GEOG 499 B

BEYOND GOOD INTENTIONS: EVALUATING GLOBAL "DEVELOPMENT" WORK CRITICALLY

Student Directed Seminar, Winter 2012
Time: Thursdays, 2:30-4:20PM
Room: EEB 403
Website: http://tiny.cc/geog499b

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COURSE DESCRIPTION

When are good intentions not enough? When are they harmful? How can we best use our good intentions to make a difference in issues of poverty, injustice, and inequality? This is a seminar for students with good intentions – those of us who serve and advocate for the poor and marginalized locally and globally – to take a pause from the ongoing momentum of our work for self-reflection. The seminar provides an academic space to complement the student-driven **Critical Development Forum** (CDF, www.students.washington.edu/cdfuw).

Throughout the course, we will challenge ourselves to reflect critically and honestly on our motivations and explore the contradictions of our past, current, or future work and advocacy. Readings will unpack the historical, social, political, economic, cultural, and environmental context of our engagement in development and global (in)justice.

This course aims to inspire students to overcome the fear of questioning good intentions in order to deepen the impact of their work and provoke structural social change. As a culmination of the course, we will partner with the Critical Development Forum to design activities to engage the University and local community in the themes of the course.

COURSE OBJECTIVES:

In short, this course is fundamentally designed to inspire critical *inquiry* (questioning) of good intentions and the *imagination* of alternatives (dreaming) to structural injustice.

After completing the course, you should be able to:
- Critically analyze good intentions (both your own and those of other actors) in global development work.
- Identify and *compare* global systems that help and global systems that harm at a basic level and describe *your role* within each.
- Describe the basic economic, political, and social structure of the aid system and analyze the motivations of key actors as well as your own.
- Identify and analyze implicit assumptions made in development discourse, and the assumptions made in your own visions of development.
- Describe how your life experience, privilege, and culture affect your view of development, and compare this view to those of others in their own country and in other countries.
- Identify alternative ways of defining development and making an impact personally and collectively on issues of poverty and inequality globally.

A NOTE ON FACILITATION AND LEARNING

> "Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the 'the practice of freedom,' the means by which men and women critically and creatively engage with reality and discover how to participate in the transformation of their world" (Freire, 1981: 16).

Paolo Freire's words are as relevant to the education of future development workers and activists as they are to the education of the rural poor in Brazil, the original application of his ideas. "Development," as we will find, is a contested idea and system that many argue has failed to deliver on its promises. Rather than "bring about conformity" to a flawed system by educating students on the micro-level tips and tricks of development work abroad, this course aims to help us "critically and creatively engage" at a *personal* level with the macro-level development *system*.

We will seek to understand our *role*, and our *potential* to make change in the deeply-embedded social and economic system of beliefs and institutions that form "development." In the process, we will start learning how to use our good intentions to reshape the very *idea* of "development" – and in the process, begin to transform our world.

More practically, our focus on critical pedagogy in the classroom means that we come to the discussion as equal partners, and we will learn from one another as much as from our readings. We will focus on our *experiences* and critically reflect on these in the context of each day's topics. In this case "experiences" is not simply understood as our internships, research projects, or formal study of development. It is instead the whole of our collective *life* experience that forms our moral compass and our personal direction.

I will strive to create an environment that elicits this kind of sharing in a respectful, safe way. But this requires your active participation, and your willingness to engage with the material on a deeper, more personal level than you may be accustomed to in traditional classes. Our reward will be *empowerment*; we will gain a critical analysis to understand the development system, tools to begin to change it, and the hope – through the solidarity of others in the classroom – that such a change is completely possible, absolutely necessary, and already in motion.

On the Usage (And Abusage) of Buzzwords

Throughout the course, we will challenge ourselves to pay attention to the *words* (the discourse) we use to describe "development." We will explore their loaded and contested meanings. Most of all, we will not take for granted that any idea – and thus any word which aims to represent it - is axiomatically "good" and simple to define. Thus in this syllabus, many terms – most notably "development" – have been frequently used in quotations. Similarly, in the class, I may ask you to define or justify the buzzwords you use. Following James Ferguson's similar note at the start of *The Antipolitics Machine*, I hope the rationale for this will become quite clear by the end of the course.

Assignments and Grading

The course is credit/no credit in the spirit of critical pedagogy. However, receiving credit requires a significant and sincere effort on your part. The expectations for receiving credit – in short - are as follows:

1. **Participate:** Come to all classes prepared (having done the readings) and participate actively in a way that is comfortable to you.
2. **Reflect:** Submit all the reflective exercises with demonstrated effort.
3. **Engage:** Complete the community engagement project with creativity and demonstrated effort.

In more detail, what I expect from you to receive credit:

Participation

This course is fundamentally based on learning from one another, and this requires all voices and minds to come together. By not attending and participating in class, you both deny yourself the opportunity to learn from other students and the chance for other students to learn from you. With this in mind, **to receive credit, you must attend and participate actively and respectfully in *all* classes.**

Missing Class

If you must miss class due to extreme circumstances, such as *documented* illness or an emergency, you are expected to contact me (in advance whenever possible).

If you do not attend class without a valid excuse, you must **complete a substitute assignment to expand your own learning and those of other students around the theme of the day's class.** This will likely involve a short presentation to the next class session or a blog post related to the day's class.

Reflective Assignments

Each week, you will be expected to complete a unique, short reflective assignment, grounded in the readings. These assignments will be a maximum of one page. Specifics for each assignment are detailed in the schedule. These will be **due the Wednesday immediately before the class at noon.** The assignments should:

- Clearly answer any assigned questions or complete any assigned exercises.
- Demonstrate comprehension of the key ideas of the day's readings.
- Show a sincere effort to reflect on the implications and limitations of the readings and findings (for research-oriented assignments) for your own life and work.

Unlike most courses, **purely academic critiques or analysis of the readings are *not* acceptable.** Academic critique *alone* - without reflection - demonstrates only an intellectual reading of the texts, and does not show me that you

have actively *engaged* with the ideas in relation to your own lived experience. You are encouraged to bring in your prior academic knowledge, but you should also bring in your prior life experience.

GRADING AND CREDIT

Reflection assignments that fulfill all the above criteria will receive one point. Assignments that miss one or two of the criteria will receive a half point. Assignments that miss all the criteria will receive a zero. **To receive credit, you must complete *all* of the assignments and receive an overall grade of 9 points (out of a possible 11).** Everyone who completes the pre- and post-class surveys receives one point for each.

If you receive less than a full point, you may redo the assignment and turn it in *before the following Wednesday at noon.*

LATE WORK

Reflective exercises are most useful when done before our class session. Therefore, late work will be accepted without penalty *only* in cases of documented illness or emergencies – please contact me to arrange make up due dates.

If you miss the deadline for a reflection assignment without a valid excuse**,** you must *make up the assignment before noon the following Wednesday*, with no opportunity to redo the assignment.

COMMUNITY ENGAGEMENT PROJECT (CEP): "SHARING OUT"

The broader themes of this course are relevant and important for a wide variety of students and community members interested and actively working for global development and social justice. In order to both synthesize your own understanding and begin the process of engaging others with the ideas, you will complete a community engagement project.

This project can take one of two forms: an activity (open to the public or a group you are affiliated with, such as a student organization, school, church, workplace) OR a creative piece.

No matter what format, the project must clearly (a) engage participants, viewers, or an audience in an *original*, thought-provoking way and (b) explore *more than one* theme of the class.

This work will be done in pairs, though larger groups may be possible if the project scope is greater and individual projects may be considered if the format chosen does not cater to group work.

All groups must meet with me briefly to discuss their idea before going forward. We will schedule times and arrange groups on the first day, and these meetings will take place during the second week.

OPTION A: ACTIVITY

For the activity, your group must design and implement a new activity with interactive activities that encourage participants to engage with one or more themes of the course in an unexpected, provocative way. Some examples for inspiration and extensive tips for facilitation are available in the Ethics of International Engagement and Service Learning (EIESL) web-based guidebook (http://ethicsofisl.ubc.ca/).

You are expected to be highly creative and make a new activity, but not necessarily re-invent the wheel. If you see an activity in the EIESL handbook that you like, work to *build on* the methods and ideas, but do not simply copy it. Make it your own – the result will be much better for your efforts. In your reflection, cite any sources which you drew from for your activity.

You are expected to **set a date, time, and affiliation (public, with a specific group, etc.) by the third class meeting.** If you want a classroom on campus I can help put in the request. While I can help publicize your event on the Critical Development Forum, you are required to do your own publicity efforts through relevant channels (e.g. emailing academic departments other student groups and postering) as well.

At the end of your activity, have participants submit a brief evaluation of the activity itself and things they took away personally.

On the last day of class, you will be expected to turn in:

- Detailed background and procedure, and written/visual materials in digital format for the activity that another student could use to replicate the activity later
- Photos and/or audio or video recording of the event
- Copy of evaluations from participants (these will not affect your grade)
- 1-2 page reflection on the activity, including personal lessons learned and a synthesis of what participants took away.

OPTION B: CREATIVE PIECE
Creative pieces are *highly* encouraged. They may take the form of a short film, a radio short, musical composition, poetry, short play, short story, photo essay, or a visual art piece. (This is *not* a comprehensive list.) If your group chooses this format, you are expected to hold a **public showing/listening/viewing** (following the general guidelines of the activity). However, rather than designing an entire activity, you may simply engage attendees in a reflective discussion of the creative work. If such a public display does not suit your project, please discuss alternatives with me.

On the last day of class, you will be expected to turn in:

- Any written, audio, video, or visual reproductions possible of your project
- Artist's statement (one page maximum) explaining the motivations and intent of the piece.
- Copy of evaluations from attendees of the showing/listening/viewing (these will not affect your grade)
- 1-2 page reflection on the project, including personal lessons learned in the process of making and implementing the piece, as well as a synthesis of what attendees took away (based on evaluations).

Example– a short film put together by students as a class project at UBC:
http://www.youtube.com/watch?gl=IL&feature=related&hl=en&v=zqjPPNObBh4

EXPOSITION OF CEPS AT CRITICAL DEVELOPMENT FORUM CONFERENCE
Students who create successful activities (judged by your own reflections and the participant evaluations) and creative pieces will be invited to present or implement them at the 2012 Critical Development Forum conference in May – details to be announced. This is an incredible opportunity to share your work with a wider audience.

CLASS SESSIONS FORMAT

Most class sessions will be roughly divided in half: The first hour will be devoted to an active exercise aimed at encouraging critical self-reflection. The second hour will focus specifically on an active discussion of the readings.

COURSE SCHEDULE

For each week's class session, look at the "Before Class" section to find readings, films to watch, and reflective exercises **to do before that class.** *Readings, links, etc will be posted on the website.* For example, for Week 2, watch *The End of Poverty,* read Galeano (1997) before class, and finish the reflective exercise and submit it by noon on Wednesday.

Note that a course like this can only provide a bird's eye view of the various themes we cover. You are encouraged to look deeper into the themes of the class sessions after the course. A number of resources are detailed in the Appendix and the Critical Development Forum website. You are encouraged to suggest readings and resources that we might include in future courses and on the website.

PART I: THE BIG PICTURE

In these sections, we aim to understand the broader context of our development work – providing us the intellectual foundations for our understanding of the development system and our role in the later parts of the course.

WEEK 1: VISIONING "DEVELOPMENT"

LEARNING OBJECTIVES:
- Introduce the class and clarify expectations.
- Get to know other participants in class.
- Encourage participants to make long-term goals explicit when doing "development" work.
- Explicitly set where we want to "go" with the process of "development." We will refer back to and deconstruct this goal as we problematize various aspects of development work as practiced later in the course. This will be our "baseline" of what development is generally understood to be.

EXERCISE: PAINTING A PICTURE OF DEVELOPMENT

IMAGINING THE WORLD THE WAY YOU WANT IT TO BE (IF DEVELOPMENT "WORKS"), 100 YEARS OUT:* (15 MINUTES)
- Encourage students to use any *creative* media they feel comfortable with – crayons, narrative, poetry, dance, etc. Clarify that they do not need to come up with a cohesive picture (literally or figuratively) of what they want to see – *fragments and general ideas are OK*. We will compile them together at the end.
- Then encourage students to pick two places – one in the global North, another in the global South to make it more concrete: what will country X or city Y, etc. look like in 100 years?
- Spend 5-10 minutes silently thinking and creating their vision in the media of their choice.
- Based on their vision, now have students write 3-5 words that describe it on big strips of paper. Pass these forward. Facilitator pastes these on the board as students break into small group discussion (described below).

(If desired, set the tone by reading a fictional scenario: "It's the year 2112. Everything has gone according to the plans, dreams, and hopes of our (current) generation of Millenials. The world is indeed a much 'better' place. What does it look like when we step outside here in Seattle? What's on the news when we go home? What do we have left to study in our global development courses?")

SMALL-GROUP DISCUSSION (10 MIN)
- Explore some of the similarities and differences between your visions.

- Is your vision *universal* across places? What differences exist in your vision between a place like Afghanistan and a place like France?
  - Are we homogenizing when we view the world as moving towards one "developed" state?
- Was this exercise difficult?
  - If it was, why was it difficult? Was it intimidating? Have you thought about this before?
  - If it was not, should it be more difficult to define our goals like this?
- Is this kind of exercise *ethical*? Is it ethical to set a goal for the "development" of others?
- Does this vision of development motivate you to work in "development"?
- Why do we not do this sort of "dreaming" more often? Is it practical when working in "development" – what is the usual timeframe you're working in, and the scale of your projects?

RECONVENE (20 MIN)
Have groups reconnect with whole class on what stood out to them based on the discussions. Open discussion. Note reactions to the word cloud on the board. Take a picture for future reference on the website.

EXERCISE: Maori spiral, EIESL Kit, p. 30

CLOSING FREE-WRITE (10 MIN)
READ (POEM): Galeano, E. (2002). "The Right to Rave." http://www.newint.org/features/2002/01/05/rave/

Free write for 5 minutes on reactions to the class and this poem. What did you take away from the class session? What questions do you have?

WEEK 2: GIVING AND TAKING: GLOBAL SYSTEMS THAT HELP AND GLOBAL SYSTEMS THAT HARM

DISCUSSION: PERSONAL GIVE & TAKE (35 MIN)
1. WATCH (5 MIN): EIESL, "The Ethics of Development"
http://www.youtube.com/watch?gl=IL&feature=related&hl=en&v=zqjPPNObBh4

2. PARTNER DISCUSSION (10-15 MIN):
Divide students into pairs (with someone they do not know) and have them discuss question B from the reflective assignment below. The focus of this exercise is on *sharing* and mutual critical reflection.

3. CLASS DISCUSSION (15 MIN):
Share partner discussions – what was interesting? What do we give when we work abroad? *What do we have to offer?* What do we take? How does this compare to the macro picture of help and harm? Share stories and reflections from prior work, at home and abroad.

- How do the global systems of harm and help compare? [Draw picture on board of balance/scale – have students list things that harm and things that help.]
- Why is "development work" typically defined as *helping*? Why is it not defined as *reducing harm*? Is it an issue of comfort – i.e. not rocking the boat?
  - What is the result of this discursive framing? What options are outside the realm of possibility when doing "development work" due to this framing?
  - What is the end result? What do we focus our time most on?
  - Is this distracting from bigger, systemic issues?

ACTIVITY: GLOBAL 99/GLOBAL 1%: SOLIDARITY, NGOS, AND ENDING THE HARM (50 MIN)

Participants: 20 (the numbers listed in the activity are based on this number). The activity may be done with any number greater than about 10.

Important – *part of the fun of this activity is* not *knowing what is coming next – so explain as you go, rather than at the start (especially keep the surprise about the wadding up of the "harms" – this is always a fun surprise).*

PLAYING WITH HARM (10 MIN)

1. Have participants set up their chairs in a large ring, with free space in the center.
2. Ask all the participants to take out a piece of paper and tear it into three big pieces. On each piece, have them write one macro-scale way in which the global North or "1%" is harming the global 99% or global South (e.g. climate change, debt repayments, tariffs, cultural imperialism, war and militarism, structural adjustment programs, etc.)
3. Have one volunteer sit in a chair in the center of the ring. Instruct the participants that those around the ring represent the global North or "1%," while the volunteer in the center of the circle represents the "global 99%" or global South.
4. Now ask all the participants in the ring to wad up their "harms" and *take one* and throw it at the global South volunteer. Instruct the participant in the center to try to block the "harms" him/herself. Tell the participants that this represents what would happen if no one in the North were to do anything. *The global South is NOT powerless or without agency, and it struggles (blocking the paper wads) to resist our "harms" yet many still hit him/her.*
5. Ask the global South volunteer how it felt.
6. Call for 3-4 volunteers to work as NGOs. Instruct them to form a ring around the global South, yet still keep their distance – they, after all, are not from the global South and can only know the situation and peoples of the global South so well. They are to defend the global South from the next wave of "harms."
7. Have the rest of the students in the ring (the global North) throw another "harm" at the global South. Note to the class that many of the "harms" get through the NGO barrier – there is so much harm from the global North and only a small amount NGOs can do to help on the receiving end of the onslaught.
8. Ask the global South volunteer and NGO volunteers how it felt.
9. Call for 6-8 volunteers to work as solidarity activists. Encourage them to get up close and personal (but non-violent!) with those in the ring of the global North and try to block the next wave of harms. Explain that since they too are from the global North, *they know where the harms are coming from* – and can cut them off at the source.*
10. Instruct the NGOs and solidarity activists to try to not just block, but also catch the "harms" this time around.
11. Have the rest of the students in the ring throw the final round of "harms" at the global South. Note how few make it all the way to the global South.

*BETTER VARIATION: have NGOs *with the global South* turn into solidarity activists and go to 1% and try to "negotiate" away the harm they would otherwise throw. Once the harm is negotiated away, have the NGOs and global South volunteers attempt to convince the various members of the 1% to join their cause and go to other 1%-ers to try to negotiate away more harms. After a couple minutes, call the group back together and have any remaining 1% folks throw their remaining harms at the global South. (Should be much less.)

ACTING TO END THE HARM (20-25 MIN)

1. Instruct the NGOs and solidarity activists to each find a small group of participants from the global North to partner with to either solve or attenuate one of the "harms" (ideally one they caught, otherwise one from the ground). This is a representation of the way in which both NGOs and solidarity activists might engage the Northern public with their work – for money (NGOs) or for support (solidarity activists). The different NGOs or solidarity activists might collaborate, but you should have at least 3 solidarity groups and 2 NGO groups.
2. (5 min) Give a brief overview of the ideas of "**power analysis"** from Alinsky-style organizing – especially the difference between broad "problems" and specific, actionable "issues." For example, climate change is a problem, but canceling the Keystone XL pipeline is an issue. Make it clear that this approach is not anything new to students of "development" – we conduct a similar sort of approach when choosing what projects to undertake in an NGO. We might see "poverty" as a problem, and then narrow our focus down to one community, and one specific project like an irrigation system to provide an extra crop cycle.
3. (10-15 min) Instruct the groups to come up with a *concrete* **action plan** to address the "harm" from their context as either a solidarity activist in the global North, or an NGO largely working in the global South. Encourage them to bring in outside knowledge of specific historical or current cases (e.g. oil pollution by Northern companies in the Niger Delta). But more than anything, force groups to get on track to *break down the issues into actionable pieces* and come up with *actionable* plans that they could potentially go out an implement, given reasonable time and money. Participants may prefer to throw up their hands in defeat or retreat into sweeping, general intellectual discussions. However, strongly encourage them (with a counting down timer) to come up with a plan.
4. Give each group 1-2 minutes to present their problem, the issue, and their action plan(s).

(15 MIN) DISCUSSION
- Was coming up with an action plan hard? Why? Were the "problems" seemingly insurmountable?
- What are the advantages and disadvantages of this sort of action-oriented approach? (e.g. it is reductionist, but it helps avoid defeatism and pessimism in the face of large problems)
- What were the differences in the approach of the solidarity groups and the NGO groups? What issues and approaches were possible for each group? Which group ultimately has more power?
- Which group(s) would you want to be a part of, and why?
- What was flawed about the way this activity modeled the real world? (e.g. the global South is outnumbered by the North, seemingly trapped and unable to fight without our help)

BEFORE CLASS:
WATCH: *The End of Poverty* (http://www.hulu.com/watch/151119/the-end-of-poverty)

READ: Sogge, D. (2002). *Give and Take: What's the Matter with Foreign Aid?* New York: Zed Books. pp. 24-45

REFLECTION ASSIGNMENT DUE
(note that this assignment turned out to be too leading – better to allow free response to the film and book)

Remember that these responses are intended to be reflections. There are no correct answers. Write what you feel, but base it on what you read and watched.

NOTE: The questions are numbered for your convenience, but the best responses will address all the questions together, rather than individually.

A. In response to the (purposefully) vague question, "What role(s) do you play in development now?", only one student in the class (n=22) mentioned that they are a U.S. citizen. This citizenship entails being a beneficiary of the U.S. economy. We consume the inexpensive goods and services from the natural resources and labor of people in the global South. The rest of the class noted various ways that they *help*, or wish to help. This view of development, as a *one-way process of giving*, is widespread in the media and in donor or NGO's publications.

1. Why do we typically describe our role in development as one of *giving* or helping?

2. Based on the film and the reading *Give & Take*, how does this compare to the *taking* we inevitably take part in as citizens of a Northern economy?

3. How does viewing our role as a *balance* between giving and taking change the <u>actions</u> *you* might choose to take for "development" and social justice?

B. Now reflect on an experience of your own doing volunteer (or paid non-profit) work here or abroad. (If you have not done either, answer this in terms of what you *expect*.)

The first two questions are for you to <u>think </u>about only. Be prepared to share some of your thoughts in class. Only the third question requires a written response. If you'd like to share them anonymously, you can email your response to the tumblr.

1. (THINK) What did you give to those you were trying to help? What did you take away – either directly from those you served (e.g. their time managing you), or as a side effect (e.g. resume experience)?

2. (THINK) What were your motivations for doing this work? Were your actions truly selfless, or did you – like the aid industry actors described in *Give and Take*(pp. 41-45)– have something to gain in the process?

3. (WRITE) Is it better to be *open* about this balance, rather than describing only what we give? How does this phrasing change your perceptions of yourself as "giver" and those you work with as "recipients"?

WEEK 3: SUSTAINABILITY AND ECOLOGY: LIMITS TO "DEVELOPMENT"

LEARNING OBJECTIVES:
- Identify ecological constraints of economic growth
- Identify some of the uneven effects of "development" on global ecological systems
- Critically analyze the notion of "sustainable development" within the broader context of ecology and limits to economic growth

EXERCISE - MACRO: UNDERSTANDING EXPONENTIAL GROWTH
This exercise complements the piece by Daly (2005).

TEACHING MATERIALS:
Meadows, D. H., Randers, J., & Meadows, D. L. (2004). *Limits to Growth: The 30-Year Update* (3rd ed.). Chelsea Green. **Chapter 2**

ACTIVITY (10 MIN):
1. Watch Impossible Hamster (http://vimeo.com/8947526)

2. Explain the idea of exponential growth using example of paper
    a. Have students fold a piece of paper as many times as they can over itself. Each time it is folded in half, it is twice as thick. Four times and it is 16 times as thick. If it were a piece of cloth, folded 33 times it would stretch from Boston to Frankfurt – 3,400 miles. (Meadows et al, 2004: 18-19)
3. Explain the idea of "overshoot" using French riddle of the lily pond.
    a. READ ALOUD: "Suppose you own a pond. One day you notice that a single water lily is growing on your pond. You know that the lily plant will double in size each day. You realize that if the plant were allowed to grow unchecked, it would completely cover the pond in 30 days, chocking off the other forms of life in the water. But initially the lily seems small, so you decide not to worry. You'll deal with it when it covers half the pond." (Meadows et al, 2004: 21-22)
    b. ASK: "How much time have you given yourself to prevent the destruction of your pond?"
    c. ANSWER: "You have left yourself just one day! On the 29th day the pond is half covered...On the 21st day, the plant covers just 0.2 percent of the pond. On the 25th, the plant covers just 3 percent of the pond. But again, that policy allows you just one day to save your pond." (Meadows et al, 2004: 22)

DISCUSSION (10 MIN):

EXERCISE: "SUSTAINABLE DEVELOPMENT" CASE STUDY
What does it mean to implement a "sustainable" project?

In this exercise, we will critically examine the implicit and explicit boundaries we place when analyzing, planning, and executing global development projects. These boundaries range from the *temporal* – the timescale in which we analyze the causes of "problems" and the effects of "solutions" - to the *spatial* – the influence of factors beyond our region of implementation that we cannot or do not consider.

We will compare a) how long it took "problems" to compound, (b) how long we work in a community, (c) how long our projects can feasibly last, and (d) what we can expect if (or when) the project requires replacement or renewal. We will also critically analyze in what kinds of projects these four questions (a-d) apply and how. (For example. infrastructure has clear expiration dates, but education is more nebulous.)

To do this, we will select and analyze a case study project as a group. (e.g. EWB water projects? Or EIESL:

GUIDING QUESTIONS:
- Is it sufficient to limit our scope of analysis to a person, community, or even nation?
- How does stepping back and seeing the development project as part of a larger *system* inform our thinking?
- How does it change what projects – or actions – we might take to address the problems we see?
    o In other words, how does it affect where we choose to intervene in the chain from root causes to surface level effects?
    o How does it affect where we see change as being necessary geographically?
- *Do micro-successes distract from macro-failures of the development system?*
- How does this relate to the broader picture of development painted in *Limits to Growth*?
    o At what timescales is the United States' "development project" from 1492-2011 a success – and at what timescales is it a failure?

IN CLASS, WATCH:
Rat race: http://www.youtube.com/watch?v=X4OPFl2Kxhs&feature=player_embedded

Get it Done! http://www.youtube.com/watch?v=Ko3e6G_7GY4&feature=youtu.be

REFLECTION EXERCISE:

1) Daly's article (and indeed the entire field of ecological economics) suggests that there are ecological limits to economic growth on a finite planet. What might "development" without growth look like in the U.S.? What about in Bolivia? Is it more or less equitable in the short term? In the long term? (For a contrast, see "pro-poor growth," the leading strategy of the World Bank, OECD, etc.)

2) Calculate your ecological footprint online: http://www.footprintnetwork.org/en/index.php/GFN/page/calculators/ How many earths would it take to sustain a world of you? How would you explain the case for "development" without growth to a friend in the United States? What about to a friend in Bolivia? Draw especially on Galeano's essay and your own experiences.

In-Class (Note this is a combination of Week 3 and 4 due to snow day):

Impossible growth Activity (10 min):

1. Watch **Impossible Hamster** (http://vimeo.com/8947526)
   1. Explain the idea of exponential growth using example of pape[1]r
   2. Have students fold a piece of paper as many times as they can over itself. Each time it is folded in half, it is twice as thick. Four times and it is 16 times as thick. If it were a piece of cloth, folded 33 times it would stretch from Boston to Frankfurt – 3,400 miles. (Meadows et al, 2004: 18-19)
2. Explain the idea of "overshoot" using French riddle of the lily pond.
   1. READ ALOUD: "Suppose you own a pond. One day you notice that a single water lily is growing on your pond. You know that the lily plant will double in size each day. You realize that if the plant were allowed to grow unchecked, it would completely cover the pond in 30 days, chocking off the other forms of life in the water. But initially the lily seems small, so you decide not to worry. You'll deal with it when it covers half the pond." (Meadows et al, 2004: 21-22)
   2. ASK: "How much time have you given yourself to prevent the destruction of your pond?"
   3. ANSWER: "You have left yourself just one day! On the 29th day the pond is half covered…On the 21st day, the plant covers just 0.2 percent of the pond. On the 25th, the plant covers just 3 percent of the pond. But again, that policy allows you just one day to save your pond." (Meadows et al, 2004: 22)

Ecology Discussion (10 min):

- Daly's article (and indeed the entire field of ecological economics) suggests that there are ecological limits to economic growth on a finite planet. What might "development" without growth look like in the U.S.? What about in Bolivia? Is it more or less equitable in the short term? In the long term? (For a contrast, see "pro-poor growth," the leading strategy of the World Bank, OECD, etc.)
- How many earths would it take to sustain a world of you? How would you explain the case for "development" without growth to a friend in the United States? What about to a friend in Bolivia? Draw especially on Galeano's essay and your own experiences.
- If this kind of "development" is not possible – a "hoax" as Norberg-Hodge puts it – why is it perpetuated and propagated as an ideal?

Alternative developmentS discussion (30 min):

- What aspects surprised you most about the film's portrayal of life in Ladakh? Why did they surprise you? What were your prior perceptions, and what experiences were they founded on?
- **Could you live in Ladakh?** [2] **Can we all live like the people in Ladakh?** If not, how can we learn from Ladakh?
- How would you improve Norberg-Hodge's approach with the Ladakh project and her education and outreach work in the North? *(In addition to the reading, you might look at the International Society for Ecology & Culture website.)*
- **Question of human nature –** are we naturally selfish? Do we naturally demand progress and growth? Why does Ladakh seem so foreign to us? ("by nature, are humans selfish or can we eventually learn to live together in peace?" - Jonathan)
  - *How can we confront the fatalistic views of people who assume Western thoughts are universal?* **(Daniel)**
- **Challenging or Reifying?** Was the film/book challenging Western narratives of the "poor" as unhappy, uncivilized, etc. or reifying the romantic Western narratives of rural life being "a place where time stands still- where life is beautiful and happy" (Abby)?

Break (10 min)

…

Activity: Tractor – Interrogating "Progress" and "Sustainability" (35 min)

1. Break into small groups, project questions and case study on page 91 of EIESL kit (story of tractor).
2. Share back to large group – ideas and questions that stood out, initial positives and negatives of the addition of the tractor. Write these in columns on the board.
3. **Ask group: is this "progress"?** Get contending views.
4. Draw a timeline (with marks for 1, 5, 20, 50, 1000 years) and a picture of 3 concentric circles around a village (with a tractor). Each circle represents a scale: the village, the region/nation, and the globe.
5. Have students predict the positives and negatives of what would happen at each of the time points on the timeline. Write positives above the timeline and negatives below. Interrogate the choices they make – are these really positives or negatives? Is there an opposing effect that would neutralize it? What is the overall context?
   1. Some of the responses students came up with: increasing crop yields to a point, then decreasing (land fallows, climate change, etc), increases in income and formal education, health but balanced by losses in traditional

knowledge, increasing inequality and decreasing cohesion, improved yields but less food secure as specialization draws people into cash economy (no longer self-reliant, vulnerable to markets' whims).

2. *If students are very negative, encourage them to think like development experts writing a report, and they have to spin things at their 5 year report back on the issue.*

6. Then have students assign issues based on the scale of the effect in the concentric circles. How is the village affected by the outside world? How is it harmed? How is it helped?

7. *Guiding question: at what scale and at what timescale is an intervention "sustainable"?*

8. Have students then take a step back and reflect on what the timeline and pictures show. What are the positives? What are the negatives? (We found that most of the positives were in terms of money, and negatives in terms of ecology and culture – not unlike Helena Norberg-Hodge's work.) Then reflect further on the activity. What about our perceptions might be flawed – what do we not know? What do we assume?

Variation: have a student volunteer draw? Or have multiple groups drawing and compare?

Activity: Buses[3]– Interrogating "Progress" in Seattle (10 min)

Now in the frame of mind that technology like a tractor might have unintended effects, and with the critique that that activity was so far removed from our social experience we might not easily be able to analyze it, we turn to an example that is close to home.

In Seattle, the Metro bus system is slowly overhauling its fleet to include GPS units and computerized displays and voice announcements of upcoming stops. This is widely seen as "progress" – it is more regular, more efficient, and more "modern." Yet some people argue that they miss the character and uniqueness that each bus driver gave to their morning commute by announcing the stops. Often the drivers did far more than announce the stop – they'd tell riddles, jokes, and other sometimes strange, but very *human* things.

Debate before the city council: Is this progress?

1. Split into two teams, one pro, one con. If there are engineers, be sure to put them on the con side for added benefit.
2. Spend 5-10 minutes debating in small groups.
3. Reconvene, 30 second overviews of their position.
4. Discuss similarities and differences with Tractor question and the broader themes of the day's discussion.

Conclude – what did you take away from today? (5 min)

Group discussion, free write.

WEEK 4: CULTURE AND ALTERNATIVE DEVELOPMENTS: THE "REST" CHALLENGING THE WEST

Introduction to post-development/critical development theories of alternative development. Case studies of struggles against Western "development" occurring across the South.

LEARNING OBJECTIVES:
- Identify the diversity in visions of development and ideas of progress.
- Begin to problematize the straightforwardness of "development" as a term, unpacking its Western origins and internal contradictions.

IN CLASS:
READ: Gandhi, M. (1997). The Quest for Simplicity: 'My Idea of Swaraj'. *The post-development reader* (pp. 306-307). London: Zed Books.

BEFORE CLASS:
WATCH: International Society for Ecology and Culture. (1993). *Ancient Futures: Learning from Ladakh*. The Video Project. Retrieved from http://video.google.com/videoplay?docid=-7846941319183318053

READ: Norberg-Hodge, H. (1992). *Ancient Futures: Learning from Ladakh*. Sierra Club Books. pp.1-5; 167-193

REFLECTION EXERCISE:
1. **What** aspects surprised you most about the film's portrayal of life in Ladakh? **Why** did they surprise you? **What** were your prior perceptions, and **what** experiences were they founded on?

2. **How** would you **improve** Norberg-Hodge's approach with the Ladakh project and her education and outreach work in the North? *(In addition to the reading, you might look at the International Society for Ecology & Culture website.)*

3. Think about an experience – local or international – of immersion in another culture (be it Chinese, Swedish, African American, or street youth in the U-district) that is very different from your own. **How did it change your views of your own culture?**

4. What is a question(s) you have about this week's readings or theme that you'd like us to discuss in class or that you'd like to read more about?

ORGANIZATIONS:
- Survival International: http://www.survivalinternational.org/
- International Society for Ecology & Culture website

PART II: ARE WE HELPING? UNDERSTANDING THE DEVELOPMENT SYSTEM

WEEK 5: DECODING DEVELOPMENT-SPEAK: KNOWLEDGE AS POWER

LEARNING OBJECTIVES:
- Critically analyze the differences between the way development is spoken about and they way it is practiced
- Problematize key buzzwords used in "development"
- Identify and begin to analyze relationships between power and knowledge; i.e. how do we come to know what we *think* we know about those we seek to "develop"?
- Identify ways in which development alternatives (discussed last week) are limited by the discourse used to describe development

EXERCISE:

Work from discourse→actions: Dissect case study of project's proposal and reality of what was produced on the ground (try to find real NGO example). Try to find two that show different uses of the same words.

Work from actions→discourse: As group, practice using "development speak": hand out case study of basic project. Give them the raw facts of what happened. Now suppose they are NGO staffers who need to present the results of the project to donors. How will they make the project appealing? Ask them to draw on the key terms they found in the NGO websites. Have them write a short paragraph description and share with the rest of the class.

Discuss initial reactions. What's problematic about this system, and the words used? Can they be used to describe wildly different projects and results?

OR/AND: discuss a snippet of a real World Bank report (like the one James Ferguson refers to – try to find it?)

What is left out of the description? What solutions are not even possible to consider?

Share reflective assignment findings in small groups.

DISCUSSION:
- Based on the discussions last week, we all have a vision of what development should look like. How well is this represented by what NGOs say? How does it correspond to what they actually do?
- Does the discourse used to describe "development" – or "development-speak" – limit the way we diagnose problems and find solutions? What, if anything, is left out of the discussion?
- Ferguson & Lohmann (1994): Do you agree with the authors' conclusions on "what should we do?"?

IN-CLASS

BACKGROUND: The first step in going beyond good intentions is being able to be critical; yet as these readings suggest, "development discourse" makes such critiques next to impossible. The concepts that are promoted by NGOs are so "common sense" as to be morally beyond reproach. How could someone be *against* "development," "progress," "poverty alleviation," or any other number of "good" things? But that is precisely the point. You cannot be against a nebulous idea. But you can be against what you see these ideas doing in practice – homogenizing cultures, integrating peoples into our destructive materialism and environmental destruction. In order to fight

back, we must learn how the discourse is *framed* and how that framing can be unhinged and exposed for the fraud that it is.

DISCUSSION (15 MIN):

In small groups, discuss reactions to NGO websites, common phrases, metaphors, themes, and emotions used and evoked. Share answers to questions from reflection responses.

Reconvene and synthesize.

ACTIVITY: "DEVELOPMENT 'CATCHPHRASE'" (15 MIN)

As a whole group, ask students to list "development" buzzwords. A "buzzword" in this case is any word that has different meanings to different people in the room. If there is any substantive disagreement possible about the word's meaning, it qualifies as a buzzword. Write these on the board. Request a few volunteers and assign them each (discreetly) a buzzword, which they then attempt to describe to the rest of the group *without using any of the other buzzwords.* You can do this in small groups or as a large group with teams. Keep score.

Discuss: why was this so difficult? How do you think this ambiguity manifests itself in the language we use to describe our "development" work? What is the impact?

Break (5 min)

WATCH (10 min): Edward Said – *On Orientalism*, video http://www.youtube.com/watch?v=xwCOSkXR_Cw

WATCH (15 min): Adichie, C. (October 2009). The Danger of a Single Story. TED. Retrieved from: http://www.ted.com/talks/lang/eng/chimamanda_adichie_the_danger_of_a_single_story.html

DISCUSSION (20 MIN):

There is an old bumper sticker which reads: "don't believe everything you think."

Where does knowledge about "development" and other cultures come from? Who controls this information? How do we know what we think we know?

How does the language of "development" frame the possible "problems" and "solutions" that we can consider? How did this manifest itself in the framing of the problems in Lesotho and Egypt from the readings?

READ (POEM): *The Development Set* by Ross Coggins (http://blog.thinkimpact.org/2009/06/08/poetry-with-punch-the-development-set/)

BEFORE CLASS:

READ: Ferguson, J., & Lohmann, L. (1994). The Anti Politics Machine: "Development" and Bureaucratic Power in Lesotho. *The Ecologist*, *24*(5), 176-181.

READ: Rist, G. (2007). Development as a buzzword. *Development in Practice*, *17*(4/5), 485-491.

READ: Mitchell, T. (1995). The Object of Development: America's Egypt. *Power of Development* (pp. 129-157). Routledge.

Alternatives to development speak: http://www.guernicamag.com/features/3404/smith_01_15_12/

REFLECTIVE ASSIGNMENT DUE: WHAT DOES "DEVELOPMENT" MEAN?

Write a one page reflection that includes the following:

PART 1: NGO Website
Analyze the website of an NGO that works internationally doing "development" work that you are familiar with or interested in, small or large (e.g. Oxfam, CARE, Partners in Health, Engineers Without Borders, World Vision, PATH, LeDEG, Global Brigades).

- Go to the NGO's website.

- **Make a word cloud using Wordle (http://www.wordle.net/)** of the mission statement, "about us" page, vision, principles, or of any project description, and **post this to the tumblr** with the name of the NGO in the subject line/title and the webpage URL or citation in the description.
- **To post to the tumblr from Wordle: click "save to public gallery" and then copy** the HTML code at the bottom of the page and paste it into your post body. (Alternatively you can hit PRINT SCREEN and paste into Word or Paint.)
- Take a look at this word cloud and skim the website. What key buzzwords (popular words with unclear and contested meanings) stand out in the cloud and are repeated most often elsewhere on their websites? *What do* you *think these words mean?* **Write *your own* (not "googled") definitions for five buzzwords that stand out, using the guidelines Rist (2007) proposes on p.488.**
    - o **Write your own (not "googled") definitions for five buzzwords that stand out, using the guidelines Rist (2007) proposes on p.488.**
    - o How do you think the NGO defines the same words? Would it be very different?
    - o **Examples of buzzwords:** sustainability, empowerment, social entrepreneurship, participation, development, equity, needs, poverty, resource-poor, health, standard of living, progress, civil society, governance, human rights, helping, global South, developing, developed, third world
- What is the *tone* of the website? What kinds of pictures are used? **What do you *feel* when perusing their websites? Hopeful? Cynical?**
- Is there a clear **"end point"** to their work, after which they are no longer necessary?
- What **vision** for the future do they present?

PART 2: Ferguson's *Anti-Politics Machine*.
How do the donor agencies in Lesotho describe the causes, scope, and complexity of the "problems" and "solutions"? What are the concrete implications in Lesotho of this *discursive framing*? **How is this framing similar or different to the NGO and donor you looked at? Are there issues that may arise from the way the NGO you looked at frames the "problems" and "solutions"?**

(optional) PART 3: Donors
For the NGO you selected, find the website of one of their funders (look on their website for "supporters" or "about us" or at the end of their annual reports). If you can't find their specific funder, choose another large funder (like the Gates Foundation, USAID, DFID, SIDA, the Seattle International Foundation, etc.)

What similarities and differences in terms of discourse, style, and focus of work do you find between the NGO and the donor? What words are repeated? What visions are presented?

WEEK 6: UNPACKING PRIVILEGE, RACE, AND POWER IN DEVELOPMENT WORK

LEARNING OBJECTIVES:
- Reflect on your multiple identities (e.g. race, gender, citizenship, ability, class, sexual orientation), family history, and background and how this contributes to the way you see and know about the world, and what informs your perspectives.
- Analyze how privilege is manifested in global development work.

IN-CLASS
Privilege Walk Activity

Begin with Privilege Walk (customize questions as needed). Follow with partner or small group discussion: how do these privileges come to be conferred? Is it just? How have you experienced these in your daily life, and in your work abroad? How might we work to undo them?

Focus on relationships of *power* – and privilege as "conferred dominance" (Heron 2005:344)

Understanding the invisible knapsack

How do we humble ourselves? Is such humility necessary to understand that we don't know the answers?

Draw on examples of humility – ways to engage with people on their own terms, as humans.

BEFORE CLASS:

WATCH (22 min): *They Come in the Name of Helping* http://vimeo.com/6200458

READ: Illich, I. (1968). "To Hell With Good Intentions." Speech. http://www.swaraj.org/illich_hell.htm

READ: Maren, M. (1997). *The Road to Hell: The Ravaging Effects of Foreign Aid and International Charity*. Free Press. p.1-12

READ: Jensen, R. (2005). The Fears of White People. *The Heart of Whiteness: Confronting Race, Racism, and White Privilege*. City Lights. Retrieved from http://www.zcommunications.org/the-fears-of-white-people-by-robert-jensen

READ: McIntosh, P. (1988). White privilege: Unpacking the invisible knapsack. *Race, class, and gender in the United States: An integrated study*, *4*, 165–169.

READ (Optional - Highly Recommended):* Pease, B. (2010). Undoing Privilege: Unearned advantage in a divided world. NY: Zed Books. pp.169-187

REFLECTION EXERCISE - WRITE:

As a class, we can add to, and modify McIntosh's classic work on white privilege for the context of global development and social justice work. This requires us all to spend some time reflecting on what it means to be "privileged" and how this affects the work (at home and abroad) we have done, are doing, or wish to do.

1. In what ways are you privileged (class, gender, race, nationality, citizenship, ability, age, sexual orientation, etc.)?

2. Drawing on your own personal experiences, write 3-5 *specific* ways in which you have felt privileged in your daily life based on these multiple identities *adding to (not repeating), and in the style of McIntosh's list.*

3. Drawing on your own experiences, Illich, Maren, and the *They Come in the Name of Helping* film, write 3-5 *specific* ways in which privilege manifests itself in global development work, again in the style of McIntosh's list. Have you experienced any of these privileges? How might they affect the work you do, and the interactions you can have with those people you work with?

4. Do you agree with Illich, Maren, and *They Come in the Name of Helping*'s ideas about our privileges and recommendations for our role in global development work? Why or why not?

5. Based on the above, what would you recommend we do or be more conscious of as we engage in our work? What are the barriers? Do you agree with Jensen?

6. What is a question you'd like us to discuss or learn more about?

WEEK 7: PAYING FOR POWER: NEOLIBERALISM, INEQUALITY, PHILANTHROPY, AID, AND NGOS

LEARNING OBJECTIVES
- Describe the basic economic, political, and social structure of the aid system and identify its strengths and limitations
- Analyze the motivations of different actors and the role of funding in the aid system

EXERCISE: THE NGO SCRAMBLE (DESCRIBED IN APPENDIX)

BEFORE CLASS:
READ: Faubion, T., Paige, S. B., & Pearson, A. L. (2011). Co-opting the Global Health Agenda: The Problematic Role of Partnerships and Foundations. In S. Rushton & O. D. Willams (Eds.), *Partnerships and Foundations in Global Health Governance* (pp. 209-227). Palgrave Macmillan.

2 minute exercise: As you read Faubion et al (2011), compare the website of a large foundation (e.g. the Gates Foundation) with one like the Peace Development Fund. http://www.peacedevelopmentfund.org/. Why are they so different? You do not need to write anything, but be prepared to discuss in class.

READ: Kivel, P. (2007). Social Service or Social Change? *The revolution will not be funded: beyond the non-profit industrial complex*. Cambridge Mass.: South End Press.

Think about answers to the questions he poses as you read. While it relates specifically to the United States context, its questions are relevant to global work as well. Note that the global pyramid of wealth would be much more starkly unequal, with even the poor in the U.S. near the top.

For the first question, where he asks you to find yourself on the economic pyramid, use this tool from the Wall Street Journal: http://blogs.wsj.com/economics/2011/10/19/what-percent-are-you/

READ: Ransom, D. (2005, October 1). The big charity bonanza. *New Internationalist*, (383). Retrieved from http://www.newint.org/features/2005/10/01/keynote/

READ (*Optional – Highly Recommended*): Curtis, M. (2005, October 1). Charity or justice. *New Internationalist*, (383). Retrieved from http://www.newint.org/features/2005/10/01/politics/

READ (*Optional – provides a critical on-the-ground perspective of NGOs run by locals*): Shivji, I. (August 01, 2004). Reflections on NGOs in Tanzania: what we are, what we are not, and what we ought to be. *Development in Practice, 14,* 5, 689-695.

READ (*Optional – provides great on-the-ground perspective of foreign NGOs*): Pfeiffer, J. (2003). International NGOs and primary health care in Mozambique: the need for a new model of collaboration. *Social science & medicine (1982)*, *56*(4), 725-38.

READ (Optional – looks at link between inequality and philanthropy): Laskowski, K. (2011). Philanthropy and Inequality: What's the Relationship? *Responsive Philanthropy*. http://www.ncrp.org/files/rp-articles/ResponsivePhilanthropy_Winter2011-12_Laskowski.pdf

Reflective Exercise – WRITE:

1) What common threads did you find between these readings? Do you agree with the main points of the readings? Why or why not?

2) Think about your answers to Kivel's questions. After reflecting further, which of your own answers surprised you most?

ORGANIZATIONS:

Grassroots International (example of non-traditional Northern funder)
http://www.grassrootsonline.org/sites/grassrootsonline.org/files/gri_annual_report_2010-web.pdf

National Committee for Responsive Philanthropy (Philanthropic watch dog and think tank): http://www.ncrp.org/

PART III: GOING BEYOND GOOD INTENTIONS

WEEK 8: FILLING THE GAPS: CRITICAL APPROACHES TO AID

Learning Objectives

- Identify alternative approaches to social service work
- Apply tools of course to improve an alternative service-oriented "development" organization or project

READ: Hanlon, J., Barrientos, A., & Hulme, D. (2010). Introduction. *Just Give Money to the Poor: The Development Revolution from the Global South*. Kumarian Press.

READ: Pfeiffer, J., Johnson, W., Fort, M., Shakow, A., Hagopian, A., Gloyd, S., & Gimbel-Sherr, K. (2008). Strengthening Health Systems in Poor Countries: A Code of Conduct for Nongovernmental Organizations. *American journal of public health*, *98*(12), 2134.

READ one (or more) of the following:

Note that the following are mainly published with the intention of making the institution publishing the article or document look good for donors. The writers are not necessarily journalists or academics bound by editorial or peer review. Despite this, they are some of the only sources of information about these projects and organizations. ***Read with a critical eye.***

HEALTH: Soucheray, S. (2012, Winter). A 21st-century NGO. *Yale Medicine*, *46*(2). Retrieved from http://medicine.yale.edu/publications/yalemedicine/winter2012/features/feature/114450

ENGINEERING: Harb, H. (2011, November). Build Change: One Country at a Time, Creating Worldwide Disaster Resilience. *Degenkolb Perspectives*. Retrieved from http://www.degenkolb.com/wp-content/Perspectives_BuildChange.pdf

PHILANTHROPY/ENVIRONMENT: Grassroots International. (2010). *Living Well: Annual Report 2010*. Retrieved from http://www.grassrootsonline.org/sites/grassrootsonline.org/files/gri_annual_report_2010-web.pdf

PEACEBUILDING/GOVERNANCE/RURAL DEVELOPMENT:

Browse the website of Afghanistan's National Solidarity Program, implemented in part by the World Bank. See the FAQ in particular. Optionally, for third party reports (more dense) see the Afghanistan Research and Evaluation Unit report or the Integrity Watch report.

Reflection Exercise – WRITE:

1) What common threads did you find between Pfieffer and Hanlon's readings and our discussions in the past few weeks? What is your impression? Do you agree with the main points of the readings? Why or why not?

2) Referring to one or more of the organizations/projects you looked into (as your third reading above), what impressed or surprised you? How does the organization/project **address the critiques** offered by Faubion, Kivel, Illich, Maren, and others we have read? In what ways does it fall short? How does its work **fit into the broader economic, ecological, and cultural context** of "development" we explored in the first few weeks?

If you were advising the organization, what improvements would you suggest?

3) What is a question you'd like to ask Madeline Mendoza (an activist from Nicaragua who will hopefully be skyping in to talk about NGOs in her country) and/or James Pfieffer (who will come in to talk about his work with Health Alliance International)?

WEEK 9: SOLIDARITY: THINKING BIG, ACTING SMALL, AND LEARNING FROM THE SOUTH

LEARNING OBJECTIVES:
- Identify what "solidarity" means, and other alternative approaches to enacting social change globally and locally
- Apply tools of course to critically analyze a "solidarity" or "global justice" organization.

BEFORE CLASS:
READ: Perla, J. H. (2009). Heirs of Sandino: The Nicaraguan revolution and the U.S.-Nicaragua solidarity movement. *Latin American Perspectives, 36,* 6, 80-100.

READ:* Sachs, W. (1997). The Need for the Home Perspective. *The post-development reader* (pp. 290-300). London: Zed Books.

READ one woman's story from *Birthing Justice* and then **either** a) look in the appendix for organizations that work on that issue that people in the North can support or b) look at the CDF website for another organization of interest. **Critically browse the organization's website to help answer question 2 below.**

Does this work? SKIM: World Development Movement Successes http://www.wdm.org.uk/past-campaign-successes

Reflection Exercise – WRITE:

1) What common threads and differences did you find between Sachs's chapter, the chapter you read from *Birthing Justice*, and our discussions in the past nine weeks? Do you agree with the main points of the readings? Why or why not?

2) Referring to one or more of the organizations you looked into (as your third reading above), what impressed or surprised you? How does the organization **address the critiques** offered by Faubion, Kivel, Illich, Maren, and others we have read? In what ways does it **fall short**? How does its work **fit into the broader economic, ecological, and cultural context** of "development" we explored in the first few weeks?

Would you want to work with this organization? Why or why not?

3) What is a question or two you'd like to ask our guests Thursday? Our guests are:

David Citrin - an activist with the Seattle Solidarity Network (Seasol) and PhD candidate in Anthropology and MPH in Global Health

Heather Day - the leader of the Community Alliance for Global Justice (CAGJ) and graduate of the Geography master's program

FILM

Zapatistas - "Storm from the Mountain"
http://www.youtube.com/watch?v=Yq0cBKhaa_s&feature=player_embedded

DISCUSSION
- What is "solidarity"? How does it feel? How is it built? *What kind of interactions create solidarity?* What interactions reaffirm senses of superiority? (e.g. study abroads, voluntourism, etc.) Draw on our previous discussions of race, power, and privilege.

WEEK 10: MOVING FORWARD: ACTING AND REFLECTING

SESSION OBJECTIVES:
- Critically reflect on our own learning and personal development.
- Synthesize key themes and lessons learned from each other that we can take forward in our life work.
- Make a plan for continuing learning and reflection, strengthen our relational ties.

IN-CLASS:
OPENING EXERCISE: RE-IMAGINING "DEVELOPMENT" IN THE NORTH
Imagine the global North 100 years from now, as if you were able to transform our ways of life and policies. Follow similar instructions (creative media, specific sites) as with the exercise of Week 1.

DISCUSSION
- Revisit the visions and free from Week 1, reflect. What has changed in our views? Are we more optimistic, or more cynical?
- How is this sort of thinking – about what can change here to help "there" – useful? Does it make us feel less powerful to change matters, or *more* powerful since we know this system?

SHARING EXPERIENCES FROM THE CEPS
Each group has 2 minutes: what did you learn from the experience?

WHAT ARE YOU TAKING AWAY?
Arrange chairs in big circle. Have each student say what they're taking away from the course, and the advice they would give to a friend interested in "development" now.

LAST WORDS – GETTING INVOLVED IN CDF, LOGISTICS OF GRADES, POST-CLASS SURVEY, ETC.

OPTIONAL DISCUSSION: ALTERNATIVE WAYS OF LEARNING AND ENGAGING THE SOUTH
How to use travel and service work to build bridges of solidarity, rather than hierarchies of charity. Practical advice.

Concluding thoughts: need to work on multiple levels; global development work is a tool but alone is not the answer (Smillie 1995).

READ: Kingsnorth, P. (2004). *One No, Many Yeses*. Simon & Schuster UK. pp. 309-331

READ: Hawken, P. (2009). "Healing or Stealing?" Speech delivered for the commencement of the University of Portland Class of 2009. Retrieved from http://www.up.edu/commencement/default.aspx?cid=9456

READ: Hickel, J. (2011, December 16). How to Occupy the World. *Common Dreams*. Retrieved from https://www.commondreams.org/view/2011/12/16

 (RE-)READ: Your free-write from week one, your creative vision of development, and your reading responses over the last nine weeks.

Optional Readings:

READ: Zinn, H. (2004, September 2). The Optimism of Uncertainty. *The Nation*. Retrieved from http://www.thenation.com/article/optimism-uncertainty
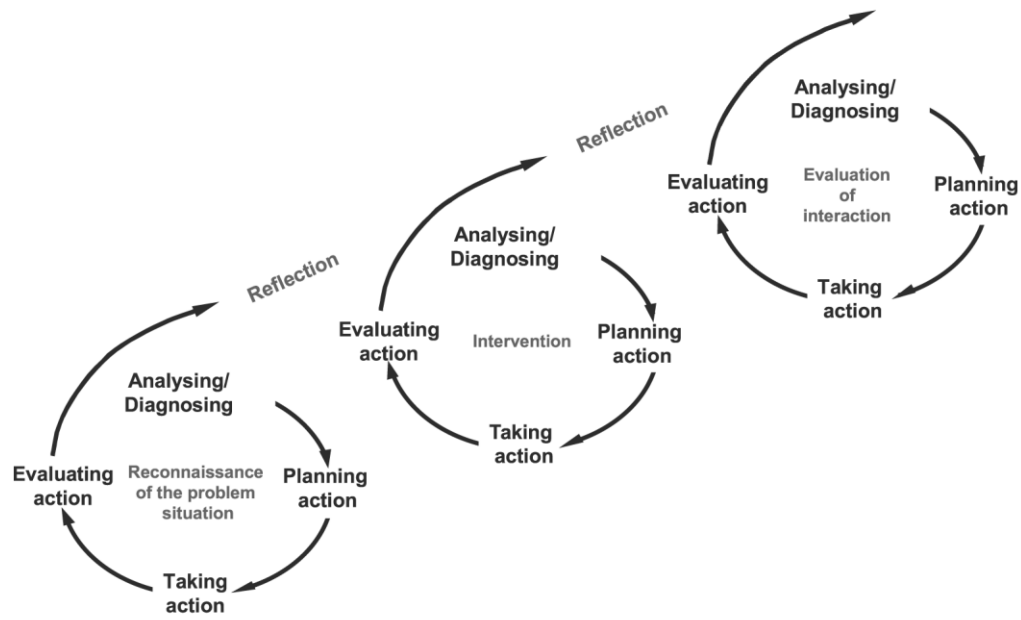
READ:* Gandhi, M. (1997). The Quest for Simplicity: 'My Idea of Swaraj'. *The post-development reader* (pp. 306-307). London: Zed Books.

REFLECTIVE ASSIGNMENT:

1) What has changed in your thinking about development *and your role in it*? **Note specific examples from your own reading responses or week one activities.** What did you want to do before the class started? What do you want to do now? Is it the same or different? Why?

2) What ideas are you carrying forward from the class? How do you think these ideas are relevant to your future goals and aspirations? What ideas and concepts are still fuzzy or disagreeable, and need more investigation? How will you continue this lifelong spiral of reflection and action in your work?

3) What specific parts of the readings for this week stand out to you as inspirational or interesting? Or if they are not inspiring, explain why not – and what other thinking inspires you to keep moving forward, yet reflecting as you act to address global injustices.

Source: Adapted from Coghlan and Brannick (2001), p. 19; Cardno and Piggot-Irvine (1996), p. 19

APPENDIX

FURTHER LEARNING – ANNOTATED BIBLIOGRAPHY AND ACTIVITIES

WEEK 1: VISIONING "DEVELOPMENT"

FILMS:

Watch 20/20 "A Hidden America: Children of the Plains"
http://www.youtube.com/watch?v=NoyR8_kQq2o&feature=related

Then read http://indiancountrytodaymedianetwork.com/ict_sbc/children-of-the-plains-was-little-more-than-poverty-porn and watch "More Than That" (response to Diane Sawyer's "A Hidden America: Children of the Plains") http://www.youtube.com/watch?feature=player_embedded&v=FhribaNXr7A

About "poverty porn" http://aidthoughts.org/?p=69

Global "poverty porn" made by students: http://www.youtube.com/watch?v=sOBmstGTYsw&NR=1&feature=fvwp

PART 3: POSITION

- Use a creative media to represent the "development" process and system. Then *show your position* within it, focusing on your *relationships* with the different actors and systems. Be specific.

WEEK 2: GIVING AND TAKING

Buckley, R (10/01/2004). "The rich borrow and the poor repay: The fatal flaw in international finance". Peace research abstracts journal (0031-3599), 41 (5).

Galeano, E. (1997). Open veins of Latin America: five centuries of the pillage of a continent (25th ed.). New York: Monthly Review Press. Chapter 1.

Gloyd, S. (2004) Sapping the Poor. In *Sickness and Wealth*, ed. Fort, M. et al. South End Press.

Gronemeyer, M. (2010). Helping. *The Development Dictionary: A Guide to Knowledge as Power* (2nd ed., pp. 55-73). Zed Books.

Rist, G. (2008) From the Struggle Against Poverty to the Millenium Development Goals. In *The History of Development.* Zed Books. pp. 226-239

Srinivasan, U. T., Carey, S. P., Hallstein, E., Higgins, P. A. T., Kerr, A. C., Koteen, L. E., Smith, A. B., et al. (2008). The debt of nations and the distribution of ecological impacts from human activities. *Proceedings of the National Academy of Sciences*, *105*(5), 1768 -1773. doi:10.1073/pnas.0709562104

Zinn, H. (2008). A People's History of American Empire.
http://www.youtube.com/watch?v=Arn3lF5XSUg&feature=youtu.be

Zizek's "First as Tragedy, then as Farce" video on charity
http://www.youtube.com/watch?feature=player_embedded&v=hpAMbpQ8J7g

Other countries, like China:

Arsenault, C. (2011, December 21). The dragon goes shopping in South America. *Al Jazeera*. Retrieved from
http://aje.me/rOTMwJ

REFLECTION:
The film, *The End of Poverty?*, argues that the scale of poverty and inequality we see now is largely a recent, man-made phenomenon. In the pre-class survey, 73% of the class (n=15) agreed or strongly agreed with the statement that "Global poverty cannot be fully eliminated." **Why is this pessimistic view so widespread? Does this pessimistic view coexist with your optimistic vision of "development" from last week's class? If so, how do you manage this contradiction?**

ASSIGNMENT DUE: ROOT CAUSES
Create flowchart (or other visual format) about a global development issue you are particularly passionate about or have worked on, showing both its causes and effects. Then write a ½-1 page reflection on where on the chain of root causes your work (now or in the future) addresses.

WEEK 3: ECOLOGY: LIMITS TO "DEVELOPMENT"

"Chilean Economist Manfred Max-Neef on Barefoot Economics, Poverty and Why The U.S. is Becoming an 'Underdeveloping Nation'." *Democracy Now*. November 26th, 2010
http://www.democracynow.org/2010/11/26/chilean_economist_manfred_max_neef_on

A fascinating effect of energy conservation technologies: http://en.wikipedia.org/wiki/Jevons_Paradox

Meadows, D. H., Randers, J., & Meadows, D. L. (2004). *Limits to Growth: The 30-Year Update* (3rd ed., pp. 1-17). Chelsea Green.

WEEK 4: CULTURE AND ALTERNATIVE DEVELOPMENTS

EXERCISE: STEREOTYPES AND "COMMON SENSE"
- What does it mean to be "underdeveloped" or "developing"? What does it meant to be "developed"?
  - Paste two images on the whiteboard: one of a "developed world citizen" (in context) and one of a "developing world citizen". Ask students what words come to mind.
  - Have students write key terms on pieces of paper
- All students paste up their words in clouds on the board. Repeated words are tallied.

DISCUSSION:
- What are the key themes defining "development" that emerge in the class?
  - Equality, Progress, Technology, Growth, Wealth, Happiness? Others?
- What informs this worldview? *Explore the disagreements between the visions of other students.*
  - Is there one standard of "good' and "development"?

- o Which terms are given more importance in *rhetoric*? In *practice*?
- o Why do we view the poor as ____? (unhappy, in misery, etc.)
- o Why do we view the rich as ____? (happy, comfortable, etc.)

TEACHING TOOL for Ancient Futures: http://www.rethinkingschools.org/archive/15_04/Lad154.shtml

Pitarch, P. (2008). The Labyrinth of Translation: A Tzeltal Version of the Universal Declaration of Human Rights. In P. Pitarch, P. Speed, S. Solano, X. Leyva (Eds.), *Human Rights in the Maya Region: Global Politics, Cultural Contentions, and Moral Engagements* (pp. 91-121). City: Duke University Press.

WEEK 5: DECODING DEVELOPMENT SPEAK

Esteva, G. (2010). Development. *The Development Dictionary: A Guide to Knowledge as Power* (2nd ed., pp. 1-21). Zed Books.

Ferguson, J. (1994). *Anti-Politics Machine: Development, Depoliticization, and Bureaucratic Power in Lesotho*. University of Minnesota Press.

> One of the most pivotal texts in the field of critical development and the anthropology of development. An incredible case study and analysis.

Sachs, W. (2010). *The development dictionary: a guide to knowledge as power* (2nd ed.). Zed Books.

WEEK 6: POWER, RACE, AND PRIVILEGE IN DEVELOPMENT WORK

READ: Heron, B. (2007). *Desire for development: whiteness, gender, and the helping imperative*. Waterloo Ont.: Wilfrid Laurier University Press. (pp. 147-156).

Pease, B. (2010). *Undoing Privilege: Unearned advantage in a divided world*. NY: Zed Books.

READ: Matthews, S. (2008) 'The Role of the Privileged in Responding to Poverty: Perspectives Emerging from the Post-Development Debate', Third World Quarterly, 29 (6).

WEEK 7: MONEY IS POWER: NEOLIBERALISM, INEQUALITY, AID, PHILANTHROPY, AND NGOS

ASSIGNMENT DUE: TRACING THE MONEY
Research a NGO you have worked for, or one you hope to work for. Find out where it gets its money (not always easy.) Then research the economic and political interests of the donors as well as their moral system, to the extent possible (be creative, this will again not be straightforward – you may need to infer). How do the donor's interests compare to the interests of the recipients of the NGO's aid?

Write a *maximum* of one page summarizing your findings, citing sources.

FILM
Admitting Failure:
http://www.ted.com/talks/david_damberger_what_happens_when_an_ngo_admits_failure.html

WEEK 9: THINKING BIG, ACTING SMALL, AND LEARNING FROM THE SOUTH

MINI-WORKSHOP: SOUND ALLIANCE TECHNIQUES
Learn how to distill big problems into winnable issues. Move from social service mentality to social change. Power analysis.

-Design for the First World: http://designforthefirstworld.com/

Motivations: Who is "Helping" Who?
-how to engage meaningfully with the South; learning rather than preaching

Olesen, T. (February 01, 2004). Globalising the Zapatistas: from Third World solidarity to global solidarity?. *Third World Quarterly, 25,* 1, 255-267.

READ: Sundberg, J. (2007). Reconfiguring North-South Solidarity: Critical Reflections on Experiences of Transnational Resistance. *Antipode, 39,* 1, 144-166.

READ: Mohanty, C. T. (2003). *Feminism without borders: Decolonizing theory, practicing solidarity*. Durham: Duke University Press. **Introduction and Chapter 1.**

> Available online (uw-restricted)
> http://uwashington.worldcat.org.offcampus.lib.washington.edu/oclc/655097862?page=frame&url=http%3A%2F%2Fsite.ebrary.com%2Flib%2Fuwash%2FDoc%3Fid%3D10198322%26checksum%3Dd453b258ece3b4b85630e1bb09ee2d66&title=&linktype=opacFtLinkDR&detail=:noframes

http://uwashington.worldcat.org/title/weaving-relationships-canada-guatemala-solidarity/oclc/53305900&referer=brief_results

READ: Pease, B. (2010). *Undoing Privilege: Unearned advantage in a divided world*. NY: Zed Books. pp.169-187

READ: Flora, J. (1983). The Growth of Class Struggle: The Impact of the Nicaraguan Literacy Crusade on the Political Consciousness of Young Literacy Workers. *Latin American Perspectives*, *10*(1), 45–61.

WEEK 10: MOVING FORWARD

READ: Meadows, D. H., Randers, J., & Meadows, D. L. (2004). Tools for the Transition to Sustainability, *Limits to Growth: The 30-Year Update* (3rd ed.). Chelsea Green Publishing Company. Chapters 8. pp. 265-284

READ: George, S. (2004). Conclusion and Speech at Porto Alegre 2003. *Another world is possible if…* Verso. New York.

ACTIVITY DETAILS

THE NGO SCRAMBLE

Learning goals:
- o Understand the role of NGOs as intermediary actors with limited options to be "grassroots" and responsive to communities.
- o Understand the role competition plays between NGOs and communities.
- o Understand the importance of donors in determining what happens on the ground.
- o Critically analyze the power dynamics at play between donors & NGOs and NGOs and communities.

Time: 15 minutes for exercise, 30 minutes for discussion
Participants: 20 - Donors (3), NGOs (7), Communities (10)

Description:
Each participant is given a card. For the donors (one governmental, one foundation, and one individual), the card describes what they are willing to fund. For the NGOs, the card has a mission statement. For the communities, the card has the location of the community they are from and a ranking of their community's top five desires based on a community meeting.

NGOs are the key actors in the exercise. They are required to first **find a community** whose desired projects best match their mission statement. They then **take their statistics card** and bring it with them to the North, where they try to **find a donor** who is willing to fund their project. If no donor is, they must go back to that community and find a new project, or find a new community. **If they are without a project, they lose their jobs.**

At different points through the exercise, the **donors are given new cards** that describe a world event and their subsequent new priorities. For the government, a new natural resource is discovered in the DR of Congo, which has a history of instability in the country and regionally. The government suddenly switches priorities to that region, and to democracy-promotion work. For the foundation, a new CEO takes over who comes from an IT company. He favors technologically-focused projects. For the individuals, the media begins extensive coverage of a hurricane in Central America, which promotes a flood of in-kind clothing and food donations for relief efforts in the region.

When the donors **change priorities, the funding to previous projects (unless related) are cut off**. NGOs are informed, and they **must meet with their recipient communities** and negotiate a new project based on what they can fund.

Room Arrangement:
There is a line on the ground, demarcated with paper, that separates the North and South. In the North, a table is set up with snacks.

Communities are required to sit on the floor on the South side. They have a name, location, and set of statistics (poverty etc) hung around their neck, as though in a catalog. They cannot move or speak. They are required to wait until spoken to by an NGO.

Donors sit at the other end of the room, with nice chairs. They can move around the North freely and get snacks but they do not cross into the South. (All students will get to have the snacks at the end.)

NGO staff are the only group that can cross the North/South line.

Debrief:
- What projects got funded?
  - What ranking were they on the community's lists?
  - How close were they to the NGOs mission statements?
  - What modifications from the community requests were required to make the project fundable?
- What kind of power do donors have? NGOs? Communities?
- How much do donors really know about the communities from the statistics cards?
- Do communities often say no to projects? Why not?
- How does the pressure to find a project – and keep their job – affect NGO's willingness to compromise on their initial missions?
- What forms of redress in this system do communities have if projects go poorly?

WHAT DO WE OFFER?

Students are given a scenario in an unnamed place. The scenario actually takes place somewhere in the "developed" world – as close to home (or the University in this case) as possible. Descriptions that would reveal that it is situated in the "developed" world are purposefully removed. Students collectively try to brainstorm ideas to "solve" the problem. Then reveal that this is a scenario here at home.

DISCUSSION QUESTIONS:

What are we doing developing another country when we can barely "develop" ourselves? What do we have to offer? Is our model really better?

VARIATION: DEVELOPMENT FOR THE "FIRST WORLD"

Be explicit that the scenario is in the "developed world" and have students brainstorm what they would do if they were from another country coming to "develop" the United States.

DEVELOPMENT LENSES

Class as whole is given statistics/descriptions of a mixture of "developed" and "developing" countries which are unnamed. Statistics specifically leave out the absolute wealth (GDP etc.) of the country, and anything that would make it clear which country is which. Students then (on the board) categorize (by debate) which countries are "developed" and "developing. The countries, along with GDP statistics, are then revealed at the end of the exercise.

VARIATION:

Divide class into groups or perhaps two – one with economic indicators, one without, or many with specific categories of information (e.g. health, economics, environment). Give the students the same prompt to categorize the countries into "developing" and "developed." Then compare rankings/classifications together as a group. Observe the differences and heterogeneity based on the lens used.

QUESTIONS FOR DISCUSSION:
- What was surprising?
- How does our impression of countries as "poor" vs. "rich" bias our viewpoints?

- What does this tell us about the usefulness of categorizing all of humanity into one of two (or perhaps three) categories based on their stage of "development"?

PAINTING A PICTURE OF DEVELOPMENT - VARIATION

PART 1: DREAM
- Imagine the world the way you want it to be, 100 years out
    - Encourage students to use any *creative* media they feel comfortable with – crayons, narrative, poetry, dance, etc.
    - Share visions with the rest of the class. Briefly discuss common themes, write them on the board.

PART 2: IDENTIFY CAUSES AND ROLES
- Examine the status quo. What is "wrong" with the world? Have students write key issues on the board.
- What do students *perceive* they *can* do (now and in the future) to make these "problems" history and their dreams a reality? Have students brainstorm various roles they have as students

PART 3: CHALLENGING
- Draw attention to the physical gap between the roles possible and the dreams. What is missing? Have students spend five minutes free writing a reflection on these questions and the activity as a whole. Save this – we will come back to it later in the course.

DISCUSSION:
- Is there a disconnect between the world we want to see and the world we think is possible? Is the work we do ambitious or innately cynical?

KEY IDEA: WE ARE DRIVEN BY **UTOPIANISM** OF WHAT *COULD BE*, YET LIMITED BY A "COMMON-SENSE" **CYNICISM** OF WHAT *CAN BE*

As seen in our first discussion, there is a fundamental and paradoxical juxtaposition of cynicism and utopianism in our minds when we talk about development.
    - On one hand we delightfully describe the utopia of what "development" looks like. This is what often motivates us, and justifies our work.
    - On the other hand, we write these goals off as "unrealistic" and focus on what is considered "practical" – short term service projects.
    - Some argue that these practical projects move us incrementally towards the utopia we implicitly seek. Others argue that they do the opposite, reinforcing present inequities and distracting us from

the bigger picture. *We will constantly refer back to this paradox, and explore the claims on both sides in depth.*

EXERCISES

DEVELOPMENT FOR THE "FIRST WORLD"

Photo/narrative/sketch project: go into your own community and seek out a "problem" that you might point out as if you were attempting to "develop" the United States. Document it with photos, videos (with permission of people, if applicable), narratives, poems, or sketches. Write a 1-2 page reflection.

Have students all present their projects at a community event, to be scheduled.

Thought experiment: READ: Africa to send troops, food parcels to UK as riots spread
http://www.hayibo.com/africa-to-send-troops-food-parcels-to-uk-as-riots-spread/

Design for the First World winner: http://designforthefirstworld.com/blog/and-the-winner-is/