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DEVELOPMENT EDUCATION The neglected space of cooperation

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1. DEVELOPMENT, EDUCATION, PARTICIPATION

1.1. Three basic elements of sociocultural composition

Development, education and participation have always been part of humanity's history. All past and present societies have established norms to coexist, increase the community's chances of survival and improve the quality of life for the group and its individuals. These three concepts form the primary network of bare necessities that all individuals wish to satisfy. Of course, they have had different meanings during different historic periods and these concepts have a lesser or greater importance for different communities or cultures.

Therefore, it would seem appropriate to make a series of introductory comments on the three concepts herein discussed for people dedicated to teaching, cooperation or work in different environments of local and international solidarity, so that we are not fooled by the appearances of words, falling for the well-known trap of thinking it is enough to use them to solve everything.

Social history is a tale of "two steps forward, two steps back", where it is not always possible to settle the conflict between individual and collective interests. From time immemorial, group association has been a way of protecting and also boosting individual and community development.

The beliefs, social practices and techniques used by each group of humans have been passed on from one generation to another via an educational process which bears within both a conservation and innovation instinct.

To express oneself, communicate, share knowledge, teach and learn social rituals and behaviour are elements essential to human existence. It is true that development is a vital necessity common to both societies and individuals. However, it is not true that all people understand development in the same way, that they value participation equally, or that they pass on the same knowledge or social behaviour norms applicable to any situation.

Thus what is a good development model for some societies may not be so for others, and shifting a model to a different context, whether by way of conviction and cooperation, or by violent imposition, creates obvious distortions in both the original and the imposed model.

Leaving to one side the interaction of models and picking up the three concepts of development, education and participation we can state that a development model is the result of the different meanings that each group of humans has imposed on each concept. Even within the same culture, the meaning of each of these elements can be open to interpretation or change radically at different times in history.

For example, the term "participation" appears to indicate democracy, a will, an agreement and a commitment to undertake a communal project. Paradoxically, however, mass participation has often served to endorse an authoritarian, excluding, repressive social model which provokes adherence to the law by creating fear for their freedom. Such was the case during the European dictatorships of Hitler, Mussolini, Franco, Salazar or Stalin.

"Education" is also a versatile concept. Education is cited as the best investment for social development, since, at first sight, it appears that it is the appropriate instrument to meet the human needs for development and participation of a community. Those who are better educated, wiser, of more refined tastes and feelings will be those who are best equipped to improve the society they live in. However, on various occasions, the better educated groups have abused their power, and, as a result, they have oppressed different sectors, undermining the human development of their society.

Industrial development appeared to be the best way of improving people's living conditions, but instead it is the form of development which has most exploited the population. Without doubt it is the one that has contributed the most to the deterioration and pillaging of the planet's renewable or non-renewable resources. Due to its rapid and vehement expansion, it is the development model which has most distorted its counterparts, and that which has produced the most profound and radical acculturation processes.

It is worth remembering that the three elements we are discussing are extremely complex. It is impossible to understate their evolution during different contexts and the possible changes in their meaning, if we wish to revert to a simplistic reductionism. This rather widespread practice only conforms with producing slogans using the current terminology and bears little resemblance to the critical thought we wish to develop. Having reflected upon, including the description and analysis of each concept, we are able to establish some basic assumptions:

1. These three concepts, whether formulated in these words or not, have been inherent to the social life of human beings throughout time.
2. These notions are imbued with the time and space categories which means they do not remain unchanged but rather that the changes thereof are imbued with historicity.
3. They are polysemes by definition, since they do not share the same meaning across different cultures from the same point in time, nor do they maintain the same meaning in the same culture at different periods in history.
4. The balance between the three factors is unstable and always involves the consideration of its antitheses: stagnation (no development), exclusion (no participation) and ignorance (no education).

1.2. The axes of social mechanics

Ignacio Ramonet (1996) suggests that the origin of the conceptual characterisation of development, the articulation of social structures and the passing on of knowledge is linked to the discovery of the laws of mechanics, which, by analogy, are used to explain the workings of society. For Western cultures we can place the origin of the three concepts in question between the 17th and 18th Centuries, at the heart of the monarchy, authoritarian societies, of extremely hierarchical structures, which were questioned by the French Encyclopédistes.

The watches, that Louis XVI like so much, were the perfect machines that society should emulate so as to have a durable and harmonious existence. For the 18th Century thinkers, it was organised in a high precision, hierarchical structure. The role of each social class was well defined. Not performing this function meant destroying social/cosmic order, or upsetting Louis XVI.

Towards late 18th and early 19th Century, due to the advances in natural sciences, society was still thought of as a reflection of the laws of mechanics, not only watch mechanics but the perfection of human beings. The fixed hierarchy of social mechanics became a living organism. In it, every part has an equivalent value, more egalitarian and less hierarchical, which guaranteed harmony and the smooth running of the entire social organism.

The ideas of the Encyclopédistes and the Physiocrats contributed to the teetering of the monarchies and empires, proposing a society model based on liberty, equality and fraternity. It was the seed of the idea of citizenship, of democratic participation.

One social order weakened and another emerged. The society based on the unalterable mechanics of a hierarchy was opposed and replaced by a functionalist society in which Kings and Queens were replaced by States. If Louis XIV declared the famous phrase "I am the State", the phrase was turned on its head two centuries later and the State could just as well proclaim: "I am the King". Therefore, the State embodied the internal social order, cultural identity, the relationships with other peoples, the ways of participating, education, and the development project.

It is in the second half of the 19th Century that consolidation of the enlightenment ideas came, with the spectacular advances in science and technology, increasing the possibilities of developments and creating the myth of never-ending progress. During this process, the great contradictions arose between machination and the Worker's Movement, the multiplication of the riches and exploitation, the internal social conflicts and colonial expansion.

Added to the mix is the Romantic-concept of the Nation-State that grants anthropomorphic characteristics to the Fatherland. This becomes an Alma mater that protects and which must simultaneously be defended. The Fatherland is an enclosed physical space that corresponds to a landscape, a culture, a collection of customs, a language, a common ideal with which all the members identify. This is how the idea of a Nation-State was conceived to which a manifest destiny was attributed.

Ultimately, each and every social group must be prepared to take in the construction of the nation's greatness. Each nation clearly declares their particular characteristics to set them apart as opposed to others. The characteristics of each Nation-State determined the choice of a development model. In Europe and America this was the industrial model.

This highly esteemed model, was, at the peak of its expansion, imposed upon and damaging to other populations, creating conflicts between different cultures, causing the absorption or disappearance of some cultures due to the action of others. Therefore, in the name of progress and the greatness of the Nation, the European powers divided up Africa. With the proposal of bringing other societies from the past and into modernity, this development model practises colonial expansion by means of which it destroys and impoverishes others, assuming the white man's burden of civilising others.

From 1776 to 1950, the development, education and participation underwent a process of change in many societies. In these societies, next to scientific, economic and technological development, we have also witnessed growth in the level of education and the demands in the training required. Furthermore, the possibilities and mechanisms of social participation have also increased.



2. SOCIETIES AND DEVELOPMENT. MODELS AND PARADIGM

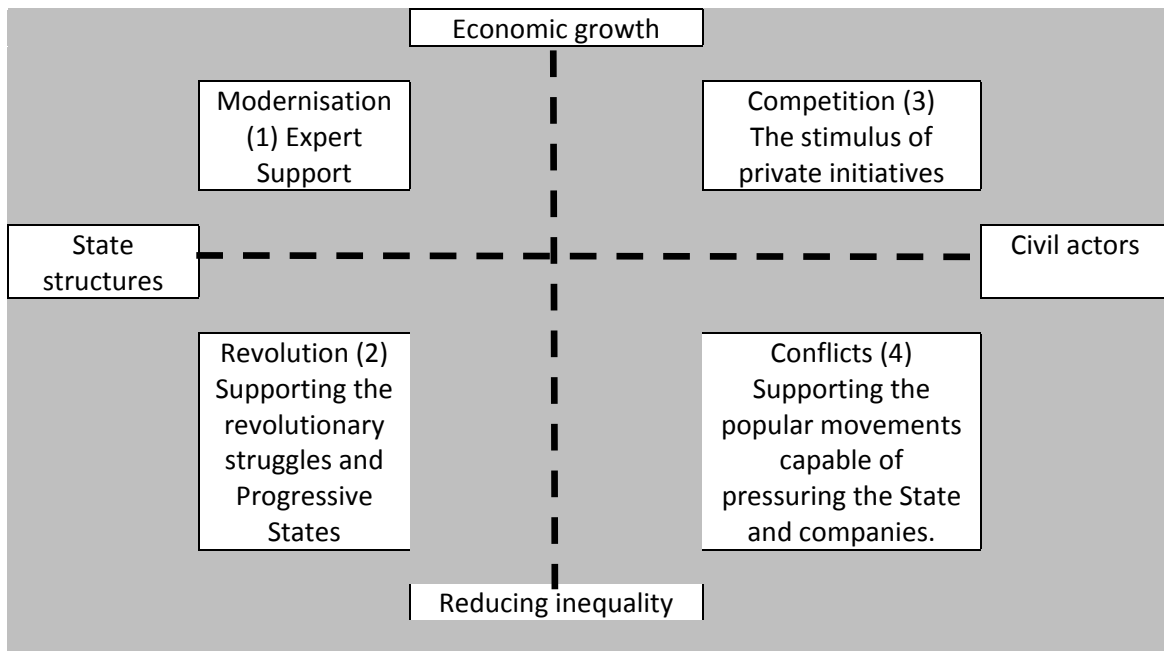
Guy Bajoit (1996), sociologist at the University of Leuven, proposes and describes four development models which exemplify changes in the orientation and meaning of the three concepts - Development, Education, Participation- in our societies from 1950 to the present day.

- Modernisation Theory.
- Revolution Theory.
- Competition Theory.
- Conflict Theory

FOUR CONCEPTS ON DEVELOPMENT				
	1 Modernisation	2 Revolution	3 Competition	4 Conflicts
Causes	Backwardness	Exploitation	Weight of the State	Lack of social organisation
Aims	Moving from a traditional to a modern society	Seizing political power	Fostering market economy	Strengthening lobby groups
Actors	Modernising State	Revolutionary Party	Investors	Organised civil society
Solidarity North/South	Technical Support	Political solidarity	Humanitarian aid and economic autonomy	Supporting grassroots organisations at local and global levels

Source: Bajoit. ITECO. Cooperer c'est l'avenir.

FOUR CONCEPTS ON DEVELOPMENT (2)



Source: Bajoit. ITECO, Cooperer c'est l'avenir.

2.1. Modernisation Theory

According to Bajoit, Modernisation Theory is based on the assumption that it is technological development that causes a society to progress. A large part of the planning and management of socio-economic development depends on the Nation-State. According to this theory, traditional societies are an obstacle for the progress and well-being that modernity provides. "In 1950 it was thought that for a country to develop it was necessary to replace the traditional culture with a modern culture (...)", Bajoit (1996).

Consequently, all those who abandoned the "primitive" and "obscurantist" traditions would quickly reach the path of progress. This progress is based on scientific and technological contributions requiring specialised training and education and participation norms that avoid or reduce social conflict. It is the development model defined by Rostow

and advocated by most Northern and Southern Capitalist nations.

Modernity, as with the other models, creates education and social participation strategies that contribute towards its own preservation and reproduction. Based on a high scientific-technological level and the Nation-State's management of development, it creates direct channels to regulate the forms of social participation. This is carried out democratically by means of a formal structure that allows all social tendencies and opinions to be expressed, but entrusts the mandate to the majority's delegates, and the opposition to the minority and offshoot groups. Paradoxically, the delegation of power from grassroots to leader level means that democracy works vertically, from top to bottom. It is not the leaders who act following a popular mandate but the people who act according to the mandate of the government structures.

2.2. Revolution Theory

Revolution Theory is also statist, and we have seen it reflected in the practice of a Communist model adopted by Northern and Southern nation-states. The State acquires the greatest prominence in planning production and the industrialisation process. Revolution Theory also desires technological progress, but above all, aimed towards social progress. As with the previous example, Revolution Theory sees traditional or rural societies as an obstacle to development.

Revolution also requires mass participation, especially during the first stage, which is when Power is won. Once this has been achieved, there is a division of powers and popular expression that delegates the running and management of the State in the party leaders. The revolution is achieved by the people, but the government is formed vertically, placing the State's reasons over those of the people. The control of the State apparatus by a single party limits the individual decisions in favour of generalising community well-being, but the common project is not a product of social consensus but the decisions of the single party. Modernisation and Revolution feature a strong technocratic element according to which both scientific knowledge and social understanding remain in the hands of the experts. For the masses resulting from basic training or what Freire defined as the "Banking education" concept. The academic and specialist contents are transferred directly to the individual who passively consumes the knowledge, without the opportunity of being an active subject in their training.

Both in Modernity and Revolution, the education and training channels are large-scale. Education can be provided by public, private, secular or religious institutions, but it is regulated by the State. Education is based on the idea of progress linked to the economic, scientific and technological growth of the community. This form of education involves an explicit rejection of traditional societies and

the adoption of the industrial development model.

This is quite clear when observing political elections and the transformations in education carried out by southern countries when freeing themselves from the yoke of colonialism. It assumes that the existence of progress requires previous attitudes to be abandoned. This is only possible if we base education on modernisation. We do not educate to debate and reach a consensus on the social model in which you are a participant, but to comply with the norms that govern the model already in place. These distortions generate inequality and "underdevelopment", the destructuring of societies and the struggle, at times unheard, at times violent, between the original model and the model imposed or most recently adopted. The permeability of the social classes, the prestige and the increase in power are not generalised via education, rather education serves as a maze-like selection mechanism. The privileged social classes who have better knowledge of the sciences, technology or power management will be those called upon to create the social development project.

2.3. Competition Theory

Competition Theory follows the industrial modernisation model, yet heavily reducing the State's role. It supports the idea of progress, although in this case, development and well-being are freed from individuals or companies whose creativity is influenced by means of competition. Competition Theory is well represented by the policies created and defined by the World Bank via their annual reports. The well-known consequences are the increase in poverty and the concentration of wealth amongst the few.

It is post-modern liberalism which leaves everything in the hands of a self-regulating mechanism, "the Market". The Market determines the volume and quality of the production, establishes the exchange norms, requires technological preparation and trusts in individual contributions to general well-being.

Equally, it highlights the corporatism, the state intervention and social conflicts as elements that obstruct the path towards good development.

Competition Theory, based on the "natural" behaviour of the Market, maintains the formal democratic structures, but renders their meaning void. The decision-making power and the construction of the development model does not depend on the state institutions or the manifest destiny of the nation-state, but the total freedom of the individual, limited only by others with stronger intentions.

Nowadays, it is more important to have control over financial capital or the big companies and the communication media than ensuring a certain political party is in office. The neo-liberal system enables generalised individual participation and, paradoxically, leads to the exclusion of majorities and minorities of people, regions and countries.

In our society, says Miret Magdalena (1996), "we have become working sheep, skilled idiots; we fall for the temptation of evasion, of not participation, in becoming the "light" men and women". Participation becomes fragmented, the common project does not exist and the development model is the result of the clash of interests, in which, as in natural selection, the strongest prevails.

However, it is not only this, but also that, as Díaz-Salazar points out (1995), "when the problems of impoverished countries disappear from the ethical regulating of our attitude, we insert ourselves in a culture of blindness, we act as blind wise men. The so-called advanced and scientific part of the planet becomes the most morally, vitally and mentally illiterate".

Competition Theory exacerbates non-generalised technocratic education. The Market determines the needs and only a few individuals can access the required knowledge. As there is no common project, the education system that it advocates is unsupportive and exclusive. Its education message is that the best social project lacks a project, namely, it concentrates on the success of the chosen ones - bankers, multinational companies, Society based on the recognition and resolution of conflicts is, as previously stated, a participatory grassroots model to oppose the

media organisations, the great scientists and official artists, etc.

Competition Theory promotes an educational system lacking in collective values, radically unsupportive and favouring the undermining of diversity. According to Díaz Salazar (1995) "we cannot hope for solidarity in a society that does not raise awareness among its members of altruist moral ideals, but abandons them and establishes an era of emptiness". Masquerading as a democracy, it advocates social Darwinism and an elitist and sectarian education system based on the exclusion of the weakest.

2.4. Conflict Theory

Conflict Theory starts from the idea that development is generation via conflict between different social groups. Overcoming the contradictions and new social dynamics is achieved, increasingly, by means of engaging Grassroots Social Movements.

It boosts the idea of progress as well as the participation and distribution of democratic power more relevant. This trend is represented by the proposals of the United Nations Development Programme (UNPD), starting with the hypothesis of people's needs. For once, experts from the North and the South tell us that human beings are more important than economic indicators.

The idea of the State loses some of its strength here but, above all, the credibility of the single political party or the political parties embroiled in a game of formal democracy wanes. It demands an authentic, grassroots democracy, a tolerant social model that respects other cultures. It does not pledge out-and-out technological development, but advocates austerity to share the goods available to human beings.

Competition Theory is the dominant model governed by the Market's rules, whilst Conflict Theory represents the trends of internal social resistance, governed by the criteria of grassroots democracy.

Market paradigm and the social or regional exclusion that this involves. In Conflict Theory, the participation channels are considered as a

human necessity that society must provide for. Its intention is in maintaining the means of expression open so that people feel that they can participate in the development project, so that they can denounce and rectify injustice, in both local and international contexts.

The internal resistance to processes of domination has given rise to another version of the Conflict Theory that focuses on the re-evaluation of the cultural and/or religious identity of each group of people and opposes the homogenisation process with all the media available to them. This struggle manifests itself in separatist, inter-ethnic or anti-centralist conflicts that are taking place in the world such as those led by the Kurds, Tamils, Hutus and Tutsis, Bosnians, Serbs, Chechens, the Iranian Revolution, Islamic fundamentalism, the Chiapas Revolution, etc.

The second mentioned variant of Conflict Theory promotes mass participation to strengthen the Nation's identity, to promote the value of their specific characteristics in the face of homogeneity.

Paradoxically, a majority's unconditional adherence to the Culture-Nation can lead to dogmatism, to the exclusion of dissidents. However, single-party or religious resistance is one way of regaining the romantic sense of culture, religion or fatherland of a people or a nation who share these basic characteristics. It does not wish to generalise homogeneity but to guarantee it within a determined society. The legitimate idea of defending one's own identity can become a process of self-affirmation achieved by rejecting or denying other identities.

Removing oneself from the imposed model does not necessarily mean regaining "a good, traditional development model" in its entirety, nor having a newer, improved model.

Resistance societies based on cultural or religious identity appear to favour educational models that serve a common project that restores the traditional roots, and that on

many occasions, means an explicit rejection of modernity. This educational model is also exclusive, although not for technocratic reasons but for cultural and religious ones.

The conflict resolution model which favours the participation of grassroots social groups and acts as a minority within the other development models has always promoted a popular participatory educational model that attempts to make the grassroots aware of and respect diversity, and to mistrust both modernity and fundamentalist traditionalism.

The description of the evolutionary process of the different social models provided by that Ramonet is very similar to that of Bajoit.

Next to the Competition and the Market Paradigms, Ramonet identifies the Communication Paradigm as another hostile actor of local and international relations. The mass communication media is able to determine or minimise the actions of the state and the statesmen, to help entrepreneurial initiatives succeed or fail, distribute power via the information highways or hide information, providing uniform images and news distributed by a reduced selection of media organisations.

The Communication Paradigm along with the Market Paradigm brings about a series of sudden changes such as those originating from the innovations in information pathways that allow the immediate movement of large amounts of capital causing imbalances with unforeseen consequences for different societies and geographic areas.

Grassroots democratisation can also, according to Ramonet, benefit from the Communication Paradigm to strengthen its resistance and create the beginnings of a new Paradigm. For these reasons, he proposes abandoning the maxim used by the grassroots Social Movements: "Think globally, act locally" and "revert the aphorism: we must think locally and act globally because the forces that influence the world are international forces" (Ramonet 1996).

The recent, but now classic, example is the presence of the messages of Sub-Commander Marcos on the internet.

Both Bajoit and Ramonet are conscious of the internal contradictions of each model, generally caused by the conflictive coexistence of various Paradigms. Some of the most obvious contradictions are those that correspond to the concentration processes, of the joining of countries in confederations that increase the markets and, in addition, the centrifugal movements of worldwide "Balkanisation" based on cultural, linguistic or religious identities that cause the breaking up of States.

Each Model and every one of the Paradigms presented creates a type of society that corresponds to specific participation and education systems. Opting for a specific Development Model conditions, to a great extent, the possibilities of participation, the education and practical ideas. This is paramount, since contesting or resisting a model involves inventing strategies that can dismantle the old system while being able to build a new one.

It is precisely this framework in which the two models are current, where cooperation and education are introduced to the development model.

3. DEVELOPMENT, COOPERATION AND EDUCATION

3.1. The historical framework

There are two key factors that determine the nature of the concepts of development, cooperation and education:

- a) The Cold War caused by the division of the world in two blocs antagonising and confronting each other.
- b) Political independence of a large number of Asian and African countries.

At the end of World War II, the United Nations was formed with the main aim of regulating post-war problems and securing world peace. However, the years after 1945 entailed the declaration of two diametrically opposed economic and political systems that facilitated the division into two blocs - East/West- in a conflict that was to be named the "Cold War". It was a period plagued by tensions, some of which culminated in localised military conflicts, for example in Korea and Vietnam, which in turn were used as the scenario for confrontation between the blocs that were attempting to expand their respective area of influence.

The subsequent decades bore witness to other important events. A large number of colonised nations in Africa and Asia underwent emancipation at this time. The colonial legacy has bequeathed social destructuring, economic problems, cultural

crisis and a loss of identity. The new states must oppose these issues in an international system that relegates them to the role of provider of raw materials and places them on the second tier of international trade.

The links established with the metropolises were so strong that they continued to operate, leaving the new states with scarce room for manoeuvre and creating a new neo-colonial system. The new reality that came about highlights the unequal distribution of wealth in the world, the gap between the "developed" and industrialised North and the "underdeveloped" and impoverished South. This serious situation was denounced at the Bandung Conference (1955) from which the Non-Aligned Movement originated, where the creation of a New International Economic Order was called for.

The two blocs disputed the ideological, economic, financial, trade and political alliances of an emerging Third World, which attempted to escape the spheres of influence by forming this Non-Aligned bloc. Despite the efforts made by leaders like Nehru, Nasser, Nkrumah, Perón or Fidel Castro, the real weight of this "third bloc" was scarce; the Third World countries shared a few claims for international equality and justice, but their governments had very different ideologies and financial interests.

The Third World was divided into countries suited to either a revolutionary or modernising socio-economic development model. The cooperation and aid they received from different powers tied the different nations of the Third World to one

bloc or the other. Thus, cultural, financial, technological and military dependency was born, with the well-known devastating consequences of civil conflicts, violation of human rights, foreign debt and famine.

DEVELOPMENT THEORIES				
MODEL	HISTORICAL CONTEXT	ECONOMIC ASPECT	SOCIAL RELATIONSHIPS	POLITICAL IDEOLOGICAL (Participation)
Classic	<ul style="list-style-type: none"> Industrial Revolution Optimism Controversy: Market and Socialism 	<ul style="list-style-type: none"> Development=Growth Market Underdevelopment as a phase 	<ul style="list-style-type: none"> Enrichment of the privileged=enrichment of all 	<ul style="list-style-type: none"> Eurocentrism (metropolis-colony) Parliamentary democracy The Market
Marx	<ul style="list-style-type: none"> Industrial Revolution Optimism Controversy: Market and Socialism 	<ul style="list-style-type: none"> Development Market Underdevelopment as a phase 	<ul style="list-style-type: none"> Capitalists-Proletariat 	<ul style="list-style-type: none"> Egalitarian Participatory society model Confronting the powers of production=Revolution
Developmentalism	<ul style="list-style-type: none"> End of the World Wars Expansion, Optimism Increase in production-Well-being International Cooperation arises as an important element 	<ul style="list-style-type: none"> Growth=Development Underdevelopment as an internal problem 	<ul style="list-style-type: none"> Dual society: <ul style="list-style-type: none"> modernised sector - traditional sector 	<ul style="list-style-type: none"> Participation of the State and International Organisations Nation Income (revenue) =Satisfying Basic Needs
Dependency	<ul style="list-style-type: none"> Expansion, Optimism Increase in production=Well-being Continuation of International Cooperation 	<ul style="list-style-type: none"> Underdevelopment as an internal problem 	<ul style="list-style-type: none"> Nationalism 	<ul style="list-style-type: none"> World Analysis of Centro-periphery structures Dependency Regional integration
Basic Needs	<ul style="list-style-type: none"> Expansion, Optimism Increase in production=Well-being Continuation of International Cooperation 	<ul style="list-style-type: none"> Question economic growth To supplement that which the market cannot do on its own Growth=Development 	<ul style="list-style-type: none"> State and community as support. Denounce profits in the hands of a few 	<ul style="list-style-type: none"> Talk of "well-being" The need for new development indicators. The community's participation Structural changes
NIEO	<ul style="list-style-type: none"> Expansion, Optimism Increase in production=Well-being Continuation of International Cooperation 	<ul style="list-style-type: none"> Control over raw materials by the producing countries An International Monetary System that favours the "Third World" 	<ul style="list-style-type: none"> 	<ul style="list-style-type: none"> Claim that the periphery does not partake in decision-making and that international relations are anti-democratic North/South Divide Structural changes
Sustainable development	<ul style="list-style-type: none"> Recession Uncertainty Start to question whether the increase in production=well-being Controversies: What is development? 	<ul style="list-style-type: none"> Development is not equal to the market Satisfying the Basic Needs whilst imposing limits on Growth 	<ul style="list-style-type: none"> Complete fulfilment of human beings 	<ul style="list-style-type: none"> Solidarity with future generations Participation of the communities Interdisciplinary work Breaking with development=Market Redistribution
Human Development	<ul style="list-style-type: none"> Recession Uncertainty: the increase in production is not equal to well-being. Controversies: What is development? 	<ul style="list-style-type: none"> Development is not equal to market GDP: one more indicator, not the only one 	<ul style="list-style-type: none"> The human being as a centre 	<ul style="list-style-type: none"> Being human=an end in itself Increase in individual's freedom New indicators by groups and regions (genders, cultures, etc.)

Source: F. Altamira and M. Eizaguirre. "Pistas para descubrir el Sur y el Norte" Hirugarren Mundua eta Bakea

European cooperation had begun in much the same way. Many of the aid workers who returned to their homelands felt it necessary to inform others about the situation of the Third World countries where they had worked. Humanitarian organisations and people felt a moral obligation to explain the exploitation and suffering of the South in order to gain the support and aid from people in wealthy countries. The crises caused by the military and the politicians needed to be eased. People needed to be informed and funds raised for aid and cooperation. This is how European organisations such as Oxfam, Cafod, Christian Aid, Novib, and, in the Spanish State, Cáritas, Manos Unidas, Intermón, Iepala and many more came to be.

Development Education origins are linked to the world of cooperation. The concept comes about between the end of the 1960s and early 1970s, within the work developed by Non-governmental organisations working together with the then called "Third World". The 1960s was the first decade of an D.E., still undefined back then, dedicated to providing information, raising funds and starting the training of human resources in the South to prepare professionals in the fields of management, technology, agricultural production, etc.

3.2. Evolution of strategies and concepts

We can establish a series of historical phases undergone by Development Education that are linked to the development paradigms to which we have made reference.

3.2.1. Assistentialism

The first phase took place between 1945 and 1965. It is during these two decades that the first "Development Cooperation" initiatives came about due to the need for a strengthening of the links with Third World countries and for improving the critical situation in which they found themselves. However, the explicit intentions of easing the obvious inequalities did not disguise the neo-colonialist nature of the aid-giving powers that saw cooperation as a way of increasing

their spheres of influence within what they considered to be large geo-strategic zones.

Supranational bodies such as the United Nations with their Development Aid programmes, financial bodies such as the International Monetary Fund or the World Bank shall take charge of establishing the terms of this aid and the adjustment programmes to which the receiving countries are subjected.

The main feature of these institutions is their concern for ensuring that the Third World countries achieve a certain level of development. However, even though this could be considered an act of solidarity, it corresponds rather to political -we have already commented on the relationship with the "cold war" situation- and above all economic objectives -need to supply raw materials, search for new markets, commercial expansion, etc.

These orientations correspond to the notion of prevailing Development at this time and that we have characterised as the Modernisation Paradigm. According to this theoretic analysis, Development equals economic growth. Following Rostow's theories, underdevelopment is the phase prior to development -a "backwards" phase". Favouring an industrialisation process enables the necessary "take-off" to reach the levels of well-being in the Northern countries. In this way, large capital investment causes the economic level of the countries to increase and accelerate their acquisition of developed country status.

Therefore, there is only one Development model possible: the Industrial Capitalist model. The system that supports it is exported, starting down a path towards cultural homogenisation and preventing the possibility of freely choosing alternative models. Thus, it was expected that our own system, whose safety was seen as seriously threatened due to the existence of an excessively impoverished Third World, could be maintained.

The cooperation of the Non-governmental Organisations for Development (NGODs) did not bring this mechanistic idea of development into doubt, even when it differed from that carried out by international bodies and governments, both due to their connections with the working classes in the developing countries, as well as the type of project and humanitarian motivations.

The NGODs' actions during this period -the 1950s and early 1960s- was fundamentally assistentialist, requiring the societies and governments to provide economic "aid" to improve the situation of the most unfavoured groups but without questioning the validity of the Northern development model, or investigating in great depth the reasons for the underdevelopment experienced by three quarters of humankind.

Equally, an increasing concern can be observed for the disinformation and disinterest existing in the Northern societies regarding the South's reality. This fact, combined with the increasing presence in Europe of groups of immigrants from Asian, African and Latin American nations highlighted the need to carry out an Development Education project.

It was the NGODs that coined the term and concerned themselves with providing the content, conscious that the viability of the aid and the success of the cooperation projects depend to a large extent on the level of awareness in the providing societies.

At this time, Development Education's main objective was to spread information regarding events related to the Third World. The aim is to raise awareness among people of, as well as bring them closer to, the dramatic situations that the Southern communities are experiencing. It is a period characterised by the proliferation of catastrophic images attempting to strike a chord with people and to tug at their humanitarian and charitable heartstrings.

This type of informal action stems from the academic field and is defined in the Domund Campaigns, in the "baptism of Asians", and so on. These are activities based on raising funds, with no educational aim whatsoever. As well as the specific interest for starting a project to create awareness, this task was appropriate for the creation of frameworks that supported the cooperation programmes carried out by the NGODs.

3.2.2. Solidarity

A series of events occurred in the late 1960s and in the 1970s became a turning point for Development Education's conception. Events such as the May 1968 Movement, the Vietnam War and the appearance of revolutionary movements in various countries gave rise to critical thinking regarding the prevailing politico-economic situations and made way for the possible creation of individual and alternative development models.

In 1972, *The Limits of Growth*, the Club of Rome's first report, was published. This document listed a series of problems that caused a thorough debate that is still ongoing. Generally speaking, issues such as demographic growth, the depletion of natural resources, the environmental crisis and famine were put into context. Even though the greatest concern was how to rationalise the management of resources in such a way as not to hinder sustained economic growth, the Report attempted to deal with the phenomena as a whole, which up until then had always been treated separately. It was perhaps not the only one, but rather one of the beginnings of convergence between concerns regarding Development and the Environment, and therefore, between Development Education and Environmental Education.

GENERATIONS OF NGODs, ACCORDING TO THE DEVELOPMENT MODEL			
FEATURES	1st GENERATION ASSISTENTIAL MODEL	2nd GENERATION SELF-SUFFICIENCY MODEL	3rd GENERATION SOCIAL CHANGE MODEL
<i>Type of action</i>	Emergency, humanitarian, sporadic	Focused on social actors. Areas with specific problems	Self-sustained, autonomous and systematic development
<i>The NGO's role in development</i>	Specific, assistential services	Complementing natural constitution processes. Seeking self-sufficiency	Strengthening civil society's participation Process of Structural change
<i>Participation of the beneficiaries</i>	Nonexistent, void	Actor	Protagonist
<i>Relationship with the State</i>	Substitute	Substitute/confrontation/support	Confrontation/support
<i>Development Education</i>	<i>Assistential</i>		<i>Causal</i>

Source: M^a Luz Carpio. IEPALA. Cuadernos de Pedagogía nº 249. 1996

Underdevelopment is not a backwards state that can be easily overcome with technocratic methods. This is the other side of development. The North's well-being comes at the possible expense of the South's impoverishment. We start to discuss "disconnection"; development is possible to the extent to which the Third World societies are able to create their own networks, establish their own market mechanisms and political relationships, defending their specific cultural visions and removing themselves from Western domination. In the NGODs field, the activity of Development Education is, on the one hand, to condemn and, on the other, to show solidarity with the revolutionary movement of the oppressed populations.

In the education field, both in the Formal and Non-formal education sectors, we strive for the global understanding of the development/underdevelopment phenomena. Information alone is not enough; it is necessary to understand the inner workings, the keys that explain the relationship between both situations. This is when the campaigns are started.

The subject matter may be different but they all aim to demonstrate the North's responsibility for the existence of underdevelopment, trying to overcome the Eurocentric visions that undermine the contributions and the wealth of other cultures, highlighting our model as the best possible option.

By the time the 1980s began, introducing a period of important changes that we are still experiencing, solidarity and criticism of different development models were already Development Education's practices. The fall of the Berlin Wall and the dismantling of the revolutionary model took place. We speak of an interdependent world and at the same time, how the divide that separates the North and South is increasing. First the Brandt report (1980) and then the one by Brundtland (1987) raised the questions of worldwide relations and the concept of development-underdevelopment itself. Development Education has since spoken of a global village, of interdependencies, of one world with one destiny.

3.2.3. Globalisation

The two models that characterised this phase have undergone huge transformations. The almost complete dismantling of one of the poles prompted and accelerated neo-liberalism's prevalence.

The third stage of D.E. took place in the sphere defined by the Competition Paradigm and the resistances that conform appropriately to the Conflict Paradigm. In addition to the issues that both paradigms represent, there is the conscience of people from both the North and South and the dissatisfaction caused by consumer society. The vicious circle caused by the production cycle of consumer (goods-environmental problems-poverty) constitutes one of the interrelations that has been most subjected to criticism over recent years in questioning our own development model.

At the same time, theoretical and practical trends in social movements highlight globalisation as an analysis framework in which not only the financial but also the social and political aspects, the environmental perspective, feminism, the problem that causes an arms race, etc. gain meaning.

Social systems are no longer homogenous and the meaning of our Eurocentric model begins to be redefined, ignoring other cultures and undermining other realities that are not theirs. Conditions to promote an education system that develops tolerance, coexistence and international understanding are established. From this new position, Development Education is to be a platform to analyse the understanding of these dynamics and above all to engage in the search for alternatives and the transformation of the model. D.E.'s motto is "think globally, act locally".

With this new knowledge, Development Education decided upon formal education, conscious of the need to introduce these issues at schools and overcome the Eurocentric and Androcentric visions that prevailed in the academic framework.

However, during the 1990s, the events we witness are not only worrying, but in many cases, difficult to analyse due to the variety of elements that come into play.

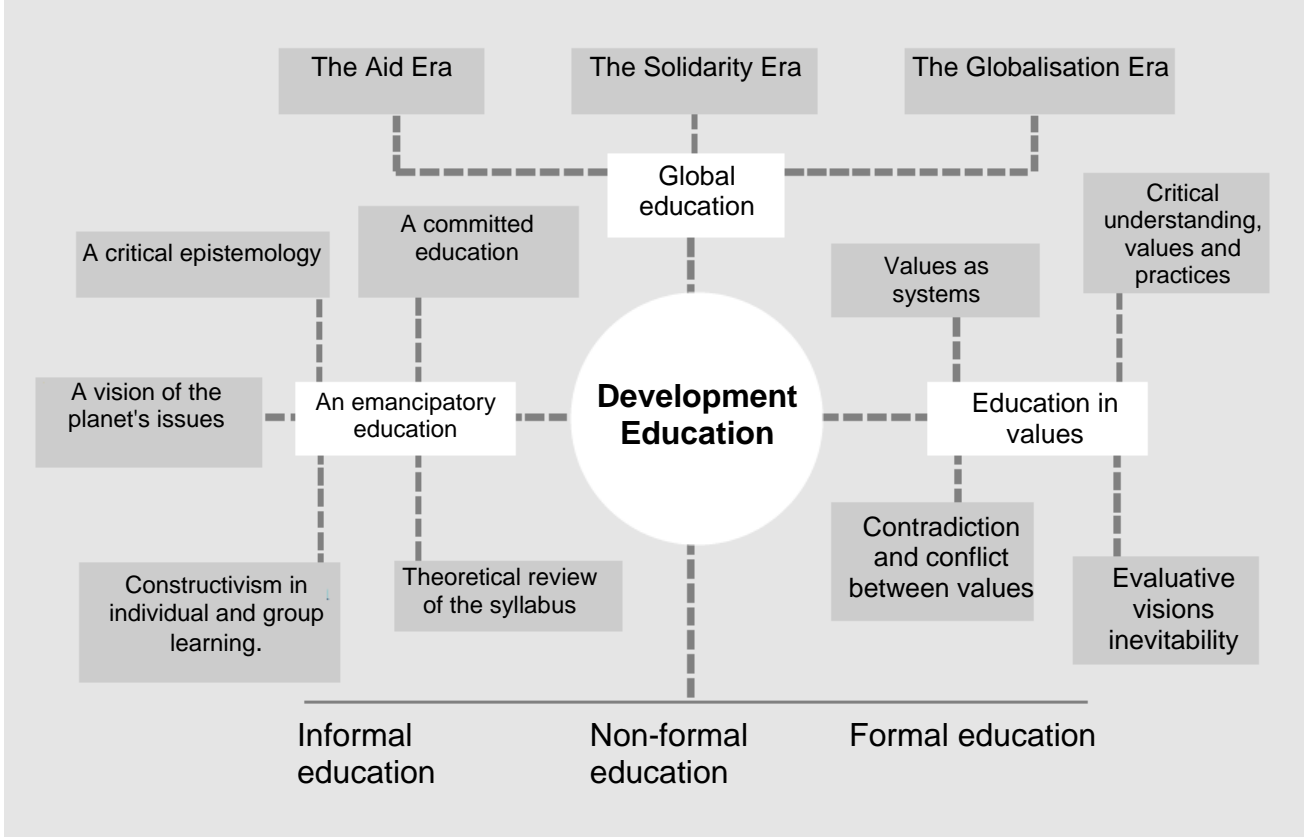
Issues such as the Gulf War, the War in Ex-Yugoslavia and the fall of the Eastern countries, among others, highlight the fragility and crisis of dominant models as well as evidence the interconnection between phenomena that appear not to be related and our daily lives.

In the development theory sphere, the World Commission on Environment and Development's "Our Common Future", known as the Brundtland report, introduced the concept of "sustainable development" in keeping with environmental concern. Such was understood as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs. [...] Therefore, sustainable development is understood as a process of continuous change -instead of a fixed state of harmony- in which the exploitation of resources, the orientation of technological evolution and institutional change are made consistent with future as well as present needs"¹. This concept introduced an initial criticism by demonstrating how the current development trends not only do not produce legitimate well-being for the planet as a whole but are also intrinsically self-destructive.

Alongside this we must highlight another line that speaks of "human development". This concept, coined by the United Nations and implemented in the annual reports that summarise the state of the world, was a radical criticism of the tendency to measure development with exclusively financial indicators such as GDP or per capita income. It is not development if its achievement only constitutes financial improvements without taking into account the ability to meet the global needs of any group of humans. Issues such as health, education, food safety, equal distribution of wealth between nations and the states, inter-group equality (sex, ethnicity, age, etc) become important when evaluating a country's development.

¹ Jiménez Herrero, L.M.: *The Environment and Alternative Development*, Madrid, Iepala Editorial, 1989. pp. 37-38

FEATURES OF DEVELOPMENT EDUCATION



Source: J.J. Celorio. *Cuadernos Bakeaz* nº 9. 1995

Following the Copenhagen Summit, the term "socially sustainable development" was introduced. In addition, since the Cairo Conference on Population, or the more recent Beijing Conference, we must speak of "development from a gender perspective". However, an increase in adjectives should not disguise the fact that the real debate should focus on the radical criticism of the existing development model and on the need for an alternative model that combines all these perspectives and interestsⁱ.

Ultimately, it is about creating a new development system where solidarity is a universal and intergenerational feature. Today's approach to development issues goes hand in hand with the concept and practice of justice. Justice linked to the equal distribution of wealth, to valuing and respecting cultural diversity, to overcoming inequality models.

We must not forget that developing this theoretical analysis has been possible through the contributions different social movements (feminism, environmentalism, pacifism, internationalism, etc.) made in their critical and revolutionary efforts. Issues such as the sex-gender dynamic, developed-developing, physical environment-human

environment, and structural peace-violence, are offered as axes from which we achieve a greater understanding of a system that is rejected around the world for being unsatisfactory, reproducing injustice, generating inequality, marginalising large majorities and exhausting resources.

ⁱ Elements for the criticism of the sustainable development concept can be found in Fernández Durán: *The expansion of disorder. The metropolis as an area of global crisis*. Madrid, Fundamentos, 1993. For human development, see the critical review by Sutcliffe, B.: "Human development. A critical evaluation of the concept and the index" in *Cuadernos de Trabajo*, nº 11, Bilbao, Hegoa/UPV, 1993. Finally, the analysis of development from a gender perspective can be found in Jacobson, J.L.: *Gender discrimination: an obstacle to sustained development*, Bilbao, Bakeaz, 1993 and Strobl, I.: *Strange Fruit. Demographic policy and population control*, Barcelona, Virus editorial, 1994.

Therefore, a more detailed analysis reveals how the contradictions in our development model are becoming worse. The environmental crisis has called the production and consumption systems into question. The advance of feminism, although important, is yet to uproot the prevailing androcentric models that perpetuate inequality between men and women. The increase in pacifist movements is not in line with the adoption of a positive conflict resolution system.

The struggle in defence of Human Rights has not brought about an increase in social justice around the world, or removed racism, rape and torture.

However, these movements contributed their visions of the world, established platforms for analysis that enriched existing points of view. All this means that D.E. became increasingly complex. The sociocultural analysis that D.E. started from took the variety of perspectives as a starting point and the need to study them at the time of making educational proposals.

4. IN THE NEGLECTED SPACE. DEVELOPMENT EDUCATION

4.1. What is Development Education

Development Education changed and enriched its development attempting to provide answers or pose new questions regarding the issue of how to educate to achieve a development model different from the competition's that is the modern-day hegemonic paradigm.

D.E. is an approach that considers education as an interactive process for people's basic training. It is a dynamic education, open to active and creative participation, which is also aimed towards commitment and action that should lead us to become aware of the world's inequities existing in the distribution of wealth and power, as well as of the causes, consequences and of our role in the task of building fairer structures.

From D.E.'s perspective, it shares a critical theory that interprets the syllabus both as a cultural/ideological product and as a social one. It is not a technical problem that should be resolved by specialists. The issue of cultural selection is therefore transformed into an essential element for a syllabus conforming with a non-sexist, supportive, cooperative Development Education, critical of the of the (cultural, political, ideological, etc.) homogenising systems committed to marginalised sectors, that educates in and from freedom, with an unshakeable commitment to social reform. These

are the foundations of a global, critical and emancipatory education.

Those who have no prior knowledge of D.E. will probably be asking themselves several questions:

- Is it a new style of teaching?
- Does it cover topics for which educators are not responsible?
- Are we only talking about the Southern countries?
- Why teach students from the North about the Third World?
- Does teaching about inequities offer anything to the students' training?

However, the answer to all these legitimate doubts is that D.E. does not only deal with the South, but the present day, our environment and the North-South interdependence. D.E. does not only do this from the point of view of values but also from a scientific and conceptual stance meaning we cannot therefore qualify it as an "educational trend". On the contrary, D.E. is a way of teaching that is constantly evolving, gathering educational suggestions that it believes are essential for global understanding, an individual's training and commitment to participatory action.

D.E. is therefore, an active education, committed to the defence of human rights, peace, the dignity of the individual and the people avoiding Eurocentric interpretations or any other type of marginalisation by race, creed or sex.

It seeks for students to gain a critical view through a teaching-learning process which allows them to dismantle prejudices and advocate attitudes of solidarity. We live in one world, one global community, but we tend to ignore realities that are different to our own. It is high time the North and South were more aware of each other, that they discovered their many links and interdependencies.

As Todorov observed (1988), gaining an understanding of foreign cultures serves as one's own enrichment: in this sphere, to give is to receive. "The most important result of cross-cultural encounters usually consists of the critical way we look at ourselves, without in any way implying a glorification of the foreign". Precisely because of this it becomes necessary to combat indifference, exacerbated individualism, mediocre uniformity, teaching cooperation, respect and awareness of "Others", the wealth of diversity and multiculturalism.

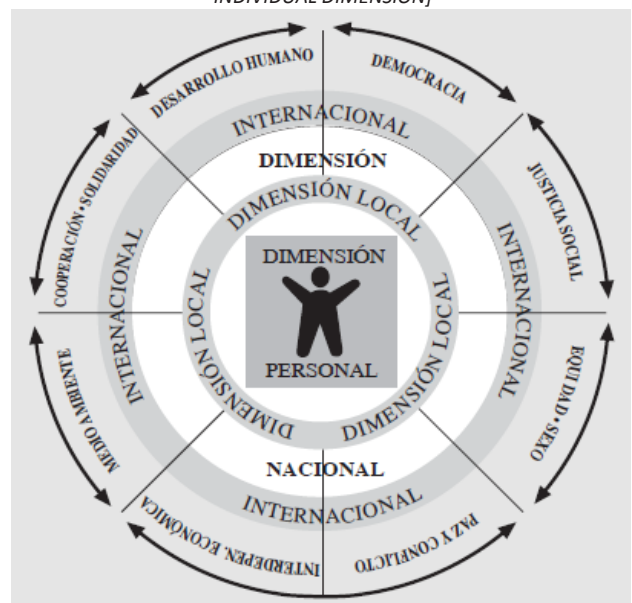
If we wish to find solutions to facilitate intercultural coexistence, improve individual's quality of life by advocating justice and equality, we must teach bearing in mind what Audrey Osler once said (1994): "(...) awareness of global interdependence provides us with an appropriate framework for students to be able to explore relationships between economic and political power by enabling them to challenge racism and injustice."

4.2. Overall aims

Development Education is an education mainstream that entails a teaching-learning process focused on both the individual and the group whose main aims are:

- To develop values, attitudes and skills that boost an individual's self-esteem, preparing them to be more responsible for their own actions. They must be aware of the fact that their decisions affect both their own live and the lives of others.
- To develop participation in proposals for change to achieve a fairer world in which both the resources/assets and power are distributed equally.
- To provide individuals and collectives with the cognitive, emotional and attitudinal tools and resources that may allow them to have an influence on the present reality's most negative aspects.
- To favour sustainable Human Development at the three levels that affect individuals: personal, local and international community.

[Image:
 ENVIRONMENT - COOPERATION • SOLIDARITY - HUMAN
 ENVIRONMENT - DEMOCRACY - SOCIAL JUSTICE - EQUALITY • GENDER
 - PEACE AND CONFLICT - ECONOMIC INTERDEPENDENCE
 DIMENSION
 NATIONAL
 INTERNATIONAL
 LOCAL DIMENSION
 INDIVIDUAL DIMENSION]



4.3. Theoretical sources

D.E. has various theoretical sources such as: Paulo Freire's educational methods, the constructivist trends in education originating from Piaget, Vigotsky Luria or Bruner's psychology, the Action-research model developed by Lewin, developed in greater depth by Carr and Kemmis, amongst others.

According to Vigotsky, who considered education as a social interaction process in which the adult guides the apprentice and introduces him to the culture, D.E. understands teaching- learning as an active and participatory process in which the teacher acts as a facilitator to help young people become more aware, beginning with their concerns and interests.

In the education of adults and young people, D.E. adopts the Freire method, widespread in all Latin American and African countries during the 1970s.

As Paulo Freire's project highlights, Education must be a transformative process taking the participants on a journey that begins with self-awareness and heads towards the understanding of different elements and structures that have a decisive influence on their lives. Therefore, they will develop the strategies, skills and techniques necessary to responsibly participate in the development of their community and influence its reality.

4.4. Paradigms

The world in which we live is very complex and varied. Cultural diversity and the various environments of the world's different regions require extensive analysis that is not without its contradictions and that cannot be easily simplified. D.E. cannot be based on a single paradigm that explains the present situation since this requires an appropriate interpretation of each individual problem that represents the North-South relationship and development. According to Fionnuala Brennan (1994), we could say that D.E. is composed of three elements that are inextricably linked:

- Educating about development. Conceptual understanding of economics, politics, history, anthropology and the local and international environment. It is a study that reveals the reasons for inequality and the reasons why different development models exist.

It is necessary to possess a basic conceptual structure for an understanding of development. This can be acquired through interdisciplinary projects between the different areas as a means of addressing the issues in all their complexity.

Development Education. Developing and applying these values, attitudes and skills to enable the construction of a critical, empathetic and caring personality that promotes equality and social justice.

The aim is to find the keys to understanding the problems of development, taking into account that they are complex issues in which contradictory interests are at play and whose interpretation changes depending on the different sociocultural perspectives.

The world changes at a frightening speed and D.E.'s most important role is training young people for an adult life in which they are able to interpret reality and actively participate in its liberating transformation.

- Education as development. An emancipatory practice focused on the teaching-learning process itself and on active participation. In D.E. the process is essential to its work strategies and practices. For the subject to thoroughly participate in the learning, the educational model must be interactive, experimental and meaningful.

4.5. Contents

The D.E.'s main objectives link the academic contents with an individual's training, providing critical analysis so that they have the opportunity to participate in the development of their environment and understand the links between their local reality and global development. Providing the means for transformative, responsible and solidarity action.

Values and attitudes

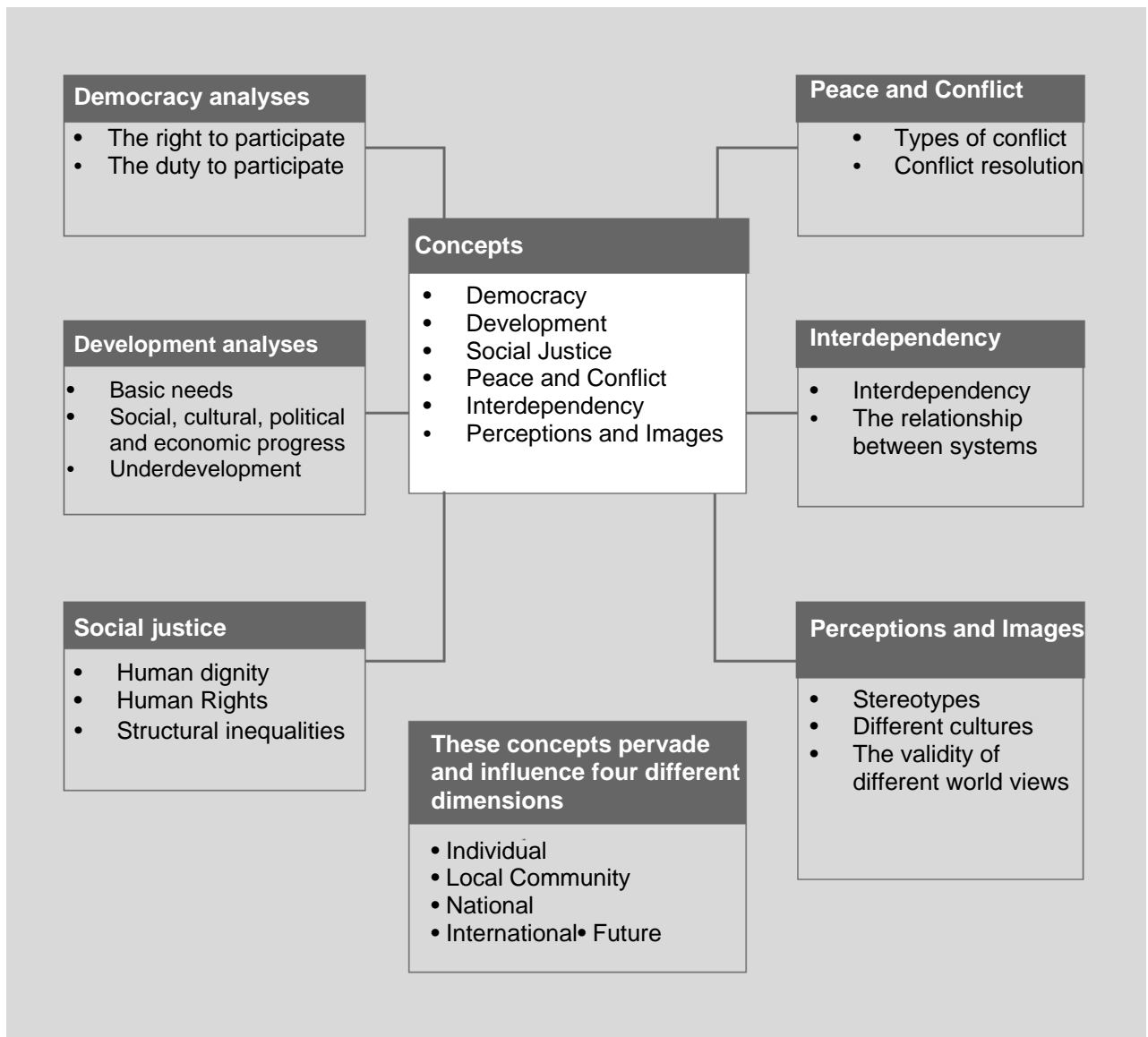
- Self-esteem Young people must take centre stage in the development of their personality, respecting their family, social and cultural environment. As a starting point, the individual must link it to their social reality so that individual self-esteem combines with the collective self-esteem and both complement each other.
- Understanding. They should be trained in understanding the links between their everyday reality and similar events that have taken place in other areas, cultures, in a plural, diverse and interdependent world.
- Justice-equality. Understand the foundations of structural injustice. Recognise and oppose stereotypes and prejudices. Fight for equality and against marginalisation due to gender, race, religion or geographic origin.
- Participation. Learning and practice. Demanding participation is recognising our right to define our own future in every sphere - political, social, cultural, etc.- and therefore, to take the responsibility that we have as social agents involved in community life.
- Solidarity. Solidarity is a conscious and wilful act which implies the intention to actively support societies, organisations or individuals who oppose unjust issues or situations; we feel as though we are participants and affected parties.
- Cooperation. To cooperate is to join forces to carry out a task in which each participant makes their contribution to achieve a previously agreed aim.
- Formulating hypotheses. When faced with a given situation we must learn to speculate, raise doubts, discover contradictions in the issues, change our starting point to bring it closer in line with the aim of our study.
- Search for, gather and classify information. This is the first step in testing out our hypotheses, with the subjective criteria -ideological, evaluative- that influence the source selection becoming apparent in the process.
- Analysis. Scrutinising the information obtained within its context. Identifying gaps, incoherencies and contradictions in the information. Learning to distinguish between reliable information and wrong, false or misleading information. Developing critical and systematic abilities to analyse written, oral, visual, numerical or any other type of source.
- Communication. Evaluating the significance of our analysis to express clear and well-founded opinions. Comparing and debating the information, the interpretive models used and the coherence of the explanatory models put forward.

Concepts

Each science has its own conceptual framework and it would be quite complicated, if not impossible, to make a list of the concepts that we employ in formal and non-formal education in the different fields of knowledge. Each of these areas should contribute towards the cognitive contents inherent to the teaching of a critical and comprehensive understanding of reality.

Procedures

These procedures depend to a great extent on the region where you are working since the procedures are strategies about learning to learn and these strategies are not always the same for every region. However, we can list a few basic procedures.



Source: Scott Sinclair. DEC. Birmingham



5. DEMOCRACIA: MODELO PARA ARMAR

5.1. Types of democracy

As we explained at the beginning, none of the characterisations of the models are exact because none of them exist in pure form. In each of them, the people, the grassroots, civil society has created its own channels to support or dispute, to denounce oppression or come up with alternatives. The population, whether from the North or South, does not remain passive, but rather seeks formulas to express its discontent, to solve issues based on its unique strength: participation and creation of solidarity networks.

Active education that generates self-awareness can help to build a responsible citizen base, which is often discussed but still remains a little-explored path. Individual involvement in society's construction in which the individual is immersed could be of use when producing models in which shared human development is paramount.

According to Chilean sociologist and teacher José Bengoa, there are some elements that are essential to plan and create fairer, more tolerant and egalitarian societies. Championing Comprehensive Democracy is one of the potential and necessary paths to consolidate a sustained process of Human Development. For Bengoa, democracy with a capital D, or Comprehensive Democracy, consists of three essential aspects:

1. Formal Democracy
2. Fundamental Democracy
3. Substantial Democracy

The first is a mechanism that guarantees fair representation in managing the community development project, which expresses the individual and collective will through voting and counting such votes. Formal democracy is highly flexible, allowing for mass participation as well as a great degree of individual independence. The habit of delegating by voting can deactivate certain social participation mechanisms that lead to a commitment to and criticism of development projects. This reduces collective well-being in favour of greater individual well-being and it is only identifiable as a community project through the exercise of voting itself and the management of public goods and services.

The form of democracy known as Fundamental democracy concerns the equitable distribution, production and management of goods and services. These respond to the basic individual and collective needs indicated in the UNDP's Human Development Indicators. Public management of social services and public and private production regulations are responsible for meeting these needs.

For example, healthcare, education, housing, respect for individuals, minimum income per capita, and individual and collective safety are some of the essential features involved in guaranteeing Fundamental Democracy.

The third aspect, which Bengoa defines as Substantial Democracy, deals with the practice of responsible collective participation, which ensures the best possible distribution of power and the citizens' access to different levels of the decision-making process, in order to internalise the social project. This analysis scheme aims to highlight that the most comprehensive human development project possible is one that manages to harmonise individual needs and collective interests. This contradiction has not yet been overcome by any social theories. The failure to overcome the contradiction between the individual and the collective stems from the absence of one or more levels of democracy or from the lack of connections between them. The simultaneous convergence of the different levels of democracy is necessary for the construction of Comprehensive Democracy.

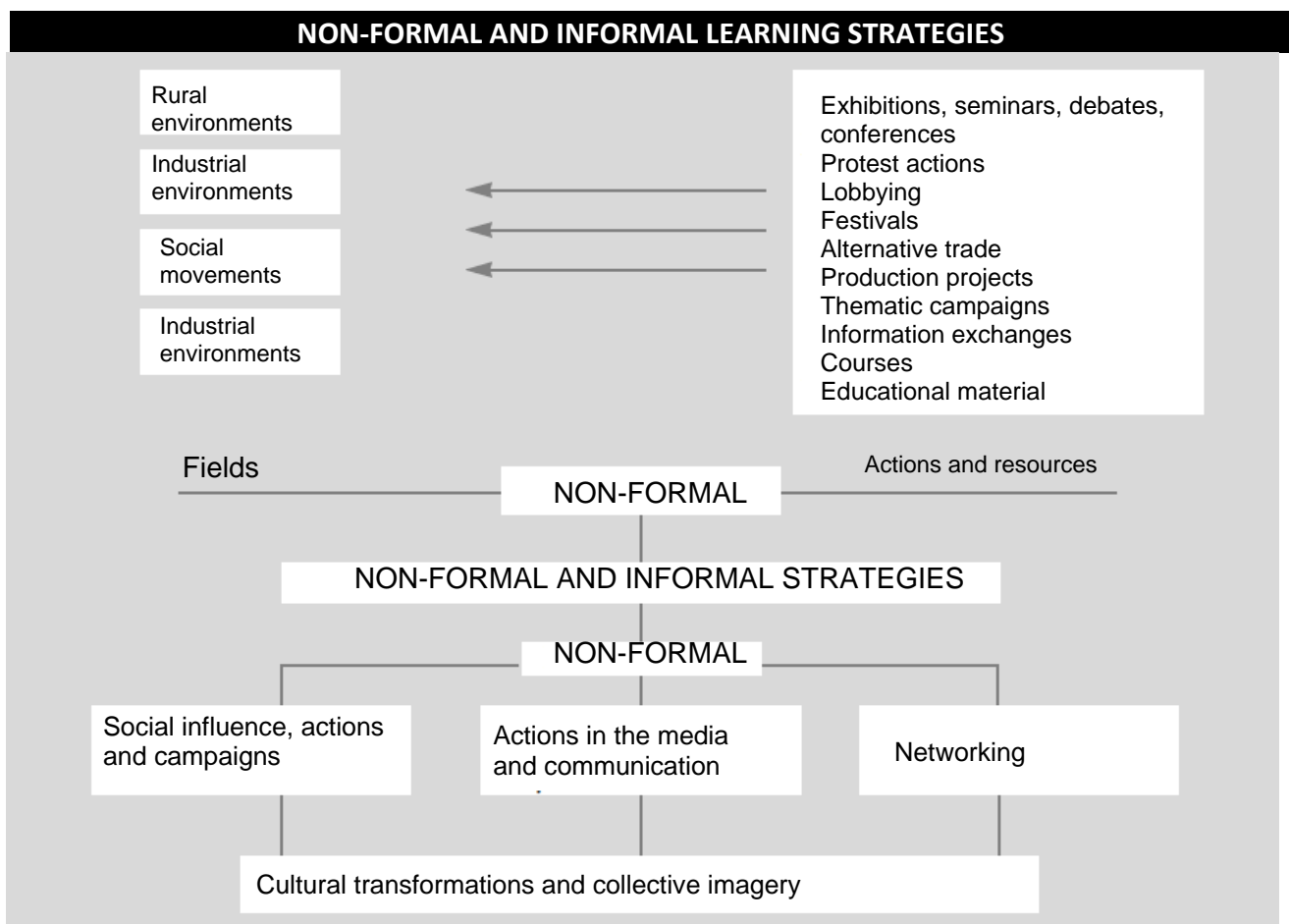
5.2. Every little helps

Having described the systems and current models for the workings of society, we must ask ourselves,

What role do individuals, NGOs and Grassroots Movements play in society? How can we encourage participation and strengthen Comprehensive Democracy? How can we cooperate on the global and local stage? How can we overcome the internal contradictions of each society and the tensions arising between different Nation States or different cultures? How can we create spaces for freedom and responsibility within our local context or on the international stage?

According to Miret Magdalena (1996), "there is no true freedom without the correlate of also feeling responsible. We are free because we are responsible, and we are responsible because nothing happens that is not in relation to others."

Grassroots Social Movements (GSMs) and/or NGOs - under this name or any other - are present in all the social models and theories described. They advocate overcoming the conflict through Popular Education or other participatory education trends to bring about change.



Source: J.J. Celorio. *Cuadernos Bakeaz* nº 9. 1995

Perhaps the weakness of GSMs lies in their desire to champion Substantial Democracy without managing to link it to the other two levels. One valid formula might be to encourage reciprocal work between NGOs, which have interesting experience in the field of international cooperation and solidarity, and GSMs, which are more experienced in social action, defending freedom and protesting against injustice within their own settings.

Educating for development and social joint responsibility is easy to say but very difficult to do. Freire hoped that the oppressed would manage to free themselves and even achieve the same for their oppressors through an educational process of self-awareness. This has not happened. The conflict has not been overcome. There are increasing numbers of the damned on earth. Thus, must we conclude that Development Education is useless, that it leads nowhere? Should it be substituted with other strategies? Should we continue with the idea of units of resistance?

The answer is that the work done by GSMs/NGOs must not conclude in the strengthening of substantial democracy. Rather, every effort must be made to bolster fundamental democracy and consolidate formal democracy because, while they are insufficient in themselves, they provide the essential conditions for attaining sustainable human development.

The best way of resisting the paradigm of competition and the market is to construct an alternative that is not limited to resistance, but rather that offers responses to overcome conflicts and contradictions that arise between individual and collective interests, between local and global issues. Going back to the article by Ramonet (1996), "We must resume a collective citizen action project, an international citizen action project. I believe that, nowadays, this is the best positive view we could have of a modern democratic concept."

Making Comprehensive Democracy stronger requires contact and collaboration between grassroots groups, learning about the knowledge and methods available for conflict resolution and the creation of new theoretical and practical responses because "solidarity does not arise from a

void, but from a specific way of shaping mentalities, feelings and desires" (R. Díaz-Salazar, 1995).

It must not remain pigeonholed as merely protest-oriented activism. One well-tested task is putting active education methods into practice. However, even more important than participatory education is the task of educating in participation, training different sectors of society in making an active commitment.

In other words, this means using D.E., the action of participating, as a method for social learning because, "if we are set in a culture of unsolidarity (...), the big challenge facing us is to build a new counterculture, the counterculture of solidarity. This counterculture should have one major objective: to transform the prevalent ways of thinking, feeling and acting." (R. Díaz-Salazar, 1995). Tearing down an exclusive model and building one or more models based on solidarity are not just a question of will and good intentions. It means putting the different existing means of participation into practice or finding any new ones we are able to invent.

What is paramount is the creation of coherence among the different types of democracy, so that we do not think we have touched Heaven merely because we defend democracy or foster its growth. The value of Formal and Fundamental Democracy must not be abandoned under the pretext of our involvement in a popular support project, because, as we have seen, mass participation may imply dogmatism, repression and exclusion. Nor is the statement of freedoms sufficient to make them a reality, like the genie in Aladdin's lamp. Thus, formal democracy is insufficient.

However, the difficulties must not intimidate us or turn us into boring reciters of a non-existent liberating orthodoxy. As the Brazilian Labour Party stated: "the fight continues, but we are not afraid to be happy". In other words, there is no reason to work from a viewpoint of guilt, pain and despondency all the time, but rather, with the enthusiasm that arises from the chances we take when we are the protagonists of our own history.



6. EVERYDAY CHRONICLES. THE UNFORGIVABLE OBLIVION

6.1. D.E. and cooperation in Spain

Development Education has a long history in countries such as the United Kingdom, Sweden, Canada and the Netherlands, and it is slowly becoming more widespread in Spain. In this country, NGOs began to spread this educational trend in the mid-80s.

Since then, many aspects of North-South relations have come to light, generated social debate, fostered training in specific sectors and promoted commitments to propose alternatives for social change. In Spain, non-governmental organisations allocate 4% of their funds to this area and government support represents less than 0.3% of the funds for Cooperation, which means that those promoting D.E. have been quite effective, as no one has done so much with so few resources.

But the successful spread of D.E. must not be limited to the self-satisfaction of those promoting it. D.E. theory and practice are not free of contradictions and this is precisely where we must focus our attention if we want to progress in narrowing our objectives, in following up on and assessing practices and in re-formulating the theories arising from such practices.

For better or for worse, D.E. has not had time to generate orthodoxy, and as such, there are many ways of understanding and practicing development education. The variety of messages and the multiple contents and images used to inform about or explain North-South relations are like the halls of mirrors that amusement parks used to have.

Some NGOs go in with their bundle of fundraising campaigns, themed exhibitions and didactic material and stop in front of the concave mirror, which stretches out their figure. After the initial surprise, they swell up and fill with joy. They are inflated with satisfaction because, after making a big effort, they have managed to reach a large number of people and can measure their effectiveness by the number of participants or the amounts raised.

Unfortunately, these are usually the most reliable assessment criteria for Institutions and for many NGOs. Thus, they proudly display their alleged successes when they publish thousands of copies or raise millions of Pesetas or manage to bring together a few thousand participants, without taking into consideration any of the dimensions of D.E., such as training, changing attitudes, commitment and participation in cooperation practices.

Other NGOs go into the hall of mirrors with the same toolbox and look into the convex mirror, which reflects a thin, austere image. They see themselves as quixotic groups constantly fighting without changing things. For them, there is no fundraising, mass audiences or mass-produced publications to enable them to follow up on and assess their D.E. actions because they seek criteria of continuity, visible changes in attitudes and social transformation, which are not evident or easy to measure in the short and medium terms.

Continuing with the simile of reflected images, when all the NGOs join together in a forum, it is as if they are all standing in the middle of the hall of mirrors, all reflecting the same proportions and deformities. It seems like they all uphold the same theoretical premises, all producing educational materials of the same quality, indeed, as if they had a uniform discourse.

This apparent uniformity is the most deceiving of all the distortions, as the range of ideologies among social organisations is as broad as that displayed in the spectrum of political parties. There are also significant differences in the selection of audiences and strategies for training

or awareness. They may be based on opposing interpretations of what development, education or cooperation commitment practices are.

Tremendous differences are seen between different groups, due to their dimensions and the availability of financial, material and human resources. There are those that handle 8,000 million a year, others with budgets of 600 million, those that raise 40 million, and other organisations with less than 3 million a year. The same proportions would be applicable to staff on payroll, volunteers, IT equipment, etc. Moreover, as in other areas of life, there is religious, political and economic clientelism that makes it possible to discern which category of mirrors each group wants to be placed in.

There are even contradictions within each organisation, as to who makes the working strategies and how they are made, who sets the priorities and the role played by professionals and volunteers. In many cases, possibly the majority of them, we can see how the work in D.E. is

undervalued in comparison with cooperation. Thus, within NGOs, those who provide emergency aid have a halo of holiness, those who manage production projects are awarded with expert diplomas, and yet what is done in the area of D.E. is not even categorised as a project.

There is no need to work with people who specialise in education, this area can be delegated to volunteers, and no more than a negligible part of the group's funds are allocated to D.E. because this area is considered a vocation. D.E.'s status within NGOs is comparable to the importance given to education in society and the way teachers are valued in society.

The uniform image within each group is not real either, because there are often internal differences in the working methods, objectives and messages that the NGO sends to society regarding North-South relations, wealth and poverty, different cultures, women's status and ideas about development. Within a single organisation, some may choose mass entertainment, others opt for networking, and so on, with each option that arises. Indeed, as we can see here, most of the NGOs boast of having discovered that, in order to change the inequality in the world, it is necessary to reverse the behaviours and structures from the North, rather than providing specific aid to the South: "(...) we are convinced that only through a change in values and attitudes can we actually transform current North-South inequality. This involves not only creating awareness in public opinion, but, above all, educating about solidarity." (Yáñez Barnuevo, A. 1996. From Cuadernos de Pedagogía No. 249).

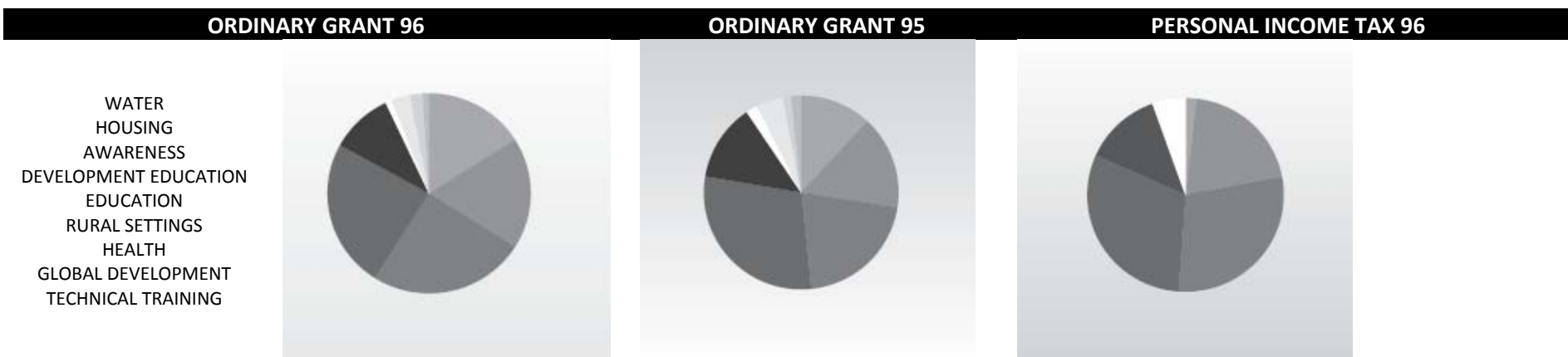
The fact of the matter is that almost all the NGOs allocate 4% of their resources to making this essential, colossal, effort to change the North.

It is worth noting that this is not just a contradiction between "ideal" strategies and those actually implemented, but rather, it represents the inertia behind the thinking, methods for action and internal distribution of power in organisations that, outwardly strive to promote equality and participation.

AREAS BENEFITING FROM ORDINARY GRANTS IN 95, 96 AND ON PERSONAL INCOME TAX IN 95 (SECIPI)

AREA	ORDINARY GRANT 96				ORDINARY GRANT 95				PERSONAL INCOME TAX 95			
	No. OF PROJECTS	%	AMOUNT GRANTED	%	No. OF PROJECTS	%	AMOUNT GRANTED	%	No. OF PROJECTS	%	AMOUNT GRANTED	%
EDUCATION	23	11	1,244,369,000	16	26	10.31	896,319,000	11.9	4	5.81	48,064,000	1.86
RURAL	37	17.7	1,453,849,000	18	30	11.9	1,168,521,000	15.6	18	26.1	518,552,000	20.14
HEALTH	40	19.14	1,991,399,000	25	47	18.65	1,567,734,000	20.9	17	24.6	749,901,310	29.13
GLOBAL DEVELOPMENT	48	22.96	1,935,343,000	24	79	31.3	2,203,803,000	29.3	18	26.1	787,361,000	30.6
TECHNICAL TRAINING	26	12.44	814,360,000	10	34	13.49	965,533,000	12.9	8	11.6	329,927,000	12.8
WATER		1.44	113,900,000	1	3	1.19	142,288,000	1.89	0	0	0	0
HOUSING	3	1.93	210,600,000	3	4	1.58	338,000,000	4.5	4	5.81	140,254,000	5.44
AWARENESS IN SPAIN	4	16 7.65	128,710,000	2	11	4.44	105,823,000	1.4	0	0	0	0
EDUCATION IN SPAIN	12	5.74	99,300,000	1	29	7.14	123,263,000	1.64	0	0	0	0
TOTALS	209	100	7,991,830,000	100	263	100	7,511,284,000	100	69	100	2,574,059,310	99.97

NOTE: The projects that could not be clearly included in any of the other categories have been grouped into the Global Development category.



In the last few years, alliances have started forming between feminists, environmentalists, anti-military or anti-racism movements and development organisations. These as of yet newly formed alliances can strengthen both sectors, provided the stronger parties do not absorb the smaller ones through assimilation practices.

For now, this is a step forward in the recognition of globalisation and its impact on our daily lives. Every approach - environment, gender, inter-culturalism, development, and so on - is important, but each needs the others to be explained and to deal with lobbying and protest practices and alternative proposals.

The ties between organisations of different kinds have worked to counteract the concave mirror effect that inflates us individually, dazzling us with figures, chaining us to superficiality or more dangerous conduct such as isolation and competition between local, domestic or international solidarity agencies.

However, there is a lack of strategies for dealing with training in D.E. for experts, employees and volunteers in development organisations and also in grassroots social movements. The enthusiasm and commitment of the latter group rises and falls like milk when it boils or is removed from the flame. Either no training is given, or the one given is limited at best, and furthermore, it is not accompanied by proposals for the medium or long term.

6.2. Cooperation. Field and D.E. projects within the NGOs.

The fact of the matter is that almost all the NGOs allocate 4% of their resources to making this essential, colossal, effort to change the North.

It is worth noting that this is not just a contradiction between "ideal" strategies and those actually implemented, but rather, it represents the inertia behind the thinking, methods for action and internal distribution of power in organisations that, outwardly strive to promote equality and participation.

Those dedicated to D.E. have not drawn up any training, debate or internal lobbying strategies that enable the field of action and D.E.'s reputation to be increased within each organisation, within the platforms and the coordinators (regional, Autonomous communities) and also learning how to gear it towards it towards the institutional sphere.

Within each group it is essential that we re-evaluate and increase D.E.'s field of action. Up to now, we had been fully dedicated to spreading the word of D.E. in our society, selecting the target groups - schools, unions, communication media, cooperation and education institutions, communities, etc. - or dedicating effort towards creating more public awareness through to campaigns, concerts, expositions, film seasons, etc.

On the other hand, no internal project has been carried out because as the NGOs and GSMs spread D.E.'s message, it is assumed that -as soldiers were previously thought to be inherently brave- their members are aware of D.E. and its practices.

90% of the efforts made by development organisations are aimed at cooperation understood purely and exclusively as field projects, overlooking the fact that D.E. is also about cooperation. Although these are merely the notes from a travel diary, journalists think that we must organise a project of:

- Awareness: to explain the significance and potential for D.E. to transform the North and modify the North-South relationships, especially in regards to development, interculturality, migrations, gender inequality, environment or militarism, etc. Discussing the form and contents of our messages that encapsulate a notion of development, cooperation, interculturality and that determine the perception of the South which our target groups form using this as a starting point.
- Lobbying: this Saxon word is used to name processes of exchange, negotiation, pressuring, agreements and consensus between the heterogeneous parties involved that do not share the same understanding of the facts.

It is clear that D.E. is almost invisible; it is not viewed as interesting or important, and its area, power and possibilities of participation are diminished. We must convince people that D.E. performs roles that are of great interest to the grassroots organisations. If creating awareness is a process of dissemination that is achieved through D.E.'s criteria then its basic components are not only to inform, but also to denounce and offer an insight into our understanding of development and the cooperation acts that we perform. It is a way of performing the proposals and demands we make of others on ourselves, such as professionalism, respect, participation, social dynamisation, the democratic participation of people in the processes in which they are involved. This last item means periodically reviewing and reconsidering the internal organisation structure of each group.

- **Training:** Training for development organisations appears to lie in understanding the political and economic framework of the target country, whilst at the same time having a good professional understanding of the area where the cooperation is to be undertaken. Although there have been significant improvements, many of the training courses last only one or two weekends. This appears to be insufficient training, playing down the relationships between people of different cultures and providing deplorable results.

As with the cooperation projects, training should be planned according to the most important elements and stages: aims, target group, Participatory Action Research (PAR), active methodologies, resources, results, etc. Each step is important to create the perception that we have of "other" types of relationships that we suggest establishing (charity, aid, cooperation, domination, paternalism) and to create a discourse or the messages that we spread throughout society regarding the North-South relations.

We must insist on the importance of training aid workers as catalysts of participation processes, promoting local power and not just as people who push an ideology or technical know-how.

The three important lines of internal work should evolve so as to avoid the erratic behaviour of theoretical thinking and solidarity practices, in which the strategies developed for the field projects do permeate the social transformations which must be provoked in the North.

We have been able to make them understand ideas of interdependency, of a globality outside of our organisations, whilst in the name of efficiency we maintain this erratic behaviour in everyday practices, in the distribution of power, in the participation and distribution of resources, at the heart of each solidarity organisation.

6.3. D.E.'s networks

The issue of networks should be dealt with taking different typologies into consideration.

- With regards to Regional Authorities and the State Authority, we must establish a profile of its coordinating duties, the representation of the NGOs' interests, of information platforms for its affiliates and public projection of the group's opinions regarding the State Administration or local Institutions. Effective mechanisms and strategies must be available to quickly reach a consensus on basic opinions of the NGO group, to be able to debate, support or denounce the administration's decisions in areas that do not fall under their jurisdiction. There should be more communication between the Regional Authorities and the State Authority. This would provide more cohesion, promoting some debates and opinions more, that in turn would provide the sector with more political weight and credibility.
- Another type of network can be the alliances between European, State and local NGOs to perform different types of projects. This type of network requires contact strategies, cohesion, consensus and monitoring of the overall project. These are best practices of participation. They are a way of increasing our strength and spreading our messages further.

- Here, it would seem appropriate to discuss other types of networks that, while less systematic, are no less important. We are referring to informal networks, those which are created by people or groups via contacts made at different forums (seminars, symposiums, congresses or any type of meeting) and that constitute an excellent way of sharing knowledge, experiences and collective learning.

- It is desirable that the networks do not limit themselves only to the development sector but link the NGOD to other social movements, neighbourhood associations, unions, professional groups, women's groups, anti-military groups, environmentalists, immigrants or anti-racist groups. This should be the NGODs' top priority. The social fabric would be strengthened enormously and it would facilitate the understanding and dissemination of D.E.'s messages as well as its ultimate purpose of changing the North through commitment and practice of grassroots democracy.

Clearer engagement strategies must be developed with Local Authorities, Universities, Ministries and Ministry Departments. Furthermore, we should deal with other institutions such as Parliaments, Bar Associations, Communication Media and journalists.

The relationship levels can be very varied, ranging from denouncing, lobbying and pressuring strategies to change the directives with which we are not in agreement to forms of collaboration, training of government employees, debates and exchanges on a specific topic, drafting announcements or projects, etc.

Civil groups can no longer be anchored in the debate on whether to compete or not for public funds with the "naive" argument of establishing dependency links. The Administration manages the public funds but also has spaces to allow the participation and direct management by different social sectors. Having proposals from outside the Administration is a right and also an obligation if one thinks that democracy is not only delegation but also, more importantly, joint responsibility in the building of our society.

We must overcome the purely bureaucratic relationships or those that are reduced to financial support. An important item on this agenda would be to influence all management and decision levels transcending the provider (institution)-beneficiary (NGOD-GSM) relationship. Despite political patronages being difficult to eradicate, we must fight for a relationship framework that distinguishes between work commitments (projects), the ideological discrepancies and party conflicts, so as to avoid subsidies becoming a constraint or an exclusionary tool.

We must work simultaneously on these four levels since they are all important and complimentary to create democratic practices that contribute to rethinking solidarity, its contents and strategies.

7. CONCLUSIONS

Development Education is an extremely important aspect of cooperation which has been incomprehensibly left to gather dust in the corner. Cooperation with a capital C has two transformative strategies: field projects and D.E. projects. Years ago we spoke of the failure of productive projects, of the dangers of food aid, of the errors and weariness of field cooperation projects. Stubbornly, however, we insist on dedicating 90% of our diminishing resources to them.

By this stage we should already know that field projects will not put an end to inequality, nor is our knowledge technical, adequate or extensive enough to remove others from situations of "underdevelopment". Cooperation is the future as long as it is underpinned by Development Education's foundations as much as if not more than the field projects. In most, if not all, cases, D.E. projects need to be included in the aid workers' interaction, training and strengthening projects of the social fabric and those who take part as beneficiaries of the cooperation projects.

The only way of overcoming the weariness of cooperation is to challenge the hegemonic development model, changing the awareness, perceptions and attitudes of those countries which determine the links between North and South. Describing and criticising the development models and field cooperation practices are perspectives that should be incorporated into the training and awareness programmes for public opinion.

Cooperating without global training and specific guidelines regarding the community or the country in which it will be carried out could result in an unprecedented disastrous future. This tends to be the risk run by youth travel programmes, the month-long solidarity projects or the official policies which try to put an end to Northern unemployment by sending these people to the South to do something. In many of these cases, they receive the bare minimum training or are conspicuous by their absence.

In this way, we run the risk of considering the South as a repository of exotic holiday locations, of intellectual snobbery, of spectacular experiences, an opportunity for the Northern Ministry for Employment that wants to dress up temporary employment as technical cooperation and international solidarity. From this point of view, the South could become the cure for the malaise of Northern people and organisations, who, due to their lack of D.E. training, make the problems in the South irremediable or even worse than before.

Other groups suffer an even worse fate, such as those who perish on the beaches in the South where 16 km. of narrow-mindedness separate arrogance, ignorance and selfishness from coexistence, the wealth of cultural diversity and the participation in human rights.

We should show this all-mighty Market for what it truly is: a market that causes the growth of the concentration of capital, of conflicts and of inequality all over the world. Therefore, the means necessary for Human Development to become the model able to oppose neo-liberalism would be available and we would be able to build more just and generous societies. D.E. must upend the Northern structures and the North-South relationships.



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