PAULO FREIRE
Handbook for Community Youth Workers

arquivos paulo freire

Training for Community Self-Reliance and Sustainable Peace

an umtapo centre production

Acknowledgements

The **Paulo Freire Handbook for Community Youth Workers** has developed out of Umtapo's experience in education and training over the past 18 years and, in particular, working with oppressed youth in South Africa. It draws on the experiences and expertise of various facilitators and animators that have participated in Umtapo's training workshops over the years and from the lessons learnt through interaction with hundreds of youth involved in the projects and programmes since 1987.

We acknowledge the many popular education activities that have been used in our trainings and some of which have been incorporated in this handbook that have come from Anne Hope and Sally Timmel's seminal *Training for Transformation* manuals.

Thanks go to the Umtapo staff, Arun Naicker, Nomiki Yekani, and Castro Mathonsi who made inputs based on their own practical training experiences in communities and working with youth. Not enough tribute can be paid to Professor David Macharia, renowned adult popular educator on the African continent, who has mentored everybody associated with the practical implementation of this work and has contributed to the development of the handbook from beginning to end.

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Foreword

First of all I would like to thank Umtapo for giving me this opportunity to write the foreword of this handbook. I found extremely interesting the relationship that the handbook makes between practice and theory. On the other hand, I felt a certain happiness and honor to see the influence of my father's work, Paulo Freire, all over the handbook.

In coherence with the Freirean philosophy, the handbook shows that, to create a new world of justice and peace, there can't be practice without reflection and reflection without practice, both are dialectically related. This is a very important Freirean concept.

For Paulo Freire, there's no possibility to work for freedom if we don't work, first of all, *with* the people and not only *for* the people. Secondly, if we don't work, in what he calls *praxis,* which is reflection and discussion always *with* the people about their practice.

Freedom and peace for Paulo Freire aren't stages, moments, steps dichotomized. Of course, in specific historical situations of oppression, certain peoples acquire their freedom with extreme difficulty and sacrifices through their violent struggle. But, in Freirean conception, the beginning of a new era, the beginning of a new reality, the beginning of a period in history, where people *can say their word*, demands that freedom and peace should be the start, the way, and the end.

In this sense, freedom and peace are social achievements, and not individual ones. I can't be free if you aren't.

Congratulations to all the group of workers of Durban for the beautiful work, for the contribution in construction of a world less ugly, less mean, and more human.

Lutgardes Costa Freire

São Paulo
September 2005

Introduction

Umtapo Centre is a child of many thoughts. It acknowledges the tremendous and positive influences that it has acquired from the thoughts and writings of our great ancestors such as Mahatma Gandhi, Paulo Freire, Bantu Steve Biko and Mwalimu Julius Nyerere, among others. These influences, especially those of Paulo Freire, the great Brazilian education philosopher, can be noticed in its central philosophy that has shaped its vision and action. The philosophy hinges on the strong belief that when the people – including the poor and the marginalized – are afforded a conducive environment, they are capable of taking charge of their lives even when the odds seem insurmountable.

Umtapo also accepts the thesis that decolonization of the mind must be at the core of any struggle for self-emancipation. This is especially so for those of us who have undergone domination and injustice in the recent past. For far too long, a lot of lies and half-truths have been told about Africa. The greatest weapon for this onslaught has been to distort our history and culture and to make us love, applaud and even be the peddlers of stories about our own subjugation. This assault of our very being is well organized starting all the way from the school curriculum to which the gullible minds of children are subjected.

Yet, the youth is the one group that is easily misdirected and misunderstood. Its enormous energy and trust are constantly and ruthlessly misused for self-destruction and for anti-social activities that normally enrich others or give them cheap pleasure. The break down of the cultural foundations of the family – sugar coated in euphemism of modernization - has been one of the debilitating aspects of this regrettable situation.

Since the future of our nations is in the hands of the African youth, a cardinal responsibility of the adults of today is to protect the youth from manipulation and ideologies meant to derail them, and to turn them toward the truth. Such truth needs to be based on the African viewpoint and reality and needs to be presented in a manner that empowers the youth. Such thoughts and considerations are the bedrock on which the subject matter of this handbook is based and presented.

In its humble manner, Umtapo has taken on itself this cardinal responsibility. For the last seven years, Umtapo has experimented on a curriculum in Peace and Anti-Racism Education (PARE) for the marginalized youth in schools and communities with astonishing responses from the youth. The main purpose of this curriculum has been three-fold; first to equip the youth with the knowledge that enables them to understand and then question their status quo; second, to give the youth the tools to analyze their situation; and finally, to help the youth to be willing to act together to change their situation and that of their communities. In particular, Umtapo has tried to help the marginalized youth look at themselves, their motherland and its rich and enviable culture with renewed appreciation and unshakable pride, while at the same time acknowledging the oneness and the interdependence of entire humankind and how this has contributed to their own development and empowerment.

They have also had to learn, perhaps the hard way, that they are dealing with strong and ruthless forces that do not always have their interest at heart; and that, therefore, they need to develop "guerilla tactics" to deal with such forces. The result has been the emergence of knowledgeable and committed brigades of peace activists who now work among their peers and the communities dealing with the many issues that breed peacelessness among the people.

Some of these issues are the subject matter of this handbook. Fueled by the general poverty and injustice in society, HIV/AIDS, violence against women and drug abuse have hit the youth with devastating effects. The handbook seeks to understand the root causes of these ills and also gives the youth tools to deal with these ills as part of their self-emancipation and growth. In the believe that there is unstoppable power in numbers and in well-organized strategies, the handbook also gives the youth facilitation, lobbying and networking tools and skills that will help them work with confidence among their peers and communities. Such skills are better "learned by doing" and the communities have turned out to be excellent laboratories for this.

We all need to sincerely congratulate Deena for compiling this handbook that offers up-to-date and empowering content in these key subject areas that impact heavily and negatively on the youth and general society. It is my hope, and I am sure Deena's too, that this handbook will be not be seen as an end in itself. Rather, the youth should consider it as the first step in a process of critical search for relevant knowledge and skills for personal empowerment and service to society. Our "ancestors in thought", whom we mentioned in the opening paragraph, would have expected nothing less.

Professor David Macharia

Nairobi, Kenya
September 2005

How to use this handbook

This handbook has been organised primarily as a tool for community youth activists engaged in peace and development work in a holistic way. We hope that it would be useful for others working within the broad spectrum of community development and community youth empowerment. While the training curriculum and materials are based on an intensive two-week Umtapo Community Development Training Course and is a response to a request by those who have been trained to have a training tool available, it is by no means prescriptive. Additional materials and modules within the overall framework can and should be easily integrated.

Participatory training activities relevant to the training curriculum content and the relevant reading material form the core of the handbook. It is a guideline for all those youth activists who are working in under-resourced communities to embark on the journey towards self-reliance and sustainable peace. We offer it as a tool in the hands of all those who share a common vision of transformation and liberation.

The handbook has four main components to it:

The first section is an introduction to Paulo Freire and Popular Education aimed at giving the young reader a brief historical background to the context and ethos in which this training approach is situated.

Section 2 provides an overview of the training curriculum and Section 3 is the detailed content of the training curriculum, the materials used, and the activities possible.

The fourth part of the handbook provides additional resource material for youth workers and activists.

Building our Community: Towards self-reliance and sustainable peace

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BACKGROUND ON PAULO FREIRE AND POPULAR EDUCATION
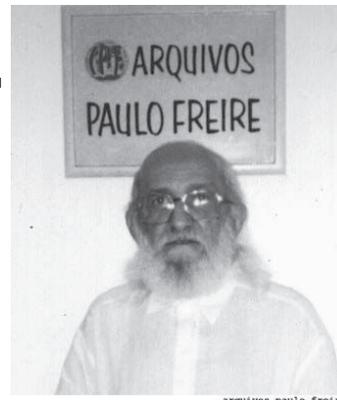
arquivos paulo freire

Paulo Freire was a world leader in the struggle for the liberation of the poorest of the poor: the marginalized classes who constituted the "cultures of silence in many lands.

He was born on September 19, 1921 in Recife, a port city of northeastern Brazil. He has said of his parents that it was they who taught him at an early age to prize dialogue and to respect the choices of others. His parents were middle class but suffered financial reverses so severe during the Great Depression that Freire learned what it was to go hungry. It was in childhood that he determined to dedicate his life to the struggle against hunger.

After his family situation improved a bit, he was able to enter the University of Recife where he enrolled in the Faculty of Law and also studied philosophy and the psychology of language while working part-time as an instructor of Portuguese in a secondary school. During this same period he was reading the works of Marx and also Catholic intellectuals-Maritain, Bernanos, and Mounier-all of whom strongly influenced his educational philosophy.

In 1944, Freire married Elza Maia Costa Oliveira of Recife, a school teacher who eventually bore three daughters and two sons. As a parent, Paulo's interest in theories of education began to grow, leading him to do more extensive reading in education, philosophy, and the sociology of education than in law. In fact after passing the bar he quickly abandoned law as a means of earning a living in order to go to work as a welfare official.

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His experiences during those years of public service brought him into direct contact with the urban poor. The educational and organizational assignments he undertook there led him to begin to formulate a means of communicating with the dispossessed that would later develop into his dialogical method for adult education. His involvement in adult education also included directing seminars and teaching courses in the history and philosophy of education at the University of Recife, where he was awarded a doctoral degree in 1959.

In the early 1960's Brazil was a restless nation. Numerous reform movements flourished simultaneously as socialists, communists, students, labor leaders, populists, and Christian militants all sought their own socio-political goals. It was in the midst of this ferment and heightened expectations that Freire became the first director of the University of Recife's Cultural Extension Service which brought literacy programs to thousands of peasants in the northeast. Later, from June 1963 up to March 1964, Freire's literacy teams worked throughout the entire nation with great success.

The secret of this success was found in the resistance of Freire and his co-workers to merely teaching the instrumental and decontextualized skills of reading and writing, but rather by presenting participation in the political process through knowledge of reading and writing as a desirable and attainable goal for all Brazilians. Freire won the attention of the poor and awakened their hope that they could start to have a say in the day-to-day decisions that affected their lives in the Brazilian countryside. Peasant passivity and fatalism waned as literacy became attainable and valued. Freire's methods were incontestably politicizing and, in the eyes of the Brazilian military and landowners anxious to stave off land reform, outrageously radical.

Eventually, the military overthrew the reform-minded Goulart regime in Brazil in April of 1964. All progressive movements were suppressed and Freire was thrown into jail for his "subversive" activities. He spent a total of seventy days there where he was repeatedly questioned and accused. In prison he began his first major educational work, *Education as the Practice of Freedom*. This book, an analysis of Paulo's failure to effect change in Brazil, had to be completed in Chile, because Freire was sent into exile.

After his expulsion from Brazil, Freire worked in Chile for five years with the adult education programs of the Eduardo Frei government headed by Waldemar Cortes who attracted international attention and UNESCO acknowledgment that Chile was one of the five nations of the world which had best succeeded in overcoming illiteracy.

Toward the end of the 1960's, Freire's work brought him into contact with a new culture that changed his thought significantly. At the invitation of Harvard University he left Latin America to go to the United States where he taught as Visiting Professor at Harvard's Center for Studies in Education and Development Those years were, of course, a period of violent unrest in the United States when opposition to the country's involvement in Southeast Asia brought police and militias onto university campuses. Racial unrest had, since 1965, flared into violence on the streets of American cities. Minority spokespersons and war protesters were publishing and

teaching, and they influenced Freire profoundly. His reading of the American scene was an awakening to him because he found that repression and exclusion of the powerless from economic and political life was not limited to third world countries and cultures of dependence. He extended his definition of the third world from a geographical concern to a political concept, and the theme of violence became a greater preoccupation in his writings from that time on.

It is during this period that Freire wrote his more famous work, *Pedagogy of the Oppressed*. Education is to be the path to permanent liberation and consists of two stages. The first stage is that by which people become aware (conscientized) of their oppression and through praxis transform that state. The second stage builds upon the first and is a permanent process of liberating cultural action.

After leaving Harvard in the early 1970's, Freire served as consultant and eventually as Assistant Secretary of Education for the World Council of Churches in Switzerland and travelled all over the world lecturing and devoting his efforts to assisting educational programs of newly independent countries in Asia and Africa, such as Tanzania and Guinea Bissau. He also served as chair of the executive committee of the Institute for Cultural Action (IDAC) which is headquartered in Geneva.

In 1979, Paulo was invited by the Brazilian government to return from exile where he assumed a faculty position at the University of Sao Paulo. In 1988 he was also appointed Minister of Education for the City of Sao Paulo-a position which made him responsible for guiding school reform within two-thirds of the nation's schools.

In 1992, Paulo Freire celebrated his 70th birthday in New York with over two hundred friends-adult educators, educational reformers, scholars and "grass-roots" activists. Paulo Freire died in Rio de Janeiro on May 2, 1997, at the age of 75.

Conscientitsation and Paulo Freire's rich heritage

comments from Siddharta

My involvement with the man and his ideas began 25 years ago when a small group of university students called the Free University, of which I was a part, worked till the early hours of the morning to type onto stencils what appeared to be a pirated edition of Paulo Freire's classic "Pedagogy of the Oppressed".

 The pirated book we had received came from the Philippines, a good many years before the Penguin volume was to appear in Indian book shops. At the time Freire's ideas on transformative education and political change made for heady reading, particularly to those who were young, angry, idealistic. Freire believed that oppressed communities all over the world were caught in the ' culture of silence' which made them passive and powerless, unable to 'name' their reality, much less to change it.
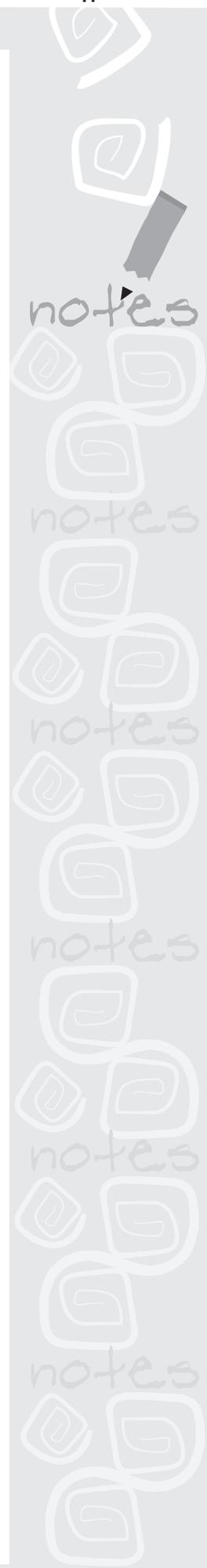
He conceptually divided social reality after the Marxist manner into those who were oppressed and those who were oppressors. But Freire made significant departures from the traditional Marxist paradigm. He did not believe that the oppressor had to be destroyed in the process of struggle. The oppressed had an ontological mission to liberate themselves, and in the process, the oppressor as well. Nor did he feel the need of an all-inclusive party which would speak and act in the place of the people. His insistence on action which was informed and critiqued by theory, which in turn was tested and corrected by action, was meant to preclude the possibility of any form of dogma being accepted as a social truth.

This trajectory of action-reflection-action, where the oppressed learned to comprehend the cause of their oppression and then proceeded to change it, was tellingly referred to as 'conscientization'. It was not to be the usual kind of spontaneous, unreflected or dogmatic action. A higher moral purpose was invoked by Freire. For conscientization was meant to be deeply human at its core with the humanisation of social, political and economic structures as the goal.

What makes conscientization different from other similar theories is its encapsulation in a coherent methodology of social action which can be understood and practised by the oppressed themselves. Central to this way of doing things is a method of literacy where the act of learning to read and write becomes a process of advancing political awareness.

It begins by the oppressed forming a cultural circle to discuss their problems. In the ensuing discussion certain words or themes are found to repeat themselves, suggesting that they have impinged deeply in the collective consciousness of the people. These are 'generative' words which have the potential to unmask the structure of oppression within a given social situation.

For example, a community may constantly refer to the word 'slum' in an uncritical manner. To many of them a slum may be a place they are condemned to live in because they are uneducated., illiterate or lazy. Or translated into our own Indian idiom a slum may be a place where a community is living out its karma. Learning to read and write 'slum' necessarily leads to an extensive discussion on what a slum means, how it is created and why certain people, and not others are obliged to live there. In this process the community moves from a consciousness which is naive and uncritical to one which is responsible and critical.

Learning to read and write thus becomes a powerful tool to understand the structures of oppression. It leads to action which does not merely provide relief from symptoms but also goes to tackle the root causes.

Freire referred to his method of education as 'liberating'. It is opposed to the 'domesticating' variety which passively transmitted information and condoned the situation of oppression. For Freire education is ' the practice of freedom'.

This is very different from 'the fear of freedom' which afflicts the oppressed (as well as a lot of us). The fear of freedom may lead a person to see the roles of the oppressor

or the oppressed as the only ones available to him or her. In the conscientization process one has to go beyond these debilitating choices.

To be part of this process implies that education is never neutral. In the process of learning one is always making choices for something or against something. Above all education is transforming. It leads to higher forms of consciousness and greater clarity of action.

If there was one single individual in recent times who mattered significantly to the oppressed peoples of the earth it was Paulo Freire. He showed in a precise and exuberant manner that local communities could become aware and act imaginatively to overcome injustices.

Freire's ideas have played a major role in deepening local democracy and making it accountable to the poor. His declaration that education is the practice of freedom is permanently valid. His insistence that education is never neutral is borne out by the struggles of the poor. And his suggestion that the learning process continually transforms us as human beings is a call to find meaning and purpose in a world which offers little of either. For the oppressed of the earth Freire will always remain an authentic ally. It will do us good to shed our collective amnesia and make a qualified return to the springs of hope which Paulo Freire urged us to drink from.

Popular Education for Social Change

Popular education is a form of education that encourages learners to examine their lives critically and take action to change social conditions. It is "popular" in the sense of being "of the people." Popular education emerged in Latin America in the 1960s-1970s and Paulo Freire is its best known exponent.

The goal of popular education is to develop "people's capacity for social change through a collective problem-solving approach emphasizing participation, reflection, and critical analysis of social problems." Key characteristics of popular education are as follows: everyone teaches and learns, so leadership is shared; starting with learners' experiences and concerns; high participation; creation of new knowledge through exchange; critical reflection; connecting the local to the global; and collective action for change.

Because it is strongly community based, popular education takes a wide variety of forms. However, the process usually follows a pattern or cycle described as action/ reflection/action or practice/theory/ practice. Beginning with people's experience, the community initiates problem identification; then they reflect on and analyze the problem, broadening it from local to global in order to develop theory; next, participants plan and carry out action for change.

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Popular Education

"Popular Education promotes constant analysis and critical reflection upon reality with the aim of enabling people to discover solutions to their own problems and set in motion concrete actions for the transformation of that reality".

"Popular Education is education of, for and by the people where people is translated from Spanish to mean the marginalized and exploited sectors of the population. Popular Education entails commitment to improving the conditions of the poor and oppressed".

"Popular Education values and respects people as their own experts and challenges the notion that the educator or organizer's role is an expert who works 'for' the people. It is based on the belief that people themselves have sufficient knowledge and that they can work out the solutions to their own problems".

"Popular Education is carried out with a political vision that sees women and men at the community and grassroots levels as the primary agent for social change. It equips people to define their own struggles and make their voices heard. It involves a process whereby a group collectively analyzes its problems and works collectively to solve them including identifying the resources and skills they need".

"Popular education involves the sharing of individual experiences to arrive at a collective understanding of the material or issues studied".

"Popular education brings ongoing "consciousness-raising" to organizing. It shifts the emphasis from organizing for single events to organizing a group of isolated individuals into a collective of people committed to acting together for justice."

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THE TRAINING DESIGN

Module 1:
Introduction, Self-Reflection and Group Dynamics

▲ Introduction to the training context: PARE and Popular Education
▲ Self-Reflection
▲ Group Dynamics

Module 2:
Community Development and Empowerment

▲ What is a community
▲ Community development and empowerment

Module 3:
Participatory Training and Sustainable Community Development

▲ Participatory Training and Development: Theory and Principles
▲ Understanding Sustainable Community Development

Module 4:
Community Issues for Youth Involvement: HIV and AIDS

▲ Understanding HIV and AIDS and situational analysis
▲ Demystifying HIV and AIDS from an African perspective
▲ HIV and AIDS in context: Gender and Globalisation
▲ Imaging of HIV and AIDS

Module 5:
Community Issues for Youth Involvement:
Violence Against Women

▲ Definition of terms
▲ Gender roles and stereotypes
▲ Identifying violence against women (VAW)
▲ Dealing with VAW

Module 6:
Community Issues for Youth Involvement:
Substance Abuse

▲ Substance Abuse in Context
▲ Dealing with Substance Abuse amongst Youth

Module 7:
Self-Reliance and Peace

▲ What is Self-Reliance
▲ Self-reliance, Development and Peace: African perspectives
▲ Self-reliance and peace in practice

Module 8:
Advocacy and Mobilisation

▲ What is advocacy ? Why ? How ?
▲ Popular Community Mobilisation

Module 9:
Project Planning and Management

▲ The Parabola Model
▲ Force-field Analysis
▲ Participatory Monitoring and Evaluation
▲ Planning and Designing a Sustainable Community Development Project

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TRAINING COURSE ACTIVITIES AND MATERIALS

Module 1:

Introduction, Self-Reflection and Group Dynamics

▲ Introduction to the training context: PARE and Popular Education

▲ Self-Reflection

▲ Group Dynamics

Objectives

1. To creat comradeship and trust among the participants and between them and facilitators

2. To situate the CSRSP course within PARE and Umtapo's overall programmes

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Activity 1:
Introductions

Objectives:

To get to know each other and know what talents and skills are present in the group

Materials Needed:

Flipchart, pens, name tags

Process:

1. Ask participants to introduce themselves indicating their name and a personal descriptive word beginning with the person's initials, their likes and dislikes and special talents.

2. There could be variations – they could find a partner and share this and the partner reports to plenary or they could do it in plenary if the group is small enough.

3. Participants write their preferred name on a name tag and pin it on.

4. Facilitators must also introduce themselves.

Time: 60 min (depending on number of participants)

Activity 2:
Standards Setting

Objective:

To establish group operating guidelines/standards

Materials Needed:

Flipchart, pens

Process:

1. Ask participants to discuss in buzz groups two standards that they would like to set for the period of the workshop.

2. In plenary, take one response from each buzz group, discuss and adopt as a whole group if necessary.

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3. After each buzz group has contributed, ask the groups if there are any that they have in their list that has been left out and that they feel should be added to the standards. This is discussed and adopted or rejected by the whole group.

4. Once adopted, the standards are clearly written out and placed in a prominent place in the room for the duration of the workshop.

5. This list must be referred to often during training, especially when individuals break/tend to break any of the standards.

Time: 20 min

Activity 3:
Expectations and Objectives

Objectives:

To identify participants' needs and expectations which inform and/or reinforce the course objectives

Materials Needed:

Flipchart, pens

Process:

1. Participants discuss in buzz groups two-three expectations that they have from the training – what would they like to happen during the course to satisfy their learning and other needs.

2. Their feedback is recorded on flipchart by the facilitator and in plenary, these are discussed and harmonised ie. similar ones are combined and then they are prioritised in terms of practicality.

3. These expectations are then given to groups to develop the objectives of the course.

4. The objectives must be SMART (Specific, Measurable, Achievable and Timebound), and should refer to change in behaviour expected at the end of the course.

Time: 90 min

MODULE 1

Activity 4:
Labelling

Objectives:

To examine the prejudices and stereotypes that we live with in society and which we bring to the workshop

Materials Needed:

Pens, labels

Process:

In order for the participants to experience the full impact of this exercise, it is recommended that you do not explain the objective or purpose of this exercise until the activity is complete.

1. Prepare sufficient relevant labels so that there is one for each member of the group. You may use your own ideas but some examples are: President of South Africa, Gay Person, Blind Person, Prostitute, Rich Person, Divorcee, Beautiful Woman, Soccer star etc

2. Put the labels on the participants' foreheads without them knowing what is written on it. Try to give people labels which may be different to their personal character so that they may develop a sense of empathy at the end of it.

3. Ask participants to walk around and relate to others according to the label on their forehead without informing them what the label is.

4. Give the group a topical issue to discuss eg. death penalty, beauty contests, HIV and AIDS, gay rights. Change the topic a couple of times but don't allow the exercise to go on too long – 15 minutes should be sufficient

5. Get the group back into plenary and let them look at their labels and relate how they felt by responses from others. Allow enough time for participants to express their feelings and de-role. The labels should be immediately discarded.

6. Continue the discussion by talking about the emotional consequences of stereotyping, prejudice and discrimination and round off by providing a definition of stereotyping.

The Oxford Dictionary defines a stereotype as "… a preconceived and over-simplified idea of the characteristics which typify a person or situation".

Stereotyping occurs when we judge someone on the basis of minimal information and make assumptions about their whole person.

Time: 60 min

Activity 5:
The Shape of Our Reality

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Objectives:

To engage in self introspection, examining the forces that impact on one's life and focusing on the positive forces that make the way forward possible

This exercise helps people reflect on themselves and their lives in relation to the work that they do in communities. It develops interest in the forces which are changing our world for the better.

Materials Needed:

Flipchart, pens, crayons, scissors, old magazines/newspaper

Process:

The facilitator gives the following instructions for the individual exercise.

Step 1

On a piece of paper try and answer the following questions?

- ▲ Who am I? Self-description
- ▲ Use a word or symbol to describe yourself?
- ▲ What am I passionate about? What do I value most?
- ▲ What am I good at? What contribution do I make in my family and community?
- ▲ How do I know this?
- ▲ What are the different traits/facets that make up who you are?
- ▲ What makes you angry?
- ▲ How does that impact on you and those around you?
- ▲ Where do you see yourself in the future?
- ▲ What do you need to do to achieve these goals?

Step 2

Draw a circle in the middle of a flipchart page leaving enough space on either side for further illustrations. In the middle of the circle draw your symbol and complete the picture by either illustrating with the use of pictures or drawings to depict your story and reality.

Step 3

Consider forces outside of yourself that have impacted on your life and draw arrows from the outside of the circle into the circle and label them.

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Step 4

Consider forces leaving yourself (how you impact on others) or forces you would wish to discard and draw arrows that leave the circle to the outside and label them.

Step 5

Label the arrows that have been drawn with a positive (+) or negative (-). Spend some time in self-reflection looking at your world and consider the concept of Ubuntu and your connection with it.

Step 6

Put up your flipchart on the wall and share your picture with the rest of the group (this is a voluntary step: no one is forced to share his/her reality).

In consolidating the session it is pointed out that the main purpose of this exercise is for young people to know who they are, what their needs are and what are the forces that impact on them in life. It is also noted that as a leader one must be sensitive about other people's feelings and understand that people come with different experiences and backgrounds.

Poems entitled, **If I had only Changed Myself First** and **The Mask** can be read with participants to conclude the session on self reflection. Participants may also give their understanding of the poems, but this should not be allowed to take too much time.

Time: 120 min

A Fresh Start
(alternative exercise on stereotyping)

Materials:

Flipchart, pens, handout

Process:

It has been decided to send a group of people to a recently discovered island where they will live an isolated existence for the next 50 years in order to create a new society.

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1. Choose twelve (12) people only from the following list of 20 to accompany you to the island to start this new society.

▲ Do the exercise on your own first for the first five minutes. Think about the reasons why you would choose the twelve.

▲ In groups, reach consensus of the 12 your group will take to the island. Give some reasons for your choices.

APPLICANTS	YOUR CHOICE	GROUPS' CHOICE
1. Afrikaans-speaking middle manager		
2. Shop assistant aged 19		
3. Zambian doctor		
4. Old woman with walking stick		
5. Maize farmer		
6. Union shop steward		
7. Immigrant shop keeper		
8. Army sergeant, aged 50		
9. Peace campaigner		
10. Barman		
11. Ex-beauty Queen		
12. Pregnant school teacher		
13. Unemployed black teenager		
14. Exile returnee		
15. Carpenter from Kwazulu Natal		
16. Gay nurse		
17. Methodist minister		
18. Disabled bank clerk		
19. Farm labourer		
20. Jazz musician		

2. Task for facilitator: Draw the following table on a flipchart while participants are working in groups

3. Groups report back in plenary and their results are filled in on the table on the flipchart

Applicants	Group 1	Group 2	Group 3	Group 4
1. Afrikaans- speaking middle manager				
2. Shop assistant, aged 19				
3. Zambian doctor				
4. Old woman with walking stick				
5. Maize farmer				
6. COSATU shop keeper				
7. Immigrant shop keeper				
8. Army sergeant, aged 50				
9. Peace campaigner				
10. Barman				
11. Ex-beauty queen				
12. Pregnant school teacher				
13. Unemployed black teacher				
14. Exile returnee				
15. Carpenter from Kwa-Zulu Natal				
16. Gay nurse				
17. Methodist minister				
18. Disabled bank clerk				
19. Farm labourer				
20. Jazz musician				

4. The results are analysed and the discussion centres around some of the choices made by the groups

5. The exercise is rounded off with discussion on stereotyping, prejudice and discrimination.

Time: 45 min

HANDOUT:

The Mask

Don't be fooled by me

Don't be fooled by the face I wear.

For I wear a mask — I wear a thousand masks,

masks that I am afraid to take off -

And some of them are me.

Pretending is an art that is second nature with me -

But don't be fooled, for heaven's sake don't be fooled:

I give you the impression that I am secure, that all is merry

And unruffled with me, within as well as without,

that confidence is my name and coolness is my game,

that the water's calm and I am in command and that I need no one.

But don't be fooled — please !

My surface may mean "smooth", but my surface is my mask,

my ever-changing and ever concealing mask.

Beneath lies no smugness, no complacency.

Beneath lies the real, main confusion, in fear, in alone-ness.

But I hide this, I don't want anyone to know it.

I panic at the thought of my weakness and fear of being exposed.

That's why I frantically create a mask to hide behind,

a nonchalant, sophisticated facade to help me pretend.

To shield me from the glance that knows.

Such a game has been my salvation

My only salvation — And I know it.

That is, the game is rewarded by acceptance, it is followed by love.

It is the only thing that can liberate me from myself, from my own self-built prison walls,

from the barriers that I am painstakingly erecting all the time.

It's the only thing that can help me,

To convince me that I am really worth something.

But I don't tell you this ... I don't dare.

I'm afraid to.

I am afraid that you will think less of me,

that you will laugh at me and your laugh would kill me.

I'm afraid that deep down I am nothing, that I'm just no good.

So I play my game, my desperate pretending game

with a facade of assurance without -

and a trembling child within.

And so begins the parade of masks,

the glittering but empty parade of masks

MODULE 1

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HANDOUT:

Myself

When I was young and free and my imagination had no limits,

I dreamed of changing the world.

As I grew older and wiser, I discovered the world would not change,

so I shortened my sights somewhat and decided to change only my country.

But it too seemed immovable.

As I grew into my twilight years, in one last desperate attempt,

I settled for changing only my family, those closest to me,

but alas, they would have none of it

And now as I lie on my deathbed, I suddenly realize:

If I had only changed my self first

then by example I might have changed my family.

From their inspiration and encouragement,

I would then have been able to better my country and who knows,

I may have even changed the world."

MODULE 1

Activity 6:
Setting the Context:

Interactive Lecture and Audio-Visual Presentation

Objectives:

To put the training into the context of the broader struggle for peace and justice (PARE &
Popular Education)

Materials Needed:

Flipchart, pens, OHP, transparencies/handouts, reading material, Umtapo video

Process:

1. The facilitator provides a brief overview of the holistic approach to development
    and the struggle for peace and justice in Africa using Umtapo as a case in point.

2. Participants are given the opportunity to ask questions and to share their views
    and experiences.

3. Clips from Umtapo's video/CD Root Causes of Peacelessness in Africa are shown
    followed by plenary discussion.

4. Participants are given background reading material.

Time: 45 min

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MODULE 1

HANDOUT:

UMTAPO and PARE

After the dehumanisation of African people during slavery and colonialism, the gesture of leaving Africa to African rule was in many instances a false and deceiving one. Either token representatives of the colonialists in darker skins took over to further enslave the majority of the African people under the banner of neo-colonialism or countries were so plundered that they could barely survive without handouts from the very same oppressors ensuring that they remained in bondage.

PARE, simply stands for Peace and Anti-racism Education. Started as a programme of Umtapo that was to give an Afrocentric perspective to peacebuilding and focusing on training and conscientisation, particularly for community peace activists, it has since become a slogan, a rallying call, almost a social movement, gaining in momentum each year, particularly amongst young people in areas such as these.

The Umtapo Centre says that PEACE cannot become a reality if it does not start with yourself, if it does not become a part of your daily life in and with your family, your friends and your community. The PEACE that we are talking about means inculcating anti-racism, anti-sexism, anti-exploitation, and anti-violence. It means embracing UBUNTU: loving, caring, sharing and living in harmony with each other.

PARE is anchored on the **historical materialist approach** which makes it activist in focus and firmly rooted in the history and struggles for peace of peoples across the globe and more particularly in Africa. The approach is based on understanding the origins and history of violence and racism in Africa. It emphasises the historical realities that have confronted the African continent and how these realities have impacted on our individual and collective conduct. This, we believe, is the essential starting point on the route to true liberation in AFRICA. If we do not know who we are and where we come from, we will not be able to determine where we want to go to.

The most important goal of PARE is **EMPOWERMENT**. Empowerment is a process through which people and/or communities increase their control or mastery over their own lives and the decisions that affect their lives. Empowering education, therefore, must supply the means by which people deal critically and creatively with reality and discover how to participate in the transformation of their world. This is what PARE strives to do particularly in so far as peace, human rights and the values associated with a more humane world are concerned. Developing the capacity to ensure individual economic advancement which we call today BEE (Black Economic Empowerment) is not the empowerment that we are talking about. This is an individualistic capitalistic notion that benefits a few at the expense of the majority and all it does is replace the white capitalist with a black one. The empowerment we talk about ensures that an individual sees him/herself as part of a whole, as part of a collective whose mission is transformation of society for the betterment of all. Only through this collective critical action by those who have been empowered will the end result be true liberation.

PARE is a long term strategy and process. It must lead to a mindset change from which there can be no turning back. It must remove forever the vestiges of colonialism, slavery and oppression that have plagued the continent of Africa.

HANDOUT:

Umtapo's Peace and Anti-Racism Education (PARE) Programme

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Peace Afrika Youth Centres

(in communities)

African Peace Youth Clubs
(in school youth)

Peace Afrika Youth Forums

PARE Educators
(in schools)

(out of school youth)

MODULE 1

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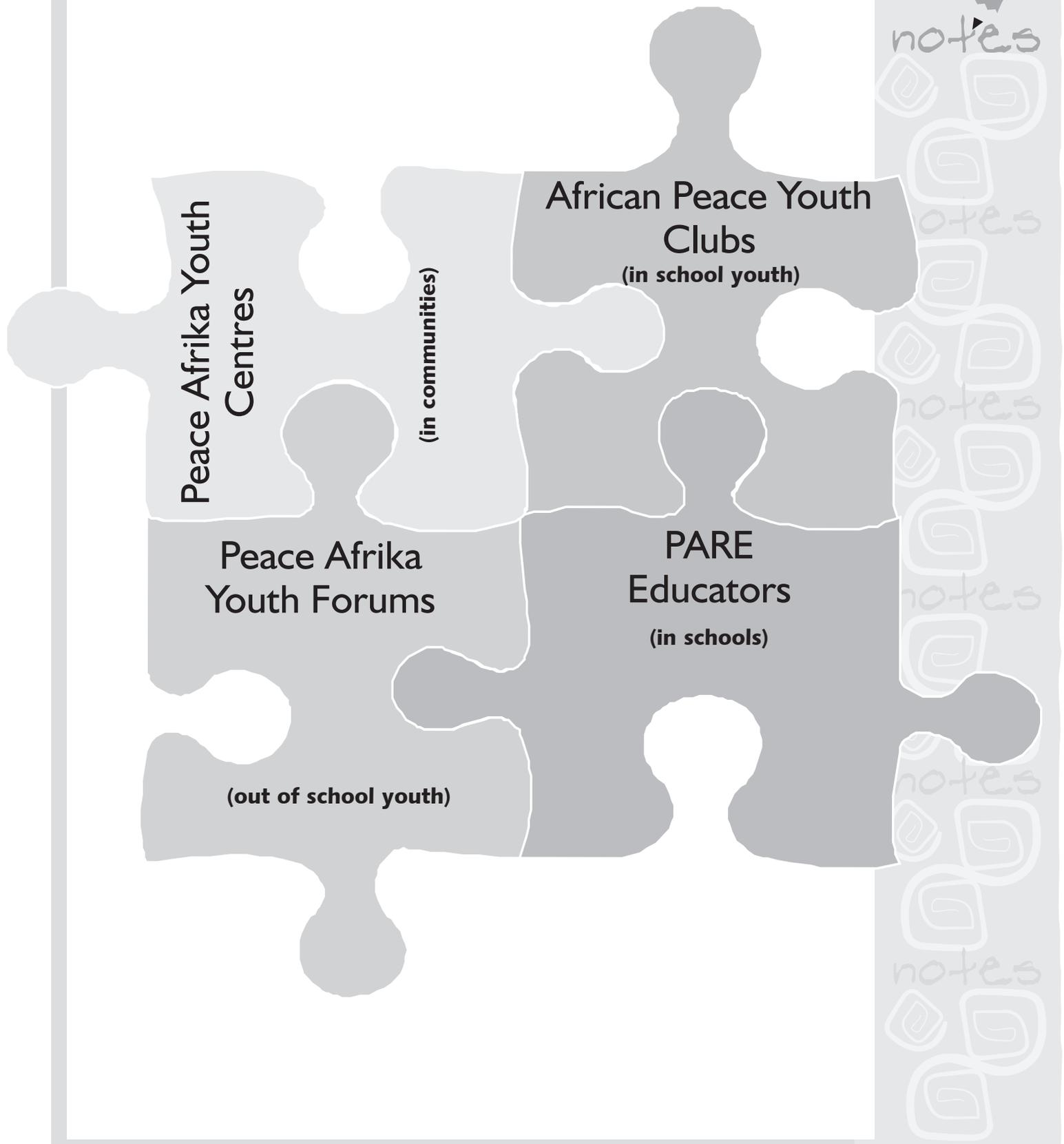
HANDOUT:

History?

"The colonialists have a habit of telling us that when they arrived they put us into history. You are well aware that it is the contrary. When they arrived they took us out of our own history. Liberation for us is to take back our destiny and our history."

Amilcar Cabral

"When a people have been robbed of the knowledge of their past struggles they become passive. This pattern is most noticed among colonialised populations, It also can be applied to internal colonization processes against the poor and minorities in the United States. An oppressed history can lead people to accept the present society as the best possible system or to accept the present school system as inevitable. The suppression of working class history, and of the history of conflict, has been a powerful tool in keeping poor people, ethnic minorities, and women, confused, deluded, and quiet."

From *Education for a Democratic Society* by D E Campbell

"History is a study of human society. It looks at how societies changed over many centuries of time. History is about developments that took place in the past. History studies how people in the past organised their lives, their work and their societies. It is about the tools that they invented and improved to help develop their society. It is also about how people's cultures and beliefs changed their societies.

To improve the way we live, we must understand how our lives came to be as they are. If we want to help to build a better future, we must understand the things that shape the world we live in. A careful study of history will help us to do this."

From *People Making History* by Peter Garlake and Andre Proctor

Activity 6:
Group Dynamics

Objectives:

To identify different behaviours in groups

Materials Needed:

Flipchart, pens, handouts

Process:

1. Ask for 5 volunteers. Each is given a copy of the *"What should you do ?"* situation and told to go out of the room to read and think about it but not discuss it with each other. The rest of the participants are told that they will be observing the small group role play a situation. They are given the *Group Dynamics* hand-out and asked to observe the dynamics in the group during the role play.

2. The five volunteers are called in and asked to resolve the situation that they were given while the others observe. They are given 10 minutes to role play while the outer group has to remain silent making notes for the feedback.

3. When the time is up, give the *Group Dynamics* handout to the inner circle group and ask for feedback from the observers.

4. In the plenary discussion, ask:

    Which dynamics were most interesting?

    What did you notice as the group worked together?

    How will understanding group dynamics help in your work?

Time: 40 min

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MODULE 1

Activity 7:
Listening Exercise/Icebreaker

Listening is one of the most important skills for every group member and the facilitator to develop.

> "A group never becomes a community unless it develops the habit of deep respectful listening to one another."
>
> *Training for Transformation*

Objectives:

To reveal how messages can be distorted or misconstrued through poor listening

Materials Needed:

Handout

Process:

1. The facilitator or a volunteer prepares a short message – not more than two sentences usually around a current issue.

2. He/she will then whisper the message to the person immediately to the right and that person will then pass it on to next and so on.

3. When the last person receives the message, he/she will announce it to the group. In all likelihood, the message will be distorted or completely different from that sent by the first person.

4. The facilitator can try to find out at which point the message changed to show how quickly information becomes inaccurate if listening skills are poor.

5. Discuss in plenary:

    i) What are our objectives in listening?

    ii) Can you suggest some do's and don'ts of listening?

Time: 30 min

HANDOUT:

Group Dynamics

▲ **Encouraging**

Being friendly, warm, responsive to others, praising others and their ideas, agreeing with and accepting the contributions of others

▲ **Mediating**

Harmonising when there are differences of opinion, clearly laying out the facts and points of view, proposing options and making compromises so that all parties are comfortable

▲ **Relieving Tension**

Draining off negative feelings, not dwelling on unpleasant matters but moving on to the positive side of things, displaying a light hearted manner.

▲ **Following**

Going along with the group, passively accepting the ideas of others, being an audience during group discussion, being a good listener

▲ **Standard Setting**

By getting the group to agree on procedures, standards, and codes of conduct, ethical values.

▲ **Gate Keeping**

Creating the environment where all members share their ideas. In groups there are many different personalities, some are high talkers and others are quiet and don't talk as often. The leader of the group must make it possible for all members to make their contribution.

▲ **Railroading/ Forcing Through Ones Opinion**

Forcing through your opinion regardless of other group members' opinions.

▲ **Hand Clasp**

An agreement between two members of the group automatically becomes the whole group decision, without the others really realising what has happened.

MODULE 1

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HANDOUT:

What Should You Do?

You are the chief doctor at the hospital. There has been a terrible accident — a collision between two buses and a car. There were many casualties. Among the victims are five people with severe internal injuries who need to be put onto a kidney machine immediately, or they will die. You only have two machines in the country, and one of them is broken. You must therefore choose from the five people the ONE who you will put on the machine. They are:

▲ A 26-year old mother of five young children who comes from a poverty-stricken part of the country. Her husband was killed in the same accident.

▲ A 70-year old man who has spent his life collecting and recording the traditional dance, music and poetry of the country. He has not completed passing on his knowledge to younger people and if he dies, all of that information will be lost.

▲ A 65-year old man who is a national leader of tremendous influence and has played a crucial role in the struggle for liberation

▲ A 7-year old child genius. He already speaks seven languages and is capable of handling complex mathematics.

▲ A 40-year old heart surgeon, one of only two in the country.

It is your decision alone. Whose life will you save and why?

HANDOUT:

Types of Listening and the Effect it has on Groups

▲ **On and off listening**

This is an unfortunate habit in listening arising from the fact that most people think faster than they speak. The listener has 3/4 of a minute of "spare thinking time" in each listening minute. She/he uses this extra time to think about his or her personal issues instead of listening and relating to the speaker. The effect of on and off listening can lead to misunderstandings and disrespect for the speaker.

▲ **Red Flag listening**

Some people listen to certain words that cause an emotional reaction (like a red flag to a bull). When they hear certain terms like "capitalist", "communist", "feminist", "homosexual" they automatically get upset. These words are like signals, so the listener tunes out the speaker even though the speaker may be speaking about issues that they feel strongly about.

▲ **Open mind closed mind listening**

There are times when we jump to the conclusion rather quickly because either the subject or the speaker is very boring and what is said makes no sense. We often predict what the speaker will say next thus we conclude there is no reason to listen. It is much better to listen and find out whether this is true or not.

▲ **Glassy-eyed listening**

Often people seem to be listening intently although their minds are far away on a day dream in a far-away land. They get all glassy-eyed. We can tell when this happens as the dreamy look appears on their faces. If you notice many people look glassy eyes suggest a break or a change of space.

▲ **To deep for me listening**

Often we are listening to ideas that are too complex and complicated, we need to force ourselves to follow the discussion and make real effort to understand what the person is saying. Often we do not understand, others don't either, and it helps to ask for clarification or an example.

▲ **Don't rock the boat listening**

People do not like their ideas, prejudices, and points of view, opinions, and judgments challenged. So when the speaker says something that clashes with what they, think and believe, we may unconsciously stop listening or even become defensive and plan a counterattack. Instead of a counterattack first listen and find out what the speaker thinks, listen for what experiences the speaker has had so that when responding one can do so constructively.

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Short Inputs on Listening

Objectives in listening in any helping relationship

The objectives when we listen to people are both basic and simple.

1. We want people to talk freely and frankly.

2. We want them to cover matters and problems that are important to them.

3. We want them to furnish as much information as they can.

4. We want them to get greater insight and understanding of their problem as they talk it out.

5. We want them to try to see the causes and reasons for their problems and to figure out what can be done about them.

Some do's and don'ts of listening

In listening we should try **to do** the following:

a. Show interest.

b. Be understanding of the other person.

c. Express empathy.

d. Single out the problem if there is one.

e. Listen for causes of the problem.

f. Help the speaker associate the problem with the cause.

g. Encourage the speaker to develop competence and motivation to solve his or her own problems.

h. Cultivate the ability to be silent when silence is needed.

In listening, **do not** do the following:

a. Argue.

b. Interrupt.

c. Pass judgment too quickly or in advance.

d. Give advice unless it is requested by the other.

e. Jump to conclusions.

f. Let the speaker's emotions react too directly on your own.

Module 2

COMMUNITY DEVELOPMENT AND EMPOWERMENT

▲ What is a community and its functions

▲ Community development and empowerment

Objectives

1. To define community and examine its functions

2. To examine the meaning of community development and the characteristics of an empowered community

MODULE 2

Activity 1:
Defining Community and its functions

Objectives:

To define "community" and its functions

Materials Needed:

Flipchart, pens/markers, handout

Process:

1. Participants are asked to brainstorm in plenary about what they understand by the concept "community".

2. The feedback from participants are noted on flipchart and discussed in plenary.

3. In buzz groups of three, the participants are then asked what they think are the functions of a community and the contradictions that exist?

4. The groups report back and the common points are noted and discussed.

5. The facilitator provides a handout on the above and this is read in plenary and discussed.

Time: 20 min

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HANDOUT:

The Community

A. Community as defined through physical/geographical location **with the following characteristics**

1. A known geographical area

We talk of the land of the Venda, with known boundaries and where one would expect to find most of the Venda-speaking people. Non-Venda would be few and must have come from elsewhere.

2. A shared culture that is harmonious

Common land tenure system; common traditions (e.g. marriage, burial, inheritance); common language; common religion and beliefs

3. Common concerns about the welfare/future of the particular ethnic group vis-à-vis others

People need to feel proud of who they are. However, when the pride is carried to national politics — where the concerns about the welfare of only ONE GROUP is magnified above all others — it always has negative, even disastrous, consequences. Examples include:

▲ The tribal massacres in Rwanda

▲ Religious and ethnic cleansing in Bosnia

▲ The forced removals in South Africa during apartheid.

Note:

We as development workers need to look beyond the geography and be concerned with

▲ The way inhabitants of that physical space interact with one another; and

▲ The bonds of affinity and affection that they share; as these two affect their developmental efforts.

Of necessity, the community described above is **generally rural** in character. The community is bound by known norms — breaking of which brings censure.

B. Communities brought together by common needs mainly in urban centres **through**

1. Common locality e.g. a township, where they need to share and maintain resources (water, schools, security, etc)

2. Common work place e.g. in a school or a company (with common rules and procedures; and where all have the welfare of the company at heart because they depend on it for their survival)

3. Common religion, e.g. Christians, Moslems

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Note:

1. These communities are also bound together by geography: they are most of the times quite close and are on face-to-face contact most of the time.

2. They also set up rules and agreements that govern them and that each member must respect else he/she is censored.

Functions of the Community

Functions of a community are **basically those that would be expected of a family** and these include basic functions such as:

Economic production, distribution and consumption

Socialization — family togetherness and common education of children and young people by the parents and by the community

Political (social control: who is who in the community? What is right/wrong and who decides?)

Participation (voluntary associations e.g. of young men or women)

Mutual support (e.g. on health and general welfare matters)

In summary, a community is also a place where we:

▲ Earn a living and/or obtain the goods and services we need for our sustenance and recreation

▲ Are socialized: that is, where we learn what values and behaviours are appropriate

▲ Have a voice in governance and can find our collective identity

But note a number of contradictions. Are these contradictions undermining the community as we know it?

What do we say about the members of these communities who are in the Diaspora? A Zulu working in Limpopo; a Tswana living in Washington DC; a San married to an Australian and living in Germany?

Are they still members of their communities or what are they especially since the community no longer sustains them, gives them the sense of belonging or has control over them?

The development of a larger political entity (e.g. the state) means that our area of operation and participation becomes far bigger than the geographical one we have been discussing. For example, we are all South Africans and identify with the state and expect the state to provide many services (e.g. education, health, security) previously provided by our families or communities.

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That each one of us is a **member of several communities**, each one performing some of the functions that were previously identified as taking place in one geographical area, e.g.

> **For sustenance**, we could belong to a production, savings, or consumer cooperative, or most likely to all three.

> **For participation** we could belong to a trade union, a church group or a political party, or most likely to all of three. In fact, different members of the same family will belong to different social organizations, e.g. political parties, churches.

We are even being urged (and it makes sense) to think not as members of a particular community or even state, but as members of a global community. The global village has no boundaries and rapid communication (radio, TV, internet, etc) ensures that we are in touch all the time. So, we have become members of one interdependent global community, with new opportunities and challenges. Perhaps this is what we should have been all along. After all, we belong to only one human race — **THE HUMAN RACE.**

What is important in the global village is to ensure the encouragement and promotion of

> ▲ a spirit of self-reliance, thus minimizing domination of on group by another

> ▲ social and economic justice, and

> ▲ peaceful living together

thus affording each and every member the opportunity to develop to the maximum they are capable of.

MODULE 2

Activity 2:
Community Development and Empowerment

Objectives:

To examine the meaning of community development and the characteristics of an empowered community

Materials Needed:

Flipchart, pens, handouts

Process:

1. Brainstorm in plenary the meaning of development and then provide brief input referring to quote by Walter Rodney.

2. In buzz groups of three participants are asked to discuss what their understanding of community development is and what is its purpose?

3. After the groups report in plenary, the facilitator consolidates the understanding by linking community development to empowerment.

4. The facilitator will then divide participants into small groups to discuss characteristics of an empowered community.

5. In plenary the facilitator leads participants in an interactive lecture on characteristics of an empowered community.

Time: 45 min

What is development?

Development in human society is a many-sided process. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. However, what is indisputable is that the achievement of any of those aspects of personal development is very much tied in with the state of the society as a whole.

More often than not, the term 'development' is used in an exclusive economic sense – the justification being that the type of economy is itself an index of other social features. As defined by the average bourgeois economist, development becomes simply a matter of the combination of given factors of production: namely land, population, capital, technology, specialisation and large-scale production. No mention is made of the exploitation of the majority which underlay all development. No mention is made of the social relations of production or of classes.

Today, our main pre-occupation is with the differences in wealth between, on the one hand Europe and North America, and on the other hand, Africa, Asia and Latin America. In comparison with the first, the second group can be said to be backward or underdeveloped.

In a way, underdevelopment is a paradox. Many parts of the world that are naturally rich are actually poor and parts that are not so well off in wealth of soil and sub-soil are enjoying the highest standards of living. When the capitalists from the developed parts of the world try to explain this paradox, they often make it sound as though there is something "God-given" about the situation.

Walter Rodney (*How Europe Underdeveloped Africa*)

MODULE 2

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HANDOUT:

Characteristics of an Empowered Community

1. A community that has an ability to understand their reality and to analyze the factors that shape that reality

   What are the factors that shape that reality? What resources — human and material — do we have as a community?

   Material resources — what are we able to command? E.g. good fertile land for farming, water resources, minerals, tourist attraction, etc

   Human resources — our levels of education and numbers involved: how adequate are these for our own needs?

   How well exposed to each other are we? Are we all pulling to the same direction? What are the constraints?

   Are these resources generally available? What is the cost of accessing them? Do we have the financial resources to acquire them?

   This means that a community is enabled to look at itself in a HOLISTIC manner taking all factors in consideration — in a balanced manner without undue assumptions/ deceptions, etc.

2. A community that has an ability to decide what it wants to be: meaning that such a community is able to define developmental goals and to put together a development plan to achieve this and has an ability to execute such a plan i.e.

   Where are we now?

   Where do we want to go?

   What are our developmental goals?

   What are the positive factors in our favour?

   What are the barriers that would prevent us from reaching those goals?

3. A community that has a willingness to act to change the situation for the better and that such an action should generally be done collectively e.g. through community action (e.g. cooperatives, mass action, etc and not on an individual basis) because such collective effort is more effective and is normally longer lasting and is also safer in case of an action against stronger forces.

4. A community that has ability to ensure sustainability of such efforts. This is best guaranteed by self-reliance and dependence on oneself and on available community resources.

The purpose of Community Development is to EMPOWER a community to live a more satisfying life:

   ▲ that is seen to be improving as time goes by; and

   ▲ that is based on people's self-reliance and sharing.

Module 3

PARTICIPATORY TRAINING AND SUSTAINABLE COMMUNITY DEVELOPMENT

▲ Participatory Training and Development: Theory, Principles and Practice

▲ What is Sustainable Community Development

Objectives

1. To examine the theory, principles and practice of participatory training and development with particular reference to Paulo Freire

2. To define sustainable community development

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MODULE 3

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Activity 1:
Ice breaker - nine dots

Objective:

To identify the constraints that we put around ourselves: self-created boxes

Materials Needed:

Flipchart, pens, writing paper

Process:

1.   Show the participants the flip chart with the nine dots. Ask them to connect the dots. Stress that the only rules are that they can only use four lines, and they cannot lift their pens off the paper.

2.   Continue for five or six minutes only. If nobody can do it, show them the answer.

3.   The point is that too often we create our own limitations, and that we must learn to try and break out of our self-created boxes. One of our tasks as development workers is to help people to break out of the boxes they are in.
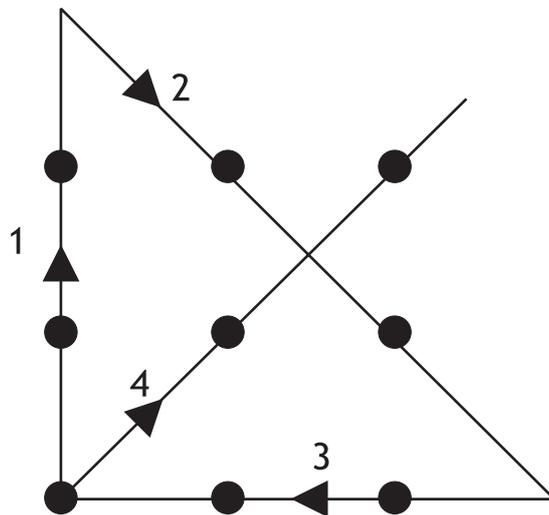
Time: 5 min

Activity 2:
Sustainable Community Development

Objective:

To define sustainable community development

Materials Needed:

Flipchart, pens, handout

Process:

1. Participants are divided into small groups and each participant is given the paper on **Participatory Development** written by Khamla Bhasin and edited by Prof. David Macharia to read the section on **the Misguided Notion of Development** and respond to the following questions:

    ▲ Outline the main features of the misguided notion of development that has brought so much misery to the world.

    ▲ "Development is like a tree", says Bhasin. Show by means of a diagram what you understand by sustainable community development.

2. After group responses participants are asked to read the second part of the paper and respond to the following question:

    ▲ What are the main qualities of the ideal community development worker/ activist as indicated in the paper?

3. After the reports back from the groups in plenary, a harmonised definition of sustainable community development and qualities of the community development worker are arrived at.

Time: 90 min

> "No, we do not want to catch up with anyone. What we want to do is go forward all the time, night and day, in the company of humanity, in the company of all people …"
>
> Frantz Fanon, *Wretched of the Earth*

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MODULE 3

| HANDOUT: |

Sustainable Community Development

(Adapted with limited changes from: PARTICIPATORY DEVELOPMENT DEMANDS PARTICIPATORY TRAINING by Khamla Bhasin)

A Misguided and Disastrous Notion of Development
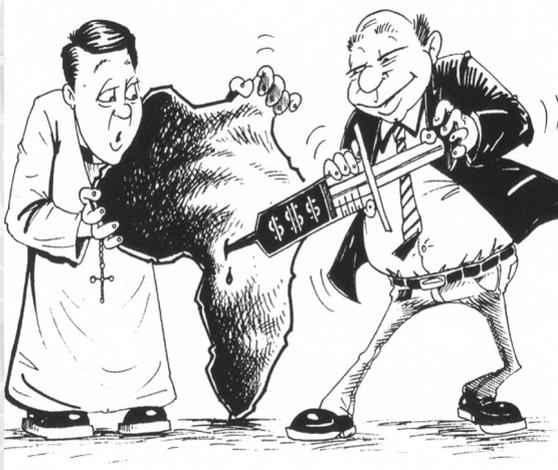
A notion of development that speaks mainly of increasing production is a misguided one. It is very materialistic and narrowly **economist**. It is also **patriarchal** and **paternalistic**. It is based on the assumption that some countries and some people are already developed and they know what needs to be done — and that is, to take development to the underdeveloped. It is believed that what is needed is extension by the developed to the underdeveloped.

This notion of development treats the educated well-to-do elites as the **subjects of development, as knowers and doers**. The ordinary people are considered **objects or targets** of development. This development is top down; it concentrates **on betting on the strong;** believing (at least making others believe) and hoping that the benefits of development will trickle down to the poor.

Towards the end of the 60s, many of us felt that benefits of development were **not trickling down**, but

that, in some cases, they were actually **percolating up**;

that the **gap between the rich and the poor** instead of becoming narrower, was widening; and

that the **power of the elite,** instead of becoming less, was becoming more.

As a result of our disenchantment with the top down/ trickle down notion of development, many of us started talking about people's participation;

believing that people have to be the makers of their own destiny;

believing that development could not be and will not be extended; and also

talking more and more for the need for structural changes of the politics of development.

In the 70s and 80s, we became more and more aware of the disastrous nature of the so-called development. Many of us now recognized that development and progress had been disastrous because they were based on an obsession with materialistic acquisition,

obsession with economics. Profit and power have emerged as the gods of this development. The assumption behind the development has been that **man is supreme**, that he can **use and misuse nature as he wishes**. Development has been a project to conquer nature rather than to live in harmony with her.

This belief coupled with the hunger for power and profit has led to near-nuclear disasters; it has led to the cutting of virgin forests; poisoning of rivers, seas, lands; and has led to a series of other ecological disasters.

The 20th century has brought us more and more murderous wars than at any other in history. Development has meant centralization of power; it has also meant the destruction of the rich values of diversity. It has destroyed people's creativity and capacities. Human beings have become less powerful, less autonomous, less creative, and less human. It has marginalized and further disempowered women.

Search For Sustainable Development

All this has made people all around the world pause to reflect and to ask whether all this is development and progress.

This disenchantment with mainstream development forces has led many of us to think of development **more holistically**. We started the search for alternative development, for **sustainable development**. Thanks to the brave and innovative experiments by a large number of small groups everywhere, we now have some idea of what sustainable development should and can be. We now know that development is like a tree.

A tree of development must grow from below upwards; it cannot be imposed from above.

This tree of development can only fully survive and fully grow if it has been selected to suit the local conditions, the local atmosphere.

Like a tree, development must also draw its sustenance locally; it cannot live on distant feeding and nurturing.

We know that the ordinary and toiling women and men not only want to, but also can participate in their own development if they can decide what this development should be. We know that they can be effective leaders and planners of their own development; we know that once their creativity is unleashed it cannot be contained.

We have learnt that development essentially means the powerless getting empowered. As power comes through unity, development means

▲ the poor getting organized to fight for their rights,

▲ the poor tilting the balance of power in their own favour,

▲ local people controlling local resources,

▲ equitable distribution of all available resources.
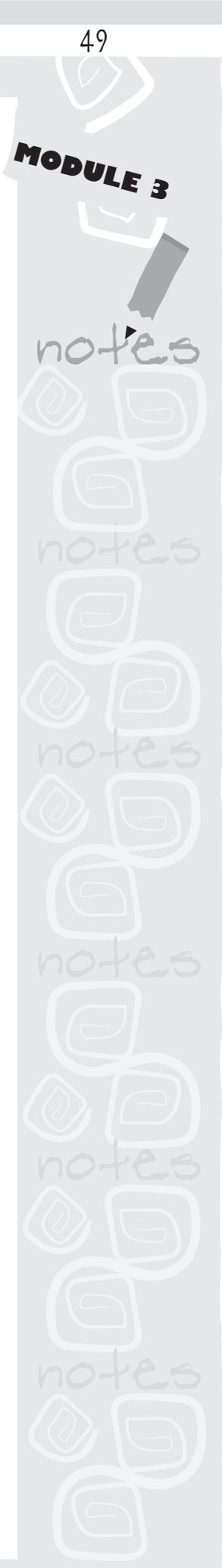
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For us development also means respecting diversity. It means the growth of self-reliant communities. It means decentralization of power. It means democratization of families, communities, societies and nations.

We have learnt that development has to be integrated and multi dimensional, which involves making linkages between like-minded people doing different things.

We think it is high time that we abandoned our relentless pursuit for surplus and looked instead for sustainability, that we stop being preoccupied with quantitative changes and start genuinely looking for and making qualitative ones, that we shift the focus from a developmental philosophy dominated and directed by male, to a women–centered development. We think the shift is critical.

Redefinition Of The Role Of Voluntary Organizations

This changed understanding of development has led to a change in the role and activities of voluntary organizations. Instead of being totally preoccupied with the delivery of services to the disadvantaged groups, a large number of voluntary organizations are now concentrating on helping people to create their own organizations in order to define their own development plans, to get their rightful share in resources and decision making.

Many voluntary organizations are also playing the role of a watchdog vis-à-vis mainstream development. It is these NGOs that have succeeded in influencing Government policies (at least the rhetoric changed) and legislations. Through their experiments they have proven that participatory development is possible, that the poor are more than capable of running their own lives, of planning their own development, that poor rural women are the best managers of scarce resources, that once unleashed, the creativity and potential of ordinary men and women is extra-ordinary.

In the last few years a shift is visible in the focus and programs of many progressive NGOs. Instead of spending most of their energies implementing projects that they have been forced on them, they have organized themselves to challenge those development policies and programs

- ▲ *that* marginalized the poor further,

- ▲ *that* cause damage to the environment, and

- ▲ *that* further empower the rich.

In Bangladesh, for example, NGOs spearhead the movement to get a better drug policy; in India they are leading struggles against big dams, missiles basses, green revolution, and capital-intensive fisheries.

These are significant and necessary shifts. If development itself becomes like an elephant

- ▲ that destroys nature,

- ▲ that tramples on small people, and

- ▲ that wipes out diversity;

then, instead of forever trying to rehabilitate the victims, it is necessary to stop the elephant from creating havoc.

There are many examples in the world where "people power" has stopped the elephant from destroying them and it too.

Need to redefine the role of development workers or activists

With our changing understanding of the concept of development came changes in our understanding of the role of and relationships between people, and also our working methods. If people are the subjects of development, if they are the makers of their own destiny, then human resource development becomes more crucial (or at least primary) than economic development and technical development. Once the creativity and the energy of people are unleashed they can learn almost everything and tackle almost every problem. The primary task of development then becomes initiating a process

- ▲ of awareness building,

- ▲ of offering relevant and up-to-date education, and

- ▲ of people forming their own organizations to define, create and demand what they need to lead a decent life.

For setting in motion this kind of participatory and sustainable development you need **very sensitive workers**

a) who work as partners and not as bosses,

b) who believe in people's potential,

c) who respect the people's knowledge base, and

d) who recognize their contribution to nation building.

Activists interested in genuine development must have faith in the people. They must believe in their ability to learn, to analyze, to act and to bring about radical changes. They must be able to convey this faith in the people to the people through their behaviour, speech and action. If activists have faith in people they will not try to decide for them all the time. The people will then be able to take responsibility to run their own organizations.

The role of these workers is not to extend ready-made knowledge and solutions to people but to help set in motion a process of collective reflection and decision-making. These workers have to be committed to the cause of the oppressed; they have to believe in the need for a radical change in the present unjust, social, economic and political structures. Their main work is to help people form their own organizations to fight for their rights.

This implies that it is not enough for workers to have only some technical skills. They must also possess social skills to work with people, to elicit their participation.

Such workers or activists have to become a part of the people's struggle. They are not people who try to lead all the time. Actually they have to be like a wave in the sea which

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rises when circumstances demand it to and merges with the rest of the water soon after. They are waves that encourage other waves to rise too.

Another important role of a development activist is to help people shed fear, regain confidence, believe in themselves and trust others in the group. This role is quit crucial because often the exploited men and women lose self-confidence; they start devaluing their own capacities and capabilities.

Activists also have to help people analyze their situation and clarify issues in order to evolve strategies and action plans for development. In this regard, the activists' most valuable contribution should be that of raising questions and providing a wider perspective. On the basis of studies undertaken by the activists and the experience and knowledge they might have of other struggles, they can help people to broaden their understanding as well as to see their struggle in the context of the larger struggles.

Activists must possess a scientific method of analysis and study and should try to inculcate scientific spirit and temper in the people they work with. Such scientific thinking will result in people basing their arguments on facts and on focusing their energies on what they have discovered as their main issues of concern.

The relationship between the activists and the community has to be a two-way relationship. Activists have to learn from the people and the people from the activists. Together the people and the activists must strive to extend the limits of their knowledge and understanding.

Just as activists would like the people to be open and willing to learn, they should also be open and willing to learn from the people and from the interaction that takes place between them and the people. If they start believing

- ▲ that theirs is the correct ideology;
- ▲ that they know the solution to all problems; and
- ▲ that all the people have to do is to learn from them;

then there can be no scope for any genuine dialogue between the people and the activists.

The task of an activist also has to be to help people reach their own conclusions and not necessarily always the conclusions of the activists. By working and struggling together the consciousness of the activists and the people should change and reach higher levels. An activist helps in setting in motion a process of thinking, reflection and action.

Activists with such qualities and skills are required to help in the process of empowering the exploited men and women. The main task of development now is the development of the human potential and human creativity. In addition there is the task to augment physical development and delivery of services and to create people's organizations.

Such development requires changes, not only in the attitudes, behaviour, knowledge and skills of people in the communities, but it also requires basic changes in the activists or development workers and in every one else involved in development.

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"Globalisation theory, which speaks of ethics, hides the fact that its ethics are those of the marketplace and not the universal ethics of the human person. It is for these matters that we ought to struggle courageously if we have, in truth, made a choice for a humanized world."

Paulo Freire, Pedagogy of Freedom

"PARTICIPATORY" DEVELOPMENT

That which the experts have proposed

That which the Gov't Service has specified

The project following the study made by a Committee of Consultants
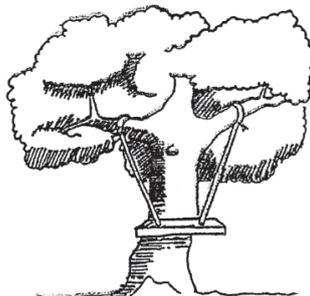
The project after final acceptance of a compromise

The project as it actually appears in the field
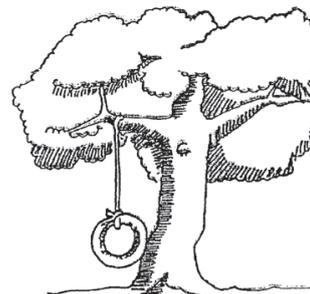
That which the people really wanted

(By permission of BAOBAB-RITA, #3, 1990. Translation WV SEN)

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HANDOUT:

Peace and Sustainable Development

The idea of peace is seldom addressed when talking about sustainable development.

Peace is more than the absence of war. Peace is people in harmony with themselves and with nature. Peace means respect for the land, other species and people. Every day, for example, a war is waged against the forests in Canada and Brazil, through forestry practices which allow clear cutting and burning. A war is waged against species whose habitat and lives are not respected as humans exploit the environment, through the building of dams and highways, and through industrial pollution. We continue to wage wars among people, and violence against women is increasing in some parts of the world.

The World Youth Statement for UNCED states that:

"Peace means tolerance..., the satisfaction of basic needs and human rights, and it also includes responsibility to all generations. There can be no peace where there is injustice, exploitation, over-consumption and hegemony; nor without freedom of expression, thought, religion, information and association".

When we begin to see peace in this way, we will begin putting together the building blocks for sustainable development. There cannot be one without the other.

HANDOUT:

Sustainable Development

Sustainable development- the new catchword of environment work and development- what does it mean?

Youth working on social justice issues believe that sustainable development should be about the fair distribution of resources, where in a world of plenty for some and where others go hungry, there is a move to a more just and equitable society.

Many of the current inequities between north and south can be traced back to colonization. The colonial expansion of European countries established the still existing relationship between Northern and Southern countries, a relationship based on the fueling of the northern economies through the exploitation of the peoples and resources in the South. The ex-colonies continue to provide cheap labour and materials for the northern markets. Colonization brought hunger, violence, disease and genocide to people in Africa, the Americas, Asia, the Caribbean and Oceania. Indigenous people lived on the land, sharing its resources, yet with colonization communal land became owned by colonizers, resulting in landlessness among the poor majorities of the South. Cash cropping replaced communal farming, and it also allocated roles to the colonies in the world market: Cuba became a sugar producer, Malaysia produced rubber and Sri Lanka produced tea.

The majority of people in the North and a minority in the South enjoy the benefits of growing economies, fed by the exploitation of world resources, while the majority of people in the South survive without having access to resources or benefits. With one-sixth of the world's population, the North controls most of the wealth in the world. Western Europe, North America, Australiasia and Japan account for 65% of the world's income while Asia, Africa, Latin America and the Pacific account for 25%. This gross inequality continues to grow. The economic models designed in the north for the rapid industrialization of the South have failed and in many instances exacerbated the problems. So where do we go from here, and can sustainable development get us there?

Moving away from our current situation to a more sustainable future needs to occur in both the North and the South. Moreover, sustainability cannot be imposed in the South when it is the North that is responsible for most of the environmental degradation and over consumption of resources in the North. What is clear is that we cannot continue with our current development practices, change has got to happen, and there is an obvious need for social and economic restructuring. How will youth play a role in all of this? All over the world, young people are working on environment, development and social justice issues; youth have already demonstrated that they play an important role in building sustainability.

Sustainable development involves new ways of thinking, new ways of doing things. The potential lies in young people to generate these changes. The responsibility for the path we take in the future lies in the hands of today's youth, whether we continue the current rates of destruction, or create a more equitable and peaceful society.

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Activity 3:
Paulo Freire and Critical Awareness

Objectives:

To examine the theory and principles of participatory training with particular reference to Paulo Freire

Materials Needed:

Flipchart, pens, OHP, transparencies

Process:

1. Provide a brief background to Paulo Freire and popular education in plenary.

   Paulo Freire provides us with both a philosophy of education and development, and a practical method of:
   ▲ Getting groups actively involved
   ▲ Breaking through apathy, and
   ▲ Developing critical awareness of the causes of problems

2. Use a transparency/handout of the critical levels of awareness for a question and answer interaction in plenary.

3. Discuss the key principles of Freire in buzz groups (give each group one principle).

4. In plenary, get feedback, discuss and give handouts.

Time: 60 min

"Development, liberation and transformation are all aspects of the same process. It is not a marginal activity. It is at the core of all creative human living."

Training for Transformation

Activity 4:
Paulo Freire and Use of Codes

Objectives:

To learn how to apply Freire's principles in participatory community development work

Materials Needed:

Flipchart. Pens, handouts, examples of codes

Process:

1. The facilitator provides a summary of the steps in applying this method in plenary using the flipchart or transparency.

2. Participants are asked to go into buzz groups to review what they had done on listening and why listening is important and where listening would take place in communities.

3. Freire distinguished between visual aids and what he termed "codes". This distinction is explained and illustrated in plenary. The approach to the use of codes is illustrated. There are six basic steps that form the framework for discussion of codes:

    1. What do you see happening? (Description)

    2. Why is it happening? (First Analysis)

    3. Does this also happen to you/ where have you experienced this? (Relating to real life)

    4. What problems does it cause? (Interconnection)

    5. What are real causes of this? (Deeper Analysis)

    6. How can we do this something about it? (Self reliant action planning)

Time: 60 min

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HANDOUT:

Steps in applying the Freirean Approach to a Development Programme

Many trainers and development workers have experienced the problem of apathy and fatalism in communities that they may have worked with. This is largely because the priorities that they decide upon may not be those of the community and people they want to work with.

In the Freirean approach, prior to any training and development work, there are three important steps:

1. Listening Survey (developing a programme on the issues of the community)

2. Analysis of Survey Material (what are people speaking about with strong feelings?)

3. Preparation of Problem-Posing Materials (the better the code, the more the participants will discover for themselves)

CODES

Fundamental to the Freirean approach is the use of codes. A code is a concrete presentation of a problem that is familiar to the learners. It may be a poster, a play, slides, a poem or a newspaper article.

There is a difference between a visual aid and a code.

A visual aid is usually an illustration to emphasize an answer.

A code, however, shows a problem, not the answer. It raises questions — it is problem-posing.

By using a code, a discussion is started.

Visual Aid
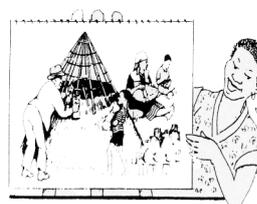
A **code** is a way of representing a problem common to the people. It can be either a picture or a play for the people to act. It is used as a basis for discussion of the causes of a problem and how it might be solved.

HANDOUT:

# Paulo Freire's Work on Critical Awareness

Different levels or stages of awareness

1. **Magic awareness**. At this stage, people explain the events and forces that shape their lives in terms of myths, magic, or powers beyond their understanding and control. They tend to be *fatalistic,* passively accepting whatever happens to them as fate or 'God's will'. Usually they blame no one for the hardships and abuses they suffer. They endure these as facts of life about which they cannot (and should not) do anything. Although their problems are great — poor health, poverty, lack of work, etc. — they commonly deny them. They are exploited, but are at the same time dependent upon those with authority or power, whom they fear and try to please. They conform to the image of themselves given to them by those on top. They consider themselves inferior, unable to master the skills and ideas of persons they believe are 'better' than themselves.

2. **Naive awareness**. A person who is *naive* has incomplete understanding. Persons at the naive stage of awareness no longer passively accept the hardships of being 'on the bottom'. Rather, they try to adapt so as to make the best of the situation in which they find themselves. However, they continue to accept the values, rules, and social order defined by those on top (authorities, big landholders etc.). In fact, they try to imitate those on top as much as possible. For example, they may adopt the clothing, hair styles and language of outsiders, or choose to bottle feed rather than breast feed their babies. At the same time, they tend to reject or look down upon their own people's customs and beliefs. Like those on top, they blame the hardships of the poor on their ignorance and 'lack of ambition'. They make no attempt to critically examine or change the social order.

3. **Critical awareness**. As persons begin to develop critical awareness, they look more carefully at the causes of poverty and other human problems. They try to explain things more through observation and reason than through myth or magic. They start to question the values, rules and expectations passed down by those in control. They discover that not individuals, but the social system itself, is responsible for inequality, injustice, and suffering. Critically aware persons come to realize that only by changing the norms and procedures of organized society can the most serious ills of both the rich and the poor be corrected. As their awareness deepens, these persons also begin to feel better about themselves. They take new pride in their origins and traditions. Yet they are self-critical and flexible. They do not reject either the old or the new, but try to preserve from each what is of value. As their self-confidence grows, they begin to work with others to change what is unhealthy in the social system. Their observations and critical reasoning lead them to positive action.

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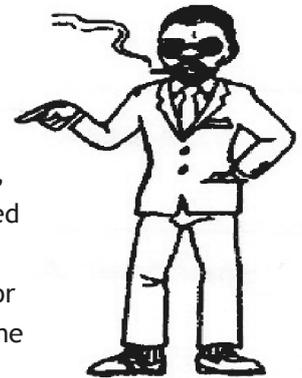
HANDOUT:

Paulo Freire's Levels of Awareness
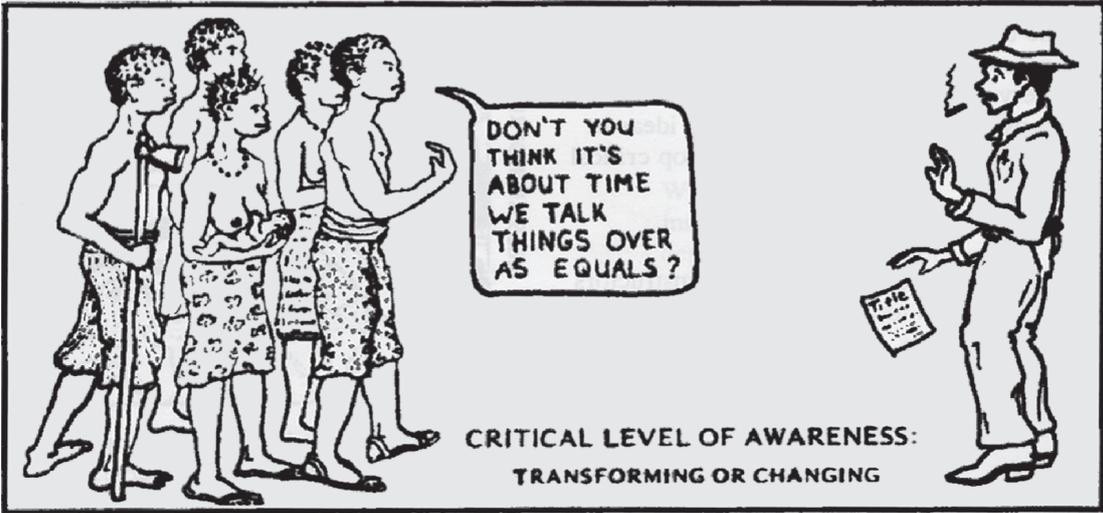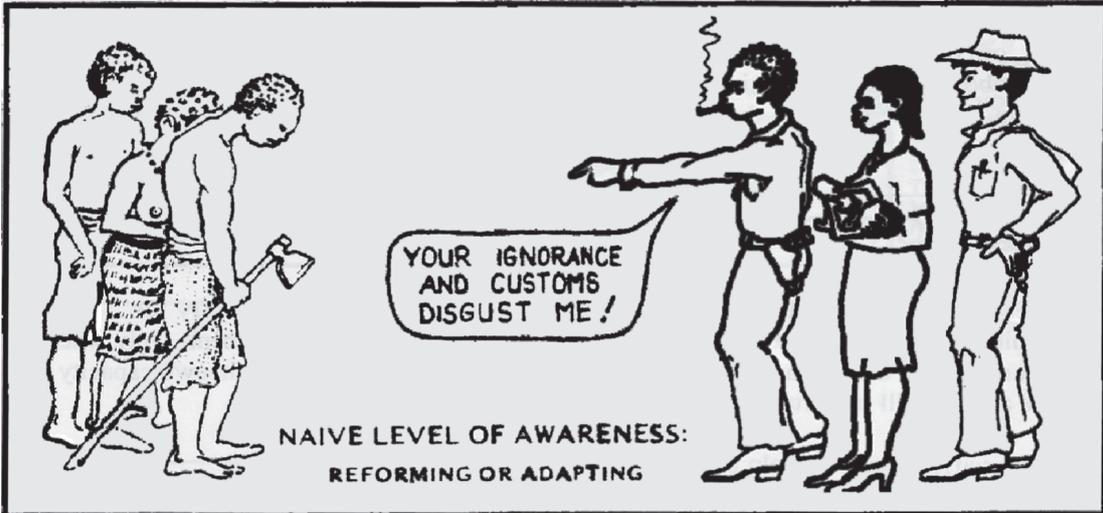
HANDOUT:

Key Principles of Freire

1. No education is ever neutral

Education is either designed to maintain the existing situation, imposing on the people the values and culture of the dominant class (i.e. domesticating people) or education is designed to liberate people, helping them to become critical, creative, free, active and responsible members of society.

2. Relevance — issues of importance NOW to participants

People will act on the issues on which they have strong feelings. All education and development projects should start by identifying the issues which the local people speak about with excitement, hope: fear, anxiety or anger.

3. Problem-posing

From the beginning all participants are recognized as thinking, creative people with the capacity for action. The whole of education and development is seen as a common search for solutions to problems.

This can be contrasted with the old 'banking approach' to education based on transmission of information from teacher to pupil.

Banking approach

▲ Teacher seen as possessing all essential information.

▲ Pupils seen as empty vessels needing to be filled with knowledge — teacher talks, pupils absorb passively.

Problem posing approach

▲ Facilitator provides a framework for thinking, creative, active participants to consider a common problem and find solutions.

▲ Facilitator raises questions: why, how, who?

▲ Participants are active, describing, analysing, suggesting, deciding, and planning.
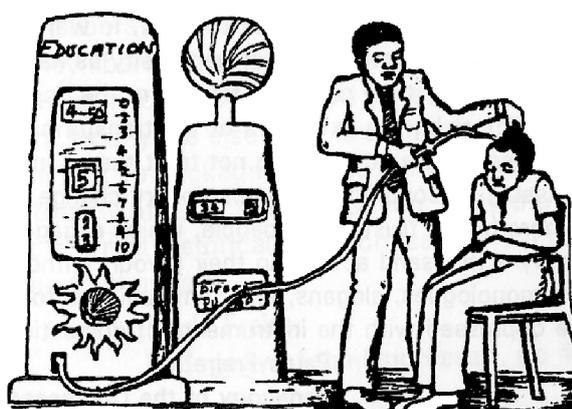
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4. Dialogue

To discover valid solutions everyone needs to be both a learner and a teacher. Education must be a mutual learning process.

The role of the facilitator is to set up a situation in which genuine dialogue can take place — a real learning community where each shares their experience — listens to, and learns from, the others.

5. Reflection and action (praxis)

A facilitator must provide a situation in which they can stop, reflect critically upon what they are doing, identify any new information or skills that they need, get this information and training, and then plan action.

Often the first plan of action will solve some aspects of the problem, but not deal deeply enough with the root causes of the problem. By setting a regular cycle of reflection and action in which a group is constantly celebrating their successes, and analysing critically the causes of mistakes and failures, they can become more and more capable of effectively transforming their daily life.
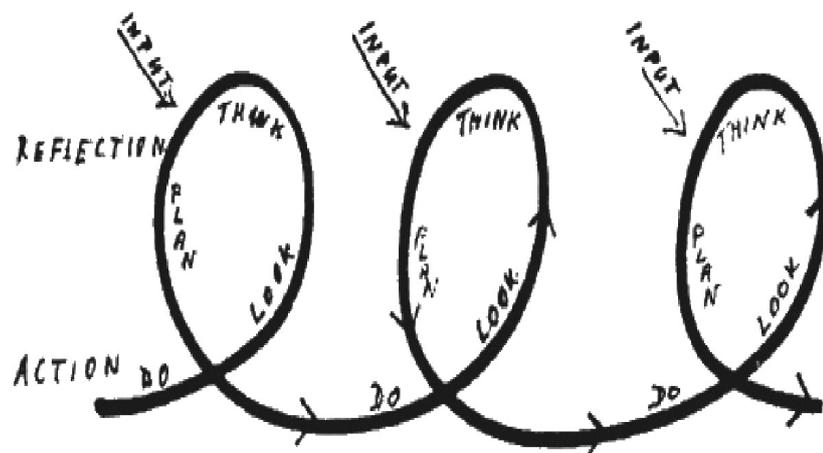
6. Radical transformation

Radical transformation of life in local communities and the whole society. This type of education aims to involve whole communities actively in transforming — the quality of each person's life:

- ▲ the environment,
- ▲ the community,
- ▲ the whole society.

It is a dynamic process in which education and development are totally interwoven.

Module 4

COMMUNITY ISSUES FOR YOUTH INVOLVEMENT:

HIV AND AIDS

▲ Overview of HIV and AIDS and situational analysis

▲ Demystifying HIV and AIDS from an African perspective

▲ HIV and AIDS in context: Gender and Globalisation

▲ Imaging of HIV and AIDS

Objectives

1. To investigate and consolidate participants' basic understanding of HIV and AIDS

2. To examine how disease, including HIV and AIDS, can be used as weapon against vulnerable groups

3. To place HIV and AIDS in its proper context with particular reference to women and globalization

4. To examine imaging of HIV and AIDS and placing HIV and AIDS in the context of PARE

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Activity 1:
Overview of HIV and AIDS and situational analysis

Objectives:

To investigate and consolidate participants' basic understanding of HIV and AIDS

Materials Needed:

Handout

Process:

1. Ask participants to discuss in buzz groups what they understand HIV and AIDS to mean.

2. After feedback in plenary, give HIV and AIDS fact sheet handout.

3. In groups, let participants share how HIV and AIDS is impacting on their communities and what is being done in the community to deal with it.

4. In plenary, receive feedback allowing only for brief questions of clarity.

Time: 45 min

Activity 2:
Use of Disease as a Weapon

Objectives:

To examine how disease, including HIV and AIDS, can be used as weapon against vulnerable groups

Materials Needed:

Flipchart, pens, handouts

Process:

1. Participants are asked to go into groups to analyse the following handout and report back:
   - ▲ Use of disease as a weapon
   - ▲ Racism, globalisation and HIV and AIDS.
2. The feedback allows for discussion in plenary on the use of disease as a weapon.
3. The facilitator provides an overview and situational analysis of HIV and AIDS (see handout).
4. To round up the session, read, in plenary, the letter by President Thabo Mbeki to the International Aids Conference.

Time: 90 min

Activity 3:
Gender and HIV and AIDS

Objectives:

To place HIV and AIDS in its proper context with particular reference to women and globalization

Materials Needed:

Flipchart, pens, handouts

Process:

1. Participants are given the HANDOUT: *HIV/AIDS, Globalisation and the International Women's Movement* to analyse in groups. They are required to tabulate (in the first column) all the factors that make women the most vulnerable in relation to HIV and AIDS, and, in a second column, identify possible ways in which these factors could be eradicated or minimized.
2. From the feedback in plenary, harmonize the results to produce a consolidated tabulation.

Time: 60 min

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Activity 4:
Imaging of HIV and AIDS

Objectives:

To examine imaging of HIV and AIDS and placing HIV and AIDS in the context of PARE

Materials Needed:

Flipchart, pens

Process:

1. In buzz groups, ask participants to reflect on the statement below. Do you think that there is truth in the statement? Why/Why not?

2. In small groups discuss what more realistic images of HIV and AIDS can be put forward. What would generate positive action? What possible action could they generate?

   Often you get the sense that it's just this outrageous pandemic and that there is nothing we can do… There is far too much reporting that simply says, 'Okay, the latest statistics show that one in three people are HIV positive and that in five years time the country will be down the toilet because everyone is going to be dying of AIDS.' How does that help us deal with the issue? What is the purpose of telling us? Is it meant to scare us into something? Because I don't think that is valid anymore – Making people afraid makes them helpless, it doesn't promote positive action.

   Anonymous comment made by a participant in the CADRE survey *WHAT'S NEWS: Perspectives on HIV/AIDS in the South African Media*

3. After feedback from the groups, the facilitator concludes by placing HIV and AIDS in the context of PARE (see handout).

Time: 45 min

HANDOUT:

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Overview and Situational Analysis of HIV and AIDS

a) Statistics reveal that "every minute 6 persons under the age of 25 become HIV positive" and that "every day 7,000 young people between 10 –24 years become HIV positive (BBC, 2000 and SAFAIDS, 1999). About 67% of these youth are women. These are the youth that Africa must rely for her future. Whether these statistics are true or not is not the issue. The fact is that HIV/AIDS, whatever its source, is a major African problem and its effects on the development of our continent are devastating. It is also a major threat to peace in individuals, families and communities.

b) It is therefore not surprising that we now have many programmes on HIV/AIDS targeting the youth. Regrettably, the effectiveness of these programmes seems suspect especially when judged against the statistics quoted above. Perhaps the problem with these programmes has been their lack of philosophical or ideological foundation. It is important to accept that HIV/AIDS is basically a sexual disease; and that, therefore, the subject matter is taboo in most African homes, be it between couples or between children with their parents.

c) The fight against the disease must therefore be taken holistically. First and foremost this is an educational process aimed at changing the mindset of everyone in order to influence behaviour. It is necessary that open and serious discussions take place in families, schools, places of worship, etc on what the disease is, how it spreads and how to avoid being effected. Families and communities need also to discuss how to support and care for those of their members living with the virus. Those living with the virus need to accept that HIV/AIDS is not a death sentence and that, with positive attitude and appropriate personal care, they could live pretty normal lives.

d) It is also true that the spread of HIV/ AIDS epidemic is political and that it has been turned into a multi billion-dollar industry. It is not far-fetched to claim that many, especially big business in the West, do not wish to see HIV/AIDS brought under control. Accordingly then, we as Africans must accept that when it comes to money and power, we have no friends: we are on our own. Our continent has become the playing ground for experimentation, greed and rape. It is only through our own efforts that we can save our continent and ourselves.

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HANDOUT:

Use of Disease as a Weapon

a) For a very long time European powers, have used disease, among other deadly weapons, in their programmes to conquer territory, people and resources. Many examples exist of the use of smallpox, the plague and other diseases on the indigenous peoples of Asia, Africa and Latin America to defeat the indigenous people who resisted the conquering Europeans. Even in their early wars, Europeans did not hesitate to use gases against their own kin. In our own country, records of Jan van Riebeeck's use of smallpox against the Khoisan people in the Cape are a case in point.

b) In both the capitalistic West and the Soviet Union special agencies were set up to experiment with diseases and germs to use in the conduct of war and on how to defeat "the enemy" without destroying the infrastructure and food resources.

c) In the US itself, government and its scientists have well documented history of secret experimentation on its citizens and other humans, particularly minorities. For example, in the US during the 1950s, black males were used as guinea pigs to determine how syphilis impacted on males. Other experiments have included exposure to and injections with radioactive and other dangerous materials, use of hypnosis and electric shock; work on lie detectors, etc. As would be expected, money would be used to entice these human guinea pigs. Inevitably, those who came forward were hobos, drug addicts and generally, people from the poorer communities — obviously, the black people forming the majority in this class.

d) In the 1960s and 70s, the Center for Germ Warfare began experimentations with drugs and viruses — to determine the effects of viruses on the immune systems in human beings. For example, in 1969 the US Congress was told that a genetically engineered "super germ" that would be able to effectively destroy the human immune system was possible within 5-10 years. The first gay AIDS cases were reported a decade later!

e) The abuse of animals also continues without abate. During the 1970s, for example, laboratory viruses were forced from one species of animals into another; breaking the so-called "species barrier" and thus creating new viruses. Scientists have not been able to really control their new "contaminated" productions and that some of these could have been transmitted from animals to humans cannot be ruled out.

f) Since the mid-1970s, we have witnessed a spectacular rise of genetic engineering and molecular biology, as well as the concomitant outbreak of new infections — whose origins are obscure. Many of these are appearing in our planet for the first time. Sadly, there are no adequate policy safeguards in the US (which is the main culprit), or anywhere else for that matter, to protect people all over the world from government experimentations that are largely covert.

HANDOUT:

Racism, Globalization and HIV/AIDS

a)   There is plenty of evidence that HIV could be man made. Speculation that 'ethnic weapons' — viruses that were ethno- or sex-specific — were invented is scaring indeed.

b)   Is HIV/AIDS preventable even curable? There is enough evidence that when the HIV virus started spreading rapidly in the US and Europe, urgent and decisive steps were taken by governments, health agencies and pharmaceutical companies to control — even to eliminate — the virus. Not only were preventive and curative actions taken, but also history was rewritten — with scientists and medical personnel, supported by mass media, rejecting the original diagnosis that HIV/AIDS was a white "gay disease" — let alone a result of a virus that was laboratory-engineered.

c)   But if AIDS was not a GRID, i.e. "gay-related immune deficiency syndrome", what was it? Literature connecting the virus to the African monkey is weak, while there is enough of it to show that HIV existed in the US long before it was known in Africa. Rejection or suppression of this evidence is sheer racism: the perpetrator blaming the victim.

d)   But, racism does not end at the distortion of facts! After containing the virus in their own countries, and noting that the disease was spreading rapidly in the developing world, the pharmaceutical companies, supported by their governments, saw a great opportunity of maximizing profits. Not only did they control the development of everything — from the simplest condom to the drugs — but also they ensured that they placed the highest possible prices on all these cures.

e)   For example, in the US, new drug therapies have made it possible for people living with the virus to lead relatively healthy lives. In Africa such drugs are beyond everyone. A drug whose daily dose is needed in South Africa costs $4.15 per day. Its generic version is manufactured in Thailand for $0.29 cents. The few countries, such as Brazil and Thailand that have drastically controlled the spread of the virus, have done so by aggressively pursuing the generic strategies. Yet, the US government has threatened trade sanctions if we imported the cheaper version let alone an attempt to manufacturing it locally! In 1999 alone, the manufacturer of this one drug made a profit of more than $1 billion.

f)   But how come that the richest continent in the world has the poorest people who cannot even buy life-saving drugs? To answer this crucial question one needs to study the history of Africa from the time of the North Atlantic Slave Trade through colonialism and the on-going onslaught through neo-colonization and globalization.

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HANDOUT:

HIV/AIDS, Poverty, Gender and Peacelessness

a) While it is true that HIV/AIDS is a disease caused by a virus, the HIV/AIDS epidemic itself is political. It is the epidemic of the poor, the weak and the marginalized. Women, especially young women, are the most vulnerable. The disease is sustained by the same politics of greed that has raped Africa of its human and other natural resources for almost a millennium: thus turning the world's richest continent into a beggar.

b) Globalization and the domination of poor countries' economies by multinational corporations has seen people lose their livelihood in a day when these companies abandon infrastructures at will in search for more rewarding markets. When they move on, those who previously benefited from the company are left helpless. HIV quickly sets in since the virus is comfortably at home in situations where people are vulnerable, poor, hungry and where there is also conflict. It is a virus that survives on inequality. It is therefore not surprising that southern Africa — with ownership of the key means of production in foreign hands and hence creating high levels of inequality — is an excellent study of the collusion between globalization and HIV/AIDS.

c) But there is more. The continued abuse of the woman and the girl-child, many times through retrogressive customs, inadequate education to ensure self-reliance, denial of opportunities to own property, but particularly through the usual flexing of muscles by males, means that HIV/AIDS has acquired the face of the African woman.

d) The emancipation of the woman from HIV/AIDS is therefore a human right issue: everyone is responsible for its realization. The woman needs to be empowered to control her sexuality and the reproduction process. Much more resources need to be expended in the fight against HIV/AIDS. Policies that ensure that the girl-child is not discriminated against in schooling; that women have the opportunities to own property; that they can access credit; and that they have equal (if not higher) opportunities for quality employment need to be put in place quickly and enforced.

e) Therefore, as long as women are exploited, abused and stereotyped, as long as economic injustice prevails, HIV and AIDS will find fertile breeding grounds and will continue to ravage our people and communities, making the attainment of peace more and more difficult.

HANDOUT:

HIV/AIDS, Globalisation and the International Women's Movement

Sisonke Msimang

The spread of the HIV/AIDS pandemic is closely connected to processes of globalisation in the South and, in particular, in Africa. It is clear that, for the most part, these processes are bad for poor people, women, and a range of marginalised groups, both within the global South and in some communities within the North. While globalisation certainly has a strong relationship to AIDS, groups such as the Treatment Action Campaign are fighting back and demonstrating that in the new world order the need for a vigilant civil society is all the more important. At the global level, feminists from the North have not as yet engaged with HIV/AIDS as a critical issue. Given that in my country (South Africa), HIV prevalence hovers at about 22 per cent, and not a weekend goes by without a funeral of someone my age whose death no one can explain, it feels like there is an almost deafening silence on AIDS in the global women's movement. In this article, I propose that by analysing the complex intersections between different forms of inequality, feminists from the South can move such critical issues further up the global agenda.

HIV/AIDS and globalisation

Globalisation has been described as the drive towards an economic system dominated by supranational trade and banking institutions that are not accountable to democratic processes or national governments' (Globalisation Guide, www.globalisationguide.org *IO1.html).* It is characterised by an increase in cross-border economic, social, and technological exchange under conditions of (extreme) capitalism. As human bodies move across borders in search of new economic and educational opportunities, or in search of lives free from political conflict and violence, they bring with them dreams and aspirations. Sometimes, they carry the virus that causes AIDS, and often, they meet the virus at their destinations.

As corporations increasingly patrol the planet, looking for new markets, and natural and human resources to exploit, they set up and abandon economic infrastructure — opening and closing factories, establishing hostels. In so doing, they create peripheral communities hoping to benefit from employment and the presence of new populations where previously there were none. And when they move on, once they have found a cheaper place to go, they leave in their wake communities that are extremely susceptible to HIV *I* AIDS. This is because the virus follows vulnerability,crosses borders with ease, and finds itself at home where there is conflict, hunger, and poverty. The virus is particularly comfortable where wealth.and poverty co-exist — it thrives on inequality. It is not surprising, then, that Southern Africa provides an excellent case study of the collusion between globalising processes and HIV *I* AIDS.

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The economy of the region has been defined in the last two centuries by mining: gold and diamonds. In an era of plummeting gold prices, and an increasing shift towards the service industry, Southern Africa is shedding thousands of jobs. Yet the last century of globalisation has provided a solid platform for the current AIDS crisis.

If there was a recipe for creating an AIDS epidemic in Southern Africa, it would read as follows:

> *'Steal some land and subjugate its people. Take some men from rural areas and put them in hostels far away from home, in different countries if need be. Build excellent roads. Ensure that the communities surrounding the men are impoverished so that a ring of sex workers develops around each mining town. Add HIV. Now take some miners and send them home for holidays to their rural, uninfected wives. Add a few girlfriends in communities along the road home. Add liberal amounts of patriarchy, both home-grown and of the colonial variety. Ensure that women have no right to determine the conditions under which sex will take place. Make sure that they have no access to credit, education, or any of the measures that would give them options to leave unhappy unions, or dream of lives in which men are not the centre of their activities. Shake well and watch an epidemic explode'.*

There's an optional part of the recipe, which adds an extra spice to the pot: African countries on average spend four times more on debt servicing than they do on health. Throw in a bit of World Bank propaganda, some loans from the IMF and beat well, Voila! We have icing on the cake.

As the gap between the rich countries of the North and the poor countries of the South grows, we are beginning to see serious differences in the ways that states can afford to take care of their citizens. Access to technology,. drugs, and strong social safety nets in the North, mean that HIV/AIDS is a manageable chronic illness in most developed countries. Yet there are pockets of poor, immigrant, gay, and otherwise marginalised communities within these countries, where HIV prevalence is on the rise. An analysis of the complex intersections between inequalities tells us that it is not enough to belong to a rich country — that alone does not protect you from vulnerability to HIV infection, nor does it guarantee treatment. Where you sit in relation to the state is equally important — whether you are a woman, a poor woman, a black woman, an educated woman, a lesbian, a woman with a disability who is assumed not to be having sex, an immigrant who is not entitled to many of the social security benefits of citizens. All these factors determine your vulnerability to HIV/AIDS.

Now what does this mean for a 25-year old woman living in Soweto? Jabu works as a security guard at a shopping centre in Johannesburg. Every day she spends two hours travelling to work because of the distances the architects of apartheid set up between city centres and the townships that serviced them. Jabu is grateful to have a job. Her two little ones are in KwaZulu Natal with their grandmother until Jabu can get a stable job. She is on a month-tomonth contract with the security company. She watches expensive cars all day, protecting their owners' investments while they work. The company doesn't want to take her on as staff so each month she faces the uncertainty of not having a job the next month. Joining a union is not an option — she's not technically a staff member and she

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can't afford to make trouble. Jabu's boyfriend Thabo drives a taxi. Their relationship saves her cash because he drives her to and from work every day a saving of almost one third of her salary each month. She has another boyfriend at work, who often buys her lunch. She has to be careful that Thabo doesn't find out.

In addition to race, class, and gender, Jabu's life is fundamentally shaped by the forces of globalisation — where she works and how secure that work is, where her children live, even how she arrives at work.

These factors all influence her vulnerability to HlV infection.

HIV/AIDS and feminism

During the last eight years of my work on sexual and reproductive rights, my focus has been primarily on HlV and AIDS. For me, the pandemic brings into stark relief the fact that states have failed to provide their citizens with the basic rights enshrined in the declaration of human rights.

Twenty years ago, AIDS was known as Gay Related Immune Disease — so associated was it with gay men. Today, the face of AIDS has changed. It looks like mine. It is now black, female, and extremely young. In some parts of sub-Saharan Africa, girls aged 15-19 are six times more likely than their male counterparts to be HlV positive. *Something is very wrong*.

In the next ten years, the epidemic will explode in Asia and in Central and Eastern Europe as well as in Latin America. The pandemic will have profound effects on the burden of reproductive work that women do, and this in turn will have far-reaching consequences for the participation of women in politics, the economic sector, and other sectors of society. The very maintenance of the household, the work that feminist economists like Marilyn Waring, Diane BIson and others tell us keeps the world running, may no longer be possible.

As older women are increasingly called upon to care for children, and as life expectancy shrinks to the forties and fifties, in Africa we face the prospect of a generation without grandparents, and an imminent orphan and vulnerable children crisis that will effectively leave kids to take care of kids. As the orphan crisis deepens, child abuse is on the rise. Girls without families to protect them are engaging in survival sex to feed themselves and their siblings, and we are told that communities will 'cope.' There is a myth of coping that pervades the development discourse on AIDS. What it really means is that women will do it. What it translates into is that families split up, girls hook for money and fooo,3 and a vicious cycle is born.

While there is some feminist analysis of the AIDS epidemic, we have not yet heard a rallying cry from the women's movement A recent article by Noeleen Heyzer, UNIFEM's Executive Director begins to formulate some arguments about why in the context of AIDS, women can no longer wait for equality with men (www.csmonitor. com/ 2fJO2/0718/ p13s02coop.html). Dr. Heyzer points out that it takes 24 buckets of water a day to care for a person living with AIDS — to clean sheets fouled by diarrhoea and vomit, to prepare

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water for bathing (sometimes several times a day), to wash dishes and prepare food. For women who must walk miles, and still do all the other chores that always need doing, the burden becomes unbearable.

This past spring in New York, I was asked to speak to a group at a high school in Brooklyn about HlV/AIDS and violence against women in the South African context. They were an intelligent group, well versed in feminism. I was not the only presenter. A young American woman who had worked with *Ms. Magazine* talked about pop culture, and the politics of wearing jeans and letting your G-string show. I left the meeting feeling disconcerted. I had made my presentation and received a few awkward questions about men in Africa. I cringed on behalf of my brothers because I certainly was not trying to demonise them, but the students were feeding into a larger narrative of the familiar discourse of black male laziness, deviancy and sexual aggression that I was careful to point out to them. Aside from that they found little else to talk about.

On the other hand, the woman from the US struck a chord with them. They talked about eating disorders and the media, about Britney Spears and Janet Jackson. It was fascinating. Having lived in the US, I was able to follow and engage, but my interests as an African feminist do not lie in this subject matter. It was a clear example of how far apart we, as feminists, sometimes are from one another.

Contexts vary, and of course the issues that are central in the global North will be different from those of Southern feminists. And amongst us there will be differences. I understood where the high school students were coming from. Indigenous feminism must be rooted in what matters most to women at a local level. At a global level within feminism, however, I fear that we may be in danger of replicating the G-strings versus AIDS conversation. I am worried by the relative silence from our Northern sisters about a pandemic that is claiming so many lives.

A way forward

In the context of HIV/AIDS, it is no longer enough to frame our conversations solely in terms of race, class, and gender. These are primary markers of identity, but increasingly, we need more. We need to look at where women are located spatially in relation to centres of political, social, and economic power. We need also to examine how where we live — rural, urban, North or South — intersects with poverty and gender. We also need to think about how the experience of poverty interacts with, and not just intersects with, gender. Culture is another factor that deserves attention.

We are beginning to see dangerous patriarchal responses to the epidemic from virginity tests to decrees about female chastity from leaders. In part this is simply an extension of deeply rooted myths about female sexuality. However, with HIV! AIDS, it can also be attributed to the fact that in many cases women are the first to receive news of their sero-positive status. This is often during pre-natal screening, or when babies are born sick. Bringing home the 'news' that there is HIV in the family often means being identified as the person who caused the infection in the first place.

We know that, in the vast majority of cases, this is simply not true.

The Treatment Action Campaign (TAC), a movement begun by and for people living with HIV / AIDS in South Africa, has managed to mobilise national and international support for the idea of universal access to drugs for people with AIDS. The group began their campaign by using pregnant women as their rallying cry. The right to nevirapine for pregnant women opened the door for TAC's broader claims about the rights of all people with HIV/AIDS to HIV medication. The campaign has been hugely successful. TAC encouraged the South African government to take the pharmaceutical industry to court and the government won, paving the way for a win at the World Trade Organization. Companies' patent rights can no longer supersede the rights of human beings to access life-saving medicines.

TAC's strategy needs to be vigorously debated and analysed by feminists. TAC did not use arguments about reproductive and sexual rights. They simply said, 'It is unfair for the government not to give drugs to pregnant women so they can save their babies' lives.' It was a classic 'woman as the vessel' argument TAC's interest was not in women's rights — but in the rights of people living with HIV/AIDS, some of whom happen to be women. The campaign's success was largely based on the notion that the average South African found it difficult to accept that 'innocent' babies would die because of government policy. This requires some serious feminist interrogation. TAC has since been pushed by gender activists within the movement to ensure that the drugs do not stop when the baby is born.

Gender activists to date have struggled to get their voices heard in the doctor-dominated AIDS world. The mainstream women's movement needs to get on board and face up to the challenge of HIV/AIDS. AWID's 'Globalise This' campaign provides an opportunity to high-light the HIV/AIDS epidemic and the threat it poses to women.

At precisely the moment when we need international solidarity to focus on the impact of AIDS on poor women's lives, and their need to be able to control their lives and their bodies, we have to oppose the US administration's cutbacks on funding for essential repro-ductive health services. We are also still waiting for the G8 to enact their long-standing commitment to spend 0.7 per cent of GDP on overseas development assistance each year. How likely is it that they will ever reach this target if they focus instead on supporting the war against Iraq?

Our sisters in the North need to develop a consciousness about the fight against AIDS as a feminist fight. We need civil society and feminist voices in developing countries to chal-lenge their governments to tackle HIV / AIDS as a health issue, as a human rights issue, and as a sexual and reproductive rights issue. If we lose this fight, it will have profound effects on the lives of girls and women into the next century.

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HANDOUT:

Letter by President Mbeki

The complete text of South African President Thabo Mbeki's letter to world leaders on AIDS in Africa.

April 3, 2000

I am honoured to convey to you the compliments of our government as well as my own, and to inform you about some work we are doing to respond to the HIV-AIDS epidemic.

As you are aware, international organizations such as UNAIDS have been reporting that Sub-Saharan Africa accounts for two-thirds of the world incidence of HIV-AIDS. These reports indicate that our own country is among the worst affected.

Responding to these reports, in 1998, our government decided radically to step up its own efforts to combat AIDS, this fight having, up to this point, been left largely to our Ministry and Department of Health.

Among other things, we set up a Ministerial Task Force against HIV-AIDS chaired by the Deputy President of the Republic, which position I was privileged to occupy at the time.

Our current Deputy President, the Hon. Jacob Zuma, now leads this Task Force.

We also established Partnerships against AIDS, with many major sectors of our society including the youth, women, business, labour unions and the religious communities.

We have now also established a National AIDS Council, again chaired by the Deputy President and bringing together the government and civil society.

An important part of the campaign that we are conducting seeks to encourage safe sex and the use of condoms.

At the same time, as an essential part of our campaign against HIV-AIDS, we are working to ensure that we focus properly and urgently on the elimination of poverty among the millions of our people.

Similarly, we are doing everything we can, within our very limited possibilities, to provide the necessary medicaments and care to deal with what are described as 'opportunistic diseases' that attach to acquired immune deficiency.

As a government and a people, we are trying to organize ourselves to ensure that we take care of the children affected and orphaned to AIDS.

We work also to ensure that no section of our society, whether public or private discriminates against people suffering from HIV-AIDS.

In our current budget, we have included a dedicated fund to finance our activities against HIV-AIDS. This is in addition to funds that the central government departments as well as the provincial and local administrations will spend on this campaign.

We have also contributed to our Medical Research Council such funds as we can, for the development of an AIDS vaccine.

Demands are being made within the country for the public health system to provide anti-retroviral drugs for various indications, including mother-to-child transmission.

We are discussing this matter, among others with our statutory licensing authority for medicines and drugs, the Medicines Control Council (MCC).

Toward the end of last year, speaking in our national parliament, I said that I had asked our Minister of Health to look into various controversies taking place among scientists on HIV-AIDS and the toxicity of a particular anti-retroviral drug.

In response to this, among other things, the Minister is working to put together an international panel of scientists to discuss all these issues in as transparent a setting as possible.

As you know, AIDS in the United States and other developed Western countries has remained largely confined to a section of the male homosexual population.

For example, the cumulative heterosexual contact, US percentage for AIDS cases among adults/adolescents, through June 1999 is given as 10 percent. (HIV-AIDS Surveillance Report: Midyear edition. Vol 11, No 1, 1999. US Department of Health and Human Services).

The cumulative absolute total for this age group is reported as being 702,748.

US AIDS deaths for the period January 1996 to June 1997 were stated by the US CDC as amounting to 32,750. (Trends in the HIV and AIDS Epidemic: 1998. CDC).

On May 13, 1999, a SAPA-AFP report datelined Paris stated that 1998 UNAIDS and WHO reports had said that AIDS was responsible for one death in five in Africa, or about two million people. It quoted a Dr. Awa Coll Seck of UNAIDS as saying that there are 23 million carriers in Africa of HIV.

This SAPA-APP report quotes Dr. Coll Seck as saying: 'In Southern Africa, the prevalence of the (HIV) infection has increased so much in five years that this region could, if the epidemic continues to spread at this rate, see its life expectancy decline to 47 by 2005.'

(Interestingly, the five years to which Dr. Coll Seck refers coincide closely with the period since our liberation from apartheid, white minority rule in 1994).

The report went on to say that almost 1,500 people are infected in South Africa every day and that, at that point, the equivalent of 3.8 million people in our country carried the virus.

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Again as you are aware, whereas in the West HIV -AIDS is said to be largely homosexually transmitted, it is reported that in Africa, including our country, it is transmitted hetero-sexually.

Accordingly, as Africans, we have to deal with this uniquely African catastrophe that:
- ▲ contrary to the West, HIV-AIDS in Africa is heterosexually transmitted;

- ▲ contrary to the West, where relatively few people have died from AIDS, itself a matter of serious concern, millions are said to have died in Africa; and,

- ▲ contrary to the West, where AIDS deaths are declining, even greater numbers of Africans are destined to die.

It is obvious that whatever lessons we have to and may draw from the West about the grave issue of HlV-AIDS, a simple superimposition of Western experience on African reality would be absurd and illogical.

Such proceeding would constitute a criminal betrayal of our responsibility to our own people. It was for this reason that I spoke as I did in our parliament, in the manner in which I have indicated.

I am convinced that our urgent task is to respond to the specific threat that faces us as Africans. We will not eschew this obligation in favour of the comfort of the recitation of a catechism that may very well be a correct response to the specific manifestation of AIDS in the West.

We will not, ourselves, condemn our own people to death by giving up the search for specific and targeted responses to the specifically African incidence of HIV-AIDs.

I make these comments because our search for these specific and targeted responses is being stridently condemned by some in our country and the rest of the world as constitut-ing a criminal abandonment of the fight against HIV-AIDs.

Some elements of this orchestrated campaign of condemnation worry me very deeply.

It is suggested, for instance, that there are some scientists who are 'dangerous and dis-credited' with whom nobody, including ourselves, should communicate or interact.

In an earlier period in human history, these would be heretics that would be burnt at the stake!

Not long ago, in our own country, people were killed, tortured, imprisoned and prohibited from being quoted in private and in public because the established authority believed that their views were dangerous and discredited.

We are now being asked to do precisely the same thing that the racist apartheid tyranny we opposed did, because, it is said, there exists a scientific view that is supported by the majority, against which dissent is prohibited.

The scientists we are supposed to put into scientific quarantine include Nobel Prize Winners, Members of Academies of Science and Emeritus Professors of various disciplines of medicine!

Scientists, in the name of science, are demanding that we should cooperate with them to freeze scientific discourse on HIV -AIDS at the specific point this discourse had reached in the West in 1984.

People who otherwise would fight very hard to defend the critically important rights of freedom of thought and speech occupy, with regard to the HIV-AIDS issue, the frontline in the campaign of intellectual intimidation and terrorism which argues that the only freedom we have is to agree with what they decree to be established scientific truths.

Some agitate for these extraordinary propositions with a religious fervour born by a degree of fanaticism, which is truly frightening.

The day may not be far off when we will, once again, see books burnt and their authors immolated by fire by those who believe that they have a duty to conduct a holy crusade against the infidels.

It is most strange that all of us seem ready to serve the cause of the fanatics by deciding to stand and wait.

It may be that these comments are extravagant. If they are, it is because in the very recent past, we had to fix our own eyes on the very face of tyranny.

I am greatly encouraged that all of us, as Africans, can count on your unwavering support in the common fight to save our continent and its peoples from death from AIDS.

Please accept, Your Excellency, the assurance of my response.

Thabo Mbeki

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HIV and AIDS: Basic Facts about the Disease

1. **HIV — Human Immune Deficiency Virus**

   ▲ HIV is a retrovirus.

   ▲ HIV attacks the immune system, which helps defend the body against infections. Over a period of time, the virus overwhelms the immune system. The body is then not able to successfully defend itself from opportunistic infections2.

   ▲ The virus targets a cell known as the T 4 lymphocyte.

   ▲ It can be isolated from blood, semen, and secretions that include cervical and vaginal, breast milk, saliva, tears and urine. But a certain viral load is necessary for the infection to be successfully transmitted.

2. **AIDS — Acquired Immune Deficiency Syndrome**

   ▲ It is a life threatening condition and is characterised by the destruction of certain cells mainly the T4 lymphocytes. This leads to opportunistic infections, which are severe and ultimately fatal.

   ▲ The length of time from when a person is infected with HIV to the development of AIDS varies from person to person. People can remain healthy for any time from a few years to more than ten years before developing any AIDS related symptoms.

   ▲ If a blood test shows that a person has HIV it does not necessarily mean that he/she has AIDS.

3. **Modes of Transmission**

   ▲ Sexual Intercourse

   ▲ Pregnancy-related vertical transmission

   ▲ Blood transfusion

   ▲ Sharing of infected needles used to inject drugs intravenously.

   HIV Cannot be Transmitted by:

   ▲ Casual everyday contact e.g. shaking hands, hugging, kissing, coughing, sneezing .

   ▲ Donating blood

   ▲ Using common swimming pools or public toilet seats

Over the course of a lifetime, starting from infancy, we are all subjected to infections that are held in check by our own immune systems. When HIV suppresses a person's immune system, these infections can manifest themselves, e.g. tuberculosis while others may never cause disease unless the immune system is weakened, e.g. CMY retinitis. These infections move a patient from HIV status to AIDS, and are referred to as opportunistic infections.

Viral load is the amount of HIV per milliliter of blood.

HANDOUT:

HIV: A Gender Issue

HIV is a gender issue because:

1. Although HIV/AIDS affects both men and women, women are more vulnerable because of biological, epidemiological and social reasons.

    ▲ 41 percent of 33.4 million adults living with HIV/AIDS are women.

    ▲ 55 percent the 16,000 new infections occurring daily are women.

    ▲ 43 percent of pregnant women tested positive in Francistown, Botswana.

    In fact in some of the worst affected countries, women outnumber men.

2. The epidemic is fuelled by situations where macro policies have led to an increase in gender disparities.

    ▲ In Sub-Saharan Africa, policies leading to internal and external conflicts have resulted in mass population displacements. This has created unequal sex ratios among refugees, internally displaced and those remaining in the areas *of* conflict exacerbating gender disparities. As a result six women for every five men in conflict situations are HIV positive.

    ▲ UNDP estimates over 85 percent *of* the cases *of* paediatric infection in Africa have resulted from perinatal transmission. The infant mortality rate in this region is expected to increase by up to 30 percent.

    ▲ In the Asia-Pacific region, the exclusion *of* women from the emerging market economies led to an increase in existing gender disparities. Out *of* the 2.7 million estimated new HIV cases in the world in 1996, I million were in South and Southeast Asia.

    ▲ In Latin America and the Caribbean, policies promoting high urbanisation have pushed women into a low productivity informal sector, where they have to cluster for survival. In Sao Paolo, HIV/ AIDS was the leading cause *of* death amongst women in the age group *of 20-34* years.

3. The rapidity of the spread of HIV/AIDS among women can be slowed only if concrete changes are brought about in the sexual behaviour of men.

    ▲ A study of female youth in South Africa showed that 71 percent of the girls had experienced sex against their will.

    ▲ A behaviour survey financed by USAID in Tamil Nadu in India shows that 82 percent of the male STD patients had sexual intercourse with multiple partners within the last 12 months and only 12 percent had used a condom.

4. The feminisation of poverty is a key characteristic of the socio-economic impact of HIV/AIDS

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The burden of care of the infected and sick invariably falls on women in the family. In households where women are responsible for subsistence farming this leads to:

▲ Reduction of productive time on farms.

▲ Threat to the food security of the family.

▲ Withdrawal of the girl child from school to bridge the demand for additional unpaid labour in the household.

▲ Increase in households headed by women, at times by girl children with little access to productive resources, often driving them into sex work for survival.

Module 5

COMMUNITY ISSUES FOR YOUTH INVOLVEMENT:

VIOLENCE AGAINST WOMEN

▲ Definition of terms

▲ Gender roles and stereotypes

▲ Identifying violence against women (VAW)

▲ Dealing with VAW

Objectives

1. To clarify the distinction between sex and gender

2. To investigate how gender roles and stereotypes have been entrenched

3. To identify the different forms of violence against women

4. To help young people articulate/ empathise with the pain that they or women close to them have suffered.

5. To develop a plan of action to deal with violence against women

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MODULE 5

Activity 1:
Definition of Terms

Objectives:

To clarify the distinction between sex and gender

Materials Needed:

Flipchart, pens, writing paper

Process:

1. Participants are divided into buzz groups of three to discuss their understanding of the terms gender and sex. They record their findings on small pieces of paper.

2. To process this exercise the facilitator will pin the words gender and sex on the wall. The groups then place their definitions under the appropriate category.

3. After discussion, the facilitator summarises the distinction between gender and sex stressing the need to analyze the term gender to see whether it has the same meaning for all activists or whether the word divides people?

4. To consolidate their understanding of the differences, participants are given a handout with a list of statements. They are asked to indicate next to each whether it is a sex or gender statement.

5. In plenary, the answers are looked and clarified.

Gender: refers to the social construction of manhood and womanhood (or maleness and femaleness) as mutually exclusive social entities, or a social category which determines the position and role of men and women in society. In other words, it is the expectations that society/people have of someone because they are male or female.

Sex: refers to the physical, biological make up of those born as male and female.

Time: 30 min.

Activity 2:
Gender Roles and Stereotypes

Objectives:

To investigate how gender roles and stereotypes have been entrenched

Materials Needed:

Flipchart, pens,

Process:

1. The facilitator divides participants into small groups to discuss how they were socialized (process of socialization) guided by the questions below. Individually, they will respond to the questions and then they will share with their small groups the similarities and differences, recording this on flipchart paper and reporting back to the entire group.

Questions for discussion

What does gender mean for you?

How did you learn about gender?

Who did you learn from? What did they say?

How did you see it manifest itself in the family, in school, in the community and in the world?

2. In plenary feedback, the facilitator will recall the exercises on stereotypes that were done in other modules. Participants are then asked to brainstorm what they understand about the word patriarchy and how patriarchy gets entrenched in our daily lives.

3. Taking key words from the feedback, the facilitator will provide a brief input on patriarchy.

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Patriarchy in its literal sense means the rule of the fathers. Having its roots in tribal society, it was institutionalized in post tribal societies into more complex religious, social and legal systems and formal governmental structures such as the senate of ancient Rome and in most subsequent governments. The word senator derives from a Latin word meaning old man. Throughout recorded history in most human societies forms of patriarchal values have prevailed, been reinforced or entrenched in our lives by cultural values derived from systems of male dominance. It has been so commonly and continually practiced as to appear natural rather than a humanly constructed social order that is both changing and changeable. Even in countries where legal equality of women and men has been established, the deep psychological and cultural roots of patriarchy survive as a belief system in the minds of many women and men.

Patriarchy believes in the superiority of all males to all females and arranges this inequality in a hierarchal order in which men hold primary power over all others particularly women, controlling economies, militaries, educational and religious institutions. Men in general are more powerful and advantaged than women. Western men have more power in the global order than men from other world regions. At the very bottom of this hierarchy are the vulnerable and oppressed of the world, mostly the aged, all children, and women; with most vulnerable being aged, poor black women. And the underlying fact is that patriarchy cannot be divorced from colonialism which has laid a fertile ground for racism and most of the major problems that now threaten the health of the planet, ecological devastation, warfare and weaponry, ethnic and religious conflict, poverty, disease and ever increasing political repression, even in the so called "democratic" states. All these threats are made the more complex and difficult to address because of the limits imposed on human capacities and creativity by the gendered power divisions that comprise patriarchal value systems and stereotypes.

Time: 90 min

Activity 3:
Gender Roles and Stereotypes

Objectives:

To examine the role of the media in perpetuating gender roles and stereotypes

Materials Needed:

Flipchart, pens, 5-10 newspaper articles.

Process:

1. Divide participants into small groups and give each group a different newspaper article or TV show to discuss and list how gender roles are stereotypes.

2. In an interactive session with the participants, the feedback is examined including the role of the media in further perpetuating views of women as sex objects.

Time: 30 min.

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Activity 4:
Identifying Violence against Women

Objectives:

To help young people articulate/ empathise with the pain that they or women close to them have suffered.

Materials Needed:

Flipchart, pens,

Process:

1. Ask participants to form **groups of three to four people** and show them a picture of a man beating a woman. Ask them to discuss the following questions:

    a) What do you think the man is thinking and why is he beating the woman?

    b) What is the woman thinking?

    c) Does this happen often? Why?

    d) How much violence in connected to substance abuse?

    e) Why else does this happen?

    f) What can young people do about this?
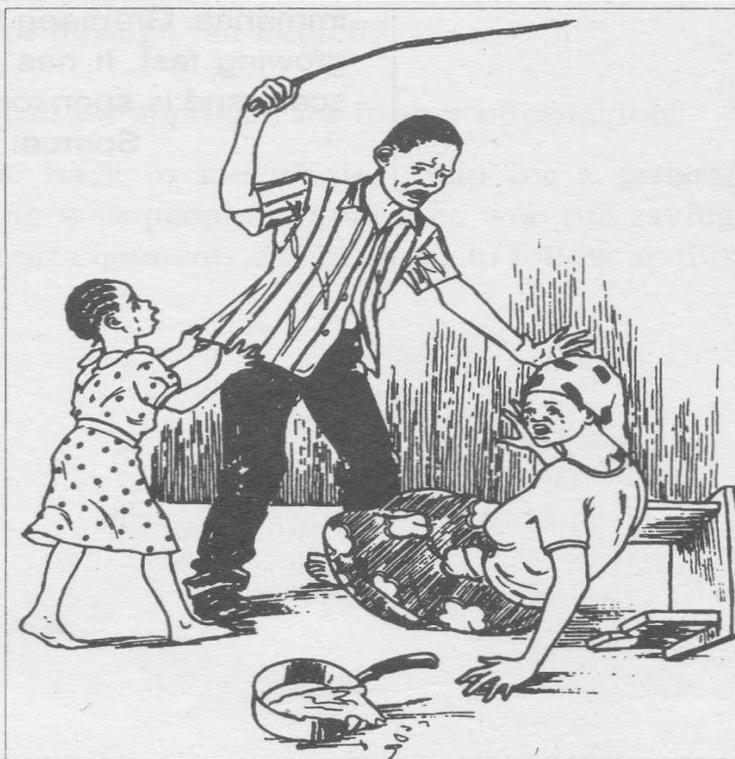
2. In plenary, ask the group to respond to the last question and write the responses on flipchart and discuss.

3. The facilitator then hands out a worksheet on Myths and Facts about VAW which individual participants must complete, indicating myth or fact next to each statement.

4. In plenary, the responses are checked and discussed.

5. The facilitator rounds up the session by giving a handout on types of violence against women.

Time: 120 min

Source: Violence against women, Eastern and Central Africa Women-in-development Network (Box 49026, Nairobi, Kenya) 1997.

Activity 5:
Dealing with Violence against Women

Objectives:

To develop a plan of action to deal with violence against women

Materials Needed:

Flipchart, pens, diagram on flipchart

Process:

1. In dealing with this exercise the facilitator draws a diagram on the flipchart of the cycle of violence and engages participants in a discussion about the phases of violence, with participants raising questions where necessary.

2. The participants are then asked to go into small groups to design a programme of action on violence against women that young people in their areas could engage in. (It should fit in with the objectives and vision of PARE.)

3. In plenary, they report back and note the recommendations made from others in the group since this will fit into their overall project plan at the end of the workshop.

Time: 90 min

Cycle of Violence

Honeymoon Phase

REMORSE — PURSUIT

Your husband/partner is sorry.

Loving behaviour by husband/partner such as gifts, flowers, doing special things for you.

Your husband/partner may become verbally abusive...minor hitting, slapping, and other incidents.

BUILD - UP

You may try to cover up injury or you may look for help.

You feel helpless and try to please husband/partner

EXPLOSION

SERIOUS BATTERING INCIDENT

The tension becomes unbearable.

You feel tense and afraid, "like walking on eggs"

Tension Building Phase

STAND - OVER

MODULE 5

HANDOUT:

Myths and facts about VAW

▲ Violence against women happens because women have loose morals

▲ Violence against women takes place in homes where women do not want to obey the man, always talking back to them

▲ Battered women deserve to get beaten because they provoke their beatings by nagging and other annoying behaviours towards men

▲ Men beat, stab, kill and choke their women because they love them

▲ Women are violated because they don't respect their spouse's cultural beliefs and tradition

▲ Women have to stay in abusive relationships because children need their fathers even if they are violent

▲ Men abuse their women because of alcohol

▲ If he does not beat me, he does not love me

▲ Battered women have the right to walk out of abusive relationships

▲ Abused women should not blame themselves for the abuse, they should be empowered enough to understand that it is not their fault

HANDOUT:

Sex and Gender Statements Exercise

1. Women give birth and men don't

2. Majority of doctors in South Africa are men and the majority of nurses are women

3. More women are raped compared to men

4. Men's voices break at puberty and women start their menstrual cycle

5. Little girls are gentle and boys are tough

6. Men are heads of families

7. When infertility occurs in a relationship, women are blamed and become socially isolated

8. In a study of 224 cultures, there were 5 cultures in which men did all the cooking and 23 in which women did the house building

9. According to the US statistics, women do 67% of the world's work yet earn 10% of the world's income

10. Men have an uncontrollable sex drive and women are responsible for it

Domestic violence

▲ This happens when a husband or boyfriend abuses his wife or girlfriend. Some women are even killed.

▲ It is abuse when a man hurts a woman's body or feelings.

▲ When a man damages a woman's things, or follows her around, it is also abuse.

▲ It can also be abuse when a man tries **to control** a woman's money, and to control what she does.

Rape

▲ Rape is forcing a woman to have sex when she does not want to.

▲ It is rape even when a boyfriend or husband is involved.

Sexual harassment

▲ This happens when someone shows the woman sexual attention that she does not want. He makes her feel she will **suffer** if she doesn't accept the attention.

▲ He can make her lose her job, or get bad marks in school if she refuses.

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Abuse of young girls

▲ Some families **favour** their sons by giving them a better chance in life.

▲ Sexual abuse of young girls is also violence.

Female circumcision or damage to genitals

▲ This is when a young girl's **private parts** are cut or removed.

▲ Millions of girls in the world are hurt this way. Some even die.

▲ It can stop good sexual feelings and make sex and childbirth painful.
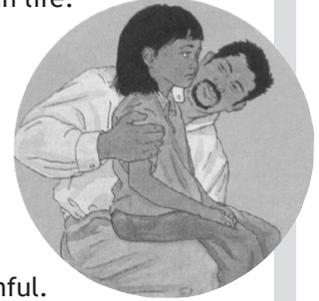
Witch burning

▲ Witch burning can happen to men, but it happens mostly to women.

▲ It usually happens in rural areas to women who are successful, or who live differently.

From Soul City

Module 6

COMMUNITY ISSUES FOR YOUTH INVOLVEMENT:

SUBSTANCE ABUSE

▲ What is substance abuse and why do people abuse substances

▲ What are the negative implications of substance abuse?

▲ Strategies for youth in dealing with the problem of substance abuse in our communities

Objectives

1. To define substance abuse and identify common substances that are abused

2. To examine why people abuse substances and its impact on the individual, family and community

3. To develop strategies for dealing with substance abuse particularly amongst youth in communities

MODULE 6

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Activity 1:
Defining and Identifying Substance Abuse

Objectives:

To define substance abuse and identify common substances that are abused

Materials Needed:

Flipchart, pens, handouts

Process:

1. Participants were sent into buzz groups of three to discuss what they understand by substance abuse.

2. After group responses in plenary, the facilitator asks participants to list the types of substances that they know that are abused in their communities.

3. In conclusion, a definition of substance abuse is arrived at and a prioritised list is made of substances abused in local communities.

Time: 30 min.

Activity 2:
Why Substance Abuse and What are its implications

Objectives:

To examine why people abuse substances and its impact on the individual, family and community

Materials Needed:

Flipchart, pens, handouts

Process:

1. Participants go into small groups, each group given one of the priority substances identified in the previous exercise, to discuss why it is abused and what are the negative implications on the individual, family and community.

2. In plenary, after feedback and in depth discussion, a table is developed as follows:

SUBSTANCE	REASONS FOR ABUSE	IMPACT ON SELF & FAMILY	IMPACT ON COMMUNITY

Time: 90 min

Activity 3:
Youth Strategies for Dealing with Substance Abuse

Objectives:

To develop strategies for dealing with substance abuse particularly amongst youth in communities

Materials Needed:

Flipchart, pens

Process:

1. Using the information from the previous exercise, participants are asked to develop strategies that they could embark on to deal with substance abuse in their communities.

2. Their reports are discussed in plenary and become another input for their overall programme planning.

Time: 60 min

MODULE 6

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Fact Sheet   Fact Sheet   Fact Sheet

Stimulants

Stimulants is a name given to several groups of drugs that tend to increase alertness and physical activity. The groups include pharmaceuticals such as amphetamines and the street drugs commonly called "uppers" or "speed," and cocaine. The more widely abused stimulants are amphetamines and cocaine. Cocaine has limited commercial use and its sale and possession are strictly controlled.

Amphetamines are sometimes prescribed by physicians, and their availability makes them prime candidates for misuse. Used properly, amphetamines increase alertness and physical ability. They are often prescribed to counter the effects of narcolepsy, a rare disorder marked by episodes of uncontrollable sleep, and to help children with minimal brain dysfunction.

Amphetamines increase the heart and respiration rates, increase blood pressure, dilate the pupils of the eyes, and decrease appetite. Other side effects include anxiety, blurred vision, sleeplessness, and dizziness. Abuse of amphetamines can cause irregular heartbeat and even physical collapse. A common form of abuse of amphetamines is by people who use them to counter the effects of sleeping pills (barbiturates) taken the night before. This roller coaster effect is damaging to the body.

While amphetamine users may feel a temporary boost in self-confidence and power, the abuse of the drug can lead to delusions, hallucinations, and a feeling of paranoia. These feelings can cause a person to act in bizarre fashion, even violently. In most people, these effects disappear when they stop using the drug.

Amphetamines are stolen or acquired through scams involving pharmacists or physicians who are duped into writing prescriptions for the drugs. These illegally acquired drugs are either sold as is or reduced to yellowish crystals that can be ingested in a number of ways, including sniffing and by injection.

Another means of illegal sale of amphetamines involves "look-alike" drugs produced in illicit laboratories.

Symptoms

Amphetamines are psychologically addictive. Users become dependent on the drug to avoid the "down" feeling they often experience when the drug's effect wears off. This dependence can lead a user to turn to stronger stimulants such as cocaine, or to larger doses of amphetamines to maintain a "high".

People who abruptly stop using amphetamines often experience the physical signs of addiction, such as fatigue, long periods of sleep, irritability, and depression. How severe and prolonged these withdrawal symptoms are depends on the degree of abuse. That boost we get from that morning cup of coffee is the result of the caffeine that naturally occurs in coffee. Caffeine is a common stimulant and is found not only in coffee and tea, but also in soft drinks and other foods. Caffeine is also addictive and a person who abruptly stops drinking coffee may experience withdrawal symptoms.

Fact Sheet   Fact Sheet   Fact Sheet

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Cocaine

Cocaine's recent notoriety belies the fact that the drug has been used as a stimulant by people for thousands of years. Its properties as a stimulant have led people in the past to use it in a number of patent medicines and even in soft drinks.

But cocaine's highly addictive nature and addicts' willingness to pay a high price for the drug have propelled it into the public eye. The crime and violence associated with its transportation and sale, and the celebrity nature of some of its victims has kept cocaine in the news.

In its pure form, cocaine is a white crystalline powder extracted from the leaves of the South American coca plant. On the street, pure cocaine is diluted or "cut" with other substances to increase the quantity, and thereby increase the profits of its sellers.

Cocaine users most often inhale the powder sharply through the nose, where it is quickly absorbed into the bloodstream. But it also can be heated into a liquid and its fumes inhaled through a pipe in a method called "freebasing". Freebasing is also a common method of using a form of cocaine called "crack".

Crack resembles small pieces of rock and is often called "rock" on the street. Freebasing is an especially dangerous means of abusing cocaine because of the high concentrations of cocaine it introduces into the bloodstream. These high doses can overtax the cardiovascular system. Reports of sudden death while freebasing are not uncommon.

Cocaine is highly addictive, especially in the crack form. In studies, animals addicted to cocaine preferred the drug to food, even when it meant they would starve. Many users report being "hooked" after only one use. The addiction is both psychological and physical.

Symptoms

Users usually feel an initial "rush" or sense of well-being, of having more energy, and being more alert. This effect quickly wears off, often leaving the user feeling more "down" or depressed than before. This down feeling leads the addict to use more cocaine, sometimes just to feel "normal." Over a period of time the, amount of cocaine needed and the frequency of use to achieve a "high" have to be increased. Feelings of depression can become chronic.

Cocaine addicts frequently turn to other drugs to relieve the down feeling when more cocaine is not available. When used together, these drugs and cocaine can prove even more deadly than when used alone.

Despite a popular myth, cocaine does not enhance performance whether it be on the job, in sports, at school, or with a sexual partner. On the contrary, long-term use can lead to loss of concentration, irritability, loss of memory, aranoia, loss of energy, anxiety, and a loss of interest in sex. The controlling effect cocaine has on an addict's life can lead to exclusion of all other facets of life. Breaking a cocaine habit is not easy.

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Fact Sheet   Fact Sheet   Fact Sheet

What is Alcoholism?

Alcoholism is a disease that is characterized by the following:

Craving: A strong need, or compulsion, to drink.

Loss of control: The frequent inability to stop drinking once a person has begun.

Physical dependence: The occurrence of withdrawal symptoms, such as nausea, sweating, shakiness, and anxiety, when alcohol use is stopped after a period of heavy drinking. These symptoms are usually relieved by drinking alcohol or by taking another sedative drug.

Tolerance: The need for increasing amounts of alcohol in order to get "high."

Alcoholism has little to do with what kind of alcohol one drinks, how long one has been drinking, or even exactly how much alcohol one consumes. But it has a great deal to do with a person's uncontrollable need for alcohol. This description of alcoholism helps us understand why most alcoholics can't just "use a little willpower" to stop drinking. He or she is frequently in the grip of a powerful craving for alcohol, a need that can feel as strong as the need for food or water. While some people are able to recover without help, the majority of alcoholic individuals need outside assistance to recover from their disease.

Many people wonder: why can some individuals use alcohol without problems, while others are utterly unable to control their drinking? Recent research has demonstrated that for many people a vulnerability to alcoholism is inherited. Yet it is important to recognize that aspects of a person's environment, such as peer pressure and the availability of alcohol, also are significant influences. Both inherited and environmental influences are called "risk factors." But risk is not destiny. Just because alcoholism tends to run in families doesn't mean that a child of an alcoholic parent will automatically develop alcoholism.

What Is Alcohol Abuse?

Alcohol abuse differs from alcoholism in that it does not include an extremely strong craving for alcohol, loss of control, or physical dependence. In addition, alcohol abuse is less likely than alcoholism to include tolerance (the need for increasing amounts of alcohol to get "high"). Alcohol abuse is defined as a pattern of drinking that is accompanied by one or more of the following situations within a 12-month period: failure to fulfill major work, school, or home responsibilities; drinking in situations that are physically dangerous, such as while driving a car or operating machinery; recurring alcohol-related legal problems, such as being arrested for driving under the influence of alcohol or for physically hurting someone while drunk; continued drinking despite having ongoing relationship problems that are caused or worsened by the effects of alcohol.

While alcohol abuse is basically different from alcoholism, it is important to note that many effects of alcohol abuse are also experienced by alcoholics.

Module 7

SELF-RELIANCE AND PEACE

▲ What is Self-Reliance

▲ Self-reliance, Development and Peace: African
perspectives

▲ Self-reliance and peace in practice

Objectives

1. To show how dependence hampers the
development of self-reliance

2. To make the connection between self-reliance,
development and peace from an African
perspective

3. To develop a model for peace and self-reliance in
our communities

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MODULE 7

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Activity 1:
The River Code

Objectives:

To show how dependence hampers the development of self-reliance

Materials Needed:

Questions and input written on flipchart before the workshop. Chalk, tape or string to make the river, and paper for the stepping stones and island, handouts

Process:

1. Ask five participants to come early to a workshop (or at a tea break) to practise for this play. Read the play to them and then have them practise the play in a place away from the other participants.

This is a mime or a play without words. Two lines fairly wide apart are drawn on the floor in chalk to represent the banks of a river. String can be used instead if one does not want to draw on the floor. Pieces of paper are used to represent stepping stones in the river and an island (a piece of newsprint) is put in the middle of the river.

Seven people are needed for the play. Each person has a large label:

 ▲ *a businessman*

 ▲ *a university professor*

 ▲ *two community people*

 ▲ *an NGO person*

The community people are to one side and are pretending to talk to one another. The businessman goes to the river, sees the stones and confidently walks across the river to the other side and then goes and sits down. The university professor goes to the river and does the same thing. The two community people, scratch their heads, talk and point at the river but seem unclear on how to proceed. They try to cross (but not at the stepping stones) and they fail.

The NGO person comes up to them and sees their difficulty. The NGO person leads him to the river and shows him the stepping stones. S/he encourages him to step on the stones but he is afraid, so s/he agrees to take him on her/his back. By the time she gets to the middle of the river, the person on her back seems very heavy and she has become tired, so she puts the person on the little island.

The NGO person goes back to fetch the other person who also want to climb on her back. The NGO person refuses. Instead she takes the person's hands and encourages

him/her to step on the stones herself. Halfway across the person starts to manage alone. He/she crosses the river and the NGO person also crosses the river. When they get to the other side, they are very pleased with themselves and they walk off together, completely forgetting about the first person sitting alone on the island. He tries to get their-attention, but they do not notice his frantic gestures for help.

End of play.

2. Ask the group that was watching to discuss the following questions:
    a. What happened in the play?
    b. Why could the businessman easily get over the river?
        Why could the university professor get over the river?
    c. What does the river represent in this play?
    d. What did the community people feel before they tried to cross the river?
        What did they feel after they tried on their own and failed?
    e. What happened when the NGO person carried one person? When the NGO person helped the other person?
3. Ask people to form groups of five and ask them to discuss the following questions (putting the questions on newsprint).
    a. What does all this mean in real life for me?
    b. What is the problem that this play shows?
    c. Who can solve the problem? What is the,role for each person in the play?
4. Discuss in buzz groups how to build self-reliance and report in plenary. Give handout on self-relaince

Input on dependency syndrome

When people have been disempowered, their own self-image is that they are not capable of doing tasks which, in fact, they can do. However, there are different types of dependency.

Dependency means to rely on someone else. It can also mean being subordinate to someone else. When one is subordinate, one's confidence in oneself often turns into a belief that one must rely on others to do things for one.

Counter-dependency means that a person (or group) will always do the opposite of what an authority figure suggests. For example, if your mother suggests you wear a certain type of outfit, you will always do the opposite. You are still dependent on your mother but will counter her 'authority' no matter whether it is reasonable or not. It is rebelliousness.

Independence means not being dependent on someone or something outside oneself to legitimate one's being or actions. An example would be someone acting on her own, maybe taking suggestions from others, but making the decision herself and moving forward.

MODULE 7

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Interdependence is a recognition and an acting on the knowledge that there is mutual dependence in some areas of life; For example, in order to build a campaign, no single group can do all of the work and so each group is mutually dependent on other groups to co-ordinate actions. On an individual basis, no person can be totally self-sufficient in the modern world. We rely on the telephone system for the phone, or depend on the farmer to grow our food, etc.

Time: 90 min

Activity 2:
Flat Tyre Story

Objectives:

Reinforcing the need for self-reliance

Materials Needed:

Handout or story written on flipchart

Process:

1. Ask participants to read the story for a few minutes, then discuss it in buzz groups and answer the question: *Why was it that the passengers of the second car resolved the problem of the flat tyre first?*

   One day a car was driving down a deserted road out in the middle of no where, when suddenly it had a flat tyre. The passengers got out, opened the trunk, and discovered to their dismay that there was no jack. They decided they needed a jack to change the tyre, so they started off on foot down the road to try and find a gas station in order to borrow a jack.

   A couple of minutes later, another car came down the deserted road. Suddenly, it too had a flat tyre. The passengers got out of the car, opened the trunk, and discovered there was no jack. They thought a while and decided they needed to find a way to lift the car, so that they could change the tyre. They looked all around and found a big rock and a log. Using the rock and the log, they lifted up the side of the car and changed the tyre.

   So while the passengers of the first car were still walking down the road looking for a gas station, the second car had already changed its tyre and was continuing along to its destination.

2. After feedback, reinforce how self-reliance enables you to move forward with pride. Read the handout on SELF RELIANCE and discuss.

Time: 30 min

MODULE 7

Activity 3:
Self Reliance, Development and Peace

Objectives:

To make the connection between self-reliance, development and peace from an African perspective

Materials Needed:

Flipchart, pens, handouts

Process:

1. Participants are given a brief overview of three African models of peace: Ujamaa, Harambee and Ubuntu.

2. They are then divided into small groups and given the handouts to read, discuss and answer the following questions:

    What are the conditions that are necessary for peace and development to take place in society?

    List the key principles associated with self-reliance that come out of the readings.

    Identify the forces that act against the development of self reliance.

3. In plenary, harmonise the reports from the groups so that common lists can be developed.

Time: 60 min.

Activity 4:
Peace and Self-Reliance

Objectives:

To develop a model for peace and self-reliance in our communities

Materials Needed:

Flipchart, pens, handout

Process:

1. Put participants into small groups that have a common geographical location (same community, area, street etc) and ask them to develop a model for peace and self-reliance in their community based on all that they had done thus far.

2. In plenary, discuss each thoroughly because it would form the framework for their final project planning.

Time: 45 min

Taking care of others . . .

Take 2 pills 4 times a day. Don't ask questions.

Thank you, O Great One!

The Land of Knowledge

The Pit of Ignorance

Helping others learn to care for themselves . . .

Let me help you up here where I am.

Thanks, pal.

. . . encourages dependency and loss of freedom.

. . . encourages independence self-reliance and equality.
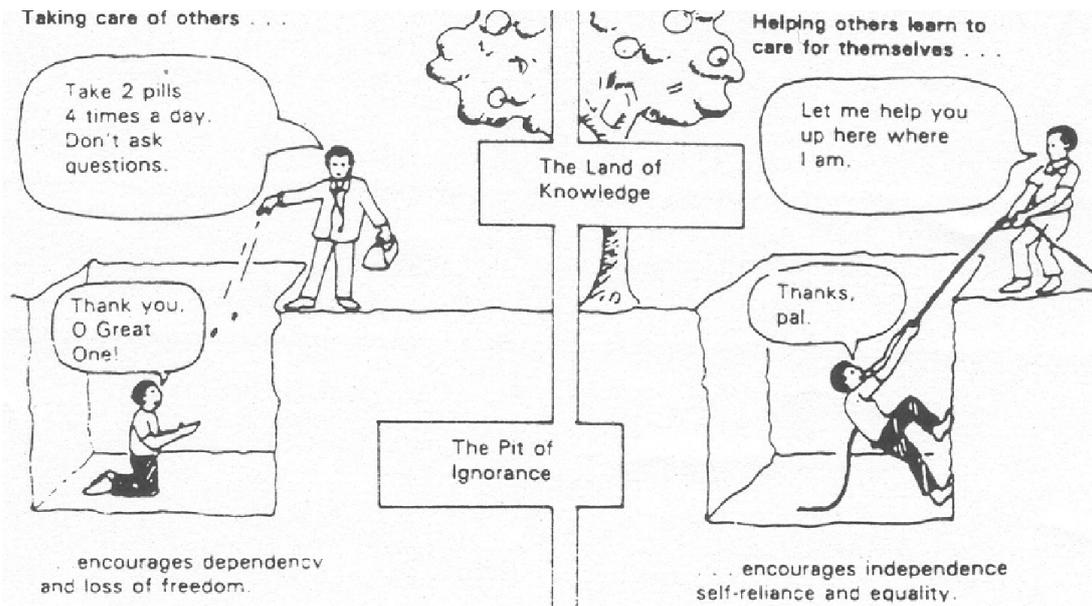
The Priest and the Rope:

The Priest was approached by a hungry man who asked for food. Instead, the Priest gave the man a piece of rope and some advice: "Go to the woods and collect dry wood lying about. Tie it with this rope. Take it to the town and sell it for firewood. Use the money to buy food." *The Priest had given a gift that helped the man become independent of begging.*

HANDOUT:

MODULE 7

Self-Reliance

"Self-reliance means the power to determine — to run one's own affairs without undue outside influence. It means the power to rely on one's self, on one's own resources and ideas, to become fully independent in every respect.

Self-reliance is compromised when one tries to break free from corporateness by being a complete existential unit that acknowledges no ties, no obligations to those around him. In most cases, this kind of self-reliance is pursued at the expense of the entire community ... we find one individual striving to be better than the other, to gain an upper hand over the rest, to be an island of prosperity amidst the welter of poverty.

Self-reliance is one at the level of life striving for self-support not in a manner that inevitably entails relegation of the majority. It is life being able to look after itself in the context of the collective. It means getting to that point where your quest for self-support, self-reliance is for the community. One is trying to liberate oneself from dependency but does so with the full understanding that one's liberation from dependency cannot materialise except within the context of the collective. Collective self-reliance then becomes the norm, the means as well as fulfilment of this quest for self-sustenance for the individual.

What self-reliance means is nothing short of the struggle for liberation."

C.S. Banana (*Towards a Socialist Ethos*,1987)

MODULE 7

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HANDOUT:

The Dependency Syndrome

By Phil Bartle

When community members lack attitudes of self reliance, what needs to be changed?

The "dependency syndrome" is an attitude and belief that a group cannot solve its own problems without outside help. It is a weakness that is made worse by charity. *Why do we fight against dependency?*

If an outside agency, be it central Government, an international NGO, comes to a community and constructs a human settlements facility (eg water supply), it is natural for the community members to see it as belonging to the outside agency. When that outside agency goes away or runs out of funds, the community members will have no motivation to repair and maintain the facility, or to sustain the service In order for a facility to be used, and used effectively, by the community members. In order for the facility to be maintained and sustained, the community members must have a sense of "responsibility" for the facility. That sense of responsibility is sometimes described as "ownership" by the community.

Unless the community as a whole has been involved in the decision making about the facility (planning and management) and has willingly contributed to the costs of its construction, the sense of responsibility or ownership will be missing. It will not be effectively used, maintained or sustained. It is impossible to build a human settlements facility or service and not expect that it has to be repaired and maintained. As their populations grow, governments are getting access to fewer and fewer resources per capita every year. It is simply no longer feasible for communities to be dependent upon central governments for human settlement facilities and services. The same with international donors: rich countries' governments, the UN, World Bank, international NGOs, simply do not have enough resources to give to every poor community, no matter how worthwhile the cause, around the world.

Whereas it was once thought that community self reliance in itself was a good thing, it promoted grass roots democracy, human rights, self development and human dignity, now it has gone much farther than that. **If communities cannot become more and more self reliant and empowered, they simply will not develop and so poverty and apathy will eventually destroy them.** Counteracting dependency is the prime goal. Dependency in the community must be reduced by every action you take. When training a community organization how to obtain resources, the animator must keep that prime goal in mind and act accordingly. A donor agency should try to avoid giving the community anything for nothing. That encourages dependency. Always encourage community members by stating that they can carry out the project themselves and you are here to offer them some skills and tips, but the work must be done by them.

HANDOUT:

Nyerere and Ujamaa

"We prefer to participate in the shaping of our own destiny and we believe that we have the resolution and the ability to overcome difficulties and build the kind of society we want."
Julius Nyerere
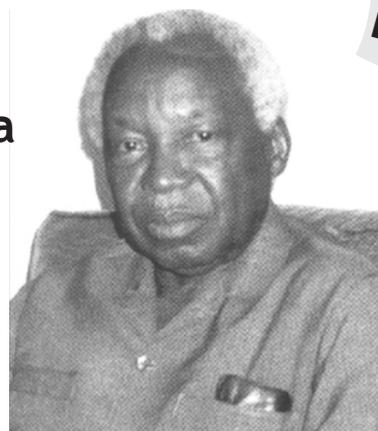
Ujamaa derives its major inspiration neither from Adam Smith nor Karl Marx. Ujamaa is opposed to both capitalism and doctrinaire socialism because the latter *"seeks to build its happy society on a philosophy of inevitable conflict between man and man,"* and the former *"seeks to build a happy society on the basis of exploitation of man by man."* Ujamaa is a synthesis of what is best in the traditional African society.

This is how Nyerere describes his utopia:

"... a country in which all her citizens are equal: where there is no division into rulers and the ruled, rich and poor, educated and illiterate, those in distress and those in idle comfort ... in this country all would be equal in dignity; all would have an equal right to respect, to the opportunity of acquiring a good education and the necessities of life; and all her citizens should have an equal opportunity of serving their country to the limit of their ability."

Julius Nyerere on The Arusha Declaration

It is particularly important that we should now understand the connection between freedom, development, and discipline, because our national policy of creating socialist villages throughout the rural areas depends upon it. For we have known for a very long time that development had to go on in the rural areas, and that this required co-operative activities by the people …

When we tried to promote rural development in the past, we sometimes spent huge sums of money on establishing a Settlement, and supplying it with modern equipment, and social services, as well as often providing it with a management hierarchy … All too often, we persuaded people to go into new settlements by promising them that they could quickly grow rich there, or that Government would give them services and equipment which they could not hope to receive either in the towns or in their traditional farming places. In very few cases was any ideology involved; we thought and talked in terms of greatly increased output, and of things being provided for settlers. What we were doing, in fact, was thinking of development in terms of things, and not of people … As a result, there have been very many cases where heavy capital investment has resulted in no increase in output where the investment has been wasted. And in most of the officially sponsored or supported schemes, the majority of people who went to settle lost their enthusiasm, and either left the scheme altogether, or failed to carry out the orders of the outsiders who were put in charge – and who were not themselves involved in the success or failure of the project.

It is important, therefore, to realize that the policy of ujamaa is not intended to be merely a revival of the old settlement schemes under another name. The Ujamaa village is a new conception, based on the post Arusha Declaration understanding that what we need to develop is people, not things, and that people can only develop themselves …

Ujamaa villages are intended to be socialist organizations created by the people, and governed by those who live and work in them. They cannot be created from outside, nor governed from outside. No one can be forced into an Ujamaa village, and no official – at any level – can go and tell the members of an Ujamaa village what they should do together, and what they should continue to do as individual farmers …

It is important that these things should be thoroughly understood. It is also important that the people should not be persuaded to start an Ujamaa village by promises of the things which will be given to them if they do so. A group of people must decide to start an Ujamaa village because they have understood that only through this method can they live and develop in dignity and freedom, receiving the full benefits of their co-operative endeavour …

Unless the purpose and socialist ideology of an Ujamaa village is understood by the members from the beginning — at least to some extent it will not survive the early difficulties. For no-one can guarantee that there will not be a crop failure in the first or second year – there might be a drought or floods. And the greater self-discipline which is necessary when working in a community will only be forthcoming if the people understand what they are doing and why …

Nyerere on The Arusha Declaration

Nyerere's educational philosophy can be approached under two main headings: education for self-reliance; and adult education, lifelong learning and education for liberation.

His interest in self-reliance shares a great deal with Gandhi's approach. There was a strong concern to counteract the colonialist assumptions and practices of the dominant, formal means of education. He saw it as enslaving and oriented to 'western' interests and norms.

'We have not until now questioned the basic system of education which we took over at the time of Independence. We have never done that because we have never thought about education except in terms of obtaining teachers, engineers, administrators, etc. Individually and collectively we have in practice thought of education as training for the skills required to earn high salaries in the modern sector of our economy' (Nyerere, 1968).

Nyerere saw education as a liberating tool and also as a process that lasts throughout one's life. He said that education should liberate both body and mind of a person. Such a person then becomes "aware of his/her potential as a human being, and is in a positive, life-enhancing relationship with him/herself, his/her neighbours and his/her environment".

A liberated person is also a self-reliant person. Such a person is aware of who he/she is and proud of it. He/she must have overcome any ingrained feelings of inferiority, or of superiority. It is only such liberated person who can cooperate with other equally liberated persons — on the basis of equality, for their common good, and by extension, the good of all humankind.

Kenyatta and Harambee

Harambee, meaning "let us pull together" for social and economic mobilisation, was popularised by Jomo Kenyatta, considered the founding father of modern Kenya. *Harambee* is a clarion call for communal effort. It reflects the collective and co-operative social values of a people. Whole communities and villages have been transformed through the sacrificial giving of others.

In the post-independence political and ideological context, *Harambee* began to play an absolutely central role in local development activities and later in the national development process, serving as a major focus of popular participation. *Harambee* became the foundation along which basic service facilities were built at the local level.

The spirit of *Harambee* need not be confined to pulling together merely financial resources. The same spirit and practice of *Harambee* could be applied to the tapping of ideas in the realm of democratisation and development. In fact, in *Harambee*, you have a philosophy- indeed a way of life- that can be used as a basis for political participation through idea sharing.

Harambee, in essence, is about sharing and caring, about collective action, and very importantly, about self-reliance and self-help.
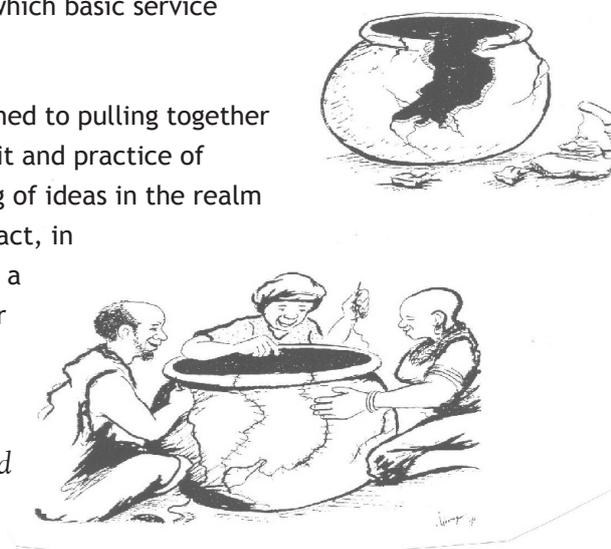
The Spirit of UBUNTU

Ubuntu is a concept that is generally regarded as the foundation of sound human relations in African societies. Its proponents claim that Ubuntu or African humanism does not only form that basis of an "African world-view" but also "runs through the veins" of all Africans.

Simply put Ubuntu means "humanness" or "being human" and encompasses values like universal brotherhood for Africans, sharing, treating and respecting other people as human beings, etc. In essence this concept has very positive connotations.

"Ubuntu" (*"botho"* in SeSotho, *"vumunhu"* in Shangaan, *"vhuthu"* in Venda, etc.) is an abstract term whose closest English equivalent is "personhood". It is not directly sense-perceptible. It is known as it manifests itself through various visible human acts or behaviour patterns in different social situations. Its presence or absence can only be intuited by the human mind.

Expressions such as: *"Umuntu ngu muntu ngabantu"* (Nguni literally translated to: A *person is a person through other persons).* *"Rintiho rinwe a ri nusi hove"* (Shangaan

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literally translated to: One finger cannot pick up a grain) abound in all African languages and cast light on Ubuntu's basic orientation. The essence of these axioms is that one's humanity (humanness), one's personhood is dependent upon one's relationship with others.

Our endeavour to locate Ubuntu in philosophical thought now necessitates that this brand of humanism be compared with Humanism as understood in the western world.

Humanism — any type of humanism — puts people at the centre of things. The western brands of humanism have tended to conceive of man as the apex of the evolutionary process. Man is regarded as the sufficient and adequate reason of his own existence — he does not need the supernatural realm to explain the what, why and how of things.

Western Humanism derives from the Renaissance when man discovered reason and logic in the Greek and Roman classics. From then on he decided that there was going to be no limit to the heights of achievement science, technology, and discovery of other lands. It is a humanism driven mainly by the intellect. Western humanism has always been bedevilled by at least two intractable elements: rugged individualism and atheism. It is on this score that African Humanism, "Ubuntu", parts company with the western kinds of humanism.

Ubuntu is fundamentally at variance with individualism where the latter is understood to mean that self-interest is the proper goal of all human actions, consequently that the individual has the irrefutable right to attain the highest degree of self-fulfillment and material welfare he's capable of.

On stone by P.McBayner.   Printed by C.Hult

GREAT DANCE AT EMBELLYBELLI.
Published by W.Crofts, Chancery Lane
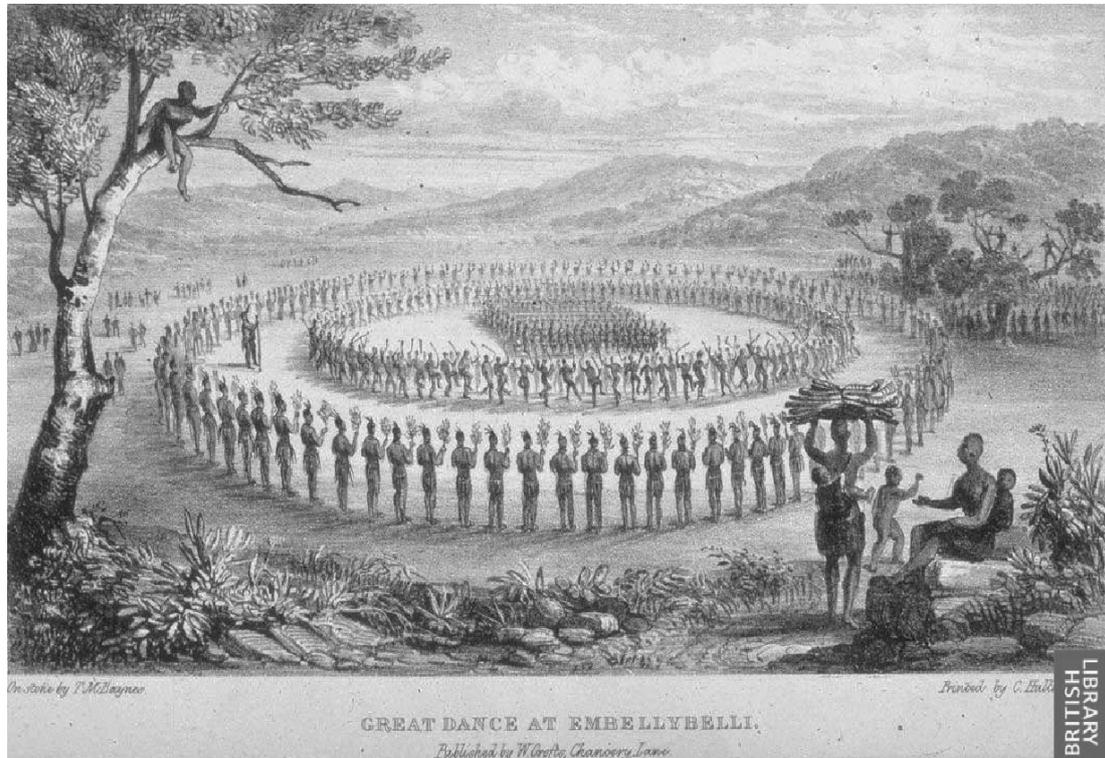
African people saw life as a wholeness — in their celebration, their sadness, their work and their play — as this painting of the great dance at Embellybelli depicts.

Module 8

ADVOCACY AND COMMUNITY MOBILISATION

▲ What is Advocacy ? Why ? How ?

▲ Popular Community Mobilisation

Objectives

1. To define advocacy and examine why and how it takes place

2. To explain lobbying and look at its usage

3. To provide skills and techniques to mobilise communities

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MODULE 8

Activity 1:
What is Advocacy ?

Objectives:

To define advocacy and examine why and how it takes place

Materials Needed:

Flipchart, Pens, notes on flipchart

Process:

1. Ask participants to go into buzz groups to discuss what they understand 'advocacy' to mean.

2. In plenary, after feedback, provide the following explanation of advocacy on flipchart:

    ADVOCACY

    Advocacy work includes a range of activities from protests to demonstrations, from campaigns to education programmes. In advocacy work, groups get involved in processes involving:

    ▲ CONSULTATION

    ▲ LOBBYING

    ▲ DEFENDING

    ▲ CHALLENGING

    ▲ POPULARISING/MOBILISING

3. Discuss in plenary why it is necessary to advocate and when is it necessary.

Time: 30 min

Activity 2:
Lobbying as a form of advocacy

Objectives:

To explain lobbying and look at its usage

Materials Needed:

Flip chart, pens, notes written on flipchart

Process:

1. Ask participants to go into small groups and complete the following two tasks:

   a. Make a list of the ways you have pressured government departments or school authorities when you or a group have felt an injustice has happened or they were wrong on a certain issue.

   b. Make a list of the ways you have tried to persuade members of your family or friends about an issue you feel strongly about.

2. When groups have completed both tasks (about 15 minutes) ask them to share their ideas. Put their ideas on two different pieces of newsprint, one labelled government/authority and one labelled 'friends'.

These lists show different ways in which we try to persuade others to see our point of view. Some ways are more gentle than others. In fact, lobbying is really 'gentle persuasion', offering facts to back up a position.

In looking at the lists the group has made, you can see that they represent a continuum of actions from very gentle methods to perhaps strikes and boycotts. The strongest actions are withholding something that the other party needs, like one's labour, buying power, or votes in, an election. However, these actions are not always the first steps to take, because then if that action fails to produce the results your group wants, additional threats are not as easy to organize.

The fine art of lobbying

Sometimes government policies are very clear that co-operation between government and communities is essential, for example community policing. Government staff look for ways to work with communities. However, sometimes the actual practices of government do not include opportunities for citizen inputs and exclude communities in the planning and implementing processes. When one encounters such obstacles, a group may need to 'lobby'.

What does the word lobby mean? The word lobby comes from the word used to describe an entrance hall outside other rooms in a parliament building or council chamber. People wanting to speak to Members of Parliament or other officials would wait in the lobby and approach them as they came out of 'meetings or their offices. Then they would try to persuade the Member of Parliament about how s/he should vote on a particular bill. Because this interaction took place in a lobby, the verb, to lobby, came into being.

To lobby means to advocate or push for a cause or a point of view on legislation that is coming up for a vote in parliament. People who 'lobby' are called lobbyists.

We all lobby every day of our lives. We try to persuade people who are about to make decisions on a certain issue. This first exercise is to help participants understand different ways in which they already lobby.

Time: 60 min

MODULE 8

Activity 3:
Popular Community Mobilisation – the 3 Cs

This model is extremely useful when a practical goal has been decided on, more support is needed, and it becomes clear that certain people or groups are blocking the achievement of this goal. It is also helpful when there is debate about different approaches to change (for example, if some people think that only one type of action can be useful when in fact many different approaches are needed). This analysis can help unite people using different tactics to achieve a common goal.

When an individual or a small group of poor or powerless people make a request, they are often ignored. It is as if a mouse were squeaking at a lion. Those in control stand on a solid platform of power.

Very often the only power which the poor have is that of their numbers. But numbers of people are not powerful unless they are united and organized. In the diagram there are three different tactics: building *co-operation* among those who are in agreement, having a. *campaign* for awareness amongst the apathetic, and building a platform of power that gives the oppressed equal standing with those who have assumed they have full power

Objectives:

To provide skills and techniques to mobilise communities

Materials Needed:

Flipchart, pens, transparency, OHP, handout

Process:

1. Give the input on the 3 Cs model.
2. Ask participants to form interest groups on the issue they are trying to address.
3. Give the following tasks to the whole group.

    a. The first step is to list, on the left, all the individuals and groups who agree on the importance of the goal. Plan how to get these actively involved in a process of co-operation.

    b. List, in the middle, the names of individuals and groups who are at present apathetic and passive, but who would have much to gain if the goal was achieved. Plan a campaign for awareness for these people and groups, co-operating with those who already agree on the need for change. The campaign aims to draw those who are at present apathetic across to the side of those who agree and co-operate.

    c. List, on the right, the names of those who disagree with the change, paying

particular attention to people or groups who are in a position to block the change and prevent the group reaching its goal.

It will be necessary to challenge or confront those groups and individuals. The first challenge may be in the form of a dialogue. It this does not succeed, those working for the change may have to consider other forms of confrontation or pressure. Confrontation does not mean violence!

Time: 120 – 180 min
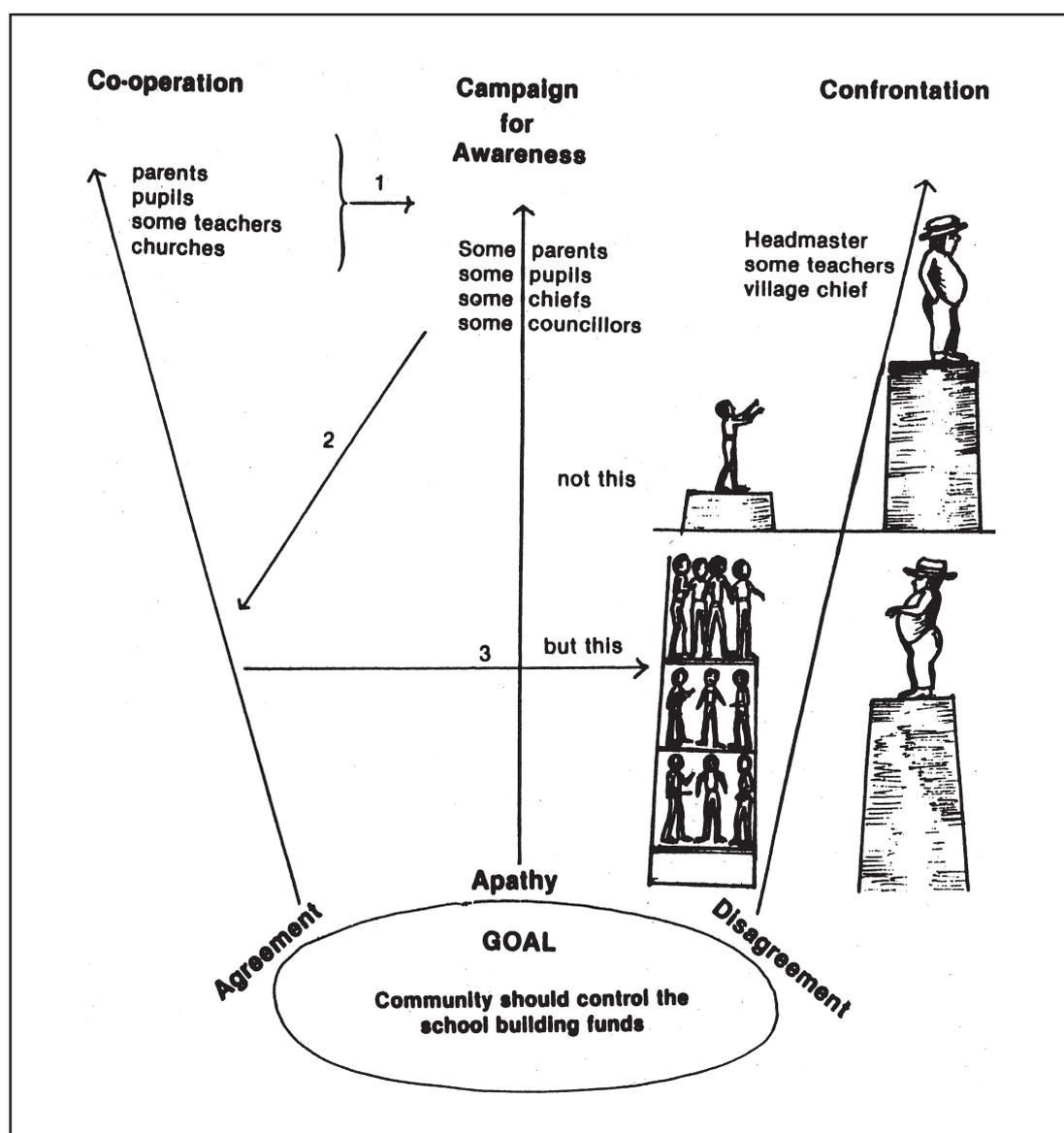
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HANDOUT:

Community Development Projects

Development is a continuing process of transformation of people and society

To Ensure that Projects are to serve the Social Transformation of Society:

▲ Projects should have the vision of the transformed society

▲ People should participate in deciding, planning and implementing projects according to their needs

▲ Projects must be small enough to build awareness and organisation among the people, and to keep the people aware that it is their own struggle

The following questions should be asked of every project

1. How is it going to free people and build community ?

2. How will it give power to the people to shape their own future as a community ?

3. How will it uncover the hidden strengths and potentialities of the people to shape their future ?

Module 9

PROJECT PLANNING

▲ The Parabola Model: Understanding the life and growth of groups

▲ Force–Field analysis: An analysis of the forces operating in a community

▲ Participatory Monitoring and Evaluation

▲ Planning a Practical Community Development Programme

Objectives

1. To explain the life, growth and decline of development groups/projects

2. To acquire the skills of identifying the hindering and supportive forces in a community

3. To examine the process of evaluation and define participatory monitoring and evaluation

4. To develop the skills and techniques of planning a community development programme

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MODULE 9

Activity 1:
The Parabola Model Theory

Objectives:

To explain the life, growth and decline of development groups/projects

Materials Needed:

Flipchart, pens,

Process:

A parabola is a geometrical shape, used often in graphs. It is a model that can enable us to understand the life, growth and decline of groups. It can be used for groups of all kinds and sizes from a simple youth club to a social movement .

The Parabola is a very useful model for a group that already feels a certain to see a new possibility. They start to share this dream or vision with others. common commitment. It stresses the importance of common vision and values, and clear goals. It can be used either to draw a group together to unite their efforts in planning new initiatives, or to evaluate past efforts, whether they were successful or not. The model should be explained clearly drawing the parabola on a blackboard or on double sheets of flipchart. Each step in the development and the decline should be labelled.

A Dream

Every new thing begins as a dream. Someone, somewhere, begins

Maybe there are some dreams which one person can carry out alone
(e.g. making.a work of art), but if this dream has anything to do with building a
certain type of community, the dream will only become a reality to the extent that
those who first think of it are able to share their vision with others

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1. In plenary, using the parabola show and discuss the life, growth and decline of groups and projects.

2. Brainstorm in buzz groups the meaning/understanding of:

   VISION

   GOALS

   OBJECTIVES

   PROGRAMMES

The Parabola Model

Guiding Star ☆

Implementation

Organization

Budget

Programme

Objectives

Resources

Personnel
Money
Other

Goal

Values

Dream

PLANNING

BELIEFS

VISION

stop

change

look

think

Evaluation

FAITH AND COURAGE

Operational Doubt

Is it working
well?

Priority Doubt

Are our values and
priorities right?

Ethical Doubt

Is it wrong?

New dream

The Parabola. A model showing the life, growth and decline of groups and projects

3. The facilitator provides an explanation of each of the above after the feedback from participants.

4. Afterwards a copy of the model can be handed out to each participant. There should be an opportunity to ask questions, and then in small groups the participants can reflect on the model, applying it to a common experience if possible.

Vision

This is our ultimate aim, our Guiding Star; eg. a truly humane society, Peace and Justice in the World.

Goals

Goals indicate what we want to achieve by a specific date. They are long term but one that is possible to achieve; eg. by 2007, we want to see Peace and Anti-Racism Education in the school curriculum in South Africa.

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Objectives

Objectives are definite, planned stages on the road to wards each goal. Objectives must be S-M-A-R-T. eg. By the end of 2004, we must train 200 educators from three provinces in South Africa.

Programmes

Programmes are detailed plans of action of how we intend to achieve our objectives eg. A training course for 30 educators will take place at La Mercy Beach Hotel from 5th to 17th July 2004. Recruitment of participants will take place in May and June.

Time: 80 min

Activity 2:
Force Field Analysis

Objectives:

To acquire the skills of identifying the hindering and supportive forces in a community

Materials Needed:

Flipchart, felt pens, diagram on Force Field Analysis on flipchart, worksheet on Force Field Analysis

Process:

1. Give a five minute presentation emphasizing that success in launching and the implementation of a project depends on the support and participation of the community. In any realistic situation there are factors that help or hinder community participation. To elicit the maximum level of participation, community development workers have to identify these factors. Then develop strategies to further strengthen the helping factors and weaken the hindering factors.

2. Explain to the participants that a technique called Force Field Analysis is used in this session in order to identify the factors that help or hinder participation. Distribute copies of the worksheet on Force Field Analysis. Display a large diagram of the same worksheet drawn on newsprint.

3. Emphasize the fact that it is very important to identify both of the categories of forces as well as to determine what should be done to further strengthen the helping forces and weaken the hindering forces or, if possible, completely do away with hindering forces.

4. First, brainstorm for ideas on helping forces and list them on the newsprint. Make the list as complete as possible. Next, brainstorm for ideas on hindering forces that obstruct the project from reaching the "To Be Situation". Make the list as complete as possible.

5. With the participation of the entire group, review the hindering forces and differentiate them according to the following criteria:

   i. Easiest to change

   ii. Hardest to change

   iii. Beyond the control of the group.

6. Divide participants into groups of five. Assign each group a hindering force from the first category (easiest to change). Have them discuss the item (force) and come up with appropriate measures to weaken or eliminate the impact of that particular force. Also assign two helping forces to each group. Instruct them to come up with suggestions that could further strengthen these forces. Ask them to discuss and write down their suggestions on newsprint.

7. Ask the spokesperson from each group to present their suggestions and allow time for discussion after each presentation.

8. Sum up the session by reviewing the total process. Emphasize the salient points.

Time: 90 min

Force Field Analysis

Helping forces		**Hindering forces**	

NOW SITUATION

TO BE SITUATION
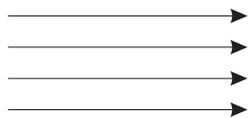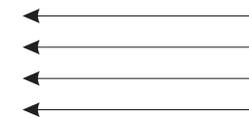
Helping	Hindering
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.

AN EXAMPLE

Helping forces	**Hindering forces**
■ Commitment, enthusiasm and interest of community leaders	■ Commitment, enthusiasm and interest of community leaders
■ Support given by the youth group	■ Support given by the youth group

NOW

TO BE

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Activity 3:
Participatory Monitoring and Evaluation

Objectives:

To examine the process of evaluation and define participatory monitoring and evaluation

Materials Needed:

Flipchart, pens, handouts

Process:

1. Ask participants to discuss in buzz groups what is evaluation and why do we evaluate.

2. After feedback, the facilitator must provide input on the steps in evaluation and the different approaches:

    Situational Analysis: initial base line data. An audit of what exists

    Monitoring: ongoing—done during the life of the project/training

    Summative evaluation: final evaluation—done at the end of a project/training

    Different approaches to evaluation. Explain each approach.

    ▲ Overt vs Covert

    ▲ Quantitative vs Qualitative

    ▲ External vs Internal

3. Give the handout on participatory evaluation and ask participants to discuss in small groups and identify the key principles of participatory evaluation.

Time: 90 min

HANDOUT:

Participatory Evaluation

1. Why Participatory?

    a) Participation of stakeholders in all activities influencing their lives is perhaps the most important of all the key principle in Popular Education that Umtapo Centre propagates. It is therefore of value to ask why it is important that the stakeholders be enabled to genuinely participate in matters affecting their lives.

    b) Why not just hire experts that would ensure that the work is done quickly and expertly? In fact this is how the UN and other donor agencies execute their projects. It is clean; it has the right language, and takes no time. This would be fine if this work was not very expensive and many times was not based on reality. The end of project report could easily be a photocopy of an earlier report done (by the evaluator or even by other people) in Cambodia, Chile or Cameroon, but certainly not China, as the latter would not allow it!

    c) The first and key principle in the participation theory of Popular Education is faith in the people. Popular Education believes that the people know their needs. If they did not, who would? To paraphrase Paulo Freire, the people's ideas may be confused, but these are concrete ideas based on their reality. In all fairness, these are the only ideas that matter. Your ideas, my ideas, experts' ideas, etc are all very good, but they are external to the needs of the communities we work for. They must never be allowed to dominate or to be turned into "the people's ideas". As Paulo Freire would say, our business as experts is to help the people reorganize and straighten those confused ideas of theirs.

    d) As far as evaluation is concerned, this principle demands that the expert helps in methodology of research/ evaluation and of interpreting the data so collected. But the stakeholders must be the ones to determine why the evaluation is needed, what is to be evaluated, when that is going to be, and even how this will be done. Of course they are the only ones who can determine what to do with the results.

    e) Much weight has been placed on the idea of being scientific and objective in evaluation. To this end, it is also assumed that to be objective, people who have no interest in what they are looking at must do evaluation! But we know better. Every evaluator has his/her own biases and interests that are brought to bear on the task at hand. On whose behalf is the evaluation being done? What does the "payer/ donor" actually want of the evaluation for? Etc. If we accept the old wisdom that it is the one who pays the piper who chooses the tune the piper must play, then we have a duty to ensure that the interests of the beneficiaries/stakeholders — especially the poor and the marginalized, who are being studied every day — took precedent.

2. Why involve the Stakeholders in their own Evaluation?

But why should stakeholders do their own evaluation, or if they have no expertise, still be key directors of their own evaluation? The reasons are many and are valid:

a) It provides for prior identification of what needs to be evaluated, this being a felt need of the stakeholders.

b) It provides an effective means of ensuring that the needed data, information, resources, etc are made available, and that the work is done in the shortest and most cost effective manner.

c) Participation of the stakeholders provides legitimacy to the activity at hand; promotes commitment of the stakeholders to the agreed action plan of implementation, thus leading to sustainability. Many evaluation reports never see the light of the day, as most of the stakeholders never had any commitment to them.

d) Even more crucial, stakeholders know their problems. They know why things did not work the way they were planned. They can even name the culprits without having an outsider to tell them! There may even be internal matters that outsiders need not know, and certainly they will not be told. But those inside will later and at their leisure rectify these problems.

What is Monitoring: Definition and Purpose

What is Monitoring?

Monitoring is the regular observation and recording of activities taking place in a project or programme. It is a process of routinely gathering information on all aspects of the project. To monitor is to check on how project activities are progressing. It is observation — systematic and purposeful observation.

Purpose of Monitoring:

Monitoring is very important in project planning and implementation. It is like watching where you are going while riding a bicycle; you can adjust as you go along and ensure that you are on the right track.

Monitoring provides information that will be useful in:

▲ Analysing the situation in the community and its project;

▲ Determining whether the inputs in the project are well utilised;

▲ Identifying problems facing the community or project and finding solutions;

▲ Ensuring all activities are carried out properly by the right people and in time;

▲ Using lessons from one project experience on to another; and

▲ Determining whether the way the project was planned is the most appropriate way of solving the problem at hand.

Activity 4:
Planning and Designing a Community Development Programme

Objectives:

To develop the skills and techniques of planning and designing a community development programme

Materials Needed:

Flipchart, pens, copies of case study

Process:

1. Participants are divided into groups in which they individually read the case study and then discuss the questions listed.

2. They report back in plenary and the responses are discussed.

3. Participants are then asked to go to common groups, use all the information, skills and techniques that they have gathered and compiled during the course, to plan and design a holistic community development programme that could be implemented in their own community. This must include an action plan.

4. The presentations by the groups are discussed and improved to be taken to their communities to share with relevant stakeholders.

Time: 120 minutes

WHAT (Activity)	WHEN (Time Frame)	WHY (Objective)	WHO (Responsibility)	HOW (Resources Needed)

Action Plan Grid

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HANDOUT:

Case Study

Miss Mthembu works for the Ministry of Agliculture in K waNyuswa. Her responsibility is to organize and promote clubs for rural area girls, as a means of village development.

Her co-worker, Mr. Dlamini, has successfully organized clubs for boys throughout the country. Mr. Dlamini and Miss Mthembu work under the supervision of the Provincial Director of Agricultural extension who happens to be Miss Mthembu's brother. Miss Mthembu spent six months in Israel studying the methods of organizing girls clubs.

Upon her return to her home country, Miss Mthembu began plans to organize her girls' clubs. Against the advice of Mr. Dlamini, she insisted upon organizing her clubs exactly after the pattern which she learnt in Israel. This pattern meant that Miss Mthembu went directly to the girls, organizing her clubs through the schools, instead of seeking the participation of parents as Mr. Dlamini had done. As a result, Mr. Dlamini's clubs refused to have anything to do with Miss Mthembu's groups.

As girls' clubs did in Israel, Miss Mthembu had her meetings opened with singing by the girls. Also, she advised the girls at the first meetings that they should get their families to use more modem methods of homemaking and that they should be leaders in introducing modem methods of home and family management.

Responses to the first meetings of the girls' clubs varied. The girls were enthusiastic. The fathers, however, objected to the clubs because their daughters were becoming too hard to manage. The religious leaders of the village stated that they considered singing at the club meetings to be disrespectful. The opposition was sufficient enough to force the girls' clubs to stop their meetings.

Questions

1. What went wrong? Why did Miss Mthembu fail?

2. What might Miss Mthembu have done differently before her failure, to improve her chances of success?

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TRAINING COURSE ACTIVITIES & MATERIALS

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HANDOUT:

Ways to encourage people to share what they know

Small group discussion

This is the most commonly used method in participatory training to allow for input from most participants. But, it is also the most easily abused and misused. Trainers use it when they want a break or because they want to create the impression that they are fulfilling participatory needs. If not properly planned, small group discussions can degenerate into noisy, futile exercises.

It is important that the group is clear about its task, how it should function and what is expected at the end.

Tasks of the chairperson in a small group discussion:

▲ To guide discussion — make sure people stick to the point, or answer the questions.

▲ To draw out and summarise important points.

▲ To make sure everyone speaks and no-one is dominating discussion.

▲ To encourage discussion by asking questions.

▲ To make sure that everyone understands the discussion

▲ To make sure all the points are covered in the time limit.

Spot the mistake!

There are several problems with this group discussion. Can you see what they are? (Answers at the bottom of page 129)

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Reporting-back (note for facilitator):

Report-backs can be very boring. Remember, the most valuable part of group discussion is usually the process itself — report-backs should be brief — or left out altogether.

If all groups discussed the same questions, a good method of reporting back is to get one group to report on each question and other groups can add any points.

Give each group a sheet of newsprint and koki's so that someone can write up points for the report-back as they are discussed.

Be selective about what groups report back. Do not have a report back unless it is an important part of the exercise.

Make it clear to the groups what type of report back you expect before they start their discussions.

Buzz sessions

Ask learners to talk to the person next to them about a topic. When they have finished, one person from the pair can tell the whole group what they spoke about. Buzz sessions help people to start talking about a topic. They are also a good way to get shy learners to talk, as it is easier for a shy person to talk to one person than to talk to a group.

Role-Plays

In a role-play, learners are asked to act out a situation or a problem that could happen in real life. Some of the group members take on the roles of different characters to make the situation come to life. Other members *of* the group usually watch the role-play, and everybody talks about it afterwards.

A role-play is useful because when learners pretend to be someone else, they start to understand the problem and to think about how they feel about it. Role-plays can be a good way for learners to explore different attitudes and behaviours.

Ways to use role-plays with groups

▲ Know the important learning points well. Remind learners about them during the discussions. '

▲ Do not force anyone to perform in a role-play. Also accept that some people may not want to do their role-play in front of the whole group.

▲· Remember that people who are doing a roleplay may become very involved in it. Make sure that there is time afterwards for them to "come out" of their roles. Do this by asking them what happened in the role-play, and how they felt about it.

Brainstorms

A brainstorm is a good way to start talking about a new topic. You can find out what people know about a topic by asking them to say any word(s) that they can think of when you mention the topic. Write down all the words on a chalkboard or a sheet of paper. Don't respond to them immediately. Only discuss the words once they have all been written down.

Case studies

A case study describes a situation that a group has to discuss, or a problem that a group has to solve. The case study must be simple, true to life and useful, so that participants will want to discuss it. You can use a simple story and ask the group to think of what they would do to solve the problems presented in the story. Or you could use parts of the Soul City stories as case studies.

Quizzes/Debates

A quiz is a fun way to check up on how much your group has learnt. Write down a list of questions about your topic. Each question should have only one possible answer. Divide your group into two teams. See which team can answer the most questions correctly in the shortest time.

Answers:

1. The group facilitator is not concentrating or guiding the discussion; 2. No-one is taking notes; 3.One person is dominating the discussion; 4. The participants do not understand the questions; 5. The participants are not involved in the discussion

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HANDOUT:

COMMUNITY PROJECT DEVELOPMENT MODEL

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           ┌─────────────────────────────────┐  ◄----------------┐
           │  Understanding the Community    │                   │
           └─────────────────────────────────┘                   │
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              ┌──────────────────────┐  ◄-----------------------│
              │  Needs Assessment    │                           │
              └──────────────────────┘                           │
                          ↓                                       │
             ┌────────────────────────┐  ◄----------------------│
             │  Goals and Objectives  │                          │
             └────────────────────────┘                          │
                          ↓                                       │
        ┌─────────────────────────────────────────┐  ◄----------│
        │  Assessment of Resources and Constraints │             │
        └─────────────────────────────────────────┘             │
                          ↓                                       │
             ┌──────────────────────────────┐  ◄---------------- │
             │  Planning Project Activities │                     │
             └──────────────────────────────┘                     │
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Activity Plan	Time Frame	Responsibilities	Facilities, Services, and Equipment	Budget

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           ┌──────────────────┐  ◄----------------------
           │  Implementation  │
           └──────────────────┘
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Coordination	Monitoring	Contingency Management

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           ┌──────────────┐  ----------------------►
           │  Evaluation  │
           └──────────────┘
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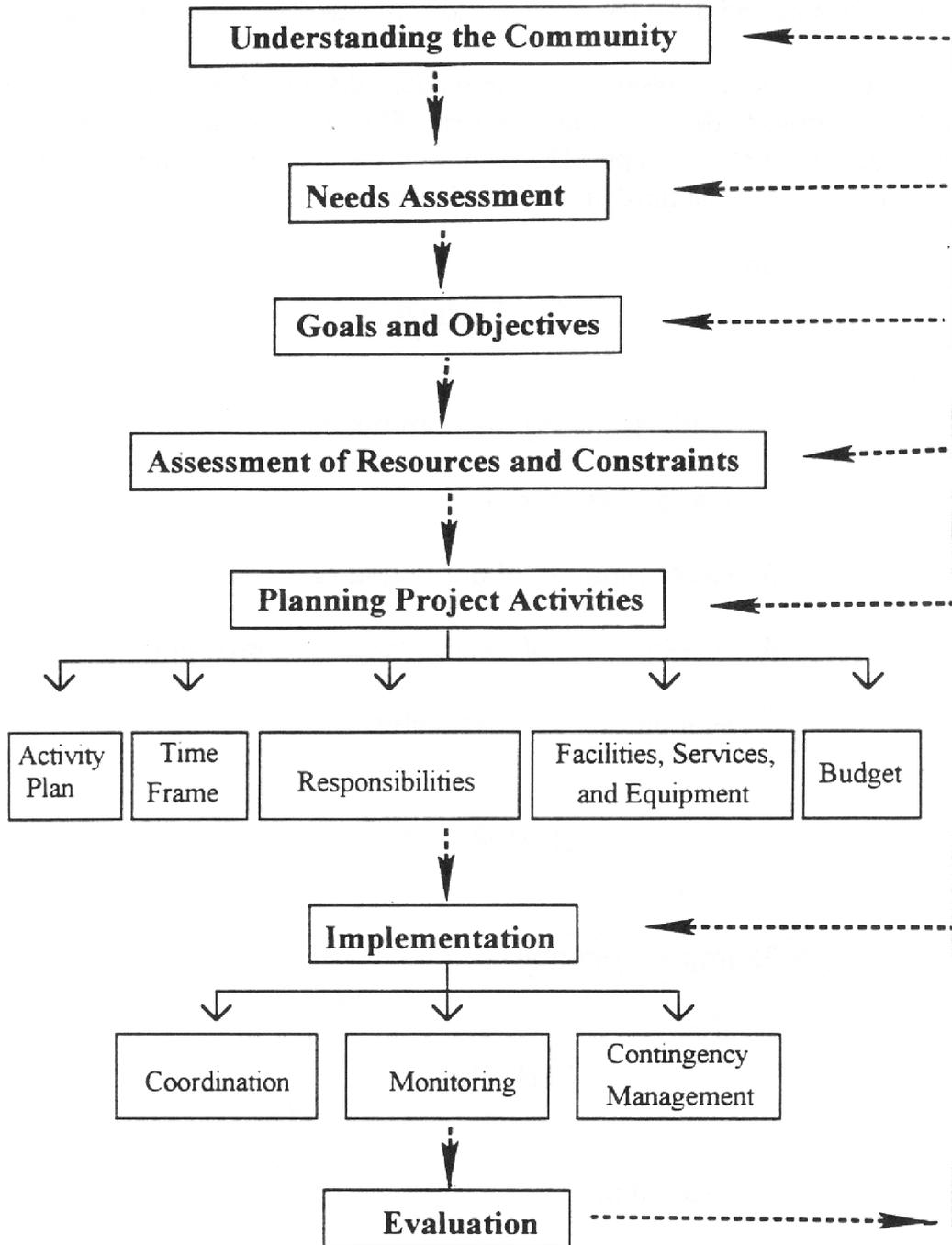
ADDITIONAL RESOURCES

1.

Reading Material

2.

International Youth Organizations

3.

Books and Articles by Freire

4.

Resources used for this Handbook

1. Reading Material

Decolonising the mind: an imperative for peace

by Carolina Enriquez Garcia (ex-combatant, Guatemala and Nicaragua)

A Declaration of war

"I Declare war upon this land, upon these people. I shall set foot and conquer every inch. My armed forces will vanquish your people. I shall have no mercy for your women, for your children. Those of you who survive will know the crack of the whip, the weight of the chains of slavery.

My men will rape your women in the darkest orgy ever known to history. This will later be known as a "mixture of.cultures", the way in which I shall "civilize" your backward ways and societies.

In the name of civilization I will destroy your culture, deny you the use of your mother language. In the name of civilization, I shall mock your rituals and declare them to be savage and against humanity. My people will live in your best lands; drink the rich milk and the best fruits harvested by your dirty, dark hands. In the name of the love for God, I declare my religion to be the only religion to be practiced. In the name of God I shall slaughter all those of you who oppose my mandate.

Exploitation

In order to exploit your bodies and condemn your souls, 1 shall declare your race "inferior"; the colour of your skin will be a synonym for everything evil and bad. The shape of your bodies, the trend of the hair upon your heads, the appearance of your facial features shall be laughed at and ridiculed so that you belittle your self respect more and more each day, until you lose your self confidence and self esteem.

My children will grow to fear and hate you. Your children will grow in shame and self-denigration. I shall trace the borders, name the countries, establish my laws my rules and my language will be the only official language. Education will be our privilege; you shall learn just enough to keep my wealth growing. Health is for humans, not for sub-humans. The judicial institutions will have special laws to make sure you are oppressed in every way. If there is a crime committed, sure enough that the eyes of the law shall see in one of your kind the only suspects and guilty.

You and all those of your kind shall be banned from setting foot on my newly conquered land, unless you have services to render.

There will be specific areas where you and those like you will be "authorized" to be in. You shall build for us, farm and harvest for us, keep guard on our properties, protect our lives, fight in our other wars, service our needs, nurse our children, feed our pets,

admire and pledge respect to our heroes and flags. Our women will be the beauties of the earth, your women, the image of ugliness and disgrace.

You shall see your lives pass by through my eyes. My image and moral values will be he only ones accepted. You will bend your back and lower your eyes before my power. You will not live; you will barely survive and be happy about it. barely survive and be happy about it, barely survive and be happy about it."

This war and sentence was declared upon our Peoples by the colonizers when we had the misfortune of seeing their vessels approach in the horizon, and when helpless, our grandfathers and grandmothers fought and lost to the English, Spanish, Dutch, French, and the Portuguese of those days.

And what has happened along the way?

What became of our blood, our skin, our strength? Who stole away our spring and buried it under a military boot?

Who captured our song, the beat of our drums and the magic of our dance?

Where have the children gone?

Where is my grandmother and her stories?

Who came in the middle of the night to burn down thousands of years of our history?

Where are the sparkling rivers?

The green of our forests has turned grey in smoke and I can no longer hear the animals above the thundering and rumbling noise of the globalization of our poverty.

Who put a rifle in our hands and drove us in furious desperation to this war?

We were denied the right to be. As simple as that.

Our populations decreased dramatically in very few years due to genocide, diseases, and overworking. Millions were made slaves to the rising forms of economic domination. We served a class which, in turn, served a higher power.

We were forced to systematically deny our culture and language. It is not a coincidence that in colonised countries the "official language" is that of the colonizer.

It is not a coincidence that in these countries the predominating or most established religion is that of the colonizer. It is not a coincidence that in our countries the predominating models and aspirations respond to the colonizers' frame of values in all aspects such as social, cultural, economical and political systems that perpetuate the rights of the powerful over the rights of the weak.

We were stricken from the benefits of our own work and our land. An invisible bridge was built towards the colonisers' power centres and along it, travelled in an

everlasting one way train: our gold, silver, raw materials, lead, zinc, oil, woods, fruits, and production such as coffee, cotton, sugar, and many others.

Colonization allowed the accumulation of capital. The elite organized themselves around the economic extraction and exploitation of our lands and peoples. From the colonization onward the "development' logic responds to a capitalist logic of unbridled exploitation of natural and human resources entailing polarization as a result. The powerful grew powerful thanks to our poverty and diminishment. Colonization was structured in such a way that it ensured power in all its expressions.

Economic power through the control and ownership of means of production, land, industry, and a hard grip on commercial activity. It is not unknown that minorities had the access to the benefits and the greater majorities languished in poverty in an unjust system that denies the poor and the weak the right to a dignified form of life.

Military power, through the existence and implementation of servant armies that responded and protected the properties of the minorities in power Also, the systematic strengthening of the economic power of some high officials in these armies in order to ensure the zealousness with which they protected the system.

Political power, through oppression and the denial of our right to speak and access power. Any form of protest and vindication was silenced by persecution, death or massacres. The word democracy was but a distorted term in the dictionaries of those who had power. Our peoples knew only about oppression, exploitation, segregation and homage to the victor in this shameful quest.

We lost our right to self-determination

Policies, economical activity and distribution of benefits were dictated from the outside. Aid arrived to our countries in the form of loans, pacts, and agreements, always in disadvantage for the majority of our people.

However, today's power lines and structures differ in little from that initial stage. Local powerful elite has given way to the predomination of international capital corporations.

Today's master is globalization as a neo-colonial form of domination. Neo-colonialism wages the flag of a nominal independence, but beneath the first layers of sophisticated terminology one can easily see how this is translated into a greater dependence, into unfair terms of trade and through foreign debt. We have not been consulted on it, but we have. acquired an unpayable debt that strangles and compromises our economies to the mandates of the World Bank, the IMF and others, in the name of "development".

Someone once said that this brave new world of "world capitalism" is deeply anti-democratic. It is a parasite and a predator, feeding on the poorest of the poor. To illustrate this let me share some figures with you:

It is considered that some 400 trans-national corporations are the owners of two thirds of active assets and control seventy percent of world commerce. This means that these few hundred corporations have control over the world economy and the lives of the greater part of humanity Such concentration of economic power leads undoubtedly to political control, world wide. What happens to "Democracy" then?

Curiously, enough it is these same powerful corporations that wage the flag of democracy now. Well! surprises have yet to be seen. But I say, how dare they speak of democracy? Those who have deprived our children of health and education to ensure the well being of but a small portion of their own population? Only in Latin America, the number of persons living in poverty grew from 183 million in 1990 to 230 million in 1995, according to records from the United Nations Economic Commission for Latin America and the Caribbean.

In the United Nations Development Program report on Human development in 1994 we find that:

One thousand three hundred million people live in absolute poverty, literally between life and death. One third of the population of the South lives in abject poverty and "within such a limit of human existence that cannot be described by words". One thousand million have no access to health services, a thousand three hundred million have no access to potable water and 900 million do not have access to sanitary measures.

The prevailing social structure and model excludes the great majority of population from the benefit of social services and means. Public investment in social services is decreasing day by day. Unemployment rates have skyrocketed in all of our countries, depriving our families from the right to provide for themselves. Large sectors of the population are being excluded from development: the poor, women, persons with disabilities, the aged, children, youth, workers and small landowners.

How dare some speak of Human Rights today, those who for so long as they were needed, supported and encouraged dictatorships in our countries.
Sometimes looking the other way, and sometimes being an ever so shameful part of human rights violations against our Peoples, against our nations and against our right to self-determination. In the Americas, one dictatorship after another; it was a blockade or invasion against any Nation that dared claim its rights: Cuba, Grenada, Panama, Guatemala, Nicaragua, Chile are just a few examples.

In this part of the world we have a very similar situation but we must add the shame of apartheid and a tight grip on colonial forms of power, the most savage racial segregation ever known to mankind. How dare, some speak of development, those who cynically baptised this continent as the Dark Continent to cast a spell upon our dignity and for the whole world to see in us a representation of undeveloped cultures. Those who have kept us dependent on foreign aid and tied down our economies.
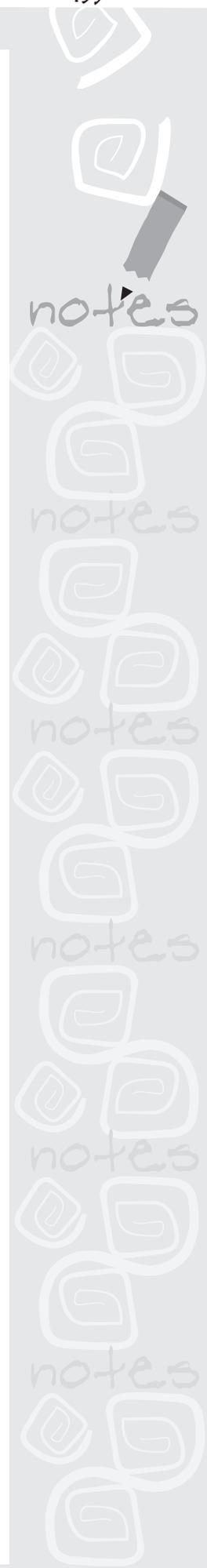
Our children, the children under gun smoke and starvation

Our children have known the cruelty of this devastating war in their own flesh. But have also slept with a gun at their waist. How many of us cherished the dream of liberation while sunrises surprised our eyesight, sleepless from the nights we stood on guard for peace, justice and respect for human rights. According to a report from the UNDP, of 82 armed conflicts between 1989 and 1992 only three were between States. Who has declared war on us?

These facts, that unfortunately are nothing new in our countries' common histories, have led to the social discontent of the greater majorities.

In response, the official policy was dictatorship and the application of extreme repressive measures in order to preserve a situation, no matter how unjust.

What happens when the roads to rational solutions to social problems in which equality and respect for human rights are expressed, are systematically closed? Not being able to find solutions by means of dialogue and negotiation, the voice of guns and social uproar was heard. Placed against the wall, unable to assure or aspire to a dignified and secure way of life, our communities ended up with a rifle across their shoulders in the pursuit or defence of their rights and conquests.

Not willing to bend our knees any longer, our people lived through centuries and decades of intense struggle for what have been common rights to other so called developed countries:

- ▲ Our right to self determination.
- ▲ Our right to benefit from the product of our work and natural resources.
- ▲ Our right to be as a Nation, as a People.
- ▲ Respect for our human rights

And in this turmoil:

- ▲ Entire communities were displaced and persecuted for the simple fact of claiming respect for human rights.
- ▲ Thousands were "disappeared".
- ▲ Millions were left orphans.
- ▲ Millions resulted with disabilities.
- ▲ Millions were forced into exile.

And our environment was seriously devastated. Forests were chopped or burnt down for "military reasons". Thousands of acres of vegetation have gone up in smoke along with its inhabitants. I can see that we share not only in the present but along our history, a wide range of common elements, situations, facts. and episodes, which allows us to identify ourselves as fellow Peoples.

We managed somehow to salvage our roots, to preserve in the most hidden places, pieces and bits of our ancestors culture, of our way of thinking. We somehow rescued the most valuable treasure our people ever had: Our dignity.

I, as well as many of you, am a survivor of this globalised war. I have also carried on my back the weight of despair, as a combatant, as a woman, as a mother, as a wife, as an educator. I know what it is like to see the blood of my brothers and sisters run through my fingers before my helpless eyes.

I know what it is like to see a child's life vanish because of malnutrition on the brink of the twenty first century. Yet I have also hiked the mountains of our rich but poor countries with high hopes in my heart, with the smile of our children as a guiding light.

We stand now before a New World. Armed conflict in most parts of the world has ended. In this new order, it is the interest of the powerful ones that we think that their power is so overwhelming that we can do nothing to oppose its ferocious attack on our weak economies. But let me tell you, I have seen paper tigers crushed before.

The New World order that wages globalization and neo-liberalism as its paradigm for development has nothing to do with human rights and world peace. As we can see, it only deepens the gap between those who have everything and those who have nothing, in essence, a primary factor that has been a seed for war and conflict.

This New World order seeks borders and countries as such, no longer. It has a structure of its own, a self-identity: Economic power. It pursues the consolidation of a system where the stateless trans-national corporations rule the world. The tendency is for most nations to lose their self determination in their relationships to the global power centres.

Meanwhile nations of the south are robbed of their right and capacity to respond .to the social needs of its citizens; the North (or trans-national capital) behaves as one power centre.

The identity of neo-colonialism is one that stresses on the consolidation of trans-national capital against human development. The faces of societies are erased and replaced by the corporations and financial organizations. The ethics that prevail are no longer those in behalf of humanity and development, in its place we find the Law of the powerful, the most savage code of ethics that condemns the weak to surrender to the powerful. the poor to the rich.

According to these standards, only the strong will survive, and tell me, who are the strong in today's economic and political structure?

The honest are seen to be dumb and naive while the corrupt and ruthless are tagged as smart and successful. Can you tell me if this is any different from the colonisation we have known for centuries?

In this model and consequently in the application of its measures, there are major cutbacks in social development expenses, such as health, education, energy and communication services. Privatisation is seen as a solution through a false lens that does not allow us to see that this only benefits powerful capitals, whereas it excludes the majorities from access to these services.

Therefore decolonising the mind becomes imperative.

It is the globalization not only of an unjust economic structure but also and perhaps more dangerously, of the frame of mind where we continue to see ourselves as a colony.

We believe in the almighty power of the coloniser. Because we were taught to think of ourselves as weak and powerless. Our societies have been so militarized that we have a sad military frame of mind where it is many times easier to follow orders than to think and act for ourselves.

We do not consider the richness in our social and cultural background.

Because every single aspect of our lives was tainted with the colonisers prototype and lifestyle. Our cultures were tagged as savage, uncivilized. We grew up in shame and fear of even speaking our own language.

We think that there is only one way to peace and development: the one pointed out by neo-colonialism. We still expect solutions to come from the outside. We feed on dependency, because we have been systematically denied the right to have information about and develop other social models based on a different view of our role as human beings on the planet.

Technological development instead of being of service to humanity has made humanity its servant. Our lives are dramatically spent on a never ending race for survival, instead of having the opportunity to develop our culture, to express our feelings through art, to place science in the service of life, to be better human beings through solidarity.

And even though we hardly put bread on our tables, and shoes on our children's feet, we are taught to worship and even aspire for the acquisition of senseless merchandise that has nothing to do with making us better human beings.

We think we do not have the right to self-determination because of economic dependency.

Because power has been structured in such a way that our local governments most of the time have had no choice but to comply to the rules on behalf of a temporary survival or in fear of an armed invasion.

The prices for our products are established and fluctuate depending on the needs of the greater corporations.

But also because, sadly enough, some of our governments have played the game and nurtured corruption as a form of ruling our countries. Instead of being on the side of their own Peoples, these governments have built and consolidated their own personal wealth.

In order to guarantee their privileges they have supported oppression, exploitation and militarized our countries. They have surrendered our right to self determination, in a very shameful way.

An important step towards decolonising the mind and understanding the nature of this "new world order" is education. But not education as we have known it, as a means of domination or the prevalence of injustice. Education for a peaceful world necessarily has to:

1. Rescue our history, our culture. Place us with a critical eye before our past and our place in the future as the ones who have the opportunity to turn the wheels of history towards justice.

2. Stand guard, so that the coming generations do not favour the same social models and values that have driven humanity to self destruction.

3. Include all sectors, and here, let me extend towards a topic sometimes forgotten from the agendas, and this is the inclusion of the sector of persons with disabilities. Inclusion in all aspects of social life: education, labour, health. How many times we think of children and women as vulnerable sectors of our society, but tend to put aside all those who in one way or another are different in their abilities. How many times do we not consider the persons with disabilities' human rights as part of the respect for human rights we demand for the rest of society? It is somehow, also due to the fact that wars have been a source for the existence of some people with disabilities that we hear more from this sector nowadays.

But I think we still have a long way to go in acknowledging the fact that this too is a segregated sector in many of our societies today. This also, is a challenge for all peace educators around the world.

Peace Education should also,

▲ Promote solidarity, and respect for human rights.

▲ Promote collective self determination.

▲ Dig deep into human consciousness, make it shudder and turn before reality, and bring out the best in every human being.

▲ Promote and encourage the highest ethics on behalf of humanity and the world.

▲ Build on a social model that weaves a harmonious inter relationship amongst people, between people and their environment. Find a way of breaking down mental structures that have made us dependent for so long.

The role of the peace educator is necessarily linked to the process of this decolonisation of the mind, therefore, peace educators must be aware that they face challenges in the form of a mind structure that is centuries old but not impossible to break down. The peace educator is a liberator. The peace educator is a freedom fighter, for every mind he or she touches with a message will never be the same again. Every heart that is touched by the peace educator's words, his actions, is a free heart and a free will committed to peace and justice. The peace educator has a very important role to play in the outcome of today's societies, because he is aware that maintaining the mental structure that has for so long insured the prevalence of social model that

▲ Excludes majorities,

▲ Discriminates,

▲ Segregates,

▲ Denies one's culture,

▲ And blockades self determination.

Will not lead us into true independence and to liberation. One has to think as a free people in order contribute to the liberation of one's nation.

A war has been declared upon us, upon our peoples. It is the war of the rich of the world against the poor and marginal. Poverty has been internationalized to a high scale. We point our finger towards world economic domination and the threat of its dehumanisation through the prevalence of an ethics that welcomes the powerful to feast on the weak.

A Declaration of Peace and Justice

Therefore, we today, instead of a declaration of war, should declare the internationalization of our dignity and struggle for peace, justice, and self determination. We should proclaim a "Declaration of justice and Peace".

Our borders have been traced and erased at other's will according to convenience, but our peoples have long since reached out for each other in solidarity. Our peoples have recognized our pride in each other's eyes. We have felt the warmth of our embrace a long time ago...we have survived and we shall live.

We shall build on the basis for peace upon this land, upon these people. Every inch of this territory will belong to our people. Our armies will bear across their breasts the weapon of pride, dignity and respect for our country.

We shall always have mercy for those who admit their faults against humanity and express sincere willingness to pay their social debt. We shall work constantly in the building of a society where no person or group is exploited by another. We shall promote the respect and dignity of all vulnerable sectors.

In the name of civilisation we will promote the rescue and promotion of our culture, and our language.

Our struggle will be that all of our people have access to our best lands, drink the rich milk and the best fruits harvested by our beautiful dark hands.

In the name of the love for God, we will respect the different religious groups that co-exist in our country.

We declare the human race and all forms of life on the planet to be superior and above trans-national capitals and their interests. We declare that the rights of all the people have a superior rank in our scale 'of values.

Our children will grow to love the fellow human. Our children will grow to pursue, perhaps as someone once said: "the most beautiful quality in a human being, which is to be able to feel in one's own skin, any kind of injustice committed against any human being in any part of the world."

▲ *We shall work hard in order to ensure equal opportunities and participation for everyone in all aspects of our lives as Nations.*
▲ *We shall not see our lives pass by without having put in our contribution to peace and social justice.*
▲ *Not one of us should bend our backs or lower our eyes before any power ever again!*
▲ *We shall live in freedom and be happy about it!*
▲ *We shall live and fight for freedom till the end of our days!*

This, my friends, is our declaration of Peace and Justice!

This was a paper presented at an Umtapo Peace Summit in Durban.

Eurocentric and Afrocentric Perspectives on Ancient African History

Mbulelo Mzamane

WHENEVER AFRICAN ISSUES ARE RAISED, one is invariably confronted with a great deal of disinformation. Why is this the case? What are the facts? To answer these and similar questions, it becomes necessary to trace the facts as far back as possible, for to talk about the past is often a way of talking about the present.

Chinua Achebe argues that his historical novels, set in Iboland, were intended to show that Africans did not hear of civilisation for the first time from Europeans. In similar fashion, I intend to demonstrate that civilisation did not start in European countries, and that the rest of the world did not wait in darkness for the Europeans to bring the light. This statement derives from the fact that most historical works published in the West in the last 500 years tend to glorify Europeans at the expense of other people. History is taught in schools from a Eurocentric point of view.

Most Western historians have been unwilling to admit that there is an African history to be written about, and that this history predates the emergence of Europe by thousands of years. When the light of culture came for the first time to the people who would later call themselves Europeans, it came from Africa and Middle East Asia. But most history books tend to ignore or deny this fact.

How then did such Eurocentrism permeate 'world history'? The simple answer is: colonialism. When the Europeans emerged and began to extend themselves into the broader world of Africa and Asia during the fifteenth and sixteenth centuries, they went on to colonise most of humanity. Later, they would colonise world scholarship, especially the writing of history. History was written or rewritten to imply that Europeans were the only creators of what could be called 'civilisation' , which also became synonymous with European culture in the minds of many, including colonial subjects. In order to accomplish this, Europeans had to forget, or pretend to forget, all they previously knew about Africa. In most instances such self-induced amnesia became self-perpetuating.

It is often forgotten how recent the concept 'Europe' is. It is easier to prove that ancient Egypt was 'African' (as we see from Basil Davidson's research) than it is to prove that ancient Greece was 'European'. There was no Europe in ancient times. In the Roman Empire, we may speak of a west and an east in the Latin- and Greek-speaking portions respectively. But the west included parts of Africa as well as what we now call Europe, and Europe itself as we know it was divided by the RhineDanube frontier, south and west of which lay the civilised provinces of the Empire, and north and east the 'barbarians' of whom the civilised world knew almost nothing. Indeed, you were more likely to end up in someone's stewpot in what is today Britain than in Libya.

Following the second rise of Europe - the European Renaissance some Europeans claimed parts of Africa, especially Egypt, as an extension of their continent and culture. The Geographer Royal of France, writing in 1656, described Africa as 'a peninsula so large that it comprised the third part, and this the most southerly, of our continent' . After the emergence of the slave trade, most history books were written to justify the slave trade and the colonial system which followed. Thus this deliberate denial of African history arose out of the European expansion and invasion of Africa which began in the middle of the fifteenth century. The compulsion was felt to justify such colonial conquest, domination, enslavement and plunder. Hence this brash denial of history and culture to Africa and, indeed, of human qualities and capacity for civilisation to the indigenous people of Africa.

Any honest writing of African history must at least in part be a restoration project. This means we must discard certain prejudices inherent even in our language. For example, to present the facts correctly, we need to discard a number of words - such as 'tribe' - that have been imposed on African history. There is also a need to reject the term 'black Africa' because it presupposes that there is a 'white Africa' and, therefore, that any accomplishments or sophistication we encounter in Africa - the civilisations of Egypt, Zimbabwe, and so forth - cannot be indigenous but derive from such 'white' influences (or, at the very least, from Arabia).

African history must be looked at anew and seen in its relationship to world history. First, the distortions must be admitted. The hard fact is that most of what we now call world history is only the history of the first and second rise of Europe. The history of Africa was already old when Europe was born.

In an essay, 'The Nations of Black Africa and Their Culture' , written in 1955, the African historian Cheikh Anta Diop observed that, according to certain prejudiced Western scholars:

It is useless to look in the interior of the African forest for a single civilisation which, in the last analysis, might be the product of blacks. The civilisations of Ethiopia and Egypt. the express testimony of the ancients notwithstanding, the civilisations of Ife and Benin, of the Chad Basin, of Ghana, all those referred to as neo-Sudanese (Mali, Gao. etc.), those of Zimbabwe (Monomotapa),of the Congo on the Equator, etc. ... were created by mythical whites who then vanished as in a dream, leaving the blacks to perpetuate the forms, organisations, techniques. etc., which they had invented... The [aim of such historical distortions] is, under cover of the mantle of science, to make the black man believe that he has never been responsible for anything at all of worth, not even for what is to be found right in his own house and home. In this way, it is made easy to bring about the abandonment and renunciation of all national aspirations on the part of those who are wavering. and the reflexes of subordination are reinforced in those who have already been alienated. It is for this reason that there exist numerous theorisers in the service of colonialism. every one more clever than the other, whose ideas are spread abroad and taught on a popular scale as far as they are worked out.

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The use of cultural alienation as a weapon of domination is as old as the world itself; every time one people in the world have conquered another, they have used it. It is edifying to underline that it is the descendants of the Gauls against whom Caesar used that weapon who, today, are employing it against us. (The last observation can be extended to the Boers in South Africa, themselves victims of British imperialism until the Anglo-Boer War of 1899-1902 or, for that matter, to Americans)

Many white scholars of African history, such as Basil Davidson and Ivor Wilkes, uphold the view that, according to most evidence currently available, mankind has its origins in Africa, and that for hundreds of centuries thereafter, Africa was in the forefront of all world progress. In his book, *Egypt, EA.* Wallis Budge says: 'The prehistoric native of Egypt ... was African and there is every reason for saying that the earliest settlers came from the South.' He further states: 'There are many things in the manners and customs and religions of the historic Egyptians that suggest that the original home of their prehistoric ancestors was in a country in the neighbourhood of Uganda and *Punt.'* Some historians believe that the land of Punt mentioned in the Bible was in the area known on modem maps as Somalia.

Many leading scholars of old, such as Diodorus Siculus and Stephanus of Byzantium, believed that the ancient Ethiopians or, at any rate, the black people of antiquity were the earliest of all civilised peoples and that the fIrst civilised inhabitants of ancient Egypt were members of what is referred to as the 'Black Race' who had entered the country as emigrants from Ethiopia.

In 1825, Amold Hermann Heeran, professor of history and politics at the University of Gottingen, Germany, published a lengthy essay on the history, culture and commerce of ancient Ethiopians, which had a profound influence on contemporary scholarship. In 1855, an English translation of Heeran's *Historical Researches into the Politics, Intercourse* and *Trade of the Carthaginians, Ethiopians* and *Egyptians* was published. This book gave more support to the southern African origin of Egyptian civilisations. Heeran joined other eminent writers in the conclusion that it was among these ancient black people of Africa and Asia that international trade was first developed, and he showed that as a by-product of these international contacts there was an exchange of ideas and cultural practices that laid the foundation of the earliest civilisations of the ancient world.

When European Egyptologists emerged, concurrently with the slave trade and the colonial system, Egypt was taken out of Africa, in the academic sense, and made an extension of Europe. The facts, however, point to the African origin of Egyptian civilisation, as Basil Davidson proves. The Nile played a major role in the relationship of Egypt with the nations of southeast Africa. During the early history of Africa, the Nile was a great cultural highway on which elements of civilisation came into and out of inner Africa.

Egypt gave the world numerous accomplishments: medical science, architecture, astronomy, philosophy, poetry, the art of writing (hieroglyphics), and so forth. Between 534_ and 5308 BC, the Egyptian Pharaoh Zoser's chief counsellor and minis-

ter, as well as chief physician, was a brilliant African, Imhotep the Wise, who was probably the world's first multigenius and the real father of medicine. Imhotep was the architect of the world's earliest stone building, the famous step pyramid of Sakkarah near the ancient Egyptian city of Memphis. The building methods used in the construction of this pyramid - the mathematical, architectural and engineering skills employed - revolutionised the material culture of the world. Imhotep became a deity, the god of medicine, whose images graced the first temple of Imhotep, the world's first hospital. To it came sufferers from all over the world for prayer, peace and healing. Imhotep was also a poet and a philosopher. One of this best-known sayings, still quoted to this day, is 'Eat, drink and be merry, for tomorrow we shall die.'

When Egyptian civilisation crossed the Mediterranean to become the foundation of what we think of as Greek culture, the teachings of Imhotep were absorbed along with those of other great African teachers to become the basis of 'Greek' philosophy, religion, literature, and so on. Greek civilisation would have been inconceivable without Egyptian civilisation. When Greek civilisation became predominant in the Mediterranean area, the Greeks wanted the world to think: that they were the originators of everything. With the exception of historians such as Herodotus, who proclaimed that 'from Africa something new always comes', the Greeks stopped acknowledging their indebtedness to Imhotep and other great Africans. Imhotep was forgotten for thousands of years and Hippocrates, a legendary figure of two thousand years later, became known as the father of medicine. As regards Imhotep's influence in Rome, Gerald Massey, the noted poet, archaeologist and philologist, says that the early Christians worshipped him as one with Christ.

While the achievements of Egypt are well known, they are not the only ones African can claim. The nations to the south – of Kush, Nubia and Axum (Ethiopia) – developed many aspects of civilisation independent of Egyptian influence. These nations gave as much to Egypt as Egypt gave to them. Trade was the basis for the earliest contact of Egypt with the rest of Africa. Gold was obtained from Nubia. Trading expeditions were sent to visit the nations among the east coast of Africa and the city state of Meroe. These trading expeditions helped to spread Egyptian ideas. Egypt, in turn, observed and took ideas from other nations within Africa.

There was also considerable African influence in the period before the Christian era on what later became Europe. And Africans played a major role in the formulative development of both Christianity and Islam.

Many aspects of the present-day Christian church were developed in Africa during the formative centuries of Christianity. One of the most notable African contributions was monasticism, which, in essence, is organised life in common, especially for religious purposes. The home of a monastic society is called a monastery or a convent; the inhabitants are monks or nuns. Christian monastic ism probably began with the hermits of Egypt and Palestine at about the time when Christianity was accepted in the Roman Empire as a legal religion, with the rise of Constantine as the undisputed emperor of Rome and the West in AD 312. An Egyptian Christian, Pachomius, established the first Christian monastery on an island in the Nile. Ethiopia received

Christianity at an especially early date and Christianity received an impetus when the Ethiopian monarch converted from being a worshipper of Michren to Christianity in the middle of the fourth century. Church tradition suggests that Saint Matthew, who wrote one of the Gospels, preached in Ethiopia.

Hadzrat Bilal ibn Rahab, an Ethiopian, was the first high priest and treasurer of the Islamic empire. After Muhammad himself, Bilal made the most substantial contributions to the early development of Islam. He was reputed to be the Prophet's first convert. Bilal was one of the many Africans who participated in the establishment of Islam. Zaid Bin Harith, another African convert of Muhammad, later became one of the prophet's most famous generals. Muhammad even adopted him as his son and made him governor of his clan, the Koreish. He was later married into the Prophet's own family. Zahid was killed in battle while leading his men against the armies of the Byzantine Empire. The Encyclopaedia of Islam hailed him as one of the foremost martyrs and heroes of that faith.

In writing about the impact of Africans on the Mediterranean world and on Europe, the English scientist Harold Peake shows how 'the first light that burst in upon the long night of Europe's Dark Ages' was from African and Arab settlers in Europe:

Light first dawned on Europe from Spain, by means of the foundation by the Moors (who had settled in Spain from Morocco) in the 9th century of a Medical School at Salemo, in Southern Italy. This developed into a university about 1150 AD... Thence the new civilisation spread up through Italy, then to France and penetrated all parts of Europe except the north-eastem section.

All over the Arab-Moorish Empire of the Mediterranean intellectual life flourished. The caliphs were, for the most part, enlightened patrons of learning. They maintained immense libraries and offered fortunes for new manuscripts. Caliph Harun al-Rashid founded the great University of Baghdad, where Greek classics were translated into Arabic. In other fields, such as science and mathematics, the Arabs and Moors were equally brilliant. Contrary to the still prevailing misconception, the Africans were familiar with literature, art, science and mathematics for many years before their contact with the West, to which they bestowed their vast store of knowledge, even about Greek culture and civilisation. Before the breaking up of the social structure of the West African states of Mali, Songhay and Ghana, and the internal strife and chaos that made the slave trade possible, university life was fairly common and scholars were treated with reverence. Their work laid the base for the European Renaissance, which Eurocentric historians celebrate with scarcely a mention of its catalysts,. the African and Arab men of learning.

For two centuries from the beginning of the fourteenth century, the city of Timbuktu and the University of Sankore in the Songhay Empire were the intellectual centres of Africa. African scholars enjoyed a renaissance that was known and respected throughout most of Africa and in parts of Europe. At this period in African history, the University of Sankore at Timbuktu was the educational capital of the western Sudan. In his book *Timbuctoo the Mysterious*, Felix DuBois gives the following description:

The scholars of Timbuctoo yielded in nothing, to the saints in their sojourns in the foreign universities of Fez, Tunis and Cairo. They astounded the most learned men of Islam by their erudition. That these Negroes were on a level with the Arabian Savants (men of exceptional learning) is proved by the fact that they were installed as professors in Morocco and Egypt. In contrast to this, we find that the Arabs were not always equal to the requirements of Sankore.

One of the great African scholars of the late sixteenth century referred to by DuBois is Ahmed Baba, the last chancellor of the University of Sankore. His life is a brilliant example of the range and depth of West African intellectual activity before the colonial era. Baba was the author of more than 40 books, nearly each one on a different subject. He was in Timbuktu when it was invaded by the Moroccans in 1552, and was one of the fIrst citizens to protest the occupation of his beloved home town. Along with other scholars, he was imprisoned and eventually exiled to Morocco. During Baba's expatriation from Timbuktu, his collection of 1 600 books, one of the richest libraries of his day, was lost.

Europe lingered in her Dark Ages at a time when western Africa was enjoying a golden age. For more than a thousand years these Africans had been bringing into being empire after empire until the second rise of Europe, internal strife and the slave trade turned what was an age of grandeur of the Africans into an age of tragedy and decline.

The fifteenth and sixteenth centuries were both good and bad for Africa. Its great nation states, especially those in western Africa, rose to their height and then began to decline. As Europe emerged from the obscurity into which it had been thrust in the Middle Ages, and began to expand into the broader world, Christopher Columbus opened up the New World for European settlement. The combination of Africans Moors, Arabs, Berbers and others, who came from the south of the Sahara - lost their power in Spain after ruling that country for nearly 800 years.

In the great Songhay Empire of West Africa, Emperor Sunni Ali died in 1492. Mohammed Toure, better known in African history as Askia the Great, became the new emperor. This man, the last great ruler of the western Sudan before the Europeans penetrated the hinterland of Africa, took the region through the last of its golden age after the slave trade had already started.

The transatlantic slave trade is essentially a consequence of the second rise of Europe. In the years between the passing of the Roman Empire in the eighth century and the partial unification of Europe through the Catholic Church in the fifteenth century, Europeans were engaged mainly in internal matters within their own continent. With the expulsion of the Moors from Spain during the latter part of the fifteenth century, starting from the liberated Mediterranean zone, the Europeans began to expand beyond their homeland. They searched for new materials and markets, cheap labour and foreign lands to exploit. The African people, the African lands and their wealth were within easy reach, and the African slave trade was created to accommodate this new European expansion.

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Thereafter, North and West Africa entered a period of sad decline. During the Moroccan occupation from the late sixteenth century, wreck and ruin became the order of the day. When Europeans arrived in the western Sudan and saw these conditions, they assumed that nothing of order had ever existed in these countries. This mistaken impression has influenced the interpretation of African history for over 400 years.

Colonial perceptions of East Africa have not been different from Western attitudes on developments in North and West Africa. Most colonial historians have attributed the civilisations of East Africa to every known people except the East Africans. Like everywhere else in Africa, the early civilisations of this part of Africa are splendid with achievements that most European writers have not been able to accept as evident African accomplishments. The influence of Islam and the Arabs in East Africa has been highly overstated. This influence was not always for the better. In fact, like all the other invaders of Africa, the Arabs did considerable damage which sometimes overshadowed the good. Like the Europeans who followed them, they destroyed many African cultures that they did not understand. Their role in the East African slave trade, as in the trans-Saharan slave trade, brought wreck and ruin into the nation states in this part of Africa. They were not without achievements, but their achievements are outweighed by the harm they did. For the last 500 years, East Africa has had one troublesome invader after the other. Following the Arabs, the Portuguese came with a new crew of vandals.

The nations of Central and southeast Africa only recently received some attention from historians, who frankly did not know what to make of these civilisations that developed in obvious isolation from external influences to the continent. There was less Arab influence in this area than in the nations of Africa further north. These nations succeeded in keeping most of their culture intact. This is especially true of Zimbabwe (Monomotapa) and the kingdoms of the interior. It is remarkable that, in most cases, these African states had a resurgence of development in nation-building and in the arts after the slave trade had already started. But then, these were mainly landlocked nations that saw fit to avoid the troubles of the coastal African states.

The fall of the western Sudan (West Africa) and the beginning of the slave trade did not mark an end of great state-building in Africa. During the slave trade, and in spite of it, great nations and empires continued to be created. One of the most vivid examples is found among the nations of East and Central Africa. In spite of the forest as an obstacle to the formation of empires comparable to those of the western Sudan, notable kingdoms did arise in Central Africa and some' of them achieved a great degree of civilisation. The Kingdom of Loango extended from Cape Lopez (Libreville) to near the Congo and had been in existence for centuries when the Portuguese arrived in the fifteenth century. The Kongo Empire is mentioned by the Portuguese as early as the fifteenth century and, at the height of its power, extended over modern Angola, as far east as the Kasai and Upper Zambezi rivers.

Near the centre of the Congo was the Bakuba Kingdom (or Bushongo), which is still noted for its art, craftmanship and the beauty of its fabrics. The Bakuba are an ancient people whose power and influence once extended over most of the Congo. Their prominence in history can be traced to the fifteenth century. For many centuries the Bak.'Uba have had a highly organised social system and a secular form of government that expressed the will of its people through a democratic political system. At the top of the Bakuba hierarchy is the royal court, composed of six dignitaries responsible for matters such as military affairs, justice and administration. At one time, there were 143 other functionaries in the royal entourage, including a master of the hunt, a master storyteller and a keeper of oral traditions. The Baluba can name the reigns of their kings for the past 235 years, which is not unusual with most African people. Their magnificent sculpture, raffia weaving, orature and other artistic accomplishments are unmistakable, the embodiment of a long and fruitful social experience reflecting the life of a people who have been associated with a higher form of culture for more than a thousand years, and which not even the Portuguese slave trade could demolish.

Until the end of the nineteenth century the African freedom struggle was a military struggle. This aspect of African history has been shamefully neglected. I do not believe the neglect is an accident. Africa's "oppressors, working in concert with colonial or Eurocentric historians," are not ready to concede that Africa has a fighting heritage. The Africans did fight back and they fought exceptionally well, led by their kings. The Europeans referred to these kings as chiefs, just as they referred to the nations they found as tribes, in order to avoid equating them with European kings or nations. But they were kings in the true sense of the word, most of them tracing their lineage back more than a thousand years. Most of these facts are still relatively unknown because many white interpreters still want the world to think the African waited in darkness for other people to bring the light.

In South Africa, the Cape occupation of the Dutch was met with fierce resistance from the Khoi-Khoi, who were decimated the way early white settlers in the Americas wiped out whole communities of indigenes. Xhosa resistance to European subjugation extended militarily over a hundred years since 1777, and translated into other forms of resistance thereafter, whose products are the Mandelas, Sisulus, Tambos and Mbekis of our time. The last Zulu military uprising, led by Bambata, occurred as recently as 1906. These patterns of resistance recurred everywhere on the continent: in Ghana among the Ashanti and Fanti, in Guinea among the Mandingo, in Somalia among the Somali, and so forth.

The origins of the human race

Humanity was born in Africa. All people are children - or great, great grandchildren - of the earliest Africans.

For many years it was believed that the cradle of humankind was Asia because of the fossils found in Java, Indonesia and near Beijing, China. Although Africa and its people were once so reviled, and for many still are, one of the greatest revolutions in knowledge during the 20th century was the revelation that it was Africa that gave birth to the first members of the human family millions of years ago.

In 1923, Professor Raymond Dart of the University of Witwatersrand came across the skull of a fossil child near Taung in South Africa. It had a mixture of ape-like and human features. He named it *Australopithecus africanus* (Southern Ape of Africa). It was an ape which had undergone crucial evolutionary changes in a human direction.

The world remained unconvinced. Apart from the racist South African authorities, the world was not yet prepared to accept Africa as the cradle of humankind. Such an idea would debunk all theories of race and prejudice.

After Dart's discovery in South Africa which was rejected by the world of science, Dr Robert Broom, who became one of the world's greatest palaeontologists, discovered a number of adults of essentially the same kind as the "Taung Child" at Sterkfontein caves near Krugersdorp between 1936 and 1939.

From the 40s, fossils which were over 3 million years old were being discovered in northern Kenya and Ethiopia, especially by the Leakey family. In spite of the non-acceptance by European and North American scientists, it was becoming more and more apparent that Africa was the cradle of humankind. An attempt to show that a skull found in Sussex, England had a modern human size brain was proven (30 years later) to be fraudulent.

One of the latest discoveries (1997) has been "Little Foot" at the Sterkfontein caves by the Wits University team of Dr Ronald Clarke, Stephen Motsumi and Nkwane Molefe. It is dated 3.3 millions years and not only is it the oldest nearly complete skeleton ever discovered, it is the most ancient sign of a hominid in South Africa.

Work in northern Kenya and Ethiopia indicates that the lineage leading to humans and that leading to chimpanzees parted company around seven to five million years ago.

Only 77 years since the "Taung Child", researchers in Africa have provided proof that humans have evolved and that immediate or transitional forms existed on the planet, their bodily structure bridging the gap between apes and humans. The researchers found evidence of five million years of evolutionary change from the time of the early hominids. They have shown that we were human in our pelvis and our legs, and in our way of walking on two legs long before we became human in our brain size and quality.

Research has revealed that it was only about two million years ago, or a little less, that the first exodus of humanity from Africa took place. This means that if the hominids emerged on the planet six million years ago, for two-thirds of their time on earth they were confined to the African continent.

Basically all of humanity is African

(Information source: Professor Phillip Tobias, Sunday Times: January 2, 2000)

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Popular Educators' Declaration

Adapted from declaration made in 1999 in the Philippines

Principles of Popular Education

▲ Popular education encompasses all concerns relating to people empowerment – community organising, cooperatives development, cultural work, environment, gender, grassroots leadership formation, governance, human rights, indigenous peoples, and other vital sectors and recognises the diversity of the frameworks used by various organizations in addressing these concerns.

▲ Popular education prioritizes the poor, marginalized, deprived and oppressed.

▲ Popular education is a continuous process of learning and unlearning. It is always self-critical.

▲ Popular education enables people to articulate their own stories, ask their own questions, seek their own answers and define their own direction.

▲ Popular education advocates participatory learning processes. It fosters "a sense of ownership" in people for their learning and recognizes them as partners in learning.

▲ Popular education democratizes the creation of, access to, and the dissemination of information.

▲ Popular education strives to reach the greatest number of people and the different segments of society.

▲ Popular education motivates people to action towards social change and is transformative.

▲ Popular education locates itself within, not outside of, people's operative frameworks.

Qualities of a Popular Educator

▲ The popular educator constantly develops his/ her capacities and potentials and continuously engages in self examination/ reflection. He/ she is both rigorous and creative and strives to balance both in his/ her quest to develop his/ her personal theory and practice in popular education

▲ The popular educator espouses openness and respect for plurality.

▲ The popular educators regards passion and commitment as necessary elements of his/her work.

Context of Popular Education

▲ Popular education is situated within a world suffering from grave equity, sustainability and dehumanizing problems.

▲ Popular education coexists with and critically complements the various education efforts, and structures present in society, including formal ones. While formal education has its limitations, we need to appreciate and build on the inroads that have been made within the formal education system.

▲ Popular education practice has achieved certain successes in various fields (e.g. environment and community development) and has evolved from initially being a tool for advancing political agendas into its present, multi-dimensional and integrated approach to holistic learning.

Challenges to Popular Educators

▲ Popular educators should be able to develop and enhance participatory planning, monitoring and evaluation indicators to gauge their impact.

▲ Popular educators need to enrich the popular education discourse further, develop its practices and transform them into various media.

▲ Popular educators need to be open to the positive influences of the fast changing world while remaining firmly rooted in local realities.

▲ Popular educators need to advocate the development of the full human potential as the ultimate goal of popular education.

▲ Popular educators need to participate in the protection of indigenous knowledge and resources from exploitation and the effects of globalization.

▲ Popular educators need to pursue further theorising on popular education to complement skills and method training.

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2. International Youth Organizations

AIESEC International

40 Rue Washington
B-1050 Brussels
Belgium
Tel: +32-2-646-2420
Fax: +32-2-646-3764

AIESEC, the International Association of Students in Economics and Business Management, is involved with a variety of programs, including an international work-exchange program for students.

A SEED

Action for Solidarity, Equality, Environment and Development

A SEED was established by young people in 1991 to provide an alternative analysis to the UNCED proceedings and to forge strong alliances among youth committed to a socially just and ecologically viable world. A SEED operates as a decentralized network which serves to strengthen and support local, national, and regional youth movements. Much of this work is accomplished through existing networks worldwide. The organization is active in organizing campaigns and disseminating information related to environment and development issues.

A SEED Africa Hub
c/o AYCODE
PO Box 21136
Nairobi
Kenya
Tel/Fax: +254-2-214898
E-mail: econewsafric@gn.apc.org

CYP

Commonwealth Youth Programme

CYP is an inter-governmental organization functioning under the Commonwealth Secretariat, involved in youth development work, including training. The Commonwealth Youth Programme is made up of five regional centers which provide a wide range of services in the areas of youth education and leadership training to the member countries in each region.

CYP Headquarters
Commonwealth Secretariat
Marlborough House, Pall Mall
London SW1Y 5HX
UK
Tel: +44-71-839-3411
Fax: +44-71-930-1647

CYP Africa Centre
PO Box 30190
Lusaka
Zambia
Tel: +260-1-229895 / 229896
Fax: +260-1-252153

International Young Christian Workers (IYCW)

Jeunesse Ouvriere Chretienne Internationale (JOCI)
Juventud Obrera Cristiana Internacional (JOCI)
Rue Plantin 11
1070 Brussels
Belgium
Tel: +32-2-521-6983
Fax: +32-2-521-6944

The IYCW specializes in training, education and action by, with and for young people worldwide. International campaigns and exchange programs are regularly.

IYCW Pan African Secretariat
PO Box 46528
Nairobi, Kenya
Tel/Fax: +254-2-60-4005
International Youth and Student Movement for the United Nations
16 Avenue Jean-Tremblay
Geneva
Switzerland
Tel: +41-22-798-5850
Fax: +41-22-733-4838

This movement promotes participation in United Nations activities among youth and students of all nations.

IUSY

International Union of Socialist Youth

Neustiftgasse 3
A-1070 Vienna
Austria
Tel: +43-1-931-267 / 938-382
Fax: +43-1-526-1872

IUSY is an organization of socialist/social democratic youth organizations worldwide. IUSY activities have been devoted to development related issues such as debt crisis, poverty, North-South dialogue, and ecology (acid rain, deforestation, urban ecology).
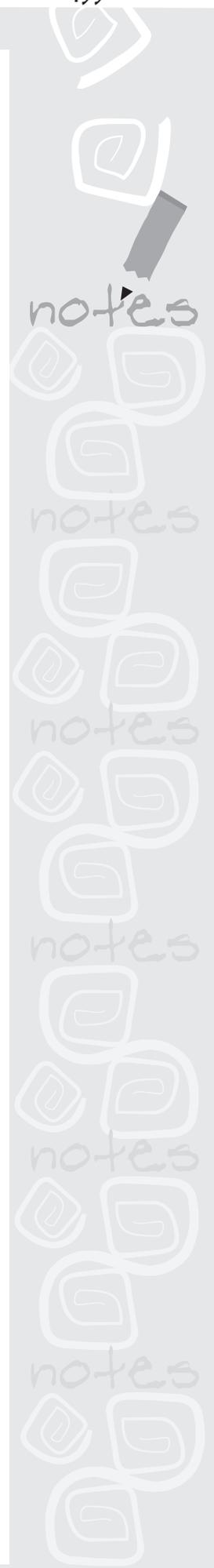
NASYM

Non-Aligned Students and Youth Movements

12, Bourbon Street
Port-Louis
Mauritius
Tel: +Att. NASYO 230-208-0145
Fax: +Att. NASYO 230-240-9964

NASYM is an umbrella organization formed by 98 national youth and students organizations from different parts of the world that support the concept of the Non-Aligned Movement. NASYM's objectives are: to work with students and young people towards the aims and ideals of universality; to strive for national liberation, for economic, social and cultural justice, for equality among nations, for cooperation among nations and peoples, and against all sorts of oppression and repression.

United Nations of Youth

International Secretariat
Venediën 25
1441 AK Purmerend
The Netherlands
Tel: +31-2990-36093
Fax: +31-2990-27126

UNOY was founded to "help create a united and transformed world" through giving young people a voice in the United Nations and other decision taking and policy making bodies. To this end it works "to build a global youth movement, a youth alliance for peace and cooperation", and responds to the challenge "to forge a global partnership". There are UNOY nets (national and local branches) working in community based projects. UNOY also hosts events, including international conferences.

WAY

World Assembly of Youth

Ved Bellahøj 4
DK-2700 Brønshøj
Denmark
Tel: +45-31607770
Fax: +45-31605797
Telex: 21465 way dk
Cable: WAYOUTH, COPENHAGEN

WAY is an international non-governmental youth organization. Its membership consist of national youth councils. WAY has member organizations worldwide, mainly from the South. WAY is a platform for youth and their organizations at a global level. Through its activities it promotes the work of voluntary youth organizations and raises awareness of the situation of youth especially in less developed countries. WAY recognizes the Universal Declaration of Human Rights as the basis of its action and is active in working for rights, population issues, young women and youth training.

3. Books and Articles by Freire

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Finally, Freire …

ON VIOLENCE:

"He never spoke, nor was he ever an advocate, of violence or of the taking of power through the force of arms. He was always, from a young age, reflecting on education and engaging in political action mediated by an educational practice that can be transformative. He fought and had been fighting for a more just and less perverse society, a truly democratic one, one where there are no repressors against the oppressed, where all can have a voice and a chance."

Ana Maria Araujo Freire and Donaldo Macedo (1998)

ON LOVE:

Love, for Freire, always stipulates a political project, since a love for humankind that remains disconnected from liberatory politics does a profound disservice to its object. A love that does not liberate feeds off its object like worms off a corpse.

He says:

"Because love is an act of courage, not of fear, love is commitment to others. No matter where the oppressed are found, the act of love is commitment to their cause – the cause of liberation … Only by abolishing the situation of oppression is it possible to restore the love which that situation makes impossible. If I do not love the world – if I do not love life – if I do not love people – I cannot enter into dialogue."

ON REVOLUTIONARY EDUCATION:

"There is one revolutionary kind of education before and another after the revolution has been established …. In the previous phase, it helped the call to overthrow a power which was hostile to the masses; now on the side of the masses, education becomes an extraordinary instrument to help build a new society."

arquivos paulo freire

"Without a vision for tomorrow, hope is impossible"

Freire