Picturing the Global South——
——The Power Behind Good Intentions

A toolkit for critical volunteering organisations
Version 2 (2017)

CONTENT

WHO ARE WE?

Service Civil International (SCI) is an international peace organisation dedicated to promoting a culture of peace by organising international voluntary projects for people of all ages and backgrounds. The organisation consists of 45 branches and an ever growing number of partner organisations. Throughout the years SCI has made a major contribution to the development of the main forms of volunteering. Every year, the organisation enables thousands of volunteers to participate in community projects and through that break down barriers and prejudices. It allows them to experience a world of mutual respect and understanding. In this sense, volunteering can be seen as a way of life, a demonstration of the possible reality of a peaceful and cooperative world.

"Picturing the Global South – The Power Behind Good Intentions" was a seminar organized by SCI Austria and the SCI Pool of Trainers and Facilitators (TP) in Vienna (Austria) between November 14 and 21, 2015. In the course of this seminar, this toolkit was created. European volunteering organisations gathered to share and reflect on their selection and preparation of volunteers, when sending them to the so-called Global South for short- or long-term exchanges. Via emails, articles, links and videos partners from the Global South contributed to the discussions and conclusions of the event.

"Los Otros: How to prepare young people to deal with their own stereotypes" was a seminar organized by SCI Madrid and the TP in Madrid (Spain) between October 30 and November 5, 2016, as a direct follow-up of the seminar in Vienna. In this seminar the participants evaluated the first version of this toolkit and edited it with new methods, new definitions and new ideas.

Between the two seminars, we worked on bringing in a postcolonial perspective to SCI. At the Exchange Platform Meeting (EPM) 2016, the movement decided to abolish the label "North-South exchange", when sending volunteers from the Global North to the Global South. Instead, we will in the future specify camps that need special preparation, such as the ones we describe here in the toolkit. This, in our opinion mandatory, preparation is not only applicable, when volunteers travel from the Northern to the Southern hemisphere. In many different contexts it is important to know about global injustice, racism, colonial history and how these issues are interrelated.

WHY THIS TOOLKIT?

Many European volunteers have good intentions to participate in projects in the Global South. They are eager to "help" where they can, they want to get to know "other" cultures and live a different kind of life than the one they are used to. However, do volunteers reflect on the postcolonial power structures that are behind certain ideas of development? Do they see countries in the Global North as superior to those in the Global South? What does it mean to differentiate

between rich and poor, modern and traditional, or developed and developing? Do they ask themselves why in some places of the world "help" is needed and how that is connected to their own lives?

We see that colonial stereotypes and power structures prevail until today and structurally oppress some groups, while favoring others. We live in a sensitive postcolonial context, everywhere in the world. Structrual oppression based on global injustice doesn't only take place in the Southern hemisphere. People of color in Europe for example are a "Global South" within "Global North" societies. This became extremely visible in the growing media attention to refugee and migration movements to Europe in the past years.

Volunteers working in a "Global South" context in the "Global North", e.g. working with refugees in Europe, need to be aware of global power structures they engage in just as much as volunteers going to countries of the "Global South".

The aim of this manual is not to focus on the Global South itself, but on the European organizations' perception of Global South and how it influences the picture of volunteering. In order to tackle the very serious problem of a neocolonial motivation for volunteering in the Global South, we have to challenge the current hegemony. European volunteering organisations have to make hidden power structures visible already in the selection of our volunteers. If formal education doesn't make young people aware of global injustice and its long history, we as volunteering organisations need to step in.

We see three necessary steps: 1. They have to make global injustice, its history and its implications the primary topic in a mandatorypreparation of their volunteers ("global education"). 2. They have to make an intense evaluation with volunteers to give space for reflecting the experiences made in such a sensitive context. 3. They have to speak out about these power imbalances through awareness-raising actions in Europe. And most importantly, organisations have to become aware of their own postcolonial pictures. All of us need in the movement of international voluntary serviceshave to overcome racism and other forms of systematic injustices.

The topic we are dealing with is complex. This is why we often try not to give simple and short-cut solutions, judgments or advice along the lines of "You should". Instead, we try to give different perspectives on a topic and foster critical thinking. To reach this goal, the following pages share information and methods collected during the seminars in Vienna and Madrid. This includes the understanding of some basic terms, the discussions on sensitive topics, a description of possible awareness-raising actions and descriptions of the methods shared and selected in Vienna and Madrid.

We reflect critically that most contributors to this toolkit are academically educated, white and from the Global North. In this position, we can never fully grasp the implications of the structural oppressions we are talking about. Even if we ourselves have experienced other forms of structural

oppressions (such as sexism and homophobia), we can only slowly come closer to understanding what racism and global injustice mean. We would be grateful and more than welcoming for critical feedback, perspectives and contributions from people of colour and people from the Global South in general (Join us for a renewed version of this toolkit!).

This manual can be distributed, updated and extended by all branches and partners of the SCI movement. Other voluntary service organisations are very welcome to contribute as well and to support the critical discourse in general. The target group of the toolkit is mainly this, but not exclusively. Everybody is very welcome to support the project, e.g. with new methods, feedback and remarks. We can imagine issuing a third version of the toolkit, developing more methods about breaking with dominant stereotypes and sharing more experiences about awareness-raising actions. Feel free to send your input to the editors (val_weidinger@yahoo.com, thomas.schallhart@gmx.at). And now good luck implementing the tools; we hope you find the toolkit useful!

GOOD INTENTIONS AND POWER (VERSION 1)

During the seminar "Picturing the Global South: The Power Behind Good Intentions" we have discussed and analysed the motivation of our volunteers, as well as the (hidden) powers behind their intentions. We came to the conclusion that the power structures hidden in the motivations of our volunteers reflect the embedded stereotypes of the Global North societies about the Global South.

Some common profiles of volunteers are who want to do North-South exchanges are what we have called "The White Savior Complex", "Looking for the exotic, the authentic and the adventurous", "the expert" and so on. The motivation of volunteers is usually built on good intentions and this makes it difficult to judge them. Doesn't judging motivations based on our own perspective means reinforcing power structures of inclusion and exclusion as well? This is why we have to focus on filtering the power structures in the motivations, acknowledging and deconstructing them. More importantly, we need to raise awareness for these issues, both in our daily work as NGOs and especially in a good and critical preparation of volunters. Volunteers need to be aware of their own privileges as inhabitants of the Global North and the power structures that are reinforced when they thus go to the Global South. We have to give them the tools and the desire to reflect on them and to get active in civil society in their home countries around fighting global injustice.

During the seminar we have focused on exchanging methods, ideas and practices to make sure the volunteers receive the best preparation we can offer. The will to prepare well is already there, but sometimes we are lacking the methods. Also our activists doing the preparation might fall in the trap of generalizing. For this reason, the toolkit shall multiply the positive effects of the discussions and outcomes of the seminar.

WHAT CHANGED IN VERSION 2 (2017)?

The most important step since the first version of the toolkit was a stronger focus on how global justice struggles take place within the Global North. At the "Los Otros" seminar in Madrid in 2016 we discussed how stereotypes that stem from colonialism and from global injustice are present in European societies and how they influence volunteer exchanges.

The outcome of the seminar was both a critical reflection on the first version of the toolkit as well as completely new approaches. The new chapter Global Context explains the global dimension of stereotypes, but also their background in the power structures that colonialism and the ongoing economic exploitation within our global economy create. In this chapter we also talk about travelling as a privilege in a global context and relate it to restrictive borders and visa inequalities.

Lots of new methods as well as resources such as videos and articles (in the new section Further reading) were added to the toolkit. We also refined, improved and criticised method descriptions from the first version of the toolkit. We tried to relate methods and resources to the more theoretical chapters in the preparation, so that trainers and facilitators of preparation seminars could easily identify which method they could use to tackle which topic. For some topics, we still lack methods.

We also added to other sections: The Glossary got quite a lot of new entries and improvements, while the motivation chapter has a new motivation description with Going South and aware of the irony?. We added and updated several of the Sensitive and controversial issues in the preparation, with new chapters e.g. on sustainability, humour, health and language.

The Exchange Platform Meeting (EPM) 2016 gave some new impulses to this toolkit. The section on External Communication, which gives guidelines to people working with PR within SCI, is an outcome of this. At the seminar in Madrid, we reviewed the guidelines and gave new input.

The new chapter Evaluation and involvement is a short guide to organising follow-up seminars after volunteers come back for their exchanges. go beyond: Awareness-raising and South-North finally is the now more extensive chapter of alternatives to North-South exchanges that we would like to promote in order to improve global justice.

GLOSSARY

Language is power. We think that to define concepts and to define words dangerously simplifies the world and leads us into thinking into boxes rather than out of them. However,in order to critically reflect the way we see volunteer exchanges today, we must first look at the terms we use within our organisations in order to understand and analyze our own bias and to make clear in which context we are using certain terms.

It is worth mentioning that these definitions are not scientific. They are the definitions the seminars worked with and they, to the group, seemed clear and sufficient for the application in the exchange of volunteers. The editors of the toolkit reworked some of the definitions afterwards.

Overview:
- Bias
- Cultural Appropriation
- Exoticism
- Global North
- Global South
- Intersectionality
- Negative Discrimination
- North-South exchange
- Othering
- Prejudice
- Positive Discrimination
- Privilege
- Racism
- South-North exchange
- Stereotyping
- White privilege
- Xenophobia

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

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

To speak about **Global South** and **Global North** means to make a political division of the world based on privilege. This means we have parts of the world that have less possibilities in social, economic, political and cultural areas ("Global South") than others ("Global North"). The terms are often used in a justice context, fighting for equality in a global political context.

       The division into "Global North" and "Global South" is often connected to colonial history, in which some groups of people have been structurally oppressed and others structurally benefitted from these opressions. This has consequences until today. Some key issues we have

identified are for instance the accumulation of wealth, the exploitation of the "South" by the "North", the privilege of education (e.g. access to education/schooling, access to internet, the possibility to travel) and the privilege of definition (defining what is "modern", defining what/who is developed and what development is).

The two terms are also related to geography, but not only.Australia for example is geographically in the Southern Hemisphere, but according to its privilege it is based in the "Global North". However, within Australia there are groups that might belong to the "Global South" because of their lack of privilege and their history of oppression through colonizers (e.g. indigenous peoples, refugees, migrants from Pacific Islands).

The terms are not politically neutral and the definition of who belongs or does not belong to the Global North or the Global South is fluent and changeable. It has a eurocentric connotation based on othering. In our opinion it is important to be aware that definitions are often quite blurry and not easily applied to specific groups. They might even seem random at first sight.

The structural oppression of the Global South is closely related to and interlinked with racism and other forms of structrual oppressions such as sexism, classism or homophobia.

"North-South exchange" we used to call voluntary service projects within SCI in which a volunteer from the Global North is sent to the Global South. As a movement, we have identified the wil not to reproduce unequal power structures or to at least make them visible by naming them. We have identified the need to have additional preparation for volunteers from the Global North, when sending them to the Global South. However, there is an ongoing discussion within the movement, whether this division is necessary, helpful or harmful because of the critical view we have towards the power structures implied within this terminology. **South-North exchange** is the opposite of the North-South exchange: a volunteer from the Global South is sent to the Global North. We don't have any specific guidelines for this sort of exchange within SCI (yet).

Othering emphasizes cultural differences, forgetting personal diversity. It relates personal behavior almost exclusively to a culture, and the own identity ("we" or "us") is defined by the differences seen with the "other". Usually the dividing attributes described to the "others" are considered as negative. Othering is a danger, when we divide the world in "North" and "South". You can often see it connected to **Xenophobia**, which describes the hatred or fear people can experience towards people from other countries or in general people they do not know. They might even have the same feeling towards anything that they consider foreign or strange.

Stereotyping is a simplified and standardized conception or image invested with special meaning and held in common by members of a group. **Prejudice**, on the other hand, is a feeling towards a person based on their affiliation with a group, applying a stereotype one holds about a certain group to a specific person. Finally, **Bias** refers to an inclination, tendency or opinion that has no reason and is preconceived. It can be negative, e.g. hostile feelings towards a social group without a reason, or positive, e.g. favoring one social group without a reason.
As these terms and their distinction are not always clear to non-native speakers we recommend you look up the translations before using them in a session.

Racism is the structural oppression of groups of people based on what is perceived as their ethnicity or "race". The differentiation of groups of people according to their "race" is socially

constructed, often along physical appearances such as skin colour. "Races" have been constructed in order to differentiate groups and to legitimaze oppressive behaviour from one group to another. People of one structurally privileged group feel superior to another group that is structurally discriminated against. Racism can be conscious or unconscious.

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

Exoticism is a tendency to feel drawn to whatever is exotic, of foreign origin or character, not native. The thing or person is mainly interesting because he/she/it is considered as different because of the background.

Cultural Appropriation happens, when a member of a dominant culture reduces the rich culture of a systematically marginalized culture down to a few stereotypical signifiers. The member of the dominant culture does this in an offensive and embarassing way that exploits the marginalized culture for own profit.

Negative Discrimination is to give less favorable treatment to those with factor X than those without it, while **Positive Discrimination** describes a structural form of giving privilege to someone based on race, gender, age, origin etc. with the aim to support oppressed groups or minorities.

Neocolonial means practices, structures and behaviours that build on the power relations of colonialism and re-enact them. **Postcolonial** on the other hand is a way to describe a context after colonialism has ended. It is often used in academia to challenge the images and narratives that colonialism has created and normalized.

Proposal Communication Guidelines to represent the Global South in the Global North
(work in progress, March 2017)

The idea for these guidelines arose during a discussion about volontourism and pictures about the Global South in the Global North during the EPM 2016. We think it is important to have a common understanding about how SCI differs from volontourism organisations and how SCI can communicate about volunteering in a context of global injustice. This is why we would like to suggest the following guidelines for representing our work. We think that these guidelines are important in a context with strong power structures, inequalities and stereotypes. So please consider them especially in cases of North-South exchange or in relation to projects with often marginalized groups like refugees.

Please understand these guidelines as a first draft. It needs to be modified and extended in the future. We suggest to improve and evaluate them at the EPM and other opportunities, where SCI as a movement meets.

Target group: These guidelines are especially meant for anybody who represents an SCI branch or partner in the Global North, especially for those people working with PR, placement, communication and outreach. We would recommend you to mention this topic in your preparation seminars and to discuss the topic with the volunteers. This document is not targeted towards volunteers, but we would also like to develop a document that addresses the volunteers in the future (see **Language and Pictures** in the Preparation chapter).

1) Why Guidelines?: We think that SCI's work is based on values such as strenghtening peace and social justice. This has consequences not only on the design of projects, the selection and preparation of volunteers, but also on the way we communicate our work on our websites, Facebook and in other media.

It is still very dominant in the Global North to see countries of the Global North as superior to those in the Global South. These images date back to colonial times when the world was divided into presumably "civilized" and "uncivilized" countries to legitimize repression and exploitation. A lot of time has passed, but these constructed images prevail until today in common perceptions, media coverage, commercials and also in international exchange programs. Terms like "civilization" have been substituted by slightly more subtle differentiations between rich and poor, modern and traditional, rational and emotional, active and passive, self-reliant and depending on foreign aid, developed and developing. We do not want to deny, that there are differences between people and places, but the generalized images of "North" and "South" surely did not meet the complex realities when colonial exploitation started, neither do they nowadays.

The role of SCI is not only to send volunteers abroad, but to inform, explain and raise awareness about those grave structural injustices, like the possibility to cross borders easily with certain passports. Our role is to guide the volunteers to travel with respect for diverse ways of life and cultures, to understand the reasons and consequences of the world inequalities and the importance of observation before making a stand. Our role is not to show the inequalities or the imbalance, but to explain it and to give opportunities for the volunteers to be able to analyze it by themselves in order to become really aware of the world they live in, and maybe to take action as active and critical citizens. Ideally, we aim at a mutual exchange at eye-level where no side feels superior or inferior.

2) General Remarks

2.1) Try to avoid presenting the Global South as exotic: Please try to avoid using images and descriptions that picture projects as exotic and adventurous. Like suggesting that a workcamp in a certain place will be an exotic experience, pointing only out differences. It is common in the Global North to paint places in the Global South as "authentic", "traditional", "wild", "emotional" and "romantic" in opposition to a "modern", "rational" and "technological" Global North. These stereotypes date back to colonialism. Everything that was "emotional" and "traditional" about places and people in the Global South was emphasized, was a justification that the "modern" and "rational" people from the Global South have the right to exploit and violate the Global South. It was common to claim that colonized people in the Global South are childish and are close to nature, which meant they had to be educated and tamed. We strongly recommend to rather focus on commonalities and to consciously break these stereotypes (see below).

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

2.2) Try to avoid victimization: Please try to avoid presenting local people in the Global South as passive and as victims of circumstances like poverty, while showing on the other hand the volunteers from abroad as active and helping, educating the local population to fight against their problems. This reinforces the problematic colonial notion that the Global North needs to "help" the Global South. Instead show local initiatives, local staff and local ideas that represents local structures.

Example: Showing local teachers teaching in a school instead of the only white volunteers.

2.3) Try to focus on commonalities and partnership: Please try to use forms of representation that focus on commonalities and working on the same level. Do not show some people as receivers and others as donors of help. Try to show common features, we all are humans. In regard to projects, try to show projects as common endeavors or as mainly initiated and run by the local partner.

Example: Use pictures of people from the Global South and Global North working together or people from the Global North learning something from someone from the Global South.

2.4) Try to focus on the local and the individual: Try not to speak of certain continents or regions as homogeneous units (e.g. Africa as very poor with a lot of people living in huts without electricity). Rather make always clear about which specific place you are talking and that the conditions only apply to that place. The same holds true when talking about people. Try to represent them as individuals with unique experiences and opinions and not as representatives of a unified group e.g. all refugees.

Example: Try to give people you represent their own voice by using e.g. quotes. When you use pictures make clear, where the picture was taken and what is the specific situation there. Try to show different opinions and situations in one e.g. article to make clear, that the reality is diverse.

2.5) Try to break with clichés and stereotypes, show diversity: Please try to challenge dominant pictures of the Global South that we see in the Global North, e.g. seeing people in certain regions as poor and helpless. Please try to show diversity. e.g. show different opinions on a topic or different conditions in a region (e.g. difference between city and rural area). There is not only a single story. It can be a good idea to try to question certain narrations: Rather than seeing Europe as "developed", question the definition of development in general.

Example: Show people from the Global South as entrepreneurs and not as poor and helpless, show impressions from cities and not only from the countryside.

2.6) Try to show global power structures and inequalities: Please try to show and address global power structures and relations.

Example: Instead of focusing on the fact that poverty exists, rather show how poverty is caused, e.g. by unjust trade regulations that exploit certain regions. Instead of showing people as relaxed or lazy and never on time, rather make clear, that the infrastructure (e.g. bus schedules, street situation) makes it impossible to make appointments at fixed times.

3) Practical Tips: When you present a project, person, organization, please remember to present with respect and dignity. Ask yourself, if you would like to be represented in that way. Make sure what kind of message you could and want to send with a text or picture to prospective volunteers or project partners.

3.1) Language: The language we use represent our vision of the world and influences our behaviour and our approach towards people and places. Language is never neutral. Please always reflect about the implications of words and wordings you use:
- Try to avoid formulations that emphasize adventures and sensations.
- Try to avoid words like help, need and save and rather use join, share, exchange, learn.

- Try to avoid the words development and developing country.
- Try to avoid words or formulations related to volontourism and rather try to stress the value- and partnership-based way SCI works.
- Please try not to label groups of people as others (see commonalities).

3.2) Images

- Try to use pictures that the photographer had the consent of the presented people of. Be especially sensitive when you have pictures with children. Ask the photographer/volunteer for more information about the context.
- Please respect the privacy of the presented people, don´t publish pictures taken by volunteers in private places.
- Always make clear in the image description, where and when the picture was taken and what it is showing.
- Please try to avoid pictures that reinforce stereotypes e.g. pictures of white people educating black children. Instead choose pictures in which people play or work together as equals.

4) Further Reading: See the section **Further reading**.

If you have any questions or remarks about these guidelines, please contact:
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Preparation is crucial when sending volunteers, not only from the so-called Global North to the so-called Global South. Every volunteer should be aware of what volunteering and voluntary services are, ideally knows basic values of its sending organisation and knows how they can get involved in civil society back home after returning from their voluntary service. We identify a further need to prepare volunteers in North-South exchanges because of the different layers of preconceptions that volunteers might have due to the ongoing poscolonial relations between the Global North and the Global South and because of the need to deconstruct them. If we want to encourage learning and fruitful exchanges, we should give volunteers the possibility to have a complex picture already before they participate in a North-South exchange.

We see three important steps:
1. To look at motivations and expectations that volunteers have, so that the preparation can be adapted to the needs of the volunteers.
2. To make participants aware of the global historical, political and economic contexts, in which their travelling and volunteering will take place in.
3. To critically and empathically talk about individual sensitive issues volunteers might face, when going from the Global North to the Global South.

MOTIVATIONS AND EXPECTATIONS

Preparation has to pick up the volunteers at the stage where they are at – and this stage are their motivatons and expectations to do a voluntary service in the Global South.

In our practical experience as European sending organisations of volunteers to the so-called Global South we have encountered a broad variety of motivations and expectations of volunteers to participate in a North-South exchange. We usually see good intentions behind all of these motivations and expectations.Judging motivations would mean again to exercise power in an unequal dichotomy hierarchy. Instead, we would like to acknowledge motivations, appreciate good intentions and work with them as they are. However, we see the need to start a process of deconstruction of the harmful power structures that lie behind some motivations.

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

Methods:
→ Barometer and → The Hot Chair are methods that help to foster discussion. They can be helpful in talking (critically) about expectations and motivations.
→ Visual Harvesting is a way to follow up on this discussion to go deeper into why motivations and good intentions are connected to power structures.
→ Reading Articles

The White Savior Complex: One of the most common motivations of volunteers from the

Global North, when applying for a volunteering project in the Global South, is to "help". Wanting to "help" may have good intentions, but can be very problematic.

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

That an untrained person from the Global North can "help" in any setting in the Global South just by being from the Global North, is a problematic view. This reinforces racist (post)colonial stereotypes about people in the Global South being incapable of solving their own problems,

while at the same time portraying the white person from the Global North as moral authority and more capable. Power structures like this can be very harmful and can lead to a stabilization of existing inequalities/global injustice.

How to address this: Make sure to explicitly dissociate your organisation from development aid in the way you present your organisation. Talk about the difference between an SCI voluntary service and development aid. In your preparation give a picture of global injustice (e.g. through **World Lunch** or **Take a Step Forward**). Initiate reflections on how we can change global injustice (e.g. through **Barometer**). Put these reflections in context to the "savior" motivation of volunteers (e.g. through the resource collection below). Speak about ethical communicaton connected (how you portray your voluntary service on Facebook e.g. connected to the "savior" complex).

How to adress this: A good way to introduce the concept of "white savior complex" can be to look at examples.
- This Mexican Coca-Cola commerical (2015) gained a lot of controversy for reinforcing stereotypes of the "white savior" helping/saving "indigenious people".
- Humanitarians of Tinder is a Tumblr account collecting profile pictures on the mobile dating app Tinder that reinforce the white savior complex.
- Savior Barbie is a satiric instagram account using the Barbie doll to illustrate the way people with savior motivation portray their stay in the Global South.
- Watch clips from a popular film that illustrates the white savior complex. Wikipedia has a big list of feature films.

Looking for the exotic, the authentic and the adventurous: A lot of volunteers want to do North-South exchanges because of their thirst to experience authenticity. The Global South seems as something that is "original", "still connected to nature", "traditional", "chaotic", "dangerous" and "adventurous" as opposed to the Global North that is connected to "modernity", "technology", "safety" and "routine". If I as a volunteer from the Global North go to the Global South, I dive into this

"authentic" world and this makes me special.

Even though this is the way the Global South is portrayed in media and in public discourses in the Global North, this dichotomy is very problematic. It reinforces harmful stereotypes and exoticism stemming from the colonial era about what the Global South is. This dichotomy objectifies places and people rather than giving them the freedom to act and speak for themselves. This dichotomy legitimizes global

injustice. At the same time all focus of the motivation lies in the self and empowerment of the volunteer, her/his freedom to act and speak for her-/himself. The volunteers with this motivation imagine the Global South according to their own needs.

How to address this: First look critically at how you present and advertise North-South exchanges within your organisation. Do you reinforce the stereotype of the free volunteer vs. the objectified Global South? As with The White Savior Complex (see above), initiate reflections on global injustice and how we can fight against it. Put these reflections in context to this motivation 8eg. Through the resources below). Talk about ethical communication (e.g. motivating volunteers to give examples that counter-act the stereotypes and motivating them to criticize media portrayal of the Global South in their reports).

Resources: You could start the discussion on this topic by introducing the related concept of "**cultural appropriation**". A lot of times, traditions and objects from the Global South are imported to the Global North because of their "authenticity" - the traditions and objects are adapted according to their own needs, at the same time disrespecting and objectifying the culture the traditions and objects stem from. Some videos connected to the topic are:
- MTV Decoded's video „7 myths about Cultural Appropriation DEBUNKED" gives a good introduction to the concept
- Taylor Swift's music video "Wildest Dreams" reinforces a lot of colonial imagery. Franchesca Ramsey reacts in MTV Decoded's analysis of the video
- Coldplay's music video „Hymn For the Weekend"
- Iggy Azalea's music video „Bounce"

Going South and aware of the irony?: It might also happen that volunteers are completely or partly aware of the global context, in which their voluntary service takes place. They might look for different experiences than a simple saviour approach or looking for an exotic adventure. What are reasons people still want to go from the Global North to the Global South? We found this article in the blog "Africa is a Country" very interesting.

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

GLOBAL CONTEXT

Part of understanding volunteering from the "Global North" in the "Global South" means understanding the context in which it happens. It means to understand stereotypes, shared concepts of the world, power structures and where they come from. Very important in this context is colonial history, but also the global economic system that came out of it. We also talk about travel privilege in a global context in this chapter.

Colonial History: Many of the places considered "Global South" have colonial history as the colonialized and those of the "Global North" as the colonizers. Usually, colonialism refers to the colonies that Europeans created around the world in the period from the end of the 15th century until the 20th century, when lots of colonies became independent states.

Colonialism was a way for European empires to accumulate wealth by systematically exploiting people in other parts of the world and the land they traditionally lived in. Profit become more important than life. Black, brown and indigenous people, but also women and animals for example were there to be abused in order for white, male colonizers to gain profit. In the late 19th century, 10 million Indians died, because they didn't have anything to eat. At the same time, the British exported huge amounts of grain out of India through their East India Company.

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

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

Not only borders were defined by the colonizers. Colonialism meant to distribute the European way of life. Local populations in the colonies were overruled by power systems from white Europe. Local cultures and languages, local traditions and forms of living were replaced by European standards, European languages and European ways of living. Portuguese, French, English and Spanish are world languages because of colonialism, while at the same time an incredible amount of languages is going extinct or is already extinct, because their language and cultures have been marginalized and dominated by European cultures for

centuries (such as the aboriginal languages in Australia). Local knowledge systems were overruled by what Europeans defined as "science". Traditional knowledge was discredited, because it didn't fit into the rules the Europeans hat defined (this is what we call "epistemological violence").

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

Rather than admitting the horrifying exploitation of the colonized people, colonizers made up ideological justifications for their behaviour. One of them was that colonized people's lives were worth less than that of white Europeans (read more about that in Race, racism and whiteness). A common narrative was that colonies would gain from the presence of the colonizers, who built infrastructure and brought modernity, technology and superior culture to the underdeveloped. While colonialism has ended, this ideological base of it is ongoing until today. People in the Global North frame the Global South as underdeveloped and inferior. They frame themselves as the saviours who give foreign aid and promote democracy and human rights. Reality is much more complex though; read more about this in Global Economy.

Recommendation: We recommend the volunteers going to the South to do detailed research about the past of the country and its present. Some guiding questions could be:
- Does X have a colonial past? From when to when? Who were they colonialized by? What were the characteristics of this colonization?
- How has the process of independence been? What have the politics, economy etc. since then been like?
- What is the urbanization rate of the country? What is the poverty rate? Does the country have industry? Does it have modern cities? What are the social programs?
- Which international organisations are active in the country? How do they work?

An interesting source can be e.g. BBC: http://www.bbc.com/news/world-africa-13951696 . But make sure you also research local news and local history writing. You could e.g. also research novelists from the country and read their books.

Methods:
→ Colonial products

Videos:

Stereotypes in a global context: The colonizers have created a hierarchy between colonized people (i.e. people from the Global South) as inferior and colonizers (i.e. people from the Global North) as superior. This hierarchy led to the division of humanity by constructing "races". Marking a body as e.g. "black" meant to mark a person as inferior (read

more about this in the section Race, racism and whiteness). This was abused by colonizers as an excuse for the atrocities of colonialism. People of colour were enslaved, mistreated, systematically killed, manipulated, dominated and thrown off their land.

Stereotypes from colonialism are still present today and they work along the same power structures. Negative, patronizing and simplifying stereotypes are usually assigned to the so-called "South". We can identify lots of opposite features that are associated either with the Global North or the Global South:

developed	↔	underdeveloped
rational	↔	emotional
order	↔	chaos
adult	↔	child
rich	↔	poor
urban	↔	rural
technological	↔	natural
healthy	↔	sick
modern	↔	traditional
civilised	↔	wild / authentic
white	↔	black
superior	↔	inferior
North	↔	**South**

Volunteers know these stereotypes from the images, stories and concepts they have learned from their childhood on. They might be unable to differentiate the individual from the Global South from the stereotype. This is what we call "bias". The othering and stereotyping that come out of this bias creates an imbalance in volunteering and makes it impossible to work "with" the target group, not "for" them. People from the Global South are objectified along the stereotypes they are supposed to represent.

This should be reflected on as it blocks intercultural exchange and learning if people do not perceive each other on the same level. Volunteers should be able to identify stereotypes like this and become aware of the power structures they come from. They should be able to deconstruct these stereotypes and should be able to see that reality is not as simple as these simplifications make it seem like.

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

The main message before leaving should therefore be: The place you are going to and its people are much more than the stereotypes that you have seen and heard. Find out more about the variety of the place you are going to.

Methods:
→ World Maps
→ Stereotypes about "us"
→ Take a Step Forward

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

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

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

Western countries not only exploit, they also define what comes on the agenda of global institutions. Global economic institutions like the World Trade Organisation (WTO), the World Bank and the International Monetary Fund (IMF) are dominated by Western countries, setting up an economic structure that benefits those that are already best off.

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

Methods:
→ World Lunch
→ World in Chairs

Resources:
Hans Rosling: **200 Years, 200 Countries, 4 Minutes**
Liv Strömquist's comic **"End Extreme Wealth"**

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

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

Political borders are a big topic here. People from the Global North might travel in a very low-budget way by couchsurfing, volunteering and hitchhiking, but even then there are privileges beyond the sheer economic situation that enables them to travel. With exceptions, people in the Global North have more freedom to move across borders than most people in the Global South. They have more powerful passports: In 2017, German citizens can travel without visa to 158 countries, Pakistani citizens only to 26 countries.
This gets especially absurd when lots of people from the Global South are denied entrance to the Global North for legit reasons such as fleeing from war and prosecution.

Even the way people travel to the Global South is a privilege. Going from Europa to Africa, South America and Asia (but also Australia for example and more and more often also within Europe)

usually happens on airplanes. Planes are massive omitters of greenhouse gasses such as CO_2 into the atmosphere and can account to big parts of individual's ecological footprint. Estimations are that only 2-3 of the world's population flies every year and only 5% of the world's population has ever flown (in 2004).[1] However, the problem is not the individuals, but the system as a whole that exploits one part of the planet on behalf of another: 80% of greenhouse gas emissions are caused by only 20% of the world's population, a big amount by very few of the richest. Climate change impacts are hardest in countries and peoples in the Global South such as Bangladesh or Small Island States in the Pacific. They often don't have the adequate political and economic means to mitigate climate change impacts and have to live with consequences of the lifestyle of a few. Several articles call this relation "CO2lonialism".

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1   Adequate numbers are difficult to calculate here, thus hard to find. Please get back to us, if you find a trustworthy source.

SENSITIVE AND CONTROVERSIAL ISSUES IN THE PREPARATION

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

Race, racism and whiteness: What does it mean to be "white", in a local and a global context, and what are the differences to what we perceive as "black"? It is important to make volunteers reflect on race in the preparation. Racism stems from Colonial History. European colonizers created a hierarchy among humanity, using "science" to justify it. Racism didn't end with colonialism, but continues as a system of oppression that still divides people into those who have colonized and those who have been colonized. The structural implementation of racism today is widespread and happens often unconsciously. People with European colonizer traits are considered "white", while people with traits that are assigned to the former colonies are considered as the "others", as people of colour (e.g. "black"). White people were considered superior in power, knowledge and basically every aspect. This was used as a means to justify the use of violence over those people they abused, enslaved, exploited and colonized. This structural division of people by creating a hierarchy is why we talk about Global North and Global South not as geographical terms: white people living in Namibia are considered Global North, while aboriginal peoples in Australia are considered Global South.

The privilege of whiteness has prevailed. White people are still globally privileged on a political, economic, social and cultural level. Whiteness is often upheld as a standard to be reached, while people of colour are oppressed, marginalized and discriminated on a global level. There are for instance beauty standards in some countries that value a light skin color more.

White volunteers from the Global North travelling to the Global South might experience a backlash to these global stereotypes, stemming from centuries of colonial violence and from an ongoing system of exploitation. White volunteers might be perceived as signifiers of global injustice. White people might be reduced to their whiteness. Even if a white person might not be rich for instance, they might be perceived as rich. In societies where whiteness is a minority, white people may be called out on the street for being white. They might feel uncomfortable in some situations.

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

Non-white people living in the Global North going to the Global South (e.g. a Japanese going to Colombia, a black person from France going to Thailand) might face different and specific forms of racism than the ones we have described above.

Money and transparency: Some volunteers are questioning, where the money they pay for their voluntary service actually goes to. This is not an issue that specifically concerns SCI projects in the Global South, but comes up also very often in the Global North. However, as many of the SCI organisations in the Global South depend on incoming fees by volunteers to run their offices, SCI organisations in the Global North usually finance themselves by charging their outgoing volunteers. This is why this topic might be perceived an important thing to discuss in the prepartion for volunteers going to the Global South. As sending organizations you have to be honest about the extra costs,. Money issues have to be discussed openly and shouldn't create dependency or pressure on any side. You as a sending organisation should research beforehand what the extra fee is used for. Is it paid to the receiving organisation or the local project partner? Is the money used for additional program (such as e.g. touristic program for the volunteers)? What is the obligatory program? How can the communication about that be approved?

No organization in our movement should be based on making profit out of the volunteering-concept, so the work's meaning should be the main target of the projects. If a volunteer feels that he/ she is just there to pay the fee and not actually participating in a meaningful project frame, SCI has to investigate this, so during the training make sure volunteers understand who their contact persons in SCI are and that they are aware of the importance of evaluation during and after their voluntary service. However, this is an issue that doesn't only concern projects in the Global South and should come up in general.

Volunteers need to be aware that they, coming from the Global North, forcefully sometimes represent a system of oppression on a global level (see: Global Economy). There might sometimes be a difference in wealth between the volunteers from the Global North and the local people in the Global South. Should volunteers give money to local people in need? There are no binding answers to this, because every volunteer and every project environment is different. Sometimes it might be a good idea to financially support local people and projects, but in situations like that, volunteers all the more need to be aware of the implications of their actions. Giving money to an individual does definitely not pay off the exploitation of the Global South's resources by the Global North. Individual action does not replace the need to massively rewrite our global economic system to be more just. Volunteers can and should fight injustices by holding multinational

corporations based in their countries into account for their exploiting actions.

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

Orphanages: There is a critical discourse towards volunteers from the Global North doing voluntary services in orphanages in the Global South. The risks for children, when their people of reference constantly change, as well as the reports about orphanages created just for the reason of volunteers coming there („Voluntourism") have entered the public discourse. The responsibility of the sending organisation is a good selection of volunteers, preparation, collection of detailed reports and possibly local police check, if the law allows it. At the same time the hosting organisation has to make a selection of reliable partners, knowing the background of the partners, and provide a preparation upon arrival of the volunteers.

The issue of criminal records was discussed at our seminar. Are all volunteers going to global South police checked by their sending organization? Are hosting organizations adequately selecting suitable volunteers?

There are different perceptions of childhood in the different countries. How do we define an orphan? What is an orphans shelter? How can we be certain that "orphanages" in the Global South we cooperate with are not promoting touristic or business agendas to suit the demands of Northern volunteers who want to work with children? The definition of orphanage is not clear. It can also be a day-shelter for children that are not actually „orphans".

A further challenge is that children can get very attached to LTVs (emotional impact), but on the other hand sometimes they are necessary in addition to local staff members. Short-term volunteering can confuse children, especially if many people visit orphanages, like in Vietnam where it is typical for local university students to do activities with children during weekends. One solution could be to organize seasonal workcamps (Summer-Winter).

There are some points that have already been discussed in the SCI network and will be followed up further by interested staff and volunteers in some branches and at EPM in October 2017. Descriptions of the camps/LTV projects should be clear so that does not mislead the volunteers. Common guidelines for the SCI network are being created and shared with all partners and branches.

Gender and Sexualities: Gender and Sexuality questions are strongly linked to the topics culture, religion, and also safety. Therefore they should be discussed during a training for volunteers. The group did not come up with a specific approach that could be quoted here and copied in all South projects. The individual approach depends on the person and the

destination. It is important to keep a balance between not giving up your own sense of self, but at the same time respecting local customs and culture.

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

Violence: How should volunteers react to violence they observe? There cannot be a general way on what to do, if you see violence happening in any country or situation, e.g. domestic violence or violence in the work with children. Sometimes, interfering can make it worse by provoking stronger violence in your absence, and sometimes "privileged westerns" have to question their own motives to interfere or "tell everybody what is right or wrong" (feelings of superiority and cultural concepts).

Still, there should be a discussion about it. Be careful not to impose your own cultural concepts and to choose the right moment for discussion. The discussion could be connected to the one about "gender and sexualities".

Security: It is important to make clear to volunteers in pre-departure trainings how to research the local and regional political situations where they are travelling to in order to keep themselves safe. Make sure not to generalize. Don't downscale, but don't scare too much either. Don't believe in rumours or the public image, as media can exaggerate a situation. Do not rely on official websites (governments etc.) alone, diverse sources and contact with project partners are essential. The sending organisation should be sure to facilitate this contact.

How to address this: One method could be to connect volunteers who have been to a country or camp before already with new volunteers (e.g. in a Human Library with former volunteers).

You can talk about concerns around this in an individualized way, such as: Am I aware that I am perceives as rich? Should I wear a ring to look married?

Health: Some future volunteers will contact you to talk about health. Many times they are worried about going to countries where diseases exist that do not exist to that extent in their home country. Common images are that STIs like Hepatitis and HIV are far more spread, countries in the Global South are generally represented as unhygienic, with bad water etc. While this fear is often founded on facts like HIV rates, Malaria, Zika etc., it is as well based on a

generalized idea about the "South" and not about the specific destination of the journey and the stereotype that in the area of the project the volunteers would not be able to receive medical care.

In the training we therefore suggest you to encourage participants to research the specific place they are going to: Are they going to a remote location in Togo or to a project in the modern city of Mexico City? What diseases are wide spread in the area they are going to? E.g. in some areas of Mexico you run the risk of Malaria and in others not. How easy would it be to receive quality medical treatment where I am going? How well is the health care structured?

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

Sustainability and environmental issues: Lots of countries and societies in the world don't have good enough regulations around environmental issues such as recycling, air quality, waste prevention or the protection of wild life. This is why volunteers might find some regulations in their countries of destination lacking in comparison to their home countries. There are flip sides to this: The air quality in Chinese cities might at least in parts be bad, because Europe outsourced big parts of its manifacturing industry to China. Lots of wild life (such as rainforests or marine areas) is destroyed in the Global South through the big consumption demand coming from the Global North.

And the big picture looks very different: The countries of the Global North are causing climate change by living vastly beyond the limits of the planet. Overconsumption and the continued burning of fossil fuels are massively driven by the Global North, while the Global

South has less possibilities to adapt its infrastructure to the upcoming changes and mostly has to deal with climate change's worst consequences such as floods, droughts, extreme weather, landslides and rising sea levels. It is a sensitive topic, if an individual from the Global North demands a society in the Global South to be more sustainable, when the Global North is the one with the most unsustainable lifestyles.

How to adress this: The ecological footprint and the consumption footprint give a good indicator of how much countries are contributing to climate change. We recommend WWF's Living Planet Report for more information. Sweden for example has very good regulations concerning waste management and protection of wildlife and has received a "green" image for its comparably progressive climate policies. However, in 2012, Sweden had one of the highest consumption footprints in the world (see Living Planet Report 2016).

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

It is important to make a distinction here between irony and self-irony. In many cases oppressed groups use stereotypes to joke about themselves, which can become a central survival strategy or weapon in social struggles. This self-irony therefore can be positive, while using the stereotype from outside of the social group is not.

We cannot and do not want to tell volunteers to stop using humour based on stereotypes, but we should ask them to be aware of what stereotype they are reproducing and where does it come from? Could they be offending someone (present or not present)?

Suggestion: Let the participants exchange about what stereotypes exist about themselves, whether they themselves have used these stereotypes in jokes and whether others have. Make sure they reflect on how these jokes made them feel and let them discuss whether these feeling would be different, if the jokes would have been made by someone with more social and cultural power in society.

Language and Pictures: In the section External Communication we talked about how organisations in the Global North should be critical when picturing and talking about the Global South. It is important to address this with volunteers during preparation as well. Posting pictures and status updates of one's life are a source of validation and recognition in social media. However, images and language can reinforce existing global power structures. They can help to stabilize these power structures instead of challenging them. What pictures do I take? What pictures do I publish? What stereotypes do I reinforce with my pictures and the language that I use? Would you take such a picture in your country? Would you use this language to describe your own society?

There is an issue with privacy regarding taking photographs and what we use the images for. Is there consent? A classic example are pictures that show a white volunteers surrounded by non-white children. There appears to be a clear power imbalance between volunteers that are portrayed as "the hero", "giving" or in a "higher position" because of their education and where they are from.

We find it important to encourage volunteers to contradict stereotypes, to let locals speak for themselves and to give a complex picture of the historical, political, social and economic context. SCI plans to create an ethical code of conduct for volunteers going from the Global North to the Global South.

Methods:
→ Real Pictures

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

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

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

A Red Threat: The evaluation meeting should be related directly to the preparation training. Some suggestions for making this red thread clear would be to:
- Let participants write a letter to themselves when they are on the preparation training and let them read this letter during the evaluation (this can also be a nice motivation for the volunteers to return for the meeting; it does not have to be a letter and can be any kind of artistic expression)
- Make sure you use new methods, but also use some similar methods or even the same one in a new way to show them how much they have learned and grown (e.g. the methods "one step forward" can be used twice and in the second round during the evaluation the volunteers use as a role someone they met during their journey – see description of the method)
- Let them draw a story of their experience starting not with the day they left for their trip, but with the day they decided to go on this exchange and then when they did the training

Volunteers don't come: Several organisations report that they have a lack of returning volunteers attending their evaluation seminars. Different organisations have different ways of ensuring that the volunteers take the time to return for this after the exchange, from financial incentives to persuasion. We do encourage you to make it clear to volunteers from the first contact on that the evaluation is an integral part of their experience. You can stress from the very beginning that preparation and evaluation are just as much parts of the voluntary service as the volunteering itself. We see a promotion of the voluntary service as a package as a good way.

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

For sure you have many more ideas! We would be very happy if you could share them with us and we could include them in the next edition of this manual.

We believe preparation and evaluation for voluntary services should be done through non-formal education.[2] Non-formal education methods should bring up new questions and make volunteers think rather than giving them pre-designed sets of thoughts. Learning can only happen, if volunteers themselves enter a process of understanding, because they find it meaningful and fun.

Many methods can be found online (see Further reading), but the following are specifically suggested by the groups of volunteers and staff present in the two seminars that led to this toolkit.

Overview:

- Albatross
- Baranga
- Barometer
- Colonial products
- Deridian
- Farm Animals
- The Flower of Privileges
- The Hot Chair
- Human Library with former volunteers
- Living Pictures
- The Marshmallow Challenge
- Multimedia exhibition
- Ranking our Bias
- Reading Articles
- Real Pictures
- Take a Step Forward
- Stereotypes about "us"
- Visual Harvesting
- World in Chairs
- World Lunch
- World Maps
- YouTube Party

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2 For general information about non-formal education please check the No More War toolkit: http://www.no-more-war.net/wp-content/uploads/2011/01/NMW-tool-kit_2012_final-version.pdf

World Maps

Aim:	Reflection on Eurocentrism and Bias
Relates to:	Bias Stereotypes in a global context
Time:	30 min – 45 min
Group size:	Doesn't matter
When in the training?:	In the middle of the training
Materials:	Big papers and pens, laptop for showing map projections or printed out map projections
Might be useful:	The website The True Size is a fun way to find about the actual size of countries compared to the Meractor projection. The American TV show West Wing has a fun scene about the power structures behind map projections that you can watch on YouTube.

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

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

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

Explain that it is arbitrary where the center of a map is. In Europe, usually Europe is in the upper center of world maps. World map projections can look very differently. Show examples of different world maps, such as :
- South-up projection : Shows the Southern Hemisphere in the upper part of the map (see below).
- Peters projection : Has a much more accurate depiction of size.
- Narukawa map : Often called a very accurate map.

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

The Hot Chair

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

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

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

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

Barometer

Aim:	Reflect on power structures and volunteering, fostering discussions
Relates to:	Motivations and expectations
Time:	30 – 45 min
Group size:	10 – 20 people
When in the training?:	Anytime
Materials:	/

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

Some example statements for both The Hot Chair and Barometer are below. It is important that you pick statements that you think fit the level of the group and that you come up with new statements yourself.

Example statements:

- I can change global injustice more effectively by working against capitalism and systematic oppression of the Global South here in the Global North rather than doing a voluntary service
- In every situation just because I'm a rich person, I'm privileged
- Volunteering in the Global South maintains a relation between privileged and oppressed
- Part of the experience of volunteering in the Global South is to get to know poverty and global injustice
- I'm special, because I'm a volunteer.
- I'm going abroad to help.
- My voluntary service will mostly benefit myself.
- Volunteering looks good on my CV.
- Volunteers take away local people's work.
- Volunteersare being exploited for their cheap workforce.

- Workcamps are tourism.
- Volunteering in my home country makes less sense than volunteering in the Global South.
- Volunteering in my home country is boring.
- The poorer a country the more it makes sense to volunteer there.
- Volunteers spread world peace.
- I want to volunteer as far away as possible from my home country.
- Every reproduced stereotype is a bad thing.
- Volunteers represent their country, when they do a voluntary service abroad.

Stereotypes about "us"

Aim:	Reflect on Stereotyping
Relates to:	Stereotypes in a global context
Time:	20 – 30 min
Group size:	any
When in the training?:	Anytime
Materials:	Papers and pens

Start this session with a short introduction about what stereotypes are. Divide the participants in groups of 3 or 4. Give all groups the same task: research stereotypes that exist about groups they belong to (e.g. their nationality) online and collect them on a sheet of paper. Tell them to for example put in Google search "Austrians are" and see what Google lists as suggestions. In case you do not have internet access let them think about the stereotypes they have heard and collect them.

Debriefing:
- How did it go?
- Did you find any stereotypes that surprised you?
- Would you say some of these apply or don't apply?

In most cases participants will be rather vague here and they will say that they are partly true, but don't apply to everyone. They will be more likely to accept those they consider as positive.
- Do you have stereotypes of the places you are going?
- If stereotypes about your own country are not all true, do you think those stereotypes you have will apply to everyone you meet there?
- How can you deal with your own stereotypes?

Variation / Addition: Give the participants the task to research stereotypes about their home country while they are away for the volunteering project and travelling. They should collect them in a list and ask people they meet. This can be used as a reflection point during the evaluation, questioning again how much truth can be in a stereotype and how one can always reflect them.

Simulation games

Simulation games on reflecting observation, judgement and stereotyping can be useful in the preparation of volunteers. The following two games work with stereotypes and intercultural communication. They challenge the participants to question them in their understanding of what they consider "normal behavior", e.g. shaking hands to greet. Particpants judge situations based on their own biases, e.g. a woman with a scarf around her head is always oppressed. **Attention:** A criticism of these games is that they overemphasize differences rather than similarities. Through the focus on how cultures differ rather than how they are similar, "intercultural communication" is perceived as a form of othering. We decided to include the methods in the toolkit, but encourage you to reflect carefully what you want to reach with these games and whether you think they are beneficial or harmful.

Simulation games like this should be debriefed carefully. When debriefing these games, make sure your participants understand cultural relativism and how it is important to understand the actions of one person from the cultural context the person comes from. Discuss with them their own limits: what can they accept as actions they usually would not like, because they are seen different in another cultural context? What can they not accept? E.g. will the women accept only working in the kitchen in a workcamp, because the local camp coordinator thinks it's the only appropriate task for them? When volunteering in an international context, it is important to be aware and open, sometimes to adapt to the local set of behaviours. This should be within the personal limits though. Note also that just because one decides not to follow one set of local rules does not mean he or she has to lecture others and has to start pushing others to follow their ideals. One can respectfully voice an opinion and follow their own approaches without judging others or escalating a conflict.

Albatross

Aim:	intercultural learning; interpretation of things and behaviours we observe in a new place; complexity of cultures
Time:	1h – 1½h
Group size:	1 male and 1 female facilitators. 12-15 participants (preferably with equal number of males and females).
When in the training?:	When the group already knows each other, already knows SCI's methods and aims
Materials:	Chairs (in accordance to the number of male participants), glass with water, pieces of bread.

The following method description has been taken from the Online Toolkit "Peace Bag for EuroMed Youth" and has been slightly modified.

Preparation: Ask participants to leave the room while you prepare. Organise chairs in a circle inside a room. Have a male facilitator sit on a chair, and a female facilitator kneel barefoot on the floor next to him. Let the participants enter the room (the only information they are given beforehand is that they are now visiting a new culture as guests).

There are three ways of communicating (which are not known to the participants at the beginning of the game).
1) "Sssssssss!!!" = negative signal (for incorrect behavior),
2) "Mhmhmhmmmm!!!" = positive signal (for correct behavior),
3) Clicking one's tongue = an order to do something.

The activity could be defined as follows (there are however no limits to being creative!):
Taking her position, the female facilitator signals to the participants to do the following:
- The female participants should kneel on the floor just like her.

- The male participants should sit down on the chairs.
- The female participants should take off their shoes.

Welcoming: The male facilitator welcomes the other men by standing up; h asks one man at a time to also stand up. Then the two men rub their knees together (right knee to right knee). The female leader welcomes the other women, by making them stand up one at a time and rubbing their legs with their hands from hip to toes.

Drinking water: The female leader walks around and offers water by holding the glass to the mouths of the men to let them drink, with the women she passes the glass to them and they drink themselves.

Eating bread: The female facilitator walks around feeds the men with the bread (like feeding children) and passes the bread into the hands of the women for them to eat the bread by themselves.

Choosing a woman: Afterwards both male and female facilitators walk around and look at the feet of the individual women (they are ehavior to stand up one at a time to have their feet inspected). They choose the woman with the biggest feet and signal her to take her place (kneeling) on the other side of the chair that the male leader sits on.

Hand on head: The leader places his hands on the heads of the two women kneeling beside him and tilts their heads gently towards the floor. He motions to the other men to do the same to the women on their sides.

Debriefing: After the activity is over, ask the participants to go back to their seats and go back to "reality". Guide them to evaluate the game by asking questions like:
- Any observations? Did you notice anything in particular?
- What happened? How did the men feel?
- How did the women experience their roles?

Depending on the outcome of the activity, you can also ask the following questions:
- Did most of you immediately assume that the women were being discriminated against? Why did you think this way. Is this is often the case?
- Can you relate this to what's happening today?
Examples:
- Pointing out hierarchies: in Europe up = good, in Albatross down = good.
- Do you believe that in a foreign country/culture you would feel like you felt in this game?
- How can we try to find out what the underlying reasons for behavior are if we are not sure of interpreting the behavior correctly?
- Do you feel similar misunderstandings could happen in a workcamp or LTV?
- How do you think you can avoid them or deal with them?

Deridian

Aim:	intercultural dialogue; reflection on stereotypes and ideas of superiority
Time:	40 – 120 min
Group size:	10-20 people; if you have more than 20 participants, some can function as observers
When in the training?:	When the group already knows each other, already knows SCI's methods and aims
Materials:	Description for Derdians and Engineers, 10 sheets of heavy weight 8x10 paper, Tape, Scissors, String, Pencils, Ruler, 2 chairs.

The following method description has been taken from the Toolkit LEADD by Interfaith Alliance and has been slightly modified.

Divide the participants into 2 mixed gender groups. One group of up to 10 people acts as a team of engineers to teach Derdians (local population) how to build a bridge.
Each group receives instructions specific to their group: one for engineers one for Derdians. They cannot share these instructions with the other group!
Each group prepares in a separate room/area. Give them the time to read the instructions and try some of them or collect ideas for making the bridge.
When both groups are ready, create two lines with the groups facing each other. When you say "go", they can meet and start their project.

Instructions for Derdians:
The situation: You live in the country of Derdia. Your town is separated from the next town by a deep valley. To reach the market you have to walk 3 days. If you had a bridge across valley you could

get there in two hours. Your government has contracted with foreigners to come and teach you how to built a bridge. The bridge will be made of paper, tape and string using scissors, rulers and pencils. You know the material but you don't know anything about construction.

Social behavior: The Derdians are used to being very close to each other. Communication doesn't work without being very close to the person you are conversing with. Not being very close while talking is considered very rude. If you join a group conversation you should huddle together. It is also very important that you greet every one when you meet. Conversation must begin with an introduction: example "I am Jay of Derdia." If the person doesn't respond in kind it is considered rude. (See below)

Greetings: The Derdians greeting is to touch right elbows with the person they are greeting. Shaking hands is a great Faux Pas. Derdians are insulted by not being greeted (touching right elbows) or if a person stands too far away in a conversation. When insulted, Derdians shout loudly.

YES/NO: Derdians don't use word "NO". They always say YES although if they mean "NO". They shake their head up and down emphatically while frowning and saying "YES".

Work behavior: Tools are gender (or if single gender group divide by 1 and 2) specific:
Scissors and Rulers can be touched only by men (1)
Tape and string only by woman. (2)
Pencils and Paper are neutral. (1&2)

Foreigners: Derdians like company. But they are very proud of their culture. They expect that foreigners will adapt to their culture. They behavior is very natural for them that's why they cannot explain it to the others.

Instruction for Engineers: You are group of engineers in an international company. Your firm has just signed a very important contract with the government of Derdia to teach Derdians how to build a bridge. You have to make this in a short time (you've got only 30 minutes to teach Derdians how to build a bridge) otherwise the contract will be cancelled and you will lose your job. Derdia is very mountainous country and it takes many days for Derdians to go to the nearest town. With a bridge Derdians could make a trip in 2 hours. But remember you cannot build the bridge you have to TEACH Derdian how to build it.

Playing the simulation: 1. Read the instructions carefully and decide together about the way you are going to build the bridge.
2. Two members of your team will be allowed to go and make a contact for 3 minutes with the Derdians.
3. You have 10 minutes to analyze their report.
4. Then your group goes to Derdians to teach them how to build the bridge.

The bridge construction: Bridge should link two chairs over a distance 80 cm/31.5 inches. It has to be stable. The pieces of the bridge must be cut out and assembled in Derdia so that the Derdians learn all stages of the construction.
Each piece has to be drawn with pencil and ruler and cut out with scissors.
Discussion of communication challenges. What did you learn about each culture? What assumptions did you make? What assumptions proved incorrect?

Debriefing: After the participants have left their roles and are back to reality start with asking:
- What happened?
- What surprised you?
- What do you think were the instructions of the other group?
- Who adapted to who's behavior? Why?
- Did you manage to build the bridge?
- Did the engineers ever stop to wander whether the locals had some ideas about how to build a bridge in this specific context? Could that have been useful?
- What have you learned from this for your volunteering experience?

Note: Considering many of the participants of workcamps do not have the education to do the work they will be doing as volunteers, like farming, child care etc., and if they do they, learned it in a different social and ecological context, take this chance to reflect on whether the volunteers are going to teach or are they going to learn new skills.

Take a Step Forward

Aim:	Reflection on human rights, stereotypes and inequalities (oppression / priviliges)
Relates to:	Stereotypes in a global context
Time:	30 min – 1 h
Group size:	From 5 up to 40 people
When in the training?:	In the middle of the training
Materials:	Papers and pens, scarves to hide eyes; roles written on pieces of papers; pre-prepared questions for internalization of role; pre-prepared statements for taking steps

Each participant is given a role written on a piece of paper, e.g. "An unemployed single mum with a baby." "Daughter of US embassador in Dubai." "Feminist activist." Recommendation: To show international difference, you can give some roles similar but in different locations, e.g. two unemployed teachers, one in Austria and one in Uganda.

The facilitator asks the participants to close their eyes, imagine the person in the role description and then internalize the role. You can help them get into their role by asking certain questions, e.g. "Imagine how you grew up", "What does your house look like?", "What do you like to do in the morning?".

Participants will stand in one line eyes closed, all facing in one direction in which they have enough space to walk. The facilitator will ask to take a step forward if the sentence is correct for the role. Participants have their eyes closed all the time.

Sentences can be such as: "You have the right to vote." "You can marry whoever you want to marry." "You can go to the cinema once a week." "You have health insurance."
After the sentences the facilitator will ask each partcipant one by one to tell how they feel.
The facilitator will ask participants to open their eyes and stand where they are. Each will tell their character and look around.

Debriefing: The participants are asked to explain why they took the steps and reflect on the choices. What kind of stereotypical choices did they make? Were their stereotypes broken while watching around? Who where the most privilidged? The most oppressed?

Roles, statements and variations: The most popular example roles and sentences of this method come from the "Compass" tool-kit, which you can find here:
http://www.eycb.coe.int/compass/en/pdf/2_38.pdf
Depending on the topic that you want to tackle, you can make your own variations and use the method to go deeper into one topic. You can make statements focusing on a specific topic, e.g. privilege in terms of gender or ecological footprint.

Recommendation: It can be useful to implement this exercise once in the preparation training with the traditional roles of the game as you find them in the link and then to use it again in the evaluation meeting changing the roles. Each participant here should take the role of someone they met during their volunteering experience. After having stayed in a country of the so-called Global South the participants will have a more realistic view on how the life in the place is like. In the debriefing of this second game make sure to reflect on: How much did we base our answers in the first game on stereotypes? Which were they and have they changed? Was it different to do the game with an actual person in mind?

The Flower of Privileges

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

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

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

Participants are asked to share their experiences about the process if they feel comfortable about it.
- How did it feel to make the flower/ pattern?
- Was it easy/ difficult?
- Was something surprising?
If they feel comfortable to do so they are asked the reasoning behind their choices of coloring.

Living Pictures

Aim:	can be used for e.g. expectations, fears, predjudices, intercultural communication
Relates to:	Stereotypes in a global context
Time:	45 – 75 min
Group size:	At least 6 people
When in the training?:	when physical activity is needed
Materials:	/

The participants are devided into two (or more) groups. Each group is given a topic dealing with the desired theme, e.g. "Intercultural communication in China." "An Italian and a Japanese working together." The groups will plan three frozen scenes/"pictures" on the topic. (15 min)

When performing the scenes the other group will try to explain each picture. (Another version: one of the other group will be a narrator and explain each picture.)

After the performances the facilitator will ask questions reflecting the topic. How were the different nationalities pictured? How did you come up with these ideas? What kind of cultural differences were pictured? What kind of experiences and suggestions do the participants have on the topic?

World Lunch

Aim:	experiencing and discussing global power structures
Relates to:	Global Economy
Time:	1 hour (lunch + discussion)
Group size:	At least 10 people
When in the training?:	anytime, maybe more at the beginning; suggestion: do the first lunch of your training like this
Materials:	Food! Sheets of paper with each continent's name
Might be useful:	You might also talk about how people in different parts of the world have different food habits and consumption patterns. The photography project "Hungry Planet" by Peter Menzel and Faith D'Aluisio depicts families from all over the world and their food consumption in a week.

This method is played at lunch (or breakfast or dinner), but not announced beforehand. At lunch time there are five tables for five continents: Africa, Asia (incl. Turkey, Australia and Oceania), Europe (incl. Russia), Latin America (incl. Mexico), North America. Volunteers are asked to divide themselves to the continents depending on how big they think each continent's population is. Afterwards, the real numbers are revealed and people are reseated according to them (see the method "World in Chairs" for numbers). A new table comes up, on which the facilitators sit, representing global economic institutions such as the IMF and the World Bank.

Lunch is served according to the wealth standards of the continent (see GDP part of the "World in Chairs" numbers). The rule for Europe's table is not to share the food, if there's no proper delegation. The rule for the global economic institutions table is as well not to provide any food.

What happens afterwards is up to the participants. After 20 minutes the lunch is served to everyone and the reflection starts.

Reflection : Starting from the feeling and ideas that participants wanted to share and going through the topic of resources, privilege, world institutions, power structures, stereotypes. Make clear that the method is not literally about food, but about economic resources and political power.

Limitations:
Make sure not to victimize the Global South. This method might reinforce the colonial image that generous, wealthy Europeans have to give to poor Africans. Make clear (as described in Global Economy) that not foreign aid, but a change of the exploiting economic system is the solution.

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

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

World in Chairs

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

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

1) Population size : Participants are supposed to guess the population size of each continent. They should divide themselves without chairs among the different continents to represent the right amount of people per continent. The participants should discuss and should agree on the right amount of chairs for each continent. The game is not about knowing the right numbers, but about reflecting about global power imbalances. Make sure the participants discuss lively while chosing the right amounts of people and chairs per continent.
The actual numbers are revealed by the facilitators (see chart below). People have to redivide according to these new numbers. Everyone has to remember the continent they now represent.

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

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

There are variations of the game also including number of refugees per continent as well as number of CO_2 emissions per continent.

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

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

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

Charts

1) Population

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

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

2) "Wealth" (GDP)

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

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

Colonial products

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

Tell participants to bring a product with them that relates to colonialism.

On the « Los Otros » seminar in Madrid in 2016, we announced the session in our infosheet like this :

« Bring a colonial product! Europe has a long history of exploiting the Global South (indigenous groups, Africa, Asia, Latin America etc.), reflecting very little on it until today. Even today, we can find harmful stereotypes portraying "Africans" or "Indians" in a very stereotypical manner, creating a unified image of the "poor"/"uneducated"/"underdeveloped"/etc. other. Walk through your supermarket and try to find a product that grabs your attention. Pay attention, when you watch commericals on TV or see an advertisement in a newspaper. Bring it with you. We'll talk about these products and analyze them from a power-critical perspective at our seminar. »

Participants brought very different products. Some participants brought e.g. potatoes or tea, because they are products that came to Europe through colonialism. Others brought products that use racist imagery (e.g. Finnish licorice with a mascot that reminds of racist depictions of black people). Others brought pictures of commercials that use colonial stereotypes (e.g. an Austrian bank tries to attract students by giving them the impression to « help » Africa while opening a new bank account).

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

Originally we thought about setting up the session like a « market », where each participant would have to « sell » their product to the others in a sarcastic way, but we decided against it because of the sensitivity of the topic (see Humour section).

It is very important not to blame how participants interpreted the instructions.

Real Pictures

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

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

Groups will discuss what they think the situation is and what the picture shows. At the end, the facilitator reveals the context of each picture and the participants see how they are influenced by stereotypes, if they apply them on situations. They know actually nothing about the context, but might make guesses based on Stereotypes in a global context.

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

Reading Articles

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

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

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

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

Ranking our Bias

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

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

Variation 1 : Freedom of press

First step : Prepare a list of 10-20 countries with a rank according to the ranking of Freedom of Press created by Reporters without borders. Our method is based on the 2016 World Press Freedom Index.
You can have fun, when picking the countries. Take a mix of some countries, which can be:
- ranking high, which people in the Global North will probably easily guess
- ranking high, but which are not easily to guess from a eurocentric perception, e.g. Costa Rica 6th or Namibia 17th
- surprising
- some that gained many positions (Tunisa + 30 , Sri Lanka + 24). Might be intersting to point out why (might be low in ranking but it's getting better)
- some that dropped (Poland -34)
- look at color map, in some areas one country might stick out of a different color from the close on in its region.
- and some of the usual suspects (USA, France, UK, Germany, etc) to see how they are lower than we might guess

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

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

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

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

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

Other variations: Other rankings that might be interesting might be for example the Global Peace Index or the Ecological Footprint.

Visual Harvesting

Aim:	reflecting on previous discussions about the meaning of volunteering in the Global South
Relates to:	Motivations and expectations
Time:	30 – 45 min
Group size:	10 – 20 people
When in the training?:	In the middle or at the end, after debating volunteering
Materials:	Pictures connected to the topic, at least a few more than the number of participants; pens and papers; markers

After having discussed power structures and a critical view on volunteering in the Global South, participants gather in a half-circle around a place where pictures can be pinned on.

The facilitator shows how the method works: She/he takes a picture and says how it is connected to the topic of volunteering in the Global South. Every participant takes a picture, whenever they feel comfortable, and adds it to the wall. Make sure to draw connections between the pictures and to discuss what they mean.

The pictures should be interesting and grab the participants' attention, they could have more than one meaning and should be up for interpretation by the volunteers. In Annex I: Image Output from Visual Harvesting you find some examples we used in our seminars in order to talk about the power structures behind the motivations / good intentions of volunteers. Also take a look at the Grapheazy Toolkit by the SCI Pool of Trainers and Facilitators.

The participants should have the possibility to add pictures themselves by drawing them on spot.

Human Library with former volunteers

Aim:	Connecting experiences, giving more country-specific information
Time:	60 min or more (depending on the amount of people)
Group size:	At least 10 people
When in the training?:	End of the first day or beginning of the second
Materials:	/

Former SCI volunteers introduce themselves as "books". They present what kind of voluntary service they have been to and give one sentence "teaser" on their experience.

The books sit on different tables in the room, far enough away from each other to not disturb the conversation of each other. The participants can "read" these books like in a library: They can choose to go to each one of them who will explain their stories and answer their questions.

You can choose to let the participants walk free or you can let a bell ring every 10/15 minutes, so that all change book at the same time.

The Marshmallow Challenge

Aim:	Group work, team building
Time:	30 min
Group size:	8 people or more
When in the training?:	Beginning
Materials:	for each group of 4 people 20 sticks of spaghetti, 1 meter of tape, 1 meter of string, 1 marshmallow

Each group of four people will receive the same materials (see on the left). The facilitator will take the time, which is 18 minutes. The task is to build a construction standing on its own as high as possible. The marshmallow has to be on the top. The group that built the highest construction that does not fall , wins.

After the time is over the facilitator will ask each of the groups to describe the way they worked together, e.g. "did everyone contribute the same amount?", "Did someone take the lead?".
The facilitator can also share his/her observations.

Farm Animals

Aim:	setting the mood for a deeper discussion around exclusion and discrimination/othering
Time:	15 min
Group size:	10 – 20 people
When in the training?:	As an energizer starting a session about Othering or power structures
Materials:	Animal names written on pieces of paper; at least 3 animal groups in different sizes, e.g. one cat, three monkey, five elephants, six donkey; you can be creative with the animals you use, but the only one that always stays the same is that there is only one cat

Make the participants stand in a circle and let them know that each one of them will receive a paper that they only can read. They cannot show it to anyone else. If they do not understand the word written on it they have to ask only you or your colleagues for support.

Then you give each one of the participants a paper, let them look at it and then close their eyes and keep them closed. Instruct them to be silent until the moment you say "go". Then they shall make the sound of the animal that is written on their paper. They have to look for their "friends", meaning other that make the same noise. Wait until they have all found each other and only the cat is wandering around alone.

Recommendation: make sure you give the cat to one participant that is not shy and does not feel excluded from the group.

Participants are asked about their feeling during the task. How did it feel in the beginning? How did it feel when they found their peers? How did the cat feel?

Baranga

Aim:	Intercultural awareness ; reflecting about strategies to overcome differences ; learning to overcome cultural shocks
Time:	90 min
Group size:	Groups of ca 4 people, in total around 20 – 30 people
When in the training?:	Beginning
Materials:	Card games

Participants play a simple card game in small groups, where conflicts begin to occur as participants move from group to group. This simulates real cross-cultural encounters, where people initially believe they share the same understanding of the basic rules. In discovering that the rules are different, players undergo a mini culture shock similar to actual experience when entering a different culture. They then must struggle to understand and reconcile these differences to play the game effectively in their "cross-cultural" groups. Difficulties are magnified by the fact that players may not speak to each other but can communicate only through gestures or pictures. Participants are not forewarned that each is playing by different rules; in struggling to understand why other players don't seem to be playing correctly, they gain insight into the dynamics of cross-cultural encounters

Preparation: Set up tables (about 4 people per table), depending on the number of people participating. On each table there should be a copy of the rules for that table per player plus a deck of cards (use only A-10, no face cards). To start, let the' participants play a few rounds with the rules and with talking allowed. Next, everything is removed from the playing tables. Play continues with everyone at his own table. From now, talking is prohibited. After allowing a few rounds without talking at the home table, participants must switch tables—the person who won the most tricks moves clockwise to the next table, the person who loses the most tricks moves counter-clockwise to the next table. What the players do not know is that each table has learned a different set of rules (see below).

The rules: Depending on the number of players, rule sheets can be altered or discarded for the number of tables being used. Some samples of rules are as follows:
- Table 1: Ace high, no trump
- Table 2: Ace low, diamonds trump
- Table 3: Ace low, clubs trump
- Table 4: Ace high, hearts trump
- Table 5: Ace high, spades trump
- Table 6: Ace low, no trump
- In all cases, other cards will be worth face value—10 high, 2 low.

Each table shares the following rules:
- Players are dealt 5 cards each
- Whoever wins the most tricks will move clockwise to the next table
- Whoever loses the most tricks will move counter clockwise to the next table
- Everyone else stays at the same table
- Ties are resolved by paper rock scissors
- Each round will be about 5 minutes long (longer if time allows) and each round will consist any number of games that the time allows.
- After the initial round, players will not be allowed to see the rules or speak to each other. Gestures and pictures are allowed, but players are not allowed to use words.
- The game "winner" will be the person who has won the most tricks in total. (Of course, once game play starts, winning will likely take a back seat to trying to figure out what everyone else is doing, as they are playing by different rules.)
- Players can keep track of scores with popsicle sticks (one stick per trick won).
- The dealer can be anyone at the table, the person who plays first will be to the right of the dealer .
- The first player for each trick may play ANY suit. All other players must follow suit (play a card of the same suit). For each round, each player plays one card.
- If a player does not have that suit, a card of any suit must be played. The trick is won by the person with the

HIGHEST card of the ORIGINAL suit (players will begin to become confused when some players believe their card is trump, and others disagree or contradict this).

After playing a number of rounds—either use a set time limit, or allow the number of rotations according to the number of tables in play (6 rounds for 6 tables). Students should be aware that they were playing by different rules, and the following questions should be discussed.

Questions for debriefing in smaller groups: What did you expect at the beginning of the game? When did you realize that something was wrong? How did you deal with it? How did not being able to speak contribute to what you were feeling? What specific real-life situations does this game remind you of? Choose one of these real-life situations. What are the underlying causes of the problems or difficulties? What does the game suggest about what to do when you are in a similar situation in the real world? What did you do during the game which "worked" for you? Prepare to report your best idea to the whole group.

In the plenary explain the situations and what you have learned from them. Facilitator should collect on a poster all the lessons learned, and cana dd some if they were not mentioned, e.g. dont judge situations too quickly, take time to observe, ask the campcoordinator or a more experienced volunteers for support, in other contexts social norms are different, its important to understand and respect the social norms or the person i am communicating with, it is hard to explain social norms because we experience them as "natural".

Introduce the concepts of intercultural and transcultural competencies (and questions) : But even though these differences exist, don't necessarily ascribe them to a „culture" because this is sometimes as problematic as ascribing them to an ethnic group, etc. Be aware that all societies are complex, composed by different people with different values and attitudes. If you are in a remote rural area "culture" might be more homogeneous than in a big city, but still there are internal differences.
In the hospital/health services in Switzerland, people became aware that when the health staff was too quickly ascribing behaviours and medical problems to cultural differences new problems arose. For example, the real problem of the individual was not recognized. As a consequence, a campaign about TRANS cultural competencies was started.

Transcultural competence is the ability to meet other people in their individual life and health situation without predjudices. It is of big importance especially for health service staff because unreflected generalizations and prejudices about a single person or a group of people are an obstacle to see the real problems and to find an adopted treatement and care.

Transcultural competence is based on background knowledge, self-reflection and empathy. It helps to recognize specific problems of migrants and to act in an adequate manner.The background knowledge, is not knowledge about a "culture", but is based on general concepts as :reflect on the notion of culture and the signification of transculturalityBackground knowledge, data and facts about migration, integration, basic and human rights, discrimination, individual ways of life in a migration contextconcepts from ethnology, sociolgy and psychology.perceive and become aware of your own cultural norms and values (avoid ethnocentrism)Be open (meaning accept that there is not only one way to do things but several and don't think your's is necessarily the best) for other concepts of dealing with situations, other expectations and practices.

An "old" notion of culture that sees culture as a closed entity helps to reinforce stereotypes. Notions are often used without reflecting them. At the same time they influence our perception and interpretation of reality as well as our way of thinking and acting. the old, static notion of culture stresses differences, leads to distinction and exclusion and promotes culturalization and stereotypization.The notion "transculturality" promotes the the common and binding elements and therefore offers another basis for the interaction with migrants. The focus is on the individual and not on the culture, this is a change of perspective. Reflection on the changed definition of the "notion of culture" not as something fixed and static but as something adapting and living is central to this understanding.

Intercultural competence is the ability to communicate successfully with people from other cultures, in a narrower sense, the ability to deal in a way that satisfies both parties with people from other cultures. (…) the basis for successful intercultural communication is emotional competence and intercultural sensitivity.

A person who has intercultural competencies is somebody who when working with people from other cultures perceives their specific concepts of perceiving, thinking, feeling and acting. Former experiences are integrated free form prejudices and enriched with the new experience. The person has a big motivation and will to learn more.

Sources: www.lernundenter.com, www.transkulturelle-kompetenz.ch

Multimedia exhibition

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

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

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

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

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

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

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

YouTube Party

Aim:	Fun and reflection
Time:	30 min up to endless
Group size:	Doesn't matter
When in the training?:	On an evening
Materials:	Laptop, projector

A YouTube party is basically a playlist that either you create or participants create together. The party could be related to topics you might want to talk about.

As such a party can go on for quite a while, the mood and motivation in the group might eventually drop. So maybe set a limitation of time (e.g. one hour of YouTube party).

It's good to have some basic rules, especially concerning length of videos (e.g. not longer than 5 min). If a video is not up to someone's taste, they know that after a certain amount of time, a new one might come up. It's also good to mix more serious with more fun videos.

Make sure to make this optional for participants. Watching endless amounts of videos might not be everybody's thing.

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

We think that we as peace organisations should go way beyond sending volunteers from the Global North to the Global South, if we actually want to contribute to global justice. We need to create awareness for global injustice and the need to eradicate harmful stereotypes and the global power structures they represent (such as our economic system that exploits some people for the benefit of others). In this section we give you some existing ideas from within the SCI network. These ideas are also a great way to involve volunteers who have returned from a voluntary service as active volunteers into your organisation.

LOCAL WORKING GROUPS

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

SCI Madrid has a very active North-South working group that organises preparation seminars and actions around the topic of this toolkit.

SOUTH-NORTH EXCHANGE

In the section Travelling is a privilege we discussed that not everyone has the same opportunities to travel in order to do a voluntary service. An opportunity for overcoming this and questioning the norm is to flip the coin: make it easy and accessible for people from the Global South to come to the Global North to do a voluntary exchange.

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

AWARENESS: PUBLIC DISCUSSION

During the 2015 seminar in Vienna the team and participants hosted a public discussion event with the name "The Power Behind Good Intentions". It took place in the rooms of the seminar on November 19th, 2015 at 19:00 and lasted 90 minutes. Apart from our own group several visitors took part in the event. The goal was to introduce the topics discussed during the seminar to the public through methods of non-formal education, and open up a common debate.

1. **Introduction** (5 mins): a few welcoming words to introduce the event

2. **Introduction of the SCI** (5 mins)
Three parallel sessions focussed on SCI were held:
- What is SCI? (for those who hadn't had the chance to meet SCI before)

- What was the role of SCI during Spanish Civil War? (for those with previous experience with the SCI)
- How did SCI spread from Europe to other continents?

Each session took place in a different corner of the conference room. Participants of the event split into three groups according to their interests and experience. For each session there was one SCI volunteer that gave a 5-minute overview of the topic.

3. Introduction of the topic discussed during the seminar (5 mins)

The main topics discussed during the seminar were introduced to the public. Each participant of the event (sitting on chairs in a big circle) was given a piece of paper with an excerpt from various motivations of people wishing to attend a voluntary project. Participants were asked to read out some of the motivations. Based on these examples, often hidden messages, connotations, power structures and stereotypes were unveiled by facilitators (search for authenticity, adventure, helping others etc.).

4. "Going Deeper" (approx. 40-50 mins)

In this part of the event, participants again split into three groups, each of them going to one of the stations that dealt with different aspects of picturing the Global South. Groups rotated between stations after the activity at each station was over (incl. discussion). There were two facilitators at every station.

Power Behind Images

Using a set of various photos from volunteers who had been in the Global South, participants were asked to *choose images and messages based on values of respect, equality, solidarity and injustice*. They were asked to look at proposed pictures and discuss whether they represent these values (why yes, why not); suggest how they would take photos which would represent mentioned values, and which guidelines for taking photographs they would follow with respect of these values.

Donate to our charity

Band Aid 30 – *Do They Know It's Christmas* (2014): https://www.youtube.com/watch?v=-w7jyVHocTk
Radi-Aid: *Africa for Norway*: https://www.youtube.com/watch?v=oJLqyuxm96k (parody)
Each of the visitors of the station was given a fake Euro and instructed to choose which project to give his/ her money too. After the videos were shown the money was placed and participants were asked about the reasoning behind their choices. Using two very different videos, facilitators meant to raise a discussion on intentions and purposes behind stereotypical depiction of Africa used in charity campaigns.

Visual Harvesting

At this station a set of illustrations made during the seminar was used for a discussion among participants, regarding different perceptions of volunteering in the Global South and stereotypes (please see annexes). Participants were asked to choose a picture that strikes them and explain why they chose it. Facilitators shared with the others opinions mentioned and discussed with relation with these pictures during the seminar.

5. Evaluation: We made a short session asking participants of the event to give their feedback on what they thought about the event.

AWARENESS: COOPERATE

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

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

RELATED TOOLKITS BY SCI

No More War – Peace Education Toolkit. 2012 (SCI Germany, No More War team). Includes energizers, get to know each other activities and interesting methods for workshops on peace and non-violence.

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

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

OTHER TOOLKITS AND MANUALS

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

Compass. Manual for Human Rights Education with Young People. 2015 (Council of Europe). Lots of non-formal methods for human rights education, lots of which overlap with the topics of this toolkit.

Augusto Boal: **Games for Actors and Non-Actors**. 2nd ed. 2002 (Routledge).

Beautiful Rising. Online toolbox for activist action, including a section on decolonization.

In German:

Mit kolonialen Grüßen. Berichte und Erzählungen von Auslandsaufenthalten, rassismuskritisch betrachtet. 2013 (glokal e.V.). A critical antiracist info brochure and manual on behaviour and perceptions when travelling in the Global South.

Kultur Global Lernen. Ideen und Methoden fürkultursensibles Globales Lernen. 2013 (!ebasa e.V.).

Solidarität Global Lernen. Anregungen für eine rassismuskritischeBildungsarbeit zu globalen

Themen. 2014 (!ebasa e.V.).

[Rassismus und Stereotype](). (!ebasa e.V.).

BOOKS

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

VIDEOS

Explanations, information and comments

- [MTV Decoded with Franchesca Ramsey]() (usually about 5 min). Great video series explaining and discussing racism and stereotypes.
- [African Men and Hollywood Stereotypes]() (3 min). African Men react to offensive stereotypes the American film industry perpetuates about them.
- Adam Curtis: [Oh Dearism]() (7 min). Short film as part of the BBC show "Newswipe" about the emergence of a culture of pity to global injustice.
- ["I'm a Muslim, but…" A response to Buzzfeed]() (2 min).
- [Frag ein Klischee]() (around 1-2 min each, in German). People who identify with groups around whom a lot of stereotypes exist (priest, porn actresses, blind people etc.) comment on questions they get.
- Deanna Pucciarelli: [The history of chocolate]() (5 min).
- Anthony Hazard: [The Atlantic slave trade: What too few textbooks told you]() (6 min).
- Hans Rosling: [200 Countries, 200 Years, 4 Minutes]() (5 min).

Speeches and TED talks

- Chimamanda Ngozi Adichie: [The Danger of a Single Story]() (19 min). Ted Talk by the Nigerian author about how we make assumptions based on one person.
- Dalia Mogahed: [What do you think when you look at me?]() (16 min). Ted Talk.

Experiments and actions

- [Questioning an old Belgian/Dutch tradition]() (3 min). A Dutch filmmaker dresses up as Swarte Piet in blackface (as it is common in the Netherlands and Belgium) and runs around London, provoking reactions from locals.
- [The Holy Quran Experiment]() (3 min). Dutch TV presenters hide the Bible under the cover of the Quran and ask people on the street what they think about cruel passsages from it.
- [The Angry Eye with Jane Elliott]() (29 min).

Parodies and comedy

- [Who wants to be a volunteer?]() (4 min). Provocative video making fun of voluntourism in Africa.
- [Saturday Night Live Clip "39 Cents"]() (3 min). Comedy sketch making fun of aid commercials.
- [Africa For Norway]() (4 min). Parody of aid music videos such as the (horrible...) [Band Aid –]()

Do They Know It's Christmas (2014). The video flips the coin and asks Africans to send warmth to cold, freezing Norway.

- Aamer Rahman: **Reverse Racism** (3 min). Excerpt from a comedy show by the Australian comedian, commenting on white people's use of the term "reverse racism".
- Dylan Marron: **How to Celebrate Columbus Day authentically** (2 min). Parody of how a party on the holiday celebrating Columbus should look like, if you consider the atrocities of colonialism.

Commercials

- **Mexican Coca-Cola ad** (2015). Was heavily criticised, because it shows white Mexicans bringing the "joy" of Coca Cola to indigenous people.
- **Guinness Africa ad "MadeofBlack"**. Celebrating what it means to be black and how blackness can be empowering, with Kanye West rapping in the background.

Music videos

- **Taylor Swift: "Wildest Dreams"** (4 min). The video was criticised for its romanticization of colonialism. Franchesca Ramsey has done a great analysis of the video as part of her MTV Decoded show.
- **Coldplay: "Hymn to the Weekend"** (4 min). Criticised for cultural appropriation. In this video, India, Indian costumes and Indian people are props serving as a background to the British band. For some reason it also features Beyoncé dressed in Indian clothing.
- **Iggy Azalea: "Bounce"** (3 min). Again, India is the background for a white artist.
- **Major Lazer & DJ Snake: "Lean On"** (feat. MØ) (3 min). Just in case you need some more material to discuss cultural appropriation of India ;)
- **M.I.A.: "Borders"** (5 min). Fascinating artistic approach to borders and global injustice by the British-Tamil rapper. "Your privilege, what's up with that?"
- **Calle 13: "Latinoamérica"** (6 min). The Puerto Rican band empowers Latin America, its diversity and its resistance to global injustice in this inspiring video.
- **Kendrick Lamar: "Alright"** (7 min, 2016). The American rapper heavily criticised racial segregation and the prison-industrial complex in the US with his performance at the Grammys 2016.

FILMS

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

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

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

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

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

Dheepan (2015). A Sri Lankan Tamil military man escapes to Europe and becomes a refugee in France. Compelling film, showing complexities of global injustice and migration, with a very controversial ending.

ARTICLES AND WEBSITES

Rachel Kuo: **How Cultural Appropriation Becomes Trendy – And the Real Cost of Our Consumerism**. 2016 (Everyday Feminism).

Binyavanga Wainaina: **How to Write About Africa**. 2012 (Granta).

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

Liv Strömquist: **End Extreme Wealth**. Cartoon by a Swedish comic artist about income inequality, made for the website of the band The Knife.
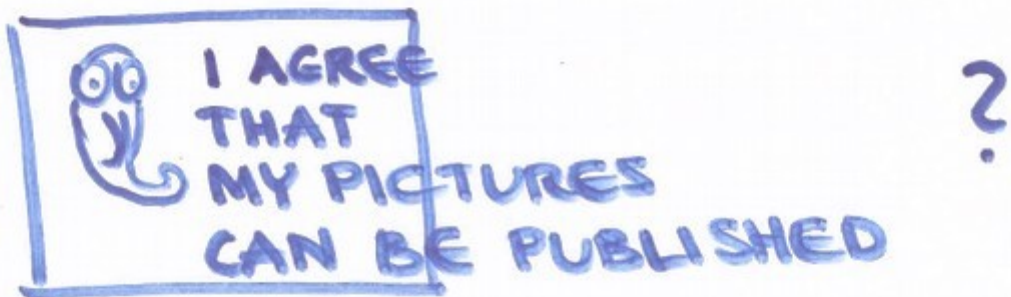
PRIVACY

SAVIOR

SUPERIORITY

PRIVILEGE OF EDUCATION

WHAT? 1$?
FOR A BOWL?
EH...... I CAN TAKE A PICTURE
WITH MY 700 $ CAMERA
OF YOU
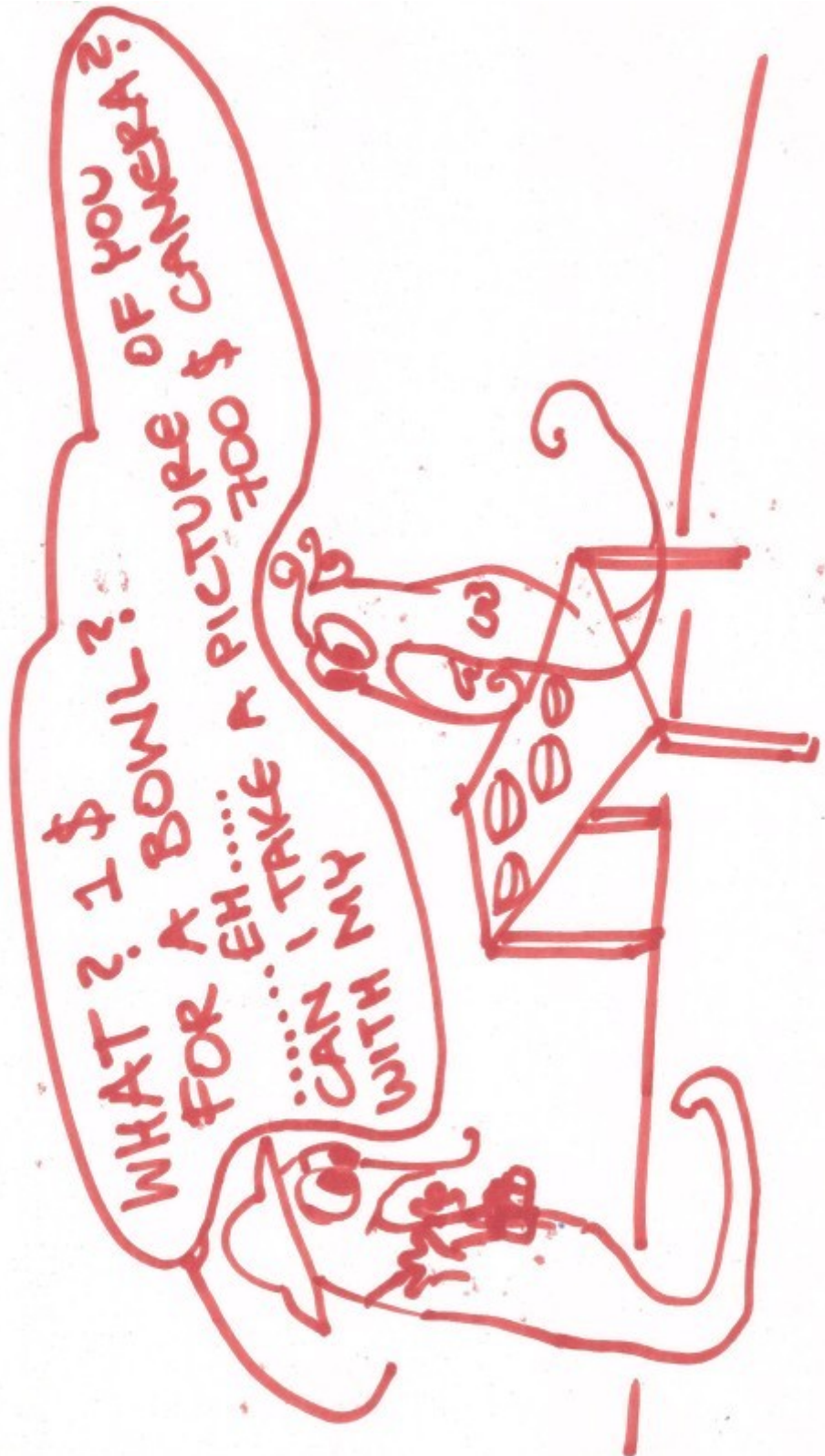
SIMPLIFICATION
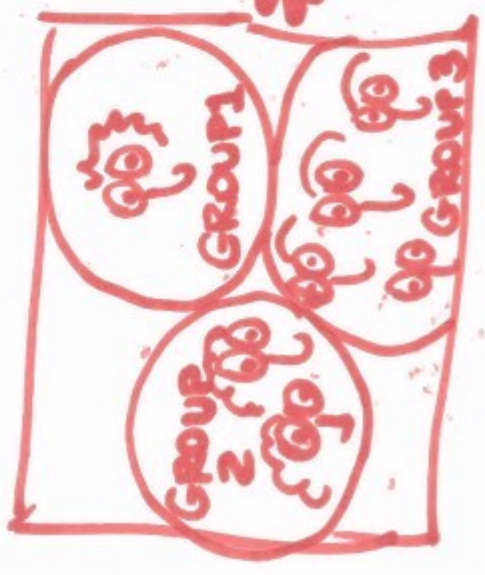
SO, I'M GOING TO EXPLAIN YOU HOW THE WORLD WORKS

GROUP 1
GROUP 2
GROUP 3

PRIVILEGE OF DEFINING / CLASSIFY

ADVENTURE ⟹ YEAH !

POLITICAL CHANGE ⟹ NO !