

# ENHANCING SOUTHERN VOICES *in global education*





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**SYRJINNÄSTÄ VAPAA ALUE  
DISCRIMINATION-FREE ZONE**





## Introduction

**IN FINLAND**, global education has been a way of life for decades. Global education has increased awareness of global development issues in the so-called developing countries or global South. Quite often, it is difficult to acknowledge our own perceptions and pre-suppositions that guide the way in which we represent people from the South – whose voices do we actually represent and how?

This booklet is aimed at people working in organisations and projects that are engaged in representing the development realities of people – issues like poverty, climate justice, human rights, environmental and gender issues in the South.

It aims at engaging global education practitioners in a fruitful dialogue on how the voices, experiences and knowledge of people from the South could be engaged more effectively in global education work in Finland.

## Global education

**THE AREA OF WORK** that this booklet focuses on is known by different names in different contexts in Finland, around Europe and across the world. Global Education (GE), Development Education (DE), Development Education and Awareness Raising (DEAR) and Education for Global Citizenship (EGC) are the ones most commonly used. Though there may be differences in the way in which these terms are defined in global development fields, they all aim at the same goal – to create a world of greater justice. This booklet uses the term global education as it is the term used most frequently in Finland.

Global education “opens people’s eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all.” (The Maastricht Global Education Declaration, 2002).

It also provides practical tips on how to engage Southern voices in global education work. Page 20 includes a checklist to help readers reflect on their global education practices.

The booklet is compiled from discussions held in peer learning meetings on “Enhancing Southern Voices in Global Education” organized at Kepa in 2013. The meetings involved 22 participants from 19 organisations dealing with global education. Learning questions formulated by the participants are presented at the end of the booklet.

We are happy to share understandings of the peer learning meetings to foster further dialogue both on Southern voices in global education and on the quality of global education.

Global education deals with global issues. It presents development as being a shared responsibility between those involved in development around the world. Global education is about working in solidarity with those people who are most affected by global poverty and injustice. Solidarity is not just about feeling sorry for a misfortune and extending a ‘helping hand’ of charity. It is more about understanding one’s own world and being critical about how that influences and contributes to issues of global injustice.

Global education initially requires one to reflect on one’s own motives, attitudes and behaviors, and then to act from a more conscious position for global justice. Global education has a political nature. It aims both to expose and mitigate the structures that produce and strengthen global injustice and unsustainable livelihoods.

### *Aims of global education*

1. **DEVELOP** citizens' awareness, promote self-reflection and critical understanding of the interdependent world, and make people aware of their roles, responsibilities and lifestyles in relation to a globalized world.
2. **SUPPORT** active engagement of people in local and global attempts to eradicate poverty and promote justice, human rights and sustainable ways of living.
3. **CHANGE** local, national and global structures that sustain global inequalities and unsustainable lifestyles.

### *Approaches to global education*

**IN THIS CHAPTER**, we present three approaches to global education: raising awareness, advocacy and global citizenship.

#### **Awareness raising**

Raising awareness means providing information about global development issues, such as issues related to human rights, poverty or environmental crises. It promotes critical thinking and encourages people to engage more in self-reflection on how their world contributes to the problems and solutions of global injustice.

Raising awareness is not an end in itself. The main purpose of raising awareness is to stimulate action. Action aims to create a society where citizens are able to make informed decisions in their lives, are willing to stand up for global justice and are ready to change their way of thinking and lifestyle for a more sustainable world.

#### **Advocacy**

Global education is about making political choices. It is about challenging hegemonic structures and power relations that produce and sustain global inequalities. It encourages citizens to demand and act for a world of greater justice. It provides the skills and tools for citizens to hold their government and other decision-makers accountable for issues relating to global justice, such as trade, environmental and climate policies.

#### **Global citizenship**

Global education provides a new outlook for understanding citizenship. It encourages people to see themselves as citizens beyond national borders and to take responsibility for the well-being of humankind as a whole. It promotes active engagement and participation of all people regardless of age, race and gender.



## Why Southern voices in global education?

**CURRENT DEVELOPMENT** discussions prove that global development agendas are mostly developed by Northern development researchers, policy makers and practitioners. Northern development knowledge has been privileged and blindly accepted as legitimate and universal knowledge for a long time. This generalized and false acknowledgment has not only affected development cooperation work in the South, but it has also influenced global education practice in the North, including Finland. Thus, while we claim to represent the nar-

ratives of the people who are most affected by global injustice, at the same time we have suppressed their voices by speaking up for them and not with them or letting them speak for themselves. For us to achieve inclusive and quality global education, we need to think twice: whose stories are we bringing to the global educational practice?

In this chapter, we start by clarifying use of the term Southern voices, then we discuss who represents Southern voices, and finally we present the value of Southern voices in global education.

## Defining Southern voices

**IN THIS BOOKLET**, the term Southern voices is defined as the narratives, experiences, knowledge and expertise of people from the global South who are willing to act for a world of global justice. More specifically, the term indicates the voices suppressed by the past and present power imbalances resulting from post-colonial set up, where Western knowledge has been placed above other forms of knowledge.

In this document, we have chosen to use the debatable term Southern voices. Terminology is a relevant issue for discussion. We need to be careful about which word to use as it constructs our perception and reality. There is a strong argument in our time against the use of binary terms such as the North/South, rich/poor or developed/developing. The premise for this argument is based on the fact that the development challenges of the 21st century go beyond the traditional economic and geographical boundaries assumed through use of these words.

The problems that we are facing today, such as climate change, persistent poverty, violation of human rights and inequality in the

world are global problems; poor and rich people can be found both in the 'developed world' and the 'developing world'. Why are we then using the term 'Southern voices' in this booklet?

We acknowledge that these terms are outdated; they are irrelevant to use if we want to grasp the essence of the changing development landscape. However, we cannot ignore the fact that those voices that have been suppressed the most as a result of power imbalances and the nature of development knowledge have been the voices of those living outside the Western world. Indeed, the most suppressed voices have been those of the 'beneficiaries' of development aid in the global South. For us to give the problem a name, we are using the term Southern voices in this booklet. We are obviously looking forward to receiving new suggestions on alternative terms that can help us to describe the relationship between the dominant voices and forgotten voices in global education more effectively. Our main focus here is not on terminology but on how to enhance marginalized voices in global education.

## Who represent Southern voices?

**WE NEED TO ACKNOWLEDGE** that there are different types of Southern voices. A Southern voice can be the voice of a villager without any connections to the outer world, but another may be that of a highly educated professional from a modern city in the South. There are also the Southern voices of people who have got strong

connections to the North, such as Southern professionals visiting the North and people originally from the South but currently living in the North. In this context, the peer learning group sets certain preconditions to identify Southern voices in global education, which are presented in the following chapters.



## Voices aiming for global justice

One of the dangers in global education is the assumption that anyone from the global South represents the voices of the people from the South. Coming from the South does not always mean that the person cares for the issues of global justice. For example, a person from the South, who has been a beneficiary of a corrupt regime doesn't necessarily have the interests of oppressed citizens in his/her country as a priority. Global education actors, whether from the North or South, should reflect on their own motives, perceptions and values, and how they influence the way we engage in global education.

## Diaspora voices

In the North, including Finland, immigrants have significant potential to contribute to global education although their voices are usually left unheard. They come from very different cultural backgrounds, educational levels, language skills and life experiences with their own perspectives and approaches. They are also at very different stages of their integration to the host country depending on their background and the amount of time that they have spent in the country. It is very different to talk about an immigrant who has just arrived and one who has been studying, living and working in the country in question for 20 years, for example. There are diaspora communities among immigrants. Diaspora is a community of people from similar origins but who live in a country other than their country of origin for different reasons. Usually, they have a collective feeling considering the benefits of their community in the country of residence and perspectives on their country of origin. The representatives of diaspora communities usually have lively contacts with their country of

## Multiple voices

The global South or North are not homogenous blocks. Every continent, country, or village is represented by diversities tied to its social, economic and political histories. Any individual from the South or North brings their own unique background, perceptions and values to the global education process. A child from a working class family tells a very different story from a child from an aristocratic family from the same country, town or village. Similarly, researchers, participants and people from grassroots communities dealing with issues of global justice in the same country may look at the same issue from different perspectives. The source of the narrative does not make it more or less important than the other. What is more important for global educators is to recognize the multiplicity of voices common in all societies. Therefore, every piece of knowledge brought to the global education process must be put into context.

origin and are aware and informed about current developments in society. They also visit there when possible and consider returning later. Representatives of diaspora communities participate in development of their country of origin and think that if the situation there improves, it will lead to changes in their own welfare and well-being.

Therefore, there is a correlation between integration in the host country and participation in development of the country of origin for a diaspora community. There is a need to improve the integration process further in the new country in order to make immigrants feel welcome and part of society, which will ultimately promote their active participation in the host country.

With the availability of current technology and virtual channels, they do not always need to be physically present in the country of origin to make a difference. Diaspora and their organisations can also be essential in building partnerships between communities in their countries of residence and those in their country of origin.

## Value of Southern voices in global education

**AS HINTED ABOVE**, the development problems that we are facing today are worldwide challenges. The only way to address them is through a global approach that considers development as being a shared responsibility. This means that everybody is both a subject and an object of development. Once we agree that we all are responsible for helping to identify both the problems and the solutions of global challenges, then it requires us to build an opportunity

### Whose stories?

Stories are best represented by those people who have experienced the realities in question. In the peer learning group, the most inspiring global education experiences were encounters with people who told stories about their personal experiences of global issues.

How do we break down stereotypes? Stereotypes largely influence our thinking. Stereotypes often come from our subconscious minds and we keep repeating them without even being aware of them. Southern voices in global education can help us to deconstruct the common stereotypes that shape our thoughts on realities in the global South and inspire a new thinking.

However, it is also important to observe whether Southern voices create new stereotypes by replacing the old ones in the same process. We need to be aware of the realities that we represent in order to avoid the emergence of new stereotypes. It means that we need to keep in mind that a person from the South is always an individual with his or her own context. So, it is important that his or her story is contextualized for the target audience. Even when doing this, we need to understand that Southern voices are diverse and that one person can only represent one kind of reality. This is one of the reasons why different realities that consist of both positive and negative aspects should be shared with people in the North.

for equal dialogue between all those involved in global education from around the globe.

Any development approach that serves for global justice and solidarity must, therefore, be built on equal involvement of participants, concepts and expertise from both the global North and South.

In the peer learning meetings on “Enhancing Southern voices in global education”, the following questions were raised.

### What matters?

Southern voices can be an important way of bringing relevance to an organisation’s global education work. An outside perspective may not always recognize central and relevant themes that actually matter to the people from the South represented in our work. Societies today are also in constant change so information needs to be constantly updated. Updating information with insights from people who have active contacts with the realities in question can help address the burning issues. When needs are defined from both the South and North, we can actually start to concentrate on relevant issues.

## Enhancing Southern voices in global education

**GLOBAL EDUCATION PRACTITIONERS** should start any global education project with a period of self-reflection. This means that we need to engage in an analysis of our own position and context, and reflect critically on how these influence the way we as people involved in global education engage with 'others' in global education work. Are there any presumptions that we need to deal with before we engage in Southern voices in our work?

Every organisation and the context in which they work are unique. So, it is important to understand that not every way of enhancing Southern voices fits all organisations working in global education.

The different approaches to enhance Southern voices should not be placed in a ranking order. The approach chosen should be based on the goals and available resources of the organisation.

In the following chapters, we present some practical tips on how one can make a difference by bringing Southern voices into our own global education practice. Besides the practical tips, we also mention some challenges that may occur during the work to enhance Southern voices in global education. These tips and examples were identified at the peer learning meetings.



PHOTO: OLLI-PEKKA LEHTINEN / KEPA

## Establishing North–South twinning

**TWINNING PROJECTS** are almost identical projects that go beyond a one-off contact between the North and South and are created for

extended communication and learning common themes. They have a high potential to improve global education projects.

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### CASE STUDY: Fotonovela (Taksvärkki ry)

**FOTONOVELA** is a global education method developed by the Finnish NGO Operation – a Day’s Work (Taksvärkki ry). This method helps young people understand the lives of their peers on the other side of the world and reveals the similarities and differences between the everyday lives and aspirations of young people from Bolivia, Guatemala and Finland.

In the Fotonovela workshop, young people tell their own stories combining photos and texts, and learn about the lives of other young people living in completely different environments by reading their stories. Young people in Bolivia, Guatemala and Finland have created stories on similar topics using the same technique. All stories fall under one of four main topics: Life and Dreams, Love, Young People’s Rights, and the Environment. The stories are published

on the webpage: [fotonovela.fi](http://fotonovela.fi). The Finnish versions are translated into Spanish and the Bolivian and Guatemalan ones into Finnish so that young people in all three countries can read and understand each other’s stories. Over the past 4 years, the number of stories has grown to nearly 100 and it keeps on growing, so stay tuned!

A Fotonovela workshop enhances picture reading skills and intercultural competence. It promotes understanding of and respect for different cultures, builds bridges between young people in different countries and breaks down stereotypes. This method is suitable for young people aged 11 or older. Fotonovela is global education in a fun and creative way!

► **FOR MORE INFORMATION:** [taksvarkki@taksvarkki.fi](mailto:taksvarkki@taksvarkki.fi)





## Ensuring equal involvement of southern CSOs as full project partners

**ON MANY OCCASIONS**, Northern and Southern CSOs have been involved in a partnership or a project where they work on the same topic in their respective countries. Equal involvement here means that Southern CSOs function as full project partners with genuinely

shared intentions and actions. Therefore, the equal involvement of the Southern CSOs places emphasis on building and making full use of expertise from the South.

### **CASE STUDY:** Sierra Leone: Youth-to-youth cooperation

By Young Adults' Network and Yacan (Plan Finland)

**PLAN FINLAND'S** Young Adults' Network (PFUAN) started a youth-to-youth cooperation with Sierra Leone's Youth and Child Advocacy Network (YACAN) in 2012. The aim of the cooperation was planned to be a joint, transnational advocacy project.

The Young Adults' Network is an advocacy platform for older children and young adults. YACAN is a youth-led advocacy organisation working in partnership with Plan Sierra Leone. It participates in implementation of Plan Finland's Youth Economic Empowerment project in Sierra Leone. Strategically, the cooperation was designed to bring added value both to the Network's work in Finland as well as to YACAN's activities within the Youth Economic Empowerment project. Thus, the cooperation was initiated to find new experimental ways of linking global education activities with the actual program work activities.

Communication between the two youth groups started in the fall of 2012 when YACAN was identified as a group with similar interests and capacity. At the beginning, it consisted of basic presentations using video and written documents. In March 2013 two delegates from PFIUAN traveled to Sierra Leone to meet face-to-face and start planning the joint advocacy project with YACAN. The aim of the trip was to build a solid basis for future cooperation. It was a huge success and the youth groups embarked on joint planning of the advocacy project. After the trip, communication between the young people continued via Facebook and Skype.

The cooperation will run until the end of 2014. However, it has already produced some successes, challenges and lessons learnt. It has brought young people from the North and South closer and

together in an "unfiltered" way and strengthened the Southern voice in the global education activities of the Network. Direct links to peers in Sierra Leone have also motivated the young Finnish people in a new way for their engagement with Plan's activities. In terms of the challenges, young people's ownership of the activities has become one of the pressing issues. Although the participation of young people and their ownership are at the center of the cooperation, it has been difficult to achieve them fully.

Linking two youth groups from different countries requires heavy facilitation from the background organisation which confines young people's control over the cooperation. This has affected their ownership and commitment to the cooperation relationships. This must be discussed realistically with the young people when planning engagement in this kind of project. Also, when encouraging young people to communicate directly via Facebook, for example, one cannot avoid cultural misunderstandings. Though social media tools are efficient in communication, they might also create a false sense of shared cultural or communication norms. Overcoming these challenges requires an extensive introduction to cultural differences and open-mindedness to understand the uncontrolled nature of social media tools.

Despite these challenges, there are many positives that joint cooperation between young people from the global South and North can offer. At its best, it can truly bring added value to both global education and program work by sharing information on lessons learnt and best practices.

► **FOR MORE INFORMATION:** [info@plan.fi](mailto:info@plan.fi)

## Networking

**NETWORKING** can be a cost-effective way of engaging Southern voices in global education work. This is especially relevant for those organisations that do not have direct partnerships or contacts with

participants in the South. These organisations can access Southern participants through their networks in the North that have partners or direct contacts with the South.

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### CASE STUDY: Clean Clothes Campaign

**PRO ETHICAL TRADE FINLAND** does not have a partner in the South. To enhance Southern voices in global education work the organisation relies on its national and international networks.

The Clean Clothes Campaign (CCC) is dedicated to improving working conditions and support for the empowerment of workers in the global clothing and sportswear industries. The CCC is an alliance of organisations in 16 European countries. Members include trade unions and NGOs covering a broad spectrum of perspectives and interests, such as women's rights, consumer advocacy and reduction of poverty.

The alliance relies on a partner network of more than 200 organisations and unions in garment-producing countries to identify local problems and objectives, and help to develop campaign strategies to support workers in achieving their goals. Through the international secretariat in Amsterdam, the CCC in Finland receives up-to-date information on the situation that garment workers are facing in garment-producing countries.

Pro Ethical Trade Finland uses Southern case studies received via the network to inform journalists and the media in Finland about conditions. Together with other members of the network, Pro Ethical Trade Finland also engages Southern experts as speakers at seminars and conferences on issues promoted by the Clean Clothes Campaign.

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## Clean Clothes Campaign



ORIGINAL PHOTO: SKARKKAI / WIKIMEDIA

## Involving diaspora communities and international students

**AS MENTIONED EARLIER**, the use of members from diaspora communities in global education is not attempted much at present even though this process can make a valuable contribution. To make this world a more just place for all, there is a need for motivated people to get involved as participants and role models. Diaspora communities can address that need to some extent as their own experiences and motivations for global education work can be very high.

Another group worth considering are international students. They too may have a keen interest in and awareness of issues of global justice. Some Universities of Applied Sciences actively engage foreign students in their development cooperation work and global education programs. Global education practitioners could negotiate ways of engaging interested foreign students in their global education projects.

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### CASE STUDY:

Using diaspora in the global education work:  
The Finnish Refugee Council



**THE IMPRESSIVE ENCOUNTERS** are the ones that happen face to face. Utilizing this in its global education work, the Finnish Refugee Council (FRC) cooperates with the “Southern Voices” that are already here: refugees and immigrants.

The FRC works with people from a refugee background. FRC members visit schools and other events, where they meet people either from a refugee or diaspora background who can give them real life stories based on their own experiences. These visits often provide a situation where good encounters between refugees and Finnish children and young people take place. It is an effective way of erasing stereotypes on both sides that are formed due to ignorance of each other’s reality.

Another specific way to do school visits is through the Youth Abroad project. For two years now, the project has provided an opportunity for 7–10 young people to travel to our partner countries and meet refugees. The idea is that young Finnish people get to meet refugees of their own age and collect videos, photos and stories based on their experiences for themselves. As a result, they

can give more concrete examples of the lives of refugees and bring the voices of refugees to their peers at schools.

In addition, the FRC wants to highlight the expertise and potential of diaspora members. The purpose of offering two annual awards to immigrants and refugees who are active in Finland is to raise their profile here and raise their voices into the public domain. Actually, they are awarded as they represent a majority of immigrants and refugees, and kindle hope and self-assurance with them. They are expected to cultivate positives for their fellow members in their new society. The Refugee Woman of the Year has been chosen since 1998 and Mr. Immigrant since 2012. Both of them have been given plenty of coverage in the media.

The diaspora in Finland is big, active and definitely capable enough to be considered an essential part and partner of global education projects.

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## Making reciprocal visits based on learning from each other

**MUTUAL SHARING** and direct contacts between people from the North and South offer unique learning experiences. Through visits, partners can learn about each other and build possible partnerships. This should be based on learning from each other in a way that allows involved parties to share their knowledge and expertise equally. These visits usually require both financial and human re-

sources but when planned carefully, they can be very effective ways of enhancing Southern voices in global education. Cooperation between organisations/projects which are experienced at inviting guests and other projects which can benefit from intervention by the guest is recommended.

## Using social media forums

**SOCIAL MEDIA FORUMS** provide a cost-effective way of producing dialogue between North and South in matters of global education.

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## CASE STUDY: Ethical wine trade campaign

**ETHICAL WINE TRADE CAMPAIGN** aims at improving the working conditions of vineyard workers in South Africa, Chile and Argentina. The campaign coalition includes NGOs and trade unions from Sweden, Finland and Norway as well as NGOs and unions from wine-producing countries.

State alcohol monopolies like Alko are big buyers on the international market; so they can have a huge influence on production and on working conditions. This campaign raises awareness of working conditions and engages alcohol monopolies in dialogue for the improvement of working conditions.

The campaign coalition has created a closed Facebook group where members can share their ideas on what issues to raise in wine-buying countries and how to campaign. Pro Ethical Trade Finland uses a case study collected through the network from the South to raise awareness and lobby companies in Finland that trade with wine importers or growers in the South.

### PRO ETHICAL TRADE FINLAND LOBBIES FINNISH COMPANIES TO:

- ✓ Demand decent working conditions and decent wages for workers in the South.
- ✓ Meet with trade unions of wine-producing countries and exchange ideas with them.

► **FOR MORE INFORMATION:** [info@eetti.fi](mailto:info@eetti.fi)





## Advocating genuine involvement of the Southern perspectives in global education

**ADVOCATING** genuine involvement of Southern perspectives in global education means that Northern participants should genuinely ask their Southern partners for critical comments on global educa-

tion policies and practices. In addition, it indicates that views from the South should always be considered when the 'Southern perspectives' are discussed in global education work carried out in the North.

## Involving highly skilled and confident participants from the South

**INVOLVING** highly skilled and confident participants from the South can help a lot, particularly in terms of changing some Northern perceptions that consider people from the South to be a homogenous group of people living in poverty without any access

to formal education and professional career opportunities. These participants need to work in such a way that they are appreciated for their knowledge to avoid existing Northern tokenism.

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## CASE STUDY: Kepa's ETVO program

**THE FINNISH VOLUNTEER** program ETVO is Kepa's voluntary work program. By participating in the ETVO program, Kepa member organisations can send and receive volunteers to meet their partner organisations in Africa, Asia and Latin America.

### ETVO HAS TWO MAIN GOALS:

- ✓ To improve cooperation and mutual learning and thus strengthen the partnership between Southern and Northern organisations.
- ✓ To support global education and awareness raising work carried out by organisations with a special emphasis on promoting Southern voices in global education work.

**THROUGH ETVO PROGRAM,** two Southern volunteers come to volunteer in Finland each year. They do voluntary work with their Finnish partner organisation for 1–3 months. As part of the application process, the organisation and the potential volunteer not only answer questions about what the volunteer could learn during their voluntary work, but also what they can contribute to global education in Finland and the hosting organisation's work.

Therefore, it is important to choose the right person to volunteer, someone who has suitable skills and is willing to share and learn. Adrian Onyando from Kenya volunteered at Ibby Finland in 2013. His main role was to carry out global education in different schools, universities and other institutions. He also commented on the draft version of this booklet, and his suggestions were used in the final version.

Adrian Onyando works in a community-based organisation called OSBECARF which supports local children with their schooling and reading through an activity center. Besides this CBO work, he is a writer and university lecturer on literature. During his voluntary work in Finland, he talked about the education system and the meaning of literacy in Kenya and gave classes about his home country in general.

In his presentations, he not only explained about the problems in Kenya, but also showed what he is doing through his organisation to improve things and how he is using his own expertise and knowledge to make a difference.

► **FOR MORE INFORMATION:** [etvo@kepa.fi](mailto:etvo@kepa.fi)

## Including stories from the South

**STORIES FROM INDIVIDUALS** living in the South can be inspiring ways of providing information to the North and the other way around. However, it is important for the information not to rely only on one personal story, but there is time to put the story into context. It is good to analyze what kind of message is given to the audience through personal stories and videos. There should always be a critical approach to analyze what kind of stereotypes we might be enforcing through personal stories.

Novelist Chimamanda Ngozi Adichie presents an interesting perspective on the danger of a single story. She argues that it is

impossible to engage properly with a place or a person without engaging with all of the stories of that place and that person. In her opinion, the consequences of the single story are that it robs people of their dignity, it makes our recognition of our equal humanity difficult and it emphasizes how we are different rather than how we are similar.

To see the full presentation on the dangers of single stories, follow this link: [youtu.be/D9Ihs241zeg](https://youtu.be/D9Ihs241zeg)

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### CASE STUDY:

#### Stories in global education (Taksvärkki ry)

**TAKSVÄRKKI'S** global education aims to raise a sense of global responsibility among young Finnish people and to build links between children and young people in Finland and in the developing countries. Taksvärkki's annual school campaigns reach approximately 20,000 young Finnish people, mainly Middle and High School students.

Each campaign focuses on a certain country and development issue, such as gender inequality or child labor. As part of the campaign, Taksvärkki introduces two young people from the country in question through high-quality video material. They are a girl and a boy aged between 13 and 19. Thus, they are the same age as the young Finnish people that are taking part in the campaign which makes it easier for them to identify with each other. These two young people are the face of the campaign and represent young people from their home country.

They tell their story in their own words and choose what they want to share with their peers in Finland. They explain their dreams and fears, their everyday life and plans, school and chores, family and free time – about everyday things that bring them closer to young Finnish people. The goal is for young Finnish people to identify

themselves with these other young people and to realize that they share many of the same dreams.

Choosing smart, active young people as the faces of the campaign and portraying them in a favorable light is a conscious choice by Taksvärkki. We want to counter the stereotype which considers young people from the developing countries to be helpless victims. Taksvärkki's campaign faces are brave, empowered young people who may have gone through difficult times but who have got through that and are now role models for others. The danger is that this may create a different stereotype: young Finnish people might think that all young people in Sierra Leone, for instance, speak excellent English and want to make a difference in their community.

The young people introduced in the campaign usually rouse a lot of interest. Their stories make complex development issues more tangible and easier to understand. Taksvärkki's slogan is From Youth to Youth and these stories are one way of putting the slogan into practice.

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## Conclusion

**GLOBAL EDUCATION** deals with global issues and aims for global justice. As global development is a shared responsibility, it is important that the voices heard in global education work are truly global. This booklet aims to bring global education practitioners to enter into dialogue on how the voices of people from the global South could be enhanced in global education work carried out in Finland and how the realities of the South can best be represented.

The term ‘Southern voices’ has been used in this booklet despite the fact that current development challenges are global in nature and so binary terms such as North/South are perceived to be outdated. However, the reason to use the term here is due to the consideration that the majority of suppressed voices have been the voices of those living outside the Western world. Later, once Southern voices have been enhanced in global education work, then we will be able to modify the term and concentrate on addressing the voices of all those interested in global justice around the world. The ultimate goal is to encourage all people to speak out and take action for a more just world.

Enhancing Southern voices in global education brings relevance to global education work and helps to break existing stereotypes about the South. Dialogue between different stakeholders from both the North and South is extremely important to clarify issues and assist each other to meet the desired goals effectively.

Even more important is for global education practitioner to start with self-reflection that clarifies their own motives and attitudes considering global education work. Understanding what is my context and how it affects the way in which I perceive the global education work that I do always remain a significant part of the global education process.

It is also worth remembering that there will always be multiple voices, both in the North and the South. People always have their own context, motives and perspectives. Only the voices that speak for global justice should be considered to be Southern voices in the context of global education. The multiplicity of voices can be a challenge but on the other hand, it is also a real asset especially as it helps to understand people’s multiple realities more effectively.

In this booklet, we have attempted to share our ideas on enhancing Southern voices with an expectation that all organisations working on global education will critically analyze their current work from the point of view of enhancing Southern voices. We have also provided some practical examples of how Southern voices can be and have been enhanced in practical terms. Most importantly, we want to encourage global education practitioners in Finland to acknowledge the importance of self-reflection and analysis on how to work with global education most effectively.

We welcome readers’ genuine comments and suggestions regarding this document.





# Annex 1: Learning questions of participants

**ALL PARTICIPANTS** in the peer learning meetings wrote their learning questions at the beginning of the first meeting. These questions were addressed at all meetings. An important part of forming the questions was to use “I” as a subject of every question.

- ✓ How can I ‘benefit’ from Southern voices in order to bring change in the North?
- ✓ How can I bring out the diversity of Southern voices?
- ✓ How can I give an opportunity to people who are not usually heard?
- ✓ How can I here in Finland or in the North make use of the Southern voices available to promote global education (GE)?
- ✓ How can I start GE in a way that Southern perspectives create compassion and motivation to act in our target groups?
- ✓ How can I promote true peer learning among teachers from Finland and the Southern countries?
- ✓ How can I include several voices from the South as part of a GE workshop?
- ✓ How can we convince others within our organisation to consider the importance of Southern voices?
- ✓ How can we bring Southern voices to an organisation that does not get involved in development cooperation as its primary task?
- ✓ How can I facilitate the GE of my organisation to reach a more profound level?
- ✓ How can I, together with my Southern partner, increase mutual understanding of GE?
- ✓ How can I bring true Southern voices to our members?
- ✓ How can I describe a complicated phenomenon without doing four years of research?
- ✓ How can I strengthen the links between the North and South to make the impacts of the project more visible?
- ✓ How can I help volunteers, pupils/students and teachers most effectively to contextualize the content of the visit?
- ✓ How can a student union use diverse student groups to ensure implementation of GE?
- ✓ If my organisation does not have its own development cooperation project in the South or direct contacts with the South, how can I cooperate with other organisations in order to benefit from their contacts?
- ✓ How can I represent Southern participants as active people with hope and tools for obtaining a good life?
- ✓ How can I integrate youth group activities within my organisation and Southern youth group activities together in participatory and influential ways?
- ✓ How can I strengthen those Southern voices that are too weak at the moment amongst the everyday life of schools, especially amongst teachers, and promote hospitality and willingness to act?
- ✓ How can I support the institutionalization of listening to Southern voices into GE carried out by the organisations?
- ✓ What are the opportunities that I have to talk with people from the developing countries to see their realities in ecological and efficient ways? What knowledge and experience could I bring from there?

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