that process (Hamilton, 1987). Popular theatre has recently been reinvented in other playful ways in Canada such as in the emergence of new traditions like ‘Critical Cheerleading’, where the tradition of mostly women cheering sports teams on has been turned on its head with performances of young people leading the crowds in ‘cheers’ against continued global warfare.

Other arts have also been used as tools of global education. Bishop (1988) used cartoons and soap operas with women in a Nova Scotia fish processing plant to help them uncover and challenge local and global ideologies and practices that had a negative impact on the fisheries and their jobs. Although often ridiculed or ignored, women’s fabric crafts-based practices have been used to critique, raise awareness and overcome injustices (Clover, 2001; Stalker, 2003). For example, women in Chile created *arpilleras* (detailed hand-sewn three dimensional textile pictures) that were able to slip “through strict border controls to tell the stories of Pinochet’s repressive regime” (Stalker, 2003, p.402). We both have much experience in using the arts or crafts as part of our education practice for a more just and sustainable world. In this next section we describe a fabric crafts project in a small community on Vancouver Island and a poetry course held at the University of Victoria. We then use these as platforms to explore the elements we believe make arts/crafts-based learning important tools.

Feminist arts-based community learning: The case of quilts

“Sewing becomes a feminist metaphor for editing in which the subversive stitch can be viewed as a motif that disrupts...But is the narrative really disrupted by the sewing? Or does the sewing make the story visible?”

Mireille Perron, (1998, p.30).

Perron (1998, p.124) argues that “textile practices have been treated with disregard for so long it is almost inconceivable for some...to acknowledge them as discursive formations from which meaning can emerge”. While on the one hand this statement is absolutely correct, it is also being challenged.

The Positive Energy Quilters are a group of women artist-educators on central Vancouver Island, British Columbia who initiate collective quilting projects to help people understand, address and voice their concerns symbolically and metaphorically around development and global issues. The first project addressed the impact of a gas-powered plant planned for construction in their community. An agreement between two United States (US) corporations and a local hydro company would have meant the installation of a polluting plant in their neighbourhood with little benefit of jobs or even power. The women sent out squares of materials asking people throughout the community to use their imaginations and passions and create images and stories that showed how they felt about the plant. While some messages are gentle – save the environment for our children – others are extremely provocative showing the violence and power being exerted on their community from a foreign country (the US). When the squares were returned by community members, the women set about weaving them into six beautiful protest quilts.



The women engaged in what they referred to as ‘quilting in public’ which meant quilting in front of the official hearings. The purpose was to be visible and to reach out to and engage even more people in dialogue. The finished quilts were proudly draped over the women’s shoulders and worn in marches on City Hall to protest at the plant (Clover & Markle, 2003).

Nearing the conclusion of this project, the United States declared war on Iraq and horrified, the quilters realised they could not stand idly by. There was a chance that Canada could be bullied into taking part if people did not speak out. Again, squares of cloth were sent out around the community and formed into four stunning ‘Peace Quilts’. Again, some squares were gentle whilst others showed Uncle Sam standing in a pool of blood shooting at a flock of doves. The squares were quilted together through a public quilting process and again worn in the many protest marches held across the Island.

These collective and creative projects drew many people’s attention and provided a symbolic and creative vehicle for people to speak out publicly. However, the quilts also drew criticism and censorship as they dared to stitch new stories of development, war and community power which we return to shortly.

Poetry and peace in the university classroom

“Poetry is an act of peace. Peace goes into the making of a poet as flour goes into the making of bread”.

Pablo Neruda

“Poetry is perpetual revolt against silence exile and cunning”.

Lawrence Ferlinghetti

Can we transform university classrooms into transgressive and transformative learning environments? Can we create a space for mutual learning about the world, its pain and its hopes? We believe that we can and Budd deliberately set about creating such a space in the summer of 2005 at the University of Victoria in Canada.

The invasion of Iraq by the government of the United States with the critical support of the United Kingdom and other client states in the “coalition of the willing” produced an overwhelming revulsion in the minds of many ordinary Canadians. In response, Budd offered a course within the Curriculum and Instruction Department of our Faculty of Education called, ‘Poetry, Social Movements and Peace’. The course filled quickly as we

grappled together to understand how we can use poetry to disrupt the dominant narratives of obedience, violence and peacelessness in the world. We became part of the spoken word revolution for a period of five weeks during July and August of 2005. We exchanged news of poetry readings, we read about poetic form, we read and wrote out our own pieces and ended our time together with the creation of a public poetry café where we read our collective work to a local audience. For a text, we used a poetry anthology called *Waging Peace* that emerged from a poetry and political action project that took place in Ottawa in 2000. Poets and artists from across the country were invited to contribute a poem wrapped in individually designed papers to each Member of Parliament (McMaster, 2001).

In the context of thirty three hours of classroom time, twenty four people who, with few exceptions, had been neither poets nor peace activists became both. They defined what was to be learnt, took leadership in designing workshops, learned about the technical writing of poetry, shared their work with friends into the night, organised a public event in a hired theatre, performed like veteran poets and self-published their work in an anthology. Our poems tackled peace and global conditions in a cacophony of voices. *London Attack*, *The Smoking Gun*, *Sunday in Auschwitz*, *The Greenpeace Girl*, *Inner Peace*, *The Pain Bores a Hole in the Soul*, *Bullying*, *Lullaby for Nations* and *Babytalk* were just some of the titles. We took chances with each other that many of us had never tried elsewhere. Twenty four more poets were added to the global outpouring of poets that can be found on scores of web sites around the world all using words and images to resist the global killing machine.

Why are arts/crafts important and powerful tools for development education?

“If globalization is characterized by disjunctive flows that generate acute problems of social well-being, one positive force that encourages an emancipatory politics of globalization is the role of the imagination”

Arjun Appadurai, (2001, p.6).

Aesthetic knowledge and oppositional imagination

Dewey (1934) felt the aesthetic imagination had the ability to animate and pervade all processes of making and observation, a blending of interests where the mind comes in contact with world (p.237). Arts-based learning, as these examples demonstrate, actively encouraged the telling of counter stories through an oppositional aesthetic form of imaginative thinking.

Oppositional imaginations are premised upon daily lived realities and/or deeper understandings of inequity or oppression and give expression to this through creative form. They are points of reflection from where the gaze turns outward to imaginatively ponder one's own place and association in a larger picture. This self-social reflection becomes a different kind of relationship through art, one that speaks to a power of connectedness and establishes bonds such as those made in the community through the quilts and in class through poetry.

While learning through dialogue is very important, feminist adult educators have also argued that we need to be sensitive to other forms of communication (Walters & Manicom, 1996). In the two projects, there was much challenging and enriching discussion. But images - whether they be stitched on a piece of cloth or created through a poem - play an increasingly important role in society. Image making is a process of metaphoric exchange and metaphor and symbols play key roles in reasoning, and understanding the world (Kazemek, 1992; Shakotko & Walker, 1999). With metaphor, we compare an image of something we are familiar with to the image of something we are seeking to understand. Where the images match we transfer our understanding from one to another but where they differ, we change the image of what we know in an attempt to better understand. Metaphors and symbols make connections between things that are concrete and things that are abstract, things that happen directly to us and things that happen far away. Poetry has a magical quality to both draw from deep within us and give us new ways of seeing and hearing through the most efficient use of words imaginable.

Fun and humour

Tackling the negative aspects of globalisation is neither fun nor humorous. However, Illeris (2003) has found that people often develop sub-strategies to deal with contradictions and problems in society and one is humour. The quilts are poignant but they are also funny and irreverent. Roy (2004, p.59) writes that humour is often a sign of rebelliousness; laughter can defeat the fear of the unknown. "Humour works as a metaphor for transformation...a communal response of sensuous solidarity as it implies common understanding with others [and helps people] to cope with the situation of the world" (p.59). Making people laugh, as the arts can do so well, has proven to be an effective way to address issues which might otherwise have people shutting down or turning away. This does not mean that they are trivial and mindless, but rather that they are versatile and provide opportunities for creative self and social critique.

Risk and challenge

Development education has always understood the need to challenge people to take risks in learning. Diamond and Mullen (1999) add that arts-based learning is about “thinking imaginatively, performing artistically and taking a risk on behalf of...development” (pg.152). It was a risk for students who knew nothing of poetry to decide to take the course. Safety in the academy means staying within the formulaic writing of a term paper. It was also a risk for these students to perform in public. As noted above, many did not see themselves as poets so it took courage to share their work in front of others. There was sufficient concern for the apolitical (read disruptive) nature of the quilts that they were actually denied access to two public hearings. On another occasion of public quilting, although the women were given permission to quilt outside the hearing, they were told by one of the security guards that while they could work on one of the quilts all the others had to be put into the trunk of a car. He did not even want them folded at the side as he felt that would only encourage passers-by and others going to the hearings to ask difficult questions!

Conclusion

In order to combat the savage and destructive forces of certain aspects of globalisation at play in the world today, we need innovative and creative practices of education and learning. Development education has always drawn on and from arts/crafts although the primary emphasis has been on theatre. We believe that arts and crafts are powerful tools of learning because they are able to actively encourage new aesthetic knowledge, stimulate oppositional imaginations, encourage people to have fun together but are also risk-taking, an essential element of learning for change.

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Please see the following website for more information:
www.educ.uvic.ca/communityarts/index.html

Development education in higher education: Ethnographic research as a development education methodology

Roland Tormey and Marie Kiely explore the capacity to use the process of learning to carry out ethnographic research as a vehicle for enabling students to learn, in an active way, the core thinking skills of development education, in higher education.

Much of the attention in development education is often focussed on the content knowledge of the discipline (human rights, famine, Latin America etc.). Development education, like related forms of education (such as education for sustainable development or intercultural education), is also centrally concerned with the development in learners of certain thinking skills (Development Education Commission 1999; Irish Aid 2003). These include, amongst others, a capacity for recognising what Bhikhu Parekh (1986) has referred to as “the inherent plurality in the world” and a capacity for “systems thinking”. While development education is also concerned with the use of participatory educational processes to develop these skills, it is not a discipline which, to use Freire’s terms, seeks to “lecture students into sleepy silence” (Shor, 1993). This process dimension may, to some degree, limit development education’s penetration into formal education where more didactic methods are common, particularly in higher education where the teaching methods have traditionally consisted precisely of “lecturing students into sleepy silence”. This undoubtedly poses challenges to the often-stated aim of development educators to make further inroads into higher education (UNECE, 2005; Irish Aid, 2003).

One higher education area in which students are often active learners is in learning the craft of social research. Social research methods courses are found in sociology, anthropology, psychology, political studies and social studies undergraduate programmes and in postgraduate programmes in these disciplines as well as in education, and other cognate disciplines. Following on from research by Mansur and Gidron (2003), this paper explores the capacity to use the process of learning to carry out one form of social research, ethnographic research, as a vehicle for enabling students to learn, in an active way, the core thinking skills of development education, in higher education.

Ethnography and development education thinking skills

Key development education thinking skills

Development education is centrally concerned with the development of thinking skills, many of which are the same as the thinking skills that are developed through the study of social science disciplines. According to Berger social research disciplines like sociology are centrally concerned with what they call “seeing the strange in the familiar” (Berger, 1975). In essence, this means recognising that everyday patterns of living are not “the way things are done”, but are, instead simply, “the way we do things” (Berger and Luckmann, 1966). To take as a practical if mundane example, students in a lecture hall will sit down, take out a pen and notebook and sit in relative silence often taking notes based on what a lecturer is saying. If, however, the same lecturer were to give the same lecture outside the campus bar, it is unlikely that the same group of students would respond in the same fashion. Why this is, Berger suggests, needs to be questioned. The wit and wisdom of the lecturer (or lack thereof) is the same on both occasions. Its usefulness to the students in terms of passing exams is the same on both occasions. The strangeness that is at the heart of these different patterns of action needs to be recognised in order for the reasons for this pattern of action to be understood.

Berger notes that this “strangeness in the familiar” (what the Irish poet Patrick Kavanagh referred to as “the newness that was in every stale thing/ when we looked on it as children”) should be recognised as an element in many everyday actions. Why is it that people agree to ‘meet for coffee’ and then drink tea? Why is it that people will happily eat fried potatoes (chips) using their hands from a paper bag or rolled up newspaper, but would never consider eating mashed potatoes in the same fashion? Why is it that students are more likely than banking executives to wear jeans? These are all questions that we might want to address when we start to recognise the “strange in the familiar”. Ultimately this means that we cease to see our own culture as being the ‘correct’ or normal culture but instead begin to recognise that our culture is one of many with its own set of meaning-systems that make sense of its habitual practices. Ultimately this should also mean developing a recognition that, while the practices of other cultures may be unfamiliar, they will have their own meaning-systems to support them and are, ultimately, no ‘weirder’ than our own. Mansur and Gidron (2003) refer to this idea as “the principle of openness”.

As such “seeing the strange in the familiar” is central to an understanding that underpins many adjectival educations (see References and Bibliography):

“The inspiring principle of multi-cultural education then is to sensitise the child to the inherent plurality of the world – the plurality of systems, beliefs, ways of life, cultures, modes of analysing familiar experiences, ways of looking at historical events and so on” (Parekh, 1986).

Berger also notes that a key concern of disciplines like sociology is to see “the general in the particular” (1975). This means we need to recognise that our everyday practices do not stand by themselves but take place within social, political and environmental systems of which they are a part. Students wear jeans, for example, because it is part of a cultural expectation in the society within which they live. Those jeans are also part of a broader set of social, environmental and economic relationships linking the wearer to producers of cotton living in, say, Egypt, as well as to the health and environmental implications of the use of pesticides and bleaches in the growing and processing of the cotton. Meeting someone for coffee is also a cultural phenomenon. Furthermore, it also links the coffee drinkers through trade systems and the operation of multinational companies to poor and exploited coffee growers in Rwanda and Ethiopia. Recognising these broader social patterns and links within our everyday action enables us to take responsibility for the distant consequences of our actions. As Pierre Bourdieu has noted, sometimes it is only by recognising the way in which social forces have shaped our actions that we can actually become free to make our own choices. Sociological analysis is, he claims:

“...one of the most powerful instruments of self-knowledge as a social being, which is to say a unique being... [It] offers some of the most efficacious means of attaining the freedom from social determinisms which is possible only through knowledge of those very determinisms” (Bourdieu, 1998).

It should be clear from this that some of the thinking skills of development education are built on a social scientific perspective. It should hardly be surprising then that these skills could be developed through the practice of social research.

Ethnography

Ethnography is a qualitative approach to social research that involves a process of living in and critically making sense of a culture as a set of meanings that exist as a complex and interrelated whole. It is often seen as being in opposition to a more ‘positivist’ approach to social research in which the researcher stands outside the phenomenon being researched and

imposes his/her own constructs on it such as might be the case. For example, in survey research where the researcher decides in advance the questions to be asked and where the range of responses which are allowable and in which the people researched are generally seen as research ‘subjects’ rather than ‘participants’. As such, ethnography is seen as involving a sharing of power with the people being researched, since it involves the development of findings in communication with them. It is often, therefore, described as belonging to what might be called a ‘humanist’ research tradition and draws on the same underlying philosophy as does much development education work. Although there is no single agreed definition of ethnography, a definition like that of Atkinson and Hammersley (1998, p.110) would be broadly acceptable to many. They describe ethnography as having the following features:

- a strong emphasis on exploring the nature of particular social phenomena, rather than setting out to test hypotheses about them
- a tendency to work primarily with ‘unstructured’ data, that is, data that have not been coded at the point of data collection in terms of a closed set of analytic categories
- investigation of a small number of cases, perhaps just one case, in detail
- analysis of data that involves explicit interpretation of the meanings and functions of human actions, the product of which mainly takes the form of verbal descriptions and explanations, with quantification and statistical analysis playing a subordinate role at most.

Although having roots in anthropological studies of ‘foreign’ and ‘exotic’ cultures, the growth in interest in qualitative research methods in disciplines like sociology, political science and, to a certain extent, psychology, from the 1960s onwards saw a growing use of ethnographic-like approaches to research in these disciplines. Qualitative research methods using an ethnographic approach are now a routine component of undergraduate programmes in a range of social scientific and social studies disciplines.

Mansur and Gidron (2003) have argued, based on research conducted with their students in Israel that ethnography is an ideal educational tool to enable learners to come to grips with key thinking skills. They argue that the unstructured and power-sharing nature of ethnography enables:

“...an educational process of learning. Students describe aspects of their own cultural life and those of others, and at the same time, they ask questions such as: how is culture transmitted across generations and how does it change over time; what happens when different cultures

come into contact with each other; how it influences people's thoughts, feelings, beliefs and acts; how does it give meaning to shared activities, and so forth. In this way it creates the possibility of openness to others".

Following on from the work of Mansur and Gidron then, in our research we sought to utilise ethnography as a learning opportunity to enable students in higher education to develop key development education thinking skills through the practice of carrying out and talking about ethnographic research.

Research methodology

Our research project was based on evaluating the extent to which key development education skills were learned by a group of twenty five higher education students through a guided process of engaging in the craft of ethnographic research. The students in question were student teachers who were undertaking a module in either intercultural or development education as part of their teacher education programme. Research was not a required or a key part of their programme of study, nor was the work graded. The students were self-selecting, in that they (a) had chosen to undertake the optional course in either development or intercultural education, and (b) they took the opportunity to be part of the research group when given the choice. This suggests that the participants were receptive to the learning aims of the project and clearly means that this research cannot be taken as representative of higher education students in general. That, however, was not its purpose. Its aim was instead to explore the possibilities for using ethnography as a learning tool for development education thinking skills. All of those that chose to be interviewed for the study were female, something that is perhaps unsurprising in a context in which six-sevenths of the overall student cohort were female.

Those who chose to be part of the research group were given two short training sessions in ethnographic research and were then required to complete two participant observation sessions in locations and times of their choosing. The only requirement around these sessions was that they would take place in a given context in order to maximise the capacity for students to meaningfully discuss their findings with each other. The contexts chosen for the first set of observations were 'eating environments' (restaurant, dinner with family, chip shop). The first set of observations was followed by a facilitated, whole-group discussion within which the students presented the findings of their observations, with particular reference to identifying the "strange in the familiar" and the "general in the particular". The students then chose a second context in which to carry out observations. On this occasion they chose "environments of socialisation". This was again followed by a facilitated discussion and then by group presentations by the participating students.

In order to evaluate the students' learning through the process thirteen of the group were interviewed after the first of the two initial training sessions and again after their final presentations. The interviews were carried out by a researcher who was not a lecturer and who would play no part in the grading of the students. The researcher was also a former student on the course, which further aided the building of a relationship with the students. The presentations made by the students were also analysed in order to assess the extent to which their participation in the process contributed to their learning of the identified key thinking skills.

Findings

The students who participated in the study identified a number of contexts in which the “strange in the familiar” became apparent to them. Seating patterns in restaurants (people sitting near the aisle or the wall along trestle tables, but not in the middle of the table), different behaviours of those sitting alone as compared to those sitting with others, and variations in the times when people felt able to use their hands for eating were all identified by the students as aspects that surprised them when they paid attention to the “strange in the familiar”. This contributed to a greater awareness of the diverse ‘ways of living’ that are accommodated under the broad heading of ‘Irish culture’. As one of the respondents noted:

“You notice things a lot more, especially with the ethnographies because you’re taking more notice of what people are doing, and as well, you’re beginning to realise habits and more than one person could have the same kind of habit of doing something, of eating or just buying a paper or something like that. And as well, you realise that its not just Irish music and dancing and singing that are part of Irish culture. It’s the way people talk and eat and drink and sit and stuff like that, y’know, that are different to the way other cultures would do it”.

The observations of contexts of socialising as well as contexts of eating also contributed to this broadening awareness of Irish culture, and to an awareness of the extent to which culture is not fixed in a particular time, or with a particular set of habits, music, dance or language, but is instead constantly in a process of change, adaptation and becoming. Another respondent, when talking about her new awareness of what Irish culture is today, said:

“I suppose diverse; there’s many different kinds of areas in it and it’s not just Irish people, it’s Irish culture involves so much. Irish culture is

people who are in Ireland, not necessarily Irish people; people who are in Ireland and what happens, y' know. Like someone who's doing salsa dancing could be considered part of Irish culture because it's going on in Ireland and it's what Irish people are doing and what people in Ireland are doing".

Combined with this richer understanding of the diversity within Irish culture was an increased sense of openness to other cultures. For some of the students this was most evident in relation to the diversity they saw within Irish culture in the form of new migrants, but others did articulate a sense in which other cultures no longer seemed so 'exotic' once they began to recognise the 'strange' within Irish culture itself.

While many of the students showed significant learning in relation to the "strangeness in the familiar", the outcome in relation to recognising "the general in the particular" was more limited. The social patterns they tended to recognise most readily were gender-based, something which was perhaps linked to the fact that all of the interviewees were female. This can be seen from the following quotes from two different interviewees:

"... the way I look at Irish culture has changed and the factors that influence our culture and the way we act. I have noticed more factors, as in I think gender, there is a little bit of inequality in relation to, not that its inequality, but there's a difference between the way men and women act".

"Yeah, like gender, I never really saw it to be not male dominated but how males have, like we didn't really notice differences of treatment. Like someone was saying yesterday like in the canteen the guys got more food and stuff. And in the bars and stuff I noticed guys were much more relaxed and girls; they don't let go as much. So I think it's just my ideas haven't really changed. I'm just more aware of individual differences, stuff like gender and age".

Other than in relation to gender issues, however, the ethnography related work did not give rise to any clear understanding of the broader social systems within which human actions take place, despite the fact that this topic was the subject of considerable attention in the second discussion session with the students. Other than in relation to gender they continued to focus on the local contexts of behaviour rather than identifying, for example, distant consequences of local action.

Conclusion

The integration of development education into higher education is an often-stated aim for development educators. Although the content of development education may be similar to the interests of many in higher education, the tendency to use didactic, lecturing methods in higher education tends to limit the engagement of development education in that milieu. In this project, we sought to explore the potential of using ethnography as a participatory and active-learning teaching tool and learning opportunity for the development of thinking skills that are at the core of development education. In doing so we were hoping to build on Mansur and Gidron's conception of a "principle of openness" (which we tended to call "seeing the strange in the familiar") and also work to develop some understanding of systems thinking (which we tend to call "seeing the general in the particular").

Although the use of ethnography worked well in aiding students in developing a more open and fluid conception of their own culture, and, as such contributed to their becoming more open to other cultures, the results were far less clear cut in relation to their development of systems thinking. Although their ethnographies gave many of them a far greater awareness of gender issues, it did not play any significant role in developing an awareness of other systemic issues.

This study was a small and limited one, based on a self-selected sample of interested people, but also based on much less input on and experience of doing ethnographic observations than would be the case in many undergraduate programmes. As such, this study highlights some of the possibilities of the use of ethnography as a development education teaching tool, and leaves open the suggestion that extended facilitated work could go further in developing key development education thinking skills.

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‘Never the twain shall meet?’: Breaking barriers through a global citizenship partnership between NGOs and a higher education institution

As part of DFID’s work to look at how initial teacher education and training might be used to effect longer term changes in the attitudes of teachers towards global development issues, four projects were funded in the UK. In this article **Harry Blee, Alan Britton, Bob Davies and Ben Young** examine the project partnership between the University of Glasgow Faculty of Education and the International Development Education Association of Scotland.

Introduction

The Global Citizenship in Initial Teacher Education (GCITE) Project was designed to embed learning and teaching about global citizenship into three core Initial Teacher Education (ITE) programmes at the University of Glasgow. Funded by the United Kingdom (UK) Department for International Development (DFID), it was conceived and operated by a partnership between the University of Glasgow Faculty of Education and the International Development Education Association of Scotland (IDEAS). This form of partnership, between a Higher Education institution and a coalition of Non-Governmental Organisations (NGOs), provided opportunities for innovative practice in teacher education that utilised the traditional strengths of both sectors.

However, from the outset the partnership had to acknowledge that alongside the opportunities presented there were a number of possible pitfalls awaiting the partnership. These were associated with differences of culture, institutional priorities and values, working practices and underlying philosophies and ideology. In the event, the partnership evolved organically during the three-year lifetime of the Project, and both the opportunities that emerged, and the remediation of divergence of outlook provide illumination and point to good practice guidelines that might help to inform similar projects and partnerships in the future.

In conclusion, the authors suggest that the partnership concept described highlights the need for new models of inter-agency and cross-sectoral partnerships in the light of the rapidly changing global context that will inform future educational structures and policy.

Context

In 2001, DFID embarked on a programme to promote awareness of development issues in the UK. This programme arose from two policy position papers, *Eliminating World Poverty: A Challenge for the 21st Century* (1997) and *Eliminating World Poverty: Making Globalisation Work for the World's Poor* (2000). The 1999 strategy paper *Building Support for Development* set out DFID's aim of working with the formal education system (schools and associated higher education establishments), the media, businesses, trade unions and faith groups. It is within this context that DFID funded four projects across the UK educational jurisdictions to look at how changes to the processes of initial teacher education and training might be used to effect longer term changes in the attitudes of teachers towards global development issues. A key element of the chosen projects was the core role of partnerships between the relevant higher education institutions and independent providers of 'development education'. In the Scottish context, the successful bid was based on a partnership between the University of Glasgow Faculty of Education and IDEAS.

The Faculty of Education of the University of Glasgow was established in 1999 by a merger of St. Andrew's College of Education and the University of Glasgow. Founded in 1895, St. Andrew's College had long held a historic responsibility for the preparation of teachers for Catholic Schools in Scotland, and within this responsibility there lay a long standing tradition of education for social justice, inclusion and care. The mission of the College, and its associated values base, was retained through the merger and continues to be expressed in the mission statement of both the wider Faculty and the Religious Education (RE) department in particular (Department of Religious Education, 2004; Faculty of Education, 2006).

IDEAS is a network of about forty organisations and individuals concerned with the promotion of development education in formal and informal education settings. Development education is defined as "education which fosters knowledge, skills and attitudes which promote justice and equality in a multicultural society and interdependent world" (IDEAS, n.d.). Its members include large international development and campaigning organisations such as Save the Children, Christian Aid and Oxfam as well as the development education centres and numerous smaller providers.

Members of IDEAS work through the network to promote and deliver development education.

Several other factors formed the backdrop to the project, and helped to shape it:

The Education for Citizenship agenda

In Scotland, *Education for Citizenship: A Paper for Discussion and Development* (2002) promotes (but does not prescribe) a cross-curricular and whole-school approach to citizenship education, assigning a central role to experiential learning and democratic structures in schools. Unlike other UK jurisdictions, citizenship education in Scotland is not considered to be a discrete subject area, nor is it subject to assessment. All teachers have an equal responsibility for the development of citizenship education. The Scottish approach aims “to develop capability for thoughtful and responsible participation in political, economic, social and cultural life” (LTS, 2002, p.7). It emphasises that everyone belongs to various types of community: “both communities of place, from local to global, and communities of interest, rooted in a common concern or purpose” (LTS, 2002, p.4). As such, education for global citizenship can be seen as integral to education for citizenship within the Scottish framework.

The National Priorities

For education in Scotland, as approved by the Scottish Parliament in 2000, Values and Citizenship are highlighted as one of the five central goals of the Scottish educational system. In particular, the National Priorities include the statement that schools are:

“[t]o work with parents to teach pupils respect for self and one another and their interdependence with other members of their neighbourhood and society and to teach them the duties and responsibilities of citizenship in a democratic society”
(Scottish Executive, 2000).

The centrality of citizenship has been reinforced by *A Curriculum for Excellence* (2004), which states that educating for citizenship is one of the four core purposes of the curriculum, underpinned by values of “Justice, Wisdom, Compassion and Integrity” (Scottish Executive Education

Department, 2004). It is the view of the authors of this paper that these national policy statements lent considerable weight to the rationale and the legitimacy of the project undertaken at the University of Glasgow.

The global political and economic context

Shifting public attitudes towards global trends formed an important backdrop to the project. Public awareness of global trade and development issues was significantly raised following the emergence of popular campaigns focussing on global development issues at the 1997 meeting of the World Trade Organisation in Seattle. The Jubilee 2000 movement to cancel the unpayable debts of poor countries further increased the profile of these issues, particularly among school age students. Public awareness of global political issues increased again following the September 11th attacks on the United States (US) and the beginning of the ‘War on Terror’; widespread public opposition to the US-led war on Iraq followed this. In all, the Global Citizenship Project takes place against a background of a level of public awareness of global issues which may be unprecedented and which finds its sharpest expression in popular movements such as the Make Poverty History campaign and the Live8 initiative.

Defining global citizenship

As a concept which means different things to different people, the notion of global citizenship required to be defined for the purposes of the Global Citizenship Project. The project drew its understanding of global citizenship principally from work done by Oxfam (Oxfam, 2002; Oxfam, 2006). Global citizenship education was thus understood as education which promotes:

- understanding of how the lives of young people in Scotland are linked to those of people throughout the world
- realisation of the interconnectedness and interdependence of modern living
- critical understanding of the economic, cultural, political and environment contexts in which we live
- empowering young people to take control of their own lives rather than becoming the victims of change
- encouraging young people to work towards a more just and sustainable world.

Within this definition there is scope for broad variation on/in interpretations and the acceptable means of attaining the goals of global citizenship. The principal point of debate seems to be the issue of priority. For educationalists, the goals of global citizenship could be seen as educational goods in their own right; experience of political campaigning might be thought useful as a means to the end of achieving them. For political campaigning groups the educational goals are a means to the end of producing active citizens. This difference in perspective suggests that different partners might have variable or even conflicting perceptions of the project's goals and methods. Contesting, negotiating and harmonising these potentially divergent understandings were an important part of the preliminary stages of the project.

The project's objectives

The main aim of the Project was to build global citizenship into the philosophy and practice of ITE courses and, in so doing, provide a model for other providers of ITE. Successful 'embedding' would be evident when course documentation, staff and students, and the general ethos and operation of ITE programmes demonstrated critical adherence to, and shared ownership of, the principles of global citizenship.

1. Shaping the strategy

Shaping the strategy involved:

- an initial audit of existing practice within the Faculty of Education
- an early strategising phase in which initial plans for embedding were developed.

In the first year, an extensive review of the BEd Primary course was made to provide a baseline. A formal audit of the practice of individual staff was not carried out as a shared understanding about the nature of education for global citizenship had not been developed. Also, the project had not at that stage established itself to the point where other members of staff would justifiably prioritise work. In addition, staff had other issues to consider: St. Andrew's College of Education had merged with the University of Glasgow and a number of courses were in the process of being, or were about to be, reviewed.

IDEAS members developed workshops on global citizenship for Faculty staff, but initial plans did not come to fruition as these courses had to compete for staff time with other centrally provided initiatives focussed

on other elements of the fledgling faculty's mission and identity. Instead, the ideas in these workshops were used as the basis for small-scale collaborative projects carried out with small groups of staff members. This approach to working was a response to the project team's developing awareness of the institutional environment. A formal series of workshops transpired to be inappropriate because faculty staff were too pressed to be able to commit to a series of workshops and because material relevant to global citizenship had to be carefully tailored to the needs of faculty staff in collaboration with the staff themselves. The notion of a series of workshops misconceives the relationship between IDEAS members and Faculty staff: it tends to treat IDEAS members as external consultants brought in to correct a defect in Faculty practice, whereas the correct model, as was agreed later in the project, was one in which IDEAS and Faculty staff were to be seen as equals engaged in a collaborative problem-solving venture.

2. Effecting change to ITE course documentation

Change to course documentation was an important goal of the project. This was not assessed by looking to see how often global citizenship itself was referred to in project documents. Rather, the documents were assessed interpretatively and holistically, in order to ascertain their overall degree of convergence with the development of knowledge, skills, values and attitudes contained within the project's working and dynamic definition of global citizenship outlined above.

The review of course documentation was restricted to three of the Faculty's ITE courses: the BEd Primary, the PGCE Primary and the PGCE Secondary.

The established BEd

Documentation for the BEd was reviewed in year one with results being presented at the SCRE centre (9/5/03) by Project Team members. The review found that course documentation focussed mainly on rationales, aims and frameworks, not on course content. As a consequence, conclusions about the extent to which courses reflected the knowledge, skills, values and attitudes at the basis of global citizenship could not easily be drawn (Blee et al, 2001-2002). The review noted that the course documentation mentioned "developing awareness in students of national, regional, and whole school issues", a formulation which excluded the global. In general, there seemed to be very little reference to the global dimension; reference to studying European issues was included in the course structure, but not to global issues; the Equal Opportunities section referred to stereotyping but not to

prejudice and discrimination. There was, however, a reference to the importance of cross-curricular themes, which could, it was concluded, provide a basis for work related to global citizenship. The review suggested that while there was little reference to the global dimension, there were many opportunities for including it in revised documentation.

The revised BEd

The BEd course was reviewed in 2001-02, and, significantly, members of the Project Team were involved in this. The review was explicitly intended to reflect wider patterns of social and educational change. The new course afforded a central role to education for global citizenship and sustainable development (described in a presentation given by the BEd Course Leader to the Project Team, 21/6/04), including strong support for active learning and developing citizenship skills and values through participation in community projects and through fostering student ownership of learning processes. One aim of the new BEd was that there should be a spirit of negotiation between students and lecturers by fostering participatory attitudes intended to transfer into the school classroom. The new BEd clearly held the potential for meeting the aim of embedding a model for education for global citizenship in Faculty practice. An elective specialist study model for third and fourth year BEd students, "Personal and social development: citizenship" ran for the first time in 2005 - insufficient students opted for it to run in 2004.

PGCE Primary

This course was reviewed in 2000, before the Project was underway. Faculty staff indicated that global citizenship did not have a high profile in it. There were two exceptions: the Professional Development Week, which did prioritise global citizenship (although it was suggested that the ethos here had not been fully integrated into the rest of the course); and the emphasis on inclusion. It was thought by staff that this could change with the review of the course, which was intended to reflect the Scottish curriculum review by organising learning into overarching themes. Citizenship was seen to be an important part of this, with the purpose of the curriculum being defined in four capacities: successful learners, confident individuals, responsible citizens and effective contributors.

PGCE Secondary

This course was reviewed in 2002-03 and has now emerged with a strong emphasis on global citizenship, expressed in particular in the Professional Development Programme (PDP). The PDP sessions were two hour slots on

Monday mornings. Typically the Project would approach these by structuring them into plenary discussions, workshops led by project team members, and a plenary with an expressive arts input from a visiting school.

The Global Citizenship Project managed the precursor to the PDP in the previous PGCE course; the precursor - the Professional Integrated Programme (PIP) - was run by the Project in 2002-03 with a strong and explicit focus on the global dimension. The good practice exhibited during the PIP programme led to the Project having a firm relationship with the PGCE Secondary course when it was redeveloped in accordance with national policy as a professional graduate diploma (PGDE) in secondary education. Global citizenship inputs by Faculty and IDEAS staff remain a feature of the PDP programme in the rebranded programme.

Evaluation of PDP inputs

This was among the most high-profile and successful work of the Project, although a few student feedback forms said that they found the sessions politically facile, and that they promoted a thinly disguised, neo-liberal agenda. It is not possible to gauge the extent of these feelings; we can only note that the Global Citizenship Project did not speak to the needs of some highly politicised students.

Formal and informal feedback about the global citizenship input into the PDP was extremely positive. Students overwhelmingly thought the sessions were educational and enjoyable. For example, on several occasions sessions received spontaneous applause and observational evidence suggests that there was a 'buzz' about the sessions, which suggests that the work done here was effective in raising the profile of the Project. The PDP sessions drew on the range of expertise available through the Project Team but - and this may have longer term implications - were labour-intensive.

Evaluation of this work

Global citizenship is being progressively embedded in ITE course documentation in the Faculty, with the greatest impact being in PGDE Secondary. This is a consequence of the Project and wider themes in Scottish education (The Curriculum Review and the emergence of *A Curriculum for Excellence*). In general, it seems fair to say that these wider educational themes are supportive of the aims and principles of education for global citizenship.

3. Working with staff in the ITE institution

After the first year of the Project, the team settled into a model of collaborative working generally characterised by IDEAS members working with staff rather than directly with students. The object of the collaborations were seen as a mutually beneficial exploration of a variety of methodologies.

Under this rubric, work was done with Music (three sessions on global issues, identity, and the political role of music with locally resident musicians), Modern Languages (global dimension linked to modern languages policy), Business Studies (bibliography created), Environmental Science (bibliography developed, themes identified and information provided), Health (activities designed, bibliography created), Art and Design (Curriculum Studies funding future joint work between locally resident artist and the arts base) and Religious Education (RE).

In addition to this, collaborative work was done on Education by Design, the use of the Development Compass Rose in the BEd 1 course (Project Team provided training in the resource for the tutor team), bibliography on stereotypes and perceptions of learners provided for the BEd.

The following subject areas were also thought to have worked in line with the aims and principles of global citizenship independently of the project and relevant staff members have been involved in the project in a variety of ways: Mathematics, Expressive Arts (Art and Design, Drama and Physical Education), Modern Studies, Geography, History, RE, ICT and English.

4. The general ethos and operation of the ITE institution

The project originally aimed at enriching the culture of decision making within the Faculty so that student voices would be more readily heard at faculty level.

Very little progress was made here. In part this can be explained by the unexpected pressures put on staff through the merger and the resultant move of campus, alongside an underestimation of the pressures on students taking ITE courses. However, this explanation does not seem wholly satisfactory. More reflection is needed on the nature of decision-making and evaluation in the Faculty and how it would be possible to make an impact on this consistent with the practice of global citizenship.

The Project's attempts to change the ethos of the Faculty shifted to changing the atmosphere within the institution. This was done through the seminar series and several, high profile, large scale events (two 'Big Days'

and the 15 CCEM Glasgow Youth conference) and displays of global citizenship education resources and public activities related to these.

The seminar series

Normally, these were attended by between 20 and 35 people, the exception being the presentation given by Anita Roddick, which attracted over 250 people. Participants were a mixture of Faculty staff, members of educational NGOs, teachers and postgraduate students. Project Team members felt some disappointment that more Faculty staff did not attend. Nevertheless, uniformly positive comments on the seminar series were fed back to the Project, with one comment being to the effect that it was the most significant research activity within the Faculty.

The Big Days

The Big Days devoted to global citizenship (11/6/02 and 9/6/03) were very large scale events which took over the institution for a day. They were intended to be “truly inspirational” and to generate an atmosphere akin to a popular Arts Festival, with a wide variety of academic, philosophical, theoretical and classroom-based activities for students to choose from. The scope of activities and presenters in each case was impressive. Students participating gave very positive feedback.

It seems clear that participant students felt that the day had a positive impact on their teaching practice. The presenters and organisers of the events were less uniformly positive. Although participating students were enthused, fewer students than anticipated attended with the result that attendance at many of the workshops was low. Questions were raised about whether the events really met the goals of embedding global citizenship into the Faculty, as participant students would soon move on. Given this, doubts were aired about whether the immense burden of organising this could be reconciled with its overall impact. Some external contributors said that they would not participate again unless the event was organised differently. On reflection, such a high profile event was significant in advancing the Project’s goals, as it demonstrated the competence and skills of the Project Team and greatly raised its public profile within the Faculty, not least among the decision-makers. Having served its purpose to raise the profile of the Project, the all-encompassing format of the Big Day was dropped in favour of smaller more targeted events in the third year. These included the National Seminar for ITE professionals, the Values and Citizenship Event for teachers and creative inputs into specific courses.

15 CCEM

The 15 CCEM Glasgow Youth event also raised the profile of the Project and drew students into active engagement with the Project Team. This event was aimed at secondary schools in the Glasgow area and aimed, over two days, to provide them with information about global issues and the skills needed to take action on them. Feedback about the event was overwhelmingly positive. For example, a wide variety of people commented that this provided a model for a young people's event that must be repeated. No one yet has repeated an event on this scale. This is due in part to the tremendous problems experienced by the organisers, whose plans were persistently interfered with by outside agencies.

Library use and resources

It was recognised from the outset of the project that the level of uptake of the Main Library's school resource collection of global citizenship-related materials would be an important concrete indicator of the success of changing the general ethos within the Faculty. A detailed audit of this has not taken place, but as of October 2004, the library had 18 items within the School Experience Collection related to global and citizenship issues, only one of which was out. This suggests a low level of uptake. Similarly, few students have been using the resources held within the Project Office. This concrete information tends to run counter to the general impression of success in changing Faculty ethos, but a proper interpretation cannot yet be made. The low level of uptake does not necessarily indicate superficiality of embedding. It could equally reflect increased emphasis on web-based resources, a tendency for students to look outside school experience resources in working on projects. Further study needs to be done on this.

5. Development of national and international links

Work has proceeded on this and limited progress has been made but the work will continue beyond the life of the Project. Building national and international links between the Faculty of Education and other teaching institutions was always considered to be a slightly secondary goal of the Project so the lack of progress here does not strongly indicate failure to meet project goals.

Nationally, a strong network of contacts has been built up, particularly through the National Seminar on Global Citizenship in Initial Teacher Education which provided a survey of the state of play across Scotland and was attended by staff from all the ITE institutions in Scotland bar one.

6. Research demonstrating that the project has been successful

An extensive mail survey of probationers from the Faculty was carried out in 2004, with the support of the GTC. This was intended to investigate the experience of students in trying to implement education for global citizenship, but it suffered from a very disappointing response rate (about 1%). In 2005, this was superseded by research that aimed to evaluate the familiarity with, and commitment to, elements of National Priority 4 among probationer teachers, and to establish the extent to which they are incorporating these elements into their everyday practice.

A wide range of indicators is appropriate in gauging the success of the project, including: 700 visits per month to the website, a newsletter which went out to schools in all local authorities (distributed normally by the LA education departments) and to an extensive further list of contacts built up by the administrator, use of a plasma screen to promote events, resources principally borrowed by staff and some students (about six resources were borrowed per month on average) and overwhelmingly positive informal feedback. Earlier in the project there were indications that many members of staff held it in low esteem but these were never substantiated in feedback from staff questionnaires. In the final year of the project the office received approximately ten enquiries per month related to global citizenship education issues, suggesting that it was beginning to build a profile as an information centre.

Conclusions

The conclusions to be drawn from a project of this scale and character are always provisional and even, in certain respects, ambivalent. Nevertheless, the project was founded upon principles of critical reflection and stakeholder evaluation directly intended to foreground lessons that might be learned for related and subsequent initiatives in global citizenship. Some of these now seem clear, and their emergence is itself one of the signature outcomes of the project as a whole.

Endeavours that aim at far-reaching institutional change inevitably excite contrasting and vigorous responses from interests either threatened or empowered by the process of change. The unfolding of the project undoubtedly generated tension as long-held institutional practices were challenged or called into question and a headline lesson of the project would appear to be that the drivers of such change must emerge from within the institution even where external forces act as the initiators or catalysts of change. Revising key documentation and introducing innovative

approaches to learning and teaching requires informed participation, negotiation and the affirmation of the institution's existing attainments, expertise and capacities. The cutting-edge quality of global citizenship is more fully embraced when its core philosophical and ethical principles are shown to be fully consonant with the best traditions of Initial Teacher Education. The enduring roots of these principles are in an essentially moral conception of education as an instrument for social justice, equality and shared prosperity. It is also vital to relate proposed innovation to favourable developments in the wider national and international political environment, towards which teachers and teacher educators are instinctively and professionally well-disposed. Global citizenship echoes and amplifies progressive themes such as the core values of the Scottish Parliament and the extension of the international Human Rights agenda. Placing emphasis upon these affinities can better facilitate its integration into teacher education and its embrace by new and aspiring members of the teaching profession.

It is also vital that raised awareness of global citizenship is generated out of local institutional practices that themselves reflect the overall ethic of the global citizenship movement, with its emphasis on participation and democratic decision-making. This again entails the validation of existing cultures of participation where these are seen to be just and effective. Building upon and enhancing established processes breeds confidence and averts the suggestion of top-down imposition, no matter how high-minded. It seems clear that the particular historical moment of the Glasgow experience is relevant here. The Global Citizenship Project was introduced into Glasgow University at a point where teacher education specifically, and university education more generally, was falling under the scrutiny of a strenuous regime of performance management, output measurement and accountability. The principles and values of the Project stood sometimes in uneasy relation to these trends and this could on occasion reinforce the impression that the Project was, in fact, marginal to the larger aspirations of the Faculty. The principal means of countering this perception was the targeting of high-profile events and interventions in the life of the Faculty designed to showcase the presence and impact of the project. It seems evident that this style of promotion must be accompanied by more 'grass-roots' confidence-building measures formulated and refined by the frontline personnel of the institution. These should include validation of existing staff expertise, dialogue with subject areas committed to processes of review and enhancement, cultivation of existing course content already sympathetic to the outlook and approaches of the project and direct engagement with student learners in the areas where their subject loyalties, aptitudes and professional values converge. In an important sense, this means an

articulation of global citizenship less as a ‘dimension’ and more as a ‘method’ in Initial Teacher Education, recognised implicitly as part of their practical wisdom by teacher educators and their students. The values base of modern teacher education has profound affinities with the imperatives of global citizenship and the Glasgow project has shown that more could be made of this common outlook.

Perhaps the most ambitious and innovative aspect of the Global Citizenship Project at Glasgow University was the partnership between the Faculty of Education and IDEAS. Although this partnership built upon a previous experience of collaboration, the form of synergy envisaged by the project represented a step change in the links between the teacher education sector and the coalition of development education interests identified with IDEAS. The ongoing task of project evaluation and review has confirmed the overall success and durability of the partnership, the fruits of which are to be seen in each of the project milestones and in all of its major educational outputs. The relationship between the new Faculty Unit for the Study of Global Citizenship and IDEAS holds forth the prospect of collaborative work through the Enabling Effective Support initiative, and this could not have evolved had the original alliance been less than a success.

With this positive point established, it is important to recognise the stages of development of the partnership and the challenges that were faced at each of these. Towards the mid point of the project it became evident that there was a lack of trust between the two sides. Members of the Project team highlighted that this should not have been seen as a general problem for the whole partnership, and that there were some relationships that remained strong and transparent. Nevertheless, the initial phase of the project ought to have devoted greater attention and energy to the potential divergence of cultures between IDEAS and the Education Faculty of a major metropolitan university. The origins of the IDEAS network in traditions of democratic activism, conscientiousness, and political engagement created periodic misunderstanding of the regulatory and stipulative frameworks within which teacher education is situated, especially in a period of increased centralisation and scrutiny. At the same time, the dispersed and consultative character of leadership within the IDEAS organisation appeared sometimes to Faculty staff as unduly diffuse and dilatory, delaying important steps in the realisation of the project goals and impeding progress in operational activities. Deeper ideological differences would also occasionally surface, when IDEAS members saw the Faculty as fettered to hierarchical forms of management at variance with the philosophy of global citizenship and the Faculty team bridled at the attachment of IDEAS to what appeared to be collectivist solutions to problems in education and development. The

eventual identification of these difficulties enabled steps to be undertaken to resolve them and the frank and searching quality of the resultant dialogue laid the foundations of a much clearer and professionally productive relationship based on respect, trust and genuine complementarity of skills. Each partner came to be perceived as a much more complex organism by the other. The experience of the Glasgow project strongly suggests, however, that these issues should be ventilated and clarified at the outset of a collaborative undertaking of this kind.

The *breaking* of barriers to effective partnership requires an honest and open appraisal of the obstacles to mutual understanding as these arise in the course of shared work. The *removal* of barriers perhaps implies a more intensive form of vision-building at the incubation stage of transformative projects. Both approaches, at their best, express the hope and the reality of global citizenship as a way of learning and living.

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Breaking barriers through children's global arts

Fostering transformative learning requires a renewed vision for education and challenges students and educators to assess and redefine their roles, practices and worldviews. **Nadine Cruickshanks** explores the experience of the Faculty of Education at the University of Victoria, in Canada with their new 'Children's Global Art' project.

In a world characterised by inequality and a lack of engaged communication across geographical contexts, Arts education has the potential to create connections and links to the 'Other' over distance. This paper describes three case studies from the 'Children's Global Arts' project and highlights the potential of the project as well as some of the problems faced by participants.

As the third millennium opens, we are faced with a world of increasing terror and injustice. With rapid growth in globalisation, news of starving children in India, war victims in the Middle East, AIDS victims in Africa, displaced children in North America, terrorist attacks looming across the planet, the threat of a global pandemic, and the degradation of rainforests worldwide, life on earth is becoming increasingly threatened at every level imaginable. Moreover, a materialist-consumerist and 'all about me'-centred culture is spreading across the westernised world. This frequently removes and desensitises humans from the ills of society and leads to a large proportion of us living a life of unprecedented privilege and abundance. The irony is that this 'rich' westernised culture has created an expanding human dichotomy of 'haves' and 'have-nots' across the world. It is the 'haves' of our western societies, who appear to have everything, who often lack the awareness of a meaning worth living for. Even our young people are haunted by an inner emptiness; an "existential vacuum" that manifests itself primarily in a state of student boredom, and student feelings of depression, aggression, and addiction (Frankl, 1984, p.129). Increasing numbers of young people are falling "into the despair of hopelessness and appear to be apathetic in their responses to the future" (Ashford, 1995, p.76).

"At the same time that we face crisis in population growth, resource depletion, environmental destruction and new civil wars of horrendous

brutality, many young people express cynicism, helplessness and despair that anyone can influence the course of events even on a local scale”
(Ashford, 1995, p.75).

The challenge

The great challenge that we are faced with in the westernised world is to become part of events and circumstances that disorient us to such a degree that we begin to see the world and our role within it very differently, and move us towards relentless commitment and action to care for the whole of humanity without disregard or distinction. As today's children are the citizens of tomorrow's world, their feelings and attitudes about the world mirror their future capability and motivation to meaningfully participate in, and contribute to, society. It is crucial to provide cultivating learning opportunities for young people that help them to face and confront the ills of society with an inspiring and liberating sense of hope, passion, and action.

Fostering transformative learning for the 21st century requires a renewed vision for education that breaks through desensitising barriers of ignorance, intolerance, and indifference, and seriously challenges students and educators to assess and redefine their roles, practices, and worldviews, in light of a new, more global and humane era of education.

“Educational spaces are critical for understanding, discussing, and developing a sense of democracy for children where they see themselves as active agents, are able to make changes, and are desirous of making changes, understanding their responsibility and role in community and greater society. It is the responsibility of schools to create those spaces, to create education for democracy, to involve children and their communities at an early age, to involve children in taking action, to transcend boundaries created by language and political difference”
(Sanford & Hopper, in press, p.3).

Breaking barriers through global arts

‘Children’s Global Arts’, a new initiative founded in the Faculty of Education at the University of Victoria, Canada, reminds us of the immense power and capability that children and the Arts play in breaking down prevailing barriers of ignorance, intolerance, and indifference. It also highlights the value of the Arts in speaking and communicating a universal language. Based on a simple theme of ‘the world we want’, children’s

artwork from Victoria, Canada, and war-torn countries of Iraq and Afghanistan, was collected and displayed at the November 2003 *Learning and the World We Want* conference in Victoria. The sincerity and integrity of these images reveal children's realities of war and injustice, and their visions for peace, joy, and beauty. Their artwork teaches us about the world as it exists today, and the world that children imagine for their future - the future of the world.

Since its inception in 2003, the 'Children's Global Arts' initiative has grown contagiously, touching the hearts and minds of all those who come to know it. The process of creating children's artwork has proved to be more than just sending out a message or the propagation of children's visions and ideas. Through an exchange of creative and cultural art forms that reveal *the world we live in* and visions for *the world we want*, children from diverse parts of the world (Afghanistan, Iraq, Iran, Canada, South Africa, Zanzibar, Nigeria, India, and Chile, thus far), are communicating and interacting with one another through visual realities that inspire us all to make a difference.

Through this art form of communication, we have the opportunity to see a reflection of our own lives through the illuminated lives of others, liberating us from a fixed sense of 'I', to an undivided connection and consideration of 'We' or 'Other'. This significant transformation shifts habits of mind, and sets the stage for meaningful recognition of identity, connection, citizenship, and social and environmental responsibility. The invitation to participate in global arts provides a context for children and adults from diverse communities to build relationships around a common goal, and to transform barriers into gateways that unite and mobilise communities in the building of 'the world we want'.

One of the key intentions for the 'Children's Global Arts' project has been to document 'tales of transformation' as shared by various global arts participants to discover how individuals learn to "see differently, hear voices of others, connect with the lives of others with different experiences, and collaboratively shape a new vision of the world" (Sanford & Hopper, in press, p.3). As the power of *stories* may be the key to, and perhaps the best hope for human understanding, I am in the process of collecting an anthology of personal narratives that reveal insights of the global arts initiative, and identifying in these stories, any areas of transformation at an individual, institutional, and/or community level.

Of particular importance are the transformational learning qualities identified within participants' stories related to global arts that make them distinguishable from those associated with 'informational learning'. Recognising these distinctions is a key feature for understanding the significance of this project - for having a more informed, nuanced,

sophisticated, or deeper understanding of something (such as an idea, an assumption, or an educational practice) is *not* equivalent to transformational learning. Transformational learning involves experiencing a deep, structural shift, or fundamental reordering in the basic premises of thought, feelings, assumptions, and action; a shift of consciousness that dramatically and permanently alters the way one chooses to live or act in the world (Morrell & O'Conner, 2002).

Paulo Freire (2002) advocates that every human being, no matter how submerged in a “culture of silence” he or she may be, is capable of looking critically at the world in a diagnostic encounter with others. Provided with the proper tools and environment, the individual can become conscious and aware of personal and social realities as well as the contradictions within them, and ultimately play a part in the radical reconstruction of oppressive structures and situations. The following classroom scenarios demonstrate ways in which the Global Arts Project, under the mentorship of experienced educators, has provided a safe environment for students of diverse age, background, and worldview, to work against culture of silence through creative and candid encounters with ‘Self’ and ‘Others’.

Two teachers’ perspectives

1) Joe Karmel, an educator from Victoria, decided to open up the notion of ‘the world we want’ through a middle school social studies programme. Without pre-prompting or setting boundaries, Joe Karmel invited his students to draw their visions of the world they want freely and without restriction or expectation. When they had completed and shared their artwork, Joe’s story revealed how most students seemed amused with what others had drawn. A few themes also quickly came to light:

“The first was the increased presence of guns and violence in their pictures of the world they wanted. While not a theme present in all the pictures, it was a dominant theme. Other drawings of the world they envisioned featured elaborate skateboarding parks, bike tracks, big screen televisions, computers, large houses, fancy cars, dollar signs, and so forth. While not a singular observable theme like guns and increased violence, collectively these fanciful wishes indicated a vision which included more possessions and items of luxury, aggression, or recreation”

(J Karmel, 2005, pers. comm., February 15).

A week or so later Joe presented the images of the world children live in and the world they want as expressed by children in Iraq and Afghanistan in 2003. The emotions and events illuminated in the 2003 artworks from Kabul are ones of fear, personal suffering, and uncertainty, and scenes of war, destruction, and injustice. One image shows a woman floating just above ground yet tethered by a chain - it bears a caption: "Mothers that are educated can teach their children well". Another visual features two paths leading to a school; the boys' path is clear, while the girls' path is blocked by brambles and a Taliban soldier whose outreached hand prevents the girls from proceeding to school. A further image reveals a self-portrait of a young Afghani child, named Froozan, who suffers ridicule from her peers after losing her legs when a missile struck her in the back. Another drawing reveals realities of violence against women and children, demonstrated by a knife penetrating the stomach of a child, and a missile entering the body of a young woman. A number of drawings also show destroyed buildings and villages, with captions revealing the desire of children to rebuild their beautiful country.

The vibrant and colourful images from Iraq reveal somewhat similar realities, and include pictures of the world children want: a world of freedom, justice, and natural beauty, with young girls going to school, fish swimming down a stream, and smiling, happy people celebrating family picnics, traditional dance, and dreams for peace in every country.

As Joe's students experienced these images one by one, it was observed that their reactions were rather sombre, and their behaviour became uncharacteristically well behaved, listening patiently to the stories and the comments being read out by classmates as each drawing was being reviewed. During the viewing, several students commented on the quality of the drawings and the vibrant colours that had been used. They seemed very surprised, given what they knew of war-torn Afghanistan, that the children there would be able to draw so well. By comparison, the drawings done by Joe's students were mostly in pencil, with some colour added to indicate visions of blood, explosions, or the path of tracer bullets.

The students also noted the difference in themes being expressed between the artwork from Iraq and Afghanistan and their own artwork. Firstly, they noticed that instead of guns or violence in the world wished for by students in Iraq and Afghanistan, their pictures were filled with happy looking people doing things together. Some of Joe's students expressed embarrassment in their own work after seeing the work from the students of Iraq and Afghanistan, and felt that they could do a better, more serious job if they had a chance to do it again. In summary, Joe made reference to the transformative learning potential of this experience:

"I do think that thinking about the world as it is and the world we want to see was an interesting way to start off the social studies and philosophy program. It is a theme that seemed to keep popping up in a lot of the current events discussions that start off our mornings in my class. I think the artwork had a real effect on my students. It would be interesting to see what they might draw given a second opportunity to do so"

(J Karmel, 2005, pers. comm., February 15).

2) When Laura Nimmon, an English as a Second Language (ESL) instructor at the University of Victoria, first told her ESL art students (from Mexico, Spain, Japan, Korea, Taiwan, Brazil, and Italy) about the Global Arts Project she was not sure if they understood her because their English proficiency was not very high. However, once they understood that they would have the opportunity to have their voices heard by others about such an important topic (the world we want), it gave them a momentum that she had not seen in the class before. Laura was amazed at how focused students became when her lesson was connected to some kind of tangibility in the real world. When they worked on the art projects students were quieter than she had ever seen them - as though a spiritual forum was taking place and not an art class. Through this sacred, creative energy, Laura's class was reminded of the power that resides within the visual form of communication and the beauty in language that need not be spoken. Once the artwork was completed, Laura observed how The World We Want representations were as eclectic as the group itself, embodying the fundamentals that make us human: love, peace, and hope. What Laura found most interesting about the pieces was that they were centred not only on the world that the artist wanted, but the world that the artist wished other people to have:

"This is probably the theme that strikes me most about this project on a whole. That it helps people all over the world step out of themselves and their own worlds and consider the whole of humanity as a connected experience.... The repercussions of this project are not subtle, because the project reaches us at a time in the world when we feel increasingly compelled towards an intrepid compassion. Thus, this innate desire within so many of us towards gestures of compassion at this global time is stimulated in the Global Arts Project"

(L Nimmon, 2005, pers. comm, May 29).

Breaking barriers in the Teacher Education Program

As demonstrated by the following 4th year student responses from the University of Victoria's Teacher Education Program, the 'Children's Global Arts' project is not only provoking awareness of the world's personal, social, and environmental condition, but is also inspiring the transformative potential to break a prevailing culture of silence. By eliciting emotions, unearthing a sense of 'Other', altering perceptions, and inspiring action, the walls of ignorance and indifference are breaking down and the building of a more humane and just world is on the rise:

"I found that the pictures made me think about these children and the world that they know, and it really made me quite emotional. The pictures from Afghanistan especially, displayed such heartfelt emotion and pain that I had to really stop and imagine living in a place where children are being stabbed and hit with missiles and begging for freedom of this horrible place... Looking at the pictures of these children's lives and how they are feeling, really makes you step back and reflect on your own life and values".

"As I walked throughout our University classroom, observing the children's art, my heart both ached and rejoiced. Though I was in Victoria pursuing my Elementary Education Degree, the artwork pulled me in and forced me to travel to a world I had never witnessed; a harsh and wicked world. The artwork from Afghanistan affected me very deeply, especially the self-portrait of a young Afghani girl named Froozan who had lost her legs when a missile hit her in the back as she sat in her home... "What can I do?" I asked her. I felt so helpless, so useless, as I looked in the portrait's eyes... I feel extremely connected to the children that are suffering unjustly throughout the world".

"This presentation made me realize how oblivious and ignorant I am to the horrible things that are happening around the world. I always seem to think that it does not really affect me and that I do not have to think about it because it is half way around the world, when it actually affects me more than I will ever know. I've never really been that involved in art, but seeing what kind of reaction it can bring about has caused me to recognize its value and power to influence people around the world, regardless of race or language barriers".

“Seeing the artwork was what made the presentation a reality. Knowing that young children drew these sad pictures with guns and war zones in them was very eye opening. It made me realize how lucky and safe we really are, and left me wondering how I could help these children”.

“I feel that this project, in all its facets, has many messages and layers to it. The fact that children are so poignant in the work transcends political bias and the cloud of problems that money, oil and war has created. Children’s voices are so true and unbiased. They do not care about who did what, they care about their families, friends, and other people around the world.... I will think differently when an opportunity arises to help people”.

“I found this entire study of the Global Arts Project to be of immense importance and value. Having the opportunity to learn about Global arts through such an amazing project such as the ‘World We Want’ has been an incredible learning experience. It has made me think of both art and children in a new light”.

“It really is amazing how a drawing or an image can say so much. I look around the room at all this art and think about how much hope for the future and life these pictures display. It is so easy to live our own lives in our own world and turn our backs on those who are less fortunate but not so easy when you are confronted with these images. They do not offend or present radical opinions, they just say that others deserve more, others deserve our help. It really is true that if we do nothing, whether or not we know it we are saying there is nothing wrong, no changes need to be made, but the voices of these people need to be heard”.

“I would like to get involved and contribute my arts in words to this wonderful cause. I would like to travel to Afghanistan and Baghdad and see for myself what is going on there. Personally I have not found that act which could help change the life of others but just seeing this today makes me want to do something about it in my future”.

Changed lives

Since its inception in 2003, it has become increasingly evident that meaningful pursuits in the field of global arts can change lives. At many levels, the powerful events and stories that are intertwined throughout this project are inspiring participants to look differently at the way they view the world and their role within it. Moving from a realm of familiarity to a space of unfamiliarity is, however, not always easy. With reference to Plato's *Allegory of the Cave*, when education involves "breaking those chains and leading a person from the cave into the bright light", (Reed & Johnson, 2000, p.6), the outcome is not always cheerful and bright, but rather disorienting and confusing. We are comforted by Freire's (2002) words that suggest the role of transformative education is not the making of a complete being, but the process of becoming. As Freire suggests, we can only attempt to play a part in an ongoing process of transformation, and trust that those individuals who have been moved enough to consider taking action to change the world, will follow through with committed action as personal situations and circumstances allow.

"I do not yet know how I will help and I am frightened of the things I will see, but I will help. Programs, such as 'Global Arts' are creating a better world for those children, as well as creating awareness in developed countries of the atrocities that are occurring throughout the world. All children deserve all that we can give them; a world where that cannot happen is a world that must be changed. It is an almost impossible mission but we, as educators and social activists, must do all that we can to help children throughout the world"
(University of Victoria, student response, 2004).

"At times the state of this world seems so unbelievably unharmonious. I find myself lost in the pandemonium of human mistake. It is so often too big of a problem for me to try to make a difference and then you find that someone, somewhere feels the same as you and you regain slivers of hope that keep you going. Projects such as the global arts have brought a much needed hope to the globe. What a blessing!"
(University of Victoria, student response, 2004).

Conclusion

Perhaps the significance of the 'Children's Global Arts' project has only begun to be revealed. As this initiative gains increasing momentum, it is anticipated that the compelling and empowering nature of the stories and events that unfold in response to this project will continue to provide an

anthology of opportunities in which to explore the transformative visions and ideas as discussed in this article. Taking into account that “[t]he practice of transformative learning is still inadequately understood, researched, and present in the professional literature” (Taylor, 2000, p.24), it is hoped that this paper will help to reveal the significance of global arts and transformational learning experiences, and provide support for further educational change and renewal in this direction.

Through creative and cultural exchanges of *the world we live in* and *the world we want*, we can break down barriers of indifference, intolerance, and injustice, and begin to honour life’s most basic rights for all beings of the world. For what is the use of education without providing opportunities that benefit all who inhabit this earth? What serves the purpose of academic discussion without the inclination for thoughtful action, and, what possible good is excellence of skill and knowledge without the science of goodness to guide it? “Real education consists of drawing the best out of yourself. What better book can there be than the book of humanity?” (Gandhi).

“From what I have seen, the Global Arts Project breathes new life and vision into anyone that is involved and shifts the way they view the world. This new world, the far away neighbour, becomes a valued part of our community. The neighbour is now not even the other, he/she is loved for differences and similarities and for being oneself. The Global Arts Project helps us become more human in the process of recognizing the human experience around us”

(Laura Nimmon, 2005, pers. comm., May 29).

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Perspectives

Night classes in changing the world: Introducing World-wise

Hester Ross

“Education should encourage dissent and criticism as a citizen’s duty. It should involve the development of thinking skills and effective criticism. The educational ethos should be one of listening, debating and taking part...”.

Prof. Lindsay Paterson

The World-wise project

The World Development Movement Scotland’s (WDM Scotland) active global citizenship education programme for adults, World-wise, was launched in March 2003. Currently billed as *night-classes in changing the world*, the project is geared towards helping groups of local people across Scotland – as yet unseasoned campaigners – explore the big global issues of the day and equip them to take action to change the world.

The project is designed to function across both formal and informal educational contexts and past and current pilot classes have run as supported programmes in Glasgow, Stirling, Fife and Highland regions. These have operated variously as part of a city community education programme; a university night class; in conjunction with an independent development education provider; as part of the Highlands’ Workers Educational Association (WEA) programme and a group meeting in a hotel in a west coast fishing village.

A city centre interdenominational church group also has plans to form a World-wise group, and in March 2006 training in the use of the course materials will be offered to adult education practitioners as part of Edinburgh City Council’s continuing professional development programme.

As well as providing course materials on CD the project also runs tailor-made training workshops for facilitators. Our new website (launch due January 06) will provide further support and resources to World-wise groups.

World-wise dynamics and ways of working

The entire World-wise project is underpinned by certain related dynamics which inform the entire learning approach and ways of working:

- World-wise starts where people are; group members' own experiences are taken as a starting point
- local issues are related to global concerns
- materials and sessions should be interesting, accessible and people-centred with no unnecessary jargon (in particular we try to avoid abbreviations and acronyms which can be terrifying and exclusive)
- we work with existing local and national campaigning groups in a mutually supportive relationship
- the interests of the group should inform the direction of the course and the topics covered
- there is a central commitment to achieving global justice.

Materials

Participant and facilitator versions of the course materials are available on CD-Rom. These comprise course notes linked to various 'Toolkit' documents (such as sample press releases, brainstorming guidelines and drama scripts). The facilitator version contains a facilitator handbook with learning outcomes and preparation tick lists.

Participants are also provided with a Taking Action Pack which contains a collection of up-to-date campaigning materials from a range of local and national campaigning organisations concerned with issues of international justice. For example, our current pack includes information and resources such as web links from Amnesty International and their partners on their Stop Violence Against Women, Respect Refugees and Control Arms campaigns; The Trade Justice Coalition; The Jubilee Debt Campaign; Friends of the Earth as well as The World Development Movement's own 'Dirty Aid Dirty Water' campaign and others. The pack also includes information on working with The Scottish Parliament.

A key advantage of this format is its flexibility. Materials can be adapted to suit the requirements of specific groups or learning contexts. The content of the Taking Action Packs is a main driver in determining the choice of issues explored by the group and this can be adapted to suit learner or group needs. The materials can also be updated as the resources will reflect current campaigning interests.

This cooperative approach has been welcomed by our contacts in the

various campaigning organisations represented in the pack not least because providing samples of resources offers a targeted marketing opportunity for their campaigns. The system also harnesses a great deal and variety of expertise and allows the experts to speak directly for themselves on subjects they are passionate about. The issues which can be engaged with are not restricted to WDM campaigns.

Time is allocated in each session for group members to explore the information in the pack; identify a number of issues and actions which the group would like to know more about; allocate topics to be researched by smaller sub groups and present their findings at a session entitled The Justice Forum.

Group sessions

Participant-centred learning is established early on as brainstorming type exercises allow group members to draw on their own experience to identify the big local and global issues and to begin to explore connections between them. Subsequent sessions include an exploration of justice and human rights; a media workshop; a session on engaging with various levels of government and international powers; and several sessions where local and global campaigners are invited to engage with the group over their campaigning experiences. Campaigning skills such as writing press releases and gaining publicity for events are put into practice as early as possible within the context of announcing the group's activities and reporting on any interesting meetings.

In the second round of ten-week sessions, group members take charge of the programme as they work together on their chosen campaigning project. Skills gaps are identified depending on the selected project and the group begins to function independently as it makes arrangements to put these in place. Committee skills, research techniques; event organisation, networking and presentation skills are all embedded into this phase of the programme.

Project example

Our Stirling pilot group decided to stage an ‘unfair-tug-of-war’ in Stirling Town Centre during Fairtrade week 2005 in the run up to the Make Poverty History (MPH) events in Scotland in July. The regional Green MSP, local press, children and adults were all involved. An information stall with samples of Fairtrade products was central as forty two Vote for Trade Justice Cards were signed and over ninety white armbands for the Make Poverty

History campaign were bought by local residents

The following related activities of the World-wise Stirling campaign group are drawn from the facilitator's report:

- press release to local media ('Stirling Observer' March 16th 2005, p.24)
- getting sponsorship for T-shirts and refreshments for the event. ('G8/ Unfair Trade Is Just Unjust' on the front and back of the shirts, and permission to hold the event was obtained from the council)
- sending over forty letters to local groups and church representatives informing them about the MPH campaign and the oncoming public event
- letter of request to the Director of Education to present information in local schools
- distribution of leaflets and posters promoting local Fairtrade campaign and Trade Justice Activities
- enlisting the professional support of a local speaker to give feedback on individuals' public presentations.

Feedback from participants

Group members were asked to report on their experiences and a selection of responses is recorded below:

"I feel quite stimulated by it all really and want to do more, like writing and talking with others. I've been doing (as a result of this course) a presentation skills class which has been really good for communication skills and my confidence. I've found it very refreshing because I work alone, and it's been important to me being part of this group".

"The two terms have been very different, but I want to do more. I've learnt how much ground a group can cover, not just one or two people working alone. I've got a boost from meeting other people and hearing their ideas. I've learnt new skills and now know ones I'd like to develop".

"I've taken away how similar the issues are in developing countries to what's going on here. The same issues are at the heart of both, like Out of Town Shopping Centres. I've never appreciated it before. I'd like to do more presentations to young people".

Accreditation

The World-wise course ran as an evening class at the Department of Continuing Education (DACE) at the University of Glasgow and is now a DACE accredited course. The entire project underwent inspection by Her Majesty's Inspectors of Education (HMIE) in 2004 who reported:

“The World-wise programme contained good-quality learning materials on global poverty and development in a variety of appropriate formats. This included electronic documents on a CD-ROM. These resources had been drawn from the research resources of both WDM-UK and partner organisations. Tutors imaginatively linked these resources to local issues in the four pilot areas. There was a strong emphasis throughout the learning materials and classes on equality of opportunity and respect for cultural diversity. The initial learner feedback from the pilot programme showed that almost all learners viewed their initial experiences positively”

(HMIE, 2005).

Materials are also referred to an advisory panel comprising development education and international development practitioners. The current set of materials has been revised to take on board feedback and ideas from participants and facilitators of the 2004 – 2005 pilot groups as well as a training professional at the Training and Consultancy department of Stevenson College of Education, Edinburgh.

Post World-wise

The annual World-wise conference held each March is a participative event where World-wise groups can present their projects and engage with a range of speakers on topics of current campaign interest.

It is the aim of the project that participants will be empowered to campaign on global issues within new or existing local groups. Several participants have joined existing campaigning groups such as Fair Trade groups, WDM groups or Amnesty groups. One participant has taken up employment with a national campaigning group and has plans to train as a World-wise facilitator and another is volunteering with a developmental charity. The project endeavours to keep contact with participants and it will be interesting to chart the progress of those who are willing to keep in contact and report back on their activities.

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Hester Ross is World Development Movement Scotland's World-wise Project Officer and is the author of the World-wise course materials.

The World Development Movement (WDM) (www.wdm.org.uk) campaigns to change the global structures that keep the poorest people poor.

The new World-wise website is at:
www.world-wise.info.

The full project is currently limited to Scotland but anyone wishing to use the resources should contact the author on:
hester@wdmscotland.org.uk.

The author thanks facilitator Claire Carpenter of Creating Connections for her contribution to this article.

Beating tight education standards with alternative models: A model for peer-to-peer development education in the United States

Abigail Falik and Justin W. van Fleet

Historic barriers and current landscape

While the need to prepare young Americans for informed and responsible participation in the global community has never been more apparent, support for development education in the United States (US) lags perilously far behind initiatives in Europe, Australia and Canada (NetAid, 2004).

Implementing curricular reform can be a challenge under any set of circumstances, but when a national education system prides itself on decentralisation, tight teaching standards and high-stakes testing, reform can seem like trying to fit a square peg into a round hole. From within this context, efforts to integrate development education formally into the US education system have encountered countless hurdles.

In recent years, a handful of *international education* initiatives - which aim to promote Foreign Language, Maths and Science instruction as means of preparing young Americans for competition in the international market place - have been backed by the US State Department and Department of Defense, gaining traction at the state and local levels. By way of contrast, incorporating *global citizenship* and *development education* – education which aims to help young people learn about the interdependence of the world’s systems, believe that solutions to global challenges are attainable, feel morally compelled to confront global injustices and take responsible actions to promote a just, peaceful and sustainable world – remains an uphill battle.

Despite some innovative initiatives in the US, systemic barriers prevent many development education programmes from reaching significant numbers of students. These barriers range from the lack of teacher training opportunities to the pressures of tight assessment and curricular standards (Reimers, 2004). The most common approach is for educational and humanitarian non-governmental organisations in the US to produce curricular materials for teachers (e.g. the Choices Program, Action Against Hunger, and the National Peace Corps Association).

Due to the challenge of distribution through the formal US school system, distribution typically relies on posting materials online or mailing curriculum to a self-selecting group of interested teachers, leaving these valuable resources largely untapped and under-used. A second model offers engaging *extracurricular* opportunities which allow students to participate in development education outside of the formal school system. Some examples include the World Affairs Challenge and Operation Days Work. To date, lack of funding and coordination have limited these opportunities in both scale and impact.

Amidst these challenges, it comes as little surprise that American students continue to rank low when compared to their European counterparts in World Geography and Literacy, and harbour skewed perceptions when it comes to global development and the role of the US (Asia Society, 2001). Poignantly, recent survey data show that the average American believes that the US contributes 24% of the federal budget to overseas development, when the actual amount is significantly less than one percent (PIPA, 2001).

Toward a new model for development education in the US: The NetAid Global Citizen Corps

To help overcome the barriers which have prevented most American students from gaining exposure to development education, NetAid, a New York-based nonprofit organisation working to educate, inspire and empower young people to fight global poverty, has developed the Global Citizen Corps (GCC). Unlike traditional curricular and extracurricular approaches, the GCC is a peer-education model for development education drawing directly on lessons learned from the international community, while simultaneously addressing traditional barriers to widespread distribution specific to the US context. The model grows from two basic assumptions:

- there is no shortage of young Americans who innately understand the value of teaching and learning about global poverty and development, and
- globally-minded young people have the potential to be highly effective messengers of development education among their peers.

The NetAid Global Citizen Corps (GCC) is a youth leadership programme designed to equip secondary school students in the US with the training and resources they need to be effective peer educators around issues of global poverty and development. Through the recruitment and training of a dynamic corps of young change agents, the GCC aims to significantly

increase the number of students in the US who internalise a sense of global interdependence and the value of civic responsibility in the global community. The programme is organised around a series of ‘Global Action Days’ throughout the school year timed to coincide with internationally recognised days such as World Food Day, World AIDS Day, and the Global Campaign for Education’s Week of Action.

The pedagogical approach which informs the GCC draws on research performed by the Rockefeller Brothers Fund and the Aspen Institute on effective techniques to engage Americans in global issues, as well as on the work of psychologists and educational theorists who have articulated the cognitive requirements for making a message stick. As important as defining the message and its mode of delivery is choosing an effective messenger. Research shows that by age ten, young people are far more likely to have their minds changed by their peers than by their parents or other adult figures in their lives (Gardner, 2004). Given this, the promise of a peer education model which empowers young people themselves to be the messengers of global citizenship – particularly in light of the constraints of school-based distribution – is a particularly promising approach to the distribution of development education in the US context.

Recruitment and baseline assessments

Each year, NetAid recruits a diverse group of ‘GCC Leaders’ through outreach to mass media, networks of educators, associations of schools, and youth-serving organisations. The selection process is rigorous and designed to identify those who are likely to be the most effective messengers of global citizenship in their schools. Successful candidates demonstrate leadership ability, entrepreneurial flair, significant interest in global issues, and a commitment to inspire others to action. While the GCC model is, at its core, student run, to ensure that students are able to work effectively at their schools, each student must secure the support of a faculty advisor who serves as liaison between the student and the school’s administration.

Once selected, GCC Leaders compile baseline measures for their year of service by completing an online self-assessment and a peer and teacher survey at their school. With these baseline measures in place, GCC Leaders embark on a year-long programme designed to deepen their own understanding of global poverty and development, and to strengthen their ability to engage their peers in learning, exchange, reflection and action around a variety of themes.

Training

To prepare for their year of service, all GCC Leaders participate in an intensive training programme, either through a series of online e-Training modules or an in-person training summit. Through a curriculum which draws on experiential and service-learning pedagogy, participants are challenged to think critically about the US role in the world while beginning to develop a more global perspective characterised by a sense of individual responsibility to the global community, a commitment to social justice and a belief that individuals have the power and responsibility to make a difference in the fight against global poverty. Specific thematic focuses include units addressing hunger, poverty, HIV/AIDS, development assistance, debt and trade policy, and access to education.

To complement this substantive learning, a series of skills-building workshops, emphasising leadership, message framing, working with the media, networking and resource mobilisation, help GCC Leaders develop effective peer education and campaigning skills. At the conclusion of the training, GCC Leaders receive a ‘Global Citizenship Toolkit’, which equips them with key resources (e.g. banners, videos, games and activities, and a CD-Rom with downloadable posters, fact-sheets, teacher lesson plans and slide-shows) to help promote global citizenship in their high schools and communities.

Ongoing support: online action centre and mentors

Throughout the school year GCC leaders receive ongoing support in planning and implementing their activities through an innovative Online Action Centre. Employing online technologies which are increasingly second nature to today’s youth, the GCC Online Action Centre provides a central meeting space for students across disparate geographic regions. The Online Action Centre aims to help students build a sense of belonging among a network of similarly-minded peers while allowing them to connect with NetAid and collaborate with each other as they organise and implement their educational activities. To support these objectives, the online platform includes a wide array of tools from individual profiles, regional blogs, listservs, e-Training modules, connections to adult mentors and links to external opportunities and resources.

Additionally, by connecting the students to other organisations and networks of youth from around the world, this online platform helps to ensure that students have the opportunity to interact directly with people participating in and affected by development, fulfilling this critical

dimension of development education. GCC leaders are encouraged to collaborate with the GCC faculty advisor at their school, as well as a network of committed adult mentors drawn from pools such as returned Peace Corps volunteers, college activists and international development professionals. These mentors provide support online and in person throughout the year.

Learning in action: global action days

The greatest impact of the GCC comes through the series of coordinated Global Action Days which are organised by each GCC Leader and implemented with the support of his/her faculty advisor and a group of peers. For each Global Action Day, NetAid provides GCC Leaders with a variety of resources and suggested activities which can be adapted to work in a variety of settings – from hosting a classroom hunger banquet, to convening a school-wide simulation to demonstrate the prevalence of HIV/AIDS around the world. To complete the experiential learning cycle, activities which raise awareness about global poverty are always paired with opportunities for action – whether through advocacy, media outreach or fundraising drives.

Looking to the future

Following a regional pilot programme in the 2004-2005 school year, NetAid has now launched the GCC nationally. During the 2005-2006 school year, NetAid selected and trained 120 GCC leaders representing diverse schools across the country. By early 2006, these students had already reached 150,000 of their peers in diverse communities across the US. While early qualitative and quantitative learning assessments are promising, as we work to take the GCC to increasing scale, much work remains in assessing the long-term impact of the programme on the attitudes and behaviors of GCC Leaders and their peers.

As NetAid continues to identify models for the growth and sustainability of the GCC, we look forward to exploring new avenues for cross-Atlantic collaboration, and for supporting direct connections between young global citizens in ‘developed’ and ‘developing’ countries. Ultimately, it is through such partnerships that our combined efforts might build a global partnership for development - supporting poverty alleviation today and for generations to come.

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Building support for development in the United Kingdom

Hilary Benn MP

United Kingdom Secretary of State for International Development

2005 was an extraordinary year for development, and so I am pleased to have this opportunity to discuss development awareness.

In March 2005, the Commission for Africa published its report, a set of practical proposals to achieve the Millennium Development Goals in Africa. This government will do all it can, and has done much already, to make the recommendations of this report a reality.

In May, the European Union (EU) agreed to double its aid to \$80 billion by 2010, and fifteen member states committed to achieving the long-held UN target of 0.7% of national income by 2015. Europe is the world's largest donor, and while it has the same size economy as the United States, the EU and its member states give more than twice as much in aid, and in 2010, it will be three times.

In July, at Gleneagles, G8 leaders added their pledges to those of the EU, and agreed that global aid will rise by \$50 billion a year by 2010. Half of this aid will go to Africa, as called for by the Commission for Africa.

Also in July, Live 8, the Make Poverty History campaign - which is just one part of the Global Campaign Against Poverty - made a huge impact on G8 and other leaders, and in raising public awareness throughout the globe. I was proud too, to march in Edinburgh as part of a white band encircling the castle, calling for poverty to be made history. I think what we achieved at Gleneagles was a significant step forward.

At their meeting, the G8 also agreed the aim of an AIDS-free generation in Africa. This spelled out commitment to ending the 6,000 new infections every day and treating the six million individuals with the virus so that they can continue to live normal lives. The agreement was as close as possible to universal access to HIV and AIDS treatment by 2010.

The G8 also agreed to support free and good quality primary education, funding for treatment and bed nets to fight malaria and free access to basic health care where countries want it.

September 2005 saw a group of countries launching a \$4 billion International Finance Facility for Immunisation which will help save five million children's lives over the next ten years. Later on in the month the committees of the International Monetary Fund (IMF) and World Bank

agreed the G8 proposal to cancel 100% of the debts owed by the world's poorest countries to the IMF, the World Bank and the African Development Bank. It comprises eighteen countries to start with and another twenty to follow. The total could amount to \$55 billion cancelled once and for all, providing poor countries with reliable resources to invest in free education and health.

The United Nations (UN) Millennium Review Summit in September - which was the largest ever gathering of world leaders - for the first time resolved that the world has a responsibility to protect citizens from genocide or crimes against humanity when their own states cannot or will not protect them, or indeed are committing these crimes themselves.

World leaders also agreed a new Peacebuilding Commission to help countries recover from conflict, a new UN fund for humanitarian crises like Darfur and Niger, and a new council for human rights.

Some express cynicism about the progress we have made, but we should remember that such cynicism does not get a single child into school, or prevent a woman dying in childbirth. If we celebrate our progress, we encourage hope. And then, encouraged by what we have achieved, we can look forward to what else needs to be done, and resolve to do it.

A hundred years ago, did we think we could eradicate smallpox? No, but we have – a fantastic achievement. I am proud too of what we have done on Polio, helping to fill the immunisation gap over the next few years. Imagine if we could eradicate Polio as well as smallpox.

These agreements have not made poverty history, but we have taken steps towards making it a real possibility. None of this could have been achieved without public support and without informed citizens holding their governments to account and demanding action. This is where development awareness comes in, and the importance of development education policy.

Among my earliest political memories are of being taken by my father on marches to Trafalgar Square in London in support of the Movement for Colonial Freedom. When you are eight years old you do not always understand what is being said, but I understood enough on those marches to realise that something important was going on, and so it was. It was Africa seeking to shake off the chains of colonial rule and to find its freedom.

It is the same in school. A good education is a foundation for life and a school curriculum that increases the awareness of young people to the 'global dimension', has the potential to create global citizens that can help change this world for the better.

The Department for International Development (DFID) has worked since 1997 to develop further its strategy 'Putting the Global Dimension into the Curriculum' across schools in the United Kingdom (UK) through a

number of different initiatives including its work with the Development Education Association and regional Development Education Centres, with local education authorities, Non-governmental Organisations (NGOs) and with schools more directly. More recently it has developed a regional strategy called the 'Enabling Effective Support' initiative which focuses on joining up activities on a more regional level. The relationship with the Department for Education and Skills (DFES) has also gone from strength to strength and DFES has itself recently published its own international strategy to 'Put the World into World Class Education' which will prove to be a very important document for the future.

DFID's budget for development awareness in the UK has increased from £1.5 million in 1997 to about £9 million in 2005, which reflects its increasing importance.

The results of efforts here, and elsewhere, mean that awareness of global issues amongst school children has climbed from 69% in 2000 to 88% in 2003. And our surveys of the public show that the number of people who think that global poverty is likely to impact on the interests of the UK has steadily increased from 61% to 66% in 2003.

Recently we worked in partnership with Rough Guides to publish the *Rough Guide to a Better World* to encourage the UK public to become more actively involved in fighting poverty. The *Rough Guide* explains the challenges for development, the Millennium Development Goals highlight progress that has already been made and explain basic actions that individuals can do that will make a difference.

"Everyone remembers a good teacher" means something to us here in UK, but there are still 100 million children in poor countries - that's equivalent to twice the population of England – who have never had the opportunity to remember any teacher. Some two out of three children in Africa start primary school but never finish it: and what about the children sitting in the back of a primary school class in Malawi, where teacher to pupil ratios are over 1 to 60. Here in the UK they are 1 to 17.

We need to be sure that awareness and understanding of development is high and continues to grow in the UK; awareness that over 1 in 5 people live on less than a dollar a day, that is less than 60p a day; awareness that in a single day, 30,000 children die of easily preventable diseases. That is equivalent to sixty Jumbo-jets crashing each day. These facts do not mean we should give up hope. Just the opposite, they should spur everyone on.

A greater understanding of the issues – through development awareness in education – gives young people the ability to contribute to the fight against poverty; to connect complicated global issues with their own responsibilities and actions as global citizens through advocacy,

volunteering, ethical consumer choice and as adults in how they vote.

This world is richer than ever before – in wealth of course, but also in technology, and ideas. So we know what we must do, and we have the means to change things. Ours is the generation upon whom this responsibility has fallen.

None of what we have achieved so far would have been possible without all those who have led, marched and campaigned, demanding not charity, but justice. None of the progress we have yet to make will happen unless we show the same determination to match passion with practical commitment.

We owe it to all the people who have died, to every child not yet in school, to each human being who goes hungry every night, to accept that responsibility and to do what must be done to change our world for the better.

Hilary Benn MP is the Secretary of State for International Development in the United Kingdom. As Secretary of State, which includes being the Prime Minister's Africa Personal Representative, he is accountable to Parliament for the work of the Department for International Development (DFID).

For more information, and to sign up to the free e-bulletin to find out what DFID are doing to tackle global poverty, or to subscribe to the free 'Developments' magazine, visit the DFID website: www.dfid.gov.uk.

NCCA guidelines for intercultural education: Issues, opportunities and transferability

Astrid Pérez Piñán

Most of us are already familiar with the distinction made between the activity taking place in the school/university system, referred to as ‘formal sector’, and that happening at the community level, or in the ‘non-formal’ sector. Development education (DE), with its aim of engaging people as global citizens at all levels has a crucial role to play in both sectors and also amongst the general public.

However, we often hear about specific DE activity happening in one of these sectors with little or no involvement (or awareness) from the other. Does this mean that the kind of DE happening within one is different from the other? Is it assumed that there is little transferability between the kinds of material designed? Are we then limiting the scope and potential of what DE can achieve by making distinctions too rigid?

With this in mind the Dóchas (the umbrella organisation of Irish non-governmental organisations involved in development) Development Education Group (DEG) in collaboration with the National Council for Curriculum and Assessment (NCCA) held a seminar aimed at exploring the relevance of the newly published *Guidelines for Intercultural Education* to the more general DE work happening at the Non-Governmental Organisation (NGO)/community level. The event was open to organisations and individual practitioners interested in promoting intercultural education so as to maximise the opportunities for representatives from both sectors to explore the potential offered by the guidelines.

Beyond introducing the guidelines document and putting into practice some of its suggested activities, the seminar aimed “to provide a forum to look at ways of adapting the guidelines for use in the wider formal and non-formal sectors”. It was envisioned that by the end of the conference, participants would have:

- explored the relevance of the guidelines to the formal and non-formal education sectors
- increased awareness of how to use the guidelines for intercultural education
- enhanced knowledge of relevant supports

Working in small groups, participants were asked to identify challenges and opportunities they thought might be present when working with the guidelines as well as transferable elements to their work in the non-formal sector. Some of their findings are listed below.

Challenges

Training and support

The NCCA's remit was to produce the guidelines and not to devise training for the target group. Though the NCCA has sent a copy of the guidelines to all primary teachers in the Republic of Ireland, it is up to the teachers and their school administration to implement them. It is feared that a lack of follow-up strategy could result in the loss of what is recognised as a very valuable piece of work. The target audience are teachers and steps should be taken by the relevant authorities to ensure that every teacher and school principal is trained and supported in using the guidelines.

Perceived addition to teachers' workload

Related to the point above, participants questioned whether teachers will see the guidelines as a new addition to their workload or not. Again, this follows from a potential lack of supporting mechanisms inside/outside of their schools. It is hoped that schools choosing to implement the guidelines will factor in teachers' concerns around this area.

Feasibility of the holistic approach

One of the main benefits of the guidelines is that they provide practical information about how to mainstream anti-racist/intercultural education principles into the life of the school. A lack of coherent planning for the guidelines' implementation may result in the 'ghettoisation' of these into areas such as Social Personal Health Education and Religious Education, which will limit the guidelines' potential.

Opportunities

Individualised school plans and autonomy

The guidelines provide clear suggestions (and checklists) as to how schools can incorporate the core values of intercultural education in their ethos, structure, policies, classroom planning and more. This is seen as an opportunity for each school to reflect and positively influence not only its own values but also those of its community.

Language and attitudes

By promoting a positive attitude towards linguistic diversity and recognising the intellectual capacity of second language learners the guidelines provide good opportunities for teachers to deal with discriminatory behaviour (and bullying). Similarly, teachers are recommended to proactively choose multilingual resources, where possible, which will only enrich the notion of diversity in the classroom.

Reinforcement of the values of development education

Intercultural education promotes an atmosphere of openness and dialogue through specific participatory learning methodologies, and sensitivity to and respect for world cultures. It is recognised that a direct correlation exists between the values promoted by the guidelines with those of DE (sense of social justice-human rights and responsibility) and therefore opportunities to mainstream them in practice should be considered.

Transferability to the non-formal sector

Organisational planning

Although the guidelines are meant for primary schools, some participants recognised the potential they have to inform organisations' planning. Organisations seeking to adapt intercultural values into their structures can refer to the very practical advice offered in the guidelines applying it to recruitment policies, as well as informing the delivery of DE workshops. Of course, the guidelines can only serve as pointers as to what areas might need reviewing and it is up to individual organisations to take these further through research and adaptation.

Development education workshop activities

A number of learning activities (exemplars) are featured in the guidelines with explicit reference to the curriculum area, strand and strand units they target. Some of these exemplars can be carefully adapted to suit the needs of DE workshops (e.g. those that have an anti-racist element) taking into account age group, learning needs and the development issue under discussion. Some elements of the suggested sessions could be used as an introduction to a given topic, as ice-breakers or extension activities to name just a few.

Resource production

Organisations involved in producing resources for DE or campaigns could benefit from practical advice offered by the guidelines when designing their

printed materials. Useful information can be found in the guidelines on language awareness, selection of images and an alertness of what is absent as well as what is present.

The groups' findings mentioned above were based on a limited exposure to the guidelines before the actual workshop took place. It is therefore highly probable that more opportunities for transferability of the intercultural guidelines from the formal to the non-formal sector exist. It is up to organisations and individuals to take the task further and benefit from this timely piece of work.

Astrid Pérez Piñán works for Comhlámh, the Irish Association of Development Workers. Astrid, Johnny Sheehan and Barbara Raftery were the **Dóchas Development Education Group working group** members that organised the seminar.

A copy of the Intercultural Guidelines can be obtained through the NCCA's website at www.ncca.ie

Connecting communities: The LYCS experience of integrating development education into community development

Helena McNeill

Lourdes Youth and Community Services (LYCS) is in the somewhat unusual position of being a community development organisation with a history of development education practice. The organisation has been bringing a global perspective into its work for well over a decade. An important part of our mission involves the provision of opportunities for people to come together and explore the issues faced by their community and how they can be addressed. Opportunities for collective education where people can share experiences and, through that process, develop a better understanding of the world we live in, the forces that affect our lives and the possibilities for change, are central to community development as we see it.

We have discovered that using a development education perspective in this work enables learners to begin to develop a broader perspective on the root causes of the issues they confront in their everyday lives and to learn from the experiences of other communities across the world. It challenges attitudes and ideas, fosters a sense of shared experience and solidarity and an appreciation of diversity. Through LYCS groups as diverse as older women, drug users, street traders and community workers, issues such as housing, human rights, world trade, health inequality, violence against women and poverty culture have been explored from both a local and global perspective.

In more recent years it became obvious that LYCS had much to offer other community organisations and indeed development education practitioners in sharing our understanding of how the barrier between two fields that share such similar values and practices can be overcome. With that in mind the organisation delivered an innovative pilot course on introducing development education into community development work for local community workers. Following the success of the course LYCS with the support of the then National Committee for Development Education, hired a part time, development education outreach worker, to promote and support the use of development education in the local area. Since then the work has become full time and over 40 local organisations have been involved in development education activity of some kind.

Most recently LYCS published a resource for facilitators and tutors interested in using this approach in their work *Connecting Communities: A*

Practical Guide to Using Development Education in Community Settings aims to encourage uptake and good practice in development education among community education and community development practitioners. Two Further Education and Training Award Council (FETAC) accredited modules in local and global development were also devised and a second development education worker has been employed to act as a support to community organisations around the country wanting to integrate the global perspective into their work.

Development education and community development

As Maureen Bassett has argued, development education and community development:

“share many core principles, such as equality, justice, empowerment and participation. They share a commitment to human-centred development, an understanding of the structural causes of poverty, radical educational models and a belief in action to bring about change. Given these similarities there is a strong rationale and much potential for greater collaboration between the two fields”

(Bassett & Hayes, 1998).

Crucial to bringing a global perspective into community development is an understanding that the communities involved in that process experience enormous development needs themselves. Dublin's North East Inner City, for example, home to LYCS, is one of the poorest communities in Ireland. Low income, poor housing, early school leaving and social exclusion are part of everyday reality.

While community development is primarily concerned with realities at local level, the root causes of the problems confronted on the ground everyday are often located outside of the community in broader national and increasingly international economic and political contexts. This is where the global perspective of development education comes in: it gives us opportunities to develop an understanding of this broader picture and to learn from the strategies for change employed by other communities around the world.

Breaking through barriers

For many projects busy confronting the sometimes harsh realities of

everyday life in marginalised communities, this depth of analysis can seem like a task that can only be an optional extra and conducted on an ad hoc or occasional basis. Pressing needs on the ground, funding constraints and the perception of development education as being ‘only about the Third World’ are just some of the barriers we have encountered. The issues confronting marginalised communities can sometimes seem so overwhelming. Asking people to consider those experienced by the peoples of the majority world can be seen as asking them to take on an extra burden.

What has worked for LYCS is operating from a community development perspective, recognising that groups and organisations have key concerns in terms of their local realities and working with them to identify and draw out the links globally. Whether working with groups of learners or with organisations, their needs and concerns are always the best starting point.

LYCS uses development education because it works. Exploring issues confronting the community from a global as well as a local standpoint enables participants to reflect on their own lives, to compare their own situation with that of others, to understand better the root causes of problems and to learn from strategies used by other people and communities confronting similar problems. In practice, this often means that people feel less isolated both as individuals and as members of a community, and more able to take action.

The approach taken by LYCS with learning groups

(A circular process)

- A. Individual and group knowledge and experience: The group starts by reflecting on individual and group experiences of an issue.
- B. Community: The group begins to examine how the issue affects their community and questions such as why, what is being done, who is making decisions and what could be done.
- C. Other communities in the world: The group looks at how the issue impacts on other communities in countries of the majority world.
- D. Action: The group explores/plans what action can be taken on the issue at local and global levels.
 - A. The process of learning does not stop here but is potentially a continuous one with the group reflecting on new knowledge and experience gained.

What does development education of this kind contribute to global development? How much impact does development education have on the lives of people in the majority world? These are difficult questions for development educators. What can be said is that development education at LYCS has resulted in considerably greater awareness of the issues of injustice and inequality in our world among the people we work with. Participants have been involved in activities for One World Week, Latin America Week and International Day Against Racism and in campaigns around violence against women, debt cancellation, child labour and war. Development education has contributed greatly to an understanding of racism in an area of rapidly increasing diversity.

LYCS is currently involved in an innovative programme of training and capacity building among a group of women from ethnic minorities (including many immigrants) and a group of inner city women around equality and anti-racism. The women from ethnic minority backgrounds are getting to grips with principles of community development and the development context in the local community and in Ireland as a whole. The inner city women are learning much about the relationship between the North and the Global South including the history of colonialism and slavery as well as the current major issues of debt and unfair trade. Ultimately the two groups involved in the ‘Women As Leaders in Equality Programme’ will come together to work on issues of common concern with a greater understanding of the shared nature of these issues beyond themselves, and of the interconnectedness and interdependence of people in different parts of the world.

We believe that communities all over the world have much to learn from each others’ struggle to achieve the kind of development that they want, the kind of development that can bring hope and security to people’s lives.

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Helena Mc Neill has been a Development Education (Outreach) Worker with LYCS for over seven years. You can contact Helena and LYCS’s new Development Education Worker (National) Riona Rochford at the LYCS Development Education Programme:

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Breaking boundaries: Human rights education through the arts - Amnesty International's 'Voice Our Concern' Initiative

Karen O'Reilly

Amnesty International's 'Voice Our Concern' programme uses creative media to engage schools, cinemas, youth theatres and youth organisations in human rights education, and as such encompasses both the formal and non-formal education sectors. This article presents an overview of 'Voice Our Concern' and discusses the implications of using the arts to bring human rights education beyond the classroom.

The formal education sector incorporates the school system, its framework, ethos and curricula; the non-formal sector incorporates those forums beyond the school system through which education can be imparted. In relation to young people in Ireland, the non-formal sector includes youth organisations and drama groups, work placements, music concerts, film screenings, television, and, increasingly, Internet sites.

Human rights education and other pedagogies have been strongly influenced by non-formal approaches; the challenge has been to find space in the formal sector in which these can be accommodated. In the Republic of Ireland, this space is provided by the Transition Year system (for 15-16-year-olds) and, to a lesser extent, Civic, Social and Political Education (CSPE), Leaving Certificate Applied and Leaving Certificate Vocational Programmes. However, these options are not currently available to all Senior Cycle students. The modular system proposed in the current review of Senior Cycle would go some way toward addressing this.

Transition Year, unique to the Irish education system, blurs the boundaries between the formal and non-formal education sectors. It promotes varied and creative learning methodologies, development of personal and social awareness, critical thinking skills, and 'learning beyond the classroom' through undertaking work placements and creative and community projects. As such, it provides an apt forum for human rights education, which too advocates creative and participative learning methodologies, critical thinking and empowerment.

With Transition Year in mind, Amnesty, together with an advisory committee and in particular the support of authors Maeve Binchy and Roddy Doyle, both of whom are former teachers, initiated 'Voice Our Concern', a creative human rights education programme in 2003. The programme would

bring together established artists and Transition Year students to produce creative resources, such as plays, poetry and film, that would reflect the human rights issues the young people felt strongly about. These would then be developed by Amnesty and a team of educators, teachers and students, into human rights education materials that could be disseminated to Transition Year classes, youth groups and theatres, cinema education programmes and other forums throughout the country. In this way, the creative resources exploring the young people's concerns could be used to increase awareness and understanding of human rights issues amongst young people, teachers (in particular of those subjects not traditionally involved in human rights education, such as drama, art, English, and Irish), youth leaders and the general public via both the formal and informal education sectors.

The programme began on December 10th (International Human Rights Day) 2003 with 10 playwrights, including Maeve Binchy and Roddy Doyle, visiting 10 Transition Year groups in schools throughout Ireland. In these and subsequent visits, the writers listened to the young people's human rights concerns, with a view to writing short plays to reflect these. The plays, which explored issues ranging from racism in Irish schools to prejudice towards asylum seekers, were subsequently published, together with supporting human rights and drama workshops, in a module for transition year. This module has been bought by more than a quarter of secondary schools in the Republic of Ireland and a wide range of youth theatres and other youth organisations in the Republic and Northern Ireland. Amnesty has also facilitated training for teachers and drama and youth leaders wishing to use the plays and workshops to explore human rights issues with young people.

In 2004, 10 poets met with 10 new Transition Year groups, with both writers and students producing poetry on human rights issues. This poetry, which examines conflict and the rights to food and shelter amongst other issues, was published along with supporting classroom activities on a specially-designed website, www.voiceourconcern.org.

In December 2005, 10 photographers and filmmakers, including John Boorman and Terry George, began working with a further 10 groups of Transition Year students to produce short films and photography exploring their human rights concerns. This work will be showcased in a wide range of screenings and exhibitions throughout Ireland and made available to teachers in DVD and CD format. In future years, the programme will continue with artists working with new groups of students in media such as music and art.

The promotion, production and use of the 'Voice Our Concern' creative

resources span both formal and non-formal education sectors. The project's advisory committee includes arts practitioners, arts education officers and media professionals as well as Amnesty education staff, teachers and young people, and established artists work with school groups in producing the creative resources. The Transition Year system, through which the programme is delivered in schools, itself dissolves the formal/non-formal education boundaries.

'Voice Our Concern' and Amnesty events and activities are promoted via www.voiceourconcern.org and forums suggested by the student advisory committee, such as the website www.bebo.com, and television programmes *news2day* and *TTV*. The 'Voice Our Concern' plays are performed not only in schools, but by youth groups and youth theatres, with audiences comprising the general public as well as pupils and teachers. Training on using the plays and workshops has been undergone by youth and drama leaders as well as teachers. The 'Voice Our Concern' films and photography will be screened and exhibited and made available on DVD and the Internet to the general public. The programme and resources have also received extensive coverage in the national media.

Breaking the boundaries between formal and non-formal education sectors has brought advantages to all stakeholders. Bringing artists into the classroom has been beneficial to the artists as well as to the young people with whom they work. Writers, filmmakers and photographers have long been associated with human rights work through raising awareness of global issues and campaigning for freedom of expression. Working with young people in schools enables these artists to actively influence the school curriculum and allows the artists an insight into the perspective and concerns of young people and the world they inhabit. The artists involved in 'Voice Our Concern' have expressed these benefits, with Conor McPherson, for example, stating that:

"This was a huge experience for all of us. I learned so much about myself and about these people whom I never would have met otherwise. It was unconditionally good. I cherish what we did and I'm grateful I got the chance".

The engagement in schools of well-known artists brings undoubted benefits to the school, in terms of prestige and inspiration. The artists also bring status to the human rights programme through their voluntary commitment. Feedback on 'Voice Our Concern' from participating teachers and students has been extremely positive, with students' comments including:

“This project was excellent. It couldn’t have been any better. We were asked our opinions for a change. I liked the fact that our opinions were taken into consideration”.

The involvement of high-profile figures ensures substantial, and broad, media coverage of the programme and its aims, thereby increasing awareness of human rights concerns amongst the general public. In addition, this association guarantees a wide and varied audience for the plays, poetry, photography and film, with the result that education on human rights and global issues reaches the wider public as well as schools and teachers.

The involvement of artists and development of creative human rights resources ensures not only a larger audience for the ‘Voice Our Concern’ education programme, but a more diverse one. Youth and drama groups and cinema screenings engage young people outside the school system, including early school leavers, as well as a varied general audience. Using arts-based media and participative methodologies can also stimulate young people who are less engaged by traditional top-down learning methods.

In many instances, it is precisely *because* the educational processes and forums employed by ‘Voice Our Concern’ – such as filmmaking, photography and cinema screenings – are more typically associated with the non-formal sector that they appeal to those alienated and marginalised by the school sector, its academic focus and system of assessment. This point is critical: where the formal education system alienates those who do not ‘fit’ with it, human rights education, in order not to discriminate against or exclude this group, must find other forums. In seeking to empower and educate *all* young people in human rights, a human rights education programme must use those media and forums, such as cinema, Internet and music, already used by young people, including those who are no longer in or are disaffected by the formal school system. Breaking the boundary between formal and non-formal sectors allows a truly diverse and inclusive range of young people to learn about, become involved in and empowered by human rights education.

For more information on ‘Voice Our Concern’ and Amnesty’s human rights education programmes and resources for primary and secondary level, see www.voiceourconcern.org and www.amnesty.ie.

‘Voice Our Concern’ has been funded by Amnesty International, the Department of Foreign Affairs through Irish Aid, the Arts Council and St. Stephen’s Green Trust.

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Viewpoint

Development education is most effective in the formal education sector

James Edleston

Put simply, development education (DE) is about people gaining a critical understanding of global issues and interdependency and being empowered to act for positive change. By focussing on DE for young people I will argue that formal education, specifically schooling, faces considerable challenges, both to promote critical understanding and to empower young people to act for change. In contrast, non-formal DE for young people, in particular global youth work, provides the principles, practices and settings which are most effective in reaching these goals.

DE promotes critical understanding

When trying to engage young people in global issues I like to use the ‘why’ method. I encourage them to be difficult, to ask questions and to keep asking the question ‘why?’ until we have reached the limits of our collective knowledge and understanding and have to explore further. This simple method exposes the links between the world that young people experience and the world beyond. It has the power to stimulate far-reaching discussions from what seem like straightforward questions and it nurtures the spirit of critical enquiry.

Exploratory learning methods such as this work very well in a non-formal setting and are particularly suited to DE. However, in the formal sector they may present problems. More often than not there are no clear-cut answers to the questions generated. Students find there are multiple and conflicting perspectives on global issues, whilst teachers must contend with a complex, interdependent world that is not reducible to bite-size, curriculum-friendly pieces of information. With a national curriculum that “makes expectations for learning and attainment explicit” (DFES, 1999, p.12), and that relies almost entirely on standardised tests to measure that attainment, educators in the formal sector are faced with a tension between imparting particular knowledge and exploring global issues.

The English National Curriculum is also challenged by development

educators for representing a limited, Euro-centric view of the world. Where global issues are addressed they are often cast in terms of their impact on the UK. Students of History at key stage 3, for example, will learn, “how trade and colonisation, industrialisation and political changes affected the United Kingdom” (DFES, 1999, p.152).

This seems to run counter to the aims of DE and its commitment to represent Black and Southern perspectives. A recent study commissioned by the DEA highlighted this deficiency in the formal education system. It concluded that, “The inclusion of Black perspectives in Global Youth Work is a valuable opportunity to promote learning that would otherwise be inaccessible” (DEA, 2002, p.21).

Furthermore, DE’s aim to promote critical understanding demands that people challenge the very context of their learning. Critical reflection that includes the context as well as the content of learning, where education institutions themselves are challenged, seems more likely in the non-formal sector. Paulo Freire, inspiration to the DE movement, wrote, “The educated person is the adapted person, because she or he is a better ‘fit’ for the world” (Freire, 1970, p.57). Similarly, the most successful students at school ‘fit’ their institution and do not challenge it in the way that may contribute to a deeper understanding of the economic, social and political forces shaping their lives.

Development education is action-oriented

DE is focused on education for action. The UK Labour government in the 1970s saw DE’s role as “encouraging widespread involvement in action for improvement”, and the principles that underpin DE today remain action-oriented. DE aims to cultivate active global citizens with the skills, attitudes and values to work together to bring about change. For young people this can be an exciting and empowering journey. Informally, young people can readily make the transition from global learning to local action on issues that matter to them. The learning can be maximised through participatory approaches in the initial stages, a youth-led model for community action and opportunities to critically reflect on that action. The parameters within which teachers operate are often entirely different and limit this kind of participatory action and reflection.

Further, global youth work is not primarily concerned with accreditation but with personal development and active participation. Although current policy developments are putting increased pressure on the youth service to generate recorded and accredited outcomes it provides a significant alternative to a formal system that steers young people into exams. David

Hargreaves has suggested that “examination passes are rarely ‘qualifications’ as such. They do not actually qualify students for anything more than further study” (cited in Bentley, 1998, p.121). DE, on the other hand, recognising that, as citizens, young people already qualify for social action, aims to give them the ability and confidence to take their learning beyond the classroom.

Developing active citizens requires active, experiential learning and this is where youth work excels. Global youth workers can readily create and exploit active learning opportunities; are freer to maximise the potential of all the resources at their disposal, and can be more creative and experimental in their use. They can involve other youth groups and voluntary and development organisations, and are able to engage young people who do not perform well in mainstream education or feel disconnected from it. Global youth work is responsive to individual and local needs and can use community-based education, peer-education and other methods to link those needs and put them in a global context. Above all, what makes DE more effective in the non-formal sector than in the formal sector in generating action is that as much emphasis is put on the learning journey as the destination.

For DE to make a significant impact, to nurture behaviours and attitudes that will contribute to a more just and sustainable world, it is clear that there must be a focus on both the quantity and quality of learning. Formal education can certainly reach more people, but it is in the non-formal sector and through informal education that the most effective DE can be delivered. One important task now for development educators in both sectors is to exploit education policy developments, for example, in England, Extended Schools and citizenship education, and work in partnership to learn from each other to improve effectiveness and to advance the shared goals of development education.

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This article is written to stimulate debate and represents the author's personal opinions. In no way does it reflect the position of the DEA or its membership.

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Development education is most effective in the formal education sector

Patsy Toland

Development education is served by a greater number and variety of agencies than ever before. Non-Governmental Organisations (NGOs), community groups, One World Centres, missionary groups, immigrant support groups and many others are promoting the issues of awareness, action and change. However, the need is not for many organisations supporting many issues, but for a single, comprehensive approach to development education that will be accepted and adopted by all Irish people. The only forum for reaching all Irish people is through the formal education sector. This does not mean that we have to formalise development education but that we must use the formal education sector to deliver the message and approach of development.

There are many examples of the successful delivery of new initiatives and essential services through the formal sector. Only ten years ago, those with special educational needs were kept separate from society and we grew up without knowing people with learning difficulties in our everyday lives. They were educated mainly by religious orders, trained in special workshops and employed in sheltered units. What did this result in? It segregated the people and their issues from the majority and kept us from fully understanding these people and fully integrating them in our lives. Look at the provision for people with special learning needs today, a provision that has been achieved by full integration into the formal education sector. Young people today accept, with equality, that learning needs are only one of the many characteristics that determine what we can achieve in life. This is a product of provisions supplied by the Department of Education and Science through the primary and secondary schools and third level colleges.

This has been achieved not by shaping the needs of the people involved, but by changing the shape of education in our schools. This is what development education needs today to become an accepted instrument of change in Ireland. Those who fear formal education fail to recognise the changes that have occurred in the classroom in recent times. Students no longer sit in rows facing an all knowing teacher – they sit in clusters and support each other in the learning process. Students no longer look to their teacher for the rote answer to all their questions, but instead they learn to investigate, debate, question in an independent fashion and act to change. Look at the new primary education Science curriculum and methodology for an excellent example of this. In short, young people in schools practise the

process of development education.

Not all is without caution though. At second level many development education initiatives are focused on the Civic, Social and Political Education (CSPE) curriculum. In theory, this is the place for development education but in practice it is the place where many inexperienced teachers, sometimes untrained and unqualified are asked to deliver a curriculum of action and change in one forty minute period per week. This is a subject area with limited resources, an overstretched support service and a lack of commitment by management to assign teachers on a permanent basis to CSPE - instead, preferring to slot in those teachers who need one or two class periods to fulfil their teaching hours quota.

What we need in the formal education sector is an awareness and willingness from all teachers, management and parents to take the development education process on board and to see development education as a whole school issue – not an exam subject. It is already happening on the ground in most schools and colleges through the many supports on which we in the development education sector depend. Debates, fund-raising, social justice campaigns, linking initiatives, equality in gender issues, participation in community events, environmental supports – all point to a willingness and support for the issues and practice of development education. Our focus should be in supporting these initiatives and creating an awareness about the role of all teachers, all subjects and at all levels that development education is part of their educational process. The success of this initiative will depend on a whole school adoption of the methodology and issues that we promote. Every science teacher, economics teacher, language teacher, First class teacher and principal must be supported in bringing development education into every classroom.

They are an expert profession and their role is to educate – they have the skills, resources, the structures and the willingness to teach as development educators. Our role should be to support them and if we do not bring development education into the formal sector with all our resources, then we will continue to have too many voices, with too many issues, achieving too little.

Patsy Toland was a Geography, English and Special Needs teacher for 22 years in Colaiste Phadraig, Lucan, Co. Dublin. Following three years as a school principal he moved to work in the Self Help Development International development education programme ‘Africa Alive’ alongside Daithi O hAodha, a former teaching colleague. Patsy now coordinates the programme and has been recently elected as convenor for the Irish Development Education Association.

Reviews

Global Interdependence

Charles Hayes

Reviewed by Colm O'Connor and Peadar King

Background

In June 2006 the revised Leaving Certificate will be examined for the first time. Changes in both the syllabus and the examination format will mean that large numbers of students will now be studying development education at Leaving Certificate level. Whilst development education was, in theory at least, on the old course most students (c. 95%) did not attempt the question. This was due to the nature of the question and the associated marking schemes.

For those of us interested in, and motivated by, development issues the new Geography syllabus is a major advancement. The course consists of core units, electives and options. Whilst development issues are referred to in all sections of the course they are most thoroughly dealt with as one of the four options. *Global Interdependence* is one of these options (which only higher level students must study). Furthermore it is the only section for which essay-style questions will be required. It is in this context that *Global Interdependence* by Charles Hayes must be reviewed.

Does *Global Interdependence* meet the syllabus needs?

The syllabus has four main statements:

- views of development and under-development are subject to change
- we live in an inter-dependent global economy. Actions or decisions taken in one area have an impact on other areas
- empowering people is a way of linking economic growth with human development
- sustainable development as a model for future human and economic development

Each of these statements is then elaborated on with further points e.g. models of development, Euro-centric thinking, transnational corporations, debt and fair trade. The chapters of *Global Interdependence* are based directly on these points; as such, the book meets all the needs of the syllabus.

Does the book meet wider development education expectations?

Of equal concern to those involved in development education is how the author deals with issues that are sometimes controversial. In the subtleties of his argument is he ultimately an apologist for, or critic of, global power structures? Is he optimistic about the possibility of change, or not? It seems clear to me that Charles Hayes has a deep knowledge of both global affairs and modern history. Furthermore he is not afraid to make reference to reactionary or harmful actions of either international or domestic governments. As such he passes the acid test for those interested in development education.

Is the book useful for both teacher and pupil?

The challenge for the teacher is to discuss all of the aforementioned issues in twenty seven periods. In that regard, the length, presentation and readability of the book are critical issues. The possibility is that the book's length, at a hundred and eight pages, may prove daunting. Rightly or wrongly, many teachers may see this as three pages per day, which would then present a significant challenge given the level of detail involved. Having said that, the content and presentation of the book are very impressive. A good example of this is the author's choice of cartoons and photographs. Teachers know that students misinterpret these a lot more frequently than one might expect. Those chosen for this book are relevant, clear and unsubtle.

The question of readability is always a serious one when choosing a textbook. In the past, relatively weak students were able to attempt the Higher Level Geography course; however, the level of detail required by the new syllabus may well see a drop in the numbers attempting that level. This situation is beyond the author's control and, given the issues to be discussed, he has succeeded in using a reasonable level of English.

Is the book useful for those involved in non-formal education?

Readers involved in non-formal education would also find the book to be useful as it has a large number of case studies, many of which are linked to Irish settings. These could be looked at in isolation or form a short development education course. The book also contains useful definitions, such as terms used in the immigration debate, and explains the role of international bodies such as the International Monetary Fund. The aforementioned photographs and cartoons could also be enlarged to make posters or flash cards.

Perhaps the most important aspect of both the syllabus and the book is their focus on solutions to global problems. Again, concise case studies could be used as part of a class / youth group action project e.g. fair trade. One flaw within the book is the absence of contact information such as postal addresses or websites for the Non-Governmental Organisations working on development issues.

Conclusion

Global Interdependence by Charles Hayes is a clear, informed and informative resource which is ideal for use both within, and outside of, its intended setting.

Colm O'Connor is a second level Geography teacher and **Peadar King** is a researcher and documentary film maker.

Hayes, C (2004) *Our Dynamic World 4: Global Interdependence*, Gill & Macmillan, Dublin.

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Going Global: Good Practice Guidelines for Development Education in Youth Work

National Youth Council of Ireland

Reviewed by Angela Richmond

Going Global: Good Practice Guidelines for Development Education in Youth Work is a twenty eight page booklet produced by the National Youth Development Education Programme of the National Youth Council of Ireland as part of their strategic plan to define and promote good practice in development education in youth work.

As a good practice guide it provides clear definitions, accesses the value of development education in youth work settings and provides practical information on planning, processes and activities. It grounds all of this in relevant case studies which give the perspective of both young people and the adults working alongside them.

The guidelines are aimed at youth leaders, workers and peer educators working in the non-formal youth sector. It provides a good starting point for someone who is new to development education and wants to discover what it involves and how they can begin to integrate this into their youth work practice. For those workers already familiar with development education it provides additional inspiration and ideas and can offer a structure for reviewing existing programmes and activities.

The presentation is clear with headings and quotes helping you to access relevant information quickly. The text is well written and concise with a list of websites and contacts for those wanting further detail. The contacts, however, are Ireland specific. The graphic design using different tones of blue and the addition of photographs liven up the document.

It is supportive and realistic in tone, showing what can be achieved through different approaches. It explains all terminology from the start on the first page and demonstrates that even though development education is a huge area covering some very complex issues, youth workers do not need to be experts in order to encourage good practice in their youth settings.

The booklet illustrates the value of development education to the personal development of young people through real examples, showing how it shares many of the principles of good youth work practice. By exploring the range of concepts encompassed by development education in the guide, youth workers can see how they may already be addressing important issues and where they can expand upon their provision.

Importantly it is about how to create quality development education. It

provides ten steps to follow, although these are not prescriptive. It begins with encouraging youth workers to consider their own attitudes and biases before they promote their own values and perceptions to others. It also strongly focuses on successful projects being young people led. It gives advice on choosing methodologies and how to help young people to expand their important local issues to see the global issues. It also provides ideas for channelling the growing interest, enthusiasm and empathy of the young people into positive action on a local or global level.

The steps take into account the importance of evaluation in the overall process and consider what might be the expected outcomes and successes of programmes. The final step shows how development education can be mainstreamed into a youth organisation's work, involving staff from all levels of the organisation in the process, developing policies and taking a long term approach to programmes and actions.

The resource is useful on a practical level because it provides a clear process for youth practitioners to follow. It illustrates how development education has been successfully achieved by various means in real youth work settings. It provides ideas for activities which can be duplicated and encourages youth workers to see the processes behind their development.

The guidelines match good youth work practice and provide sufficient flexibility to be used in a practical way by most youth practitioners. This resource provides clear guidelines for those new to development education and a good review process for those already well on their way.

Angela Richmond is currently a Youth Officer with Global Connections, a Development Education Centre in Pembrokeshire, Wales.

Copies of the good practice guidelines are available to download free of charge from <http://www.youth.ie>

National Youth Development Education Programme, *Going Global - Good Practice Guidelines for Development Education in Youth Work*, NYCI, Dublin.

Contributions

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

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

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

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

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The Centre was established in 1986 to increase local awareness of international development issues. The Centre aims to use education as a means of challenging the causes of poverty and inequality in both local and global contexts by working with all sectors of education. Its main aims are:

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- to support the ongoing work of groups and organisations that foster social and economic equality at all levels
- to facilitate networking and cooperation with relevant agencies and groups
- to provide training and resources on development issues
- to encourage the use of development education methodologies to bring about change at a local and global level

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

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