

# The Power Behind Good Intentions

A toolkit for critical European volunteering organisations and Global Education practitioners

Version 4 (2021)



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# INTRODUCTION

## **European volunteers often —consciously or subconsciously — have colonial mindsets**

Many Europeans have good intentions when wanting to participate in volunteering projects in the Global South. They are eager to “help” where they can, they want to get to know “other” cultures and live a different kind of life than the one they are used to. Europeans usually don’t know that these motivations are rooted in centuries of colonial exploitation and oppression of societies and cultures outside of Europe.

## **Colonial attitudes are a problem for European volunteering organisations**

As volunteering organisations in the Global North, we constantly get approached by people with naive, colonial mindsets and we sometimes struggle in supporting the transformation of these mindsets into ones of global justice. How can we make volunteers reflect on the colonial power structures that are behind their ideas of “development” and “help”? How can we make them lose their unconscious or even conscious imperial and white supremacist approaches, seeing countries in the Global North as superior to those in the Global South? How can we make them ask themselves why in some places of the world “help” is needed and how that is connected to their own lives? How can we transform white supremacy into solidarity for global justice and anti-racism?

## **Volunteering organisations in Europe need to take a strong stand against racism and colonialism.**

For us, the solution clearly lies in an immediate halt to being complicit in white supremacist attitudes and to a complete restructurization of how European volunteering organisations prepare their volunteers, engage in global justice questions and relate to their partner organisations in the Global South. Volunteering organisations need to become political - and to organise against neocolonialism within their own circles. If formal education doesn’t make young people aware of global injustice and its long history, we as volunteering organisations need to step in by doing activism, advocacy and non-formal education for global justice.

## **We see four necessary steps**

1. European volunteering organisations have to make colonial history and global injustices stemming from it the primary topic in a mandatory critical and anti-colonial preparation of their volunteers.
2. European volunteering organisations have to make an intense evaluation with volunteers whom they do send to the Global South to give space for reflecting their experiences from an anti-colonial perspective.
3. European volunteering organisations have to speak out about global power imbalances through awareness-raising actions and advocacy in Europe.
4. Most importantly, European volunteering organisations have to become aware of racism and neocolonialism within their own structures and partnerships.

## **A big disclaimer**

Big parts of this toolkit are written by white Europeans for white Europeans. We reflect critically that most contributors to this toolkit are academically educated, white and from the Global North. Some of the contents in this toolkit come from perspectives that can never fully grasp the implications of the structural oppressions talked about in here. We would be grateful and more than welcoming for critical feedback, perspectives and contributions by people of colour and people from the Global South (Join us for a renewed version of this toolkit!).

## **Who are we?**

Service Civil International (SCI) is an international peace organisation dedicated to promoting a culture of peace by organising international voluntary projects. The network consists of 133 organisations from 94 countries at the time of writing this text in July 2021. SCI has since its first activities in 1920 made a major contribution to the development of international volunteering. The network enables thousands of volunteers each year to participate in local projects with a non-profit cause in an international group.

## **This toolkit is the outcome of four seminars organised by SCI**

- Picturing the Global South: The Power Behind Good Intentions, 14-21 November 2015, Vienna
- Los Otros: How to prepare young people to deal with their own stereotypes, 30 October-5 November 2016, Madrid via Zoom
- The Bigger Picture: NFE for a Global Perspective, 8-13 February 2018, Vienna

# THE GLOBAL CONTEXT

An essential part of understanding North-South volunteering means to understand the context in which it takes place. It means to understand global power structures and where they come from. Very important in this context is colonial history, but also the global economic system that resulted from colonialism and that we still live in today. We also talk about travel privilege in a global context in this chapter.

## Colonial History

Most places considered “Global South” have a history of being colonized and many places in Europe have a history of colonizing other parts of the world. Usually, colonialism refers to the colonies that Europeans created around the world in the period from the end of the 15th century until the 20th century, when lots of colonies became independent states.

Colonialism was a way for European empires to accumulate wealth by systematically exploiting people in other parts of the world and the land they traditionally lived in. Profit became more important than life. Black, brown and indigenous people were often only seen as valuable as long as they brought profit for the white colonizers. In the late 19th century, 10 million Indians died, because they didn't have anything to eat. At the same time, the British exported huge amounts of grain out of India through their East India Company.

Sometimes people from colonies were considered objects rather than human beings. They were given a price, sold in slave trade and forced to work hard labour for little to no gain in exchange. In the Atlantic slave trade, 10 to 12 million African slaves were forcefully brought to North and South America to work for the white colonizers. In the late 19th and early 20th century, Belgian colonial companies in the Congo could use brutal and systematic violence, torture and abuse to make the local population work for their rubber production. The colonies gave Europeans access to valuable natural resources such as gold, minerals or agricultural land.

European colonizers defined political borders of colonies very often arbitrarily and without any consideration of the ethnic, historical, cultural or social context that the borders were set in. At the Berlin Conference in 1884-1885, the African continent was divided among the European empires (“Scramble for Africa”). Any form of African self-governance and autonomy was completely overruled. Some borders were literally drawn with a ruler on a map. One of the consequences of this were countless ethnic conflicts and wars around political borders and territories.

Not only borders were defined by the colonizers. Colonialism meant to propagate the European way of life. Local populations in the colonies were overrun by power systems from white Europe. Local cultures and languages, local traditions and forms of living were replaced by European standards, European languages and European ways of living. Portuguese, French, English and Spanish are world languages because of colonialism, while at the same time an incredible amount of languages is going extinct or is already extinct, because the cultures behind these languages have been marginalized and dominated by European cultures for centuries (such as the aboriginal languages in Australia). Local knowledge systems were overruled by what Europeans defined as “science”. Traditional knowledge was discredited, because it didn't fit into the rules the Europeans defined.

In some countries, colonized people could drive out the colonizers and gain independence. Other people were completely marginalized within their land or victims of genocides, becoming a minority in their traditional land and having practically no political power, such as the indigenous people of the USA, New Zealand or Australia or the Sami people in Scandinavia.

Rather than admitting the horrifying exploitation of the colonized people, colonizers made up ideological justifications for their behaviour. A common narrative was that colonies would benefit from the presence of the colonizers, who built infrastructure and brought modernity, technology and “superior culture” to the “underdeveloped”. While colonialism has ended, this ideological base of it is ongoing until today. People in the Global North frame the Global South as underdeveloped and inferior. They frame themselves as the saviours who give foreign aid and promote democracy and human rights. Reality is much more complex though.

### Racism and whiteness

Racism, as we know it today, was made popular through colonialism. European colonizers have systematically created a hierarchy between different "races". While colonized people (i.e. black, brown and indigenous people from Asia, Africa, Oceania and the Americas and their descendants) were seen as inferior, colonizers (i.e. white people from Europe and their descendants) were framed as superior. Marking a body as e.g. "black" meant to mark a person as inferior. This ideology was created by colonizers as an excuse for the atrocities of colonialism: People of colour were enslaved, mistreated, systematically killed, manipulated, dominated and thrown off their land - but justifying it by saying they are inferior or not human at all could alleviate the European conscience.

Stereotypes from colonialism are still present today and they work along the same power structures. We can identify lots of opposite features that are associated either with the Global North or the Global South:

rational	→	emotional
order	→	chaos
adult	→	child
hygienic	→	dirty
rich	→	poor
urban	→	rural
healthy	→	sick
modern	→	traditional
white	→	black
superior	→	inferior
North	→	South
civilised	→	wild /barbaric
developed	→	underdeveloped
technological	→	natural

Volunteers know these stereotypes from the images, stories and concepts they have heard and learned since their early childhood. They might be unable to differentiate the

individual from the Global South from the stereotype. This is what we call "bias". The Othering and stereotyping that come out of this bias creates an imbalance in volunteering and sometimes makes it impossible for volunteers to think that they will work "with" people from the Global South, not "for" them. People from the Global South are objectified along the stereotypes they are supposed to represent.

Stereotypes like these block intercultural exchange and learning. Volunteers should be able to identify stereotypes like this and become aware of the power structures they come from. They should be able to deconstruct these stereotypes and should be able to see that reality is not as simple as these simplifications make it seem like.

These stereotypes are not only present in countries that have colonized. Since colonialism had effects in every country in the world by shaping global trade and global society in a certain way, the power structures that came with it were reproduced everywhere. Countries can never have been colonizers and still be part of the "Global North", because they profited from colonialism. They have taken over the ideological foundations of colonialism. This means: If you are living in a country that did not have a colonial history that does not mean you are exempt from this. Think about the images you have learned about Africa, Asia and Latin America and how these continents were (mis)represented in your education and your society.

The privilege of whiteness has prevailed. White people are still globally privileged on a political, economic, social and cultural level. Whiteness is often upheld as a standard to be reached, while people of colour are oppressed, marginalized and discriminated against on a global level. Even in countries where the majority of the population is not white, a light skin color can still be valued and desired.

This structural division of people by creating a hierarchy is why we talk about Global North and Global South not as geographical terms: white people living in Namibia are considered Global North, while aboriginal peoples in Australia are considered Global South.

## Global Economy

The usual narrative that the Global North has about the economy of the Global South is that it is poor and needs help: Out of charity (“good intentions”), rich countries give foreign aid to poor countries. They help to build schools, wells and hospitals. In this narrative, poor countries depend on the benevolent rich countries to help them develop and grow to maybe in a distant future reach “Western standards”. However, if we want to depict global injustice as it is, we have to tell another narrative. The one of how a minority of people lives at the expense of the majority of people on our planet. In January 2017, Oxfam revealed in a report that eight men own as much wealth as the poorest half of the world’s population.

In fact, we live in a neocolonial world order: The Global North massively exploits the natural resources of the Global South. Countries with rich natural resources (such as e.g. Niger or Congo) do not benefit from the wealth of the mining products their countries export. Instead, multinational corporations from the Global North exploit these resources at low cost and leave massive environmental and social problems behind.

Every year, \$136 billion in foreign aid is given by donor countries to aid-receiving countries. However, developing countries have to pay back debts of \$600 billion every year. For example, according to Global Policy Journal between 2002 and 2007, developing countries lost \$2.8 trillion to rich countries in that way. At the same time, Western corporations active in the Global South massively avoid taxes by saving their money in offshore tax havens, not even paying for the externalities in health, environment and other areas that they cause through their actions.

Western countries not only exploit, they also define what comes on the agenda of global institutions. Global economic institutions like the World Trade Organisation (WTO), the World Bank and the International Monetary Fund (IMF) are dominated by Western countries, setting up an economic structure that benefits those that are already best off. In order to be relieved from debt for example, countries in the Global South often need to turn their economies into “free markets” that can easily be exploited by the Global North, leaving massive problems behind, like privatization of water, social and health problems, etc.

When looking at the economy in this way, foreign aid seems like a superficial farce. Jason Hickel [gives some suggestions](#) on what we could do to stand up against this unfair system: “Poor countries don’t need charity. They need justice. And justice is not difficult to deliver. We could write off the excess debts of poor countries, freeing them up to spend their money on development [comment: as they see fit] instead of interest payments on old loans; we could close down the secrecy jurisdictions, and slap penalties on bankers and accountants who facilitate illicit outflows; and we could impose a global minimum tax on corporate income to eliminate the incentive for corporations to secretly shift their money around the world.”

**Traveling is a privilege** that only a minority of people on the planet can afford. There are lots of economic and political reasons that make some people stay at home and make others explore.

One reason is money. Most countries in the Global North have the privilege of having stable enough economies and strong enough currencies to allow people to have a higher purchasing power in the Global South without spending vast amounts of money there. You might think it is cheap somewhere, but this strongly depends on the economic background of your family, your income class and your country. Other circumstances such as family life, disabilities or not enough vacation time might hinder other people from not going traveling at all or at least to travel less far.

Political borders are a big topic here. People from the Global North might travel in a very low-budget way by couch-surfing, volunteering and hitchhiking, but even then there are privileges beyond the sheer economic situation that enables them to travel. With exceptions, people in the Global North have more freedom to move across borders than most people in the Global South. They have [more powerful passports](#): In 2020, German citizens could travel without visa to 189 countries, Afghan citizens only to 26 countries. This gets especially absurd when lots of people from the Global South are denied entrance to the Global North for legitimate reasons such as fleeing from war and prosecution.

Even the way people travel to the Global South is a privilege. Going from Europe to other continents usually happens via airplanes. Planes are massive emitters of greenhouse gases such as CO<sub>2</sub> into the atmosphere and can account for big parts of an individual's ecological footprint. [Estimations are that only 2-4% of the world's population flies every year](#) and 1% of the world's population is causing 50% of all airplane emissions. However, the problem is not the individuals, but the system as a whole that exploits one part of the planet on behalf of another: [80% of greenhouse gas emissions are caused by only 20% of the world's population](#), a big amount by very few of the richest. Climate change impacts are hardest in countries and peoples in the Global South such as Bangladesh or Small Island States in the Pacific. Places in the Global South, because of the economic problems stemming from colonialism, often don't have the adequate political and economic means to mitigate climate change impacts and have to live with consequences of the lifestyle of a few. Climate activists call this unequal power relation sometimes "CO<sub>2</sub>lonialism".



# MOTIVATIONS OF VOLUNTEERS

In our practical experience as European sending organisations of volunteers to the Global South we have encountered a broad variety of motivations and expectations of volunteers to participate in a North-South exchange. We usually see good intentions behind all of these motivations and expectations. We don't think it makes a lot of sense to judge people for their motivations. Instead, we would like to acknowledge motivations, appreciate good intentions and transform them into motivations for antiracism and global justice. However, we see the need to start deconstructing some of the harmful power structures that lie behind some motivations.

We would like to describe three common motivation examples (among, for sure, many). We have found these three examples interesting to deconstruct and we encourage a dialogue about them in the preparation process.

## The White Savior

One of the most common motivations of volunteers from the Global North, when applying for a volunteering project in the Global South, is to "help". Wanting to "help" may have good intentions, but can be very problematic.

In the media, we very commonly hear and see stories about white people from the Global North who do good deeds for people in the Global South. We see how Brad Pitt saves the black slave in the Hollywood film "12 Years a Slave", we see profile pictures on social media depicting white volunteers amidst a group of non-white children and we see charity commercials pleading to white Europeans to "save" the Global South by donating to charity.

That an untrained person from the Global North can "help" in any setting in the Global South just by being from the Global North, is a problematic idea. This reinforces racist and colonial stereotypes about people in the Global South being incapable of solving their own problems, while at the same time portraying the white person from the Global North as the moral and more capable authority. Power structures like this can be very harmful and can lead to a stabilization of existing

## Looking for the exotic, the authentic and the adventurous

A lot of European volunteers want to do North-South volunteering because of their motivation to experience "authenticity". The Global South, to them, seems like a place that is "original", "still connected to nature", "traditional", "chaotic", "dangerous" and "adventurous" as opposed to the Global North that is connected to "modernity", "technology", "safety" and "routine". In this motivation, volunteers from the Global North want to be and feel special by going to the Global South.

This dichotomy between the modern North and the traditional South is very common in media and public discourses. However, it is very problematic. It reinforces harmful stereotypes and exoticism stemming from the colonial era about what the Global South is.

This motivation treats the Global South like an object, while placing subjectivity in the Global North. Places and people in the Global South according to this motivation don't have the freedom to act and speak for themselves and need to be "discovered" by a white European in order to be worthwhile. The focus of this motivation lies in the self-empowerment of the volunteer, their freedom to act and speak for themselves. The volunteers with this motivation imagine the Global South according to their own needs.

### Going South and aware of the irony?

It might also happen that European volunteers are completely or partly aware of the global postcolonial context, in which their voluntary service takes place. They might look for different experiences than a simple saviour approach or looking for an exotic adventure. What are the reasons people still want to go from the Global North to the Global South?

We found this [article](#) in the blog "Africa is a Country" interesting. The article argues that people in the Global North grow up in and are shaped by the neoliberal economic system they live in. As a neoliberal citizen and consumer, their main responsibility is to bring themselves further. Individual advancement is considered good for society and for the globe as a whole. Even if people are aware of the need to empower locals to bring about good rather than people from outside coming to bring about good, they might still see their travelling to the South as something good in itself, because cultural exchange creates empathy: "Young people who may otherwise not be exposed to poverty are able to see it first hand, and face-to-face contact with those who live differently has the potential to create empathy where there might otherwise be ignorance." Empathy becomes part of a skills base that people can use for their own advancement in their societies in the Global North, e.g. by putting volunteering in their CV.

## COMMUNICATION AROUND NORTH-SOUTH VOLUNTEERING

Any communication and PR activities that we do around North-South volunteering - on our websites, in our social media, etc. - happen in a sensitive postcolonial context. If we want to stand up for peace and social justice, we need to be aware of this context. When presenting a project, person, organization, please remember to present with respect and dignity. Make sure what kind of message you could and want to send with a text or picture to prospective volunteers or project partners. In 2016, SCI attempted to create guidelines to avoid and prevent colonial imagery and language from entering our communication as volunteering organisations - this section is based on them.

## DON'Ts

### **“Exotic” Global South**

Please try to avoid using images and descriptions that picture projects as exotic and adventurous. It is common in the Global North to paint places in the Global South as “authentic”, “traditional”, “wild”, “emotional” and “romantic” in opposition to a “modern”, “rational” and “technological” Global North. These stereotypes date back to colonialism. Everything that was “emotional” and “traditional” about places and people in the Global South was emphasized, was a justification that the “modern” and “rational” people from the Global North have the right to exploit and violate the Global South. It was common among the colonizers to claim that colonized people in the Global South are “childish” and “close to nature”, which meant they had to be educated and tamed. Focusing promotion on volunteering in Africa on how volunteers might be able to see the “Big 5” is another example of exoticizing the Global South.

### **Global South as victims and Global North as white saviors**

Please try to avoid presenting local people in the Global South as passive and as victims of circumstances like poverty, while showing on the other hand (white) volunteers from abroad as active and helping, educating the local population to fight their problems. This reinforces the problematic colonial notion that the Global North needs to “help” the Global South. The Global South is struggling with poverty and other major issues, not because help is needed, but because European colonizers and their descendants have created an economic system in which the Global South is disadvantaged.

### **Generalising**

Try not to speak of continents or regions as homogeneous units (e.g. Africa as very poor with a lot of people living in huts without electricity).

The same holds true when talking about people. Try not to represent people as representatives of a unified group e.g. all refugees.

### **Talking for the Global South**

Often, we hear that people in the Global South don’t “have a voice” and that’s why privileged people in the Global North need to speak “for them”. Of course they do have a voice, this voice is just not often given a stage!

### **The Global South as a single story**

There is not only a single story. It can be a good idea to try to question certain narratives: Rather than seeing Europe as “developed”, question the definition of development in general.

### **Focus on misery**

When people in the Global North talk about the Global South, they often talk about poverty, war, crime, corruption, sexism, etc. However, talking about misery in the Global South without talking about how this is related to the Global North exploiting the Global South throughout history is incomplete.

## DO's

### **Show regular life**

Show people involved in activities that are not mainly exotic and romantic (e.g. making traditional music or working with traditional methods on a field in a romantic sunset, but rather people working in a city).

Show good impressions from cities or from the countryside that contradict colonial stereotypes.

Focus on commonalities and consciously break stereotypes.

### **Empowerment of Global South**

Instead show local initiatives, local staff and local ideas that represent local structures. Show people from the Global South as entrepreneurs, teachers, active citizens and as resistance fighters, not as poor and helpless. Please try to use forms of representation that focus on commonalities and eye-to-eye level between people from the North and South. In regard to projects, try to show projects as common endeavors or as mainly initiated and run by the local partner. Use pictures of people from the Global South and Global North working together or people from the Global North learning something from someone from the Global South.

### **Specifying**

Make always clear about which specific place you are talking and that the conditions apply to that place. Try to represent people as individuals with unique experiences and opinions. When you use pictures, make clear where the picture was taken and what is the specific situation on the picture.

### **Using quotes**

Try to give people you talk about their own voice by using e.g. quotes or by asking them to talk instead of you in the first place.

### **Break with stereotypes:**

Try to break with clichés and stereotypes, show diversity. e.g. show different opinions on a topic or different conditions in a region (e.g. difference between city and rural area). There is not only a single story. It can be a good idea to try to question certain narrations: Rather than seeing Europe as “developed”, question the definition of development in general.

### **Focus on global power structures**

Show global power structures and inequalities. Talk about colonialism and its effects on the world today. Instead of focusing on the fact that poverty exists, rather show how poverty is caused, e.g. by unjust global trade regulations that exploit certain regions.

## LANGUAGE

The language we use represents our vision of the world and influences our behaviour and our approach towards people and places. Language is never neutral. Please always reflect about the implications of words and wordings you use

- Try to avoid formulations that emphasize adventures and sensations.
- Try to avoid words like help, need and save and rather use join, share, exchange, learn.
- Try to avoid the words development and developing country.
- Try to avoid words or formulations related to voluntourism and rather try to stress the value- and partnership-based way SCI works.
- Please try not to label people in the Global South as “others” (see commonalities).

## IMAGES

- Only use pictures that the photographers asked consent for from people depicted on them. Be especially sensitive when you have pictures with children. Ask the photographer/volunteer for more information about the context.
- Please respect the privacy of the people in pictures, don't publish pictures taken by volunteers in private places.
- Always make clear in the image description **where and when the picture was taken and what it is showing.**
- Please try to avoid pictures that reinforce stereotypes e.g. pictures of white people educating black children. Instead, choose pictures in which people play or work together as equals.

# PREPARING VOLUNTEERS

Preparation is crucial when sending volunteers to North-South exchanges. In a world that is still very much shaped by colonialism, volunteers might find it hard to understand global power structures and their own relation to them. If we want to encourage learning and fruitful exchanges, we need to give volunteers the possibility to have a complex picture already before they participate in a North-South exchange. Volunteers need to understand the impact of colonialism and their own relation to it.

We see three important steps in preparing volunteers:

## 1. MOTIVATIONS

To look at motivations and expectations that volunteers have, so that the preparation can be adapted to the needs of the volunteers.

## 2. GLOBAL CONTEXT

To make participants aware of the global historical, political and economic contexts, in which their travelling and volunteering will take place.

## 3. SENSITIVE ISSUES

To critically and empathically talk about individual sensitive issues volunteers might face, when going from the Global North to the Global South.

## 1. Motivations

What motivations do your volunteers have for going to the Global South? Do they want to “help” the Global South? Or are they just looking for an exotic adventure? Or do they feel a bit uncomfortable about going to the Global South already and are not sure why? Our suggestions are:

- Talk about white saviors and what is problematic about them. You could do a SILENT EXHIBITION with videos, articles, pictures etc. from our materials list. Make sure to debrief the activity well and that participants understand how white saviorism is related to colonial history.
- Talk about exoticism. Have a discussion about cultural appropriation (e.g. by watching one of the music videos in our materials list) and clarify how exoticism is used as a way of othering the Global South.
- Have a critical discussion on how North-South exchanges are often framed as “self-development” for volunteers from the Global South. Discuss white privilege and travel privilege in relation to volunteering.

## 2. Global Context

One of the most important learnings of your preparation should be that volunteers have a better understanding of the global context their volunteering takes place in. Use methods like WORLD IN CHAIRS, WORLD MAPS or LET'S HAVE A LOOK UNDER THE T-SHIRT to talk about current economic and political power structures in the world (neo-colonialism) and how they relate to colonialism. You could also do an own session just talking about colonial history, e.g. by doing a SILENT EXHIBITION on the topic with lots of examples of how Europeans exploited the Global South for centuries and are still doing so.

We recommend all volunteers going to the Global South to do detailed research about the country they are going to. Some guiding questions could be:

- Does X have a colonial past? From when to when? Who were they colonized by? What were the characteristics of this colonization? Read as much about this as possible.
- How has the process of independence been like? What have the politics, economy etc. since then been like?
- What is the urbanization rate of the country? What is the poverty rate? Does the country have industry? Does it have modern cities? What are the social programs? In which of these contexts within the country are you going to be?
- Make sure you also research local news and local history writing. You could e.g. also research authors from the country and read their books.

### 3. Sensitive Issues

Pre-departure trainings for volunteers should talk about issues that are perceived as sensitive or controversial and give the volunteers a differentiated picture of issues they might face or expect to face on an individual level.

#### Race, racism and whiteness

What does it mean to be “white”, in a local and a global context, and what are the differences to what we perceive as “black” / “of color”? One of the most important things in preparation is to make volunteers reflect on race - especially if they are white.

White volunteers from the Global North travelling to the Global South might experience a backlash stemming from centuries of colonial violence and from an ongoing system of exploitation. White volunteers might be perceived as signifiers of global injustice and might be reduced to their whiteness. Even if a white person might not be rich for instance, they might be perceived as rich. In societies where whiteness is a minority, white people may be called out on the street for being white. They might feel uncomfortable in some situations. However, as we explained in the GLOBAL CONTEXT chapter, this is not racism, as racism is inherently tied to the global power structures that colonialism has created.

We don't feel we can give a general recommendation on how white volunteers can react in these situations, as it is strongly dependent on the individual situation. Volunteers should be sensitive, look both after their own needs and the context in which they are in. We encourage volunteers to reflect on the global context of situations, in which they are reduced to their whiteness, are discriminated against or feel uncomfortable.

People of color living in the Global North going to the Global South (e.g. a Japanese going to Colombia, a black person from France going to Thailand) might face different and specific forms of racism than the ones we have described above. We recommend open discussions around this topic. Be aware to not rush the discussion and to take enough time to go deep into the topic. We have many resources on racism and whiteness in our “Further reading, watching” section.

#### Money and transparency

Some volunteers are questioning where the money they pay for their voluntary service actually goes to. This is not an issue that specifically concerns volunteering projects in the Global South, but comes up also very often in the Global North. However, while many of the SCI organisations in the Global South depend on incoming fees by volunteers to run their offices, SCI organisations in the Global North usually finance themselves by charging their outgoing volunteers. This is why this topic might be perceived as an important thing to discuss in the preparation for volunteers going to the Global South.

As sending organizations, you need to be honest about the extra costs. Money issues have to be discussed openly and shouldn't create dependency or pressure on any side. You as a sending organisation should research beforehand what the extra fee is used for. Is it paid to the receiving organisation or the local project partner? Is the money used for

additional programs (such as e.g. tourist programs for the volunteers)? What is the obligatory program?

No organization within the SCI movement should be based on making profit, the meaning of the work and the intercultural exchange should be the main target of projects. However, again, this is an issue that doesn't only concern projects in the Global South.

Volunteers need to be aware that they, coming from the Global North, sometimes represent a system of oppression on a global level (see chapter GLOBAL CONTEXT). Often, there might be a difference in wealth between volunteers from the Global North and local people in the Global South. Should volunteers give money to local people in need?

There are no binding answers to this, because every volunteer and every project environment is different. However, individual action does not replace the need to massively reform our global economic system to be more just. Volunteers can both support people with their own resources, but should see this as part of a bigger struggle against global injustice, e.g. by holding multinational corporations and governments in Europe responsible for exploiting people and nature in the Global South.

When talking about this, we need to be aware of the stereotypes we reinforce. Do we generalize the Global South as poor and in need? Are there poor people in the Global North - are there rich people in the Global South? Are we more likely to give to individuals in the Global South than to give to people in need in the Global North or the other way around? Why is that?

#### Gender and Sexualities

It is important to discuss possible situations, in which volunteers might observe or experience oppression based on gender or sexuality. It is important to reflect the bias that may lie behind observations like that: Is there oppression based on gender and sexuality in my home country as well? One advice is to get volunteers in contact with local civil society and human rights organisations working on the issue, making the voices of local activists louder rather than reinforcing the postcolonial image of a “developed” person from the Global North being a moral authority.

#### Violence

How should volunteers react to violence they observe?

There cannot be a general way on what to do, if you see violence happening in any country or situation, e.g. domestic violence or violence in the work with children. Sometimes, interfering can make it worse by provoking stronger violence in your absence, and sometimes “privileged Westerners” have to question their own motives to interfere or “tell everybody what is right or wrong” (feelings of superiority and cultural concepts). When volunteers interfere in situations of violence, we recommend being careful not to impose their own cultural concepts and to choose the right moment for discussion.

## Security

It is important to make clear to volunteers in pre-departure trainings how to research the local and regional political situations where they are travelling to in order to keep themselves safe. Make sure not to generalize. Don't down-scale, but don't scare too much either. Don't just believe in rumours or the public image, as the media can exaggerate a situation. Official websites (governments, embassies, etc.) might have useful information, but we recommend researching diverse sources and open communication with the local project partner and the receiving organisation about the security situation. Another method could be to connect volunteers who have been to a country or camp before already with new volunteers.

## Health

Sometimes, volunteers are worried about going to countries where diseases exist that do not exist to that extent in their home country. Common images are that STIs like Hepatitis and HIV are far more spread, countries in the Global South are generally represented as unhygienic, with bad water etc. While this fear is often founded on facts like rates of HIV, Malaria, Zika etc., it is as well based on a generalized idea about the "South" and not about the specific destination of the journey and the stereotype that in the area of the project the volunteers would not be able to receive medical care.

In the training we therefore suggest you encourage participants to research the specific place they are going to: Are they going to a remote countryside location in Togo or to a project in the huge urban center of Mexico City? What diseases are widespread in the area they are going to? E.g. [in some areas of Mexico you run the risk of Malaria and in others not](#). How easy would it be to receive quality medical treatment where the volunteer is going? How well is healthcare structured?

Make sure to make the participants understand that going to the "South" does not mean that there will not be doctors and that you will automatically get sick. At the same time, this does not mean that they should be careless. Make sure they take the time to check what vaccinations and medication they need to have before leaving or what they need to take with them. One way to support volunteers might also be to suggest they contact an expert who can support them in preparing the details. Ideally there are experts that discuss prevention medication (like in the case of Malaria) with the volunteers. SCI Austria for example recommends an [Institute for tropical medicine](#) in Vienna.

## Sustainability and environmental issues

Lots of countries and societies in the world don't have good enough regulations around environmental issues such as recycling, air quality, waste prevention or the protection of

wild life. This is why volunteers might find some regulations in their countries of destination lacking in comparison to their home countries. There are flip sides to this: The air quality in Chinese cities for example is at least partially bad, because Europe outsourced big parts of its manufacturing industry to China. Lots of wildlife (such as rainforests or marine areas) is destroyed in the Global South because of the big consumer demand in the Global North and the destruction of indigenous people's patronage over wildlife.

And the big picture looks very different: The countries of the Global North are causing climate change by living vastly beyond the limits of the planet. Overconsumption and the continued burning of fossil fuels are massively driven by the Global North, while the Global South has less possibilities to adapt its infrastructure to the upcoming changes and mostly has to deal with climate change's worst consequences such as floods, droughts, extreme weather, landslides and rising sea levels. It is a sensitive topic, if an individual from the Global North demands a society in the Global South to be more sustainable, when the Global North is the one with the most unsustainable lifestyles.

The ecological footprint and the consumption footprint give a good indicator of how much countries are contributing to climate change. Sweden for example has very good regulations concerning waste management and protection of wildlife and has received a "green" image for its comparably progressive climate policies. However, Sweden has one of the highest consumption footprints in the world ([see Living Planet Report](#)).

## Humour

When stereotypes are used in jokes, the line between offending and making someone laugh is not always easy to know. Humour can harm and exploit people or situations. Even when people laugh, that does not mean that a joke was harmless for the person laughing or other people. This is especially important to be aware of when in an intercultural setting. As Francesca Ramsey makes clear in [this video](#), racist jokes are not just offensive, they are oppressive. The same applies to jokes about other groups that may have less power in society than the group you belong to.

It is important to make a distinction here between irony and self-irony. In many cases oppressed groups use stereotypes to joke about themselves. This can be intentional and used as a weapon in social struggles to subvert stereotypes. It can also become a survival strategy to cope with systemic oppression (Internalisation). The setting is important: Is the joke made in a setting where self-irony may be used to make fun of people in power or is it a setting where somebody from a marginalised group may feel afraid of being considered "oversensitive" if they don't make these jokes? This is of course sometimes difficult to determine, but is something to keep in mind.

Make clear to volunteers that they are aware what stereotype they are reproducing and where it comes from (colonialism?). Could they be offending someone (present or not present)?

### **Language and Pictures**

Posting pictures and status updates of one's life are a source of validation and recognition in social media. However, images and language can reinforce existing global power structures. They can help to stabilize these power structures instead of challenging them. Make the volunteers reflect: What pictures do I take? What pictures do I publish? What stereotypes do I reinforce with my pictures and the language that I use? Would you take such a picture in your country? Would you use this language to describe your own society?

There is an issue with privacy regarding taking photographs and what we use the images for. Is there consent? A classic example are pictures that show a white volunteer surrounded by children of color. We find it important to encourage volunteers to contradict stereotypes, to let locals speak for themselves and to give a complex picture of the historical, political, social and economic context. Consider having an ethical code of conduct around images for volunteers to agree to and sign.



# GLOBAL EDUCATION METHODS FOR PREPARING VOLUNTEERS

## Barometer Discussion

Most places considered “Global South” have a history of being colonized and many places in Europe have a history of colonizing other parts of the world. Usually, colonialism refers to the colonies that Europeans created around the world in the period from the end of the 15th century until the 20th century, when lots of colonies became independent states.

<b>Aim:</b>	Reflect on the meaning of volunteering, fostering discussions
<b>Time:</b>	30 – 45 min
<b>Group size:</b>	10 – 20 people
<b>When in the training?:</b>	Anytime
<b>Materials:</b>	/

All of the group is in the middle of a big room. The facilitator will read a statement and the participants should go to one side of the room if they agree with the statement or on the other side if they don't, or somewhere inbetween according to which opinion they tend to, but maybe not completely agree. Afterwards, both groups will have the opportunity to express why they agree or not. After a little debate, they can move their position. After the explanation both groups have to find a way to remake the statement in order to agree all with it.

See statements with “The Hot Chair”

## Colonial Products

<b>Aim:</b>	Making a relation between present-day economies and colonial history
<b>Relates to:</b>	Colonial History
<b>Time:</b>	40-60 min
<b>Group size:</b>	Any
<b>When in the training?:</b>	Middle
<b>Materials:</b>	/

Tell participants to bring a product with them that relates to colonialism. Ask them to walk through a supermarket and try to find a product that grabs their attention. Ask them to pay attention when watching commercials on TV or seeing an advertisement in a newspaper.

Be open to how participants might interpret the exercise. Participants will bring very different products. E.g. potatoes or tea, because they are products that came to Europe through colonialism. Others might bring products that use racist imagery or commercials that use colonial stereotypes.

Make participants gather in small groups and exchange and reflect about the products they brought: Why is this product related to colonial history? Are we aware about the origins of the product? Depending on the group size, you can make each group select one product to present to the whole group.

## Global Pub Quiz

<b>Aim:</b>	Learning about Global Education topics in diverse groups. Motivating participants in taking part in a discussion.
<b>Time:</b>	1 h – open end
<b>Group Size:</b>	Min. 2 teams. Optimum of at least 5 participants per team.
<b>Materials:</b>	Papers and pens, board; variation: including smart-phones; pre-prepared questions/statements (developed in the process of preparing the Quiz)

Collect 30 to 40 questions in the group related to the topics of global justice, climate change, colonial history, racism etc. for the quiz. A ‘question committee’ will evaluate the possible questions and design the quiz, selecting 20 to 30. For each question, four answer possibilities will be given, of which one is true. The answers should not be too easy, as to stimulate discussion in the teams working together, but the terms used should be clear. An example of such a question can be: “Which country has the highest refugee rate per capita? A: Lebanon B: Chad C: Turkey D: Jordan”. In addition to preparing the questions and answers, also prepare an input to give after the question has been answered. In the case of the example given, the input could include statistics of the amount of refugees per capita in the mentioned and other countries and the origin of these refugees. It could also include a comparison with the home countries of the participants of the pub quiz.

The quiz itself can be held in many ways, e.g. there are opportunities to use applications for smartphones such as Kahoot. Make sure only to use this option in case everyone participating will have smartphones and a good internet connection. If this is not the case, we suggest you project the question, pictures, videos and answers on the wall, but let participants work with pens and papers.

For a smooth development of the activity it is helpful to appoint moderators that not only motivate the participants,

but also guide through the questions and give additional information on the context. Additional materials, e.g. pictures, videos and music, help to catch attention and support the understanding of the question's context. Keep in mind: Pictures and videos need to be well selected, make sure to give trigger warnings and to be mindful of which stereotypes you are reinforcing.

Depending on the size of the group, the activity starts with a division in small groups or couples that will work together in answering the quiz questions, just like in a traditional pub quiz. These groups are asked to choose and present their names.

Doing a "quiz" about sensitive and brutal things like colonial history can be problematic: Make sure to tell the groups that competition is not the goal of the quiz and make sure that they prioritize their learning from the questions over their celebration of their victory. One option would be presenting the answers of all questions after the entire quiz. It is also recommended to produce an handout with additional links/videos/information to inform about the background.

**Debriefing:** Most of the discussion will take place in the small groups, but a general debriefing at the end is recommended. Suggested questions are:

- How did you feel answering the questions?
  - What was surprising information for you?
- How did you work and discuss in the groups?

## The Hot Chair

<b>Aim:</b>	Reflection on power structures and volunteering, fostering discussions
<b>Relates to:</b>	Motivations and expectations
<b>Time:</b>	45 min – 90 min
<b>Group size:</b>	10 to 25 people
<b>When in the training?:</b>	In the middle of the training
<b>Materials:</b>	A chair for everyone

Two chairs are facing each other. The person on one chair always has to argue in favour of a statement, the person on the other has to argue against it. It is essential for this method that the participants don't argue according to their own opinion but according to the chair they are sitting on. All the other participants sit in a circle around the two chairs. Once another person wants to join in on the discussion, they switch places with one person from the chair by tapping them on the shoulder. To keep this method interesting, the facilitator can put contradictory statements open for discussion, so the two people discussing are forced to change their line of arguments and have to argue the exact opposite with the next statement.

The advantage of this method is that participants can step out of their own opinion and take the perspective of someone else. They can find quality arguments for any side. However, there is a danger that the group makes fun of positions that some people in the group might have.

Some example statements for both The Hot Chair and Barometer are below. It is important that you pick statements that you think fit the level of the group and that you come up with new statements yourself. The statements should make the participants think and give them no clear right and wrong.

### Example statements:

- I can change global injustice more effectively by working against capitalism and systematic oppression of the Global South here in the Global North rather than doing a voluntary service
- In every situation just because I'm a rich person, I'm privileged
- Volunteering in the Global South maintains a relation between privileged and oppressed
- Part of the experience of volunteering in the Global South is to get to know poverty and global injustice
- I'm special, because I'm a volunteer.
- I'm going abroad to help.
- My voluntary service will mostly benefit myself.
- Volunteering looks good on my CV.
- Volunteers take away local people's work.
- Volunteers are being exploited for their cheap workforce.
- Workcamps are tourism.
- Volunteering in my home country makes less sense than volunteering in the Global South.
- Volunteering in my home country is boring.
- The poorer a country the more it makes sense to volunteer there.
- Volunteers spread world peace.
- I want to volunteer as far away as possible from my home country.
- Every reproduced stereotype is a bad thing.
- Volunteers represent their country, when they do a voluntary service abroad.

## Let's Have A Look Under The T-Shirt

<b>Aim:</b>	Raising awareness about the injustice and exploitation within the fashion and garment industry, its production chain, its causes and effects as well as the consideration of possible solutions.
<b>Relates to:</b>	Global Economy
<b>Time:</b>	120 min
<b>Group size:</b>	8 - 20 people
<b>When in the training?</b>	In the middle
<b>Materials:</b>	flipcharts, post-its, markers, enough copies of work sheets (see attachments on next two pages), projector, laptop, prepared video, speakers

**1. Brainstorming (10 - 15 min):** Ask participants to list different actors in the production chain within the garment industry (start with sewing clothes - e.g. factory workers, trade unions, companies, shops, consumers...). Participant work in pairs and write the actors on post-its and share it with the whole group, sticking the post-its on a prepared flipchart on the wall. The facilitator comments it and helps to place the actors in the right spots. As a hint you can use the document attached (overview of involved actors "A more representative view ..." by the Fair Wear Foundation).

**2. Total price of t-shirt and its components (10 - 20 min):** Divide people in groups and give them instructions for the activity with the work sheet (if you have less participants, you can let them work individually and then in groups). The task is to discuss and write down the proportions: How many percent from the total price of a t-shirt (14 EUR) goes to each actor? Mention that it's considered as an average price. After that they will get the results based on reliable sources. According to the comparison the participants name the problem and discuss the inequality of the actors within the production chain.

**3. Video (20 - 25 min):** In order to give them a deeper perspective of the issue, the participants watch a scene from a documentary film about working conditions in the fashion factories (eg. Fashion factories undercover). Tell them to focus on causes and consequences of the problem. After watching the sequences, let the participants share their emotions in small groups or pairs.

**4. Problem tree (20 - 30 min):** Introduce the problem tree analysis. The trunk represents the problem, the roots are the causes of the problem, the branches represent the consequences and the fruits are the possible solutions. Based on the video the participants discuss the consequences in the whole group. Then they discuss the causes (roots) of

the problems. All mentioned aspects will be written on a flip chart. After that the participants try to find possible solutions in smaller groups and share it on post-its with the others.

**5. Beyond the problem tree (15 - 20 min):** The last step of the workshop is the reflection of the problem tree and the solutions.

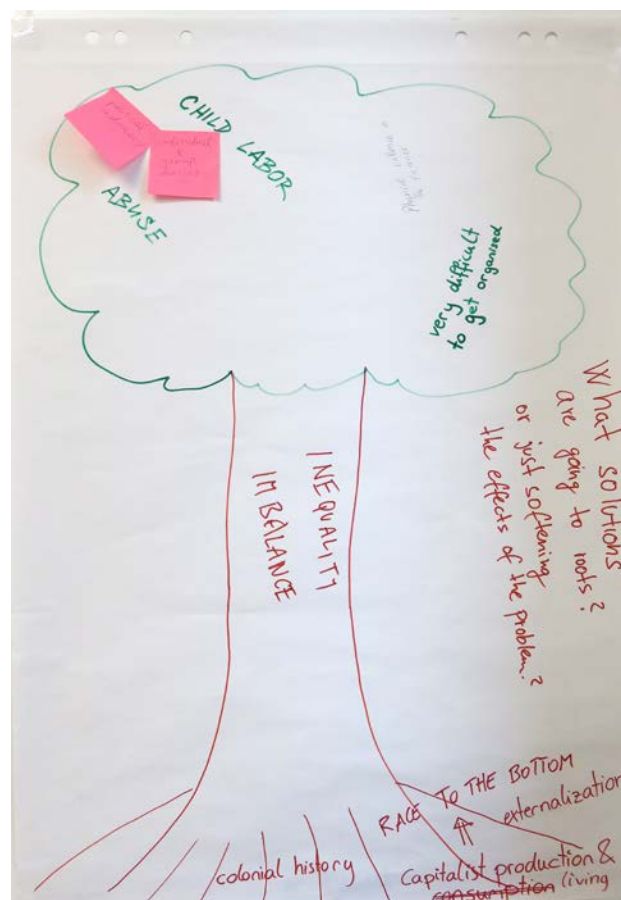
Ask the participants:

- Which solutions are going to soften the consequences?
- Which solutions are solving the causes?

Let the participant discuss it with a focus on the context of the garment industry from the first activity and inform them about existing initiatives and campaigns (Clean Clothes Campaign, Fair Wear Foundation, ...)

**6. Final reflection (5 - 10 min):** Each participant has time to reflect on her/his own what learning points he/she took from the workshop and write it on a paper. After that there is a space for sharing.

**Have in mind:** The problem is complex (it includes also environmental issues, gender, development policy, international division of labor, ...), try to facilitate the discussions following the aim of the workshop. Be informed about the topic and have additional material with you to be able to answer the questions of participants. The documentary films can be very emotional, point out before watching that there could be strong emotional scenes.



## The Power Flower

<b>Aim:</b>	Reflecting experiences of oppression and privileges
<b>Time:</b>	30 min – 1 h (depending on the size of the group)
<b>Group size:</b>	Suitable for small and big groups, working individually
<b>When in the training?:</b>	In the middle of the training; can be used for example after the “Take a step forward” game as part of the debriefing
<b>Materials:</b>	Papers and pencils

Participants are given papers and pencils. They are asked to draw a flower with five petals (can be more, depending on how many themes one wants to use). The petals can represent themes like age, gender, sexuality, economical class, origin, religion, appearance, abilities ect. Participants are asked to colour the petals: if they feel privileged they colour more on the end of the petal, if oppressed they colour closer to the center.

Another option is to draw four or eight lines from side to side in the paper and write themes at the end of the lines. Participants make a mark on the line so that if they feel oppressed in that area of their life, the mark is made close to the center and if privileged closer to the side. In the end all the marks are united with lines creating a pattern that can also be coloured. Participants are asked to share their experiences about the process if they feel comfortable about it.

- How did it feel to make the flower/ pattern?
- Was it easy/ difficult?
- Was something surprising?

If they feel comfortable to do so they are asked the reasoning behind their choices of coloring.

## Rank Your Bias

<b>Aim:</b>	Reflecting on “development” and stereotypes between the Global North and the Global South; recognizing the colonial bias within the Global North
<b>Relates to:</b>	Stereotypes in a global context
<b>Time:</b>	30-40 min
<b>Group size:</b>	Any
<b>When in the training?:</b>	Middle
<b>Materials:</b>	/

How do people in the Global North perceive the Global South? Rankings in education, quality of living, happiness,

wealth or « human development » often make it to media, giving the impression that some countries are superior than others. Rankings can, however, also be a way to question the perceptions we have. In this method, participants have to guess how well countries are doing in specific fields. This method can help to break stereotypes in a global context by making participants familiar with rankings that give a more complex image of development and superiority.

### Variation 1 : Freedom of press

**First step:** Prepare a list of 10-20 countries with a rank according to the ranking of Freedom of Press created by Reporters without borders. Our method is based on the 2016 World Press Freedom Index.

You can have fun, when picking the countries. Take a mix of some countries, which can be:

- ranking high, which people in the Global North will probably easily guess
- ranking high, but which are not easily to guess from a eurocentric perception, e.g. Costa Rica 6th or Namibia 17th
- some that gained many positions (Tunisia + 30, Sri Lanka + 24). Might be interesting to point out why (might be low in ranking but it's getting better)
- some that dropped (Poland -34)
- look at color map, in some areas one country might stick out of a different color from the close on in its region.
- and some of the usual suspects (USA, France, UK, Germany, etc) to see how they are lower than we might guess

Make sure that for each country you put on the list you read the report: [https://rsf.org/en/ranking\\_list/analysis](https://rsf.org/en/ranking_list/analysis) (click on name of nation and it explains why)

**Second step:** Divide the vols in groups, then give each group the list of countries without the ranking position and ask them to put them in order. Give 5/10 minutes. According to time and group, decide if you read the ranking or ask them to read how they rank them.

**Third step:** Give them the methodology of the report, using their seven criteria: <https://rsf.org/en/detailed-methodology> (1 Pluralism, 2 Media independence, 3 Environment and self-censorship, 4 Legislative framework, 5 Transparency, 6 Infrastructure, 7 Abuses). Decide if you want to give them the criteria, before revealing the actual ranking or after.

**Debriefing:** Ask the vols, if some ranking surprise them. Start from explaining why they were ranked that way, and then add the one you found interested to point out. Make clear how our bias is part of a bigger scheme of marginalizing the Global South. Make clear that our definition of “development” is very eurocentric, there’s a lot that countries in the Global North can learn from countries in the Global South.

**Additional info:** After working with the ranking by Reporters without borders, you could also introduce the [Freedom House ranking](#), which has a strong US bias and is very influenced by neoliberal thinktanks. The rankings here might look very different, e.g. the rank of the US.

**Other variations:** Other rankings that might be interesting might be for example the [Global Peace Index](#) or the [Ecological Footprint](#).

## Reading Articles

<b>Aim:</b>	Reflect on the meaning of volunteering and motivations
<b>Relates to:</b>	Motivations and expectations
<b>Time:</b>	30-40 min
<b>Group size:</b>	Any
<b>When in the training?:</b>	Beginning to Middle
<b>Materials:</b>	Printed out articles

Print out critical articles about volunteering. Make sure that the articles are understandable for the participants. The articles should not be boring or too academic. They should stir up emotions and make participants think.

Give each participant one article. Give the same article to more than one person. Depending on your group size, let people with different articles sit together and let them tell each other about their articles. Afterwards, make a short reflection in the plenary.

Some example articles in English could be :

- Luket Ministries Video + Ida Horner : « Dear 'Dancing Missionaries' you are still offensive to Africans ». 2016 (The Guardian).
- Louise Linton : « How my dream gap year in Africa turned into a nightmare ». 2016 (The Telegraph). And a response by Lydia Ngoma : « Louise Linton's Zambia is not the Zambia I know ». 2016 (The Guardian).
- Nawal Allal : « OP-ED: Most volunteer work led by the West in Africa is just to make white people feel better ». 2016 (Afropunk).
- Pippa Biddle : « The Problem With Little White Girls, Boys and Voluntourism ». 2014 (Huffington Post).
- Matthew Jenkin : « Does voluntourism do more harm than good? ». 2015 (The Guardian).
- « 6-Day Visit To Rural African Village Completely Changes Woman's Facebook Profile Picture ». 2014 (The Onion).
- Humintarians of Tinder + Eleanor Goldberg : « 'Humanitarians Of Tinder' Tumblr Will Make You Want To Drop Yoga And Pick Up Digging Wells ». 2014 (Huffington Post).
- Instagram Account Barbie Savior + Zeba Blay : « 'White Savior Barbie' Hilariously Parodies Volunteer Selfies In Africa ». 2016 (The Huffington Post).

## Real Pictures

<b>Aim:</b>	Reflect on ethical use of images
<b>Relates to:</b>	Stereotypes in a global context Language and Pictures
<b>Time:</b>	30-40 min
<b>Group size:</b>	Any
<b>When in the training?:</b>	Middle
<b>Materials:</b>	/

Make groups of approximately 3-4 people each. Give them photos from volunteering experiences in the Global South by volunteers from the Global North. Make sure to use photos from which you know the context. Don't tell the participants the context of the pictures though.

Groups will discuss what they think the situation is and what the picture shows as well as which pictures show equity, respect and solidarity. At the end, the facilitator reveals the context of each picture and a discussion about which type of imagery is reflecting the values we want to portray.

The groups each reflect what they thought about the exercise. At the end, they present their thoughts to each other. Make sure to bring across the point that pictures might make a very different impression on people in the Global North, when put out of context. Stereotypical pictures might reinforce global power structures. Stress the importance of breaking stereotypes in pictures rather than reinforcing all the clichés we are used to.

Using a set of various photos from volunteers who had been in the Global South, participants were

## Silent Exhibition

<b>Aim:</b>	Getting participants to reflect about issues like stereotyping, racism and colonialism
<b>Time:</b>	40-60 min
<b>Group size:</b>	Doesn't matter
<b>When in the training?:</b>	Middle
<b>Materials:</b>	Laptops, maybe projector(s)

Place laptops in different parts of the room or in different rooms. Open videos that are related to the topic you want to talk about. Put headphones in the laptops, so that people don't disturb each other when watching different videos.

You can also put up other inspiring things on the wall, e.g. cartoons or quotes related to the topic. You can also open websites that are interesting, e.g. interesting articles.

Tell the participants that the exhibition is silent. They are not supposed to exchange words during the exercise.

Give space for reflection: During the exhibition, people could write down on a sheet of paper what they think about this part of the exhibition (e.g. this video). Other participants can comment and add their thoughts. After the exhibition, make a circle and debrief what happened.

As not everyone will be able to watch all videos, make sure to send participants a list of links after the exercise.

If you need some ideas for videos, check out our Videos section.

## World in Chairs

<b>Aim:</b>	discussing global power structures
<b>Relates to:</b>	Global Economy
<b>Time:</b>	30-45 min
<b>Group size:</b>	10-40 people
<b>When in the training?:</b>	More in the beginning, it's a good icebreaker
<b>Materials:</b>	Big sheets of paper with each continent's name. A big room with one chair per participant

There is one chair for every participant. Sheets of paper representing five continents lie next to each other on the floor: Africa, Asia (incl. Turkey, Australia and Oceania), Europe (incl. Russia), Latin America (incl. Mexico), North America.

**1. Population size :** Participants are supposed to guess the population size of each continent. They should divide themselves without chairs among the different continents to represent the right amount of people per continent. The participants should discuss and should agree on the right amount of chairs for each continent. The game is not about knowing the right numbers, but about reflecting about global power imbalances. Make sure the participants discuss lively while choosing the right amounts of people and chairs per continent.

The actual numbers are revealed by the facilitators (see chart below). People have to redivide according to these new numbers. Everyone has to remember the continent they now represent.

**2. « Wealth » (GDP) :** Participants should guess the wealth of each continent by putting the amount of chairs among the total number of chairs to each continent. The chairs stay with the continents, the participants move away from the chairs. The right numbers are again revealed and, if necessary, chairs moved. The chairs stay with the continents.

**3. « Wealth » per capita (GDP per capita) :** Now, everybody goes back to the continent they represented at the end of the « population size » part and stands on a chair of their continent. Participants who represent Europe and North America won't have problems to fit on the chairs on their continent, while participants representing other continents will have to squeeze (a lot).

There are variations of the game also including number of refugees per continent as well as number of CO2 emissions per continent.

**Reflection :** What do you think about these imbalances ? Did you have other numbers in mind ? You can explain some parts of the Global Economy section here. Make clear (as described in Global Economy) that not foreign aid, but a change of the exploiting economic system is the solution.

**Limitations :** By generalizing about continents, this method simplifies a complex reality. When discussing, try not to generalize global power relations to an individual human and country level. Talk about income inequality within continents. Not everyone in Europe is rich, the richest in Europe are massively responsible for global injustice. Japan and Bangladesh might be in the same continent, but differ massively in terms of economic and political power.

Another critical point is the usage of GDP as an indicator of wealth. A lot of economic activity happens outside of GDP, such as reproductive work mostly done by women (raising children, house work), self-sustaining farming or the black market. Some continents' wealth might be distorted because of that.

## Charts

### 1. Population

Population 2017	Number (millions)	%	Number of participants per continent																																		
			10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35									
Whole world	7.400	100	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35									
Europe	747	10,09	1	1	1	1	1	2	2	2	2	2	2	2	3	3	3	3	3	3	3	3	3	3	3	3	3	4									
North America	362	4,89	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2	2	2	2	2	2									
Latin America	631	8,53	1	1	1	1	1	1	1	1	1	2	2	2	2	2	2	2	2	3	3	3	3	3	3	3	3										
Africa	1.216	16,43	1	1	2	2	2	2	2	3	3	3	3	3	3	3	4	4	4	4	4	4	4	4	4	5	5	5									
Asia	4.444	60,05	6	7	7	8	9	9	10	10	11	12	12	13	14	14	15	15	16	17	17	18	18	19	20	20	21	21									

Source: [U.S. Census Bureau](#) (23 February 2017)

### 2. "Wealth" (GDP)

Wealth (GDP) 2016	US Dollar (billions)	%	Number of participants per continent																																		
			10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35									
Whole world	75,2	100	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35									
Europe	19,1	25,4	2	2	3	3	4	4	4	4	4	5	5	5	5	6	6	6	6	7	7	7	7	7	8	8	8	8									
North America	20,1	26,73	3	3	3	4	4	4	5	5	5	5	5	6	6	6	6	6	7	7	7	8	8	8	8	8	9	9									
Latin America	5,1	6,78	1	1	1	1	1	1	1	1	1	1	2	2	2	2	2	2	2	3	3	3	3	3	3	3	3										
Africa	2,2	2,93	0	0	0	0	0	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1									
Asia	28,7	38,16	4	5	5	5	5	6	6	6	7	7	7	8	8	9	10	10	10	11	11	11	12	12	13	13	14										

Source: [International Monetary Fund](#) via [Wikipedia](#) (23 February 2017)



## World Maps

<b>Aim:</b>	Reflection on Eurocentrism and Bias
<b>Relates to:</b>	Bias, Stereotypes in a global context
<b>Time:</b>	30 min – 45 min
<b>Group size:</b>	Doesn't matter
<b>When in the training?:</b>	In the middle of the training
<b>Materials:</b>	Big papers and pens, laptop for showing map projections or printed out map projections
<b>Might be useful:</b>	The website <a href="#">The True Size</a> is a fun way to find about the actual size of countries compared to the Mercator projection.

Divide the group into small groups of 3 people each. Tell them to together draw a world map in only 2-3 minutes. Tell them to draw as much as they can and that they have the freedom to add whatever they feel like.

After the time is over, make a small exhibition of the world maps. Usually everybody, including the facilitators, is bad at drawing world maps. Make sure that no one in the group is shamed for their world map. Both the time pressure and the division into small groups help for this aspect.

In the debriefing, start a discussion on world map projections. If it doesn't come up anyway, explain that world maps are projections of a round globe onto a plane space. The most common map projection in Europe and e.g. the one on Google Maps is the Mercator projection. In this projection, the Northern Hemisphere is presented bigger than it actually is. Greenland for example looks about the size of Africa. However, Greenland is about as big as the DR Congo ; Africa is 14 times bigger than Greenland. Our usual map projection massively distorts the actual size of the areas on our planet.

Explain that it is arbitrary where the center of a map is. In Europe, usually Europe is in the upper center of world maps. World map projections can look very differently. Show examples of different world maps, such as :

South-up projection : Shows the Southern Hemisphere in the upper part of the map (see below).

Peters projection : Has a much more accurate depiction of size.

Narukawa map : Often called a very accurate map.

This method shows that the historical Global North didn't only make itself the economic, political and ideological center of the world, but also the geographical one. Size, centrality and being up are interpreted as indicators for importance and power.

# EVALUATING A NORTH-SOUTH EXCHANGE

The learning process of a volunteer exchange is not complete without an intense evaluation and reflection. Therefore we recommend making evaluation meetings mandatory for volunteers you send on exchanges abroad, especially if you send volunteers from the Global North to the Global South. This meeting, when facilitated well, will give volunteers the opportunity to reflect on the experience made during the exchange and when returning home. It is also an opportunity to reflect again about the content of the preparation training, which might have seemed theoretical for volunteers before leaving for the exchange and now after the experience can be understood in a better way.

## Creating a Concept

In an evaluation meeting it is important that you give the space for:

- **Exchange:** learning from each other's experiences and new knowledge/skills/views
- **Reflection:** What are my main learning points about myself, my context, the place and the people I learned to know during the exchange? How am I implementing what I have learned now that I have come back? What could I do differently?
- **Future:** What do I want to do with what I have learned? What are my next steps in everyday life or what are my next projects? How do I want to stay involved for this world to become a better place? Support your volunteers in finding what is the next right step for them. This is

important for them, and can be a crucial resource for you to have active volunteers in your organization.

For this we recommend at least one full day, with some distance to the experience, but not too much – one to three months seem to be fitting for us. The program of this one day should include all three of the above mentioned aspects.

## A Red Thread

The evaluation meeting should be related directly to the preparation training. Some suggestions for making this red thread clear would be to:

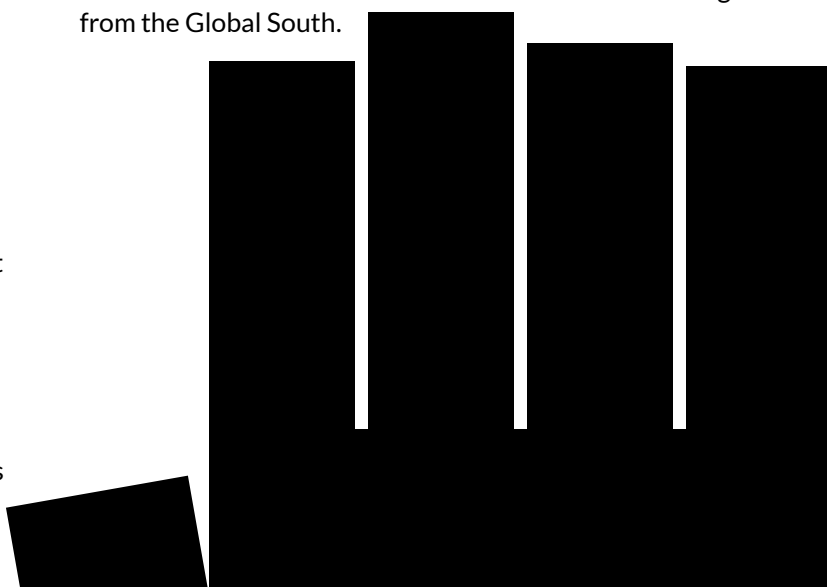
- Let participants write a letter to themselves when they are on the preparation training and let them read this letter during the evaluation (this can also be a nice motivation for the volunteers to return for the meeting; it does not have to be a letter and can be any kind of artistic expression)
- Make sure you use new methods, but also use some similar methods or even the same one in a new way to show them how much they have learned and grown
- Let them draw a story of their experience starting not with the day they left for their trip, but with the day they decided to go on this exchange and then when they did the training

## Volunteers Do Not Come

Several organisations report that they have a lack of returning volunteers attending their evaluation seminars. Different organisations have different ways of ensuring that the volunteers take the time to return for this after the exchange, from financial incentives to persuasion. We do encourage you to make it clear to volunteers from the first contact that the evaluation is an integral part of their experience. You can stress from the very beginning that preparation and evaluation are just as much parts of the voluntary service as the volunteering itself.

## Resources

The training manual "[What Next?](#)" by Comhlámh in partnership with finep, INEX-SDA and Volunteering Matters includes lots of input, tools and methods for evaluation seminars for volunteers from the Global North returning from the Global South.





# BECOMING AN ORGANISATION FOR GLOBAL JUSTICE

We think that we as peace organisations should go way beyond sending volunteers from the Global North to the Global South. We need to create awareness for global injustice and the need to stand up against harmful global power structures. In this section we give you some existing ideas from within the SCI network. These ideas are also a great way to involve volunteers who have returned from a voluntary service as active volunteers into your organisation.

## Reflect about your organisation's structures

It is important to reflect about how your own organisation is structured and how this structure reinforces or combats global power structures. We can recommend [this checklist by NGO Glokal](#) for lots of reflection questions.

Ask yourself questions like:

Why do you send volunteers to the Global South? Are any of your motivations as an organisation neocolonial? How are you as an organisation profiting from this?

- How do you prepare volunteers whom you send to the Global South? Who prepares them and what perspectives are missing? How much space do critical issues of privilege, colonialism and racism take in your preparation in comparison to other issues?
- How do you involve volunteers in global justice activism when they come back from the Global South? How successful are you in involving them and how could you improve?
- How could you promote critical awareness around colonialism and its continuous effects in your organisation at different levels (among activists /employees, in public relations, etc.)?

- Do you publicly express critical opinions about voluntourism and white savior attitudes in volunteering or only on preparation seminars for volunteers? To what extent is your organisation willing to speak up and to promote antiracist and anticolonial ideas?
- Do the images that you post on social media only show white people? If they show people who are not white, how are they portrayed and in what contexts? How do these images reinforce colonial imagery? How diverse is your team in terms of race and ethnicity? Who makes decisions in your team?

Have regular reflection meetings around questions like this and consider involving an external expert for anti-racism and diversity in analyzing your organisation. Think about institutional changes that you could do to make your organisation more anti-racist, anti-colonial and advocating for global justice.

## Local working groups

Motivation to get active against harmful global power structures on a local level in addition to/rather than traveling to the Global South must be an important part of our work. Active volunteers in your organisation could form a working group on global justice. Working groups can organise public actions, film screenings, pub quizzes, school workshops, preparation and evaluation seminars, protests, activist campaigns, etc.

## South-North Exchange

Earlier in this toolkit we discussed that not everyone has the same opportunities to travel in order to do voluntary service. An opportunity for overcoming this is to flip the coin: make it easy and accessible for people from the Global South to come to the Global North to do voluntary service.

A best practice in this respect is the project that SCI Germany and SCI Belgium organise for years: active volunteers from SCI partner organisations in the Global South get the opportunity to come to Europe up to three months to participate in workcamps, to organise school workshops for highschool students in Europe and to go to conferences on volunteering.

## Cooperate

In order for awareness-raising actions to be more effective, we encourage you to team up with like minded organisations. Try to find other organisations in your city or your community that work on global education, antiracism, anticolonialism, global justice, a more just global economic system or climate justice. You could organise events and projects together – and you can promote among your volunteers to get engaged with these like minded organisations after they have done a voluntary service with you as a sending organisation.

# GLOSSARY

**Bias** refers to an inclination, tendency or opinion that has no reason and is preconceived. It can be negative, e.g. hostile feelings towards a social group without a reason, or positive, e.g. favoring one social group without a reason.

**Cultural Appropriation** refers to the use of objects or elements of a non-dominant culture in a way that doesn't respect their original meaning, give credit to their source, reinforces stereotypes or contributes to oppression. It may be intuitive to merge and blend cultures, as people from different backgrounds come together and interact. In fact, many wonderful inventions and creations have been born from the merging of such cultures. However, the line is drawn when a member of a dominant culture reduces the rich culture of a systematically marginalized culture down to a few stereotypical signifiers. The member of the dominant culture does this in an offensive and embarrassing way that exploits the marginalized culture for their own profit.

**Euro-centrism:** a worldview which, implicitly or explicitly, frames European history, knowledge and values as "normal" and superior to others, thereby helping to produce and justify Europe's dominant position within global power structures.

**Exoticism** is a tendency to feel drawn to whatever seems unfamiliar, of foreign origin or character, not native. The exotic object (be it a thing or a person) is mainly interesting because it is considered to be "different".

**Global Education (GE)** is defined as the following by GLEN: "Global education is a creative approach of bringing about change in our society. GE is an active learning process based on the universal values of tolerance, solidarity, equality, justice, inclusion, co-operation and non-violence. It begins with raising awareness of global challenges such as poverty or the inequalities caused by the uneven distribution of resources, environmental degradation, violent conflicts or human rights, thus creating a deeper understanding of the complexity of the underlying causes. It aims to change people's attitudes by reflecting on their own roles in the world. Global education motivates and empowers people to become active, responsible global citizens."

**Global Justice** the idea that there should be a fair distribution of wealth, resources and economic/political opportunities in the whole world.

To speak about **Global South** and **Global North** means to make a political division of the world based on privilege, often connected to colonial history. In this division, some groups of people, the Global South, have been structurally oppressed and others, the Global North, structurally benefitted from these oppressions (e. g. accumulation of wealth, the exploitation of the "South" by the "North", the privilege of education like access to education/schooling, access to internet, the possibility to travel and the privilege of definition - defining what is "modern", defining what/who is developed and what development is). This still has connotations with today's perception of the world - parts have less possibilities in social, economic, political and cultural areas ("Global South") than others ("Global North"). Often, the terms are used to mark a geographical division as well

(Northern and Southern hemisphere). But there are lots of exceptions - for example Australia is geographically in the Southern Hemisphere, but since it is a country dominated by the former European colonizers, it is considered "Global North". And there are groups in the "Global North" that might belong to the "Global South" because of their lack of privilege and their history of oppression through colonizers (e.g. indigenous peoples, refugees, migrants).

**Indigenous peoples** are inheritors and practitioners of cultures and ways of relating to other people and the environment. They have retained social, cultural, economical and political characteristics that are distinct from those of the dominant postcolonial societies in which they live. The term is a self-identification, which stands among other possible self-designations, depending on geographic location and (historical) context.

**Institutional Racism or Invisible Racism:** Coined by Stokely Carmichael and Charles Hamilton, this term refers to policies, rules and administrative practices that perpetuate, force or produce discrimination of Black people, indigenous people and people of color.

**Internalisation** is the process of reproducing structural discrimination towards oneself. Internalisation can lead Black people, indigenous people and people of color to develop ideas, beliefs, actions and behaviors that are racist. This can be a coping or survival strategy to deal with the systemic racism that one is constantly exposed to.

**Intersectionality:** how different oppressions and privileges overlap. One person may interconnect many social categories, e.g. race, gender, sex, nationality, class. This creates a system in which each individual is discriminated against or favored in a different way, as the categories overlap. An example can be an immigrant woman. In some situations she will be discriminated against simply as a woman or simply as an immigrant but in many situations she will face discriminations that are based on her being an immigrant woman.

**Microaggressions** are defined as subtle everyday interactions or behaviors that communicate some sort of bias towards marginalized groups. Microaggressions can take the form of a comment or a question that "marks" a person as belonging to a marginalized group. It could be a question about where somebody is "originally" from or a comment about how well they speak their first language. Microaggressions are normally presented as "well-meaning" comments or questions of "curiosity".

**Neocolonial** means practices, structures and behaviours that build on the power relations of colonialism and re-enact them.

**North-South exchange:** voluntary service projects within SCI in which a volunteer from the Global North is sent to the Global South.

**Othring** marks someone belonging to a marginalized group as "the other" and sees their belonging to this group as their main feature. Often, dividing attributes ascribed to

the “others” are considered negative. Othering is a crucial mechanism in structural discrimination, e.g. the racist othering of Black, indigenous and people of color.

**Postcolonial** is a way to describe a context after colonialism has ended. It is often used in academia to challenge the images and narratives that colonialism has created and normalized.

**Prejudice** is a feeling towards a person based on their affiliation with a group, applying a stereotype one holds about a certain group to a specific person.

**Privilege:** a structural advantage of one social group over other social groups. The term is applied to many different social parameters such as race, age, gender, sexual orientation, religion, class, physical/mental ability etc. For example, in society, men are structurally privileged to women, because they hold economic and political power and have created a system, in which men are seen as the norm in society (e.g. in language). The term is used to point out inequalities.

**Racialisation** is the process that “marks” people of color, Black people and indigenous people and places them into different categories of “races”. In racist ideology, the white person is considered to be the norm, the unmarked, the ideal. Racialisation is the process that allows Othering and makes whiteness invisible, almost a “non-race” and the benchmark to which all “others” are compared to and should strive to be like.

**Racism** is the structural oppression of Black people, indigenous people and people of color because of their “race”. The differentiation of groups of people according to their “race” is socially constructed, often along physical appearances such as skin color. “Racism” has been promoted by Europeans during colonialism in order to differentiate groups and to legitimize oppressive and exploitative behaviour from white Europeans to people from outside of Europe. Racism can be conscious or unconscious. Racism is inherently linked to the power hierarchy created by colonialism: As white people have not on a global level been systematically exploited, murdered and enslaved for centuries and don’t need to live with the consequences of this until today, there can be prejudice or discrimination against them (e.g. based on their gender, class, nationality), but there is no racism against white people.

**South-North exchange** is the opposite of the North-South exchange: a volunteer from the Global South is sent to the Global North.

**Stereotyping** is a simplified and standardized conception or image invested with special meaning and held in common by members of a group.

**Voluntourism** (word made up of “volunteering” and “tourism”) stands for commercialized forms of volunteering. Volontourism projects are run by for-profit agencies offering volunteering experiences, often without considering the local impact of a project.

**White-centrism** is the structural orientation around whiteness which constantly puts the white person in the center and marks them as the “default” protagonist. Institutions, products (such as band-aids, make-up and “nude” underwear), media and stories in Western countries are most often centered around white people.

**White Guilt:** Feelings of guilt that white people might experience around being privileged concerning colonialism and racism.

**White privilege:** On a global level, “white” people are structurally advantaged. Through colonial exploitation and long histories of structural violence, “whiteness” has been defined as superior to other races. White people as a group on a global level have historical, social, cultural, economic and political privileges compared to other socially constructed groups (such as people of color). This does not mean every single white person is privileged in all of these matters. Privilege is complex and overlaps along different traits of a person (such as class, gender, age, sexual orientation etc.).

**White Tears:** White people expressing how hard it is to be white in a racist society, centering the conversation about systemic oppression around whiteness.

**Xenophobia** describes the hatred or fear of migrants and ethnic minorities. This may apply also to white migrants who are structurally discriminated against (e.g. Eastern Europeans in Western Europe).



# FURTHER READING, FURTHER WATCHING

Here you can find a selection of books, toolkits, websites, articles, videos and films we used in the preparation of the two seminars and of this toolkit, but also materials that the participants of the seminars proposed.

## TOOLKITS AND MANUALS

[Climate for Peace Toolkit](#). How to Organize Sustainable Workcamps. 2014 (Service Civil International). Includes methods that relate climate change to the need for global justice.

[Building Bridges Toolkit for Volunteering with Asylum Seekers and Refugees](#). 2017 (SCI Switzerland). Includes methods and best practices on camps and workshops about/wish refugees and asylum seekers.

[Fairy Tale of Equality](#). Power and Solidarity in North-South Partnerships. 2016 (glokal e.V.). Includes a [checklist for reflection and practical transformation](#) for NGOs working in a context of global justice as well as interesting articles on the topic.

[How to Communicate the World. A Social Media Guide for Volunteers and Travelers](#). (Radi-Aid). Simple and great guidelines for how (not) to act on social media when traveling.

[Compass](#). Manual for Human Rights Education with Young People. 2015 (Council of Europe). Lots of non-formal methods for human rights education.

[The Global Education Toolkit for Elementary Learners](#).

[Manual for Facilitators in Global Education](#).

Augusto Boal: [Games for Actors and Non-Actors](#). 2<sup>nd</sup> ed. 2002 (Routledge).

[Beautiful Rising](#). Online toolbox for activist action, including a section on decolonization.

GCOMS. Global Campaign on Military Spending Handbook. 2017.

## BOOKS

Raj Patel: [The Value of Nothing. How to Reshape Market Society and Redefine Democracy](#) (2010). Book discussing the failures and injustices of the global economic system that we live in.

Jason Hickel: [The Divide. A Brief Guide to Global Inequality and its Solutions](#) (2017).

Tom Butler: [Overdevelopment, overpopulation, overshoot](#) (2015). Pictures around related issues all around the world.

Giles Bolton: [Aid and other dirty business](#) (2007). "Do you know why Africa is so poor? What really happens to your aid money? Why globalization is failing the world's poorest continent – yet ends up costing us as well?"

Paulo Freire: [Pedagogy of the Oppressed](#) (1993). Milestone about the education of political value/power.

## VIDEOS

Short explanations, information and comments

[MTV Decoded with Franchesca Ramsey](#) (usually about 5 min). Great video series explaining and discussing racism and stereotypes.

[African Men and Hollywood Stereotypes](#) (3 min). African Men react to offensive stereotypes the American film industry perpetuates about them.

Adam Curtis: [Oh Dearism](#) (7 min). Short film as part of the BBC show "Newswipe" about the emergence of a culture of pity to global injustice.

["I'm a Muslim, but..." A response to Buzzfeed](#) (2 min).

Deanna Pucciarelli: [The history of chocolate](#) (5 min).

Anthony Hazard: [The Atlantic slave trade: What too few textbooks told you](#) (6 min).

Hans Rosling: [200 Countries, 200 Years, 4 Minutes](#) (5 min).

## Speeches and TED talks

Chimamanda Ngozi Adichie: [The Danger of a Single Story](#) (19 min). Ted Talk by the Nigerian author about how we make assumptions based on one person.

Dalia Mogahed: [What do you think when you look at me?](#) (16 min). Ted Talk.

Tristram Stuart: [The global food waste scandal](#) (14 min). Ted Talk.

Taiye Selasi: [Don't ask where I'm from, ask where I'm local](#) (16 min). Ted Talk.

## Experiments and actions

[Questioning an old Belgian/Dutch tradition](#) (3 min). A Dutch filmmaker dresses up as Swarte Piet in blackface (as it is common in the Netherlands and Belgium) and runs around London, provoking reactions from locals.

[The Holy Quran Experiment](#) (3 min). Dutch TV presenters hide the Bible under the cover of the Quran and ask people on the street what they think about cruel passages from it.

[The Angry Eye with Jane Elliott](#) (29 min).

## Parodies and comedy

[Who wants to be a volunteer?](#) (4 min). Provocative video making fun of voluntourism in Africa.

[Saturday Night Live Clip "39 Cents"](#) (3 min). Comedy sketch making fun of aid commercials.

[Africa For Norway](#) (4 min). Parody of aid music videos such as the (horrible...) [Band Aid – Do They Know It's Christmas \(2014\)](#). The video flips the coin and asks Africans to send warmth to cold, freezing Norway.

Aamer Rahman: [Reverse Racism](#) (3 min). Excerpt from a comedy show by the Australian comedian, commenting on white people's use of the term "reverse racism".

Dylan Marron: [How to Celebrate Columbus Day authentically](#) (2 min). Parody of how a party on the holiday celebrating Columbus should look like, if you consider the atrocities of colonialism.

[Your Rich Friend Who Travels all the Time](#) (2015, 3 min).

Sketch by CollegeHumour about the privilege of traveling far away – and how you have to be rich for doing that.

[How microaggressions are like mosquito bites](#) (2 min).

## Commercials

[Mexican Coca-Cola ad](#) (2015). Was heavily criticised, because it shows white Mexicans bringing the "joy" of Coca Cola to indigenous people.

[Guinness Africa ad "Made of Black"](#). Celebrating what it means to be black and how blackness can be empowering, with Kanye West rapping in the background.

Music videos

[Taylor Swift: "Wildest Dreams"](#) (4 min). The video was criticised for its romanticization of colonialism. Franchesca Ramsey has done a great [analysis of the video](#) as part of her MTV Decoded show.

[Coldplay: "Hymn to the Weekend"](#) (4 min). Criticised for cultural appropriation. In this video, India, Indian costumes and Indian people are props serving as a background to the British band. For some reason it also features Beyoncé dressed in Indian clothing.

[Iggy Azalea: "Bounce"](#) (3 min). Again, India is the background for a white artist.

[Major Lazer & DJ Snake: "Lean On"](#) (feat. MØ) (3 min). Just in case you need some more material to discuss cultural appropriation of India ;)

[M.I.A.: "Borders"](#) (5 min). Fascinating artistic approach to borders and global injustice by the British-Tamil rapper. "Your privilege, what's up with that?"

[Calle 13: "Latinoamérica"](#) (6 min). The Puerto Rican band empowers Latin America, its diversity and its resistance to global injustice in this inspiring video.

[Kendrick Lamar: "Alright"](#) (7 min, 2016). The American rapper heavily criticised racial segregation and the prison-industrial complex in the US with his performance at the Grammys 2016.

## Documentary Films

[Films for the Earth](#) is an organisation that provides people with a big selection on documentary movies concerning sustainability. You can browse through lots of documentaries to use for free for educational purposes.

[White Charity](#) (47 min). Documentary about whiteness and race in charity commercials and how it is connected to whiteness in society and the white saviour complex.

[The Voluntourist: Is voluntourism doing more harm than good?](#) (27 min, 2015).

[Cannibal Tours](#) (1988, 67 min). Documentary on colonialism and exploitative traveling from an anthropological point of view.

[Darwin's Nightmare](#) (2005). A documentary on globalization and the global economy. It looks at the effect of fishing the Nile perch in Tanzania's Lake Victoria. The predatory fish, which has wiped out the native species, is sold in European supermarkets, while starving Tanzanian families have to make do with the leftovers.

[We Come as Friends](#) (2015). International powers and neocolonialism in Sudan and South Sudan after the separation of the two countries.

[Blood in the mobile](#) (2010). Natural resources can easily become conflict minerals, as it is the case in DR Congo where the exploitation of certain minerals finances conflicts.

## Feature Films

[12 Years a Slave](#) (2013). A stunning and horrifying film depicting the atrocities of slavery in the US in the 19<sup>th</sup> century. Also features Brad Pitt as a white saviour.

[Black Girl](#) (La Noire de..., 1966). Black-and-white film by legendary Senegalese filmmaker Ousmane Sembène. A young Senegalese woman comes to France to work for a rich white couple – and cannot deal with the way she is treated.

[Das Fest des Huhnes](#) (1995). Austrian film that makes fun of the colonial elements of anthropology. African scientists come to Upper Austria and discover the strange rituals and costumes of the natives.

**Sami Blood** (Sameblod, 2016). Swedish film about the colonization of the Sami people in the north of Scandinavia. An old woman of Sami descentance denies her roots and wants to be seen as Swedish, remembering her childhood full of racism and discrimination.

**The Battle of Algiers** (La battaglia di Algeria, 1966). Legendary and controversial film by Gillo Pontecorvo celebrating the fight for decolonization of Algeria from France.

**Black Panther** (2018). Superhero film that contradicts stereotypes about “Africa” and makes fun of neocolonialism. Make sure to read critical points of view on the film such as this good article by Patrick Gathara.

Watch clips from a popular film that illustrates the white savior complex. [Wikipedia has a big list of feature films.](#)

## ARTICLES AND WEBSITES

Rachel Kuo: [How Cultural Appropriation Becomes Trendy - And the Real Cost of Our Consumerism](#). 2016 (Everyday Feminism).

Binyavanga Wainaina: [How to Write About Africa](#). 2012 (Granta).

Zoe Kelland: [Africans are all poor and 15 other myths](#). 2014 (Global Citizen).

Liv Strömquist: [End Extreme Wealth](#). Cartoon by a Swedish comic artist about income inequality, made for the website of the band The Knife.

[Local Futures](#). Also known as Economics of Happiness, this is a pioneer of the new economy movement, dedicated to the renewal of community, ecological health and local economies worldwide.

**Learning Service**. Organisation and website dedicated to re-thinking volunteer travel.

Survival of the Fattest. Sculpture by Danish sculptors Jens Galschiøt and Lars Calmar about global inequality.

[Dollar Street](#). Website that shows the income of different families around the world and where they live.

[Humanitarians of Tinder](#) is a Tumblr account collecting profile pictures on the mobile dating app Tinder that reinforce the white savior complex.

[Savior Barbie](#) is a satiric instagram account using the Barbie doll to illustrate the way people with savior motivation portray their stay in the Global South.