

# DEVELOPMENT EDUCATION, CITIZENSHIP AND GLOBAL CIVIL SOCIETY

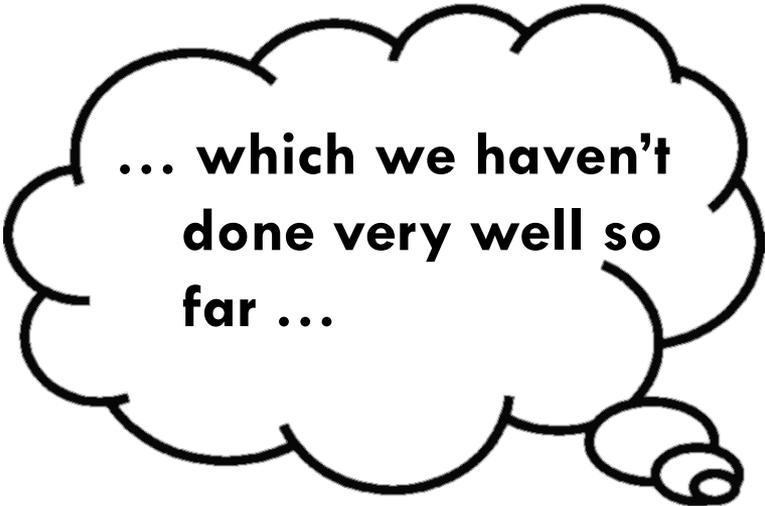
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1. Development education and global civil society
  2. Thinking through citizenship
  3. Lessons from CAFOD connect2: Development education and the social relations of development in the North



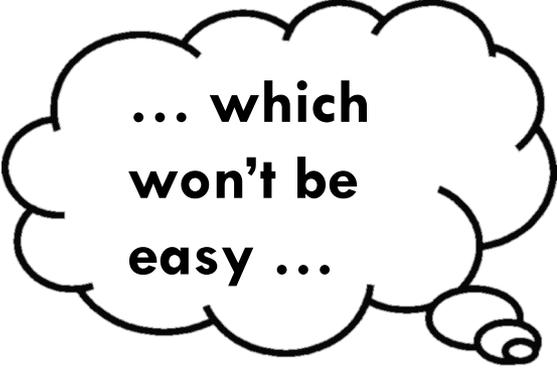
**... which we haven't  
done very well so  
far ...**



**... so we had better  
start now...**



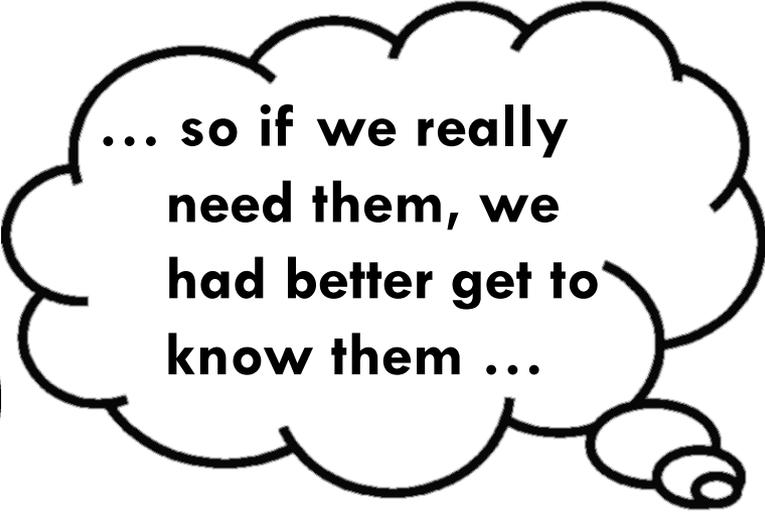
**... but citizens  
can be  
difficult ...**



**... which  
won't be  
easy ...**



**Development  
needs  
citizens...**



**... so if we really  
need them, we  
had better get to  
know them ...**

# Development needs citizens

Any future roadmap for European development policy (particularly beyond 2015) must include a focus on building up a strong Global Civil Society by empowering people in Europe and beyond as global citizens interconnected with the hopes and concerns of others in other parts of the world, in order to build a shared vision for Europe's future in the future of our planet.

*Position paper of the CONCORD DARE Forum, May 2011*

# Development needs citizens ...

**How do we get from development engagement through charity and consumption to empowered citizens connecting and acting with others?**

- The problem: Participation in associational life is confined to the payment and withdrawal of membership fees (Chandhoke, 2002)

The challenge:

- global civil society as 'deliberative space' centred on 'conversation' (Kaldor, 2002) between citizens
- formation of a recognised global political community with development as 'shared responsibility' (Giri and van Ufford, 2003)
- development is no longer 'over there'
- citizens, participants, partners?

# ... but citizens can be difficult ...

**Case study: Young Christian Volunteers Visiting Latin America**  
[www.ycla.org.uk](http://www.ycla.org.uk)

**Key theme: 'creating global citizens'**

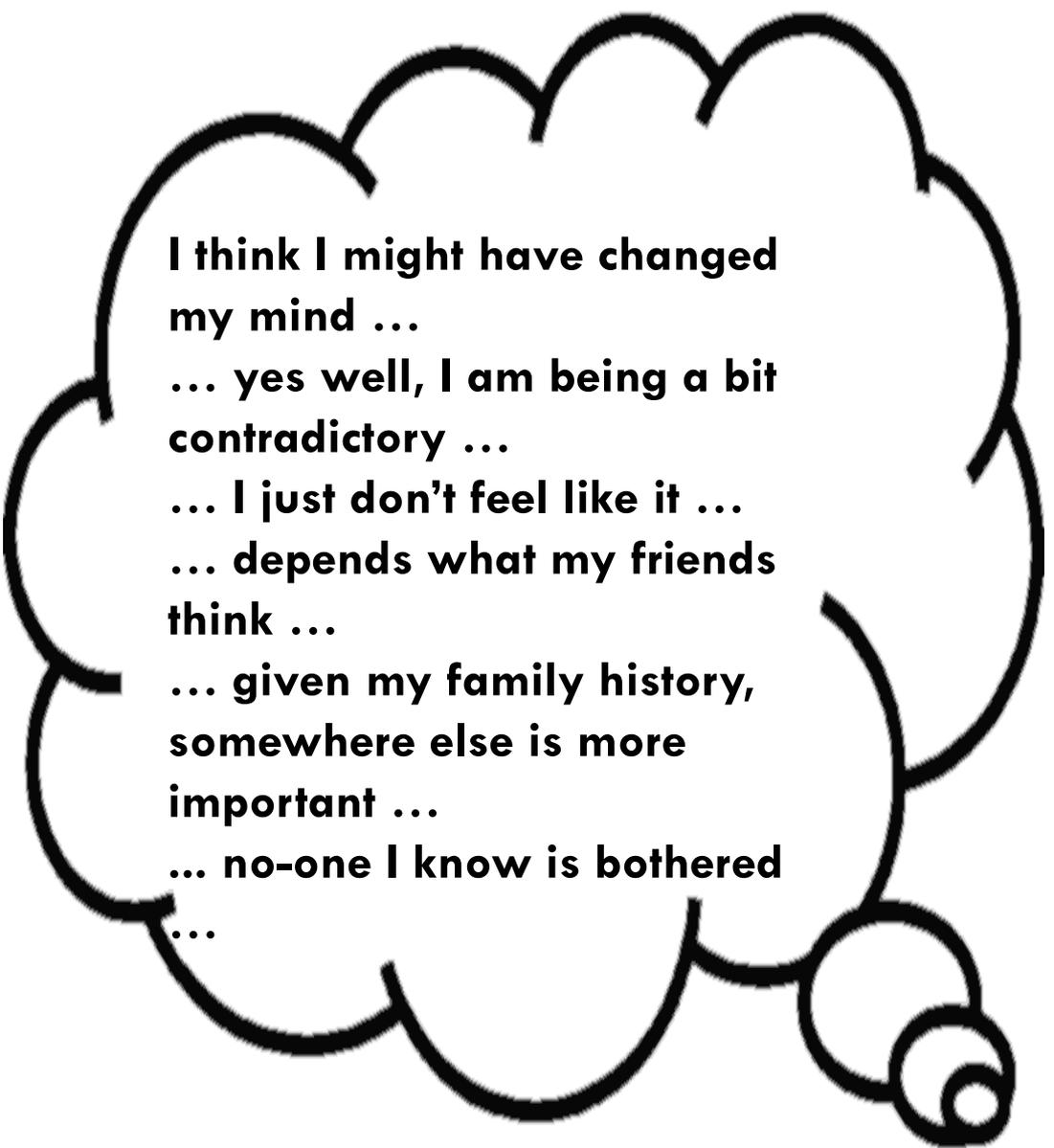
- Kirsten, Volunteer: "I mean I believe as a Christian that everybody is equal and that everybody should have equal rights" (Pre-departure)
- Bob, Group Leader: "It's hard to be specific because they tend to be disorganised about what they want doing but I hope we will be doing some kind of construction project and provide some sort of building that may be useful to them and help improve their lives and to show them some love and show we care about them our brothers and sisters in Christ" (Pre-departure).

# ... but citizens can be difficult ...

- Lucy, Volunteer: “I was aware of poverty before I went and I am still aware of it. I saw a bit more when I was out there, but I am not going to claim to understand why it’s there and all about it, cause I don’t. And it’s not like I helped change it all when I was out there, because that wasn’t part of the trip the [purpose] of the trip was to witness my faith and help guide the church out there and yeah. I learned some stuff about myself at the same time but, that wasn’t the be all and end all”. (Post-return)
- Cara, Volunteer: “They won’t have the same materialistic things as we would do here in England, like they would be, they will be in mud houses built with bricks kind of thing ...The streets will be very dusty and hardly any greenery, it is a poor area, so if there is any greenery it will be kind of dry kind of thing ...” (Pre-departure)

## **Diary reflections: reflexive, complex, contradictory:**

- Allen, Volunteer: “Corruption is a way of life for Argentinians it seems. If you have money you can get what you want. But is that so different in the west?”



**I think I might have changed  
my mind ...**

**... yes well, I am being a bit  
contradictory ...**

**... I just don't feel like it ...**

**... depends what my friends  
think ...**

**... given my family history,  
somewhere else is more  
important ...**

**... no-one I know is bothered**

**...**

## ... but citizens can be difficult ...

“citizenship is not the either/or proposition of liberal theory (either one is a citizen or not) but a process that evolves towards equality” (Arneil, 2007, p.314).

“the relationships, practices, and acts that construct, regulate, and contest citizenship are at least as important as the status assigned to individuals. In this way, citizenship is always in formation, is never static, settled, or complete, and identities or subjectivities as citizen are similarly unstable” (Staeheli, 2010: 6).

... so if we really need them, we had better get to know them ... which we haven't done very well so far ...

- Our knowledge of citizens' complexity and how it relates to development is limited
- Research in area dominated by: images; perceptions; polling; normative frameworks; pedagogies and policies
- Social relations and identities in global North and their relationship to development have been written out or smoothed over
  - De-politicisation of development
  - Development education become a 'theory of learning' (Bourn, 2003)
- Separation of development from engagement
- UK Development Studies academics on DE:
  - "As far as they [students] are concerned development is about the developing world not about PR in the UK"
  - "We do a degree in development studies – that's development education"
  - "... mainly related to school education"

- With limited understanding of how engagement and global citizenship are shaped in complex ways by class, gender, race, family, community, locality, how can we deepen engagement?
- ‘We need to pay attention to the social contexts in which people are moved by commitments to each other. Cosmopolitanism that does so will be variously articulated with locality, community and tradition, and not simply a matter of common denominators’ (Calhoun, 2002:92)

# Case study: CAFOD **connect2**:

- Project connecting parishes to global South (currently 300 parishes) aiming to:
  - ▣ complicate understanding development
  - ▣ foster solidarities
  - ▣ expand understanding of CAFOD
  - ▣ raise funds

“*Connect2* is an exciting new way to create solidarity across the world. When your parish joins, you'll hear directly from people in developing countries who are working hard, often against the odds, to improve their lives. This is their chance to tell you themselves, in their own words, about how your support is changing their lives. You'll get to know the local people and discover how our partners are making a difference.”

- “This is your chance to get behind the headlines and take a journey with ordinary people leading extraordinary lives. ... it's a personal journey between your parish and the community you support; a chance to be a part of that community's life in the longer term.”

- Critical friend research partnership
- Mirrored monitoring and evaluation methodologies:  
North and South
- Delivery via trained parish facilitators
  
- Key techniques:
  - ▣ charting relationship journeys
  - ▣ mapping changing community narrations of themselves (North and South)

- Challenges: transparency; parish expectations for 'visits' and 'replies'
- Centrality of idea of 'global faith community'
- Diverse patterns of religiosity manifest in contrasting community connections
- E.g. care/charity; justice/catholic social teaching
- Contrasting impacts on parish/community practices in the UK
- Locality, class, gender, age, religiosity interweave with community histories and development ideas

# Conclusion



- Linking understandings of development and social relations and identities in the global North is critical to fostering active global citizenship and enabling people to participate in diverse and complex ways in the conversations that make up a global civil society.

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