

TRAINING OF TRAINERS

A Toolkit for Active Learning in the
Adult and Community sector



Development Perspectives

Development Perspectives is an independent development education nongovernmental organisation (NGO) and registered charity (CHY18555).

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Saolta

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Chapter One

Storyline – A Tool for Active Learning

Introduction to Toolkit

Welcome! And we hope you find this Educational Toolkit useful. The purpose of this Toolkit is to help you navigate your way through a whole series of quite complex and challenging but rewarding questions. It's for adults involved in Adult and Community Education in Ireland. Adults interested in the world in which we live. Interested in global issues. Interested in finding a way towards a better world for all of us. Primarily, this Toolkit seeks to facilitate engaged critical and collective thinking. Thinking collectively. About justice. About human rights. About equality. About sustainability. But also thinking about yourself. Your experiences. Your attitudes and values. Bobby McCormack, Co-founder and Director of Development Perspectives, says: "Education needs to be transformative in order to be truly effective". We hope you find it so.

The structure of this Toolkit is based on the *Storyline* method. The *Storyline* consists of an exploration of a series of incremental *Key Questions*. Lesson plans are included here that will feature not just the *Key Question* but also key *Learning Objectives* and a suggested *Methodology* for exploring these *Key Questions*.

What is a Toolkit?

For every cook a spatula, for every carpenter a plane, for every doctor a stethoscope, for every plumber a wrench. These are the tools of their trade. We too, use tools in our work. Different tools. Our tools are words. Some words may be new and some take time to use but that's the way with learning a new trade. To paraphrase Seamus Heaney's oft-quoted poem "Digging"¹

Under my window, a clean rasping sound
When the spade sinks into gravelly ground:
My father, digging
... I've no spade to follow men like them.

Between my finger and my thumb
The squat pen rests.
I'll dig with it.

For the duration of this course, like Heaney, we will dig with words.

What is Storyline?

Simply put, *Storyline* is a simple learning tool. The concept of a *Key Question* is central to the *Storyline* method. This is a Who, What, Why, Where, When and How approach to learning.

¹ Heaney, S. (1998) *Open Ground Poems 1966-1996*. Faber and Faber. London.

As a tool for exploring Development Education, how does Storyline work in practice?

- Every session will begin with a *Key Question*.
- This will be followed by a set of Learning Objectives.
- In some cases, this will be followed by “Note to Facilitator”.
- A detailed Methodology is outlined that will enable participants explore the Key Question.
- And finally, there will be an activity with some prompt resource material.

What is a Key Question?

A *Key Question* frames and opens up a discussion. It brings clarity to the learning experience. It focuses the mind. And if, or when, the discussion becomes too diffuse, it becomes a kind of touchstone. It allows for the facilitator or the participants to say: “Okay, that’s all very well, but can we bring it back to the *Key Question* we are trying to address/unpack”. We all need a starting point in the learning process. The *Key Question* provides that. And from that starting point, we formulate other *Key Questions* and we take time out to think about those questions. And so, the learning continues. In theory, there is no limit to the number of *Key Questions* we can pursue. In practice, there probably is.

More on Storyline - What is the Origin of Storyline?

Pioneered in the 1960s by Fred Rendell and Steve Bell, of the In-service Department of the Jordanhill College of Education in Glasgow, now University of Strathclyde, the *Storyline* method was initially used in primary schools. Many teachers and educational planners in the west of Scotland helped to refine and develop this methodology over a period of more than thirty years.

It was introduced into Ireland in the early 1990s by the now defunct Shannon Curriculum Development Centre as part of an educational initiative to mark the 1993 European Year of the Elderly and Solidarity between Generations².

Where does this Storyline fit into our understanding of how we learn?

Storyline is based on the theory that knowledge is complex and multi-layered, that learning is guided by the learners’ prior knowledge and experience.

The Scottish Consultative Council on the Curriculum describes *Storyline* as a structured yet versatile, learner-centred, interdisciplinary, democratic and participatory tool of engagement.³

This method of learning is now regarded as a mainstream learning approach and has been incorporated into learning systems in countries throughout the world.

² O’Donnabhain, Diarmuid and Peadar King. (1996) *Learning Together - Older and Younger People in Education*. Shannon Curriculum Development Centre.

³ www.storyline.org/Storyline_Design/About_Us.html

How Does Storyline work?

Storyline draws on a whole range of active learning activities. These include:

- Discussion
- Explanation
- Reporting
- Comparing
- Building models
- Posters / paintings
- Conducting experiments
- Role play / drama
- Surveying
- Photography
- Interviewing
- Writing.

Can you provide any example of how Storyline works?

Yes. The *Leaving Apartheid Behind* Storyline. This was developed in the Shannon Curriculum Development Centre. These were some of the *Key Questions*:

- Key Question 1: Where is South Africa?
- Key Question 2: What was the legal infrastructure that underpinned the apartheid system?
- Key Question 3: What was life like in the townships during the apartheid era?
- Key Question 4: How are we going to build a township?
- Key Question 5: How did people protest against these conditions?
- Key Question 6: How did the State respond to these protests?
- Key Question 7: What role did young people play in the protests?
- Key Question 8: What was it like on the day Mr. Mandela was elected?

Getting Started

An oft-cited quote from Amelia Earhart, the first woman pilot to fly solo across the Atlantic, is: “The most effective way to do it, is to do it”.⁴

Here’s an example. This is our first Key Question:

Key Question 1

What are the tools we use in our daily lives and what tools do you think we might use in the work of Development Education on which we are about to embark?

Objective

That learners will:

- reflect on a range of tools we use in our daily lives and identify key words associated with a range of skills and disciplines.



Note to Facilitator

While we most often associate the word tools with physical implements (forks, tractors, stethoscopes), we also use tools for other types of labour. Our work is intellectual work, no more difficult or easy than other forms of labour. Words are our tools. Many of the words we will use in our exploration are already quite familiar. Some less so. This exercise allows participants to call out the words with which they have a familiarity and to discuss their meaning. What this exercise does is affirm participants' prior knowledge / understandings of the world. It is a recognition that all adult learners have an experience and perception of the world and this opening activity gives space to those experiences. Possible word-tools participants might use in this context are as follows: fairness, inequality, Third World, racism, exploitation, indigenous... All suggested tools are accepted without criticism.

Key Question 1 - Resources

Shoeboxes or any other container. This is our toolbox.

Methodology

Divide groups into two, threes, fours or fives, depending on the size of the group. Each box represents a particular area of work, e.g. carpentry, cooking, engineering, computers, GP., electrician, football coach, etc.

- Participants are asked to write down the names of as many tools as they possibly can and put them into the relevant boxes.
- Each box is then revealed for its contents.
- Now using the same boxes but this time each box represents Development Education. Participants are asked to write words they think will feature in our work over the next couple of weeks.
- All the words are revealed. These will become key tools in our exploration. And we will grow tools as we go.
- Participants are finally asked if there is some possibility of organising these words into categories. Examples of categories are human rights, sustainability, justice etc.
- Finally, what have we learned about Development Education from our start?

Chapter Two

Stepping into the River – Development Education Iteration in Ireland

Introduction

Most famously associated with the novel, now a worldwide musical phenomenon, *Les Misérables*, the French novelist Victor Hugo is credited with saying: “He, who opens a school door, closes a prison”. That has not been everyone’s experience. For one participant in Mannix Flynn’s 2019 documentary film *Land without God*, it had the opposite effect. School led to prison. “Anyone that was known to come out of those places (industrial schools) are all in prison or dead”.⁵ Former chairperson of the Irish Film Board Leila Doolan had an altogether different schooling experience: “I went to a Dublin convent school, a school I remember as being fairly liberal...”.⁶ On his primary school experience, President Michael D. Higgins has said “I had the extraordinary fortune of having a marvellous holistic primary teacher in a two-teacher school in Newmarket-on-Fergus”. Actor Fionnula Flannagan was a ‘scholarship girl’ and was educated through Irish. “I am immensely grateful that I had a bilingual education”. Of his experience, writer Michael Harding has written, “I believe my breakdown had been threatening for a long time. There was a flaw inside me from the beginning. In school, Fr. Fingers called me an ass. He was a teacher. He’d say, ‘You can run but you can’t hide, ye jack-ass’”.⁷

In summary, while all educational experience is subjective, there are currents and strands that change with the times. The educational experiences which we are about to enter weave their way between the personal and the generic.

‘Stepping into the River’ is about change and how nothing stays the same. For the Greek philosopher Heraclitus life is like a river, you cannot step into the same river twice. Development Education is no different. It has stumbled, changed, transformed itself over the past half century, shaped by great world events, serious academic research and experience. But above all, it is shaped by people. And you are now part of that shaping.

Here’s a thought to start with: Heraclitus said that life is like a river. The peaks and troughs, pits and swirls, are all are part of the ride. Do as Heraclitus would - go with the flow. Enjoy the ride, as wild as it may be.⁸

This chapter begins with a reflection on our experiences of schooling or formal education. The indications are from the brief outline that has been included above, that we carry early educational experiences with us all our lives - for better or for worse. As we enter into this new educational experience, it is appropriate to take time to name those early educational experiences and identify not only the challenges we faced in learning but also the ways in which we learned well.

5 Land without God Official Trailer <https://youtu.be/0e6LlVMcqQU>

6 John Quinn. 1997. *My Education*. Town House Press. Dublin. P. 98.

7 Harding, Michael. 2013. *Staring at Lakes*. Hachette Books. Dublin. P.26

8 Philosophy for Change www.philosophyforchange.wordpress.com/2008/04/07/heraclitus-on-change

From that personal reflection we move to a more generic exploration of the Irish educational system as characterised by educational policy makers and academics with a particular focus on class and gender experiences within Irish education. Against that generic backdrop, the concept of Development Education is introduced, and again the personal experiences of people whose professional life has been given over to its exploration are highlighted. All of this is discussed within the context of the formal educational sector. Adult education for the most part has a distinct identity and history and that is also explored in the context of the four pillars and the values and principles of Development Education. Historically, Development Education has been shaped by global events and that remains the case up to the present day. Central to the Development Education engagement are the Sustainable Development Goals (SDGs) and these are also discussed in this Chapter.

Key Question 2

What do I remember from my time in school?

Objective

Provide students with an opportunity to reflect on their own educational experience.

Activity

Students construct a model of their own school. This could be a primary or second level school.

Note to Facilitator

Potentially, this activity may reveal very strong emotions from participants.

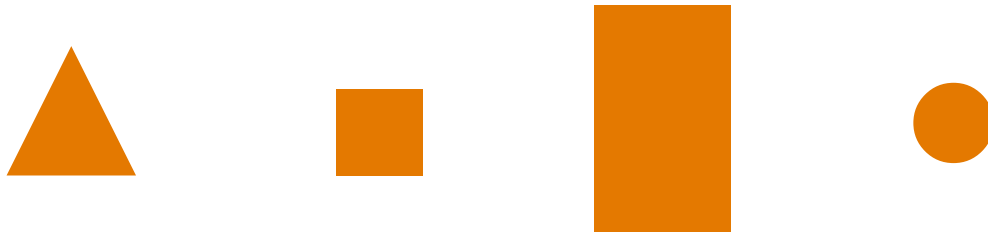
Materials

- Cotton wool
- Cardboard
- Thread
- Glue
- Pipe cleaners
- Old wool
- Paint
- Markers
- Cuttings from curtain / fabric shop



Methodology

- Not everyone is comfortable with an activity like this, participants can work in ones, twos, threes or fours.
- If working in groups, ideally one person describes their school building and the others contribute to its construction.
- In making these models from cardboard you will need to use geometric shapes as outlined below.
- These shapes can also be used to make your young self. The squares, circles, triangles can all be used to construct the human body - the circle the head, the triangles and squares can be used to construct the torso and the rectangle the arms and legs. These are fun representations and not meant to be anatomically correct. Equally, other materials like pipe cleaners can be used.
- When finished place yourself outside your own school.
- Again, decisions have to be made as to what is the best way to make these models, how tall the models should be and so on.



Discussion Points

1. What does it feel like to be re-visiting my school?
2. What were the good times, presuming there were some?
3. What were the not-so-good times, presuming there were some?
4. Thinking about what we have heard, what general observations can we make about our shared educational experience?
5. Towards that end, can we complete the following sentence: Overall, our experience of the Irish educational system was...
6. And here are some questions to finish:
 - (A) Whom do you think you can identify most - Victor Hugo, the character in Mannix Flynn's documentary film *Land without God?* Leila Doolan, Michael D. Higgins, Fionnula Flannagan or Michael Harding?
 - (B) In what way might the educational experiences of the character in Mannix Flynn's film and Fionnula Flannagan have been altogether different?
 - (C) How important do you think is a good teacher in the lives of young people?
 - (D) Leila Doolan describes her school experience as "liberal". What do you think she meant by that?
 - (E) Fionnula Flanagan had a bilingual education. Are there advantages in being taught through Irish?
 - (F) From what Michael Harding has written, do you think school experience stays with us throughout our lives, and if so, what impact do you think that might have on our subsequent ability to learn?

Key Question 3

Does Education in Ireland serve citizens equally?

Objective

Enable the participants move from personal reflection to a more generalised reflection on the Irish educational system.

Methodology

In groups of four, brainstorm the following:

- List all the various groups of people you think did well in school.
- List all the people you think did less well in school.
- What have they in common?
- Where are they most likely to live?
- If you were to think of social class (see Key Question 12) what social class is more likely to do well in school?
- What social class is likely to do less well?
- Read Key Question 3 Resource.

Key Question 3 - Resource Material

Does Education in Ireland serve citizens equally?

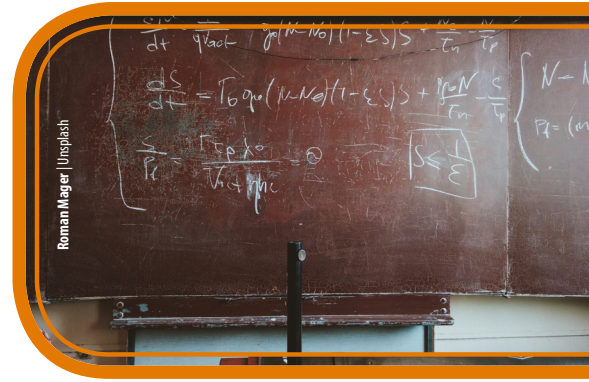
The Department of Education and Science's White Paper on Adult Education *Learning for Life*⁹ acknowledged the 'rigidity of the Irish education system' with a disproportionate emphasis on the young, on full-time provision and on neat entry and exit points. The White Paper identified people from disadvantaged socio-economic groups, people with disabilities, carers, Travellers, ex-prisoners, those working in the home with small children, particularly women, rural dwellers, lone parents, long-term unemployed, people with low levels of literacy, the elderly, homeless people, refugees and asylum seekers as those most likely to be excluded from this rigid system (pp.33, 48, 77, 79, 84, 85 and 172).

In her review of Irish educational literature, Kathleen Lynch¹⁰ argues that education reinforces social class privilege, and within the third level sector, gender inequality. She also argues that the education system privileges the "bright" student. Known as the meritocratic approach to education, its role was to foster the students' perceived God-given gifts, particularly the intellectual ones. Pupils who are competent in the manual sphere are not defined as "intelligent". Rather they were perceived as "weak" students. There were perceived to be three strands of student ability, "the slow, the average and the really bright".

The meritocratic approach (IQ + Effort = Merit) is based on the premise that any individual irrespective of social class, sex, physical disability, ethnicity, sexual orientation, geographical isolation can succeed as well as the next, provided that she or he makes the effort and has the talent. Success is perceived as entirely a function of individual attributes and effort. Conversely, failure in school is a mark of individual failure. In such a scenario, the meritocratic ideology is considered by many of its critics as a mere smoke screen behind which privilege is perpetuated and existing hierarchies re-inforced.

9 Department of Education and Science. (2000) *Learning for Life, White Paper On Adult Education*. Dublin. Department of Education and Science.

10 Lynch, K. 'Dominant Ideologies in Irish Educational Thought: Commensalism, Essentialism and Meritocratic Individualism' *The Economic and Social Review*, Vol. 18, .1V0. 2, January, 1987. 101-122.



Lynch's critique of the Irish educational landscape stands in stark contrast to the state claims as expressed in the *National Plan for Equity of Access to Higher Education 2015-2019*. The objective of achieving equity of access to higher education is rooted, according to the National Plan, in "principles of equality and social inclusion and has been a longstanding national policy priority".¹¹ Access to higher education should be available to individuals independent of socio-economic disadvantage, gender, geographical location, disability or other circumstances.

For many young people, that aspiration remains that: an aspiration. In *The Irish Times No Child 2020* series, class differentiation was a central theme of the contributors.¹²

The issue of class in the Irish education system is difficult to deny. Look at teachers themselves and how they came to be in their position.

Kate Ahern

As somebody who has experienced many challenges with education in my early childhood and late teens, and is currently studying in university having left school after transition year, I can say with certainty that I believe the Irish education system benefits the more advantaged and middle-class students.

James Dunne

Is class an issue in the Irish education system? Class is THE issue in the Irish education system. The student from the school in Dublin 5 is not innately inferior to their counterpart in Dublin 6 - believe me, I've shared classrooms and lecture halls with them both.

Conor Byrne

*I always knew I was a Traveller but it was only when I went to school that I was made to believe it was a bad thing... You were called 'knacker', you were dirty. You were just basically looked down on, everything you did, everything about you, was an issue.*¹³

Kathleen Lawrence

*I had to save money from that €19.10 to supplement the €150 back-to-school payment. They cannot participate in extracurricular activities. Since my children came to school here, they have never been able to participate in extra-curricular activities. My daughter will be going into Transition Year in September, which includes a school trip next January with an option to go on an exchange programme to the United States or to Austria on a ski trip.*¹⁴

Donnah Vuma

Exploratory Questions on Irish Education

1. Complete the following table Does Education in Ireland serve citizens equally?
2. Do you agree with Kathleen Lynch, that gender and social class are key determinants of success in Irish education?
3. Kate Ahern and James Downey seem to signal out class over gender as a key determinant in Irish education. Do you agree? If you were to choose one above the other, what would you chose?
4. Kathleen Lynch seems to have a problem with meritocracy. Just checking that you are okay with that word, that you understand why she has a problem with it.
5. Do you agree with Lynch?
6. Overall, do you think the Irish educational system has served Irish people well?

11 Department of Education and Skills (2019) *National Plan for Equity of Access to Higher Education 2015-2019*. Government of Ireland. Dublin.

12 www.irishtimes.com/news/education/class-and-education-in-ireland-disadvantaged-students-can-not-thrive-1.3785881

13 Irish Times 'A Traveller going to university shouldn't be news', 6 September 2017.

14 www.oireachtas.ie/ga/debates/debate/joint_committee_on_justice_and_equality/2019-05-29/3/ (with thanks to Pave Point)

Key Question 3 - Table

Does Education in Ireland serve citizens equally as perceived by the following?

	Serves well	Serves less well
Department Education & Science White Paper on Adult Education		
Kathleen Lynch		
Kate Ahern		
James Dunne		
Kathleen Lawrence		
Donnah Vuma		
Conor Byrne		

Key Question 4

What is Development Education?

Objective

Introduce participants to the concept of Development Education (DE).

Methodology

- Watch the YouTube link <https://youtu.be/KSt8eD2xAF4>, 'Introducing Development Education' up to 4.39 minutes. In this clip, a number of people who have been involved in Development Education for a number of years talk about Development Education (DE). Watch this clip straight through to begin with, and then watch it a second time as you complete the task.
- Complete Key Question 4 Worksheet.
- What was each person's starting point in their engagement with DE?
- What do they see as the importance of DE?
- What is each person's understanding of Development Education?
- If you were to pick out one statement that you think stands out, what would that be?
- Exchange the Worksheet you have just completed with another person in the group and compare your responses.
- Read Key Question 4 Resource Material *Development Education - A Challenge*. This can be done individually, in groups or with the whole group.
- Again, in groups consider Key Question 4 Exploratory Questions.



Key Question 4 - Worksheet

Commentators	Starting Point	Importance	What is DE?
Patsy Toland			
Colm Regan			
Eimar McNally			
Michael Doorly			
Anne Cleary			
Aoife McTiernan			
Myself			

Key Question 4 - Resource Material Development Education - A Challenge

That Youtube Clip

In the Youtube clip, Aoife McTiernan talked about the complexity of the world, Michael Doorly talked about the need to formulate answers to the many challenges in the world while Colm Regan talked about the need to avoid simplistic answers.

Avoiding Simplistic Answers

On the very first page of its website, DevelopmentEducation.ie¹⁵ confronts the problematic nature of agreeing a definition of Development Education and the debates that surround it. “In recent years there have been many attempts to agree ‘the definition’ of Development Education; an often counter-productive exercise as the terms ‘development’ and ‘education’ are both contested and controversial. We certainly rarely agree on what we mean by ‘development’ (with different groups and individuals emphasising diverse dimensions) and, more often about how it is to be realised or achieved”.

Maynooth University academic Eilish Dillon¹⁶ agrees. Understandings of Development Education in Ireland “are eclectic, contradictory and often ambiguous”. As does Tony Daly from the NGO 80-20 Development in an Unequal World: “Finding consensus on what constitutes Development Education is both “problematic and controversial” (Daly et al)¹⁷.

Here’s a Start

However, Trócaire¹⁸ argues: “if you are educating for a just and sustainable world, you are delivering Development Education”.

Irish Aid offers a comprehensive all-encompassing definition. Critical words like “awareness”, “critical exploration”, “independent thinking”, and “empowerment” infuse their understanding of Development Education.

In terms of content, Development Education’s primary focus is on understanding the rapidly changing, interdependent and unequal world in which we live. In order to do that, a theoretical knowledge of the process of change is necessary, as is an understanding of the multi-faceted, complex and interlocking nature of the social, cultural, political and economic structures at play.

Development Education requires people to go beyond understanding, go beyond an intellectual exercise. There is an expectation that people who participate in Development Education programmes will become more active citizens at both national and international levels.

And here is a summary of the Irish Aid definition taken from the Irish Aid Development Education Strategy 2017-2023.¹⁹

“Development Education is a lifelong educational process which aims to increase public awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. By challenging stereotypes and encouraging independent thinking, Development Education helps people to critically explore how global justice issues interlink with their everyday lives. Informed and engaged citizens are best placed to address complex social, economic and environmental issues linked to development. Development Education empowers people to analyse, reflect on and challenge at a local and global level, the root causes and consequences of global hunger, poverty, injustice, inequality and climate change; presenting multiple perspectives on global justice issues.”

15 www.developmenteducation.ie/feature/doing-development-education-ideas-and-resources-a-starter-guide/defining-and-debating-development-education/

16 Dillon, E (2018) ‘Critical History Matters: Understanding Development Education in Ireland Today through the Lens of the Past’, Policy & Practice: A Development Education Review, Vol. 27, Autumn, pp. 14-36.

17 Daly, T., Regan, C., and Regan, C. *Defining and Debating Development Education*. www.developmenteducation.ie/feature/doing-development-education-ideas-and-resources-a-starter-guide/defining-and-debating-development-education/

18 Trócaire. What is Development Education? www.trocaire.org/getinvolved/education/development-education

19 www.irishaid.ie/media/irishaid/allwebsitemedia/20newsandpublications/publicationpdfsenglish/Development-Education-Strategy-2017-2023.pdf

Key Question 4 - Exploratory Questions

1. DevelopmentEducation.ie argue that the concept of development is contested and controversial. Can you list as many different uses of the word development as possible? As if to prove a point when you put the word *development* into a Google search you get 6,890,000,000 results.
2. Eilish Dillon and Tony Daly argue that many of these are contradictory. Using the google search bar, can you identify the contradictory ones?
3. The Swiss psychoanalyst Carl Jung's (1875-1961) oft repeated aphorism "You are what you do" might be helpful here. Is that the Trócaire position? And if so, do we have to first of all agree as to what is a just and sustainable world?
4. Let's look at the Irish Aid definition. Can we identify the key elements, the key words? Collectively, can we identify these?
5. How important is it to have an agreed definition of Development Education?

Key Question 5

What, if any, are Adult Education's Distinctive Characteristics?

Objective

Explore the distinctive nature of adult education as outlined in Key Question 5 Resource Material.

Methodology

- Read Key Question 5 Resource Material.
- Complete Worksheet Key Question 5 with reference to Key Question 5 - Resource Material.
- Open Discussion:
 - What are regarded as the distinctive characteristics of adult education? Do these characteristics reflect your experience?
 - Put three sheets of paper on three walls - equally they can be put on the floor.
 - One has the word "YES" written on it and the other the word "NO", the third has "DON'T KNOW". Invite the participants in the group to stand with the word that comes closest to their view.
 - Suggested Open Discussion questions are listed at the end of this section.



Key Question 5 - Resource Material

Those (theorists and practitioners) involved in Adult and Community Education (A&CE), sometimes referred to as the non-formal sector (though some adult education takes place within the formal sector), assert that the history and experience of A&CE is characteristically distinct from formal education.²⁰ In support of her view of the distinctive and highly political nature of adult education, Brid Connolly references the 1975 Scottish Alexander Report (*Adult Education: the Challenge of Change*). Adult education, the Alexander Report asserts, is concerned with social disadvantage endured by several groups, such as lone parents, unemployed people, early school leavers, and minority ethnic groups. Further, the report asserts that adult and community education is concerned with the promotion of a pluralist democracy, by managing the tensions between state policies and community politics. These landmarks were congruent with the historical sources of adult education for working class people.

²⁰ Community Education: Perspectives from the Margins Brid Connolly (Versions of this article appears in Rubenson, K., Ed., (2010) *Adult Learning and Education*, Academic Press, Oxford and Peterson, P., Baker, G., and McGaw, B., Editors in Chief, (2010) *International Encyclopedia of Education*, Third Edition, Elsevier Publications http://mural.maynoothuniversity.ie/3570/1/BC_community_education.pdf

Among those who take this view is Malcolm Knowles,²¹ regarded as the father of “andragogy”, ‘the art and science of helping adults to learn’. Knowles *et al* assert that the art of adult education is substantially different from the art of child education.²² His thesis is based on the assumption that child education is heavily dependent on the teacher, and that young children are not capable of self-directed learning, a view that is strongly contested by others, not least by the Montessori system of education.

Perceived as transformative, Moreland & Connie²³ assert that adult education differs from its mainstream formal counterpart in its ability to overcome multiple deprivations and the systemic problem of educational disenfranchisement in areas of social and economic disadvantage.

Writing in 2008 in *The Irish Journal of Adult and Community Education*, its then editor Eileen Curtis stated: “Those of us who work in the field are only too well aware of the life changing experience which involvement in adult education can bring to people’s lives”.²⁴ There is ample evidence to support that view as the following two examples testify:²⁵

We all spoke about our hopes and fears ... hearing the whole class one-by-one repeat my concerns really made me think ‘wow, nobody is brimming with confidence here’ ... it is such a relief to hear that you are not the only one going ‘crikey, am I up to this?’

The community course changed everything for me ... made me see that I wasn’t stupid ... and could even think about applying for University

UNESCO’s *Global Report on Adult Learning and Education Key Messages and Executive Summary*²⁶ assert that adult education not just brings educational benefits but also health and wellbeing benefits: “adult learning and education promotes sustainable development, healthier societies, better jobs and more active citizenship” (p.3).

Potentially, adult education can take place in any location. A community hall in Ballaghaderreen. A GAA club in Tullow. Over a shop in Ardee. Under a tree in Lilongwe. In a hacienda outside Tegucigalpa. In a shelter for women in Phnom Penh. And these educational opportunities can take place at any time of the day.

Open Discussion

1. All the commentators in this section assert that adult education is different from its mainstream counterpart. If you agree, go to the “YES” corner. If you disagree, go to the “NO” corner, and if you are unsure, go to the “Don’t Know” corner. Why have you taken this position?
2. UNESCO asserts that adult education brings not just educational benefits but health benefits as well. Again, take up positions in support/opposition/unsure of that statement. Again, why have you taken this position?
3. Those involved in Development Education are of the view that it is a perfect fit within Adult Education. Do you agree?

21 Knowles, Malcolm S. and Elwood F. Holton and Richard A. Swanson. (1998.) *The Adult Learner*. Gulf Publishing Company Texas.

22 <https://infed.org/mobi/malcolm-knowles-informal-adult-education-self-direction-and-andragogy/>

23 laiming University Adult Education: A Freirean Approach to Widening Participation and Tackling Educational Inequality Moreland, Rosemary; Cownie, Erik *Adult Learner: The Irish Journal of Adult and Community Education*, p57-79 2019

24 Bane, L. “Guest Foreword.”. in Adult Learner 2019 *The Irish Journal of Adult and Community Education*. AONTAS The National Adult Learning Organisation

25 Moreland, R. Cownie, E. (2019) “Reclaiming University Adult Education: A Freirean Approach to Widening Participation and Tackling Educational Inequality|” in Adult Learner 2019 *The Irish Journal of Adult and Community Education*. AONTAS *The National Adult Learning Organisation*

26 <https://unesdoc.unesco.org/ark:/48223/pf0000245917>

Key Question 6

What are the four pillars of Development Education?

Objective

To introduce the four key pillars of Development Education

Note to Facilitator

Having reflected on the distinctive characteristics of adult education, we now turn our attention to what are regarded as the distinctive features of Development Education. There are four: Critical Thinking. Active Citizenship. Problem Solving. Systems Thinking. These are quite abstract concepts. So, let's take some time to think each of these through.

Methodology

Divide into 4 groups. Each group takes a pillar, reads and thinks about it.

Group 1 - Active Citizenship

- The group on Active Citizenship takes one of the examples listed and identifies what that example tells us about Active Citizenship.

Group 2 - Problem Solving

- The problem-solving group identifies a problem, identifies a number of possible solutions to the problem, ranks those solutions on a scale of 1-5 (where 1 means likely to yield a very successful outcome and 5 means likely to yield a very unsuccessful outcome). Examples of a problem might be river pollution in Ireland, illegal dumping, school bullying or disputed consent. But it can be any issue.

Group 3 - Systems Thinking

- Those whose task it is to try and understand systems thinking, watch the YouTube video Wangari Maathai's *I will be a hummingbird* on <https://youtu.be/IGMW6YWjMxw>
The point of the video is that if we all work together; we can make a difference. Participants are asked to pick a big issue and to identify key players who, if they pulled together, could stop the forest from burning down. Possible issues they might wish to look at include the destruction of the Amazon, Global Hunger, War, Climate Change, Financial Corruption.

Group 4 - Critical Thinking

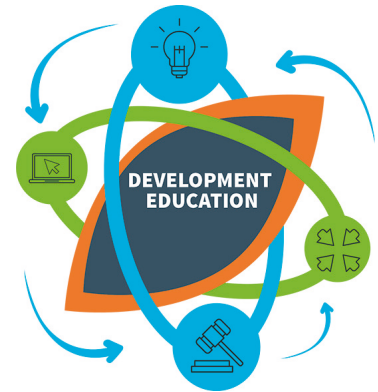
The Critical Thinking Group distinguish between Fact and Opinion in the Fact or Opinion Worksheet:

- The groups report back to each other.
- Each group then takes one example from Worksheet Key Question 6 and work through it as outlined.
- The groups share their findings.
- Discussion: what role do the four pillars play in the context of Development Education?
- Brainstorm: how can the skills which form part of the four pillars be promoted in the context of Development Education?

Key Question 6 - Resource Material

There are four pillars to Development Education. They are:

- Critical thinking
- Problem solving
- Active citizenship
- Systems thinking

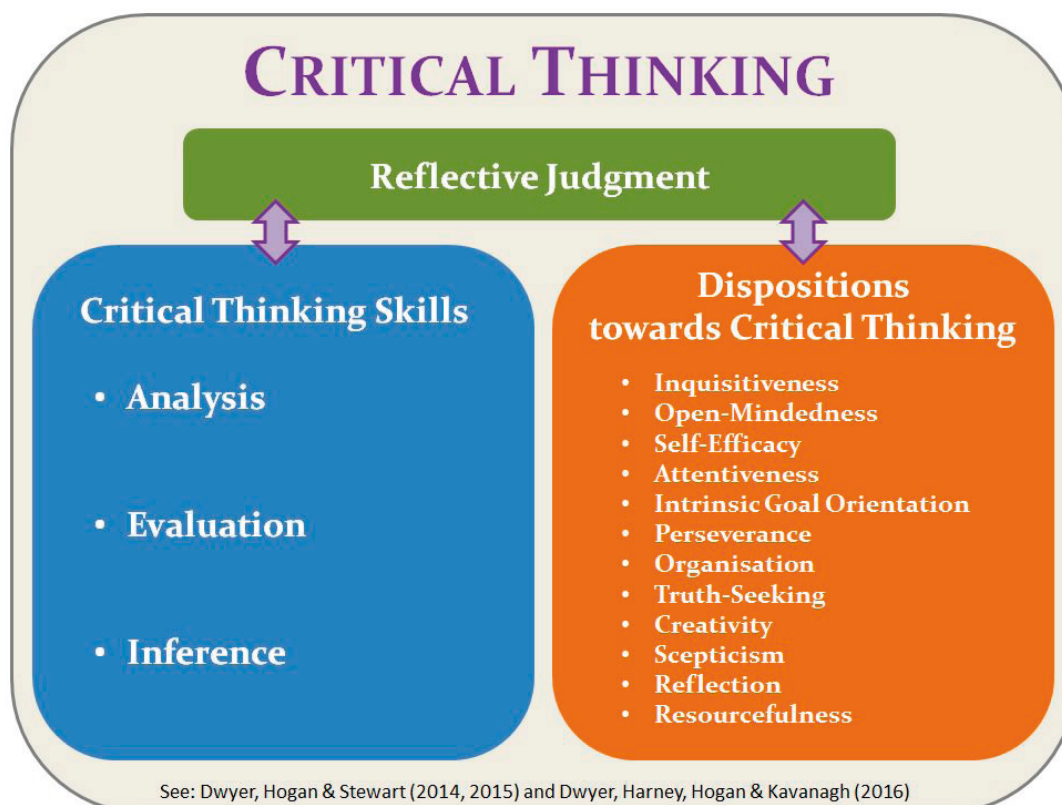


The work that we have started so far has been guided by these four pillars. We have been trying to think critically about the world in which we live. We began with a critical reflection on our own school experience and following that the Irish educational experience. We engage in critical thinking in order to grow our understanding. Our understanding of the complexities of not just our own experiences but of the world in which we live. Critical thinking acknowledges those complexities and challenges us to avoid simplistic and reductionist narratives that minimise the likelihood of unanticipated outcomes. We apply critical thinking in our efforts to confront problems. Not in isolation but from the perspective that everything is interconnected. Of course, Development Education is not just confined to thinking about the world but actively engaging with the world. But actively engaging in a way that is based on social justice, human rights and recognition of the other.

Critical Thinking

Critical thinking skills are sometimes described as ‘higher order’ skills - that is, skills requiring ways of thinking that are deeper and more complex than the kind of ‘everyday’ thinking that we use to, say, decide if we will go to Supermac’s or Four Star Pizza. Critical thinking refers to the ability to analyse information objectively and make a reasoned judgment. It involves the evaluation of sources, such as data, facts, observable phenomena, and research findings. It also involves the ability to distinguish fact from opinion when exploring a topic.

Critical skills enable us to **analyse** and **evaluate** the information that you encounter and then **make inferences** or draw conclusions. The following graphic was created by NUI, Galway researchers.²⁷



Critical Thinking Fact or Opinion Worksheet

Statements	Fact	Opinion
Globally, the mean height of women is about four and a half inches, or 12 cm, shorter than that of men.		
Cats make better pets for older people than dogs.		
The deepest part of the ocean is 35,813 feet deep.		
Paul McCartney is the world's favourite Beatle		
The world's 7.5 billion population could squeeze into the city of Los Angeles.		
There are an estimated 900 million dogs in the world.		
All evidence indicates that women are more loving of their children and make better parents than men.		
The number of smokers in the world is increasing.		
Smoking is bad for your health.		
Lego is the world's favourite toy.		
Geographers studying the planet find ocean studies much more challenging than earth studies.		
Hong Kong is a beautiful city.		
The Paris Agreement on climate change was signed by the largest number of countries ever in one day.		
Retail therapy reduces anxiety in humans.		
Over the last forty years, Bill Gates has exerted the more influence in the modern world than any other human being.		

Problem Solving Skills²⁸

Problems range from large to small, simple to complex, and easy to difficult. Of course, establishing if it is a problem in the first place is paramount - the Maria problem (Key Question 18). How many times when we are asked something, do we say: "no problem"? There are four basic steps in solving a problem:

1. Defining the problem.
2. Generating alternatives.
3. Evaluating and selecting alternatives.
4. Implementing solutions.

²⁸ www.mindtools.com/pages/article/newTMC_00.htm

Problem-solving skills help you determine the source of a problem and find an effective solution. Although problem-solving is often identified as its own separate skill, there are other related skills that contribute to this ability.

Some key problem-solving skills include:

- Active listening
- Analysis
- Research
- Creativity
- Communication
- Dependability
- Decision making
- Team building

Active Citizenship

The term active citizenship is often referred to as “participation in civil society, community and/or political life, characterised by mutual respect and non-violence and in accordance with human rights and democracy”²⁹

Active Citizenship promotes:

- Participation in the community.
- Empowering people to influence the decisions which affect their lives.
- Knowledge and understanding of the political, social, and economic context of their participation so that they can make informed decisions.
- Ability to challenge existing structures.

Some examples of Active Citizenship in Ireland include:

- Jubilee 2000 Campaign (1999)
- Shannon Watch Anti-war (2000)
- Anti-Iraq War Protests (2003)
- Shell-to-Sea Campaign (2005)
- The Anti-austerity Campaign (2008)
- Right2Water Ireland (2015)
- Marriage Equality (2015)
- Divestment Campaign (2016)
- Apollo House Occupation (2017)
- Repeal the Eighth (2018)
- Take Back the City (TBTC) (2018)
- Occupy Territories Bill Campaign (2018)
- Climate Justice Ireland (2019)

²⁹ Ref: Hoskins, B., et al., (2012) Contextual Analysis Report: Participatory Citizenship in the European Union. Institute of Education. European Commission, Europe for Citizens Programme. Brussels.

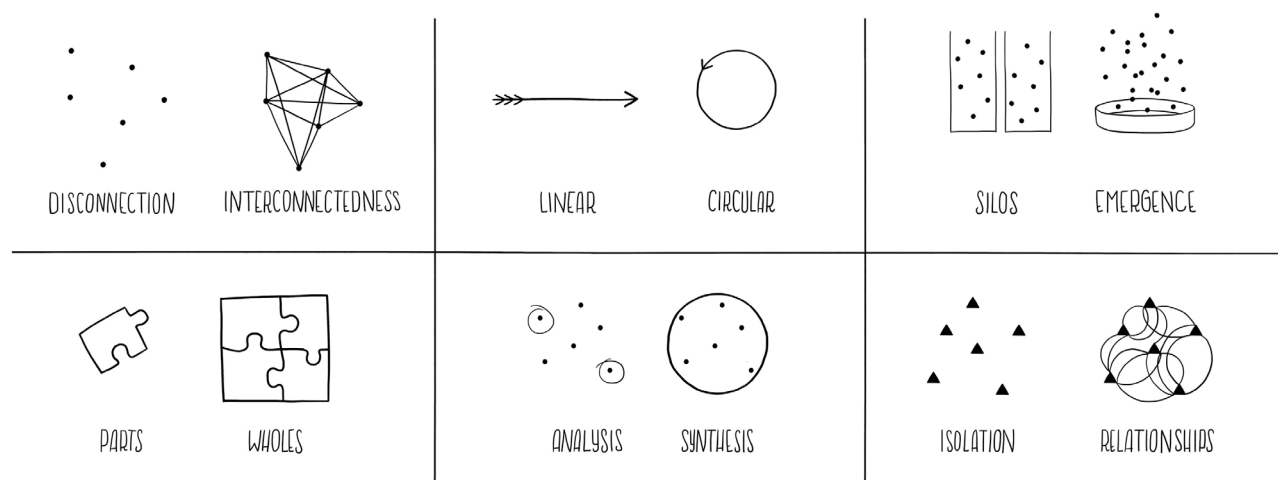
Systems Thinking³⁰

We are part of a whole. Everything is interconnected. Everything needs something else, often a complex array of other things, to survive.

Essentially, everything is reliant upon something else for survival. Humans need food, air, and water to sustain our bodies, and trees need carbon dioxide and sunlight to thrive. Everything needs something else, often a complex array of other things, to survive.

Seemingly inanimate objects are also reliant on other things: a chair needs a tree to grow to provide its wood, and a cell phone needs electricity distribution to power it. So, when we say ‘everything is interconnected’ from a systems thinking perspective, we are defining a fundamental principle of life. From this, we can shift the way we see the world, from a linear, structured “mechanical worldview” to a dynamic, chaotic, interconnected array of relationships and feedback loops.

Tools of a System Thinker



Key Question 6 - Worksheet

Applying Development Education Skills described as The Four Pillars

Step 1: Defining the Problem

Let's take a number of scenarios

- The resistance to the location of Direct Provision centres in Ireland.
- The contribution of the agriculture sector to Ireland's emissions.
- The social and environmental impact of cheap clothing.
- Global hunger.

Apply Development Education skills to one of the above, identify the context of the proposal: i.e. the scale of the global international refugee / displaced peoples crisis; the scale of the climate change crisis and the contribution of Ireland's agriculture sector to Ireland's emissions, and the conditions in which garment workers toil in mass production clothing factories.

30 https://miro.medium.com/max/3224/1*EfAQ2EAbs0EPdcFLVFHc7w.jpeg

Step 2: Generating Alternatives

In each of the situations below, see if you can identify **three** alternative scenarios.

- **Direct Provision** - identify ways in which badly needed provision for refugees and asylum seekers can be put in place that meet the needs of people who have come to this country seeking protection while achieving maximum buy-in from local communities?
- **Agriculture** - identify sustainable viable agricultural practices in Ireland that will reduce Ireland's carbon footprint.
- **Cheap Clothing** - identify ways in which young people and low-income people can dress fashionably in ways that does not involve exploitative labour.
- **Global Hunger** - identify ways of addressing Global Hunger.

The following websites might be of help:

- **Direct Provision** www.spunout.ie/life/article/how-can-i-help-end-direct-provision1
- **Agriculture** www.climatecouncil.ie/media/Climate%20Change%20Advisory%20Council%20Annual%20Review%202019.pdf Pages 41-42
- **Cheap Clothing** www.cleanclothes.org/about
- **Hunger** www.concern.net/insights/global-hunger-index-2018-report

Step 3: Evaluating Alternatives

Having identified a number of alternatives, rank them in order of most likely to have an impact (5) to least likely to have an impact (1).

Step 4: Implementing Solutions

Having identified the ones most likely to succeed, identify ways in which you think people most affected by the changes will buy-in to this new proposal.

Key Question 7

What are the Values and Principles that inform Development Education?

Objective

Identify key Values and Principles that inform Development Education.

Note to Facilitator

This is a very contested area and it is important to establish that from the outset. But equally it is important to give time to this discussion. This session asks big philosophical questions. Are there objective truths? Truths that cross history, cultures, religion? Are there shared human values and shared human principles? Development Education literature is infused with words like values and principles. This session provides time and space to think through these key concepts.

Methodology

- Brainstorm: If you were to design a set of Values and Principles that inform Development Education what would they be?
- Brainstorm a set of values that you think ought to inform the way we work together in “doing” Development Education?
- Complete Worksheet Key Question 7.



Key Question 7 - Resource Material

Values are “abstract ideals”.³¹ Values consist of beliefs, attitudes and opinions that people hold regarding specific issues. Values are internal and subjective and may change over time or across cultures. The sociologist Giddens cites monogamy as such an example. There are also values that most people value - things like integrity, kindness, compassion, honesty. Not everybody values these values. Many of these qualities are regarded by some as signs of weakness.

Principles, on the other hand, are quite different. These are regarded as universal truths. Permanent and unchanging. Universal in nature.

Both values and principles inform educational policy. In 2014, the Department of Education and Skills produced *Education for Sustainability* (ESD)³² - the word values appears eleven times but the word principles appears twenty-five times.

The Objective of the National Strategy was as follows:

The National Strategy on Education for Sustainable Development aims to ensure that education contributes to sustainable development by equipping learners with the relevant knowledge (the ‘what’), the key dispositions and skills (the ‘how’) and the values (the ‘why’) that will motivate and empower them throughout their lives to become informed active citizens who take action for a more sustainable future.

Its Key Principles were as follows:

Key principles ESD in Ireland will aim to: - balance environmental, social and economic considerations; - promote lifelong learning; - be locally relevant while also linking the local to the national and international; - engage all sectors of the education system, as well as the non-formal education sector; - be interdisciplinary and recognise interdependence and interconnectivities across other sectors; - use a variety of pedagogical techniques that promote active and participatory learning and the development of key dispositions and skills; - emphasise social justice and equity; - focus on values and promote active democratic citizenship and inclusion as a means of empowering the individual and the community. - be an agent for positive change in reorienting societies towards sustainable development.

The Irish Aid *Development Education Strategy 2017-2020* identifies the following values in its work (p.2):

- Sustainability
- Effectiveness & results
- Human Rights
- Accountability
- Partnership
- Coherence.

Further on in the document, it references equality, diversity, sustainability, democracy and human rights and responsibilities (p.6).

31 Giddens, A. (1993) *Sociology*. Polity Press. Oxford.

32 Department of Education and Skills (2014) ‘Education for Sustainability’. The National Strategy for Education for Sustainable Development in Ireland 2014-2020 <https://www.education.ie/en/Publications/Education-Reports/National-Strategy-on-Education-for-Sustainable-Development-in-Ireland-2014-2020.pdf>

Key Question 7 - Worksheet

Let’s think about Values and Principles in general and not just those that might apply to Development Education. In groups, complete the following worksheet.

Shared Human Values	Shared Human Principles

Question: Is there an overlap between the two?

Question: Is the distinction helpful?

Let’s look at the distinction that the Department of Education and Skills (DES) and Irish Aid (IA) make (see Key Question 7 Resource Material):

	Values	Skills
DES		
IA		

Finally, in groups summarise in one sentence the values and principles of Development Education.

Put each of these sentences on a wall and see what you have got.

Are these any different from the shared Human Values and Principles you identified earlier?

Key Question 8

What has been the experience to date of Development Education within Adult Education?

Objective

- Provide participants with a sense of how Development Education has evolved with particular reference to the Adult Education sector.
- Highlight the way in which Development Education has been influenced by global events.

Methodology

- The following global events are regarded as having influenced the evolution of Development Education. Using the Internet, create a timeline for these events:
 - The Biafran war and the establishment of Concern
 - The Anti-Apartheid Movement
 - The Sandinista Movement in Nicaragua
 - US involvement in the civil war in El Salvador
 - Establishment of Trócaire
 - Bishop Eamon Casey and Fr. Niall O'Brien's opposition to the Marcos regime in The Philippines
 - Ireland's membership of what was then known as the EEC, now the EU
 - US President Ronald Reagan's 1984 visit to Ireland
 - Live Aid and the Ethiopian Famine
 - The Rio Earth Summit
 - The Jubilee 2000 Campaign
 - The Millennium Development Goals
 - Taoiseach Bertie Ahearn's 2000 solemn commitment to the UN assembly that the Government would achieve the UN target of 0.7 per cent of GNP by 2007
 - Make Poverty History
 - 9/11 and the wars in Afghanistan and Iraq
 - The Syrian war and the displaced people crisis
 - The Sustainable Development Goals
 - The Paris Climate Change Agreement
- Divide the group into subgroups and each group reads one short article on one of the above with the exception of the Sustainable Development Goals. Other key events that the group identifies can be included here.
- Each subgroup then reports to the whole group on what they have learned.
- The whole group then constructs a timeline for all of these key events.
- An alternative way to proceed with this exercise is to invite someone to the group who has a familiarity with some if not all of these issues. This works best when the group have undertaken the above tasks and then prepare a series of questions to put to the visitor.
- Read Key Question 8 Resource Material and discuss subsequent questions.
- Watch the film *The Kingmaker*. The trailer can be viewed on the following link <https://youtu.be/Udbf4xQwWag>

Key Question 8 Resource Material

Early engagement (1970s) with Development Education was strongly influenced by liberation theology. Both Concern and Trócaire came out of this movement.

Key international events strongly influenced Development Education in Ireland. Among these influences were US imperialism, particularly during the presidency of Ronald Reagan (1981-1989). The brutality of El Salvador's twelve-year-long civil war and the 1980 assassination of Archbishop Oscar Romero in San Salvador galvanised very many people in Ireland. So too did the attempted US suppression of the left-leaning Sandinista revolution in Nicaragua. In Asia, the kleptocracy of the Marcos government in the



Philippines (as shown in a major film, *The Kingmaker*, 2019) converged with events in South America as a radicalising force in Ireland. Closer to home, Ireland's 1973 membership of the EEC was conditional on having an aid programme.

US President Ronald Reagan's 1984 Irish visit brought together eclectic, diffuse groups of returned missionaries, trade unions, left-wing political parties, women's groups and an assortment of concerned individuals.

Influenced by the 1992 United Nations Conference on Environment and Development (UNCED), also known as the Earth Summit or the Rio Summit, sustainable development became another hot topic within Development Education in the early nineties. By the end of that decade, the 50th anniversary of the UN Declaration on Human Rights became a key focus. Also by the end of the decade a number of key strands emerged within Development Education including education for sustainable development (ESD), human rights education (HRE), intercultural education (ICE) and global citizenship education (GCE).

The lead-in to the third millennium brought an increased awareness of the level of debt of the world's poorest countries and how that debt deprives these countries of the possibility of investment in health, education and other essential services. The Millennium Development Goals set targets, largely missed, to address the continuing scourge of poverty in the world. The first decade of the millennium also brought greater awareness of the impact of war as 100,000 people took to the streets of Dublin to protest the Iraq war.

Climate change has become the big issue of the millennium so far. Climate change features in the Sustainable Development Goals agreed in 2015.

Key Question 8 - Exploratory Work

Re-visit your timeline and see what you would now add to or subtract from it.

Key Question 9

What are the Sustainable Development Goals and how important are they in Development Education?

Objective

Introduce participants to the Sustainable Development Goals (SDGs).

Methodology

- The whole group watches 'We The People' for The Global Goals: <https://youtu.be/RpqVmvMCmp0>
- Read the 17 Sustainable Development Goals. This can be done individually, in pairs, or in groups.
- The Goals are numbered 1-17. Acknowledging that these Goals are interconnected, but if you were to number them in order of importance, what way would you do so? Cut out each of the Goals, stick them on a wall and see how you get on.
- The Goals are universal. That means they apply to Ireland as well. Ranking the Goals from 1-17, what would they look like as they apply to Ireland? Do the same here and stick them on a wall beside the first lot.
- The SDGs can be categorised under the 5Ps - Peace, People, Planet, Prosperity, Partnership. Using that typology, can you organise the SDGs under each of those headings? Again, you can put these on a wall.



Key Question 9 - Resource Material³³



1. End poverty in all its forms everywhere
2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture
3. Ensure healthy lives and promote well-being for all at all ages
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. Achieve gender equality and empower all women and girls
6. Ensure availability and sustainable management of water and sanitation for all
7. Ensure access to affordable, reliable, sustainable and modern energy for all
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
10. Reduce inequality within and among countries
11. Make cities and human settlements inclusive, safe, resilient and sustainable
12. Ensure sustainable consumption and production patterns
13. Take urgent action to combat climate change and its impacts*
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

³³ The National Youth Council of Ireland. (2015) *The Sustainable Development Goals and You*. National Youth Council of Ireland. Dublin

Discussion Points

Some critics have argued that there are too many SDGs, that they are too unwieldy and that while countries have signed up for them, they are non-legally binding. Do you agree?

The UN estimates that the cost of achieving the SDGs will be about \$3-5 trillion. That's a lot of money. Still it's a lot smaller than the value of the US economy estimated in 2018 at \$20.49 trillion and China at \$13.41. It is a bit less than the value of the German economy (\$4trillion) and a bit more than the value of the British economy (\$2.83 trillion).³⁴ The big question is: who is going to pay for it? And what sacrifices, if any, are people prepared to make to meet the SDGs? What do you think?

And to conclude... watch:

How We Can Make the World a Better Place by 2030 | Michael Green | TED Talks:
<https://youtu.be/o08ykAqLOxk>

And then watch this critique of the SDGs:

Leave No One behind SDGs & Indigenous Peoples <https://youtu.be/5bMhTUhF5ec>

Final Thoughts

The SDGs. Utopianism or feasible steps towards a better world? What do you think?

34 www.investopedia.com/insights/worlds-top-economies

Chapter Three

Making Sense of Our World

Introduction

From time immemorial, people have been trying to fathom the world. Astronomers, the cosmic world. Geologists, the physical world. Philosophers, the human world. So too with Geographers and Sociologists. And many others.

To help us understand the world, people have come up with sets of ideas, theories, that they believe add to our understanding of the world. And there are many theories. Theories are just that. A best guess. A stab at understanding the world. And each theory builds on or debunks what has come before it.

Theories are often compared to crutches or lampposts. They are aids to understanding. They illuminate our way. Potentially they also distort and misrepresent. So, while theories are useful and important, they need to be approached with caution.

In this Chapter we will reflect on the human drive to understand. Understand ourselves, why we behave the way we do and what the consequences of our actions are.

This Chapter introduces three theories. We will test these theories against our own experience, and we will also test their ability to illuminate our understanding of Global relations. There are many others and of course facilitators are free to select others with which they might feel more comfortable.

But first we will take time out to think a bit more about theories. The conspiracy theory activity is intended as a light introduction to this serious issue.

Key Question 10

What is a theory and how can theories help us explain the world in which we live?

Objective

Clarify what a theory is and why some theories are worth considering more than others.

Methodology

- Read Key Question 10 - Resource Material - *A Bewildered People*.
- The standard definition of a conspiracy theory is a theory that rejects the standard explanation for an event. Let's brainstorm what you think might be some of the greatest conspiracy theories in history.
- Look at Key Question 10.1 - Resource Material and rate all the following conspiracy theories from 10-1 where 1 is completely daft to 10 could very well be true.
- Read Resource Key Question 10.2. - Resource Material
- Discuss the difference between the conspiracy theories and what John J. Macionis and Kenneth Plummer have to say.



Key Question 10 - Resource Material A Bewildered People?

“As nations and individuals, we are interdependent”, Dr Martin Luther King told his Christmas congregation at Ebenezer Baptist Church in Atlanta four months before his assassination in April 1968.³⁵ Dr King’s opening sentence was prescient, as relevant today as it was sixty years ago: “This Christmas season finds us a rather bewildered human race”. Bewilderment at the inequities of the world. Bewilderment at the incessant conflict. Bewilderment at our inability to provide enough food for everyone in our world.

Dating back to antiquity, the desire to understand / explain the world has been a constant human preoccupation. The desire to come to terms with that sense of ‘bewilderment’ has preoccupied people throughout history. Religion with its stories of creation and redemption is central to that attempt to explain the world. “How can there be laughter, how can there be pleasure, when the whole world is burning?”, asked Siddhartha Gautama (b.623 B.C.), the sage, philosopher, teacher and religious leader on whose teachings Buddhism was founded.³⁶ As a way of ameliorating the burning world, Jesus Christ in St. Matthew’s Gospel (7:12)³⁷ is credited with the so-called golden rule of ethics: “do to others what you would have them do to you”, while Confucius in the Analects is credited with the so-called silver rule of ethics: “never impose on others what you would not chose for yourself”.³⁸

The Greeks understood that things were not always as they were in any given moment. The desire to understand has been central to philosophy, literature, theatre, art, science and mathematics.

The exploration of the human condition is a central concern of literature, as with Homer in his *Odyssey*³⁹ and Albert Camus’s *The Outsider*.⁴⁰ The Greeks saw the theatre (both comedy and tragedy) as a place in which their world might be explained as in Sophocles’ *Antigone*. Shakespeare’s *A Midsummer’s Night Dream* too. Art has been used to express how we perceive the world - Edvard Munch’s *The Scream* - and how we think it might be - Vincent Van Gogh, *Starry Night*. Music too, as in John Lennon’s *Imagine*⁴¹ and Sam Cooke’s *A Change is Gonna Come*⁴². Philosophy - literally ‘love of wisdom’ in Greek - is central to human beings’ attempt at understanding the world, as in Simone de Beauvoir’s *The Second Sex* and Jean-Paul Sartre’s *Nausea*.⁴³ Equally, novelists like Chimamanda Ngozi Adichie’s *Half of a Yellow Sun*⁴⁴ and Isabel Allende’s *The House of the Spirits*⁴⁵.

35 King, Martin Luther King (1967), *Last Christmas Sermon*.

www.onbeing.org/blog/martin-luther-kings-last-christmas-sermon

36 Cole, W.O. (1991) *Moral Issues in Six Religions*. Heinemann Educational. Oxford.

37 www.biblehub.com/matthew/7-12.htm

38 Humphreys, J. “Why religious education should be compulsory in schools”. The Irish Times 21 November 2019.

39 www.cliffsnotes.com/literature/o/the-odyssey/critical-essays/major-themes-in-the-odyssey

40 Camus, A. (1942) *The Outsider*. Penguin Modern Classics

41 <https://youtu.be/VOgFZfRVaww>

42 https://youtu.be/_1pk6E8K9ZE

43 Sartre, J. P. *Nausea*. (1965) Penguin Modern Classics.

44 Ngozi Adichie, C. (2006) *Half of a Yellow Sun* Fourth Estate. London.

45 Allende, I. 1982. *The House of the Spirits*. HarperCollins Publishers. New York.

Key Question 10.1 - Resource Material

Conspiracy 1	The Holocaust is a myth.
Conspiracy 2	9/11. The US government acted in cahoots with the bombers.
Conspiracy 3	Jesus Christ and Mary Magdalene were married.
Conspiracy 4	Lee Harvey Oswald did not kill US President John F. Kennedy.
Conspiracy 5	The deadly AIDS virus was created by the CIA to wipe out homosexuals and African Americans on the orders of US President Richard Nixon.
Conspiracy 6	Beatle Paul McCartney died in 1966 and the cover of the <i>Sgt. Pepper's Lonely Hearts Club Band</i> album is a tribute to him.
Conspiracy 7	The 1969 moon landing was faked.
Conspiracy 8	Aliens built Stonehenge.
Conspiracy 9	Marilyn Monroe was killed by the CIA.
Conspiracy 10	Finland doesn't exist.

Key Question 10.2 - Resource Material - Theories: A Brief Overview

Simply put, a theory is 'a statement of how and why specific facts are related (Macionis et al 2012, p.34)⁴⁶. It enables us think about society in structured ways. The desire to figure out the world has driven people from the earliest times to seek out great theories that explain human nature with all its foibles and frailties

Theories are a way of framing the world, of understanding the world. They are a lens onto the world. Imagine going for an eye test and the optometrist experiments with different lenses to enhance your eyesight. Some blur your eyesight and some bring clarity. A theory works in a similar way.

Another way of understanding theories is that it is like taking a photograph. Where you position yourself, what you decide to focus on determines the image. The celebrated English director Ken Loach⁴⁷ once remarked that making a film is easy once you decide where you want to locate the camera. But where you decide to locate the camera is a critically important decision. And the camera can be located in any number of places. Ultimately, the location of the camera and the selection of the lens within the camera determines the image.

So, it is with how we look at the world. And within Development Education the lenses we use to look at the world are critically important. And, like all film directors, some people prefer some lenses over others.

In summary, theories are deliberate, structured ways of looking at power relations, social class, gender, ethnicity, inequality among other human interactions. The word theory itself owes its origins to ancient Greek - *theória*.⁴⁸ And *theória* for the Greeks meant contemplation. That is what we are about in Development Education. We are engaged in a process of contemplation.

Three theories or ways of contemplating the world are outlined below.

⁴⁶ Macionis, John J. and K. Plummer. (2012). *Sociology A Global Introduction* 5th Edition. Pearson Educational Limited. Harlow.

⁴⁷ Hayward A. (2004) *Which Side Are You On? Ken Loach and his Films*. Bloomsbury Publishing London.

⁴⁸ Harrington, A. (2005) *Modern Social Theory: An Introduction*. Oxford University Press. Oxford.

Key Question 11

What in Feminist Theory and in what way can it contribute to our understanding of Development Education?

Objective

Explore Simone de Beauvoir on feminist theory

Methodology

- Watch the first 20 minutes of the interview with de Beauvoir on YouTube. Of course, you can watch the whole piece but the critical issues de Beauvoir deals with appear early on.
<https://youtu.be/VmEAB3ekkvU>
- Participants participate in an open discussion.
- Conduct street survey on Feminism.
- Open Discussion.

Please tick

Assertion	Agree	Disagree	Unsure	Other Response
One is not born a woman. One becomes a woman.				
Men control everything.				
In every era, men have tried to take power ... and keep it.				
The life of the housewife ... the most oppressive for women.				
There were (always) women who did protest, who did cry out but it wasn't a cry that was heard.				
I think in general women aren't feminist either.				
Even in breastfeeding, mothers treat girls differently.				
A certain aggressiveness is encouraged in boys.				
A girl will be put in her place.				
The little boy's penis (becomes) a character that at 2 or 3 years, a boy is almost used to showing it off, the boys are already quite exhibitionist.				
A little girl is, however, taught to conceal not to show anything, to show modesty.				
The female model is so ingrained.				
Men have taught women not to be financially independent, to be passive, submissive, self-effacing, to rely on their husbands.				
Housework. One of the keys to the situation imposed on women is this kind of forced labour. Unpaid. Unsalaries. Not being recognised makes women dependent.				
If women were to stand up and revolt, it would revolutionize our entire society.				
I realized there was a specifically feminist struggle.				
Sexism is on a par with racism.				



Open Discussion

1. In France, the French “dog pack” went wild. To whom do you think Simone de Beauvoir is referring and why do you think they went wild?
2. Why do you think she was surprised that a left-wing, liberal and egalitarian communist was so outraged by her book *The Second Sex* that he spat on the book?
3. Why were women more accepting?
4. The communists De Beauvoir refers to think that class conflict should take precedence over sexual politics. Do you agree?
5. What do you think she means by “patriarchal values”?
6. In what way, if at all, can De Beauvoir’s analysis help us understand the world in which we are currently living?
7. Do you think feminist analysis has a place in Development Education?

Task

Street Survey

1. Conduct a street survey of ten people and simply ask them What’s the first thing that comes to mind when they hear the word ‘feminism’?
2. Each person reports back to the group and all the responses are collated.
3. Overall, is the association with the word positive or negative?

Key Question 12

What is Marxist Theory and how can it contribute to our understanding of Development Education?

Objective

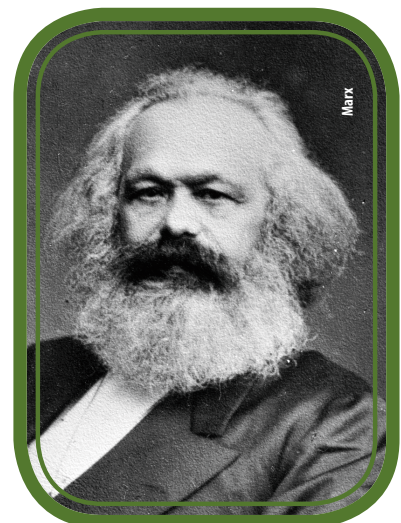
Explore to what extent Marxist theory can contribute to our understanding of the relationship between the Global South and the Global North?

Methodology

- Read Key Question 12 - Resource Material - Marxism.
- In groups discuss the Resource Material - Marxism.
- Do you agree with his views on capitalism?
- Play the Inequality Card Game.

Materials

A pack of playing cards for every five people.



Key Question 12 - Resource Material - Marxism⁴⁹⁵⁰

Born in Germany but lived most of his life in London, Karl Marx (1818-1883) was a teacher, a journalist, a philosopher, social scientist and a professional revolutionary.

Marx had a keen sense of history. Having studied feudal systems, he identified two separate groups with two separate and conflicting interests: the landlord class and the peasant class.

⁴⁹ Eagleton, T. (2011) *Why Marx was right*. Yale University Press. New Haven & London.
⁵⁰ Wheen, F. (2000) *Karl Marx* Fourth Estate. London.

This binary class division was replicated in the industrial revolution. The factory owners (or in his terms *the owners of the means of production*) and the workers (or in his term *the proletariat*). Like the peasants in feudal times, the proletariat had only their labour to sell. The owners paid the workers as little as possible and so the profit or the *surplus capital* went to the factory owners. Thus, Marx called the factory owners the capitalist class.

Marx argued that unemployment suited the capitalist class. If the supply of labour exceeded demand, then wages could be kept down. Unemployed people were, according to Marx, *the reserve army of Labour*. When things were going well, they could be called into the workforce, and in times of crisis they could be dismissed.

In his book *The Communist Manifesto*, which he co-wrote with his friend Engels in 1848, he outlined his theory.

Marxism, argues British academic Terry Eagleton - 'Britain's most influential academic critic born in 1943 into a third-generation Irish immigrant family so poor that his two brothers died in infancy'⁵¹ - is "a critique of capitalism - the most searching, rigorous, comprehensive critique ever to be launched of a system that struggles from crisis to crisis and slump to slump, like a hideous god who drinks nectar from the skulls of the slain" (p.2, 37, 56). For Marx persistent poverty was a consequence of capitalist exploitation. And this has not changed. Modern capitalist nations are, according to Eagleton, "the fruit of a history of slavery, genocide, violence and exploitation. (p.12). Traditionally, this was achieved through exploitation and pillaging of primary natural resources in Africa and Latin America that was not just destructive of the environment but wholly exploitative of the people charged with the extraction.

And so, it continues today. Large multinational companies have located their manufacturing in poor countries where they avail of low wages, less stringent environmental laws and work practices. The system has changed but the outcome remains the same: the evolution of the international political economy into a fairly rigid division of labour which favours the rich and penalises the poor.

Concluding, Eagleton states, Marx saw socialism as the "inheritor of liberty, civil rights ... his views on nature and the environment were for the most part startlingly in advance of his time ... a champion of women's emancipation, world peace, the fight against fascism and the struggle for colonial freedom" (P. 239).

Open Discussion

1. Who were the following people?
 - a. the proletariat
 - b. the owners the means of production
 - c. the petit bourgeoisie
2. Explain the following terms
 - a. surplus capital
 - b. the reserve army of labour
3. Do you agree with what Marx had to say? If so, what precisely do you agree with?
4. Marx wrote all his theories in the 19th century. Do you think he is relevant in the 21st century, and if so, in what way?
5. Do you think it is possible to achieve a classless society?
6. Do you think Marxist theory can contribute to our understanding of the relationship between the wealthier and the poorer parts of the world? If so, in what way?
7. In global terms, who do you think the modern proletariat and the owners of the means of production might be?
8. Do you think Marxism has any relevance for Development Education? And if so, why do you think so and if not, why do you think so?

51 Valleley, P. "Terry Eagleton, Class Warrior". The Independent. 13 October 2007.

The Inequality Card Game

Given that an exploration of unequal power relations and inequality are central to Marxism, this game simulates how power and wealth can be used to consolidate power and increase the wealth of the wealthy. It also highlights that not everyone is equal either in terms of inheritance, ability, background or opportunity. Not everyone knows the rules of the game and not everyone is in a position to determine the rules of the game.

The Inequality Card Game Rules

1. It doesn't matter if not everyone in the group knows how to play it - in fact it is an advantage if there is someone in the group who cannot play cards.
2. There should be an observer for each game.
3. 21 is the best game but if you prefer 45 will also do the trick.
4. Play the standard game.
5. After the first game the winner (having looked at her/his cards) can decide on 1 rule change for the duration of the game. The rule change will obviously favour the winner and any of her/his friends.
6. The next winner can decide on 2 rule changes again after having seen her/his cards.
7. The winner of the third game can decide on three rule changes after winning and the same pattern follows until the game has gone on for 10 - 15 minutes.

Unpacking the Game

1. What advantage was it to win the first game and how did the winner use that advantage?
2. Did the winner at any stage show any sympathy for the losers? (Check with the observer). How would you describe the attitude of the winner?
3. Did any of the losers give up? (Again, check with the observer).
4. Was there somebody in the group who was disadvantaged in that she/he did not know how to play cards? If yes, did anybody help that person?
5. To the person in the group who dictated the rules of the game: How did it feel to be in a position of power, one that allowed you to determine the rules of the game?
6. Were you in any way sympathetic to those who were not in a position to influence the rules of the game?
7. For Marx, who were the power brokers?
8. In the contemporary world, who do you think are the power brokers?
9. To those in the group who were powerless to determine the rules of the game: What did that feel like?
10. How did it feel to be powerless and to have the rules of the game determined by others?
11. In Marx's time, who were the powerless?
12. Who are the current powerless?
13. Does this game help you in any way to understand power relations in the world in which we live?

Key Question 13

What is Post Modernism and what challenges does Post Modernism pose for Development Education?

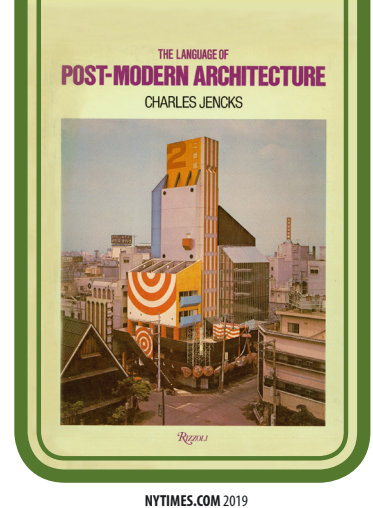
Objective

Introduce the concept of Post Modernism.

Examine the challenges that Post Modernism poses for Development Education.

Methodology

- Read Key Question 13 Resource Material.
- Discuss the questions that arise.
- Complete Key Question 13 Worksheet.



Key Question 13 - Resource Material - Post Modernism⁵²⁵³

In a YouTube lecture, the Indian Canadian Christian writer Ravi Zacharias tells a story he borrowed from the Anglian bishop of Sydney John Reid. On arrival in an English port, two Australian sailors found a pub where they drank too much. At closing-time they left the pub walking into a dense fog. Staggering and half-drunk, they saw a man coming in their direction who unbeknownst to them was a dedicated naval officer. The two Aussies approached the naval officer asking him: “Do you know where we are”? To which the naval officer asked: “Do you know who I am”? At which point, one Aussie said to the other: “We’re really in a mess now. We don’t know where we are and he doesn’t know who he is”. That, Zacharias said, is “the quintessential explanation of what post-modernism is about”.

And here’s another insight into Post Modernism: A therapist says to his patient, ‘You need to be true to yourself’. The patient replies, ‘That’s fine but to which self are you asking me to be true?’

In a separate YouTube lecture, US philosopher Daniel Bonevac⁵⁴ (1955-) locates the start of postmodernist thought in the 1960s. Postmodernism is best understood as a critical movement that questions the ideas and values associated with progress and innovation. For French philosopher Jean-François Lyotard (1924-1998), the postmodern condition was defined as “incredulity towards metanarratives”; that is, a general distrust of theories, scientific certainty, religious truth, institutions and science.

Charles Jencks was one of the first people to use the term post-modernism. He credits the demolition of a derelict housing project in St Louis on July 15, 1972 at 3:32pm as the decisive moment and event that caused him to reject the modernist certainty in finding answers to human existence. Originally built in 1951, the housing project was deemed a dismal failure. Like the Ballyfermot towers built in the 1950s and demolished over fifty years later, the demolition was perceived as a failure of the whole modernist project that was so much part of the 1960s modernisation of Ireland. Built with a sense of confidence and certainty, their failure was regarded as emblematic of a much broader failure to understand and respond to human need in a way that meets with human need. With that failure came a more generalised sense of loss of certainty and confidence in human capacity to meet human need. The post-modern doubt extends into how best to respond to all the issues pertinent to global development and the relationship between the Global North and the Global South.

52 Zacharias, R. Postmodernism and Philosophy. <https://youtu.be/mAwylDKoXYI>

53 Bonevac, D. Lecture 35, Postmodernism, of UGS 303, Ideas of the Twentieth Century, University of Texas at Austin, Fall 2013. <https://youtu.be/we6cwmzhbBE>

54 <https://youtu.be/we6cwmzhbBE>

Grand narratives or explanations of how the world operates have lost their meaning. Everything is much more random, uncertain, provisional. Nothing is set in stone. If modernism represented progress, innovation and certainty, in postmodernism there is no certainty. Everything from individual to group identity is unstable and shifts over time. The only thing we can rely on is our own experience.

Postmodernism is rooted in scepticism Its focus is on the pathologies of the modern world; the persistence of poverty, racial and ethnic conflicts, the increase in environmental degradation. All of these underline the modern world's instability, incoherence and our inability to grapple with the true nature of the human condition.

In short, post-modernism invites us to question everything. And to distrust grand explanations of the world. Some regard it as a pessimistic way of looking at the world.

Open Discussion

1. Post Modernism has been defined as “incredulity towards metanarratives”. What is your understanding of what that means?
2. What are the big statements made for western involvement in development in poor countries, what are the metanarratives?
3. What doubt might Post Modernism pour on these statements?
4. The Universal Declaration of Human Rights could be understood as a metanarrative on how to live. In what way might post-modernists critique the Universal Declaration of Human Rights?
5. The Sustainable Development Goals might equally be regarded as a metanarrative. In what way might post-modernists argue that we should question the SDGs?
6. Post-modernists invite us to question everything. Do you agree?
7. Do you think there is a risk of overthinking things, resulting in what is often referred to as a paralysis of analysis?
8. Do you think it is better to intervene in a crisis situation even if you haven't thought through all the implications of the intervention rather than not intervene at all?
9. What implications has that for Development Education?

Chapter Four

The Change Makers: The Movers and Shakers

Introduction

Thomas Paine's critical essay *The Crisis*, written on 23 December 1776, which famously begins: "These are the times that try men's souls", framed the first inauguration speech of the first black president of the United States. Quoting directly from Thomas Paine, Obama continued: "Let it be told to the future world ... that in the depth of winter, when nothing but hope and virtue could survive ... that the city and the country, alarmed at one common danger came forth to meet [it]."

Over a decade later, these are indeed times to try men's souls. It is easy to be overwhelmed. The world can be a daunting place. But Development Education is primarily an optimistic space. Change is possible.

On its website, Trócaire⁵⁵ asserts that Development Education can bring about lasting change. For Trócaire, action for a just world is also a key element in Development Education.

In this Chapter we meet with change makers.

And this Chapter is a reminder that we too can become change makers. "In a gentle way, you can shake the world", Mahatma Gandhi once said.⁵⁶ The following people, it could be argued, have shaken the world. They were and are the activists of their time. And we can be that too.

Key Question 14

What is an activist and, when we think of activism, what names come to mind?

Objective

To introduce the concept of activism and identity some key activists.
Host a Virtual Dinner party.

Definition of a social activist:

A social activist, according to the Oxford dictionary, is defined as: "a person who works to achieve political or social change."⁵⁷

Rationale

- Given the previous discussion about the complexity of engaging in the process of change, this exercise features key change agents and provides an insight into why and how these high-profile people engaged in change, and the type of change in which they engaged.
- Furthermore, Development Education is about taking action. These people have taken action.



55 www.trocaire.org/getinvolved/education/development-education

56 www.goalcast.com/2017/03/20/top-20-inspiring-mahatma-gandhi-quotes

57 <http://rfmsot.apps01.yorku.ca/glossary-of-terms/social-activists>

Methodology

- Read Definition of Activists.
- You have decided to host a one-off dinner party to which you can invite activists, human rights workers, development workers, great theorists, political change-makers. They can come from any part of the world and from any time in history, up to and including the present day.
- Participants decide what they will cook for their special guests, what they might like to drink, what special music they will play in the background, and they will identify a film they will watch after the dinner.
- Prior to dinner, identify topics of conversation you would like to talk about over the course of the evening.
- Compare feedback (deliberate!) on the experience of the dinner, who you invited, why...
- Below are some suggestions but don't feel limited by them.
- Identify an area in which you would like to be active.

Key Question 14 - Resource Material - Guess Who's Coming to Dinner?⁵⁸

Profile 1

Sojourner Truth (Precise dates unknown) Human Rights Activist

Born a slave in the 1700s in upstate New York, she obtained her freedom and moved to New York City. She became a travelling preacher and got involved in women's rights and racial rights. She was the first person to organise against separate transport for White and Black people.

Profile 2

Mary Robinson (1944 -) Former President of Ireland

Mary Robinson was President of Ireland 1990 - 1997. From 1997 - 2002 she served as UN High Commissioner for Human Rights. On her retirement from the UN she founded Realizing Rights: The Ethical Globalization Initiative (2002-2010), and in 2010 she established the Mary Robinson Foundation Climate Justice.

Profile 3

Bui Thi Minh Hang (1964 -) Human Rights Defender and Blogger

Bui Thi Minh Hang is a Vietnamese human rights defender and blogger. She publishes information on human rights violations in Vietnam and provides support to victims of forced evictions. She has spent time in prison and in a 're-education camp'.

Profile 4

Emmeline Pankhurst (1858 - 1928) Political Activist

Emmeline Pankhurst was a British political activist and organizer of the British suffragette movement who helped women win the right to vote. In 1903, Pankhurst founded the Women's Social and Political Union (WSPU), an all-women suffrage advocacy organisation dedicated to "deeds, not words". In 1918, the Representation of the People Act granted votes to all men over the age of 21 and women over the age of 30. She died on 14 June 1928, only weeks before the government's Representation of the People Act (1928) extended the vote to all women over 21 years of age. In 1999, *Time* named Pankhurst as one of the 100 Most Important People of the 20th Century, stating "she shaped an idea of women for our time; she shook society into a new pattern from which there could be no going back".

Profile 5

Muhamad Ali (1942 - 2016) Boxer

Muhamad Ali is regarded as one of the greatest sportsmen of the 20th century. He was the first boxer to win the world heavyweight championship three times. He was considered one of the best-looking men of his generation, charming, athletic, articulate and confident, and he loved the media limelight. He claimed that “he could float like a butterfly and sting like a bee”. In 1967, he refused to be conscripted into the army to fight in the Vietnam War because he was a Black Muslim and a conscientious objector. He was convicted of draft evasion.

Profile 6

Harry Belafonte (1927 -) Singer, Performer and Activist

Belafonte was an early supporter of the Civil Rights Movement in the 1950s and 1960s and was a confidant of Martin Luther King Jr. Throughout his career, he has been an advocate for political and humanitarian causes, such as the Anti-Apartheid Movement and USA for Africa. Since 1987, he has been a UNICEF Goodwill Ambassador. He was a vocal critic of the policies of the George W. Bush presidential administrations. Belafonte acts as the American Civil Liberties Union celebrity ambassador for juvenile justice issues.

Profile 7

Wole Soyinka (1934 -) Writer and Lecturer

Wole Soyinka was awarded the Nobel Prize for literature in 1986 and became the first African and the first Black to be awarded the prize. He was arrested during the Nigerian civil war in 1967 and was imprisoned for two years. During that time, he wrote “Poems from Prison” and “The Man Died”. He also wrote “Indanre” and “Mandela’s Earth”. He was tried for treason by the military government in Nigeria in 1997, following the publication of “Open Sore of a Continent: A Personal Narrative of the Nigerian Crisis”. He lives in exile denying all charges of treason.

Profile 8

Rigoberta Menchú Tum (1959 -) Indigenous Rights Activist

Rigoberta Menchú Tum is a K’iche’ Indigenous feminist and human rights activist from Guatemala. Menchú has dedicated her life to publicizing the rights of Guatemala’s Indigenous peoples during and after the Guatemalan Civil War (1960-1996), and to promoting Indigenous rights internationally. She received the Nobel Peace Prize in 1992. Menchú is a UNESCO Goodwill Ambassador. She ran for president of Guatemala in 2007 and 2011, having founded the country’s first Indigenous political party.

Profile 9

LeBron James (1984 -) USA Professional Basketball Player

Teams in which Le Bron James was a member appeared in eight consecutive NBA Finals (2011 to 2018). Off-court, he has been ranked as one of America’s most influential athletes. James has taken stances on a range of issues that include the War in Darfur, the Trayvon Martin case, the Michael Brown verdict, and the death of Eric Garner. Following a racist incident at his Los Angeles home in 2017, James expressed: “being black in America is tough.” He supported Colin Kaepernick in the aftermath of his participation in the national anthem protests and has consistently challenged the Trump ‘Make America Great’ slogan.

Profile 10

Malala Yousafzai (1997 -) Activist and Blogger

Malala Yousafzai, is a Pakistani activist for female education. In early 2009, when she was 11-12, she wrote a blog under a pseudonym for the BBC Urdu, detailing her life during the Taliban occupation. On 9 October 2012, Yousafzai and two other girls were shot by a Taliban gunman in an assassination attempt in retaliation for her activism. Following her recovery, Yousafzai became a prominent activist for the right to education. In 2013, she co-authored *I Am Malala*, an international best seller. In 2012, she was the recipient of Pakistan’s first National Youth Peace Prize and the 2013 Sakharov Prize. In 2014, she was the co-recipient of the 2014 Nobel Peace Prize, as the youngest-ever Nobel Prize laureate.

Key Question 15

What real food could I prepare as a host of a real-time dinner?

Objective

Explore real world recipes

Methodology

- The group prepare a pot luck dinner.
- The groups sit on the floor, if possible, and all the food is spread out on a table or on the floor.
- Two people are invited to volunteer for a difficult task.
- The two volunteers are given a corn-on-the-cob and are asked to sit away from the table.
- The meal continues for 20 minutes or so and then the two people left outside are invited to sit at the table.
- As they join the group, they discuss what has just happened and how they felt about it all.

Resources

World Cookbooks

20 Must-Have Cookbooks for the Global Cook

www.saltandwind.com/slideshows/97-20-iconic-cookbooks-global-cook

Best 'World' Cookbooks

www.cookinglight.com/cooking-101/resources/best-world-cookbooks

International Cookbook Roundup

www.thewanderlustkitchen.com/international-cookbooks



Thinking about Learning...

Key Question 16

What have we learned from our learning lives?

Introduction: Note to Facilitator

Learning can be a challenge. For all of us. Learning to drive a car. Learning to fry an egg - properly. Learning to use a computer. And age affects learning. Cognitively, we slow down as we age. And the thought of returning to formal learning can be quite daunting for many.

The key thing is: we all learn.

And we have been learning from the day we were born. And we continue to learn. But each of us has our own way of learning. It is important to reassure adult learners that there is no hierarchy in the way we learn. And while books dominated the way we once learned, that has now changed. And if proof were needed, go to your local library. Once only books were to be found in libraries. And “silence” signs were to be found throughout. How libraries have changed. Recognition of how we learn has changed.

Here we are learning in a collective setting and that again is a different setting. This Chapter is also concerned with how best we can do that.

Over the years, Development Education has developed a body of expertise in the way it approaches its work. It also has developed a set of tools that experience has shown works well in a range of settings. These are highlighted in this Chapter.

And as a culminating activity for this session, where possible, every group should visit their local library with a guided tour from the local librarian. And while there, find out from the librarian what resource materials they have that might be relevant to Development Education.

Objective

Reassure participants that there are very many different learning styles and that no one style is superior to any other and that Development Education is open to all kinds of learners.

Methodology

- Brainstorm - How do I learn?
 - Books or Films?
 - Books or On-Line?
 - Alone or in Groups?
 - On-line or with people?
 - Oral or Written Reports?
 - With music in the background or not?
 - Experience or Academic?
 - In silence or in front of the television?
 - Active or passive?
- Brainstorm what's the best learning experience I have had in life - presuming you have had a 'best experience'?
- Reflect on who was the best teacher I have had in life? What made her/him a good teacher?
- Visit a local library.

Key Question 17

What guidelines do we need to put in place in order to facilitate open discussion, to establish the right to be heard, and to allow us to reflect on our development as people?

Objective

Identify a way of working that will maximise engagement of all participants in an open, safe and affirming environment.

Note to Facilitator

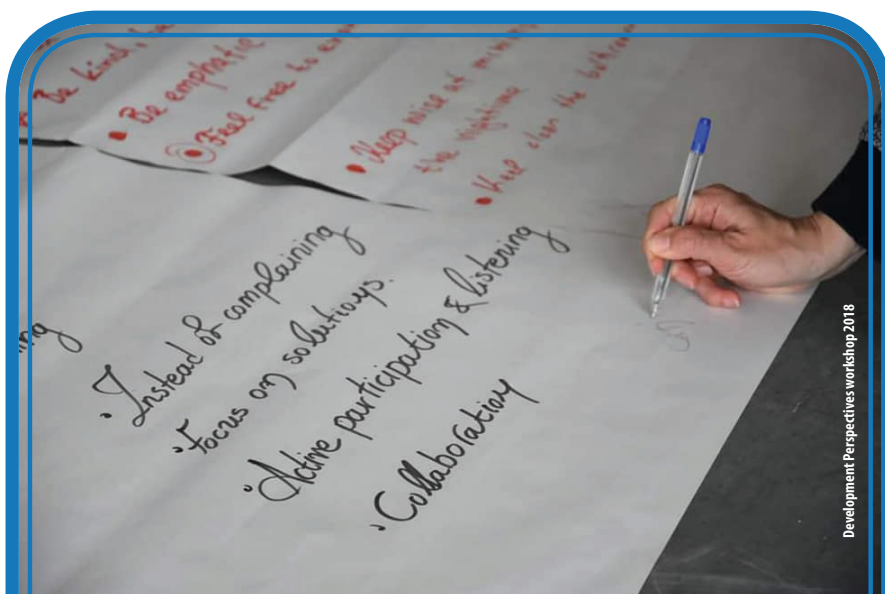
Ideally this session will be done at the beginning of any Development Education course.

Materials

Markers and large sheets of paper.

Methodology

- Divide into groups. Each group gets a large sheet and markers and are asked to come up with a code of behaviour for this particular class.
- Reminder that some activities may be of a more personal nature, therefore the code of behaviour may be different from other classes/courses.
- Possible prompts:
 - No laughing at other ideas or feelings.
 - We are not humourless.
 - Confidentiality.
 - Importance of listening.
 - Everyone gets a chance to participate.
 - No put downs.
 - One person speaks at a time.
 - Honesty.
 - Respect.
 - No Slagging.
- When each group has completed its charter/Code of Behaviour, one person reports from each group and a charter is agreed for the whole group.
- Learners complete the Code of Behaviour for the group.



Key Question 18

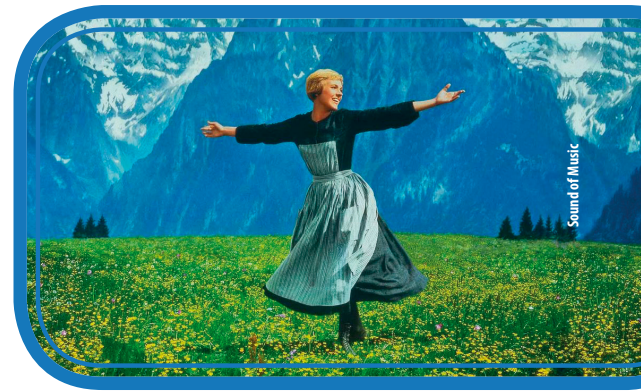
What's the problem?

Objective

Provide participants with the opportunity to reflect on how some things / issues / people are problematised.

Methodology

- From *The Sound of Music*, watch the YouTube clip of *How do you solve a problem like Maria* at <https://youtu.be/s-VRyQprlu8> and read “When is a problem not a problem?”
- Read Key Question 18 Resource Material.
- Divide the group into two. Group A ‘Global North’ Problem Group and Group B ‘Global South’ Problem Group.
- Give each group a large sheet of paper and markers.
- Group A put ‘Global North’ Problem on their page.
- Group B put ‘Global South’ Problem on their page.
- Pages are then put on exhibition for each group to see and discuss.



Key Question 18 - Resource Material

When is a problem not a problem?

The Sound of Music might be an unusual place to begin to think about the four key pillars of Development Education. The Abbess is at the end of her tether with her latest recruit, Maria. Despite her annoyance, she still manages to express it in an uplifting word playful song. You can check it out if you are so inclined. It's the Chorus that is of interest.

How do you solve a problem like Maria?
How do you catch a cloud and pin it down?
How do you find a word that means Maria?
A flibbertigibbet! A will-o'-the wisp! A clown!

There are a couple of things that are of interest here. The first is that problematising Maria as a problem is in itself problematic. Perhaps she's not. Clearly the Abbess has a problem with her but if so, that's the Abbess's problem. Not Maria's. The second is, to some problems there is no answer as in the second line. Which is a reminder that some problems have no solution. So, for example, if you think gravity is a problem because it ties you to the ground, there is very little you can do about that, so it's probably best not to give it too much consideration. The third line is an altogether different problem and a real problem. How do you find a word? In answer to that, the Abbess falls back on flibbertigibbet, which apart from it not being a “real” word is not very helpful. Or is it? For English poet Alexander Pope (1688-1744), “the sound must seem an echo to the sense”. And he should know as he claimed to have included 52,000 sounds in his translation of *The Iliad*.

The problems we are discussing here are of a different order. Ours are of global importance. And some problems are specific to particular parts of the world. You may be familiar with the phrase ‘First World’ problem. Implied, by contrast, are ‘Third World’ problems.

Note on Language

Words such as 'Majority World', the 'Global North', 'Global South', 'Developed', 'Developing', 'First World' and 'Third World' are often used in Development Education and require time to analysis and question their origins and/or underlying meaning. Language within development is extremely complex and contested as it is associated with power, history and inequality. It is recommended that the tutor/facilitator takes some time to research specific terms and phrases which may be used in their delivery of Development Education.

Key Question 18 - Exploratory Questions

1. What do you think are the major problems that confront people in the Global South?
2. What are the major problems that confront people living in Ireland?
3. What is meant by the term "Global North" problem? Can you think of any?
4. What, if anything, have people in Ireland and the Global South got in common?
5. Is it possible that some Irish people have more in common with some people in the Global South than others?
6. In general, do you think there are problems confronting Irish society that do not, for the most part, confront people living in the Global South and vice-versa?

Key Question: 19

How best can we represent the Global South in images?

Objective

Examine and reflect on the Dóchas Code of Conduct on Images and Messages from the Global South.



Key Question 19 - Resource Material

The Dóchas Code of Conduct on Images and Message
www.dochas.ie/sites/default/files/Images_and_Messages.pdf

Search and print on-line a range of images from the Global South. (Using your preferred search engine 'Global South' images or search images used by development organisations or whatever way you want to source your images).

Methodology

- Read the Dóchas Code of Conduct on Images and Messages.
- Display all the images you have printed so that everyone in the group can see them.
- On the *Second Captain's Live* television show they have what they call the mantlepiece portraits. In that show they put a series of famous sportspeople on a wall as if it were over the mantlepiece of an old styled house. The top picture is the top sportsperson. In this exercise let's follow that pattern. Pick one picture that you think is a stand-out image that best reflects the Dóchas Code. Beneath that put two images and beneath that put three, so you build up a pyramid of images. This is a whole group activity.
- To what extent do you think that these images shape public understanding of the realities and complexities of development?

Key Question 20

In summary what are the tools of Development Education that best suit me?

Note to Facilitator

This is a ‘hands-on’ activity that provides participants with the opportunity to practice using the array of tools that they have experienced to date. They now become the facilitators. Individually or in groups they prepare a ten-minute session and put that preparation into practice with their peers.

In this activity, they identify a Key Question they wish to explore. They set an objective. They identify some resource or prompt material, identify one tool from the toolbox. And they learn to use it.

Objective

Provide participants with the experience of using the tools of Development Education with their peers.

Methodology

- Read Resource Material Key Question 20 *The Tools of Development Education*.
- As a potential Development Education facilitator, identify the tools with which you would feel most comfortable working.
- Identify one of the tools and prepare a short exercise that you will do with the group. This is your first step towards becoming a Development Education facilitator.
- Identify physical places where you think Development Education can take place.

Key Question 20 - Resource Material

The Tools of Development Education

Educational work is intellectual work. Intellectual work is central to Development Education. And like all work, it can be tough and demanding. Tough and demanding but rewarding. We are dealing with huge issues that touch all our lives. And for centuries people have wrestled with these issues. We have seen in an earlier part of our work that there is a strong current of anti-intellectualism within Irish education. Development Education asserts the centrality of intellectual engagement in its work.

Development Education works best in an active participatory learning environment. Conceptually much of Development Education practice owes its origins to Paulo Freire’s *Pedagogy of the Oppressed*⁵⁹ (described by Mark Garvan as ‘a ringing invocation of the necessity, both empirical and normative, for human freedom’)⁶⁰ and the derivative *Training for Transformation* manuals.⁶¹

Freire distinguishes between a ‘Banking Approach’ to education and a ‘Problem posing approach’. This resource is firmly rooted in the latter.

In the ‘Banking Approach’, the teacher is seen as possessing all essential information and the pupils are seen as ‘empty vessels’ needing to be filled with knowledge. The teacher talks and pupils absorb passively.

59 Freire, P. (1972) *Pedagogy of the Oppressed*, Harmondsworth: Penguin.

60 Garvan, M. (2010) ‘Paulo Freire’s *Pedagogy of the Oppressed*’ in Duklow, F. and O’Donovan, O. *Mobilising Classics Reading radical writing in Ireland*. Manchester University Press.

61 Hope, A. and Timmel, S. (1984) *Community Workers’ Handbook*. Mambo Press Zimbabwe.

In the 'Problem Posing Approach' the facilitator provides a framework for thinking, creative, active participants to consider a common problem and find solutions. The facilitator asks questions: Why? How? Where? Who? And the participants are active, describing, analysing, suggesting, deciding, planning.

It is an egalitarian reflective process.

Many of the methodologies that Freire proposes you have experienced already, and these will now be summarised?

Sourcing Information

Data is critically important. Reliable data. And gathering data is notoriously challenging. Particularly data from the Global South. It is time consuming, expensive, and generally does not attract public support compared to putting beds in hospitals, for example, or desks in schools, or roads to markets. But without reliable data it is virtually impossible to plan or to gauge the impact of particular interventions.

On-line there is an enormous range of sources that hold extensive data on the Global South. Here are three: UNDP⁶² World Bank⁶³ CIA Factbook⁶⁴.

In oral cultures, storytelling is critically important, as are songs, music, and drama. Literature in general very often can provide insights.

Data can also be generated by the group and from within the group. A street survey. Family reminisces. And it doesn't have to be large scale.

A list of diverse resources is included in Chapter Six.

What data are you going to use?

Establishing guidelines for the Activity.

Listening. Open-ended listening is also a critical part of Development Education - and always a challenging one particularly where there are keenly-felt and diametrically opposing views.

What guidelines do you think are important for your activity?

Case Studies

While data offers overviews based on quantified data, case studies can bring the research closer to home. Smaller in scale they have the potential to fill the gaps. The Who? What? Why? Where? And How? gaps.

Is this a tool that appeals and if so what case study are you planning to use?

Brainstorming

Very often this is a good way to begin an exercise. This is a non-judgemental exercise. There are no 'right' or 'wrong' answers. It allows people to express thoughts, feelings or preconceived ideas in an open and discursive way. Brainstorming also provides private time to think - a critical part of any educational experience - and is an assertion that your experiences count.

Ranking

Distilling down what participants regard as critical factors is a key tool in this educational process. People are confronted with making choices. And some choices are hard choices.

Can you identify a problem with a number of different possible solutions and then set a ranking task for your peers?

62 www.undp.org

63 www.worldbank.org

64 www.cia.gov/library/publications/the-world-factbook

Open Discussion

Facilitating open discussion is challenging. First of all you have to decide what topic you want discussed. What questions you want posed and then ensuring that everybody has their say. There are open questions - what do you think? Leading questions - isn't it the case? Closed questions - which do you think is right or wrong? Deciding on the kinds of questions that best serves your objective is critically important.

And finally...

Given that Development Education is active-orientated education, the learning can take place in very many different settings. While the importance of having a comfortable physical space cannot be overestimated, that space does not necessarily reside in traditional educational settings. In fact, there is a case for taking Development Education out of such places and into more community-based locations. GAA and other sports grounds or community centres often offer suitable venues. It is best to avoid places where alcohol is available as not everyone is comfortable in such settings. Similarly, with denominational / faith-based properties - or at least check with participants how they feel about such settings. Weather permitting, learning activities can also take place out of doors. The 'Walking Debate' is a good example - although it might attract some attention - See Key Question 21.

Key Question 21

What is it like to walk in someone else's shoes?

Objective

Introduce participants to the Walking Debate.

Methodology

- In order to act out this role play you need a big space like a gym or assembly area. It can also be done very effectively on an outside area, weather and other factors permitting.
- Each participant is given a role card and all stand in a straight line at one end of the room/open space. The participants should not read each other's role cards.
- Explain that you are going to call out statements. At the end of each statement the participants look at their role card and if the statement applies to them i.e. if it is true for their situation, they take a giant step. If there is a hint of a possibility that it might be true for them, then they take a baby step. If the statement does not apply at all then they remain where they are. It is important to stress that this exercise must be done in silence as participants need to be able to decide on their own what step, if any, they should take.
- Emphasise that the aim of the exercise is to try to experience what life is like for their character - it is not about reaching the end first.
- As you get to the half-way stage ask participants to look around the room and to speculate on what is happening. How come there are some participants further up the line than others?
- At the end of the exercise, the following questions can be put to the group:
- Did the people up the front wonder at any stage why the people at the back were not moving?
- Did the people at the front wonder at any stage if they might be contributing in any way to the slow movement of those at the back of the group?
- How did the people at the back feel about their slow progress?
- Who did the people at the back think the people at the front were?
- Who did the people at the front think the people at the back were?
- What about the people in the middle? How did you feel about the people at the front, and the people at the back?
- Did anyone feel angry for their character at any stage in the game?
- Why do you think such differences exist between the level of progress people made?
- If you were to summarise the causes of these differences, what would they be?

- What are the main obstacles people experience in their lives?
- Is there anything specifically that needs to be done for your character to lead a full life?
- The group are then given a summary of the United Nations Declaration on Human Rights and are asked to identify rights they think their character have been denied. Ideally this should be done as a group exercise as some of the role cards do not involve the denial of any rights.
- Please feel free to add to the list below. Ideally you should read out 20 statements

Statements for the characters

1. You have plenty of money.
2. You can eat whatever and whenever you want.
3. Sometimes you overeat.
4. You enjoyed learning at school.
5. You expect to achieve your goals in life.
6. You have never been in trouble with the law.
7. You have a very satisfying job.
8. You have lots of leisure time.
9. You feel that your opinions are valued by adults and by your own age group.
10. You have tremendous physical energy.
11. You feel you have choices in life.
12. You have a bright future ahead of you.

Key Question 21 - Resource Material

The Walking Debate (Giants Steps)

1. Ama

I am ten years old. I come from Mozambique in Southern Africa. I look after my younger brother and sister while my mother and father work in the fields. I clean the house and start preparing the food. When my parents and older brother, who is at school, come home in the evenings, I help my mother get the dinner ready and clean up afterwards.

2. James

I have just graduated with first class honours from Massachusetts Institute of Technology as a software engineer. As I've been working really hard for the past four years, I'm going to hang out in Costa Rica for a couple of months. My parents have a second home by the sea there. Diving is my passion and I haven't been able to give it as much attention as I've been working so hard. I feel I deserve the break.

3. Xi Li

I am thirty-three-years old and I come from China. I make toys, which end up in shops in the West. I work 12 hours a day, with small parts. The glue and paint smells terribly and I often feel ill. If I complain, I get hit or docked wages. I have some respiratory problems.

4. Ranjeet

I am twenty-four-years-old and I live in Delhi, India. I work as a domestic maid for a rich family. I work from early morning to late evening, Monday to Saturday, cleaning, washing, cooking, and looking after the young children. The family treats me quite well, giving me food and a room. The money I get goes to my family. I have one day off every month. I long to visit my own family but they are too far away. It's been ten years since I saw them.

5. José Luis

I am 19 years old. With my two older brothers, I successfully crossed the border from Mexico to the USA last year. It was a nightmare journey. With the help of a coyote we got through Ciudad Juarez in Mexico, crossed the Rio Grande and then made our way through arid, semi-desert scrubland. It was hellish. Eventually, we got jobs in a large plantation spraying crops and removing weeds. The hours are long, we earn very little and the dust and spray cause me to cough a lot. But it's still better than what we left behind us.

6. Martin

I am 18 years old. I didn't do the Leaving Certificate this year. I didn't like school. I work as a kitchen porter. My hours are from 6 - 11.30pm. I'm on the minimum wage. I burnt my hand on a hot pan a few months ago. It hurt a lot and I had to go to hospital. I missed a month of work but got no money for it.

7. Sonia

I worked as a farmer in Palestine herding sheep. I had eighty-four sheep. I also had around 60 olive trees which I planted with my own hands. I used to do the work myself. I used to pick the olives, squeeze them, and bring the oil home to use for cooking. That was 70 years ago. For the past 70 years I have been a refugee in Beirut.

8. Paddy

I am 45 years old and I live in a halting site in Blanchardstown in Dublin. I work with my son buying and selling old furniture. It's a hard life. People are suspicious of you all the time. I've had a lot of sadness in my life. Another of my sons took his own life. I'd love to keep the Traveller culture alive but sometimes I just wonder.

9. Kandeshie

I am 33 years old and I live in Namibia in a temporary settlement. I work in the nearby Windhoek, the capital city, selling water. I collect the water in a large drum, and I sell glasses of water each day. The drum is very heavy in the mornings and I have to carry it for about twenty minutes before I start selling. As the day goes on the water gets warmer and it is hard to sell it. Some people give out to me for trying to sell them warm water.

10. Ricardo

I am 8 years old and I live in a barrio in Managua, the capital city of Nicaragua. I beg for a living. I spend most of my time on the streets but I have a home that I go to most nights. I am good at what I do because I can put on a very sad face and I am good at getting money from foreigners. I beg at the same traffic lights every day.

11. Taylor

I am 36 years old and I live in New York with my husband, son and daughter. I work in the theatre and my husband is a lawyer. We live in a five-room apartment. I love running in Central Park. Our lives are busy and sometimes I wish there was much less to do. Just some quiet time. My favourite clothes are jeans and sneakers.

12. Ari

My name is Ari and I live in Finland. I am 54 years old. I live inside the Arctic Circle. I'm a boat builder and my wife is a teacher and social worker. I have a sauna twice a week and my favourite sport is ice hockey. I love reindeer meat and fish. The boots I wear in wintertime are made of reindeer fur.

13. Bakang

I am 18 years old and I live in Botswana in southern Africa. My name means *Praise*. My father Piet is a cattle herder and my mother collects wood for the fire, water for drinking and washing and cow dung for repairing the home. Every day I go with my mother to fetch water. I hope to become a beautician when I'm older.

14. Papang

I am 26 years old and I live in the Philippines. I buy oysters from local oyster farmers, and sell them to restaurants. Bap Bap, my younger brother, helps too. I live with my girlfriend and three children in a house made from bamboo. We have two rooms in our house, one to sleep and one to eat and cook. During the rainy season, the rain sometimes drips through the roof and we have to move to another part of the room at night time.

15. Omar

I am Omar. I am 60 years old. I live on my own in a shack in Tunisia. Both of my parents were killed in a railway accident when I was just twelve. I stayed with an aunt for a while but that didn't work out. I've lived on the streets, done odd jobs all my life. I have had a couple of children but I no longer have any contact with them. I don't really like saying this but I am often lonely. And I'm often tired. Tired of this life.

16. Phou

My name is Phou. I was thirteen when I lost my leg in a landmine accident. I had been grinding corn in our compound when the bull strayed up the hill. I had been warned that the hill was dangerous. Then it happened. I don't remember much except that afterwards I was told that I stepped on a landmine. That moment changed my life. Destroyed my life. It's hard to get work. I still have a lot of pain. And if it's hard to get work it's hard to live. And hard to survive.

17. Asale

My name is Asale, I live in just outside Lilongwe, Malawi's capital city. I don't know my age. I had seven children but five died from AIDS. I get occasional work as a day labourer but it is never enough. I mind three of my grandchildren but we never have enough food to eat. They are small for their ages but they are good children, they never complain.

18. Amira

My name is Amira. I am 56 years of age. I live in Aleppo in Syria. The war has devastated our family and our city. My husband and I had a small restaurant close to the citadel. When tourists came here, we had a very good business. Now all the tourists have left and our business collapsed. Then our home was hit by rockets and destroyed. We moved in with my sister and her family but we have no space, no privacy and no money. I feel we're a burden. Then my health broke down and I got depressed.

19. Russell

I'm 28 and living in Dublin. I grew up in a really deprived area. There was nothing going on. I hated school and I left without being able to read and write. I got a job when I was twelve as a drugs runner. I was good at it. And I liked the feeling it gave me. I worked my way up the chain. There were things I did that I don't like to think about but you have to look after yourself. And now I have to look after the girlfriend too. She had two children so I've a lot of responsibilities. I take precautions but I'm always afraid something's going to happen to me.

20. Gadowaye

My name is Gadowe and I live in Togo in West Africa. I am 30 years old. I have been blind since birth. My family took great care of me even though they are poor. They sent me to a special school for other blind children. I met a boy there and we married. We both now teach at the same school and we have three beautiful children. All three are sighted and they are a great help to us.

Key Question 22

For people who have been facilitating Development Education workshops, what has the experience been like?

Objective

Provide an insight to potential Development Education facilitators on what the facilitation experience is like.

Note to Facilitator

This exercise is known in some educational resources as the ‘Visitor to the Classroom’ exercise. The objective of the exercise is that participants take full responsibility for all aspects of the visit. These include identifying the person they would like to invite to the group, meeting the visitor on arrival, introducing the visitor to the group, preparing a list of questions for the visitor, agreeing in advance how long the visit will last, and deciding if light refreshments will be served at the conclusion of the visit. If that is the case it will be important that all arrangements for the light refreshments are put in place in advance. Following the visit, the group decide who will write to thank the visitor for her/his time. Generally speaking, visitors are happy to come to meet groups but it is important to point out in advance that the group does not have a fee and that the visitor’s participation is undertaken on a voluntary basis, if that is the case.

Methodology

- Read the two experiences outlined in Key Question 22 Resource Material.
- From those experiences identify a list of questions you would wish to put to an experienced Development Education facilitator.
- Identify a person you would wish to invite to the group.
- Clarify if the group can cover travel expenses/fee for the visitor and, if so, what is the budget and, if not, will the visitor be made aware of this beforehand?
- Decide on who will contact the facilitator.
- Agree on questions you wish to put to the visitor in advance of her/his arrival and the sequence in which the questions will be put.
- Agree if light refreshments will be available on the day.
- When the visiting facilitator arrives, the group welcomes the visitor and introduce themselves saying why they are participants in the programme.
- The discussion follows.
- Following the visit, the group debrief and establish what they learned from the experience.

Key Question 22 - Resource Material

Tom Roche

Tom is a carpenter and furniture maker, an activist and an educator. Founder and coordinator of *Just Forests*, Tom is an individual member of the Irish Development Education Association (IDEA).



- Between 1989 and 2017, Tom facilitated approximately 600 *Wood of Life* workshops in 220 schools/venues nationwide, including a four-week residence in Dublin Zoo.
- Winner (1994), Royal Dublin Society (RDS) Forestry Award 'Education and Awareness'.
- Appointed (1997), lead chain-of-custody (CoC) auditor for the SmartWood Program of the New York-based Rain-Forest Alliance (RA).
- Developed (2001), the first 'Responsible Timber Procurement' policy for Local Authorities in Ireland.
- Developed (2004), the first Good Wood Guide which was launched by the then Minister for Foreign Affairs, Royal Institute of Architects in Ireland (RIAI).
- Presented (2009,) to Joint Oireachtas Committee on Environment Heritage & Local Government on a National Timber Procurement Policy.
- Organised (2010) the Sound of Wood Concert with The Chieftains to create awareness of the role trees play in the making of musical instruments. Successfully lobbied WOODIES DIY to remove Chinese plywood from its nationwide stores in 2011.
- Produced (2012) 'Thinking TREES' - a primary school resource.
- Came third (2013), in the European Tree of the Year Contest.
- Organised (2016) the Killarney Celebration of Trees Festival which led to a New National Tree Hug Record with 1,977 people hugging 1,977 trees in Killarney House & Gardens.
- In support of the United Nations Decade on Ecosystem Restoration 2021 - 2030 plans to launch *Barking Up the Right Tree (BURT)*, a Global Citizenship Education initiative.

This is Tom's account of that experience.

Partly because of Ireland's low forest cover - we have only 11% of our land covered in trees- we are hugely reliant on imported timber from all corners of the globe - tropical, temperate and boreal. During the 1980's while running a small furniture-making business in Tullamore, I became acutely aware of the negative impacts illegal logging was having on the world's forests and their inhabitants. As a furniture-maker, working mostly in Brazilian mahogany, I felt I had a responsibility to ensure the wood I was using in my work should come from responsible sources. Realizing the significance of the problem, I set out to create public awareness and impress upon people the importance of forests to our economic, social and environmental sustainability while emphasising that all our timber needs should come from responsibly-managed forests. So, with this in mind, I set up *Just Forests* in September 1989. I knew I had to be very focussed and identify specific sectors of Irish society that I could influence.

My first Development Education initiative was to create a hands-on, graphically illustrative exhibition that I would take all over Ireland. The *Wood of Life* exhibition told the story of the importance of forests, what's happening to them and what we need to do to ensure their responsible management.

I have always believed that many of the problems of developing nations can be solved here in our own country. It often comes down to economics - to the matter of how we trade with emerging economies - do we pay them adequately for their goods and services? My approach to human-rights, environmental sustainability and the protection of flora and fauna is very clear - if my livelihood depends on the extraction of natural resources then I have a responsibility to ensure it is not impacting negatively on people or places and the ecosystems that produce them. It's a values-system I learned while serving my apprenticeship as a carpenter. I was also influenced by a local missionary Catholic priest and by my time working on a sheep station in Australia in the late 1960s.

However, I came to the conclusion that Development Education on its own would not be enough; there was also a need to develop corporate and civic policy. Campaigning, activism and advocacy would also be critical to motivating public support. I looked around to see what other groups were doing to tackle the illegal logging trade and I identified a number of European/international organisations that I approached and became their partner in Ireland.

My experience of facilitating Wood of Life workshops with schools and adult learners around the country over the past 30 years has been nothing short of empowering and energizing for me personally.

Teachers and pupils alike also informed me that they found the workshops very stimulating and that my story telling and my hands-on experience as a furniture-maker had helped them to a greater understanding of how important forests are and how they can act to make change. Wood was the ‘hook’ that made that engagement possible.

Key Question 22 - Resource Material

Salome Mbugua and Caroline Munyi - AkiDwa

Akina Dada wa Africa-AkiDwa

Akina Dada wa Africa-AkiDwa (Swahili for sisterhood) is a national network of migrant women living in Ireland.

Established in 2001, AkiDwa's mission is to promote equality and justice for migrant women living in Ireland, where there is equal opportunity and equal access to Ireland's social, cultural, economic, civic and political life, free of gender and racial stereotyping. The organisation applies a holistic approach to integration, promoting a migrant and gender-specific approach to public services as well as encouraging migrant women's access to mainstream services and initiatives. The organisation employs three key strategies to achieve its objectives, networking, research and policy work and capacity building. AkiDwa develops migrant women's capacity for participation and representation in their communities and in decision making structures through training, consultation, focus groups and information provision.



Development Education and AkiDwa

Development Education learning is very close and central to the work of AkiDwa. AkiDwa appreciates the emancipatory role of adult learning but most importantly the key principles of adult learning.

Development Education has been viewed as an active process of educating people about the world they live in and how they can be active actors to reduce social and economic injustices, poverty and other forms of inequalities. The role of any education is to inform people and sometimes, especially in the case of our organisation AkiDwa, entails bringing people back to learn new things.

My experience of Development Education in Ireland is that it can leave people and groups which are supposed to be included and benefit from it out. The THEM (migrants) and US (Indigenous) often applies. It's also my observation that, quite often, indigenous Irish want to address people and issues which are out there and not here. Whereas this may look and sound good, I feel it is important for any education to strive to create awareness at home about what is going on here. For example, the refugee crisis which has impacted not only on Ireland but worldwide, the Direct Provision centres, violence against women including Female Genital Mutilation (FGM), homelessness and other issues which need attention.

The Local and the Global

Linking local to global is important but it is lacking. The Sustainable Development Goals give us the mandate to make these links but we are still not doing it well.

Failure of linking local to global by indigenous and international organisation can make people working for organisations like AkiDwA feel patronised. Failure to involve people in their own learning can spell doom to any Development Education initiative however good and well-intended.

A good Development Education system is supposed to embrace the key tenets of adult learning as emphasized by Paulo Freire, is supposed to be reflective so that development can give the learners that critical edge which is essential for true and lasting emancipation. For this to truly happen, a reflective atmosphere needs to be deliberately forged.

Key Question 23

How can I put all of this into practice?

Objective

Provide the participants with an opportunity to put what they have learned into practice.

Note to Facilitator

In Key Question 20, participants developed a learning exercise with their peers within the group. Now they will do likewise but with an external group.

They first of all identify a group of adults with whom they can practice as Development Education facilitators.

Methodology

- Identify a Development Education issue of interest.
- Decide on the Key Question they will explore.
- Identify a clear objective for the session.
- Decide on how long the session will be.
- Agree on the methodology or methodologies they will use in the session.
- Identify some prompt material that will stimulate the discussion.
- Agree who from within the group will facilitate various parts of the workshop.
- Evaluate the session.



Chapter Six

Suggested Resources Nine by Ten

Introduction

A diversity of resources and prompt material is critical to Development Education. Very often people coming back to education after a long lay-off tend to see education as very textbook orientated. That was at least the case at one stage.

The objective of this exercise is to highlight the rich variety of material that is available. It is also sometimes a good idea to introduce material that people may not associate with education or do not believe that it is appropriate to the classroom.

This list can be circulated to all participants at the start of the programme as ‘material of interest’. Course participants may wish to follow up on these suggestions in their own time.

Some of this material can also be used at the discretion of the course leader within this Toolkit.

Ian Dury & The Blockheads’ Spasticus Autisticus, for example, may seem a strange inclusion, but 10 per cent of the world’s population have a disability and he was one of the few outspoken critics not just of disability services in Britain but the way in which disability was framed by some people outside the disability movement.⁶⁵ Miriam Makeba’s Malaika was included, chiefly because it is a beautiful song and while Development Education focuses on challenges, it is worth every now and again either starting or finishing a session with a beautiful piece of music from the Global South. And the Rusangano Family represent the vibrancy of Irish African cultural life. The same applies for the poems that are listed. These are all potentially useful end of session activities.

The list reflects the work of a broad cross-section of people - many from the Global South with an equal emphasis on the work of women and men.

Documentary Films

1. **The Pipe (Dir. Risteard O’Domhnaill, 2010):** Pipe Down is over an hour-long documentary that tells the story of a rural community in Co. Mayo who have been battling the Irish state and the oil giant Shell over their plans to put what they regarded as a dangerous raw gas pipeline through the community and was perceived as a threat to their delicate environment.
<https://vimeo.com/8668733>
2. **The Kingmaker (Dir. Lauren Greenfield, 2019):** Featuring the life and excesses of the Marcos family as told by Imelda with a focus on the Marcos family’s efforts to rehabilitate the family’s image and to return to political power, including her plans to see her son Bongbong become President of the Philippines.
3. **The Fog of War: Eleven Lessons from the Life of Robert S. McNamara (Dir. Errol Morris, 2003):** Former U.S. Secretary of Defense Robert S. McNamara on modern warfare; includes an original score by the incomparable Philip Glass.
4. **An Inconvenient Truth (Dir. Davis Guggenheim 2006)** about former US Vice President Al Gore’s campaign to raise awareness about global warming.

⁶⁵ https://youtu.be/qaNQT7G2R_I

5. ***Stealing a Nation* (Dir. Christopher Martin, 2004)** features John Pilger's account of the British-American clandestine operation that saw the expulsion of the Chagossian population who have lived on Diego Garcia and neighbouring islands since the late 18th century. More than 2,000 people were exiled to Mauritius between 1967 and 1973, so that Diego Garcia could become a United States airbase.
6. ***Flow: For Love of Water* (Dir. Irena Salina, 2008)** features interviews with water and community activists Maude Barlow, Peter Gleick, Ashok Gadgil, William Waterway, Rajendra Singh, and Vandana Shiva. The film won the Grand Jury Award at the Mumbai International Film Festival and the Grand Jury Award for Best Documentary at the United Nations Film Festival.
7. ***Blood Fruit* (Dir. Sinéad O'Brien, 2014):** Ten exceptional young workers in Dunnes Stores on Henry Street who took the courageous decision to refuse to handle 'the fruits of apartheid' in 1984.
8. ***What in the World? The most beautiful and elegant city in the world* (Dir. Peadar King, 2018)** The destruction of a city.
9. ***Gaza Dir.* (Garry Keane & Andrew McConnell, 2019)** From ancient times, this tiny coastal territory, located at a crossroads between continents, has been a pawn whose fate rested in the hands of powerful neighbours. Little has changed.
10. ***Fahrenheit 9/11* (Dir. Michael Moore, 2004)** about US President George W. Bush, the war in Iraq and the media.

Songs

1. **Ian Dury & The Blockheads - Spasticus Autisticus (1981)** deals with the issue of disability.
<https://youtu.be/6isXNVdguI8>
2. **Billy Bragg - Why We Build the Wall (2017)** was written by Anais Mitchell 2010. Bragg released it in response to Trump's wall with Mexico.
<https://youtu.be/d0EOVt9WzJk>
3. **Miriam Makeba - Malaika (1974)** Affectionately known as Mama Africa and the Empress of African song, Makeba's citizenship was revoked by the government of South Africa for her opposition to apartheid. She returned following the end of the apartheid era. This is a love song.
<https://youtu.be/bCh58peMl98>
4. **Jackson Brown - How Long (1989).** Taken from the album *World in Motion*, this song challenges governments and the military industrial complex. It also features on the best of Jackson Brown.
<https://youtu.be/5eL4ENRZiV0>
5. **Woody Guthrie - This Land is your Land (1940)** is one of the United States' most famous folk songs. Written as a counterpoint to Irving Berlin's "God Bless America."
<https://youtu.be/wxiMrvDbq3s>
6. **Midnight Oil - Beds are Burning (1987)** calls for action on global warming.
<https://youtu.be/ejorQVy3m8E>
7. **Ewan McColl with Peggy Seeger - Freeborn Man (1969).** Both Seeger and Mc Coll were left wing political activists.
<https://youtu.be/joNTYxROyGo>
8. **Nina Simone - Mississippi Goddam (1964)** Black lives in segregationist Deep South of the USA
<https://youtu.be/LJ25-U3jNWM>
9. **Rusangano Family - Heathrow,** a musical trio based in Limerick city, producing social-engaged music that mixes a global variety of cultures and traditions. Think globally, act locally.

Critical Texts

1. **Thomas Paine (1791) *The Rights of Man*** - Published two years after the French Revolution, Paine defended the values of the Revolution - those of 'Liberté, égalité, fraternité'. Based on true justice, governments should support not only people's natural rights (life, liberty, free speech, freedom of conscience) but also its civil rights (relating to security and protection).
2. **Mary Wolsencraft (1792) *A Vindication of the Rights of Woman*** - Attacked the prevailing view of docile, decorative femininity, and instead laid out the principles of emancipation: an equal education for girls and boys, an end to prejudice, and for women to become defined by their profession, not their partner.
3. **Karl Marx and Friedrich Engels (1848) *The Communist Manifesto*** - One of the world's most influential political documents. Both a call for political revolution and a historical analysis of power through the ownership of the means of production.
4. **Simone de Beauvoir (1972) *The Second Sex*** - An inspirational work that influences what is regarded as second wave feminism from the 1960s onwards.
5. **Kwame Ture and Charles Hamilton (1967) *Black Power - The Politics of Liberation*** - Ture (formerly known as the civil rights activist Stokely Carmichael) and Hamilton are both African American intellectuals and activists. Black Power provides a social scientific analysis of racism and a call for radical political action.
6. **Paulo Freire (1970) *Pedagogy of the Oppressed*** - Traditional education dehumanises students with its banking approach to education. Instead he favoured a "problem posing" approach to education.
7. **Frances Fox Piven and Richard Cloward (1993) *Regulating the Poor: The Functions of Public Welfare*** - The erosion of the welfare state in the United States during the Reagan, Bush, and Clinton years.
8. **Edward Said (1978) *Orientalism*** - Western knowledge about the East is not based upon facts or reality but on certain preconceived ideas and stereotypes. He argues that the West's (Occident) view of the East (Orient) came from a belief in cultural superiority and Western imperialism.
9. **Vandana Shiva (2016) *The Violence of the Green*** - Globalisation, Shiva argues, is a violent system, imposed and maintained through use of violence. Trade is elevated above human needs. The insatiable appetite of global markets for resources is met by unleashing new wars over resources. Globalisation is a new form of slavery, creates new holocausts, new apartheid. It is a war against nature, women, children and the poor.
10. **Donna Haraway (2016) *Staying with Trouble*** - In the midst of spiralling ecological devastation, Haraway offers provocative new ways to reconfigure our relations to the earth and all its inhabitants that includes learning to stay with the trouble of living and dying together on a damaged earth. Staying with that trouble provides the means to building more liveable futures.

Poems

1. **Wilfred Owen** - *Dulce et Decorum Est*, an English poet and soldier killed during the First World War
www.poetryfoundation.org/poems/46560/dulce-et-decorum-est
2. **June Jordan** - *Poem about My Rights*, was a Jamaican American self-identified bisexual+ poet, essayist, teacher, and activist
www.poetryfoundation.org/poems/48762/poem-about-my-rights
3. **Adrienne Rich** - *What Kind of Times are These?* was an American poet, essayist and feminist.
www.poetryfoundation.org/poems/51092/what-kind-of-times-are-these
4. **Lemn Sissay** - *Let There Be Peace*, an English author and broadcaster was the official poet of the 2012 London Olympics and Chancellor of the University of Manchester since 2015.
5. **Pablo Neruda** - *I'll Explain Some Things* was a Nobel Prize winning Chilean poet-diplomat and politician.
www.motherbird.com/illexplain.html
6. **Maya Angelou** - *I know why the caged bird sings* was an American poet, singer, memoirist, and civil rights activist.
www.powerpoetry.org/content/i-know-why-caged-bird-sings
7. **Langstan Hughes** - *Let America be America Again* was part of what was known as the Harlem Renaissance.
www.poets.org/poem/let-america-be-america-again
8. **Seamus Heaney** - *From the Republic of Conscience*, winner of the Nobel Prize for Literature in 1995.
www.genius.com/Seamus-heaney-from-the-republic-of-conscience-annotated
9. **Gwendolyn Brooks** - *The Ballad of Rudolph Reed*, the first Black author to win the Pulitzer Prize.
www.poetryfoundation.org/poems/43320/the-ballad-of-rudolph-reed
10. **Carolyn Forché** - *The Memory of Elena*, has devoted much of her career to writing what she calls the poetry of witness.

Films (Drama)

1. **City of God** (Dir. Fernando Meirelles and Kátia Lund, 2002) Set in the 1960s Rio de Janeiro, the film follows the lives of Li'l Ze and Rocket, a young photographer who chronicles the decline of Cidade de Deus, against a backdrop of drugs, criminal rivalry and wanton violence.
2. **Missing** (Dir. Costa-Gavras 1982) is based on the true story of US journalist Charles Horman, who disappeared in the bloody aftermath of the US backed Chilean coup of 1973 that deposed the democratically elected socialist President Salvador Allende.
3. **Cry Freedom** (Dir. Richard Attenborough, 1987) is set in South Africa during the Apartheid years. The film centres on the real-life events involving black activist Steve Biko and his friend Donald Woods.
4. **The Constant Gardener** (Dir. Fernando Meirelles, 2005): Based on John le Carré's novel (2001) of the same name and set in the slums of Kibera in Nairobi, the story follows a British diplomat in Kenya, as he tries to solve the murder of his Amnesty International wife concerned with big pharma antibacterial testing of small children.
5. **Blood Diamond** (Dir. Edward Zwick, 2006) is set in Sierra Leone during the 1991-2002 civil war. Rebel factions terrorise the countryside, enslaving many to harvest diamonds, which fund and fuel the conflict.

6. **Selma** (Dir. Ava DuVernay, 2014) is based on the 1965 Selma to Montgomery voting rights marches led by James Bevel,^{[5][6]} Hosea Williams, Martin Luther King Jr., and John Lewis.
7. **Hotel Rwanda** (Dir. Terry George, 2004) is based on the Rwandan genocide, which occurred during the spring of 1994. The film explores issues of genocide, political corruption, and the repercussions of violence.
8. **Rendition** (Dir. Gavin Hood, 2007) is based on the true story of the incarceration and torture of Khalid El-Masri, who was mistaken for Khalid al-Masri, alleged to have contact with two of the 9/11 hijackers.
9. **Lord of War** (Dir. Andrew Niccol, 2005): Inspired by the stories of several real-life arms dealers and smugglers, the film was officially endorsed by the human rights group Amnesty International for highlighting the arms-trafficking by the international arms industry.
10. **Hyènes** (Dir. Djibril Diop Mambéty, 1992). A once-prosperous Senegalese village has been falling further into poverty year by year until the village's elders are reduced to selling town possessions to pay debts.

Fiction

1. **Chimamanda Ngozi Adichie** is a Nigerian writer. *Half of a Yellow Sun* was published in 2006.
2. **Mohsin Hamid** is an English Pakistani novelist. *The Reluctant Fundamentalist* was published in 2007.
3. **Toni Morrison** is an American writer. *Beloved* was published in 1987.
4. **Chinua Achebe** is a Nigerian writer. *Things fall Apart* was published in 1958.
5. **Arundhati Roy** is an Indian writer. *The God of Small Things* won the Booker prize in 1997.
6. **Isabel Allende** was born in Peru and raised in Chile. *The House of Spirits* was published in 1982.
7. **Alan Paton** was a South African writer. *Cry the Beloved Country* was published in 1948.
8. **Aravind Adiga** is an Indian writer. *The White Tiger* won the Man Booker prize in 2008.
9. **Alice Walker** is an American writer. *The Color Purple* was published in 1982.
10. **Melissa Lucashenko** is an Australian writer. *Too Much Lip* was published in 2018.

Non-Fiction

1. Chatterjee (2004) *The Politics of the Governed* Columbia University Press. New York.
2. Chouliaraki, L. (2006) *The Spectatorship of Suffering*. Sage Publications Limited. London.
3. Dowden, R. (2008) *Africa. Altered States, Ordinary Miracles*. Portbello Books. London.
4. Fanon, F. (2001) *The Wretched of the Earth* Penguin. London.
5. Galeano, E. (1997) *Open Veins of Latin America. Five centuries of the Pillage of a Continent*. Monthly Review Press. New York.
6. Keane, F. (1996) *Letter to Daniel. Despatches from the Heart*. BBC Books. London.
7. King, P. (2020) *War, Suffering and The Struggle for Human Rights*. The Liffey Press. Dublin.
8. Klein, N. (2007) *The Shock Doctrine*. Penguin. London.
9. Shaxson, N. (2007) *Poisoned Wells The Dirty Politics of African Oil*. Palgrave Macmillan. New York.
10. Meredith, M. (2005) *The State of Africa. A History of Fifty Years of Independence* The Free Press. London.

Educational Resources

1. **Politics and Society A Collection of Resources to Support Politics & Society - by Scoilnet**
www.scoilnet.ie/go-to-post-primary/collections/senior-cycle/pol-soc/
2. **The Sustainable Development Goals**
<https://youtu.be/RpqVmvMCmp0>
3. **Global Hunger Index 2019**
www.globalhungerindex.org
4. **80:20 Educating and Acting for a Better World**
www.8020.ie/80-20-the-book
5. **UN Human Development Index**
www.hdr.undp.org/en/content/2019-human-development-index-ranking
6. **Irish Aid and Development Education**
www.irishaid.ie/teaching-and-learning
7. **Ubuntu Network**
www.ubuntu.ie
8. **DevelopmentEducation.ie Resources**
www.developmenteducation.ie/resources
9. **IDEA. GOOD PRACTICE GUIDELINES for DEVELOPMENT EDUCATION in SCHOOLS Full Report**
www.dochas.ie/sites/default/files/IDEA_good_practice_guidelines_DE_2013.pdf
10. **WorldWise Global Schools Resources**
www.worldwiseschools.ie

Podcasts

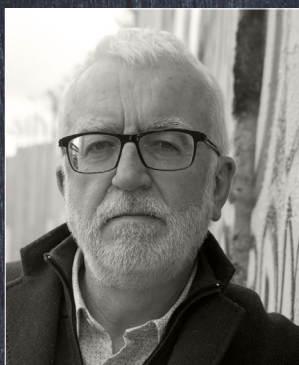
1. **Mothers of Invention: Mary Robinson & Maeve Higgins**
Mothers of Invention is a podcast on feminist climate change solutions from (mostly) women around the world.
www.mothersofinvention.online
2. **This American Life: The Walls**
Stories from border walls around the world, where one place ends and another begins. And the strange ecosystems that arise.
www.thisamericanlife.org/641/the-walls
3. **The Daily: Capitalism on Trial in Chile**
Free-market economists once talked about “the miracle of Chile” praising its policies as Latin America’s great economic success story. But recently, over a million people have flipped the script, taking to the streets and facing down a violent police response as they demand a reckoning on the promise of prosperity that never came.
www.nytimes.com/2019/11/15/podcasts/the-daily/chile-protests.html
4. **PHRWFF Podcast with Peter Bouckaert**
HRWFF’s Andrea Holley talks with Human Rights Watch Emergencies division director Peter Bouckaert about The Unravelling, an HRW produced multimedia feature.
<https://ff.hrw.org/content/hrwff-podcast-peter-bouckaert>
5. **The Out Crowd**
Reports from the frontlines of the Trump administration’s “Remain in Mexico” asylum policy. We hear from asylum seekers waiting across the border in Mexico, in a makeshift refugee camp, and from the officers who sent them there to wait in the first place.
www.thisamericanlife.org/688/the-out-crowd
6. **Technology and Human Rights**
Scientists have teamed together at the American Academy for the Advancement of Science (AAAS) to use sophisticated technology to alert us of the atrocities against civilians in Darfur, North Korea, and Burma. How else can we apply the tools of science to enhance human rights work?
www.wnycstudios.org/podcasts/radiolab/articles/91823-technology-and-human-rights
7. **Steven Salaita on ‘Why Palestine Is Everyone’s Moral Issue’ [2017-09- 12]**
www.ipsc.ie/the-palestine-podcast
8. **The Guilty Feminist: What Not to Wear with Sadia Azmat Episode 44**
Host Deborah Frances-White and guest Sadia Azmat discuss culture and dress codes.
<https://guiltyfeminist.com/episode/?episode=74>
9. **HBR IdeaCast**
Esther Duflo, an MIT economist, won the 2019 Nobel Prize in Economic Sciences for her experimental approach to alleviating global poverty.
<https://hbr.org/ideacast/2019/11/a-nobel-prize-winner-on-rethinking-poverty-and-business.html>
10. **Guardian Books podcast: Africa and post-post-colonialism**
Half a century after the great rush to independence by dozens of African countries, a new generation of post-post-colonial writers are taking up the story.
www.theguardian.com/books/audio/2011/nov/18/africa-books-post-colonialism-podcast

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Written by Peadar King

A former second level teacher and curriculum development researcher (Shannon Curriculum Development Centre and the Department of Education), Peadar King now works as a documentary film maker and writer. He presents and produces the RTÉ Global Affairs television series *What in the World?* and his latest book *War, Suffering and the Struggle for Human Rights* (The Liffey Press) was published in January 2020.



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Hanna has been working with Development Perspectives since October 2019. Her background is in Education, Diversity, and Conflict Studies, and she has spent the last years providing training in various settings and countries, with people from a variety of backgrounds. Hanna is very passionate about social justice, equity and sustainability, and follows these ideas and values in her professional and personal life.



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Stephanie has been involved with Development Perspectives since 2011. Stephanie holds an MA in International Development and a BA in Health Promotion. She is passionate about the role development education plays in achieving the Sustainable Development Goals.

