The Power Behind Good Intentions

A toolkit for critical European volunteering organisations and Global Education practitioners to challenge colonial continuities

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SCI AUSTRIA
VOLUNTEERING FOR PEACE

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Introduction

Who are we?

Service Civil International (SCI) is an international peace organisation dedicated to promoting a culture of peace by organising international volunteering projects. The network consists of 136 organisations based in 95 countries at the time of writing this text in December 2023. 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 five seminars organised by SCI:
- The Power Behind Good Intentions: Solidarity and activist training for youth workers, 1-7 December 2022, Innsbruck / Mutters (Austria)
- Develop or Self-Develop: Who is the volunteer in relation to colonial history?, 12-14 and 18-21 March 2021, online via Zoom
- The Bigger Picture: NFE for a Global Perspective, 8-13 February 2018, Vienna
- Los Otros: How to prepare young people to deal with their own stereotypes, 30 October-5 November 2016, Madrid
- Picturing the Global South: The Power Behind Good Intentions, 14-21 November 2015, Vienna

A big disclaimer: Parts of this toolkit are written (mostly!) by Europeans: We reflect critically that most contributors to this toolkit are academically educated, predominantly coming from a European background and from the Global North. Some of the contents in this toolkit come from perspectives that can not fully grasp the implications of the structural oppressions talked about in here. However, we have succeeded in including more diverse (non-white) voices in the edited versions of the toolkit. We are still grateful and more than welcoming for critical feedback, perspectives and contributions. The toolkit is a deep interrogation of ourselves to change the way we think - first understand our own thinking patterns, questioning them and acknowledging that we are part of the problem. This is our 'good intention', but when reading this toolkit, you'll understand that good intentions - often - are not enough or even a part of the problem.

Colonialism: From the global context to the personal experience

What was 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.

Colonialism was a way for European empires to accumulate wealth. It started with European shipping powers like Portugal and Spain looking for new trading routes to Asia for trade in spices and natural resources. By accident, they landed in the Caribbean in 1492 and started colonizing Abya Yala (afterwards named American continents). Europeans took valuable natural resources such as gold, minerals or agricultural land.

Colonialism first focused on coastal regions, as it was too expensive to explore and settle further inland. With industrialization in the 18th and 19th centuries, European empires gained more and more control over land and resources in the world. The little parts that were left were split: 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 of colonies were literally drawn with a ruler on a map, without any consideration of the ethnic, historical, cultural or social context that the borders were set in. One of the consequences of this were countless ethnic conflicts, genocidal acts and wars around political borders and territories which last until today.

Europeans didn't only exploit land and resources, but also the people living on it. There are countless instances of genocide committed by Europeans against people in other parts of the world throughout colonial history. In the late 19th century for example, 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.

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 Transatlantic Slave Trade, 10 to 12 million African slaves were forcefully brought to North and South America to work on plantations for the white colonizers. In the late 19th and early 20th century, Belgian colonial companies in the Congo, initially under direct rule of King Leopold II., used brutal and systematic violence, torture and abuse to make the local population work for their rubber production.

Colonialism also 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" and were discredited, because they didn't fit into the rules the Europeans defined.

In some countries, colonized people could drive out the colonizers and gain at least political independence. Economically, however, they stayed dependent on their former colonizers. Other people were completely marginalized within their land and 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. This form of colonialism we call settler colonialism.

The youtuber Andrewism explains in his video "Do we still need to decolonise?" how we can divide colonization into 4 (overlapping) classifications: Settler-colonialism, exploitation colonialism, surrogate colonialism and Internal colonialism. We strongly recommend [watching his deeper explanations](#).

Racism and whiteness

Racism, as we know it today, was made popular through colonialism. European colonizers have systematically created a hierarchy between different "races" in order to legitimize the dehumanization and exploitation of people: 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 color were enslaved, mistreated, systematically killed, manipulated, dominated and thrown off their land. Saying they are inferior or not human at all could alleviate the European conscience.

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". This ideological base 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.

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 (see table below).

Volunteers probably 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.

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

Stereotypes like these block intercultural exchange and learning. Volunteers should be able to identify stereotypes like this. They should be able to deconstruct these stereotypes and to see that reality is not as simple as these simplifications make it seem like. And most of all, volunteers should be aware where these stereotypes come from: colonial history, especially when they volunteer in (formerly) colonized countries. We need to create connections to the past, so we can understand today's effects. We never have the full picture.

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. Switzerland for example wasn't a big colonial empire itself, but many slave traders were Swiss. 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. This makes sense: Colonial history has never been properly dealt with, reparations have never been fully paid and Europe has downplayed, idealized or hidden colonial atrocities rather than critically engaging in remembrance. Whiteness is often upheld as a standard to be reached, while people of color 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.

It is important to mention that white and Black in this context do not only refer to skin color. While skin color can be an aspect of it, it does not actually explain racialized discrimination. People are racialized also based on religion, their passport, physical appearance and language.

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."*

Travelling 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 couchsurfing, 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. This means North-South voluntary services are much more feasible than South-North exchanges, because people from the Global South often face much higher barriers due to visa regimes.

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 gasses such as CO2 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 "CO2lonialism".

Colonial volunteering

European volunteers often - consciously or subconsciously - have colonial mindsets. Many Europeans have good intentions when wanting to participate in voluntary service 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. Sometimes - often unintentionally - volunteering organisations even perpetuate, enhance or are complicit with colonial thinking. 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 antiracism?

Why this toolkit?

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 restructuring of how European volunteering organisiations 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 advocate against neocolonialism within their own circles. If formal education doesn't make young people aware of global injustices and its long colonial history, we as volunteering organisations need to step in by doing activism, advocacy and non-formal education for global justice.

We see, among many others, these five necessary steps as priorities:
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 injustices through awareness-raising actions and advocacy in Europe.
4. European volunteering organisations have to become aware of racism and neocolonialism within their own structures and partnerships.
5. Representation matters: European volunteering organisations have to change their strategies of recruitment and have BIPoC* in leadership positions. This concerns also the process of choosing your facilitators.

*BIPoC = Black Indigenous and People of Colour highlights the importance of recognizing the unique and intersecting experiences of racialized peoples, along with other non-white communities, in discussions of systemic racism, social justice, and equality.

With this toolkit, we want to give some hands-on things for volunteering organisations to do. Having been part of the voluntary service community, we have noticed that there is a lack of critical conversations about the colonial past and the present of volunteering and a big need for helpful tools and knowledge around the topic. In this toolkit, we try to confront issues like White Saviorism and challenge the notion that good intentions are not always as helpful as we might think. By delving into these colonial continuities, we want this toolkit to be a hands-on resource for educators and organizations who are engaged in these topics and work with volunteers.

With this toolkit, we want to invite you to engage in the discourse around decolonisation. Be aware that there is no set definition of decolonisation and that there are different approaches to this topic. This is not a history book that tells a linear story of so-claimed facts. There are different forms of decolonisation, because there are different experiences with colonialism and therefore different methods to fight it. Accepting this pluralistic fact and the notion that there is not one universal truth is also one way of decoloniality. (If you are interested in learning more about this: W. D. Mignolo is one representative of the concept of decoloniality.)

Who is this toolkit for?

This toolkit is crafted for educators (or organisations) involved in anti-racism education and seminars on (neo-)colonialism, but refers specifically to the context of North-South volunteering and therefore sending organisations. Whether preparing volunteers or facilitating post-volunteering debriefing sessions, you can adapt the methods on global learning to your specific context - some methods already have alternative suggestions.

This toolkit should serve as a resource for educators aiming to cultivate more informed, engaged, and critical volunteers within the topic of anti-racism and decolonization initiatives. We think that being aware of the coloniality of North-South volunteering is crucial before engaging in volunteering within the North-South context. The methods should enable volunteers to grasp the historical and systematic dimensions of power inequalities, equipping them to contribute to decolonising futures.

Things to keep in mind for educators

What is Global Learning?

In the second part of the toolkit you will find Global learning methods that you can use in these seminars. Global learning is an (non-formal) educational approach that focuses on equipping participants with an understanding of global issues and transcultural cultural competence. It involves creating awareness around systems of inequality - on a social, economic and political level. It's also about developing effective communication and collaboration skills and encouraging critical thinking about global challenges and injustices. This approach can be implemented in various educational settings, including K-12 and higher education, but is especially used in non-formal educational settings. It offers a counterpart to traditional frontal education. Global learning encourages participants to critically analyse global issues and consider multiple perspectives. With Global learning we also aim to enhance agency. We advocate taking action in the knowing that we are all political actors.

In workshops and seminars about anti-racism and (neo-) colonialism, Global learning can help to see how racism impacts racialized and oppressed communities, both individually and structurally. It allows us to explore the historical and present-day effects of colonialism in various regions. Understanding different cultural norms, histories and realities helps participants approach conversations in a more nuanced way. Since Global learning emphasises various interconnected global issues, it offers a way to understand the intersectionality of racism, coloniality and structural oppression, but also includes social categories like sex, gender and class.

Systemic and global structures influence the individual and vice-versa. Sometimes looking at power structures in daily life can help comprehend the bigger picture. That's why we tried to structure the following chapters in that form.

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 inequalities/global injustice.

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.

Checklist: How to prepare 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 empathetically 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:

- ☐ Invite volunteers to share their fears, hopes, needs and expectations for their voluntary service.

- ☐ Talk about white saviors and what is problematic about them. You could do methods such as "Colonialism in Volunteering. A problem tree exercise". 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 places in. Use methods like WORLD IN CHAIRS, AN UPSIDE DOWN WORLD MAP or LET'S HAVE A LOOK UNDER THE T-SHIRT to talk about current economic and political power structures in the world (neocolonialism) and how they relate to colonialism. You could also do your own sessions just talking about colonial history and present, e.g. by doing the methods A SHORT INTRODUCTION TO EUROPEAN COLONIALISM and COLONIALISM LIVES ON.

We recommend all volunteers going to the Global South to do detailed research about the place 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.

- What 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.

- Back to representation: Who are strong political, cultural and social leaders and figures in and from the place you are going to? Authors? Activists? Journalists? Independence fighters? Filmmakers?

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/racialized people - 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 and SHARING INSIGHTS (next chapters), 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 context. 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 Westerns" 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 downscale, 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](#)).

Humor: When stereotypes are used in jokes, the line between offending and making someone laugh is not always easy to know. Humor 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 Franchesca 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 (*Internalization*). 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 marginalized 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.

Sharing insights: Common responses within workshops and seminars

When doing workshops and seminars on racism and colonialism, we encounter a variety of common responses and struggles that mirror the complexity and emotionality of these conversations. Here are some we have encountered often:

◯ "I don't see colour"

It's often meant well, but it sidelines diverse experiences and perpetuates a colorblind approach. It also dismisses the relevance of neocolonial times today, overlooking the colonial structures that persist. This answer often comes along with sentences like "I'm not racist, I treat everyone the same" and "we've overcome racism and live in a just world now." As a facilitator you can acknowledge the good intent while highlighting the implicit bias behind it. Encourage to explore those unconscious biases and explain that these narratives erase the reality of racialized people.

◯ "Racism against white people"

Emphasize that systemic racism involves historical power dynamics that go back to former colonial times. Racism can not be separated from colonialism. Encourage a broader conversation about systems and structures that shaped racism.

While acknowledging different kinds of prejudice is important, the argument that there is also racism against white people ignores the fact that racism is intertwined with colonialism and broader systemic racial inequalities. One helpful resource to make the point that racism against white people doesn't exist is the following: https://youtu.be/dw_mRaIHb-M?si=ayfW-aN0YQol0dLd

Avoid debating too much about this, it can cause frustration within the group and for yourself as a facilitator. It's okay to set boundaries and to be mindful of how the time in the workshop is used. When talking about racism people often need more time to reflect on what they just heard, because it could challenge their world view. You won't be able to get to all the participants equally.

◯ Explaining racism through biology

Explain that this argumentation neglects the socio-cultural roots of racism. Encourage discussions on the historical, cultural, and systemic factors that contribute to the racialization of people and share resources or references that delve into the socio-cultural aspects of racism. Discuss why it's very dangerous to explain race through biology and encourage to fact-check the resources that use such arguments and the

implications behind it. Explain that the narrative of explaining racism though biology was for example used in Nazi-Germany to legimitise the inferiority of Jewish people (Nazi eugenics). Emphasize that race is *always* a social category and never a biological one. In order to make that clear distinction we prefer using the term racialised people over the term race.

○ I feel like I'm being blamed/I feel guilty

In workshops we also often navigate emotions of 'White Tears' or 'White Guilt' where reactions of astonishment and discomfort arise in response to conversations about (white) privilege and complicity with systemic injustices. Participants might feel personally attacked or blamed for something "they didn't do". White fragility is common: In a world based on the 'White Gaze' it's uncomfortable to talk about how our privileges come at the expense of others' oppression. Shifting our understanding of what we view as reality - deconstructing the White Gaze - requires active work. It might help here to reiterate that this is not about blame, but about mirroring the position (and legacy) we hold in an unequal world.

Addressing these emotional responses becomes an important part of the learning journey. Try to validate the discomfort as a natural part of confronting privilege and systemic issues. Encourage participants to channel these emotions into constructive action, such as learning more, advocating for change, and being allies in dismantling systemic injustices.

○ "But I thought this is a safe(r) space!"

General note on safe(r) spaces: Within a group/workshop we often want to create safe spaces. This aim is important when talking about (neo-) colonialities and racial structures - especially for those who are or were affected by them, a lot of times people from the Global South/ BIPoC.

However, we don't have control over group dynamics. We work with very diverse groups, with different levels of awareness and knowledge on the topic. That itself is enriching for conversations but also a challenge for it can trigger feelings of unsafety.

As a trainer or facilitator, you must acknowledge that safe spaces are a utopia (that's why we prefer talking about safer spaces rather than safe spaces), but not reality since it's human to make mistakes (even if unintentionally) that can be hurtful or even harmful to others. Decide as a group to try your best to avoid them. But more importantly, talk about how you as a group would like to respond to them. We also suggest having a group agreement on them. As a trainer, have tools ready to facilitate these kinds of escalations. Talk to other trainers about them. Be prepared - and brave enough - to have difficult discussions.

💬 "In my journey learning about neocolonialism…"

Sharing own experience: Sharing experiences or stories we've had with this topic has proven effective for us. Participants will be able to relate and it brings a necessary layer of emotions and humanness to the table.

With regards to the journey of the participants: You cannot force anyone to walk this path - it's a personal one - also it has no beginning and end. People have to decide on their own to take it. What you can do is to offer your knowledge and inputs of (self-) reflection.

❗ Group of trainers

We strongly recommend having a mixed group of trainers, especially because participating BIPoC might see themselves represented and that helps to channel emotions of loneliness and otherness within the group. If you are an exclusively white group of trainers, please, acknowledge where your limitations are in regards to that and also discuss that with the participants.

❗ Working with mixed groups (BIPoC and white volunteers)

No matter the level of experience of a trainer, talking about the topics of colonialism, racism and white privilege can be quite a challenge. To be better prepared, it is important to know the composition of your group of volunteers, whether it is composed predominantly of *white* or BIPoC volunteers or a mixture of them. Depending on the group, it will enhance different emotions and responses that can significantly affect the group dynamics.

All of the above group compositions have certain benefits but they can also potentially create tensions or triggering moments. As a trainer, it is essential to think of different group needs and potential points of friction, before starting the training. If needed, you can always reflect on the volunteer's position when it comes to privilege. Be aware that the participants probably aren't on the same level of knowledge. That can however also be valuable because Global learning is also about learning from each other. Nevertheless we recommend considering separating participants if the 'knowledge gap' is too big. If there are BIPoC in the group you might consider separating them into white and BIPoC participants (for example when talking about critical whiteness and building resilience) to enable different conversations and dynamics.

In addition, groups of white volunteers may need additional information and awareness efforts to address biases and internalized racism. However, for BIPoC who are affected by it in this society, explaining these issues to white people over and over again can get tiring and require emotional work.

BIPOC participants also may be emotionally affected by harmful expressions or discussions, especially regarding activities related to violence against Black and Brown populations. Be prepared to offer (individual) support in case anyone is distressed by the information provided.

❗ Lightening up a very heavy topic

Always keep reminding yourself and the participants that we are all part of this system and all have to work on our biases and internalized racisms. We didn't create this world as it is, but have the responsibility to change it. **Humor** is often a powerful tool. We are not saying that these topics should be addressed by making jokes, but sometimes lighter "material" can ease the atmosphere. I, for instance (this is a PoC talking), like to share my experiences with racism, nuancing the absurdity of this racialised world order.

Unless we recognize what old is and weary about the world – those 'long histories' of slavery, colonization, diaspora – we are in no position to represent what is emergent or 'new' within our contemporary global moment. - H. Bhabha

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Global Education methods for preparing volunteers

Now we move on to some concrete educational methods that we have tried out when preparing European volunteers going for voluntary services in the Global South. We have divided them into three different sections.

Make sure to pick a variety of methods to inspire different learning types in the group, making participants move, read, work with their hands, watch, reflect, discuss. You as a facilitator can also be part of the exercise yourself and share your personal experience.

Colonial power structures in past and present

In this first section of methods, you can find methods that help participants get a basic understanding of colonial history and how colonialism is still present in our world today.

My colonial daily life. Discussions of colonial products

Aim:	Making a relation between present-day economies and colonial history
Relates to:	Colonial History
Time:	40-60 min
Group size:	Any
When in the training?:	In the middle
Materials:	Chairs for everyone

Tell participants in advance to bring a product with them that they think has a relation

with colonialism. Ask them to walk through a supermarket and try to find a product that grabs their attention. Ask them to pay attention when seeing advertisements online or in public spaces. They could either buy the product or take a picture of the product.

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 of 3-4 people 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?

Everyone comes together in a circle of chairs. Depending on the group size, you can make each group select one product to present to the whole group or everyone can present their product.

At the end, the facilitator asks how they feel after this exercise. How was it to talk about these products? What do they want to know more about? The facilitator can then also give a short input on the relations between capitalism and colonialism or the method can be combined with a method around neocolonialism (like the Silent Exhibition).

World in Chairs. A guessing game around global injustice

Aim:	discussing global power structures
Relates to:	Global Economy
Time:	30-45 min
Group size:	10-40 people
When in the training?:	More in the beginning
Materials:	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) <u>Population size :</u> 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 actively 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 fitting on the chairs of 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? Make clear (as described in Things to keep in mind) 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 on 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																									
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	2	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	2	2	2	2	2	2	
Latin America	631	8,53	1	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	3	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																									
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	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	7	8	8	9	10	10	10	11	11	11	12	12	13	13	14

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

A short introduction to European colonialism. Guessing quotes from colonial history

Aim:	Participants get an understanding of what European colonialism and its atrocities were
Time:	90 min
Group size:	Up to 30
When in the training?:	Could be one of the first more content-based exercises
Materials:	2 Flipchart papers 1 marker Printed out quotes Printed out solution sheets Scotch tape Projector (maybe)

Participants get together in small groups of 2-3 people and share for 5 minutes how they learned about colonial history so far in their lives. After 5 minutes, the facilitator asks for examples and writes them down on a Flipchart paper. This could be in school, in books and movies, in their family, etc.

The facilitator explains that participants in the small groups will be handed out two quotes without knowing who said them and when. Participants in their small groups should read the quotes and try to understand them. They have 10 minutes to guess the historical context: What kind of person could have said this and when? How does this relate to colonial history? What do they personally think about this quote? The facilitator emphasizes that in this first round, it is not important to find the right answer.

The facilitator then hands out the solution sheets for each quote. Participants now have 30 minutes to read the solution sheets and to create a small and short presentation of their two quotes and their historical background to the rest of the group. They can also research more about the background of the quote online, if they want. Facilitators walk around and make sure all small groups understand what their quotes are about and if they know what to do.

After the 30 minutes are over, the group comes back together. The facilitator asks the chronologically first quote to be presented and continues with the chronologically second until the last one. After they are presented, the quotes are put on a timeline on the wall (the timeline could be made with scotch tape). After a few quotes are

presented, the facilitator can do short activities with people to keep the attention span (e.g. get up and stretch a bit, switch chairs or hand out candy).

When all quotes are presented, a debriefing is done around colonial history. The facilitator can moderate a discussion in the big group or, alternatively, let them discuss in small groups first and then gather answers in the big group. Questions (on a Flipchart paper) could be:
- How good were your guesses before they knew the solution?
- How much did you know about the content of these quotes beforehand?
- What surprised you?
- What do you realize now that you see the whole timeline?
- What do you want to know more about?

The facilitator ends by giving some recommendations for books, movies or websites they could read and watch to keep informing themselves.

Some things to keep in mind:
- The content is flexible. It is important to have different perspectives of colonial history - e.g. by perpetrators, by victims and by resistance fighters; to highlight perspectives of marginalized groups during colonial history. You could focus on specific geographic regions, if they are relevant for the group, and also bring in different perspectives on how colonialism affected people (e.g. how homophobia was introduced, how language was lost, how slavery worked).
- The facilitator could show some pictures on a projector while quotes are being presented to make it a bit more visual.
- This method is quite reliant on reading and research. If this is too difficult for participants, quotes could be substituted with pictures. The presentation of the solutions could also be taken over by the facilitator.

Examples of quotes:

Quote	Solution
"The higher the development of the race, the stronger the contrasts between man and woman."	Richard Krafft-Ebbing said this in his book *Psychopathia sexualis* in 1886. Krafft-Ebbing was one of the founders of sexology. White people were seen as superior because of their unique ability to display a visual difference between men and women. When using the word "women", scientists spoke exclusively about white women. White scientists believed there were no significant sexual differences among non-white people. Many white scientists at the time did not believe that men and women of different races shared the same nature. They maintained that sex was race-specific. Western gender categories were not universal, they were seen as race-specific. All of this was rooted in the racist belief that Black, indigenous and people of color were not seen as human (dehumanization).
"Everybody has asked the question, and they learned to ask it early of the abolitionists, 'What shall we do with the Negro?' I have had but one answer from the beginning. Do nothing with us! Your doing with us has already played the mischief with us."	Frederick Douglass said this in his speech "What the Black Man Wants" in 1865, when he was advocating for voting rights and civil rights for Black Americans after the end of the Civil War in the United States. Douglass escaped slavery when he was young and became an intellectual and activist against slavery (abolitionism). What was the Transatlantic Slave Trade? Watch this video: https://www.youtube.com/watch?v=3NXC4Q_4JVg
"Of the persistent mutilation by government soldiers, there can be no shadow of a doubt, should the system maintain forced labor on this scale, I believe the entire population will be extinct in thirty years."	Irish diplomat Roger Casement said this in 1906 in a report to the British Foreign Office. He had travelled to Congo under the rule of Belgian king Leopold several times and witnessed extreme atrocities by the Belgian colonizers against the indigenous people of Congo. Casement became an anti-colonial activist. 10 million Congolese have died through king Leopold's colonialism. Watch this video about Congo's colonial history: https://www.youtube.com/watch?v=MU4vua2kNQY
"Arabs, for example, are thought of as camel-riding, terroristic, hook-nosed, venal lechers whose undeserved wealth is an affront to real civilization. Always there lurks the assumption that although the Western consumer belongs to a numerical minority, he is entitled either to own or to expend (or both) the majority of the world resources. Why? Because he, unlike the Oriental, is a true human being."	Palestinian-American writer Edward Said in his book *Orientalism* in 1978. Watch this video about Orientalism: https://www.youtube.com/watch?v=4QYrAqrpshw
…	You can find many more quotes on the page Connecting the Dots: https://www.connecting-the-dots.org/en/play-page/

Colonialism lives on. A silent exhibition about neocolonialism, settler colonialism and racism today

Aim:	Getting participants to reflect about issues like stereotyping, racism and colonialism and to understand that colonialism has never ended
Time:	60-70 min
Group size:	Doesn't matter
When in the training?:	Middle
Materials:	Printed out inputs, maybe laptops with videos, pens for everyone

Preparation:
- Video inputs: 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 (see material suggestions). Put headphones in the laptops or ask participants to bring their own headphones, so that people don't disturb each other when watching different videos.
  - Alternatively, you can ask participants to bring their own headphones and smart phones and you can print QR codes for them to scan to watch videos.
- Print-out inputs: You can also put up other inspiring things on the wall, e.g. cartoons or quotes related to the topic. You can also print out interesting articles and place them in the room.
- Discussion papers: Put papers for participants to discuss the different inputs next to each input. You can also put flipchart papers around the room with discussion questions without connection to a specific input.

Methodology:
Tell the participants that they have 40 minutes to walk around the room to discover the different inputs around how colonial power structures are visible in today's world. They can discuss with each other on the papers next to each input and on the flipchart papers with discussions. If they agree with something that someone else has written, they can just put a + next to it. If they disagree, they can comment next to the comment, but they need to keep a respectful tone. They don't need to write their names and their discussion can be anonymous. Explain that they are not supposed to exchange words during the exercise and that they can only discuss with each other with their pens. It is okay for people not to see all the inputs.

After 40 minutes, ask participants to pair up with another person and to walk through the exhibition for 10 minutes to discuss what they experienced and what were their highlights.

At the end, get together in a circle of chairs in the big group and reflect together on the exhibition:
- What surprised you? What was new for you?
- How is colonialism present in today's world?
- How do people resist colonialism still today?

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

Things to keep in mind:
- Make sure to include input that is relevant for your target group, e.g. content related to the place where they live or things that are currently in the news.
- It is important to properly introduce important terms like "colonialism", "neocolonialism", "racism" or "Global North"/"Global South" to participants before doing the method.
- It is important to bring a variety of perspectives into the exhibition. Don't only show negative effects of colonial power structures today, but also resistance against it.
- Avoid showing strong graphic violence, as it could trigger especially participants of color, and give trigger warnings for the whole exhibition.

Material suggestions

Videos and websites
- Slavery Footprint. Interactive website for people to measure how much they personally contribute to modern slavery.
- African Men and Hollywood Stereotypes (3 min). African Men react to offensive stereotypes the American film industry perpetuates about them.
- "I'm a Muslim, but..." A response to Buzzfeed (2 min). Muslims react to racist stereotypes against them.
- 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.
- 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".
- How microaggressions are like mosquite bites (2 min).
- Taylor Swift: "Wildest Dreams" (4 min). The music 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.
- Hans Rosling: [200 Countries, 200 Years, 4 Minutes](#) (5 min).
- [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?"
- [MTV Decoded with Franchesca Ramsey](#) (usually about 5 min). Great video series explaining and discussing racism and stereotypes.
- [DAM: "Milliardat"](#) (3 min). Music video by a Palestinian rap group criticizing Israel's settler colonial tactics and the big amounts of money used for it.
- [Afrofuturism](#) (3 min). Explanatory video about a utopian Black approach against colonial power structures.
- [How the British Empire Exported Homophobia](#) (3 min). Explanatory video of British colonial laws against homosexuality and how these laws are still in effect in lots of British ex-colonies.
- …

Articles
- Rich countries drained $152tn from the global South since 1960. *Al Jazeera* (2021). https://www.aljazeera.com/opinions/2021/5/6/rich-countries-drained-152tn-from-the-global-south-since-1960
- European colonial powers still loth to admit historical evils. *The Guardian* (2020). https://www.theguardian.com/world/2020/mar/11/european-colonial-powers-still-loth-to-admit-historical-evils
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Discussion questions:
- How is colonialism visible in street names, statues, etc. today? What should we do to these statues, street names, etc.?
- How has colonialism impacted the city / the place that you live in?
- …

Let's have a look under the T-Shirt. Watching a video and creating a problem tree around global injustice

Aim:	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.
Relates to:	Global Economy
Time:	120 min
Group size:	8 – 20 people
When in the training?	In the middle
Materials:	flipcharts, post-its, markers, enough copies of worksheets (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…). Participants 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 on 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.

Things to keep in mind: The problem is complex (it also includes 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.

Colonial power structures and volunteering

In this section, you can find methods that help participants understand how volunteering in a North-South context is related to colonial history and how colonial power structures are present in volunteering, also in their own motivation.

Carousel of Motivations for Volunteering

Aim:	Reflection on participants' motivations for joining different projects and organisations. Getting to know each other and exploring the different volunteering projects they are joining.
Relates to:	Motivations and expectations
Time:	20-30 min
Group size:	10 to 24 people
When in the training?:	In the beginning of the training
Materials:	A chair for everyone

First gather the participants in a circle and let them introduce themselves (name, pronouns, age, how they are), to avoid participants having to introduce themselves to each other during the method. If you have done some name games before, it would be ideal.

You need to divide participants into two equal groups. They have to create two circles of chairs, one inside the other. The first circle of chairs is facing outwards, and the second circle is formed around the first one. In that way, all participants in the outer circle have someone opposite them from the inner circle.

Essentially, Carousel is like a speed dating activity (a series of consecutive 3-minute rounds where participants express their views in turns around a topic). Note that only one of the two circles will move, so before the first round starts, make sure that you have made clear to the participants which circle is supposed to move and also set the direction of the rotation. That way, you will avoid making a mess and losing time.

After 3 minutes of each round have passed, you make a signal, so the people of the chosen circle move one position.

After the last round, you can invite participants to stand in a common circle and share some insights from the conversations they had.

Example statements:

- What kind of volunteering project are you planning to participate in? Long-term or short-term?
- What are your motivations for joining this project?
- What is your motivation for volunteering in the specific country or area that you chose? If you are volunteering in the Global South, why did you choose to do so at this moment of your life?
- What does it mean for you to do volunteering abroad?
- What do you expect from the project and the receiving organisation, as their future volunteer?
- What are you excited about experiencing during your voluntary service?
  What are your fears concerning the project, the receiving organisation or the country/area?
- In what ways do you think you can "help" during your voluntary service? Who benefits most - the project, the receiving organisation or yourself?
- How do you think your position as a European/non-European, white person/person of color might affect your voluntary service?

Visualizing volunteer motivations. A barometer discussion on North-South volunteering

Aim:	Reflection on power structures and volunteering, fostering discussions
Relates to:	Motivations and expectations
Time:	45 min–90 min
Group size:	Up to 30 people
When in the training?:	In the beginning
Materials:	A chair for everyone

All of the group is in the middle of a big room. The facilitator makes a line on the floor with scotch tape. The facilitator will read a statement and the participants should go to one side of the tape if they agree with the statement or on the other side if they don't, or somewhere inbetween.

Participants can then discuss with their neighbors for a few minutes about why they stand where they stand. Then the facilitator asks for some people to say why they positioned themselves where they did. If anyone hears something that changes their mind, they are invited to change their position.

Once a statement is done, you can move on to the next. Depending on the amount of statements, the pair discussion can be left out and participants can also sit down while discussing. Make sure that the discussion is lively and many people participate. As discussions can get controversial, they should be moderated with raising hands and also giving more space to people who haven't spoken much.

At the end, everyone comes together in a circle and reflects about the exercise. What motivations have they heard? How do they feel about them?

Things to keep in mind:
- Rather than a straight line with "Agree" or "Disagree", it could also have a U-shape, then everyone also on opposite sides can see each other better.
- Alternative: This could also be done as a "Hot Chair" discussion, especially if people in the group all have quite similar opinions. In that case: 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 are below. It is important that you pick statements that you think fit the level of the group. The statements should make the participants think and give them no clear right and wrong.
- Facilitators can bring in important pro or contra arguments themselves, if they think they are important and haven't been said yet.

Example statements:
- I can change global injustice more effectively by working against capitalism here in the Global North rather than doing a voluntary service in the Global South.
- If white Europeans do a voluntary service in the Global South, they maintain the colonial relation between privileged and oppressed.
- Part of the experience of doing a voluntary service in the Global South is for me to understand poverty and global injustice.
- 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.
- 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.
- Volunteers represent their country, when they do a voluntary service abroad

Colonialism in Volunteering. A problem tree exercise

Aim:	Exploring typical colonial ideas and behaviours before, during and after a voluntary service, considering the various actors in the process (volunteers, sending organisations, partners etc.)
Relates to:	Volunteering Organisations
Time:	70 min
Group size:	5 – 20 people
When in the training?	In the beginning
Materials:	flipchart, post-its, markers

1. Input (25min):

Provide a brief introduction to the topic of colonialism within volunteering and explain that it is a complicated phenomenon with many actors and causes that interfere with other societal issues and imbalances. You could give a short input presentation, covering contents like this:

- What was the White Man's Burden? Explain that colonial empires often framed their colonial exploitation as a civilising mission. Explain the role of Christian missionaries in eliminating local languages and cultures under the pretense of doing good.
- What is the White Savior Industrial Complex? Here you could show the provocative video Who wants to be a volunteer? (4 min) making fun of voluntourism in Africa.
- Resistance against White Savior narratives: Here you could show for example the music video parody Africa For Norway (4 min).
- Who can travel? Show the Global Passport Index and the video Your Rich Friend Who Travels all the Time (2015, 3 min), which talks about the privilege of traveling far away – and how you have to be rich for doing that.

2. Brainstorming (10-15 min):

Split participants into groups and ask them to reflect on what they have heard in the input and potentially previous experience: How do you think colonialism influences ideals, ideas and behaviours that we see in volunteering today? Ask them to note down examples on post-its examples of colonialism ideas and behaviours within the volunteering experience and in the volunteering organisations.

2. Decorating the branches (10 min):
Show participants a 'tree' designed on a flipchart paper and tell them that for each example they have identified, they can put a post-it in the crown (= effects of colonialism in volunteering). Participants share their examples. Be mindful that at times, some of the examples can be also causes of Colonialism in volunteering, therefore, there may be need to be put in the roots section of the tree.

3. Getting to the roots (10 min):
Ask Participants to share in the plenary what they think are the root causes of the problem of colonialism in volunteering. Write their ideas on post-its and put them on the roots of the tree. Finally look together at your problem tree and see if any of the causes and effects should be switched round or put in both places.

4. Debriefing (10 min):
Some questions to ask the participants at the end:
- How easily did you find the 'roots'?
- Do you wish to share an example where any of these roots or branches are apparent?
- What conclusions do you get out of this activity?
- Can you think of any solutions that can address any of these problems?

Real Pictures. A visual exercise about communication in a North-South context

Aim:	Reflect on ethical use of images
Relates to:	Stereotypes in a global context Language and Pictures
Time:	30-40 min
Group size:	Up to 30
When in the training?:	In the middle
Materials:	Photos and quotes of previous volunteers Printed out chapter "Communication around North-South volunteering"

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

Groups will discuss what they think the situation is and what the picture shows. After 15 minutes, give them print-outs of the chapter "Communication around North-South volunteering" in this toolkit. Ask them to read it and to evaluate the photos and quotes they have seen.

At the end, the facilitator reveals the context of each picture and quote a discussion about the ethics of visual representation and language.

A short discussion is had: What surprised you? How do you feel after this exercise? Make sure to bring across the point that pictures and quotes might make a very different impression on people in the Global North, when put out of context. Stereotypical pictures and language might reinforce colonial power structures. Stress the importance of breaking stereotypes in pictures and language rather than reinforcing all the clichés we are used to.

Forum Theatre: Addressing experiences of Repression and Discrimination during North-South volunteering

Aim:	To give participants a chance to witness different moments where repression and discrimination are evident and to allow them to propose solutions and explore how their choices and responses to different situations can have an impact.
Time:	2-3 hours (ideally more)
Group size:	Up to 30
When in the training?:	Could be one of the final activities
Materials:	Flipcharts to explain the method, Big space, Props for acting

Short introduction about the method:

Forum Theatre is a powerful technique proposed by Brazilian theorist Augusto Boal as part of his framework of Theatre of the Oppressed. The technique encourages participants to re-create and experience the theatrical representation of a social issue and to try to explore different ways to solve it. Forum Theatre is often used to denounce any type of social injustice and empower socially excluded groups that have suffered from these. For the context of this toolkit, the topics proposed for Forum Theater can be related to the Global Inequalities and other systemic social issues that volunteers might encounter during their experiences.

Preparation of the scenes (30 min)

Divide the group into 3-4 smaller groups and propose to them one of the scenarios found at the end of the paragraph. (Alternatively, if the group is composed of more experienced volunteers, you can ask them to think and share within their small group a real story-personal or not, which for them presents an injustice that can happen within the context of international voluntary service.) After the group reads the scenario/chooses among one of the narrated stories, they have to create a short scene based on it.

Scenarios:
1) Addressing Neocolonial Power Dynamics:

Scenario: A volunteer program that unintentionally replicates neocolonial power dynamics, where volunteers from a dominant culture take on leadership roles, leaving local communities disempowered.

Possible Interventions (only for the facilitator-trainer): suggestions of strategies to decentralize decision-making, promote community leadership, and ensure that the volunteer program respects and values local knowledge and expertise.

2) Addressing Racial Bias in Volunteer Engagement:

Scenario: Volunteers engaging with a community but unknowingly exhibiting racial bias, either through microaggressions or discriminatory practices.

Possible Interventions (only for the facilitator-trainer): exploring ways to raise awareness about unconscious biases, implement cultural sensitivity training, and establish feedback mechanisms to address and rectify instances of racial bias.

3) Addressing Colonial Continuities in Project Design:

Scenario: A volunteer project inadvertently perpetuating colonial legacies, such as implementing initiatives without considering the historical context or disregarding the cultural significance of certain practices.

Possible Interventions (only for the facilitator-trainer): propositions for inclusive project design processes that involve local communities, incorporate historical context, and prioritize culturally sensitive approaches to avoid perpetuating colonial patterns.

4) Addressing Tokenism in Volunteer Programs:

Scenario: A volunteer program where individuals from marginalized communities are included merely for representation without meaningful engagement or decision-making power.

Possible Interventions (only for the facilitator-trainer): suggestions of ways to abandon tokenistic practices, promote genuine inclusion, and ensure that volunteers from all backgrounds have equal opportunities for leadership and participation.

5) Addressing Language and Cultural Barriers:

Scenario: Volunteers struggling with language and cultural barriers, unintentionally reinforcing colonial hierarchies.

Possible Interventions (only for the facilitator-trainer): exploring the implementation of language training for volunteers, cultural exchange programs, and initiatives to bridge communication gaps, fostering a more inclusive and respectful environment.

6) <u>Addressing Resource Distribution Disparities:</u>

Scenario: Volunteer projects where resources are disproportionately allocated, favoring certain communities over others.

Possible Interventions (only for the facilitator-trainer): suggestions of mechanisms for transparent resource allocation, community-led needs assessments, and partnerships with local organizations to ensure an equitable distribution of resources.

7) <u>Addressing Historical Trauma Awareness:</u>

Scenario: Volunteers unaware of the historical traumas affecting the community they are working with, leading to unintentional insensitivity.

Possible Interventions (only for the facilitator-trainer): propositions of educational programs for volunteers, emphasizing the importance of understanding historical contexts, acknowledging trauma, and approaching community engagement with empathy and respect.

8) <u>Addressing Community Empowerment vs. Dependency:</u>

Scenario: A volunteer program unintentionally fostering dependency rather than empowering local communities.

Possible Interventions (only for the facilitator-trainer): exploring alternative approaches that prioritize capacity-building, skill transfer, and sustainable development, ensuring that communities are actively involved in decision-making processes.

Preparing and rehearsing the scenes (20-30 min)
Give participants additional instructions on what are the elements that the scene needs to have by using a flipchart paper to explain the method of the Forum Theatre: The scene should include at least one act of oppression, a perpetrator, a victim and one or more bystanders. It is important that the scene ends with the victim character not being able to resolve the injustice they are facing, so that the participants can intervene and propose their solutions in the way described in the next paragraph.

Presentation (timing depends on amount of scenes)
The first group presents their scene. The scene is re-played again, but now the spectators have the permission to be "spect-actors" and can at any point shout "freeze", stop the scene, step forward and take the place of an actor to attempt to transform the situation or the outcome. Important note: the audience is allowed to take the place of the victim or the bystander or add an additional character, to avoid replacing the perpetrator to resolve the issue. In addition, no violent act is allowed as a means of resolution.
The scene continues till the end. At the end of the scene, the facilitator asks the audience if they think the injustice has been resolved. If the audience says no, then the scene is repeated another time with the possibility of new "spect-actors". The presentation of the first group is concluded once the audience agrees that the injustice was resolved.

Repeat the same process for all the groups.

Debriefing:
The debriefing for this activity is especially important, since the participants may experience moments of discomfort and revival of traumatic memories associated with the issues they are experiencing during the activity.

First bring everyone out of their role and explain that the group will try to approach the process of the scenes collectively, but if at any moment someone wants to take a step back for individual reflection, then they are free to do it or share their thoughts with the group.

General questions about the activity:
• How did you find the activity? What did you like or not like?
• For the actors: Was it easy to play your role? What was easy and what was difficult?
• Were you surprised by any of the reactions, interventions and solutions that were proposed?

Questions about the scenes
Describing the situations:
• Where was this situation happening?
• What was the initial problem? Who was the oppressor? Who was the oppressed?
• Who were the allies of the oppressor? Who were the allies of the oppressed?
• How was the situation resolved? Is the solution that was given realistic?
• Have you faced any similar situations in your voluntary service time?

Reference to the emotions that arose:
-Were there moments when you felt a collective emotional response among participants?

-Were there moments where the performance allowed you to express emotions related to your own experiences or observations (in volunteering)?
-Were there moments of (collective) empowerment or disempowerment/discomfort?
-Can you describe a moment that particularly resonated with you emotionally during the performance?

More questions related to the scenarios (for deeper conversations if the group wants to):
- Resource distribution: How can volunteer programs ensure transparency and fairness in resource allocation?
- Language and cultural barriers: What interventions were proposed to overcome communication challenges and promote cultural understanding?
- What strategies can be implemented to foster an environment where diversity is celebrated and valued and not tokenised)?
- Tokenism: How did the Forum Theatre scenes depict tokenistic practices in volunteering?
- What were the suggested interventions to move from tokenism to genuine inclusion?
- How can we ensure that volunteer programs prioritize meaningful representation and participation?
- Colonial continuities: In what aspects of the volunteer scenarios did colonial continuities become apparent?
- How did the interventions propose ways to break away from colonial legacies and foster respectful engagement?
- What steps can be taken to ensure volunteer projects are designed without perpetuating colonial patterns?
- Bias: What moments in the Forum Theatre scenes brought attention to unconscious bias and racial dynamics in volunteering?
- How did the suggested interventions contribute to raising awareness and addressing racial biases?
- What strategies can be implemented to embed anti-racist principles in volunteer programs?

Privilege, bias and race

In this section, you can find methods for participants to reflect about their own position concerning racism and global injustice. They can reflect on their own bias as well as what it means for them to be white or BIPOC in the context of North-South volunteering.

What's my position in society? The Power Flower

Aim:	Reflecting experiences of oppression and privilege
Time:	60 min
Group size:	Up to 30
When in the training?:	In the middle
Materials:	Papers and pencils for everyone

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 represent themes like age, gender, race/ethnicity, sexual orientation, economic class, religion, appearance and (dis)abilities. Participants are asked to color the pedals depending on their daily life: if they feel more privileged they color more on the end of the pedal, if they feel more oppressed they color 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 colored.

Alternatively, the facilitator can also print out a Power Flower for everyone (you can find some if you look for "Power Flower" on Google Images).

Participants are first asked to fill out the petals individually. Then they are asked to share about their experience in small groups of 2-4 people for 30 minutes. Please ask that they only share what they feel comfortable sharing (it might be sensitive for participants to disclose some of the information to others). They could discuss the following questions:
- How did it feel to fill out the Power Flower?
- Were there any petals that you weren't so sure how to fill out? Why?
- What surprised you when filling it out?

- Which petals are more important to you, which ones less?
- How does your Power Flower relate to your voluntary service?

After this, the group comes back together in a circle of chairs and the facilitator asks for people to share a bit about what they discussed.

Things to keep in mind:
- It is important to have built good group dynamics and a group agreement around how to communicate with each other respectfully before the method, as the sharing in small groups might raise conflicts.
- This method could be followed by the methods "What is Critical Whiteness? A reflection walk for white volunteers" for white participants and "The hand of resilience. Braver Spaces for BIPOC groups" for BIPOC participants.

An upside down world map. A drawing exercise and reflection on bias

Aim:	Reflection on Eurocentrism and Bias
Relates to:	Bias Stereotypes in a global context
Time:	30 min – 45 min
Group size:	Doesn't matter
When in the training?:	In the middle of the training
Materials:	Big papers and pens, laptop and projector for showing map projections or printed out map projections

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. A quick round is made: How do you feel after this?

Next, the facilitator gives an input:
- 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.
- You can also show the website "The True Size of…" (https://www.thetruesize.com) to show the difference between the Mercator projection and countries' real sizes.
- 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 image here), Peters projection (has a much more accurate depiction of size) or 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.

Then, participants discuss in small groups of 3-4 people:
- What surprised you about this exercise?
- If you were surprised at something, how do you feel about this "bias" of yours?
- How does this exercise relate to your voluntary service?

Afterward, the group comes together again in the big group and the facilitator asks the small groups to share some of the things they discussed.

What is Critical Whiteness? A reflection walk for white volunteers

Aim:	Get white volunteers to reflect about their position in society and develop critical thinking about what their whiteness means in relation to racism
Relates to:	Bias, whiteness, power inequality
Time:	2,5 hours
Group size:	Up to 20
When in the training?:	Middle of the training, after having built up some basic knowledge on racism and colonialism, after having built a previous group agreement around how to communicate and respect each other
Materials:	- Printed out papers with reflection questions (or phones for them to read them on) - Empty papers and pens for everyone - Pre-prepared Flipchart for Allyship - Printed out questions for self-reflection

Introduction (20 min)
Ask the group "Why do we need to talk about race?" After hearing their answers, add anything that needs to be added or watch the video Why Colorblindness Will NOT End Racism (5 min) together with them.

Explain the concept of white privilege: it's an unlearned racial advantage - the benefits of being treated as "normal" or superior because of being included in the category of "whiteness", which stems from European colonialism.

Explain that this workshop can be emotional. Make sure to make an agreement around how to communicate with each other, how to respect each other despite maybe having different opinions. We should in this specific workshop make sure to understand that individuals internalize racism and white privilege from society and need spaces to be able to openly talk about them critically. Invite everyone to be open to critical looks at their own positioning society.

Individual reflection (20 min)

Ask participants to take a paper and pen and to write down their thoughts while reading the following questions. They don't need to find perfect answers for the questions, rather write down their thoughts as they come into their mind. Make pauses of 1 minute while reading the question and feel free to repeat each question. You could also have these questions printed out, so people can read the questions themselves instead of listening to you reading the questions. Questions could be:

1. How did people in your youth (family, school, etc.) talk about racism and/or (people from the) the Global South?

2. How does this influence your thinking still today?

3. Have you or white people around you said or thought "I don't see color" as a response to racism?

4. What is your most powerful memory of hearing experiences from a person of color that made it clear to you that white privilege was a real thing?

5. Do you ever have responses to people of color that you don't like to admit to yourself? Are you feeling more afraid of people of color, for example? More superior?

6. When was the last time you did or said something racist? How did you realize it was racist?

7. How do you react when someone points out that something you did or said was racist?

8. What emotions come up for you when someone points out that something you did or said was racist?

9. How do you react when other people do or say something racist?

10. What emotions come up when you notice someone else said something racist?

11. How do these emotions limit your capacity to react to the situation?

12. How are your conversations about racism different when you talk to people of color or to white people with anti-racist mindsets than when you talk to white people who don't know much about racism?

13. When was the last time you had a long, frustrating or risky conversation with people about something racist they did or said?

14. When were you successful in turning a racially problematic situation with other white people into a productive dialogue? What did you do?

15. What does it mean to be an anti-racist ally for people of color?

16. How do you think your whiteness will influence your voluntary service?

17. What uncomfortable situations around being white might come up during your voluntary service?

18. How can you deal with coming to terms with white privilege in a context where you might be a minority as a white person?

Reflection Walk (30 min)
After the individual reflection, ask participants to go for a walk in pairs with a person they feel comfortable with to discuss their answers to these questions. Ask them to actively listen to each other and not judge each other. Ask them to be back at a specific time.

Debriefing of reflection (30 min)
Bring participants back together in a circle of chairs and ask them to share examples of things they talked about.

Input about allyship (15 min)
Introduce concepts around allyship and anti-racist action to participants on a flipchart. Points about allyship could be:

- Recognize that you have internalized racism that you need to work on

- Don't take it personally or use discomfort as an excuse, when someone points out that someone points out that something you did was racist

- Learn when to listen, when to amplify the voices of people of color and when to speak up - be louder than the oppressor and less loud than the oppressed.

- Educate yourself about racism

- Educate fellow white people about racism

- Risk your unearned benefits (= white privilege) to fight against racist oppression

- Recognize that racism also harms white people by putting them in the position of being an oppressor → none of us are free until all of us are free

- Create spaces of empathetic listening for other white people who are struggling with internalized racism

One method that could help in uncomfortable conversations with other white people who struggle with internalized racism could be the so-called RACE method.

- REFLECT – prepare yourself to be in listening mode and think about situations where you yourself have struggled with internalized racism

- ASK – ask the person you're talking to about experiences that might have caused them to have internalized racism

- CONNECT – tell about own experiences of yours where you have realized that you have internalized racist beliefs and how you overcame it

- EXPAND – explain that you are not trying to get the other person to recognize that you have a superior belief, but that you are inviting them to question their beliefs and recognize that the world is more complex

We have also read the poem "Wanna be an ally?" by Decolonial Futures in this context.

Closing (15 min)
Make a round to see how everyone in the group is feeling after the workshop and the discussion, also which questions are still open for them. Feel free to give more resources for participants to inform themselves about racism, colonial history and critical whiteness.

Things to keep in mind:
- This method is more suited for white participants. Whiteness, however, is contextual. When trying out this method in a seminar context for example, we had a Tunisian participant living in Tunisia, who considered himself white in a Tunisian context, where anti-Black racism is common.
- Bringing in own experiences of how you as a facilitator recognized your white privilege might be useful.
- Just because people are white does not mean that they had an easy life. White working class people or white queer people for example themselves probably have experienced structural discrimination.
- Participants might shift the discussion towards contradictions against white privilege, such as that there are financially well-off people of color, or they might overemphasize the very few instances where people of color might have an advantage due to their racialized status (such as quotas for people of color).

- This method is useful for dealing with people who are open to questioning their own beliefs, but who might be reluctant or skeptic in accepting the existence of white privilege. This method might not work for people who are stern believers in white supremacy.
- Some participants might be reluctant in accepting their whiteness, as whiteness in society is often framed as "normal" and not something that participants often have to reflect about.
- Make sure to do a break during the session, as this method is quite long.

The hand of resilience: A safe(r) space for BIPOC groups

Aim:	Creating resilience within safe(r) spaces for BIPOC groups; What could resilience mean, for us and for myself?
Relates to:	Resilience, Empowerment, Community, Agency, Microaggressions
Time:	1,5 hours
Group size:	10-20 (Max.)
When in the training?	When there is the need for a BIPoC safer space – we then suggest to do it more at the middle of the training when you talk about the topic of Critical Whiteness.
Materials:	Cards/Flipcharts/Post-its and pens to collect your ideas and a huge hand drawn on one flipchart
Might be useful:	To read into the topic of resilience and maybe have some further definitions ready for the topics you will suggest.

Why this method?
Within a group/workshop we often want to create safer spaces. This is important when talking about (neo-)colonialism and racist power structures. And it is especially

important for those who are or were affected by colonialism and racism, e.g. people from the Global South/BIPoC:

When working with mixed groups of BIPoC and white people, with different levels of experience, awareness and knowledge on racism and colonialism, this can trigger feelings of discomfort and unsafety among BIPoC participants.

Also BIPoC are required to do a lot of emotional work in different contexts of life. Not only when facing racist microaggressions in everyday life (for example in a mixed workshop setting), but also doing educational work when having to explain why some actions, words or perspectives are racist and hurtful to them. Safer spaces for BIPoC can help to release these kinds of tensions that build up. Being able to share experiences with other BIPoC and hearing that some of them are similar can be very healing. But also it requires bravery.

Disclaimer: Please be aware that as a white facilitator, it's necessary to keep out of this space. If no BIPoC facilitator is present, maybe you can explain your idea of the method to the group, so that they can do it themselves.

Starting point: Open your safer space with the following invitation to a brave space:

AN INVITATION TO BRAVE SPACE

Together we will create brave space.
Because there is no such thing as a "safe space" —
We exist in the real world.
We all carry scars and we have all caused wounds.
In this space We seek to turn down the volume of the outside world,
We amplify voices that fight to be heard elsewhere,
We call each other to more truth and love.
We have the right to start somewhere and continue to grow.
We have the responsibility to examine what we think we know.
We will not be perfect.
This space will not be perfect.
It will not always be what we wish it to be.
But It will be our brave space together, and
We will work on it side by side.

Micky ScottBey Jones (Source:
https://www.grossmont.edu/faculty-staff/participatory-governance/student-success-and-equity/_resources/assets/pdf/brave-space-poem.pdf)

First reflection about resilience:
Explain that this session is going to be about resilience. Let the participants brainstorm each for themselves and write down on post-its what they think of when they think about resilience.

Debriefing of first reflection round:
When coming back to the plenum, have the flipchart with the drawn hand prepared and explain the symbolic behind it. Then you start collecting the ideas of the participants and stick them to the flip-chart hand.

You can add whatever doesn't come from the group. You can also pre-prepare a flipchart on resilience:

> In the context of racism, **resilience** refers to the ability of individuals and communities to withstand, navigate, and overcome the challenges posed by racism. It involves developing coping strategies, maintaining a positive sense of identity, and persisting in the face of discriminatory experiences. Resilience in the context of racism acknowledges the systemic and interpersonal nature of racial injustice and discrimination and emphasizes the strength and ability of individuals and communities to resist and adapt.

Resilience in the face of racism may encompass for example:

- **Cultural Pride:** Maintaining a strong connection to one's cultural identity and heritage can be a source of resilience, providing a positive foundation for navigating discriminatory experiences.
  Community Support: Building and sustaining supportive networks within one's community helps individuals cope with the effects of racism. Shared experiences and mutual support contribute to collective resilience.
  Empowerment: Resilience involves empowering individuals to challenge and actively resist racism. This can include advocacy, education, and community organizing to address systemic issues.
  Self-Care: Recognizing the importance of self-care in the face of racial stress is crucial for resilience. This may involve practices that promote mental, emotional, and physical well-being.
  Critical Consciousness: Developing a critical awareness of systemic racism and its manifestations enables individuals to navigate discriminatory situations with a clear understanding of their root causes.
  Educational Empowerment: Access to education and information about racism and its historical context can empower individuals to confront and challenge discriminatory practices.

Allyship, Solidarity and Shared struggle: Resilience can be enhanced through allyship, solidarity and shared struggle, as individuals and communities come together to support each other in the fight against racism.

It's important to note that resilience in the context of racism doesn't negate the need for systemic change and addressing the root causes of racial injustice. Instead, it recognizes the strength and agency of individuals and communities in the face of adversity while advocating for broader social transformation.

Second reflection round:
Ask the participants to once again reflect on what was just said and give them 10 minutes to reflect on what they would like to add to the hand (it can also be personal and it doesn't have to be shared).

Closing the space:
End the discussion with a circle of sharing final thoughts/feelings. It can even be just a word. Put the hand in the middle of the circle and thank everyone for building this hand of resilience together.

Things to keep in mind:

- You can include reflections of how participants felt in this session in the broader mixed group (if agreed on it).

- You can bring back moments of discomfort that already happened during the seminar until that point to talk about them in the safer space.

- Alternate the method: As a facilitator, you can/should also bring some (further) topics and questions to the group. And you can also be open and vulnerable with your experiences.

- Alternate the method - Open Space: Often participants have an idea on what they would like to talk about in their safer space, and they should be given space for that. Distribute pens and post-Its to gather the topics that come up at the beginning. Then as a group decide on the ones you want to talk about. There is the possibility to split the group into smaller groups (although this might weaken the impact of creating a feeling of commonality among all BIPoC participants a bit).

- Other related concepts to resilience that might come up: Critical Whiteness, Microaggressions and possible responses to face such daily struggles,

Empowerment, Being silenced/ Silencing, (Cultural) Appropriation, Belonging, Violence. You can find more information about these in the section **Glossary**.

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 Threat: 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 don't 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.

How to be 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 volontourism 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.

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	DOs
"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	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.

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.	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.
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.	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.
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!	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.
The Global South as a single story: There is not only a single story. It can	Break with stereotypes: Try to break with cliches and stereotypes, show

be a good idea to try to question certain narratives: Rather than seeing Europe as "developed", question the definition of development in general.	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 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.	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 volontourism 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.

Local working groups

Motivation to get active against harmful global power structures on a local level in addition to/rather than travelling 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.

BIPoC is an acronym that stands for "Black, Indigenous, and People of Color." It is a term used to collectively refer to individuals and communities that have been historically marginalized and underrepresented based on their racialization and ethnic identities. *BIPoC* highlights the importance of recognizing the unique and intersecting experiences of racialized peoples, along with other non-white communities, in discussions of systemic racism, social justice, and equality. Often this term is a self-designated description for people to be able to make their experiences with racism visible.

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, migrans).

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 discriminiation 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.

Othering 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. 2nd 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 he world' poorest continent – yet ends up costing us as well?"

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

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.

The Angry Eye with Jane Elliott (29 min).

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 19th 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 descendance 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.