



We lived it !

An Oral History of Global Citizenship and Development Education (GCDE) in Ireland through the use of Local Radio

A Resource for Higher Education Educators

Developed by Dr Gertrude Cotter, School of Education, UCC.

In collaboration with practitioners in the field of GCDE
and Community Radio Youghal.

September 2024



Title page

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Date: September 2024.

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Dr Gertrude Cotter.



School of
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Defining Key Terms from the Interviews

In addition to “Appendix 1: Glossary of terms”, which will help readers familiarise with the terminology used in this project, This section defines some of the key terms used in the radio interviews by interviewees. The definitions here are a compilation of the expressed views of those who have been interviewed which provides an interesting lived understanding of what we mean by Development Education, Global Citizenship Education, and related terms. These definitions integrate insights and perspectives shared by various interviewees, reflecting the evolving nature and multifaceted understanding of these concepts in the context of Ireland's educational and social landscape

Development Education (DE)

Development Education (DE) is an educational process that aims to increase awareness and understanding of global issues and their impact on local communities. It fosters critical thinking, encourages active participation, and promotes social justice, equity, and sustainable development. DE is deeply rooted in the principles of human rights, diversity, and interdependence.

Key Characteristics:

- Awareness and Understanding: DE seeks to educate individuals about the interconnectedness of global and local issues, such as poverty, inequality, climate change, and conflict.
- Critical Thinking: It encourages learners to question and critically analyse the root causes of these issues.
- Active Participation: DE promotes engagement and action to bring about social change, advocating for both personal and collective responsibility.
- Human Rights and Equity: Central to DE is the emphasis on human rights and the pursuit of a fairer, more just world.
- Interdependence: DE highlights the interconnected nature of global communities and the impact of individual actions on the wider world.

Quotes from Interviews:

"Development education is about creating awareness about this rapidly changing world... to educate ourselves and disseminate factual information." (Eddie)

"It's about understanding the root causes of poverty, linking the local and the global, and taking action." (Aine Doody)

Global Citizenship

Global Citizenship refers to recognising the interconnectedness of life and understanding the responsibilities and rights that come with being a member of the global community. It involves a commitment to social justice, environmental sustainability, and human rights, fostering a sense of belonging to a world community.

Key Characteristics:

- **Interconnectedness:** Recognising how local actions can have global impacts.
- **Social Justice:** Advocating for equity and justice on a global scale.
- **Environmental Sustainability:** Promoting sustainable practices to protect the planet.
- **Human Rights:** Upholding and advocating for universal human rights.
- **Global Responsibility:** Feeling a sense of responsibility towards global issues and contributing to solutions.

Quotes from Interviews:

"Global citizenship is about recognising the interconnectedness of the world and taking responsibility for one's actions on a global scale." (John Smith, Trócaire)

"It's about fostering a strong movement of global citizens in Ireland who are engaged with and take action on global issues." (Aine Doody, Irish Aid)

Global Citizenship Education (GCE)

Global Citizenship Education (GCE) aims to equip learners with the knowledge, skills, values, and attitudes needed to engage responsibly and effectively in a globally interconnected world. It emphasises critical thinking, problem-solving, and active participation in addressing global challenges

Key Characteristics:

- Knowledge and Skills: Providing learners with the tools to understand and analyse global issues.
- Values and Attitudes: instilling values such as empathy, respect, and a commitment to justice.
- Critical Engagement: Encouraging learners to critically engage with and challenge existing structures and systems.
- Active Participation: Promoting active involvement in local, national, and global communities.

Quotes from Interviews:

"Global citizenship education is about raising awareness and understanding among the Irish public of all ages of a range of different global issues." (Aine Doody)

"It equips young people with a sense of agency and empowerment to mobilize around issues that are important to them." (John Smith, Trócaire)

Chapter 1. Introduction

Development Education (DE) is a critical pedagogical approach to education that aims to increase awareness and understanding of the rapidly changing, interdependent, and unequal world in which we live. It seeks to engage people in an analysis of the root causes of global issues, such as poverty, inequality, and injustice, and to encourage them to take action towards social change and sustainable development. DE is significant because it equips learners with the knowledge, skills, values, and attitudes needed to become informed, active, and responsible global citizens.

The purpose of this resource is to document and share the rich history of DE in Ireland through the voices of those who have contributed to and shaped its development. By capturing first-hand accounts, this resource aims to preserve the narratives and experiences of key figures in the field, providing a valuable historical record that highlights the evolution, challenges, and achievements of DE in Ireland.

Through this resource, educators and students will explore how oral histories captured through community radio provide not only a historical record but also a platform for marginalised voices. The 'Global Hub' series serves as a model for engaging with development education from a personal, reflective, and action-oriented perspective, inviting listeners to connect these historical narratives with present-day global justice issues.

Aims and Objectives of the Resource

This resource aims to:

1. Provide an Overview of GCDE: Offer educators and students a comprehensive understanding of the history and development of Global Citizenship and Development Education in Ireland through the lens of the "Global Hub" series.
2. Foster Critical Engagement: Encourage educators to adopt participatory methodologies, fostering critical thinking and dialogue about global justice issues in their teaching.
3. Facilitate Interdisciplinary Learning: Highlight the relevance of GCDE across various disciplines, equipping educators with strategies to integrate global justice themes into diverse academic contexts.
4. Promote Action-Oriented Learning: Inspire educators and students to connect GCDE concepts with real-world action, advocating for social justice and sustainable change at local, national, and global levels.

Objectives

The primary objectives of this resource are:

- To Provide Third-Level Educators with historical insights and narratives of DE in Ireland: This resource aims to serve as a comprehensive educational tool for third-level educators, enabling them to integrate the historical context and development of DE into their teaching. By presenting detailed narratives and firsthand accounts, it provides educators with a rich source of information to enhance their curriculum and engage students in discussions about the importance and impact of DE. It can of course be adapted to any age group.
- To Offer a comprehensive understanding of the evolution, challenges, and achievements in DE: By exploring the history of DE in Ireland, this resource aims to provide a thorough understanding of its evolution over the decades. It examines the significant milestones, influential figures, and key events that have shaped DE, as well as the socio-political context in which it has developed. Additionally, it addresses the challenges faced by DE practitioners and the achievements that have been made, highlighting the ongoing relevance and importance of DE in today's world.

Overview of the Resource

This resource is designed for higher education educators seeking to integrate GCDE into their teaching practice but can be adapted to any age group of educational/community setting. The resource centres around the "Global Hub" radio series, presented by Gertrude Cotter at Community Radio Youghal and funded by Trócaire. Through this resource, educators and students can explore the history, motivations, and key themes of GCDE in Ireland, using participatory approaches that foster critical thinking, discussion, and engagement with global justice issues.

The Global Hub series comprises interviews and discussions with key figures in the development education sector in Ireland, providing first-hand accounts of the field's evolution from the 1970s to the present. This resource utilises these episodes to explore the complex and multi-faceted nature of GCDE, covering topics like the history of activism, the role of non-governmental organisations, educational methodologies, and the ongoing challenges of incorporating GCDE into formal and non-formal educational settings.

About Community Radio Youghal, Trócaire, and the Global Hub

Community Radio Youghal is a local radio station committed to giving voice to community issues and promoting social justice through participatory media. As a community-based platform, it plays an important role in facilitating dialogue, raising awareness, and engaging local audiences in critical discussions on global topics.

Trócaire is one of Ireland's leading international development organisations, with a long-standing commitment to development education and global justice. Through its educational programmes, Trócaire empowers individuals and communities to understand and address the root causes of global inequalities, fostering a sense of global citizenship.

The Global Hub radio series is a radio show presented by Gertrude Cotter that focuses on global justice issues. The series of eight episodes featured in this resource documents the journey of development education in Ireland. It captures the voices of educators, activists, policymakers, and community members who have contributed to the GCDE landscape over the past several decades. The series provides a unique historical and personal insight into the changing landscape of development education and offers valuable learning material for educators and students.

How to Use This Resource

This resource is intended for educators in higher education settings but can be adapted for use with second-level educators, youth workers, and community group facilitators. The chapters and activities are designed to be flexible and adaptable, allowing educators to tailor the material to their specific context, disciplinary focus, and student needs.

Educators can use the resource in various ways:

- As a Teaching Tool: Integrate episodes from the "Global Hub" series into your curriculum to introduce students to the evolution of GCDE in Ireland. An educator can use the discussion questions, participatory activities, and analysis provided in this resource to foster engagement and critical reflection.
- For Professional Development: Use this resource as a guide to deepen your understanding of GCDE, explore new methodologies, and reflect on your teaching practice.
- For Student Projects: Encourage students to use the "Global Hub" series as a primary source for research projects, creative assignments, and community-based learning initiatives.

Chapter 2. Summary of the Shows, Speaker Biographies, Key Quotes and Themes

In this chapter you will find:

1. A Summary of the eight 'Global Hub' Radio shows which feature in this resource.
2. Some key quotes from the radio shows.
3. Some key themes discussed in each episode.
4. Reference to the songs chosen by speakers in each episode.

- The Radio Shows accompanying this resource are available to listen at <https://praxisucc.ie/resources/oral-history-of-de-ireland/>
- A full transcript of the eight audio episodes is available under Appendices.

Summary of the Eight "Global Hub" radio shows

The "Global Hub" radio series offers an insightful exploration of the history and practice of development education in Ireland. Each episode features interviews with individuals who have significantly contributed to the GCDE landscape, providing both personal and professional perspectives on the field's evolution.

"Global Hub" radio host and presenter



Dr Gertrude Cotter was the host of the Global Hub series on Community Radio Youghal. She has been involved in global justice education for several years, bringing awareness to issues of social justice, human rights, and sustainable development. Gertrude's background spans education, activism, and media, and she has worked extensively in promoting global citizenship education in Ireland.

Figure 1. Dr Gertrude Cotter (R Gonzales, 2020).

List of guest speakers at “Global Hub” radio shows

Programme 1: 1950s and 1960s onwards.

Enid Chaloner, Colm Regan and June Barry

Programme 2: 1970s and 1980s onwards.

Mary Mangan, Tony Daly and Eilish Dillon

Programme 3: 70s to 90s onwards.

Robin Hannon, Mariam Olusoji and Stephen McCloskey

Programme 4: 1990s and 2000s.

Peadar Kirby, Adrianne Boyle and Patsy Toland

Programme 5: 2000s to today.

George Jacob, Dorothy Jacob, Sophie McElligott and Adedotun Adekeye

Programme 6: Recent times.

Laura Power, Dr Su Ming Khoo and Eric Ehigie

Programme 7: Development Education.

Vicky Donnelly, John Barimo and Valery Malay

Programme 8: Development Education today and in the future.

Aine Dooley, Heather Campbell and John Smith

Programme 1: 1950s and 1960s onwards.

Speakers

P1, Guest 1. Enid Chaloner

Enid Chaloner is a retired teacher that helps understand life in Ireland and Nigeria during the 1950s. Having lived in Nigeria for 18 months with her civil engineer husband, Enid witnessed the transformative impact of the Nigerian railways on the country's economy. Her rich memories from that time offer insights into colonialism, infrastructure development, and relations between Ireland and Nigeria.



Figure 2. Enid Chaloner and Train Terminus at Lagos, Nigeria in 1950s (RCS-Ireland, 2017; author unknown).

P1, Guest 2: Colm Regan

An influential figure in development and human rights education for over 40 years. His career includes work in Ireland, the UK, Zambia, Australia, Rwanda, Brazil, Vietnam, and Malta. He was the coordinator of the NGO 80:20 – Educating and Acting for a Better World and now teaches at the University of Malta.



Figure 3. Left: Colm Regan speaking in Velja, Malta (Repubblika, 2024. Available at <<https://repubblika.org/video/colm-regan-velja-april-2024/>>).

Right: Colm Regan (walking in foreground) at the public education “Cultures Colliding” mural construction coordinated by 80:20 Educating and Acting for a Better World as part of the Dun Laoghaire Festival of World Culture (Dylan Creane, 2008. Available at <<https://developmenteducation.ie/feature/doing-development-education-ideas-and-resources-a-starter-guide/defining-and-debating-development-education/>>).

P1, Guest 3: June Barry



June is a former teacher and youth worker with a rich background in development education. She worked in Nigeria and later became involved with Ógra Chorcaí, supporting youth leaders in Cork.

Figure 4. June Barry (G Cotter, 2024).

Show Summary

Global Hub Programme 1

In this first episode of Global Hub, host Gertrude Cotter introduces the series, which explores the history of development and global citizenship education in Ireland. The episode focuses on personal stories from three guests: Enid Chaloner, Colm Regan, and June Barry. Enid shares her experiences of living in Nigeria in the 1950s, discussing colonialism, the development of the Nigerian railways, and life as a European woman in post-colonial Africa. Colm reflects on his four decades of work in development and human rights education, touching on the civil rights movement in Ireland, anti-apartheid activism, and the missionary movement's influence on development education. June speaks about her life in England during World War II, her time as a teacher in Nigeria, and her extensive work in youth and development education in Cork. The show is an insightful exploration of Ireland's involvement in global development issues, framed by personal stories and historical context.

Key Themes

1. Colonialism and Infrastructure Development

Enid Shaliner's account of living in Nigeria during the 1950s illustrates the significant impact of colonialism on the country's infrastructure, particularly the development of the railway system. She emphasizes how the railways played a central role in Nigeria's economic growth and how British governance influenced the nation's affairs during that period.

2. Global Citizenship and Solidarity

Colm Regan's reflections touch on his involvement in various human rights movements around the world, including anti-apartheid activism and the civil rights struggles in Northern

Ireland. He underscores the critical role that global solidarity and education play in fostering awareness and action on justice and equality issues worldwide.

3. Youth Work and Education for Social Change

June Barry discusses her transition from teaching to youth work, highlighting the importance of engaging young people with global issues such as poverty and homelessness. Through her work with Ógra Chorcaí, she demonstrates how development education can empower youth to become active agents of social change.

4. Resilience and Optimism in the Face of Adversity

The theme of resilience runs through all the stories in this episode. Enid reflects on adapting to life in Nigeria, Colum shares his experiences of decades-long activism for justice, and June highlights her sustained commitment to youth work and development education. Each story showcases the enduring spirit of perseverance and optimism despite the challenges faced.

5. Global Awareness and Advocacy

Colum Regan speaks about how events like the Vietnam War, apartheid in South Africa, and civil rights movements shaped his awareness of global injustices. He emphasizes the role of these events in influencing a generation of activists in Ireland and inspiring their advocacy for global justice.

6. Ireland's Emigrant History and Global Perspective

Colum points out that Ireland's history as an emigrant nation informed its perspective on global issues. He discusses the role of the Irish missionary movement in connecting Ireland with communities in Africa, Latin America, and Asia, while acknowledging both the positive and critical aspects of missionary involvement in development education.

7. Missionary Influence on Human Rights and Development Education

The episode highlights how missionaries played a key role in advocating for human rights and promoting development education. Colum shares examples of Irish missionaries who worked in countries like Nigeria, Brazil, and Ethiopia, returning to Ireland to raise awareness about global injustices. June also reflects on her time in Nigeria, where she learned the value of mutual respect and cultural exchange through her work.

8. Activism and Grassroots Engagement

The episode explores how development education in Ireland evolved from grassroots activism, whether through civil rights campaigns or community-based initiatives. Colum emphasizes the importance of perseverance in struggles for social change, while June's work with youth in Cork highlights the practical applications of development education and the dynamic collaboration among organisations during the 1980s and 1990s.

Songs chosen by the speakers and their significance

1. Enid Shaliner: *Singing in the Rain* by Gene Kelly

Significance: Enid chose this song because it reminds her of the tropical thunderstorms she experienced in Nigeria. The song is a celebration of resilience and optimism, qualities Enid demonstrated during her time in a foreign country facing new challenges.

2. Colm Regan: *Free Nelson Mandela* by The Specials

Significance: Colm's choice reflects his deep involvement in global justice movements, particularly the anti-apartheid struggle. The song, an anthem for the movement to free Nelson Mandela and end apartheid in South Africa, resonates with his lifelong commitment to human rights and education for justice.

3. June Barry: *Blowin' in the Wind* by Bob Dylan

Significance: June's selection of this protest song underscores her dedication to social justice and development education. The song's rhetorical questions about freedom and justice align with her work in youth education, encouraging young people to think critically about global issues.

Quotes from Programme 1

1. Enid Challoner:

"Nigeria was so vast and varied... Railways were the key part of the development of the country. They moved people, they moved capital, and they opened up the economy."

2. Colm Regan:

"I see us all as part of a movement—a broader movement for human rights, dignity, and equality. Our branch happens to be the educational wing of that movement, but our roots are in those global struggles."

On struggle and social change: "Struggle is the word I give my students. It means something. We don't get here in a linear fashion. It has been a struggle, but through struggle, we can win."

On early influences and global awareness: "I was influenced by television, by the reports and images from the civil rights movement in the United States, and also by the American war in Vietnam... Apart from those, there was also anti-apartheid and the whole question of apartheid in South Africa."

On Ireland's global connections: "Ireland as a country has always looked beyond its own shores out of necessity, especially when you think that we lost half of our population. A large part of that was through forced emigration. The places they went to, the issues they encountered, and the views they developed inevitably echoed back into Ireland."

On the missionary movement's impact on development education: "The missionary movement was at the heart of early work in Ireland on development issues. They spoke about their experiences, they spoke about the reality of development, and more importantly for me, underdevelopment. There was hardly a town or parish in Ireland that wasn't touched by that missionary tradition."

On activism and the struggle for change: "These are contested and controversial issues. There is no simple answer. The word I leave my students with is 'struggle.' We don't get here in a linear fashion—it has been a struggle."

On the origins of 80:20 – Educating and Acting for a Better World: "We set up 80:20 to be a purely development education organization. There were a number of them at the time, and we became involved in core development education work... servicing work with trade unions, women's groups, community groups, etc."

On the impact of education and radical thinking: "I became influenced by third-worldist writers... that idea challenged Western ideas—that not only could you impact on a country, but you could actually under-develop it. That was a radical, thunder-striking analysis for me."

3. June Barry:

"What has stayed with me all my life is the memory of my father working naked on his back in inches of water, picking at the coal seam above his head. It's where my early sense of injustice came from."

On her time in Nigeria: "One of my key learnings was that I could learn from them. It might seem small, but I learned basket weaving as part of the art syllabus... That experience made me realize how much skill and intelligence existed among the people."

On the dynamic development education scene in Cork: "It's important to note what a vibrant development education scene we had in Cork. So many organisations worked together—Cois Tine, Trócaire, the YMCA—and we all supported one another."

Programme 2: 1970s and 1980s onwards.

Speakers

P2, Guest 1. Mary Mangan



Mary Mangan, a development educator with diverse experience, discusses her work in various roles, including as a teacher, psychotherapist, and activist. She reflects on her time as a volunteer teacher in Cameroon and her involvement with the organization "Comhlámh" (formerly the Association of Returned Development Workers). Mary shares how her upbringing and experiences abroad have shaped her commitment to transformative education and global justice.

Figure 5. Mary Mangan (author unknown).

P2, Guest 2. Tom Daly



Tony Daly, coordinator of the Irish development education and human rights organisation "80:20 Educating and Acting for a Better World," shares insights into his experiences. Having spent his early years in South Africa, Tony reflects on the impact of inequality and global power dynamics. He emphasises the importance of grassroots activism and highlights how his family's choices in apartheid South Africa influenced his views on social justice and human rights.

Figure 6. Tony Daly (author unknown).

P2, Guest 3. Dr Eilish Dillon



Dr Eilish Dillon, head of the Department of International Development at Maynooth University, discusses her extensive experience in international development activism. She delves into the various aspects of development education, ethical communication among NGOs, and the evolution of development education over her 30-year career. Eilish highlights the importance of ethical engagement and critical global education.

Figure 7. Dr Eilish Dillon (author unknown).

Show Summary

Global Hub Programme 2

In this episode, Mary Mangan, Tony Daly and Dr Eilish Dillon discuss their journeys into development education, activism, and global citizenship. They explore themes of inequality, activism, solidarity, and ethical communication in global education.

Mary Mangan reflects on her early influences and her work in Cameroon, sharing insights into the challenges of post-colonial education and the importance of transformative work. She describes her involvement in Comhlámh, an organisation committed to social justice and global activism, and the work they did in raising awareness and mobilising people for change.

Tony talks about his time growing up in South Africa during apartheid and the influence of his parents' activism on his outlook. He emphasises the need for individuals to connect personally to global issues to foster a sense of activism.

Dr Eilish Dillon shares her experiences in development education, including her time spent teaching and advocating for global justice and ethical communication in the NGO sector. She also touches on the challenges and opportunities in education around global issues, particularly in Ireland.

Key Themes

1. Inequality and Power Dynamics

Tony Daly discusses the inherent inequalities between the Global North and South, emphasising the winners and losers in global power structures. He highlights how these power imbalances affect various aspects of society, including education, wealth distribution, and political influence.

2. Activism and Solidarity

The speakers explore how grassroots activism can challenge systemic injustice. Tony, for example, reflects on his parents' courage in challenging apartheid and making difficult choices that went against societal norms. Mary Mangan also discusses activism through her involvement in Comhlámh and teaching in Cameroon, advocating for transformative and justice-centered education.

3. Ethical Engagement and Communication

Dr Eilish Dillon focuses on the importance of ethical communication within the NGO sector and development education. She emphasises the need for educators to be critical and aware of the complexities and power dynamics inherent in global issues.

4. Cultural and Personal Connection

Tony and Mary reflect on their personal connections to global justice, including how their experiences in South Africa and Cameroon shaped their perspectives. This theme underlines

the importance of personal engagement and understanding in fostering a deeper commitment to activism and global citizenship.

Songs chosen by the speakers and their significance

1. Mary Mangan: *What a Wonderful World* by Louis Armstrong

Significance: In contrast to the other selections, "What a Wonderful World" offers a hopeful and positive view of life, celebrating beauty, nature, and human connection. Mary's choice of this song suggests a perspective of gratitude and hopefulness, acknowledging the wonders of the world while still advocating for change. The selection serves as a reminder of what is at stake and what global citizenship education seeks to protect and promote.

2. Tony Daly: *Miriam Makeba* by Jabu Khanyile

Significance: This song is a tribute to Miriam Makeba, an iconic South African musician and civil rights activist who used her voice to advocate for freedom and equality. By choosing this song, Tony underscores the legacy of resistance and cultural pride within the context of apartheid South Africa. It reflects a deep appreciation for the role of art and music in the struggle for human rights and global justice.

3. Dr Eilish Dillon: *Mississippi Goddam* by Nina Simone

Significance: A powerful protest song from the civil rights era, "Mississippi Goddam" speaks to the anger and frustration of Black Americans facing systemic racism and violence. Dr Eilish's choice of this song indicates her connection to themes of social justice, resistance, and the ongoing struggle for equality. The song's directness and emotional weight underscore the urgency of addressing inequality and injustice in global education.

What are the Songs telling us?

The songs chosen by the speakers reflect various dimensions of global citizenship education and activism. While "Miriam Makeba" and "Mississippi Goddam" highlight themes of resistance, empowerment, and the fight against systemic injustice, "What a Wonderful World" reminds us of the beauty and harmony that global justice education seeks to preserve and enhance. Together, these songs convey a blend of struggle, hope, and a deep yearning for a world rooted in equality and solidarity.

Quotes from Programme 2

1. Tony Daly:

On personal connection to global issues: "We engage on questions that encourage people to think about how they're connected to issues... It isn't just a case of talking about an issue academically... we try and find our table, the pair of shoes that we wear."

On growing up in South Africa during apartheid: "In terms of answering the question, my politics wasn't informed by a very busy political, social scene. I think that developed over time with friends and family... My parents had taken decisions for us to mix with different communities in South Africa that got them into trouble."

On activism and courage: "The everyday activism that my parents practiced... was about wanting us to not necessarily contribute to the apartheid system. They wanted to challenge it from within."

On the impact of early experiences: "I found a box that was packed with books and this material... political pamphlets and critiques of the capitalist system... and I found I was reading dependency theorists from the 1970s, by accident, rather than by design."

2. Dr Eilish Dillon:

On the influences that led her into global education: "I'd go back to when I was in secondary school... I met really interesting teachers and people who challenged me and others about global issues, like the anti-nuclear movement and social justice."

On learning and advocacy: "For me, a lot of what I was doing was in some ways teaching, but also learning and trying to be active around making change at the same time."

On ethical communication in the NGO sector: "I became very concerned about the way non-governmental organisations were representing issues related to countries in Africa and other parts of the world... This has been a concern that I have carried throughout my work."

3. Mary Mangan:

On early influences:

"My parents were strong Christian people who really lived their values... service was important in their lives. Kindness, a sense of justice, and sharing were values they tried to pass on to us."

On post-colonial education in Cameroon:

"When I was in Cameroon, I was asked to teach English history to a group who were finishing their studies... It was so ludicrous; they were learning about English kings and queens, while there was nothing about Cameroonian history."

On the work of Comhlámh:

"It was a way of helping people to understand big, complex issues and to take action. We organized public meetings, campaigns, and discussed issues like the export of baby food to developing countries and its impact."

Programme 3: 1970s to 1990s onwards.

Speakers

P3, Guest 1. Robin Hannon



An activist deeply involved in human rights and social justice, with extensive experience working in Nicaragua during the 1980s. He has also worked with organisations like Comhlámh (Association of Returned Development Workers) and the Irish Refugee Council, advocating for locally-led development and community-based approaches to social justice.

Figure 8. Robin Hannon (author unknown).

P3, Guest 2. Mariam Olusoji



An asylum seeker who arrived in Ireland around 20 years ago and became actively involved in development education. She chaired Nasc (the Irish Immigrant Support Centre) in Cork and contributed significantly to development education projects in the organization. Marian is now a qualified solicitor in Ireland.

Figure 9. Mariam Olusoji (author unknown).

P3, Guest 3. Stephen McCloskey



Director of the Centre for Global Education in Belfast, he has dedicated his work to development education in both formal and informal sectors. His focus is on global learning, international development, and promoting critical thinking about global issues. His experiences growing up in West Belfast during the Troubles significantly shaped his understanding of politics and global justice.

Figure 10. Stephen McCloskey (author unknown).

Show Summary

Global Hub Programme 3

In Episode 3 of the Global Hub series, Gertrude Cotter hosts Robin Hanan, Mariam Olusoji, and Stephen McCloskey, who explore the history, evolution, and current challenges of development education in Ireland. The episode delves into the personal journeys and motivations of each speaker, revealing how their experiences, both local and global, shaped their commitment to social justice and development education. The discussion spans topics such as Ireland's activist tradition, political struggles, solidarity with the Global South, and how issues like neoliberalism, forced migration, and gender inequality are central to development education.

Each guest shares their involvement in development education, particularly through the organizations they've worked with, such as Comhlámh, Nasc, and the Centre for Global Education. They also reflect on the changes in the sector over the decades, discussing the tension between funding, volunteerism, and the need for a more radical, action-oriented approach to tackling global injustices.

Key Themes

1. Development Education and Its Evolution

How development education in Ireland has grown from grassroots activism and solidarity movements in the 1980s and 1990s, focusing on issues such as apartheid, debt campaigns, and human rights abuses.

2. Global Solidarity and Local Action

The intersection between local Irish issues (poverty, economic inequalities) and global struggles (anti-apartheid, forced migration), and how they are connected through development education efforts.

3. Neoliberalism and Economic Justice

A critique of neoliberal economic policies and their impact on global inequality, with emphasis on how development education should address these structural issues more directly.

4. The Role of Funding in Development Education

The challenges faced by the sector due to over-reliance on government funding, which has affected its independence and radical edge.

5. Participatory and Engaging Education

The use of participatory methodologies in development education, particularly through personal experiences, games, and facilitated sessions to explore complex global issues.

6. Migration and Refugee Rights

The significance of migration studies and asylum seekers' experiences as a unique lens for development education, especially through Nasc's work with migrants and refugees in Cork.

7. Radical Political Engagement

A call for more radical and political engagement within the development education sector, especially in collaboration with social movements fighting for climate justice, anti-racism, and gender equality.

Songs chosen by the speakers and their significance

1. Stephen McCloskey: *A Change Is Gonna Come* by Sam Cooke

Significance: This song is symbolic of the hope for meaningful change and the fight for civil rights. Stephen chose this song as it resonates with the ongoing struggles for social justice, both locally and globally, and serves as a message of optimism for a better future despite the many challenges faced by society.

The song also mirrors the themes of perseverance and resilience in the face of systemic inequalities and injustice, which aligns with the mission of development education and activism discussed throughout the episode

Quotes from Programme 3

1. Robin Hannon:

"The image of Africans as helpless, rather than as being the most important agents of their own development...is very damaging. Most of the development work, of course, is undertaken by local people, and most of the lead is taken by local people."

2. Mariam Olusoji:

"I never heard of [development education] before, but I thought it was a good way of helping us and helping others to understand very complex global issues. We did a lot of other work with you there too, like taking part in the Cork European Capital of Culture."

3. Stephen McCloskey:

"If this economic system [neoliberalism] is at the root of so much inequality...then why isn't this economic model of neoliberalism central to development education practice?"

4. Gertrude Cotter:

“It’s something we see here in Ireland as well. There’s a real need to move from just the talk and the education side of things to action, to linking education with real, practical movements for change.”

Programme 4: 1990s and 2000s.

Speakers

P4, Guest 1. Peadar Kirby



Emeritus Professor of International Politics and Public Policy and Director of the Institute for the Study of Knowledge in Society at the University of Limerick. Kirby's journey into development education was shaped by his studies in theology, history, and his experiences in Latin America.

Figure 11. Peadar Kirby (author unknown).

P4, Guest 2. Adrienne Boyle



Adrienne Boyle is a long-standing advocate and leader in global citizenship and development education in Ireland. With a background rooted in social justice from an early age, she was inspired by movements like the suffragettes and global issues such as the Vietnam War and the Biafra crisis. Her activism and passion for justice led her to become deeply involved in the development education sector.

Figure 12. Adrienne Boyle (author unknown).

Adrienne's career includes a pivotal role as the first director of the Irish Development Education Association (IDEA), where she played a key part in organizing and coordinating Ireland's development education efforts. She led the organization through its foundational years, transforming it from a scattered network of individuals into a cohesive and vibrant sector. Adrienne has been instrumental in fostering collaboration, capacity building, and policy advocacy, helping to establish development education as a critical field within Ireland's education and community sectors.

Throughout her career, she has remained actively engaged in community work, promoting global justice at local levels. Adrienne is also deeply involved in initiatives focused on best practices in development education, such as her contributions to the IDEA's Code of Good Practice and her work with Irish Aid on evaluations and grants.

P4, Guest 3. Patsy Toland



A musician, photographer, and former secondary school teacher who has worked with organisations such as Self Help Africa. His career is characterized by a focus on global equality, community engagement, and educational initiatives that connect local actions with global perspectives.

Figure 13. Patsy Toland (author unknown).

Show Summary

Global Hub Programme 4

In this episode, **Gertrude Cotter** interviews three key figures in the Irish development and global citizenship education space: **Peadar Kirby**, **Adrienne Boyle**, and **Patsy Toland**. They reflect on their personal journeys and experiences with development education, as well as the evolution of the sector in Ireland.

Peadar Kirby shares his early exposure to Latin America, where he was inspired by liberation theology and dependency theory, and he critiques the traditional notions of "development." **Adrienne Boyle** recounts her early influences, including her desire to be a suffragette as a child, and her work in global justice and development education, particularly with the Irish Development Education Association (IDEA). Finally, **Patsy Toland** speaks about his background as a teacher and his transition into development work, focusing on community education and the founding of initiatives like ChangeMakers in Donegal. Throughout, the discussion touches on critical approaches to development, the importance of grassroots engagement, and how development education has grown into a more organized and interconnected sector over time.

Key Themes

1. Liberation Theology and Social Justice

Peadar Kirby discusses how liberation theology, which aligns Christian teachings with social justice, deeply influenced his view of development. This concept helped shape his critique of traditional development paradigms, particularly in Latin America.

2. Critique of Development and Dependency Theory

The episode highlights a critical reflection on the concept of "development," questioning its value in improving lives globally. Peadar Kirby speaks about dependency theory, which challenges modernization by arguing that the global south is trapped in a cycle of dependency on wealthier nations.

3. Evolution of Development Education in Ireland

Adrienne Boyle and Patsy Toland reflect on how development education in Ireland has evolved from a disparate set of initiatives into a cohesive and dynamic sector. Boyle's work with IDEA and Toland's with ChangeMakers represent a shift toward more structured and collaborative approaches to global citizenship education.

4. Grassroots Community Engagement

Patsy Toland emphasizes the importance of community-based approaches to global issues, sharing examples of local initiatives like community gardens and food pantries that provide practical, grassroots responses to global challenges.

5. Educational Reform and Global Awareness

The speakers advocate for an education system that fosters critical thinking and global awareness, challenging the dominant narratives of development, and empowering individuals to act on social justice issues.

Songs chosen by the speakers and their significance

1. Patsy Toland: *We Red Cloves* by Sam Cooke, played by Patsy Toland

Significance: This piece of music reflects the cultural connection between different regions of the World. As an Irish musician, Toland emphasizes the cross-border connections between Ireland and Canada (Cape Breton), illustrating the global interconnectedness that resonates with the themes of global citizenship education.

Quotes from Programme 4

1. Peadar Kirby:

On Dependency Theory: "The real forces that are shaping our societies have nothing to do with modernization... It has to do with the fact that we are dependent on particularly flows of capital and investment from the core countries of the world."

On Development: "The project of development has been very, very destructive for countries and peoples throughout the world, indeed for us in Ireland... Development has imposed a standard view of what we should aspire to, of what the good life is all about."

On Liberation Theology: "Liberation theology grew up in the late 1960s as a way of interpreting the Christian gospel as a struggle for justice among the poor."

On White Saviourism: "I never really saw anyone to be saved. I thought, here is a place that, through either climate or political circumstances, is the same as we are."

2. Adrienne Boyle:

On Early Activism: "I remember very early on being slapped down... for wanting to be a suffragette. I saw these suffragettes... and I said, 'That's it. I want to be a suffragette.'"

On Organising Development Education: "From a disparate set of people doing some good work to a much more networked, cohesive, supportive sector... It's almost become a sector over that period."

3. Patsy Toland:

"What we met in many of the African countries was what we had lost here in Ireland... a sense of community, a sense of simplicity, a better way to live."

Programme 5: 2000s to today.

Speakers

P5, Guest 1. George Jacob



Head of Communications at Self Help Africa. He transitioned from journalism into development work and has seen the organization grow into one of Ireland's leading overseas development charities. His work focuses on ethical communication and shifting the discourse in global development.

Figure 14. George Jacob (author unknown).

P5, Guest 2. Dorothy Jacob



Head of the development education team at Self Help Africa. With a diverse career background in teaching performing arts, fashion design, and storytelling, Dorothy brings creative methodologies to global citizenship education.

Figure 15. Dorothy Jacob (author unknown).

P5, Guest 3. Sophie McElligott



Student from St Joseph's Mercy Secondary School Navan. Sophie and her classmate Salome Bordalo were winners of the BT Young Scientist & Technology Exhibition's Science for Development Award, funded by Irish Aid, for their project on sustainable menstrual products for developing countries, related to the Self Help Africa project.

Figure 16. Sophie McElligott (author unknown).

P5, Guest 4. Adedotun Adekeye (Ade)



A migrant and development education facilitator who came to Ireland seeking asylum. He now works with organisations like Comhlámh and Galway One World Centre, focusing on issues of inequality and bias in global education.

Figure 17. Adedotun Adekeye (author unknown).

Show Summary

Global Hub Programme 5

Episode 5 of Global Hub explores various aspects of global justice education, focusing on themes such as period poverty, gender equality, climate justice, ethical trade, and the importance of development education in Ireland. The show begins with a discussion between host Gertrude Cotter and George Jacob of Self-Help Africa, who shares his journey from journalism to the development sector. Dorothy Jacob then reflects on her work in education and gender equality, emphasizing the need for sustained engagement with students.

Sophie McElligott, a young student from Navan, highlights her award-winning project that tackles period poverty by creating sustainable menstrual products for women in third-world countries. The final segment features Ade Adekeye, a facilitator from Nigeria, who speaks about his experience in development education and his dedication to combating bias and promoting equality through his work with the Galway One World Centre.

Key Themes

1. Development Education and Its Evolution

Sophie's project on creating sustainable menstrual products draws attention to the global issue of period poverty and how it affects women's education and opportunities.

2. Sustainable Development and Agriculture

George and Dorothy Jacob discuss the role of Self-Help Africa in promoting sustainable agriculture and climate justice through their programs, especially in relation to ethical trade.

3. Global Citizenship Education

The episode emphasizes the importance of development education at different levels, from post-primary schools to adult learning, in promoting critical thinking and social justice awareness.

4. Gender Equality

Dorothy Jacob highlights gender equality as a key pillar in development work, particularly focusing on how it intersects with education and economic empowerment.

5. Representation and Ethical Communication

George Jacob talks about the ethical use of images and messages in development work, ensuring that vulnerable communities are portrayed with dignity.

6. Migrant Voice in Development Education

Ade Adekeye discusses the importance of including migrant voices in the development education sector and addressing biases and misconceptions about migrants in Irish society.

Songs chosen by the speakers and their significance

1. Ade Adekeye: *Redemption Song* by Bob Marley

Significance: This song holds deep significance for its themes of freedom and mental emancipation. Marley's lyrics about overcoming oppression and finding liberation resonate with Ade's work in challenging biases and empowering marginalized voices. The song speaks to the broader themes of justice, freedom, and the fight against inequality that are central to the episode.

Quotes from Programme 5

1. George Jacob:

On The Power of Media: "I was struck by the power of journalism when I first saw 'All the President's Men,' realizing how media can expose wrong at the highest levels. That's what drew me to this field."

On Ethical Communication: "You can't have Westerners running around villages taking photographs of children for a keepsake. There needed to be rules because dignity is key in how we represent the people we work with."

2. Dorothy Jacob:

On Gender Equality: "Gender equality is at the core of what we do. It's not just about access to education but about ensuring that women and girls can fully participate in society, free from the barriers that hold them back."

3. Sophie McElligott:

On Period Poverty: "We were shocked to learn that girls our age were missing school because they didn't have access to sanitary products. We wanted to create a solution that was sustainable and accessible."

4. • Ade Adekeye:

On Migrant Voices: "The Irish are some of the most travelled people in the world. Migrants bring diverse perspectives, and it's important for us to include their voices in development education conversations."

On Mental Emancipation: "We need to mentally emancipate ourselves. It's not just about charity—it's about sustainable programs that empower people to stand on their own feet."

Programme 6: Recent Times.

Speakers

P6, Guest 1. Laura Power



Laura Power is one of four education officers working with WorldWise Global Schools, a national global citizenship education program for post-primary schools in Ireland, funded by Irish Aid. Her work focuses on integrating global citizenship education into teaching and learning, with a focus on critical thinking and social justice.

Figure 18. Laura Power (author unknown).

P6, Guest 2. Dr Su-Ming Ku



Dr Su-Ming Ku is a senior lecturer in sociology at NUI Galway, specializing in development studies, sociology of knowledge, and critical development studies. She has a rich background in international education, coming from Malaysia and having studied in the UK, and is a leading voice in global citizenship education and development studies in Ireland.

Figure 19. Dr Su-Ming Ku (author unknown).

P6, Guest 3. Eric Ehigie



Eric Ehigie is a third-year corporate law student at NUI Galway, as well as the politics coordinator for Black and Irish, an organization focused on racial justice, advocacy, and integration for Black and mixed-race Irish communities. He is also a podcaster and writer, with a particular interest in activism, race relations, and political education.

Figure 20. Eric Ehigie (author unknown).

Show Summary

Global Hub Programme 6

In this episode of The Global Hub, Gertrude Cotter leads a discussion with three guests, Laura Power, Dr. Su-Ming Ku, and Eric Ehigie, on the evolution and impact of global citizenship education (GCE) and development education in Ireland. Laura Power explains the work of WorldWise Global Schools, emphasizing how critical theory and transformative learning have been incorporated into Irish post-primary schools. Dr Su-Ming Ku reflects on her own educational background, how critical theory shaped her academic work, and the challenges of integrating social justice education into higher education. Finally, Eric Ehigie discusses his experiences with Black and Irish, reflecting on how global citizenship intersects with race, identity, and class in contemporary Ireland. The conversation delves into the transformative power of education, addressing social justice, racial discrimination, and the importance of solidarity.

Key Themes

1. Global Citizenship Education (GCE) and Development Education

The show explores the definitions, challenges, and applications of GCE in both post-primary and third-level education in Ireland. Laura Power discusses how WorldWise Global Schools integrates GCE into classrooms, while Dr Su-Ming Ku reflects on how higher education institutions contribute to global learning.

2. Critical Theory and Transformative Learning

The idea of education as a transformative tool is central to the discussion, with Laura and Dr Ku emphasizing the need for critical thinking to address systemic issues like inequality and injustice.

3. Social Justice and Solidarity

Social justice is framed as the core of GCE, and the importance of moving from charity models to solidarity-based approaches is highlighted. The guests discuss how GCE helps students and citizens move beyond surface-level engagement to critically address global issues.

4. Racism and Identity in Ireland

Eric Ehigie speaks to the challenges Black and mixed-race Irish people face in terms of racial discrimination and identity. He emphasizes the importance of redefining what it means to be Irish and promoting racial justice.

5. The Role of Education in Social Progress

The guests collectively stress that education is not just about imparting knowledge but also about empowering individuals and communities to challenge injustice and create a more equitable world.

Songs chosen by the speakers and their significance

Dr Su-Ming Ku, Laura Power and Eric Ehigie

While Dr Ku did not choose a song during the live conversation, it was noted that she sent her choice via email earlier. Although the song is not mentioned explicitly, the significance likely aligns with the theme of her discussion—one that reflects transformation, learning, or social justice.

Neither Laura nor Eric chose a song on the show, but music choices are often used by The Global Hub to reflect the personal or thematic journeys of the speakers. Given the show's focus, songs by the guests would likely carry messages of solidarity, activism, and global awareness.

Quotes from Programme 4

1. Dr Gertrude Cotter:

On GCE and Development Education: “No matter what terminology people use, they all have a similar agenda: educating for a just and sustainable world.”

2. Laura Power:

On Critical Theory in GCE: “Once you expose these issues, once you get under the root of it, action is actually quite easy. And I suppose that’s an integral part of global citizenship education.”

On Moving from Charity to Solidarity: “With a charity approach, you’re often removed from the issue. Global citizenship education encourages students to ask, ‘Why is this happening?’ and not just raise money, but work in solidarity to address the root causes.”

3. Dr. Su-Ming Ku:

On Development Education and Social Justice: “Development education is about education that leads to wider outcomes for society that are transformative and different. It’s not just about reproducing society’s norms, but about pushing back against injustice.”

4. Eric Ehigie:

On Racism and Identity: "Racism, fundamentally, points to a deep sense of insecurity and vulnerability. It gives people a fake sense of power, but in reality, it harms everyone involved."

Programme 7: Development Education.

Speakers

P7, Guest 1. Vicky Donnelly



Vicky Donnelly is the coordinator of Galway One World Centre, an organization that focuses on global citizenship education and solidarity work. Vicky has been a significant figure in development education and anti-racism work in Ireland since the 1990s.

Figure 21. Vicky Donnelly (author unknown).

P7, Guest 2. John Barimo



John Barimo is an environmental journalist and climate change advocate known for his work on sustainability and his contributions to media outlets. He has a passion for highlighting environmental issues and raising awareness about climate change and the destruction of ecosystems.

Figure 22. John Barimo (author unknown).

P7, Guest 3. Valerie Molay



Valerie Molay is the Climate Justice Project Officer at the National Youth Council of Ireland. She is an advocate for youth empowerment and global citizenship education, with a strong focus on climate justice and creating spaces for young people to engage with global issues.

Figure 23. Valerie Molay (author unknown).

Show Summary

Global Hub Programme 7

Episode 7 of The Global Hub explores the personal journeys and experiences of individuals deeply involved in development education, global citizenship education, and activism. The show begins with Vicky Donnelly, who discusses her early influences, including growing up in an unconventional family and being exposed to global justice issues from a young age. Vicky explains how she became involved with the Galway One World Centre and reflects on the challenges of integrating anti-racism and decolonial perspectives into development education.

John Gibbons then joins the conversation to discuss environmental sustainability and the importance of reconnecting with nature. He emphasizes the role of education in addressing climate change and the need for long-term commitment to environmental justice.

Valerie Molay speaks about her work with the National Youth Council of Ireland, focusing on youth engagement and climate justice. Valerie shares her personal story of moving to Ireland from the Democratic Republic of Congo and how her experiences shaped her understanding of identity, social justice, and inequality. She highlights the importance of creating spaces for young people to discuss global issues and develop a sense of global identity.

Key Themes

1. Global Citizenship and Development Education

The episode highlights the work of individuals and organizations in advancing global citizenship education, focusing on raising awareness of global justice issues through education and activism.

2. Anti-Racism and Decolonial Perspectives

Vicky Donnelly discusses the intersection of racism, colonialism, and neoliberalism, emphasizing the need for critical thinking and solidarity in addressing global inequalities.

3. Climate Change and Environmental Justice

John Gibbons stresses the importance of understanding humanity's connection to the natural world and the urgent need to address climate change through education and activism.

4. Youth Engagement and Identity

Valerie Molay emphasizes the role of youth in shaping the future and the importance of developing a global identity. She also discusses the challenges of growing up as part of the second generation of immigrants and finding a sense of belonging.

Songs chosen by the speakers and their significance

Vicky Donnelly: *Grace Dark One* by Sharon Murphy

Significance: This song reflects her African heritage and connections to the continent. The song's significance lies in its powerful message about the resilience of African identity in the face of racism and colonialism. It serves as a tribute to her grandmother and the connections that bind people to their roots, even when attempts are made to sever them.

Quotes from Programme 7

1. Dr Gertrude Cotter:

On GCE and Development Education: "There is a very strong activist and academic tradition in Ireland whereby people in all walks of life, sometimes in a paid capacity, sometimes not, bring attention to and take action on global justice issues."

2. Vicky Donnelly:

On Anti-Racism and Global Education: "Racism, colonialism, neoliberal exploitation are all tied together... as a legitimizing narrative to excuse or obscure forms of exploitation."

3. John Gibbons:

On Environmental Justice: "A fundamental issue is that societies have removed themselves from nature. They consider themselves as separate from the ecosystem, and that is one of the key challenges we face."

4. Valerie Molay:

On Identity and Social Justice: "I remember coming home from school and telling my mom, 'I'm afraid the world will never get to know who Valerie is'... because I realized the world had an assumption of what I was before they even got to know me."

On Youth Empowerment: "Young people can't change the systems they don't understand. So, for me, where we go from here is supporting young people on their journey to understand the world and create spaces where they can influence the future they want to see."

Programme 8: Development Education today and in the future.

Speakers

P8, Guest 1. Áine Doody



Head of Global Citizenship Education at Irish Aid. She discusses Irish Aid's role in global education, emphasising the importance of development, awareness, and public participation in sustainable development efforts.

Figure 24. Áine Doody (author unknown).

P8, Guest 2. Heather Campbell



A seven-year-old student from Middleton Educate Together. She shares her thoughts on education, global issues, and how young people can contribute to a fairer world.

Figure 25. Heather Campbell (author unknown).

P8, Guest 3. John Smith



Director of Public Engagement with Trócaire. He talks about his journey into development education, the historical and contemporary relevance of development education, and the importance of partnership and activism in the sector.

Figure 26. John Smith (author unknown).

Show Summary

Global Hub Programme 7

The eighth episode of the Global Hub focuses on the history and evolution of global citizenship and development education in Ireland. Gertrude introduces the show by

outlining the longstanding tradition of activism and education in Ireland, emphasising how development education has evolved through various sectors like schools, universities, and community programmes.

Áine Doody of Irish Aid discusses the organization's role in supporting global citizenship education in Ireland, touching on the formal education sector (primary, post-primary, and third-level education) and the importance of engaging new and marginalized audiences. She highlights Irish Aid's partnerships and its approach to promoting participatory and action-oriented education.

Young Heather Campbell provides a refreshing perspective on global issues. She talks about the importance of education for girls, her experience in welcoming Syrian classmates, and the need for climate action. Heather's insights underscore the importance of nurturing empathy and global awareness from a young age.

Finally, John Smith from Trócaire shares his journey from working in the corporate sector to becoming deeply involved in development education. He reflects on changes in the field, the importance of partnerships, and the necessity for development education to address both local and global issues. John also discusses the tension between activism and professional development education, emphasising that both elements are critical for fostering global citizenship.

Key Themes

1. The Evolution of Global Citizenship Education (GCE)

The episode traces the historical development of global citizenship education in Ireland, highlighting how Irish Aid and NGOs like Trócaire have adapted to changing global issues and educational practices. Áine Doody speaks about Irish Aid's evolving strategy, emphasising new target audiences and cross-governmental coherence. John Smith reflects on the roots of development education and how methodologies have changed over time while maintaining core principles.

2. The Role of Partnerships

Both Áine and John stress the importance of partnerships in development education. Áine discusses strategic partnerships that engage schools, teacher training colleges, youth groups, and community networks. John highlights how Trócaire's partnerships, both locally and globally, bring authentic perspectives to the field and emphasise the need for localization in empowering Southern partners.

3. Activism vs. Professionalism

A key tension in development education discussed in this episode is the balance between activism and professional development. John explains how Trócaire has navigated this tension by maintaining autonomy for explicit campaigning while ensuring development

education remains participatory and action-oriented. Gertrude and John agree that activism naturally arises from critical engagement, showcasing how development education equips individuals with the knowledge and motivation to take action.

4. Young Voices in GCE

Heather Campbell provides a child's perspective on global issues, embodying the hope and agency that development education seeks to inspire. Her reflections on equality, education, and climate change emphasise the importance of nurturing global awareness and empathy in young learners.

Songs chosen by the speakers and their significance

Episode 8 of the Global Hub offers a multifaceted exploration of global citizenship education in Ireland. It emphasises the evolution of GCE, the importance of partnerships, the balance between activism and professionalism, and the inspiring role of young voices. The selected songs further enrich the episode, conveying themes of emotional depth, global unity, and gratitude. The conversations underscore that GCE is not just about teaching facts but about fostering a mindset that encourages critical thinking, empathy, and action for a more equitable world.

1. Áine Doody: *Black is the Colour* by Christy Moore

Significance: A traditional Irish folk song, "Black is the Colour" evokes a sense of deep emotional connection and nostalgia. Its inclusion could symbolize the personal and emotive nature of global issues, reminding listeners of the human stories behind development education. This song conveys themes of love, loss, and longing. The tenderness of the lyrics, combined with Moore's emotive rendition, highlights human connection and the beauty found in individual stories. Its inclusion could reflect the personal narratives discussed in the series and the importance of empathy in global citizenship and social justice work.

2. Heather Campbell: *Grateful* by Nimo Patel

Significance: This is a song about appreciating the simple blessings in life. Heather's choice resonates with the themes of equality and social justice discussed in the episode, emphasising the importance of gratitude and empathy in fostering a just and sustainable world. It centres around gratitude, mindfulness, and the appreciation of life's simple blessings. Its positive message resonates with themes of social awareness, personal growth, and community solidarity. The choice of this song aligns with the show's emphasis on promoting global citizenship, compassion, and collective well-being.

3. John Smith: *Jerusalema* by Master KG

Significance: This song became a viral global hit during the COVID-19 pandemic. Its rhythm, uplifting lyrics, and worldwide dance challenge spread a message of hope, unity, and cultural diversity. John's choice reflects the theme of global interconnectedness, highlighting how music can bring people together across borders, much like the work of global citizenship education. The song expresses a yearning for a sense of belonging and peace, themes often tied to spirituality and cultural identity. Despite being sung in Zulu, its danceable beat and viral dance challenge signify global unity, joy, and a shared cultural experience. In the context of the show, this song could symbolize hope, resilience, and the power of community action, especially during challenging times like the COVID-19 pandemic.

Chapter 3. Key Themes and Timeline

The eight programmes of the radio series on the history of development and global citizenship education in Ireland reveal a rich tapestry of efforts, challenges, and successes within this field. By delving into the stories, interviews, and reflections of various individuals engaged in this work, several key themes emerge: the roots of development education in Ireland, the evolution of methodologies and priorities, the struggle for inclusion and representation, and the tension between activism and professionalism. These episodes not only trace the chronological development of the sector but also highlight ongoing debates and challenges faced by those involved in global education.

A central theme throughout the series is the deep-rooted origins of development education in Ireland. As we hear from various contributors, development education's foundation in the country began in the 1970s, closely linked with Irish Aid's establishment in 1974. This period marked a crucial point in embedding global justice concerns within Ireland's official policies and programmes. Trócaire, founded in this era, played an influential role in advocating for education about global issues. The 1970s and 1980s were characterized by a focus on missionary work, returned volunteers, and support for justice-oriented NGOs. For example, APSO (Agency for Personal Services Overseas) and Comhlámh were established during this time to provide a space for volunteers and development workers to support and engage with global issues upon their return.

An important part of this early history is the way in which development education took shape around a combination of economic, political, moral, and educational arguments. Trócaire's 1984 resource "Dialogue for Development" exemplified this multi-faceted approach, emphasising the interconnectedness of global problems. These foundational perspectives continue to influence the development education sector, which has evolved to include diverse topics such as gender, climate change, human rights, and anti-racism.

As we move into the 1990s and early 2000s, another theme emerges: the shift towards strategic partnerships and institutional support. By this time, development education began to be formalized within various organisations and networks. The National Committee for Development Education, established in the 1990s, was one attempt to integrate development education into broader policy frameworks. Irish Aid's adoption of strategic partnerships in the early 2000s marked a significant turning point. This approach, focusing on deeper relationships with a smaller number of partners, allowed for more structured and sustained efforts to bring development education into formal and non-formal educational settings. Programmes such as DICE (Development and Intercultural Education) and

WorldWise Global Schools reflect this shift, embedding global citizenship education into teacher training and school curricula.

The series also sheds light on the evolution of methodologies within the development education sector. In the earlier decades, approaches were often centred on raising awareness through a charity lens, focusing on poverty and the needs of the "Third World." However, as discussed in the episodes, the discourse has shifted towards a more critical and reflective approach. Vanessa Andreotti's work on decolonial perspectives and the call for an analysis of structures that maintain inequality illustrate this shift. Development education today places greater emphasis on participatory, action-oriented methodologies that seek to engage individuals in understanding global issues as interconnected with local realities. For instance, in one episode, Vicki Donnelly of the Galway One World Centre recalls how their work linked racism, colonialism, and economic exploitation, providing a framework for exploring global and local justice issues together. This approach underscores a movement away from charity-based education towards fostering a sense of solidarity and critical engagement.

Representation and inclusion are other key themes discussed in the series. The development education sector in Ireland has historically been dominated by white Irish voices, something that participants such as Eric Hagee from Black and Irish and Aderibigbe (Ade) highlight. Both underscore the need for greater involvement of migrants and people of colour in development education. Hagee, for instance, discusses how organisations like Black and Irish seek to integrate the Black Irish community into the broader Irish narrative, addressing issues such as racism and identity. Meanwhile, Ade points out that while migrants are increasingly engaging in the sector, the work is still predominantly led by Irish-born individuals. This discussion points to a broader challenge within the sector: balancing the need for inclusivity while avoiding tokenism and ensuring that all voices are heard in shaping Ireland's approach to global citizenship education.

A related theme is the importance of partnerships in addressing global challenges and fostering a more inclusive approach. Many guests, such as John Smith from Trócaire and Onya Doody from Irish Aid, emphasise the need to work with partners—be they NGOs, schools, or government bodies—to build a holistic and coherent strategy for development education. These partnerships not only facilitate the sharing of knowledge and resources but also help incorporate diverse perspectives into educational programmes. The emphasis on localization, as described by Smith, involves working directly with overseas partners to bring Southern voices into Irish development education, enriching the dialogue and enhancing the authenticity of global education efforts.

The tension between activism and professionalization surfaces as another significant theme. As development education has become more embedded in formal structures, particularly

through strategic partnerships and integration into curricula, the sector has also become more professionalized. This evolution brings both opportunities and challenges. Professionalization enables a more structured approach to developing and delivering educational programmes, yet it can also lead to the dilution of activism and grassroots engagement. John Smith acknowledges this tension, noting that at Trócaire, they have sought to separate the roles of campaigning and development education to maintain the critical and reflective nature of education while still fostering pathways for individuals to engage in activism.

Throughout the series, contributors repeatedly stress the importance of adaptability and critical thinking in development education. Several guests express concern about the risks of "preaching to the converted" and highlight the need to engage new audiences, particularly those marginalized from mainstream education. In addition, speakers emphasise the role of development education in fostering agency, particularly among young people, as seen in the climate movement. The use of technology and media, such as community radio and digital platforms, is recognized as a crucial tool for connecting individuals and movements worldwide, allowing for a more expansive dialogue around global justice.

Finally, the series grapples with the ongoing challenge of measuring impact within the development education sector. Onya Doody notes the difficulty in assessing changes in attitudes and behaviours, pointing out that much of this work involves "hearts and minds." While there is a wealth of quantitative data, capturing the nuanced and transformative effects of global citizenship education remains an area of concern. This challenge underscores the complexity of development education, which operates at the intersection of knowledge, values, and action.

In summary, the radio series provides a comprehensive narrative of development education's journey in Ireland, highlighting its historical roots, evolving methodologies, emphasis on inclusion, and the ongoing balance between activism and professionalization. The themes of partnership, critical engagement, and the struggle for representation paint a dynamic picture of a sector that has grown in scope and depth over the decades. Despite the progress, the interviews reflect the sector's ongoing challenges, particularly in reaching new audiences and measuring its impact. Overall, the series underscores the necessity of development education in fostering a just and sustainable world, while acknowledging the complexities and debates that accompany this mission.

Timeline of Development Education in Ireland Based on the 7 Radio Shows

1950s-1960s: Early Influences and Movements

1950s-60s: Emergence of early development education concepts and social justice movements globally. These early influences begin shaping the thinking around development education in Ireland, though it was not formalized at this stage.

1970s: The Foundation of Development Education in Ireland

1974: Irish Aid is established as part of Ireland's international development cooperation programme, funded by the Irish taxpayer. It marks a significant step in Ireland's commitment to addressing global poverty and injustice.

1975: APSO (Agency for Personal Services Overseas) is established to facilitate volunteering overseas, contributing to the development education landscape by exposing Irish citizens to global issues.

1970s: Comhlámh, a membership-based NGO, is set up to support returned development workers, emphasising the need for public education on global justice issues.

1970s: Trócaire and the Irish Commission for Justice and Peace play pivotal roles in advocating for development education. Trócaire begins allocating 20% of its total income towards development education, highlighting its commitment to embedding these principles within Ireland's official development cooperation programme.

1978: Development Education Becomes a Formal Budget Line: The Irish government introduces a dedicated budget line for development education, allocating £35,000, signifying a modest yet crucial step towards institutionalizing global education efforts.

1980s: Building the Foundations of Development Education

1980s: Resources like Trócaire's "Dialogue for Development" outline key components of development education, focusing on economic, political, security, moral, and educational arguments. Early movements such as "Drop the Debt" and "Make Poverty History" gain momentum, emphasising the role of development education in raising awareness of global justice issues.

1990s: Growth and Formalization

1990s: The National Committee for Development Education is formed, reflecting the growing formalization of development education in Ireland.

1992: The Galway One World Center is established, part of a network of One World Centers in Ireland focusing on solidarity work, returned volunteer support, and global justice education.

1996-1997: Projects aimed at migrants and asylum seekers, such as those led by Nasc (Irish Immigrant Support Center in Cork), begin integrating development education, including training manuals and workshops.

2000s: Shifts in Strategy and Institutional Support

2000s (early): Irish Aid introduces strategic partnerships, moving from smaller grants to building long-term relationships with organisations capable of wide-reaching impact. One example is the DICE Programme (Development and Intercultural Education), which partners with teacher training colleges to embed global citizenship education in primary education.

2002: The Development Education Unit is integrated into the Department of Foreign Affairs, cementing development education as a core part of Irish Aid's work.

2005: Projects such as Nasc's European Year of Culture film on asylum seekers in Ireland highlight the intersection of local experiences and global issues within development education.

2000s (late): Galway One World Centre and other organisations start focusing on issues like racism, colonialism, and neoliberal exploitation in their education initiatives, emphasising the interconnectedness of local and global struggles.

2010s: Expanding Engagement and New Audiences

2010: BT Young Scientist project involving sustainable menstrual products for women in third-world countries signifies a growing involvement of students in development education.

2015: The Global Hub is funded by Trócaire, promoting awareness and education on global justice issues through community radio, emphasising the use of media in development education.

2010s (late): Introduction of Politics and Society as a subject at the Leaving Cert level in schools provides new opportunities to engage students with global issues. Strategic partners like WorldWise Global Schools and DevelopmentEducation.ie facilitate teacher training and provide educational resources.

2020s: Global Citizenship Education and Strategic Shifts

2020: Projects such as Science for Development Awards engage students with global citizenship education through practical initiatives, indicating a shift towards more hands-on, solution-focused education.

2021: Irish Aid finalizes its Global Citizenship Education 2021-2025 strategy, highlighting efforts to engage new audiences, especially those marginalized from mainstream education, and to foster coherence across government departments.

Ongoing: Organisations like Trócaire continue to integrate the "Southern voice" into development education, emphasising localization and the power of partnership.

Current Challenges: Measuring the impact of development education remains a key focus, along with expanding its reach to new sectors, including business communities and local government.

Summary of Music Choices

Throughout the eight programmes of the series, each speaker was asked to choose a piece of music that resonated with them or reflected the themes discussed. Here's a summary of the most representative songs chosen by a speaker in each programme:

Analysis of Music Choices

The music selections across the episodes reveal a rich tapestry of themes and emotions that resonate deeply with the core principles of development and global citizenship education. Here's a detailed analysis of the recurring themes and their significance:

1. Global Solidarity and Unity

Songs like "We Are the World" and "Imagine" emphasise the call for global solidarity and collective action, urging listeners to envision a harmonious world. These selections underscore development education's mission to foster a sense of global community and interconnectedness.

2. Cultural Connection and Heritage

"Black is the Colour" by Christy Moore embodies a deep cultural connection, highlighting the importance of understanding and appreciating both one's own heritage and that of others. This aligns with the goals of development education in promoting cultural awareness and mutual respect across diverse populations.

3. Empowerment and Justice

"Redemption Song" and "One Love" by Bob Marley emphasise themes of liberation, justice, and empowerment. These songs resonate with the commitment of development education to enable individuals and communities to advocate for their rights and work towards social justice and equality.

4. Hope and Resilience

"Jerusalema," which became a global anthem during the COVID-19 pandemic, reflects a theme of hope and resilience. The song's widespread popularity illustrates the power of music to bring people together in times of crisis, mirroring the resilience and adaptability that development education aims to instill in learners.

5. Gratitude and Awareness

"Grateful" by Nimo Patel introduces a personal dimension, emphasising gratitude and appreciation for life's blessings. This theme is crucial for fostering a mindset of empathy and self-awareness in global citizens, encouraging them to be conscious of their privileges and responsibilities.

Conclusion

The music choices in the "An Oral History of Development Education in Ireland" series add a deeply personal and emotional layer to the speakers' narratives. They not only reflect individual connections to global justice themes but also enhance the overall thematic content of the episodes. The diverse range of songs illustrates key aspects of global citizenship education—such as unity, cultural connection, justice, resilience, and gratitude—offering a holistic understanding of its impact.

Incorporating these musical elements into educational resources can engage learners in a more relatable way, deepening their connection to the principles of global citizenship and development education. By exploring these songs and their messages, educators can facilitate discussions that resonate on both emotional and intellectual levels, fostering a more profound commitment to global justice and solidarity.

Chapter 4. Using Community Radio in GCDE

Community radio presents a powerful medium for engaging audiences in Global Citizenship and Development Education (GCDE). It serves as an accessible and democratic platform that can reach diverse populations, particularly in areas where other forms of media may not be as prevalent. This section will explore the benefits of using community radio for GCDE, provide guidelines for educators on how to effectively utilise this medium, suggest activities and discussion questions, and offer case studies highlighting successful implementations.

This section covers:

- 4.1. Benefits of Using Community Radio for GCDE
- 4.2. Guidelines for Educators
- 4.3. Suggested Activities and Discussion Questions
- 4.4. Case Studies
- 4.5. Testimonials from Educators and Students
- 4.6. Using Community Radio and Podcasting for Learning and Advocacy

4.1. Benefits of Using Community Radio for GCDE

Accessibility and Reach

Community radio can reach remote and marginalised communities that might not have access to the internet or other media.

It allows for real-time engagement with listeners, providing an interactive platform for discussions on global citizenship and development issues.

Local Relevance and Cultural Sensitivity

Community radio stations are deeply rooted in their local contexts, making them ideal for addressing issues that are locally relevant while linking them to global themes.

Programmes can be broadcast in local languages, ensuring broader understanding and participation.

Fostering Community Engagement

Community radio encourages active participation from local populations, giving them a voice in discussions about development and global issues.

It promotes a sense of community and collective action, essential for fostering global citizenship.

Educational Impact

Radio programmes can be used to supplement formal education, providing additional resources and perspectives that enhance learning.

They can serve as a tool for lifelong learning, reaching not just students but the wider community.

4.2. Guidelines for Educators

Collaborate with Community Radio Stations

Establish partnerships with local community radio stations to create and broadcast GCDE content.

Work with radio hosts and producers to design programmes that are engaging, informative, and relevant to both local and global contexts.

Develop Engaging Content

Use storytelling, interviews, and case studies to make the content relatable and compelling.

Incorporate voices from the community, including students, educators, and local leaders, to discuss GCDE topics.

Interactive Programming

Encourage listener participation through call-ins, text messages, and social media interactions.

Organise live debates and discussions on GCDE issues, allowing listeners to ask questions and share their perspectives.

Supplement with Educational Materials

Provide supplementary materials such as handouts, worksheets, or online resources that listeners can access to deepen their understanding.

Use the radio programmes as a starting point for classroom activities and discussions.

4.3. Suggested Activities and Discussion Questions

Radio Listening Sessions

Activity: Organize listening sessions where students listen to pre-recorded GCDE radio programmes. Follow up with group discussions.

Discussion Questions:

- What were the main points discussed in the radio programme?
- How do these issues relate to our local community and to global contexts?
- What actions can we take locally to address these issues?

Student-Produced Radio Segments

Activity: Have students create their own radio segments on GCDE topics. They can research, script, and record their segments, which can then be broadcast on a community radio station.

Discussion Questions:

- What topic did you choose for your radio segment and why?
- What did you learn during the process of creating the segment?
- How do you think radio can influence public opinion on GCDE issues?

Community Call-In Programmes

Activity: Organize live call-in programmes where community members can ask questions and share their thoughts on GCDE topics discussed on the radio.

Discussion Questions:

- What were some of the common themes or concerns raised by callers?
- How can we address these concerns through community action or policy changes?
- How did hearing from the community enhance your understanding of the issue?

4.4. Case Studies

Community Radio in Cork: Raising Awareness on Climate Change

Overview: Community radio station in Cork collaborated with local schools to create a series of programmes on climate change and environmental sustainability.

Implementation: Students researched local environmental issues, interviewed experts, and produced radio segments that were broadcast weekly. The programmes included call-ins from listeners, fostering community-wide discussions.

Outcome: The initiative raised awareness about climate change, led to local environmental actions, and provided students with hands-on experience in media production and GCDE.

Radio Maria in Limerick: Promoting Global Citizenship

Overview: Radio Maria in Limerick ran a series of educational programmes focusing on global citizenship and human rights.

Implementation: The programmes featured interviews with GCDE advocates, local community leaders, and international guests. They included segments on the Sustainable Development Goals (SDGs) and their relevance to local communities.

Outcome: The radio series enhanced understanding of global citizenship among listeners, encouraged local actions aligned with the SDGs, and strengthened community ties through shared learning experiences.

Youth-Led Radio in Galway: Addressing Social Justice Issues

Overview: A youth-led community radio project in Galway focused on social justice issues such as gender equality, migration, and poverty.

Implementation: Young people from local schools and youth groups produced and hosted the radio programmes. They conducted interviews, shared personal stories, and facilitated discussions on pressing social justice issues.

Outcome: The project empowered young people to become advocates for social justice, provided a platform for marginalized voices, and increased community engagement with GCDE themes.

4.5. Using Community Radio and Podcasting for Learning and Advocacy

Community radio and podcasting are powerful tools that educators and students can use to explore GCDE themes, engage in public discourse, and foster skills in advocacy, communication, and collaboration. Community radio has a democratic essence; it provides a platform for diverse voices, encourages community participation, and promotes local perspectives on global issues.

Integrating Radio and Podcasting into GCDE Education: Using community radio or podcasting in a learning context allows students to express their understanding of global citizenship issues in creative and accessible ways.

Here's how educators can integrate radio and podcasting into their teaching:

4.5.1. Creating Student-Produced Radio Shows

One of the most dynamic ways to engage students is to have them produce their own radio shows or podcasts. This hands-on approach enables them to explore GCDE themes, conduct interviews, and share their perspectives with a wider audience.

Benefits of Student-Produced Shows:

Skill Development: Producing radio shows or podcasts helps students develop critical skills, including research, writing, public speaking, technical production, and digital literacy.

Advocacy and Campaigning: Creating content around GCDE issues allows students to engage in advocacy, raise awareness, and campaign for causes they are passionate about, all while honing their communication skills.

Democratic Participation: Community radio fosters inclusivity and democratic participation, giving students a voice in discussions around global justice issues. It also offers a platform for marginalized perspectives and encourages students to become active contributors to their community.

Steps for Educators:

Introduction to Radio Production: Begin by introducing students to the basics of radio production, including scripting, recording, interviewing, and editing. Local community radio stations often offer workshops or can collaborate with educational institutions to support student learning.

Developing Show Ideas: Have students brainstorm and develop topics related to GCDE themes discussed in the "Global Hub" series. Encourage them to think about local-global connections, social justice issues, or aspects of global citizenship that resonate with them.

Producing the Show: Students can plan, record, and edit their radio shows or podcasts, either individually or in groups. They can include interviews with local community members, discussions with peers, and reflections on their learning.

Broadcasting: If possible, partner with local community radio stations, like Community Radio Youghal, to broadcast student-produced shows. Alternatively, students can publish their content as podcasts on online platforms, broadening their reach and impact.

4.5.2. Creating Podcasts: A Flexible Alternative

For students who may not have access to community radio facilities, podcasting provides a flexible and accessible alternative. Podcasts can be recorded using simple tools, such as smartphones and free editing software, making them an inclusive option for a wide range of educational settings.

Steps for Creating Podcasts:

Planning: Guide students in choosing a GCDE topic, outlining their podcast format (e.g., interview, narrative, discussion), and developing a script or set of talking points.

Recording: Students can use simple recording equipment, such as smartphones, to capture their audio. Encourage them to practice clarity, tone, and articulation.

Editing: Introduce students to basic audio-editing software, like Audacity or GarageBand, to help them refine their recordings. This process not only improves their technical skills but also deepens their engagement with the content as they select the most impactful parts of their discussions.

Publishing: Students can upload their podcasts to free platforms, such as SoundCloud or Anchor, to share their work with a broader audience.

4.5.3. Using Radio and Podcasts for Advocacy and Campaigning

Community radio and podcasts offer students a platform for advocacy, enabling them to campaign for social change and raise awareness on GCDE issues.

Campaign Strategies:

Themed Episodes: Students can create a series of radio shows or podcast episodes focused on specific global issues, such as climate justice, migration, or gender equality. By connecting their content to current events and personal experiences, they can foster empathy and understanding among their audience.

Interviewing Experts and Activists: Encourage students to reach out to local experts, activists, or representatives from NGOs to participate in interviews. This not only brings real-world perspectives into their shows but also builds students' confidence in public engagement and networking.

Calls to Action: At the end of each episode, students can include a call to action, encouraging listeners to participate in campaigns, support specific causes, or engage in further learning.

4.5.4. Reflecting on the Process

An essential component of using community radio and podcasting as educational tools is reflection. After completing their radio shows or podcasts, students should reflect on their experiences:

Self-Assessment: Encourage students to assess their performance, considering questions like: How well did they convey the GCDE themes? What skills did they develop during the process? What challenges did they encounter, and how did they overcome them?

Group Discussions: Facilitate a class discussion on the impact of their radio or podcast projects. What feedback did they receive from their audience? How did the process change their understanding of GCDE issues?

Connecting to Theory: Link students' radio/podcast experiences to the theoretical content of the "Global Hub" series. Discuss how participatory media, like community radio, contributes to the democratization of knowledge and the promotion of global citizenship.

4.5.5. Practical Considerations

When implementing community radio or podcasting projects, consider the following practicalities:

Technical Requirements: Ensure access to basic recording equipment (microphones, smartphones, computers) and editing software. Many universities have media labs or can provide resources to support such projects.

Ethical Considerations: Educators should guide students on ethical practices in media production, including seeking consent for interviews, respecting privacy, and avoiding misrepresentation.

Partnerships: Consider building partnerships with local community radio stations or media organisations to support student projects. These collaborations can provide valuable mentorship and broadcasting opportunities.

Concluding Thoughts on Radio and Podcasting as Pedagogical Tools

Incorporating community radio and podcasting into GCDE education aligns with the principles of participatory learning, democratic expression, and social justice advocacy. By giving students a voice and an active role in creating media, educators can deepen their engagement with GCDE themes and inspire them to become informed, articulate, and proactive global citizens.

Chapter 5. Guidelines for Educators

Development Education (DE) offers a rich resource for integrating global issues, social justice, and critical thinking into the curriculum. By utilizing oral histories, educators can create engaging and impactful lessons that resonate with students. This section provides detailed guidelines for educators on how to use the oral histories in teaching, suggested activities and discussion questions, and strategies for integrating DE themes into various subjects.

This section covers:

- 5.1. How to Use the Oral Histories in Teaching
- 5.2. Suggested Activities and Discussion Questions
- 5.3. Integration of DE Themes into Various Subjects
- 5.4. Case Studies
- 5.5. Testimonials from Educators and Students

5.1. How to Use the Oral Histories in Teaching

Introduce the Concept of Oral Histories

Explain to students what oral histories are and their importance in preserving firsthand accounts of historical events and personal experiences.

Discuss the value of oral histories in understanding the evolution of DE in Ireland and the personal stories behind significant movements and changes.

Select Relevant Oral Histories

Choose episodes that align with the topics or themes you are covering in your curriculum.

For example, use Episode 1 with Sheila Dillon and Fr Michael MacGreil to discuss the early days of DE and grassroots activism, or Episode 4 with Dr Roland Tormey to explore the integration of DE into teacher education programmes.

Contextualize the Oral Histories

Provide background information on the interviewees and the historical context of their contributions.

Explain the socio-political environment of the time to help students understand the challenges and motivations behind the DE initiatives.

Engage Students with Active Listening

Encourage students to take notes on key points, quotes, and themes as they listen to the oral histories.

Provide a listening guide with specific questions or prompts to focus their attention on critical aspects of the narratives.

Facilitate Reflection and Discussion

After listening to the oral histories, guide students in reflecting on what they heard and how it relates to current global issues.

Use discussion questions to provoke critical thinking and connect the oral histories to broader DE themes.

5.2. Suggested Activities and Discussion Questions

Listening and Note-Taking Activity

Activity: Have students listen to a selected oral history episode and take notes on the main themes, significant quotes, and any surprising or impactful moments.

Discussion Questions:

- What were the main challenges faced by the DE advocates in this episode?
- How did the socio-political context influence their work and strategies?
- What connections can you draw between the experiences shared in the oral history and current global issues?

Role-Playing and Simulation

Activity: Assign students different roles based on the oral histories (e.g., DE advocates, government officials, educators) and have them reenact key moments or debates from the episodes.

Discussion Questions:

- How did the different perspectives and roles influence the outcomes of the DE initiatives?
- What compromises or collaborations were necessary to achieve progress?
- How can these historical lessons inform current DE practices?

Comparative Analysis

Activity: Have students compare two or more oral history episodes to identify common themes, differences in approaches, and the evolution of DE strategies over time.

Discussion Questions:

- What are the recurring themes across the different episodes?
- How did the approaches to DE change over the decades?
- What factors contributed to the success or challenges of DE initiatives in different periods?

Creative Projects

Activity: Encourage students to create multimedia projects (e.g., podcasts, videos, digital storytelling) that highlight key themes and lessons from the oral histories.

Discussion Questions:

- How can you creatively represent the impact of DE advocates' work?
- What modern parallels can you draw to the historical narratives shared in the oral histories?
- How can your project raise awareness and inspire action on current DE issues?

5.3. Integration of DE Themes into Various Subjects

History:

Use oral histories to explore the historical development of DE in Ireland and its impact on society.

Discuss the broader historical context of global justice movements and their local manifestations.

Civics and Social Studies

Integrate DE themes into discussions about citizenship, democracy, and social justice.

Use oral histories to examine case studies of advocacy, activism, and policy change.

Literature and Language Arts

Analyse the narratives and storytelling techniques used in the oral histories.

Encourage students to write reflective essays or creative pieces inspired by the themes and experiences shared.

Geography

Explore the global connections and interdependencies highlighted in the oral histories.

Discuss the impact of geographic and socio-economic factors on DE initiatives.

Ethics and Philosophy

Engage students in ethical discussions about global justice, responsibility, and the role of education in promoting equity.

Use oral histories to illustrate real-world applications of ethical principles.

Conclusion and future directions

This resource compiles key materials that provide a comprehensive view of the history, theory, and practice of Development Education in Ireland. It equips educators with scholarly works, practical tools, and diverse media to deepen their understanding and engagement with global citizenship and social justice.

Potential areas for further research and exploration in DE include:

- **Impact Assessment:** Conducting longitudinal studies to measure the long-term impact of DE programmes on learners' attitudes, behaviours, and engagement with global issues.
- **Digital Integration:** Investigating the role of digital media and technology in enhancing DE, including the use of virtual learning environments, social media, and digital storytelling.
- **Global Partnerships:** Strengthening international collaborations to share best practices, resources, and experiences in DE, fostering a global network of educators and practitioners committed to social justice.

These resources and future research directions aim to support educators in their ongoing work to promote global citizenship and equip learners with the critical skills needed to navigate and address complex global challenges.

Appendices

The appendices serve as a comprehensive repository of supporting materials and additional resources to enhance the use of this educational resource. They include full transcripts of the "Global Hub" episodes, supplementary readings, links to further learning materials, and a list of suggested participatory activities.

Appendix A: Full Episode Transcripts

This section contains the verbatim transcripts of each episode from the "Global Hub" series. These transcripts provide educators and students with the complete content of the discussions, allowing for detailed analysis, citation, and reference.

Guests per programme:

Programme 1: 1950s and 1960s onwards.

Enid Chaloner, Colm Regan and June Barry

Programme 2: 1970s and 1980s onwards.

Mary Mangan, Tony Daly and Eilish Dillon

Programme 3: 70s to 90s onwards.

Robin Hannon, Mariam Olusoji and Stephen McCloskey

Programme 4: 1990s and 2000s.

Peadar Kirby, Adrianne Boyle and Patsy Toland

Programme 5: 2000s to today.

George Jacob, Dorothy Jacob, Sophie McElligott and Adedotun Adekeye

Programme 6: Recent times.

Laura Power, Dr Su-Ming Khoo and Eric Ehigie

Programme 7: Development Education.

Vicky Donnelly, John Barimo and Valery Malay

Programme 8: Development Education today and in the future.

Aine Dooley, Heather Campbell and John Smith

Transcript of Programme 1: 1950s and 1960s onwards

Gertrude Cotter (GC):



You are listening to Community Radio Youghal 104 FM. My name is Gertrude Cotter, and you are listening to the Global Hub, the program that deals with social justice issues at home and abroad. You are very welcome to the program. This program is the first in a series of eight programs which documents the history of development and global citizenship education in Ireland. The Global Hub is funded by Trócaire, the International Development Agency. But it must be said that Trócaire has not influenced the editorial position of any of these programs. Trócaire has a long-standing development education program, and they have funded the Global Hub since 2015.

Through funding different groups like Community Radio Youghal, they help us all to educate ourselves about complex global social, economic, political, and environmental issues. There is a very strong activist and academic tradition in Ireland whereby people in all walks of life, sometimes in a paid capacity, sometimes not, bring attention to and take action on global justice issues. This series of programs aims to tell the story of this tradition in Ireland through the voices of some of those who have formed and continue to work in this area. Some might have been involved in an activist capacity, some as teachers in primary, secondary, or preschool, some as academics, lecturers, and researchers at third level. Some might work in the statutory sector, for instance, in Irish Aid, the statutory agency that funds much of the work in the sector in Ireland. Some work in the youth, community, and voluntary sector.

Development education is referred to by many names, so it can be very confusing. For instance, in this series, you will hear the terms development education, global learning, global education, or global citizenship education, and other terminology as well. But no matter what terminology people use here, they all have a similar agenda: educating for a just and sustainable world. Keeping this as our central focus, we can now hear about the development of the ideas around development education or global citizenship education in Ireland through the voices of those who have contributed and continue to contribute to its development.

This series of eight programs paints a picture of a particular slice of Irish life with personal and professional stories that need to be told. It is particularly important to capture the earlier history of development education in Ireland, since we did not have the kind of communication we have today. Back then, we didn't have the internet, we didn't have recordings from Zoom and Teams and Skype, and so on. Indeed, it must be said that we did have radio, and I am happy to recognize the enduring power of radio to tell powerful

stories, and particularly the power of community radio to include and reach out to hear our voices in a democratic way.

My thanks to Community Radio Youghal for facilitating this series of shows, and I acknowledge the work of Tom O'Keefe and Paul Daly in patiently editing these programs. We will look at the development of development education in Ireland through the decades, starting in the 1950s and coming up to the present day.

GC:



In this first program, we go back to the 1950s, and I am delighted to say that our first guest is Enid Chaloner, and she is going to help us set the scene for the 1950s in both Ireland and Nigeria. First of all, Enid, welcome to Community Radio Youghal and to the Global Hub program.

Enid Chaloner (EC):

Thank you. I look forward to talking to you again, so I hope you don't mind me saying you're in your 90s. And I think it's just quite incredible that for about 18 months or so in the 1950s, you lived in Nigeria.

GC:

And also, from talking to you, I'm quite amazed by your memory, because I can't remember what I did yesterday! So, I'm asking you, really, to do us the honour of bringing us back to the 1950s. What was a woman from Ireland doing in Nigeria? I don't know what part of Ireland you were in at the time, but what were you doing, and how did you get to Nigeria?

EC:

I grew up in Dublin, and I did schooling at Alexandra. I met my husband at a friend's house, and we went rowing in a boat in Greystones. I remember he got very anxious because he got the boat sideways onto the waves, and that was my introduction to meeting the man who later became my husband.

GC:

He really made a splash then! (laughs)

EC:

Yes! (laughs)

GC:

And what was the connection to Nigeria? He was about to go there, right?

EC:

Yes, he was a civil engineer, and engineering jobs weren't that thick on the ground. When he left college, he applied to the Crown agents, and he got a job with the Nigerian railways just a week before he went away. But I met him again when he came home on leave about 18 months later, and after that, we sort of got together, and eventually, we got married, and I went back to Nigeria with him.

GC:

I mean, the development of the railways at that time was vital in terms of the country's development. Nigeria is a vast country, so it was a fundamental part of its growth, wasn't it?

EC:

Well, yes. You must remember, it was a colony, part of the British Commonwealth at that time. It has since become much more independent. But at that time, it was governed by the UK, through the Crown agents from the Commonwealth Office. Nigeria is a huge country, and coming from a place like Ireland, it seemed absolutely enormous. The distances were incomprehensible to me. It was a wonderful experience, though.

GC:

And what were the impressions of Africa in Ireland at that time, and what were the impressions of Europeans in Nigeria?

EC:

In Ireland, Africans were rarely seen. There were a few, and most of them were probably medical students, but you didn't see many. As for Europeans in Nigeria, we were welcomed, but there was always a sense that we were only there temporarily. Nigeria was governed by a governor general in Lagos, and the country was divided into three regions: western, northern, and eastern. We lived in the eastern part, which later became Biafra, where the civil war took place.

GC:

What was life like for you there?

EC:

It was an unusual lifestyle. Club life was very big, and there was a strong social aspect to it. We had a local drama society, and I got involved with the British Council, which ran festivals

of Nigerian art. The tropics are hard on clothes, so we learned dressmaking, and we helped each other. My husband's job was to oversee the railway line, and every month, he would go "on the line," where he inspected the railway. I used to go with him sometimes, and we'd travel through the country by railway carriage, which allowed me to see other parts of Nigeria.

GC:

So, you really had quite the experience there, traveling the country. What was it like for you, moving from Ireland to such a vastly different place?

EC:

It was a huge adjustment, of course. You had to adapt to everything—cooking, clothes, weather. I learned to sew out of necessity, and I became involved with the local community. The climate was equatorial, very humid and wet, with thunderstorms regularly. I remember one storm was so severe that rainwater ran through the bottom of our house.

GC:

That sounds intense! It must have been challenging to live there at times. How did you find the people and the culture?

EC:

The Nigerian people were welcoming. However, the conditions were tough for many. There was widespread poverty, and many people lacked access to basic necessities like running water and sanitation. It was a shock for me, coming from Dublin. Life was hard for the local people, but they made do with what they had, creating things like shoes from old tires. It was a remarkable level of resilience.

GC:

It must have really left an impression on you. Looking back, what would you say was the most impactful aspect of your time in Nigeria?

EC:

Definitely the scale and the challenges of development there, particularly how vital the railway was to the country. The railway moved people, goods, and capital and opened up the country's economy. It gave me a much broader understanding of how infrastructure plays a key role in a nation's development. I wouldn't trade that experience for anything.

GC:

It's amazing to hear your story, Enid, and how much you remember. Thank you so much for sharing this experience with us today. Before you go, would you like to nominate a piece of music to play?

EC:

Well, when I think of the 1950s and those thunderstorms in Nigeria, I always think of "Singing in the Rain" by Gene Kelly. It's a cheerful song, and it reminds me of those tropical storms.

GC:

Wonderful choice! Let's have a listen to "Singing in the Rain."

(Clip of [Singing in the Rain](#) by Gene Kelly plays)

GC:



So, with me now is Colm Regan. Colm has been involved directly in development and human rights education for over 40 years, and has worked in Ireland, North and South, the UK, Zambia, Australia, Rwanda, Brazil, Vietnam, and Malta. Until recently, Colm was the coordinator of the Irish NGO 8020 Educating and Acting for a Better World. He is now living and working in Gozo, Malta, and teaching at the University of Malta. Thank you for joining us, Colm.

Colm Regan (CR):

Thanks for having me, Gertrude. It's great to be here.

GC:

We're so pleased to have you as one of the contributors to this series on the history of development education in Ireland. You have such a rich and far-reaching career in this sector, spanning over 40 years. Let's start by discussing your early influences. What drew you to this line of work in development and global education?

CR:

Well, I'm a geographer by training. My interest in geography developed in school, and inevitably, that led me to look beyond Ireland and become interested in other countries. I went on to study geography at UCD, and at the same time, there were big social movements

going on. One of the major issues was Northern Ireland and the civil rights movement there. That took up a lot of our time and energy as students.

GC:

That must have been a very formative time.

CR:

Yes, absolutely. But there were also global issues that influenced me—things like the civil rights movement in the United States and the American war in Vietnam. I was particularly struck by the carpet bombing of Cambodia. Another key issue was apartheid in South Africa. So, my early activism was shaped by both domestic concerns—like Northern Ireland—and international movements for justice.

GC:

You mentioned the anti-apartheid movement. Can you talk a little more about how that influenced your work?

CR:

The anti-apartheid movement was huge. It really opened up our understanding of global inequality and racism. At the time, we were also involved in civil rights issues here in Ireland, like the campaign for contraception rights. But globally, we were also looking at apartheid, the American war in Vietnam, and human rights abuses around the world.

GC:

It sounds like a time when there was a lot of energy around these movements. Where did you see yourself fitting into all of this?

CR:

I saw myself as part of a broader movement, a movement for human rights, dignity, equality, and human development. I think that's where development education fits in. We are the educational wing of that broader movement. Ireland, as an emigre country, has always been aware of the wider world, but what we did with that awareness was key. The missionaries, for example, played a huge role in shaping early thinking and action around development issues.

GC:

The missionary movement is something we don't always think about when we discuss development education, but it was certainly influential, wasn't it?

CR:

Yes, very much so. Ireland's missionary tradition has had a profound impact on development thinking and education. Many missionaries were involved in development work in a very practical sense—health, education, human rights, and so on. They brought those experiences back home, and that really shaped how Ireland engaged with the world.

GC:

Who are some of the key figures you think of when you think of that movement?

CR:

People like Magella McCarron, who was involved in the Ogoni people's struggle in Nigeria and the campaign for Ken Saro-Wiwa. Pat Clarke in Brazil, who fought for the rights of favela dwellers. Owen Lambert in Ethiopia, working on famine and agricultural development. Tom Burke in Kenya. The list is long, but these individuals were crucial to building awareness and solidarity around development issues.

GC:

It's amazing to hear about these people and their contributions. But development education has evolved over the years, hasn't it?

CR:

It has, yes. It's become more professionalized, and there's been more emphasis on formal education. But at its core, it's still about raising awareness of global issues and encouraging people to take action. That's something we can trace back to those early movements.

GC:

You've also worked with 8020, which has been a key player in development education in Ireland. Can you tell us more about that?

CR:

8020 started out of a recognition that the world is deeply unequal. The name came from the fact that 20% of the world's population controls 80% of its wealth. We wanted to educate people about these inequalities and encourage action. We published resources, worked with schools, community groups, and trade unions, and organized campaigns to raise awareness about issues like aid and trade.

GC:

It's clear that 8020 has had a significant impact. Before we wrap up, is there anything else you'd like to add?

CR:

Just that we must remember that these issues are always contested. They are difficult and complex, but we have to engage with them. The key word for me is “struggle.” These are struggles for justice, and we don’t always expect to win. But sometimes, through struggle, we do. And that’s what makes it all worthwhile.

GC:

Thank you so much for your insights, Colm. Before you go, what’s the piece of music you’ve chosen for us today?

CR:

I’ve chosen "Free Nelson Mandela" by The Specials. It’s a song that captures the energy, politics, and passion of the movement, and it’s one that resonates deeply with me.

[\(Clip of Free Nelson Mandela by The Specials plays\)](#)

GC:



Now we’re joined by June Barry. June has had a long career in education and youth work, with significant experience in development education. She was born in England during World War II, trained as a teacher, and later worked in Nigeria, where she met her Irish husband. June worked with Ogra Chorcaí in Cork for many years and retired in 2007. June, thank you so much for joining us today.

June Barry (JB):

Thank you, Gertrude, for having me. It’s a pleasure to be here.

GC:

We’re delighted to have you here, June. You’ve had such a rich and varied experience, and I’d love to hear about your early life and what influenced you to get involved in development education. Could you take us back to the beginning and tell us a little about your background?

JB:

Well, I was born in the middle of World War II, and growing up in England after the war, people were really looking for social and political change. They had won the war, but life was still difficult. Wages were low, working conditions were poor, and rationing was still in

effect. So, the Conservative government was voted out, and the Labour government was appointed. That led to big changes like the founding of the National Health Service in 1948, the nationalization of coal mines, and raising the school leaving age to 15. These were all part of the post-war social reforms.

GC:

That's incredible, June. So, you were living through a time of real social transformation. How did that impact your own education and career path?

JB:

Yes, it was a time of change. Even though I left school at 16, I was able to continue my education because my employer had to give me a day off a week to continue studying until I was 18. I managed to get my A-levels in economics and history that way. I lived in a coal mining village, and my father worked in the pits. Working conditions were still atrocious, though. One thing that has stayed with me all my life is the memory of my father and other men working naked on their backs in inches of water, picking at the coal seam above their heads. When my father complained, the unions wouldn't back them, and he was put on "the market," which meant he could be sent anywhere and worked for minimum wages for two years.

GC:

That sounds like an incredibly harsh experience for your father and your family. Did that shape your views on inequality and justice?

JB:

Yes, absolutely. I was very young at the time, but it's something I've never forgotten. I think that's where my early sense of injustice came from. At that point, I didn't know much about the wider world beyond Europe. It wasn't until I went to college at 19 that my world really opened up.

GC:

So, you went to college to train as a teacher, and you also studied youth work. How did you go from England to Nigeria? That must have been quite a leap.

JB:

It was! After completing my studies, one of the nuns at the college asked if I would like to work in Nigeria, and I absolutely jumped at the chance. I had studied modern history, which touched on colonization and the slave trade, and those topics really stayed with me. So, I was eager to go. I went to Nigeria when I was just 22.

GC:

What was the political situation in Nigeria at that time? Was it during the Biafran War?

JB:

When I first arrived, Nigeria seemed easy-going and welcoming, but there were tensions brewing. The colonial powers had divided West Africa without considering the nations that were already there. So, in Nigeria, you had the Yoruba, Igbo, and Hausa peoples—very different from each other. That sowed the seeds for the eventual conflict, especially when it came to the ownership of natural resources. We were there when the Biafran War broke out, and it created deep divisions. Many Igbo people we knew went back east to join the war.

GC:

It must have been a very difficult time. How did you manage family life and work during such a turbulent period?

JB:

It was challenging, but we managed. I was teaching art and history in Nigeria, and we had our four children. Life was full, but it was also a time of learning. Being in Nigeria and witnessing the effects of colonization and the conflict there had a profound impact on me.

GC:

That's fascinating. It seems like your time in Nigeria really influenced your later work in youth and development education. How did you transition from teaching into youth work?

JB:

Yes, it did influence me a lot. When we returned to Ireland, I couldn't get a permanent teaching job because my qualifications were from England. So, I started volunteering with youth work programs like the summer play schemes and youth clubs run by Ógra Chorcaí. I loved youth work—it felt like a natural progression from teaching, but with more of a focus on working with disadvantaged young people.

GC:

It sounds like you found your calling in youth work. Can you tell us a little about what Ógra Chorcaí was, and how development education fit into that work?

JB:

Ógra Chorcaí was a youth organization that supported voluntary youth leaders in running youth clubs and summer schemes. I started working with them in 1979, and in 1986 I

became one of the support workers. Development education fit perfectly into this role because we were already working with young people from disadvantaged backgrounds, and global issues like poverty and inequality resonated with them.

GC:

That's really interesting. How did you introduce global issues to young people in Cork, and what kind of impact did it have?

JB:

It had to be done in a way that wasn't too academic. The activities needed to be participatory and engaging. One example I remember clearly was a project on homelessness and poverty. We had a group of young people from the favelas in Brazil come to Cork to talk about the conditions they faced, including police harassment. As part of the project, the young people in Cork built temporary dwellings on the streets to show people what life was like for those who were homeless. It was a powerful way to make the issue real for them.

GC:

That's such a creative and impactful way to engage young people with global issues. It really brings the topic home in a tangible way. What else did you work on during your time with Ógra Chorcaí?

JB:

We worked on a wide range of issues, from environmental sustainability to human rights. One of the key programs we were involved in was the Development Education for Youth (DEFY) program, which was run by the National Youth Council of Ireland. Every year, they would publish resources on a global issue, and we'd use that as a basis for our work with young people. It was a great support for youth workers, providing activities and background information that we could use in our clubs.

GC:

It sounds like development education was really thriving in Cork at that time. Was there a strong sense of collaboration between different organisations?

JB:

Yes, absolutely. Cork had a very vibrant development education scene in the 80s and 90s. We worked closely with organisations like Trócaire, Comhlámh, and the YMCA. We supported each other and shared resources. It was a very dynamic time for development education in the city.

GC:

It's clear that you've made a huge contribution to development education in Cork, June. Before we wrap up, is there anything else you'd like to add?

JB:

I think it's important to say that development education is vital, especially in times of economic downturn. I remember saying this to Conor Lenihan during a question-and-answer session, and he laughed at the idea of an economic downturn. But when things get tough, people tend to turn inward and focus on themselves. That's when development education is needed the most—to remind people of the wider world and our responsibilities to each other.

GC:

That's a powerful message, June. Thank you so much for sharing your story with us today. You've given us such valuable insights into the history of development education and your own incredible journey. Now, I believe you've chosen a song for us—what have you picked?

JB:

I've chosen Bob Dylan's "Blowin' in the Wind." It's a song that resonates with me, and it was popular with the young people I worked with. It's simple, but the message is powerful, and it's a song that anyone can play and sing along to, even with just a guitar.

GC:

That's a beautiful choice. Let's listen now to Bob Dylan's Blowin' in the Wind.

[\(Clip of Blowin' in the Wind by Bob Dylan plays\)](#)

Transcript of Programme 2: 1970s and 1980s onwards

Gertrude Cotter (GC):



You are listening to Community Radio Youghal 104 FM. My name is Gertrude Cotter, and you are listening to the Global Hub, the program that deals with social justice issues at home and abroad. You are very welcome to the program. This program is the first in a series of eight programs which documents the history of development and global citizenship education in Ireland. The Global Hub is funded by Trócaire, the International Development Agency. But it must be said that Trócaire has not influenced the editorial position of any of these programs. Trócaire has a long-standing development education program, and they have funded the Global Hub since 2015.

Through funding different groups like Community Radio Youghal, they help us all to educate ourselves about complex global social, economic, political, and environmental issues. There is a very strong activist and academic tradition in Ireland whereby people in all walks of life, sometimes in a paid capacity, sometimes not, bring attention to and take action on global justice issues. This series of programs aims to tell the story of this tradition in Ireland through the voices of some of those who have formed and continue to work in this area. Some might have been involved in an activist capacity, some as teachers in primary, secondary, or preschool, some as academics, lecturers, and researchers at third level. Some might work in the statutory sector, for instance, in Irish Aid, the statutory agency that funds much of the work in the sector in Ireland. Some work in the youth, community, and voluntary sector.

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GC:



You're welcome back to the Global Hub. In the studio with me is Mary Mangan, known in the development education sector in Cork for her commitment to transformative education work. Over the years, Mary has been engaged in various initiatives and worked as a secondary school teacher, psychotherapist, and with the Social and Health Education Project in Ballincollig. Mary, welcome to the Global Hub

Mary Mangan (MM):

Thanks a million, Gertrude. It's lovely to be here.

GC:

We're exploring the history of development education in Ireland. Could you start by telling us about some of your early influences?

MM:

The early influences would definitely be my parents. They were lovely people, strong Christians who truly lived their values. They emphasised kindness, a sense of justice, and sharing. Although we didn't have much money growing up, they supported many missionary organisations. We always had magazines like *The Word* and *The Far East* around the house, exposing me to global issues from an early age, even if it was framed through the lens of missionary work.

Education was also a strong value in my family, so I trained as a teacher. Another influence was the work of a French organization called Emmaus, founded after World War II. They worked with homeless people, empowering them to earn a living by recycling and rebuilding. This approach of dignity and self-reliance was very inspiring.

GC:

You later volunteered as a teacher in Cameroon in the late 1970s. What was that experience like?

MM:

Yes, I taught at a secondary school called the Higher Technical College in the Southwest Province of Cameroon. The country had gone through multiple colonial phases—it was under German rule before World War I, then divided between France and Britain. I was in the Anglophone part. The official languages were English and French, although the country had a rich array of local languages.

I was part of the Irish Missionary Union and APSO (Agency for Personal Service Overseas). They funded a lot of Irish people to work in various capacities around the world. Before going, I had no knowledge of Cameroon. It was just, "Will you go to Cameroon?" and I went.

The impact of colonialism was evident, particularly in the use of European languages over local ones. I remember an old man who used to visit us. He spoke Bakweri, the local language, and German, as he had worked for German missionaries as a boy. He didn't speak Pidgin English, which was the lingua franca of Cameroon. He came to me because he wanted to speak German. I didn't know German, but we would have tea together. It was sad; he was stranded linguistically in his own country.

I was also shocked when I was asked to teach English history to students preparing for Cambridge English Board exams. Here they were, learning about English kings and queens while their own Cameroonian history was completely neglected.

GC:

You came back to Ireland after a few years. That must have been a culture shock?

MM:

Yes, I came back around 1980, and it was a major culture shock—much harder than going to Cameroon. I felt like a fish out of water. I was delighted to come across Comhlámh in Cork. It was called the Association of Returned Development Workers at the time. They provided a space to continue learning about global issues. I realized how much I still didn't know or understand.

GC:

Tell us more about the early work with Comhlámh in Cork.

MM:

I had to get things going. Alison Stancliffe, the national coordinator of Comhlámh, was very encouraging. She gave me names of people in the Cork area. We began meeting, often at the Quad Study Centre in UCC. David Morgan from the law department in UCC was already working on global issues. Vince Tucker later came along, becoming a tremendous ally.

We started organizing public meetings and campaigns, like one on baby food exports to the Third World and their impact. We also set up the Comhlámh Action Network to focus on various issues and lobby effectively. The network allowed people from different parts of the country to participate in campaigns through postcard mailings or letter-writing.

GC:

I'm fascinated by your journey. Before we conclude, is there a piece of music you'd like us to play?

MM:

Yes, I chose What a Wonderful World by Louis Armstrong. It expresses so simply the beauty of the world, the connections between people, and the hope that lies within. This song has also been chosen by the movement of community choirs to sing at COP26 in Glasgow, to inspire serious commitments to deal with the climate crisis.

(Clip of What a Wonderful World by Louis Armstrong plays)

GC:



Welcome to Community Radio Youghal. I am now going to introduce you to Tony Daly. Tony spent the first half of his life in South Africa. Tony is the coordinator of the Irish development education and human rights organization called 8020: Educating and Acting for a Better World. He's also co-editor of 8020: Development in an Unequal World, which is jointly published with The New Internationalist. The reader is now widely used, particularly in Africa, the UK, and Australia. Tony, first of all, a very warm welcome to Community Radio Youghal. I'm delighted you could be here with us.

Tony Daly (TD):

Thank you, Gertrude. Delighted to be here.

GC:

You're still working with an organization called 8020, which many people may not be familiar with if they're outside the sector. Can you tell me, first of all, what 8020 is?

TD:

Thank you for inviting me to be part of the show. I'm delighted to contribute. I hope it's interesting! Reflecting on our work collectively is a privilege, so thank you for the invitation.

In terms of 8020, fundamentally, it's about inequality. As a guiding principle, we focus on the practice of inequality—how it progresses, deepens, and who the winners and losers are in different kinds of inequality worldwide.

The name 8020 comes from a distribution of the global population: 80% live in what is often referred to as the "global south," the "majority world," or the "third world." The remaining 20% live in the "global north" or "developed world." We're interested in all the inequalities linked with power, wealth, justice, sustainability, and more. Essentially, it's about the relations on the planet between the haves and have-nots, and how those with power maintain their status.

GC:

When you say that, these are very big issues. How do you break them down for people? What are the ways in which you work?

TD:

When it comes to breaking it down, even from a young age, people develop a sense of fairness based on their direct experiences. We engage by asking questions that help people see how they are connected to these issues. It's not just about talking academically, or about global decisions made in places like New York. Instead, we look at how we're connected to these issues from our doorsteps, homes, or even the shoes we wear. It's about breaking these issues into smaller, tangible elements that make up the bigger picture.

GC:

You mentioned young people. I'd like to bring you back to when you were a young person in South Africa. Could you talk about some of your early influences?

TD:

Sure, it's a good question. My youth, up until secondary school, was spent in South Africa. My dad was an electrician, and work in the 1980s in Ireland was scarce. He was given the choice to work in South Africa or go on the dole. So, for him, there wasn't much of a decision to be made. We shifted there, my mom, my brother, my sister, and I. We spent about seven years in South Africa.

GC:

So, this was during the 1980s when apartheid was in full force. What was it like, and what influences were you exposed to?

TD:

Coming from a small town in Tipperary to South Africa in the 1980s, I was the pale-skinned one. Understanding the history, politics, and injustices in South Africa, it's complex. As a young person, I didn't notice much at the time. My parents weren't very political. Their activism was more about the everyday decisions they made, rather than marching in the streets. So, my understanding of politics and justice developed over time through friends and family. For instance, faith played a significant role. Going to Mass helped us meet other Irish people, some of whom had fled sectarianism in Northern Ireland.

GC:

That's interesting. Faith seems to come up a lot in these conversations in different ways. Can you talk more about your journey into activism and education?

TD:

Yes. My parents made decisions for us to mix with different communities in South Africa, which made them unpopular with some of our neighbours. They wanted us to challenge the apartheid system from within. I've often struggled with the idea of being a white person living in South Africa and how I may have benefited from that, whether by choice or not. I even have pictures from my childhood next to "whites only" signs on beaches in Durban. These experiences have moved and animated me to keep questioning and challenging things throughout my life.

GC:

Absolutely. It's an ongoing process, isn't it? You mentioned everyday activism; it seems courageous to me. Was that harder than participating in protests from afar?

TD:

It's difficult to place weight on different types of actions. Walking out the door to join a protest is brave, especially if you're poor and trying to find yourself. Everyone has their own comfort zones and boundaries to explore and grow within. This interrogation of my parents' actions is ongoing. To give another example, one family we were close to in South Africa had a son involved in trade union activism. He was arrested and held in prison due to his political activities. My parents had agreed to smuggle banned pamphlets and books out of the country with our belongings. I found these books later on, which shaped my understanding of global issues and challenged me on my journey.

GC:

Before we end, would you like to request a piece of music?

TD:

Yes, there's a song called "Miriam Makeba" by a South African artist named Jann. It commemorates Miriam Makeba, an absolute legend in post-apartheid South Africa.

(Clip of Miriam Makeba by Jann plays)

GC:



With me now is Dr Eilish Dillon. Eilish is the head of the Department of International Development at Maynooth University. She has been active in international development and activism for over 30 years, focusing mainly on critical global education. She has designed and delivered courses on different aspects of development both in Ireland and internationally for various groups. Currently, she is undertaking research on ethical communication among non-governmental development organisations in Ireland, an issue she has been concerned about for many years. Hilda, welcome to Community Radio Youghal, and thank you for being with us.

Eilish Dillon (ED):

Hi, Gertrude, thanks for having me. I'm delighted to chat about global education and global issues this evening.

GC:

I'd like to take you back to some of your early times, your own influences, and the kinds of things that brought you into the world of development education.

ED:

Thanks, Gertrude. I suppose I'd go back to when I was in secondary school in Kilkenny. I met some very interesting teachers and people who challenged me and others about global issues. There was a whole movement around anti-nuclear activism, social justice, and liberation theology. I became very influenced by all of that and learned about the injustices happening in Central America at the time. This was in the late 1970s and early 1980s. As a result, I developed an interest in global justice issues and questioned why the world was the way it was.

This led me to study to become a religion teacher. I went to Mater Dei in the mid-1980s, and I remember specific moments when the "penny dropped" for me about global inequality. For example, I saw the film *Cry Freedom*, which tells the story of Steve Biko in South Africa, and I learned about the anti-apartheid movement. Sister Stan also came to talk to us about

Focus Point, the organization she was establishing at that time. She was looking for volunteers, and that call to action resonated with me. So, I brought those global justice issues into my teaching career.

GC:

You were a teacher in Cork for many years. What kind of work were you involved in during that time?

ED:

I worked in secondary schools in Cork for about ten years, mostly in Loretto Fermoy. It was a brilliant time, working with young women. We engaged in activities like Concern Debates and Peace Debates. I used my teaching as an opportunity to introduce students to global issues and anti-racism education, asking them to think critically about what was happening in the world.

GC:

Let's go back to the 1980s. You mentioned that you were involved in an organization called Comhlámh in Cork. Can you tell us more about that?

ED:

Yes, absolutely. In my day-to-day work, teaching was very important to me. But I also had a lot of what you might call spare-time activism. I prefer to frame it in activism terms rather than just volunteering. Comhlámh was an organization for returned development workers. I joined because they were involved in global campaigns and education around issues happening worldwide. At the time, we had campaigns around fair trade, the Common Agricultural Policy, and representation issues after the genocide in Rwanda in 1994.

For me, there were three aspects to my involvement: teaching in schools, engaging in activism, and solidarity work. During my summer holidays, I spent time traveling or working on solidarity projects. For example, I was in Nicaragua in 1992, monitoring the first free elections in South Africa in 1994, and spent time with a Zapatista community in Mexico in 1997. So, I was teaching, learning, and actively making change.

GC:

You later worked at Kimmage Development Studies Centre. Can you tell us about your work there?

ED:

Yes, Kimmage Development Studies Centre was a small, specialized higher education institution focusing on development studies. It was originally a missionary college run by the

Holy Ghost Fathers. We ran undergraduate and Master's programmes in International Development, with partnership relationships with other education providers and Irish Aid. I coordinated the Master's in Development Studies and later, the Master's in International Development.

My role included teaching development theory and developing modules on global movements, post-colonial theory, and more. We even transitioned the Master's programme to a flexible, distance-learning format in 2012 because many of our students were working in development practice around the world. The online platform allowed them to participate remotely.

GC:

Thank you, Hilda. Before we finish, could you introduce the piece of music you selected and tell us why you chose it?

ED:

Sure, I chose Nina Simone's Mississippi Goddam. It's a powerful call for democracy and justice. She wrote it in the 1960s in response to the killing of four girls in a church bombing. Every time I hear it, it gives me goosebumps. It's a reminder of the ongoing fight for equality and the courage needed to stand up against injustice.

(Clip of Mississippi Goddam by Nina Simone plays)

Transcript of Programme 3: 1970s to 1990s onwards

Gertrude Cotter (GC):



You are listening to Community Radio Youghal 104 FM. My name is Gertrude Cotter, and you are listening to the Global Hub, the program that deals with social justice issues at home and abroad. You are very welcome to the program. This program is the first in a series of eight programs which documents the history of development and global citizenship education in Ireland. The Global Hub is funded by Trócaire, the International Development Agency. But it must be said that Trócaire has not influenced the editorial position of any of these programs. Trócaire has a long-standing development education program, and they have funded the Global Hub since 2015.

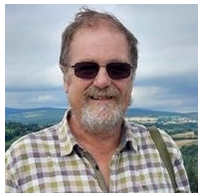
Through funding different groups like Community Radio Youghal, they help us all to educate ourselves about complex global social, economic, political, and environmental issues. There is a very strong activist and academic tradition in Ireland whereby people in all walks of life, sometimes in a paid capacity, sometimes not, bring attention to and take action on global justice issues. This series of programs aims to tell the story of this tradition in Ireland through the voices of some of those who have formed and continue to work in this area. Some might have been involved in an activist capacity, some as teachers in primary, secondary, or preschool, some as academics, lecturers, and researchers at third level. Some might work in the statutory sector, for instance, in Irish Aid, the statutory agency that funds much of the work in the sector in Ireland. Some work in the youth, community, and voluntary sector.

Development education is referred to by many names, so it can be very confusing. For instance, in this series, you will hear the terms development education, global learning, global education, or global citizenship education, and other terminology as well. But no matter what terminology people use here, they all have a similar agenda: educating for a just and sustainable world. Keeping this as our central focus, we can now hear about the development of the ideas around development education or global citizenship education in Ireland through the voices of those who have contributed and continue to contribute to its development.

This series of eight programs paints a picture of a particular slice of Irish life with personal and professional stories that need to be told. It is particularly important to capture the earlier history of development education in Ireland, since we did not have the kind of communication we have today. Back then, we didn't have the internet, we didn't have recordings from Zoom and Teams and Skype, and so on. Indeed, it must be said that we did have radio, and I am happy to recognize the enduring power of radio to tell powerful

stories, and particularly the power of community radio to include and reach out to hear our voices in a democratic way.

My thanks to Community Radio Youghal for facilitating this series of shows, and I acknowledge the work of Tom O'Keefe and Paul Daly in patiently editing these programs. We will look at the development of development education in Ireland through the decades, starting in the 1950s and coming up to the present day.



So, you're listening to Community Radio Youghal 104 FM, this is Gertrude Cotter, and with me now I have Robin Hannon. Robin is now retired. He has been active in human rights and social justice movements all his adult life, and in the 1980s he worked briefly in the Sandinista Ministry of Education in Nicaragua at a time when it was under attack by the Reagan administration. A few years later, he had a chance to move from voluntary to full-time activism when he left the civil service to become coordinator of an organization called Comhlámh, a development education and advocacy organization based in Dublin and in Cork at the time. He subsequently worked as CEO of the Irish Refugee Council and director of the European Anti-Poverty Network in Ireland. So, Robin, first of all, you're very welcome, and thank you for being with us again.

Robin Hannon (RH):

Thank you.

GC:

Let's start at the as early as you want. What were some of your earlier influences for yourself in terms of your interest in politics or human rights or development, those kinds of issues? What were some of your early influences, just as yourself?

RH:

When I was very young, I was surrounded, as all boys were in those days, by lots of what you might call military stuff. There were war comics, people playing war games, books about war, all that type of thing. And I felt it was wrong. It just seemed wrong that this was all treating war as a game. And when I was very young, in the library, in Bray County Wicklow, in the children's section, I came across a book about Mahatma Gandhi. This was long before Gandhi would have been part of the curriculum, which he probably is now in schools. And I was fascinated by the idea of someone who could organize a very effective and broad campaign without using violence, which was, I would like to think, is a little bit more understood now, but at that time, was almost heretical. That was one of my first influences. I became aware quite young also about social differences, about rich and poor, about things

which I felt were wrong in the world. So long before I'd heard of terms like development or development education, I was very interested in these sorts of topics.

GC:

I'm very interested in early childhood experiences. And if you don't mind me asking, what do you think, you know, the way you said this sort of affected you, the military stuff—there are a lot of young boys in the world who wouldn't have been impacted in the way you were or didn't start thinking about it. Were there other influences in your life? Do you think it was just your own personal sensibility, or were there other family influences or something like that?

RH:

I find that very hard to say, but what I would say is, the other influence on me in my childhood was my mother was a collector for Oxfam at a time when there were no strong Irish-based NGOs in the 1960s. And with the collector's role, if you like, came news sheets, which talked about development issues, which eventually led to the foundation of the New Internationalist magazine, which I was reading from the time it came out in the early 70s. So I was, I suppose, exposed to ideas of what we would now call development in a very crude and broad sense.

GC:

That's very interesting, historically as well. I didn't know that these news sheets turned into the New Internationalist. I mean, from a historical point of view, that's an interesting fact as well.

RH:

Yes, and I think it's interesting, as I say, many of the things that were included in those news sheets would make anyone involved in development work cringe nowadays, but they did at least get us thinking, and they were a very important influence. In fact, as soon as an Irish NGO was set up, as soon as Concern was set up, my mother switched to Concern because she felt she should work for an Irish NGO, not collect for an Irish NGO, not an English-based one, as it was at the time. But that didn't, unfortunately, at the time, come with as much information as it would now. I was lucky in that I was exposed in the 1960s to the type of information which people, I think, can get a bit more commonly now from NGOs and development organizations. It's much more broadly available nowadays. When I was at school, The Ecologist magazine produced a supplement, which became a book called The Blueprint for Survival, which I think is very, very relevant now, just essentially talking about the limits to growth, the fact that we can't continue to grow endlessly, and therefore we need to make social choices about how we allocate the resources that we have. So while I

was interested in more mainstream political views that were going around at the time, for me, what would now be called green thinking, or would now be called, as I say, limits to growth, was something that I came across early enough in life, and it gave me a chance to think about it. And I suppose that's been a very deep influence on me ever since.

GC:

It still comes back to that basic point, doesn't it? All the time—the redistribution of wealth. It really comes back to that core point.

RH:

If resources of the world were limitless, it's just possible that trickle-down effects might just be made to work, though they haven't been very successful to date. Given that we have limited resources, as people were beginning to talk about in the 1970s, but it's only really becoming mainstream now in terms of political thinking, we have much bigger social development choices to face.

GC:

Could you tell me a little bit about maybe the sector that is development education, as you knew it, as you understood it, just your own personal experience of it?

RH:

I was involved in a lot of what we would call solidarity work in the 1980s. I was active in the anti-apartheid movement, the Chile Solidarity campaign. Later on, I was very active in the Irish Nicaragua Support Group in the late 80s, and a little bit into the 90s. I started working in Comhlámh in the 1990s.

GC:

Hold on, what is Comhlámh?

RH:

Comhlámh was set up as a membership organization of returned development workers to bring home to Ireland an understanding of the development issues which people had encountered overseas and to support each other. By the time I became involved in the 1990s, it was evolving into a more general development education organization. In fact, I think it would be fair to say that Comhlámh was one of the first organizations to initiate development education in Ireland. There was a project called Bringing It All Back Home, which involved two facilitators, Jane Clarke and Jim Daminie, organizing a series of seminars to bring over people who were involved in development education work in other countries, and to bring together educators, development workers, people from non-governmental

organizations, and so on, into a series of seminars to think about how you could bring development education to Ireland.

By the time I became involved in Comhlámh in the mid-1990s, development education was a very large part of its work. There was a training program for people, like courses, people who wanted to become involved in development education. And there were training courses in development education skills. We also had a course on development and the environment, and we produced courses and resources on human rights and development.

GC:

And in terms of what development education was at that time in the 1990s, what was it? Who were you talking to, and what were you trying to do?

RH:

Essentially, as a membership-based organization, we supported people who wanted to take up global justice and rights issues from almost any perspective. There was a strong group who wanted to take on trade issues. The issues that strike me particularly strongly were perceived as trade issues. There were very strong campaigns, particularly from the Comhlámh Action Network, which was based in Cork, campaigning around a number of trade issues, usually involving European policy, because Ireland's influence on trade is very much through European policy, and we were trying to counteract some of the negative effects of European trade policy on developing countries. Issues like the dumping of Irish agricultural products, issues like the Multi-Fibre Agreement, which restricted imports of clothes and so on from developing countries—there were specific issues like that.

One of the most important issues at the time was the way in which the image of developing countries was being projected in Ireland, and that's still an issue. I think there's a very strong incentive for development organizations, who need to raise money on the streets—luckily, we didn't have to do that—to present an image of people facing disaster, people facing starvation, people helpless, effectively, needing our help. The more progressive organizations—and I think more and more of the NGOs at that time, and even now, became aware of the importance of this—recognized that showing pictures of starving children is not the best way to promote understanding in Ireland of the reality of life in Africa. Africa is not a continent full of starving babies. There are enormous problems, the legacy of colonialism, the sort of structures that people have to face, which do lead to conflict and starvation. But this image of Africans as helpless, rather than as being the most important agents of their own development—which I think most people in NGOs would recognize they really are—is very damaging.

Comhlámh became involved in campaigns both about the images used in promoting fundraising for some of the less scrupulous organizations, and also in the way in which

development was often portrayed as being support from people in Ireland for people who were themselves helpless. Most of the development work, of course, is undertaken by local people, and most of the lead is taken by local people. The role of outsiders is to support and empower that and to try to take away some of the barriers which richer countries have placed, preventing that from happening, rather than, as I say, simply seeing developing countries as being helpless and needing our endless charity.

Another issue that I had a particularly strong interest in myself was the issue of debt. We're talking about a period when the International Monetary Fund (IMF) was imposing structural adjustment programs, which were absolutely devastating and decimating societies all over the world. This was as much a political project as an economic one. And this is something I was already involved in through the Nicaragua support group, because Nicaragua itself was suffering from some of these new policies introduced by the IMF.

What our development education programs were trying to do was to take a much more global approach. We were looking both at development education as a method, a technique, a way of working, and development education as a set of issues linking global and national issues. For me, this is something I find personally important: we often talk about development education methodology as if it were specifically invented for development education. There are certain aspects, like the link between local and global, that are specific to development education. But many of the approaches to development education work, many of the approaches to exploring issues—starting from the personal by shared experiences, the use of games, the use of various facilitated sessions to try to explore our own thinking and understanding of issues—are actually common also to community work and to youth work, and so on. And I think that interaction has been very important.

GC:

Yeah, I think there was also a sense—which I would have felt very strongly before and during my time in Comhlámh—that Ireland had learned a lot from experience in developing countries. Development workers, missionaries, and others had been often radicalized by their experience abroad. A whole range of people coming back, particularly from Latin America, but also from countries like the Philippines and some African countries, were bringing ideas back to Ireland, which became the basis of community development work in Ireland. You'll find key people in the Irish Traveller movement, key people in unemployed organizations, key people in the women's movement, key people in a whole range of different organizations in Ireland who had learned what they learned from Latin American counterparts, from Filipino counterparts, and so on. So that sense of what the very first Comhlámh development education program called Bringing It All Back Home was, I think, a very important part of what Comhlámh was trying to do: to bring an understanding of how

progressive development work can learn in Ireland from examples overseas, from the experience of people organizing in Latin American countries, African countries, and so on, and also seeing what we ourselves can contribute to that debate. It was very much about linking issues in Ireland with issues worldwide.

RH:

Yes, I think there would have been a consciousness that, while obviously the development of Ireland was at a different stage and had quite different characteristics from many of the poorer countries where Irish volunteers were working, the essential issues—issues of discrimination, issues of human rights, issues of economic inequalities, and so on—were the same issues, though taking different forms, obviously looking different in a rich country from a poor country.

GC:

Do you think the colonial legacy is what development education is largely about?

RH:

Yes, I think it's important that development education is not just an instrument of campaigning. I mean, in many ways, I'm probably more of a campaigner than a development educator, but I think it's important that people can learn about issues, think about issues, explore and discuss issues with each other without feeling they all have to agree on the conclusions.

GC:

Absolutely. And when you think about it, Robin, you're talking here about a lot of people working on a voluntary basis. And you're talking here about huge issues, you know—dumping, agricultural policy, European policies, debt, the IMF, the World Bank. But isn't it extraordinary, when you think back to all the work that happened and is still happening, really, mostly on a voluntary basis?

RH:

I do find it extraordinary. There is always a tension between that sort of voluntary nature and the ability to obtain funding. Most of my early involvement in what you might call development issues and solidarity issues was in groups which had no outside funding. People simply, you know, if we needed to pay for a leaflet, we would try and raise a bit of money with a pub quiz. But everything else was voluntary. Most development education is now funded, and I was lucky in my time in Comhlámh that there was a funding body, a little bit separate from the government but channelling government money, run by people who themselves had a background in development education.

But I think there is a tension often between that volunteerism and what you're trying to achieve. On the one hand, there's a danger of a bit of naivety. There's a danger that people will jump on an issue, run off with it, and not really have studied it very deeply. I don't find that has been much of a problem in practice. A good example, I think, would be the East Timor campaigns run by Tom Hyland. Tom Hyland was a bus driver who saw a documentary about human rights abuse in East Timor, decided he wanted to do something about it, and started a campaign. Now, along the way, later on, he managed to get small amounts of money for educational projects, but effectively, he gathered a group of friends, got advice from organizations who already had done campaigning work like Afri—who you may be talking to later in your series—and launched a public awareness and lobbying campaign, which became very prominent in Irish public opinion and which also actually had quite a lot of influence across the world.

You're talking about a one person gathering a few friends, deciding to do something about an issue they felt strongly about, and things moved. Nowadays, of course, I would think of someone like Greta Thunberg, who managed to encapsulate the thinking of a generation, if you like, of young people in some countries—maybe not the whole generation, but an important part of a generation—and found a way to express something they wanted to express.

GC:

Okay, well, thank you for that. I'm in awe, really, of your memory, Robin, and your ability to articulate some very, very big issues. But it's interesting because you can even see the history of each one of those little details in there, in what you're saying, and right up to the present day. So, Robin, I'm going to have to, unfortunately, leave it. I actually think that you could do a whole series yourself. So, I'd like to thank you once again, as you have given me time here on Community Radio Youghal. Best of luck with any future work you're doing in the area. And thank you very much for your contribution to this program.

RH:

Thank you for the opportunity as well.

GC:

Thank you very much.

GC:



In the late 90s and early 2000s, I myself was working as a CEO of an organization called Nasc, then called the Irish Immigrant Support Centre in Cork. At that time, we developed within the organization a specific development education project aimed primarily at migrants, asylum seekers, and refugees in Cork. It was ably facilitated by June Barry, whom we spoke to earlier in the series. Later on, we also employed a full-time development education staff worker to carry out and support the work in that organization. Our Chairperson for much of the time I was there was a woman called Mariam Olusoji, and she was also a participant in the development education project, which was the first of its kind in an organization working with migrants, refugees, and asylum seekers in Ireland.

Mariam Olusoji has now been living in Ireland for about 20 years and is a qualified solicitor. I'm glad to say Mariam is with me now. So, first of all, Mariam, you're very welcome to the Global Hub radio program.

Mariam Olusoji (MO):

You're welcome, and it's great to talk to you again.

GC:

Of course, we're not talking here on behalf of the organization as such, because it's a long time ago, but we're reflecting, you and I, on some of the work we did in the field of development education in the 90s and early 2000s, where you were very, very active. So, it's great that your memory is hopefully better than mine on some of the things we did. Mariam, can you remember the development education project that we ran at that time in Cork?

MO:

Yes, Gertrude, I remember it very well. It was a great initiative with a great group of friends from the migrant and asylum-seeking community, and also students in migration studies at UCC. First of all, we did about 10 sessions on development education, where we explored what development education is. We talked about development issues in our countries and, in particular, the cost of migration. At each session, we took a different theme and explored it using participatory methodologies. I can remember very well, June Barry was very, very experienced and really helped us to explore these complex issues in a way that was accessible and understandable. It was both informative and fun, and I remember those fun years quite vividly.

GC:

Yeah, they were great years. They were very interesting, difficult years in some ways, but also great fun. And many friendships were made, indeed, including yourself. Just coming back to the development education project, Mariam, can you remember what were some of the issues that you, as a group, looked at the time? If you can remember some examples.

MO:

We looked at social issues like gender inequality and human rights. We also talked a lot about political issues in our countries and also in Ireland. It was challenging, but I think it was a very worthwhile way of encouraging ourselves and others to understand development issues.

GC:

And you mentioned UCC students. What were you doing with them? Why were you working with UCC students at that time?

MO:

It was an interesting project. Those students were studying migration studies at UCC, and they also attended the workshops. We each partnered with a student there and worked on a different section of a set of guidelines about development education. We ended up with a published book, and I think it was a training manual, a kind of guide, called Not Me, Us—a development education session for older teenagers and adults. For example, a person from Myanmar did a session on genocide, and someone from Nigeria did a section on FGM, female genital mutilation. I also remember a young man from the Ivory Coast did a section on the impact of religious and cultural conflict on the lives of children and adults.

GC:

You have a great memory, Mariam! There were a lot of very interesting issues. I think what was so powerful about that particular series of workshops and that publication, which you put together as a group, was that it was a fantastic initiative. You were talking about real people with real experiences of forced migration, but also looking at it from a development education perspective. In that way, it was quite unique. I think it was unique because of the fact that what people had experienced—forced migration themselves—was central. I do think that was probably the first project of its kind, maybe the first one in Ireland where the focus was on development education, but with people who had been forced to move from their own countries for the reasons that you outlined, such as genocide, FGM, religious or cultural conflicts, wars, and so on. Yes, I do remember the people that you're talking about as well, many still in Ireland, thankfully, and doing very well—doing brilliantly, in fact, like yourself.

So, had you ever come across development education before this project?

MO:

No, I don't think so. No, I never heard of it before, but I thought it was a good way of helping us and helping others to understand very complex global issues. We did a lot of other work with you there too, like taking part in the Cork European City of Culture initiative in 2005 when Cork was the European Capital of Culture. We made a film about asylum seekers in Ireland. That's right, we did lots of campaigns and media work, for example, on the right to family reunification and the End Direct Provision campaign. The development education project was quite interesting, too, in that it had a different approach to learning. It was very engaging and participatory. It was a good training tool for working with groups in Ireland.

GC:

Yeah, I remember that. We also formed a speakers' panel, didn't we?

MO:

Yes, I was one of them. I really enjoyed that time. We formed a six-person speakers' panel, and we spoke to lots of groups, such as youth groups, schools, and colleges. I thought it was a great achievement. Sometimes we were able to run development education workshops with young people, for instance.

GC:

It was fantastic. The kind of methodologies that we had learned about in the development education workshops were methodologies that we were able to use again with young people in youth groups and also with others. As far as I remember, we worked with the Gardaí and with HSE workers and people like that as well. So yeah, there were a great group of people, really. And thanks for reminding me as well of the European Capital of Culture initiative because making that film with Frameworks Films, who were based in Cork, was a highlight. They must be given great credit for the most amazing work that they have done over the years. I'm very pleased to be able to mention them here on this program because really, they very much are people who have worked on development education as well over the years, very much with a local focus, but still, I would call it development education of a very high quality, and they are fantastic people to work with.

Such was the success of this project at the time, and I know we are probably remembering with rose-tinted glasses a bit, but we're entitled to because we worked hard. This project later allowed us to employ, with funding from Irish Aid, the first development education officer in a migrant organization. I do think it was the first of its kind, as I said. And of course, priorities in that organization later changed. But would you say a few things about Nasc at that time?

MO:

Yeah, there were a lot of people coming in. Most people came to get information about living in Ireland. It gave people experience in education, on both speaking in public, learning English, and even learning Irish. I can remember some people had computer classes too. At the time, computers were just coming up, and we had computer classes as well. Then we had community development work and ran a lot of campaigns and social events. We also ran drama classes and all sorts of things. I remember the film that you mentioned earlier, and the campaigns, like the anti-racism workshop with the Gardaí. I really enjoyed that one with the Gardaí, and also working with students and healthcare staff. There were also trips to the beach—like the one I remember very well, the one to Fota Island.

GC:

Yes, I remember that! That's fantastic, yeah. And Fota is here in East Cork as well, so good to mention it here on the radio.

MO:

Yeah, and we also published another training manual called *In Our Own Words*, based on the experiences of migrants, refugees, and asylum seekers living in Ireland. We had about 300 people coming for one-to-one advice each month, and all sorts of subgroups were operating. It was a great place to be. It was like a home for me at the time. It was very dynamic and supportive, and I was fortunate to be the chairperson for a few years. By the time we left, myself and you, Gertrude Cotter, we had brought in almost a million a year. We employed nine staff at the time. I think it has more of a legal focus these days, but during those days, it was a challenging time, though we had some very good times too. I remember we were at Mary's of the Isles originally, and then we got funding, and we moved to another building because that particular place was very small. But we had a bigger space for people, so we were able to have the computer classes, people doing English classes, and I think we had sewing classes as well. So there was a lot of things going on then. I still remember all those things. It was quite interesting. It was fun for people.

GC:

It was very dynamic. And I'm thinking of Christmas parties, and Santa, and all that as well, for the children, and all sorts of things. So many people contributed so much. Thanks for that trip down memory lane, Mariam.

MO:

It was a great time to remember. It was a great time, and I think, in a way, the broader work is actually included here because I suppose it is all part of a kind of development education

picture, in a way, you know. And I'd like to pay tribute as well to your own incredible contribution for so many, many years. It's great to see you so successful as well since then.

GC:

You know, it's a great achievement, getting your solicitor exams there in the not-too-distant past. I know you studied as a barrister originally in your own country and had to kind of requalify. That's one of the difficulties of migration, isn't it? When you have to almost start again from scratch.

MO:

That's it, yes.

GC:

So, Mariam, would you like to add anything else at this stage?

MO:

Yes, because when I came into the country, I didn't have anywhere to go, and actually, I just wanted something because I was a qualified barrister back home before I came to Ireland. So, I was looking for a place where I could showcase what I could do, to help the migrants. When I went to NASC, and I saw what they were doing, all the education and all that, I wanted to help. People were looking up to me, and I was helping them. Some people wanted to do sewing, others wanted to do drama, and they came to me. So, I was really part of NASC, and it helped, and even helped me to identify myself as someone who could help people and things like that. It was a great time for me, and I loved those years, though it was challenging. And you, Gertrude, were a very, very good part of those years. You made everything fulfilling for me to participate in things that I loved. So, it was a great time.

GC:

It was a great time. It was hard, as you said, but it was a great time. Listen, we'll leave it at that, Mariam. I think it's great that you were able to remember some of that work on development education so that we can contribute here to the history of development education in Ireland. And I just want to thank you for giving us your time tonight, and I look forward to seeing you again in the near future.

MO:

Thank you, Gertrude Cotter. Thank you.

GC:



With me now is Stephen McCloskey. Stephen has been director of the Centre for Global Education in Belfast since 1995. The Centre supports development education programs in the formal and informal education sectors. He is the editor of a development education journal called *Policy and Practice*, which is a leading voice for development education practitioners locally and internationally. This journal is in its 16th year of publication. Since 2011, Stephen has managed education programs in the Gaza Strip, Palestine, and Beirut, Lebanon, and is a regular visitor to the Middle East. His latest book, *Global Learning and International Development Education in the Age of Neoliberalism*, is being published by Routledge. He regularly writes for the Open Democracy website on poverty, social justice, and the Middle East.

Stephen McCloskey, you're very welcome to Community Radio Youghal.

Stephen McCloskey (SM):

Thank you very much, Gertrude. Great to be with you.

GC:

Yeah, and after that amazing introduction, I feel that there must be an awful lot to say, Stephen. I associate you with the development education sector for many, many years. I see that you started working in the Centre for Global Education in Belfast in 1995, which is, I think, 26 years ago. It's an amazing journey. So, before we go on to that, though, and your involvement in the sector in a kind of work capacity, could you talk to me a little bit about your own early kind of influences and where you grew up and what brought you to this kind of work?

SM:

Yes, I grew up, Gertrude, in West Belfast, and my family is from West Belfast. The family home is still there, and I went to a secondary school called La Salle. We grew up in a time of conflict, during the Troubles. Basically, from the point I was born onward until the late 90s, the conflict was ongoing. So, when I was doing my A-Levels, for example, in the early 80s, the hunger strike was ongoing at that time. My school, La Salle, was located right in the centre of Andersonstown, so there was a huge amount of upheaval happening at that time. Everyone who went to this school, virtually, was politicized by what was happening and became aware of other countries or regions in conflict or in struggle across the world. We were aware of situations like Palestine, the campaign to end apartheid in South Africa, and so on. So, we had a very international mindset.

I suppose, before I went into development education, and when I went into the sector, this was all swirling about in my head, and I was attracted by the fact that development education was political. It was encouraging people to think critically, and it was encouraging people to take action. So, all of those things combined in the practice of Paulo Freire were hugely attractive, and that's really what lured me in. I almost went in directly from college. I had one job for about 18 months, and then after that, I went straight into what was then the One World Centre, which was one of about 45 or 46 development education centres in England, Scotland, Wales, and the north and south of Ireland. These were small DECs that provided training and resources on global issues.

GC:

That's an unusual journey, really, when you think about it, Stephen. Not an awful lot of people would go straight into something like the Centre for Global Education. I'm actually surprised to hear you saying that there were 45 or 46 One World Centres. It's an unusual step to take, but it must have been an exciting opportunity, and it must have been a really unusual job at the time. One that must have been hard to get. What did you train in at college? What was your discipline?

SM:

It was actually philosophy. But when I came out of university, there was this scheme set up by the Tories at the time called Action for Community Employment. I had an 18-month work placement in a community centre right smack in the middle of Ballymurphy. Ballymurphy is one of the most deprived communities, not only in West Belfast but in the whole of Northern Ireland. Again, it was a very heavily politicized community and right at the fulcrum of the conflict. So, there was always something happening during this time. There were always operations going on, against British foot patrols. You were seeing these things play out almost on a day-to-day basis in an area with really high levels of unemployment—and it still has those levels today.

GC:

So, did you find that people around you at the time were saying, "Well, look, here we are, we're unemployed, and there you are talking about global issues." Did you find that a bit of a problem when you explained to your friends what you were doing?

SM:

Not at all. I mean, I didn't really have development education at the forefront of my mind when I was working in Ballymurphy or when I was at college. But I had international issues and international situations like Cuba or Palestine or South Africa running around in my head. I regularly had political discourse with other students in school, or when I left school

with co-workers. Even at that time, ordinary people were very heavily politicized, and they were steeped in the political situation because you had to be, because of the situation that we were living in. So that was how I approached development education, with that local scenario that shaped me.

GC:

Well, you certainly are steeped in the political upbringing, just by the very nature of where you were living, in the middle of conflict, which gives you a unique perspective when you visit places like Palestine, for instance. Stephen, tell me, you started working kind of officially, I think, in the Centre for Global Education in 1995. Could you tell us a little bit about the work you were doing there at the time, and maybe what you do now, just very briefly?

SM:

Well, I started out working in the Centre as a project officer, and my job was to produce a resource for primary school children that focused on geography and international development issues. The theme of the resource was water, so I had to pull together case studies on water that were both local and international. For example, I looked at the pollution of the River Foyle in Derry by a multinational corporation and created a case study around that scenario. All of the case studies were based on real situations that had happened recently. This program was a big program over three years, funded by the EU and by the Department of Education in the North. When that program ended, the director's post in the Centre became vacant, and I applied for that and got it, so I've been working in the Centre ever since then on a really diverse range of areas and with a lot of different responsibilities that have always made the job attractive and interesting, you know, both as a practitioner and a manager, and even, you know, developing skills in fundraising and project management and that kind of thing.

GC:

Tell me, are there many staff there at the moment, or has that gone up and down?

SM:

It has gone up and down over the years with the funding situation. I mean, the funding situation, more generally, in terms of the sector. So, at the beginning, we had just a couple of people working in the Centre. Then, around the end of the 90s when DFID (Department for International Development) was established, a lot more funding became available for development education at that time. We had several programs running at once, so the staff would go up to maybe six or seven. Then, when those programs ended after three years, typically, they would close, and the staff would lose their positions. That was just the nature

of the sector, that this kind of project cycle of funding was really frustrating because you had staff with a lot of experience, skills, and expertise, and then you lost that because the funding disappeared. You weren't able to replace the funding because there were so few funders for development education work at that time.

GC:

And very few places for the staff who might have left their jobs to go to as well and continue to develop their careers. It certainly has been a big issue in the sector. Where is your funding from these days?

SM:

A mix of Irish Aid. We get Irish Aid funding for the Centre's journal Policy and Practice and some related seminars, and that represents a substantial part of our funding. Then we also get a big chunk of funding from the British government for a school's programme that's co-funded by the British Council and the Foreign Commonwealth and Development Office, which is a merger of the Foreign Office with DFID, which sadly was closed earlier this year by the current British government. So, it's a mix of that. Then we get some trade union funding for overseas projects, and we get small project funding from NGOs and trust funds.

GC:

Do you work with schools or, you know, is it broader than that?

SM:

We work with schools in two ways. We provide CPD (continuing professional development) and we also manage a grant scheme that supports international partnerships. So local schools here have the opportunity to apply for a grant and to link with a school in the Global South, to establish a learning partnership with that school, and then there would be facilitated visits between the teachers in the South and the teachers here. But all of that has kind of ground to a halt because of the pandemic, because international travel hasn't been possible. So instead, we've had what are called supported partnerships, which are virtual. So, the schools still link with schools in the Global South, but the partnerships are based on virtual learning.

GC:

And what would a typical partnership look like in that kind of context? I mean, is it the young people who are participating in this, or the teachers, or?

SM:

It's the young people who are central to it. It's really about learning the context in which students are living here and in the Global South, learning about cultures, lifestyles, and the

issues that impact people in both contexts, and exchanging learning as well. In terms of teachers, it's about exchanging methodologies, classroom methodologies, and young people exchanging information about themselves and their lives.

GC:

Yeah. Policy and Practice as well, Stephen, as a practitioner in this area and as an academic, I find it an invaluable resource. When did that come about?

SM:

It came about in response to the Kenny Report, which was published by Dóchas in 2002. That report was commissioned by Dóchas into the state of the development education sector, and it identified a number of deficits in terms of professional development, communications, North-South links (both North-South of Ireland and North-South globally), and it recommended some approaches that could address those gaps. So, the Centre for Global Education went away and thought about the report and how it could make a contribution. We thought about a journal as a way of both enhancing communications and strengthening capacity. We also thought it could be an international journal as well as an Irish journal. So we organized a feasibility study into the publication of a journal and whether it would work or not, which was commissioned by Irish Aid. Then finally, in 2005, we got the first grant to publish the journal. It really took off after that, and it's been a great success.

GC:

It really has. I mean, I find it invaluable for my own work. And tell me, in that time, you've been in the sector a long time. What are the bigger kind of changes that you've seen in the sector as a whole, in the development education sector?

SM:

Well, the biggest shift I would have seen was when I first came into the sector in the 90s, in the mid-90s, the development education work was largely supported by development NGOs, by development agencies. The 45 or 46 One World Centres I talked about earlier mostly depended on funding from NGOs. And then that situation started to change toward the end of the 90s and the early 2000s when DFID was established. More government support became available, both in the UK and in the South of Ireland, for development education. Then you began to see NGOs kind of retreating from development education and not supporting it as much. There was a shift then, an imbalance, in how we were funded, in the sense that we became heavily dependent on government support for development education, and we lost a lot of the NGO support, which meant we lost a lot of our independence.

But on the plus side, there was a government strategy for development education, there were very generous three-year grants available for development education, and there were mini-grants as well. These all came from London. At the same time, there were small grants available from Dublin as well for cross-border work. So in that period from the late 90s through until sort of 2008, 2009, 2010, the sector went through a positive period of an infusion of support and growth and also professionalization. Then that began to unravel a lot after the 2008 global financial crisis. Unfortunately, of course, immediately the budget was slashed, development education funding started to go down, and in the British context, there was a review commissioned by the newly elected Tory government in 2010 of their support for development education. On the back of that review, they decided to no longer support it. The only thing that remained really were large, three-year formal sector programs delivered across the UK, but the grant schemes, they disappeared. So we basically contracted sharply as a sector, as much as we had grown sharply from 1997 through until 2008.

GC:

That's very interesting. I didn't realize it had been such a sharp change, and so quickly.

very interesting. I'd like to come on to some of the issues of interest that you have, particularly the whole area of economic growth, neoliberalism. Would you like to just talk to us about your interests there and where you see some of the challenges in our own sector?

SM:

Well, this has been a source of real frustration for me for a long time. The economic situation has deteriorated rapidly since 2008 in the sense that we have a lot more poverty in the Global North, and we have a lot more inequality. The economic model that underpins development—neoliberalism—has failed and failed badly. I mean, the economic system completely collapsed in 2008 and had to be bailed out by the state across the world, particularly in the United States and Britain. So I suppose my frustration is that if this economic system is at the root of so much inequality, as it seems to be, then why isn't this economic model of neoliberalism central to development education practice and central to our discourse as development educators, in the sense of ourselves educating each other about how the system works and the impact that it has, both locally and globally?

GC:

And what do you think the answer to that question is?

SM:

I think they're afraid, basically. I think most development educators are afraid of straying into this area because they feel that it's political, and that it may stray away from what both

government and NGOs consider to be the area that brings us most comfort, and that everyone agrees is our natural terrain, which is overseas development aid. So, it's okay, for example, to critique the government if it starts to cut the aid budget. But it's not okay if we start critiquing government policies, particularly domestic policies, that exacerbate poverty and accelerate neoliberalism. So, I think it's partly to do with the fact that it's considered to be part of the domestic arena, and it's also partly to do with how we're funded. Most of the development NGOs are heavily funded by government, and they're afraid, perhaps, that if they critique the government, then their funding might be jeopardized.

GC:

Absolutely, and I think it's something we can identify with here in Ireland as well. You mentioned some of the funders, and you can see that funders have their own agendas. But coming back to the sector itself and where we are now, what do you think the future is for development education? Where do you see it going from here?

SM:

I think there are a lot of challenges ahead. We've been very much marginalized since the global financial crisis, but I think the sector has been shrinking for a long time. The pandemic has had a major impact on our ability to engage with people in the ways that we would have done before, face-to-face learning. And now we're trying to operate in a virtual environment where you can't really replicate that interaction or the power of a classroom or a workshop where people can exchange experiences and really learn from each other. But also, you know, a lot of the public don't have confidence in online learning. So I think there's a challenge around how we develop effective learning programs in this new environment, but I think the bigger challenge is getting the political will and funding for the kind of radical changes we need in the sector to tackle issues like neoliberalism, climate change, and inequality.

I think the future of development education is in working closely with social movements that are actively fighting for these kinds of changes, movements like the youth climate movement or the anti-racist movements. Development education needs to be more radical, more political, and more connected to those who are actually challenging the status quo. Otherwise, I fear that we will continue to be marginalized, and our ability to influence public opinion and policy will diminish.

GC:

I think that's really insightful, Stephen, and it's something we see here in Ireland as well. There's a real need to move from just the talk and the education side of things to action, to linking education with real, practical movements for change. You've been in the sector a long time, and you have a wealth of experience. What advice would you give to people

working in development education, particularly those who are newer to the field, as to how they can approach the challenges you've talked about?

SM:

I think the first thing is to be courageous. You know, don't be afraid to engage with political issues, even if it feels risky. It's really important that we maintain our independence from government and from funders and that we stand up for the values of social justice and equality, even when it feels difficult. The second thing is to stay connected to other practitioners and to social movements. Development education can sometimes feel a bit isolated because of the funding cuts and the shrinking of the sector, but there are a lot of people out there who are doing really important work in different areas—climate justice, anti-racism, gender equality. So, stay connected to those people, collaborate with them, and learn from them. And third, I think it's really important to keep learning yourself. The world is changing rapidly, and development education needs to evolve with it. So, keep reading, keep engaging with new ideas, and keep challenging your own thinking.

GC:

That's great advice, Stephen. Thank you so much for sharing your thoughts and experiences with us today. I think you've given us a lot to think about, and I really appreciate your time. Before we leave, is there a song that you would like us to play to close out the program?

SM:

Sure. Thank you, Gertrude, for the opportunity to speak with you. The song I've selected is *A Change Is Gonna Come* by Sam Cooke. It's a song that I think inspires hope, that there is the prospect of meaningful change to come in the future. So, I thought I'd select something with a more hopeful edge, rather than something maudlin that reflects a lot of the misery we're enduring at the moment. I find this song very inspiring, and I hope other people do too.

GC:

Well, thank you very much for that, Stephen. It's nice to end our conversation on a note of hope. Thank you again.

[\(Clip of *A Change Is Gonna Come* by Sam Cooke plays\)](#)

Transcript of Programme 4: 1990s and 2000s

Gertrude Cotter (GC):



You are listening to Community Radio Youghal 104 FM. My name is Gertrude Cotter, and you are listening to the Global Hub, the program that deals with social justice issues at home and abroad. You are very welcome to the program. This program is the first in a series of eight programs which documents the history of development and global citizenship education in Ireland. The Global Hub is funded by Trócaire, the International Development Agency. But it must be said that Trócaire has not influenced the editorial position of any of these programs. Trócaire has a long-standing development education program, and they have funded the Global Hub since 2015.

Through funding different groups like Community Radio Youghal, they help us all to educate ourselves about complex global social, economic, political, and environmental issues. There is a very strong activist and academic tradition in Ireland whereby people in all walks of life, sometimes in a paid capacity, sometimes not, bring attention to and take action on global justice issues. This series of programs aims to tell the story of this tradition in Ireland through the voices of some of those who have formed and continue to work in this area. Some might have been involved in an activist capacity, some as teachers in primary, secondary, or preschool, some as academics, lecturers, and researchers at third level. Some might work in the statutory sector, for instance, in Irish Aid, the statutory agency that funds much of the work in the sector in Ireland. Some work in the youth, community, and voluntary sector.

Development education is referred to by many names, so it can be very confusing. For instance, in this series, you will hear the terms development education, global learning, global education, or global citizenship education, and other terminology as well. But no matter what terminology people use here, they all have a similar agenda: educating for a just and sustainable world. Keeping this as our central focus, we can now hear about the development of the ideas around development education or global citizenship education in Ireland through the voices of those who have contributed and continue to contribute to its development.

This series of eight programs paints a picture of a particular slice of Irish life with personal and professional stories that need to be told. It is particularly important to capture the earlier history of development education in Ireland, since we did not have the kind of communication we have today. Back then, we didn't have the internet, we didn't have recordings from Zoom and Teams and Skype, and so on. Indeed, it must be said that we did have radio, and I am happy to recognize the enduring power of radio to tell powerful

stories, and particularly the power of community radio to include and reach out to hear our voices in a democratic way.

My thanks to Community Radio Youghal for facilitating this series of shows, and I acknowledge the work of Tom O'Keefe and Paul Daly in patiently editing these programs. We will look at the development of development education in Ireland through the decades, starting in the 1950s and coming up to the present day.



Peadar Kirby is Emeritus Professor of International Politics and Public Policy and Director of the Institute for the Study of Knowledge in Society at the University of Limerick. Peadar is very much associated with this community. So, first of all, I just want to say you're very welcome to The Global Hub and thank you for giving us your time."

Peadar Kirby (PK):

"Thank you, Gertrude."

GC:

"So Peadar, I'm asking people to start off with their early history, because I know you have a very interesting trajectory as well. Just bring us back to some of your early influences and experiences, whichever decades you'd like to start with."

PK:

"I suppose the thing that led me to travel to what we used to call the Third World was that I was studying theology. I was studying to be a priest back in the 1970s, mid-70s. I had studied a degree in history and politics in UCD, so I was very interested in international issues and international politics, and I was fascinated by Liberation Theology. This was my first time coming across Liberation Theology, and the reality of a church that was siding with the oppressed. Priests and bishops were being murdered by military governments, and it showed me that there was something really important happening here, and I needed to find out more for myself.

In those years, in my 20s, I didn't know anyone who had ever been to Latin America. It was a distant continent. I was also fascinated by the people who lived there before the European conquest. Of course, when I was studying history in UCD, the conquest of the Americas by the Spaniards and Portuguese awakened a fascination with the Aztecs, the Incas, the Mayas, and so many others. So, I suppose both of these were the influences that led me to give up my teaching job in 1978 and spend a year traveling around North America. That was the beginning of my immersion in what we then began to call 'development.'

I didn't think of it as anything to do with development back then—I didn't even quite know what development was—but I was fascinated with these very different parts of the world. I was so taken with it. I found the people to be so alive and vibrant, and the issues they were discussing were so real compared to the rather false society I felt I had grown up in. It really gave me this love for Latin America, which has never left me and has marked my life very profoundly."

GC:

"As you say, the vibrancy and engagement are unforgettable. It's something visceral. You mentioned Liberation Theology—could you explain briefly for our listeners what Liberation Theology is, and would you agree that it has had a profound influence on the Development Education sector, particularly in the 70s and 80s?"

PK:

"Liberation Theology grew up in the late 1960s, primarily in Latin America, as a way of interpreting the Christian Gospel as a struggle for justice among the poor. It saw the core message of Jesus as being about justice and siding with the oppressed. Latin America was going through a difficult phase with many military dictatorships and widespread repression. So, this message, especially coming from a church that had often sided with the oppressors, was revolutionary. It had a huge influence on Latin America at the time, and I agree that it also had an impact in Europe and North America, where people brought those ideas back."

GC:

"Yes, it's interesting to hear that. I think many people in Ireland were very influenced by Liberation Theology and ideas like Paulo Freire's work in the 70s and 80s. Let's talk then about Dependency Theory. Could you explain what it is and how it influenced your thinking?"

PK:

"Dependency Theory developed as a critique of the dominant modernization theory, which said that societies should modernize. Many in Ireland, even today, believe that modernization is the goal. But Dependency Theory countered this, arguing that societies are constrained by their dependency on the flow of capital and investment from core countries like North America and Western Europe. This dependency shapes how countries develop and limits their ability to address their own needs. What I learned from Latin America was how much this applied to Ireland as well. It gave me insights into the structures that shape our society that I had never encountered in university."

GC:

"So obviously, it stayed with you, and you developed your professional academic career, and you've written a lot in this area. How do you feel about the whole discussion around development, development education, and all these terms? I'm sure you'd be quite critical. What does that word 'development' mean to you?"

PK:

"Of course, the word 'development' was taken from biology into economics and sociology, but only part of the concept was taken. Development in nature involves growth, but it also involves aging and death. However, in the context of economics, that part was left out. To me, increasingly, the project of development has been very destructive for countries and people throughout the world, including Ireland. It imposes a standard view of what we should aspire to—a particular version of the 'good life' and what it means to live well together. We don't get to discuss these questions anymore. We are just given assumptions, like the need for economic growth and rising income levels, with little attention to how that growth is distributed or whether it actually leads to better lives.

What development has often done is disrupt longstanding patterns of living, many of which were sustainable. These patterns grew up over centuries or millennia, with people living in some sort of balance with the ecosystems they inhabited. Then, so-called experts from the West, especially after World War II, came in and told them everything they were doing was wrong. They had to start using fertilizers, pesticides, and monoculture crops, all of which has had devastating consequences for both societies and the environment.

Unfortunately, I've come to the conclusion—and the statistics back this up—that those countries that have been most successful in terms of development are the ones that have moved furthest away from sustainability. On the other hand, the countries that remain sustainable are those that haven't been very successful in developing. So, I think we've completely failed in our understanding of development. If we are to use the word development at all, we need to recognize that it also involves a plateau, aging, and eventually, decline. We are now facing this endgame with climate change and biodiversity loss, and it's the development project, in many ways, that has brought us to this impasse."

GC:

"Absolutely. I suppose I see education in the area of global justice as being more of a critique of development rather than a promotion of it. Are we having serious conversations about these issues, politically or otherwise? In Ireland, for example, are we addressing these global challenges in a serious way?"

PK:

"I've given up on the mainstream media. You rarely, if ever, hear serious discussions of fundamental issues. It's all about celebrities or other distractions that keep us from facing the facts. The media is dominated by advertising, which is essentially commercial propaganda pushing us to buy more, and that's one of the reasons we're in the mess we're in. So, I consume as little media as possible if I want to maintain any sane perspective on the world.

Unfortunately, the problem extends to the academy as well. Our university system, not just in Ireland but globally, has been captured by a dominant commercial, scientific, and technological agenda. It's lost its critical edge, the space where alternative visions of society should be emerging. This isn't to say that there aren't critical thinkers in our universities—there are—but they are largely sidelined. The managerialism that has taken over our universities, with its focus on publishing in high-impact journals and measurable outputs, stifles true debate and innovation. It's really depressing, especially when the world so desperately needs robust alternatives to the techno-economic paradigm that dominates."

GC:

"President Michael D. Higgins has been giving very thoughtful and challenging speeches on this, talking about the need for critical thinking and asking, 'Where are the philosophers? Where are the critical voices?' Do you think he's being heard?"

PK:

"I agree that President Higgins articulates these issues far better than I do. But how much of his discourse is really being covered by the media? How many Irish citizens are even aware of what he's saying? Very few, I'd wager. There are critical voices out there, and there are excellent books being published, but they don't get the attention they deserve. It's part of the broader problem I mentioned earlier."

GC:

"Are there any writers or thinkers today, either in Ireland or internationally, who you believe are addressing these issues in a meaningful way?"

PK:

"I recently read Jason Hickel's book *Less is More*, which I think is really insightful. But to be honest, I find more serious, critical thinking in French and Spanish literature. I teach in the University of Valencia in Spain, and I find that there's a much more robust critique of the dominant paradigm there. Students are much more aware of these issues than in Ireland. The English-speaking world is not well-served by its literature on this front. It's not that

there aren't good critiques in English—there are, like Tim Jackson's latest book, which is fantastic—but it's not as developed as in other languages."

GC:

"That's an interesting observation. Are you suggesting that the English language itself somehow limits the critique, or is it more about the historical and cultural context of English-speaking countries?"

PK:

"It's both. On the one hand, I think there's a stronger tradition of critical thinking in French and Spanish, rooted in their philosophical traditions. But on the other hand, English is a language that has been dominated by the experiences of empire and dominance, particularly British and later American. All languages embody a worldview shaped by the history and power of the societies that speak them. So, it's no surprise that English has been taken over by the illusions of the techno-economic paradigm more than other languages. There's also less critical space in the English-speaking world for alternative visions. I've been particularly shocked by the passivity I see in many students today."

GC:

"It's surprising to hear that, especially given the rising awareness around issues like the Sustainable Development Goals (SDGs) and climate change among young people."

PK:

"Yes, but I think we've sold young people a very narrow vision of what education is—just a means to get qualifications and a job, nothing more. Education should be about opening your eyes to the world, and we're failing to prepare this generation for the profound challenges ahead. They are being educated for a society that is fast disappearing, and we're not giving them the tools to shape the new world they're going to face. There are some signs of hope—movements like Extinction Rebellion and the school strikes—but by and large, we're not equipping them to deal with the climate crisis and biodiversity loss."

GC:

"If you were to look for leadership on these issues in Ireland today, where would you find it?"

PK:

"That's a difficult question. It's hard to find leaders who are truly addressing these issues in a meaningful way. There are some critical voices, but they're few and far between."

GC:

"I completely agree, and it's something we need to talk about more. Peadar, I just want to thank you for this conversation and for all your contributions over the years. It's been a real privilege to have you on The Global Hub. Thank you so much."

PK:

"Thank you, Gertrude. It's been a pleasure."

GC:



"Now, we're going to move on to our next guest, Adrienne Boyle, who is a community activist in the area of global citizenship and development education. Adrienne, first of all, thank you very much for being with us, and welcome to The Global Hub."

Adrienne Boyle (AB):

"Thank you, Gertrude. It's great to be here."

GC:

"Adrienne, you're one of the first people who came to my mind when I started thinking about people who have contributed significantly to this sector. I'm really happy to have you here. You're someone who is synonymous with this field. Could you start by telling us about your early influences, as far back as you'd like to go, and how they brought you into the area of global justice?"

AB:

"Well, I remember being very young, about seven, and wanting to be a suffragette. I saw something about suffragettes somewhere, and I thought, 'That's it. I want to be a suffragette.' I remember reading about them, thinking they were amazing for chaining themselves to railings. That was an early influence. I was from a poor background, economically speaking—inner city, working class—but culturally, my parents were very engaged and committed. I had that influence from both my mother and father.

Then, as a young teenager, I remember the Biafra crisis. It was all over the news, and I saw those black-and-white images of starving people. That made a huge impact on me. Later on, it was Vietnam. I was a student in the late 60s, and I was very much engaged in the activism around Vietnam. I became much more involved in campaigning during that time, driven by a sense of injustice."

GC:

"It's fascinating how those early experiences of injustice stay with you. The Biafra crisis and Vietnam were such defining moments for so many people."

AB:

"Yes, and I think growing up with poverty around me and experiencing hunger myself, those things really shape you. You carry that sense of injustice with you."

GC:

"It's interesting how those early influences, whether it's poverty or injustice, shape your worldview. When did you first start getting involved in a more organized or voluntary capacity? Was it during college, or perhaps afterward?"

AB:

"Yes, it was during college, around the Vietnam War protests. I was very active during that time, organizing and campaigning. Later on, in the 70s, I became more involved in solidarity movements and, in particular, refugee solidarity. I worked with a group called INCORE and other solidarity groups at the time, particularly with the refugee situation that started to grow in Ireland. This would have been the early 90s when the country began seeing a rise in non-white immigrants.

I also became more involved with grassroots movements. Around 2005, I started doing strategic planning work for smaller groups, which brought me into closer contact with the development education sector. One major turning point for me was when I came across an advertisement for a strategic planning position with a little-known group called IDEA, the Irish Development Education Association. At that time, IDEA had nothing—it was a blank slate. I applied for the role and was called in for what I thought would be a casual chat, but it turned out to be a formal interview."

GC:

"I can only imagine how nerve-wracking that must have been, especially since you didn't expect it to be so formal!"

AB:

"Yes, it was a bit of a shock! But thankfully, I got the job. That's how I became the first director of IDEA. My role was to help set up the organization, structure it, and get it visible, organized, and inclusive. During my time there, I travelled around the country—Belfast, Cork, Galway, Dublin—and held focus groups with people in the sector. It was amazing to see how much incredible work was being done, but it was also clear that these efforts

needed more organization and support. That was my job: to help coordinate all these brilliant people and create a cohesive structure."

GC:

"It's amazing to think that you were involved in the early days of IDEA, which is now such a vibrant and impactful organization. Your work clearly laid the foundation for what it has become today."

AB:

"Yes, it was a lot of hard work in those early years, but I truly believe that taking the time to properly consult with people, build trust, and create something with a strong foundation has paid off in the long term. I think the slow, thoughtful work at the beginning is crucial for the success of any initiative. Now IDEA is a thriving organization with a clear focus on policy and practice, as well as a vibrant network of people who are passionate about development education."

GC:

"Absolutely. And what about the changes you've seen in the sector over the years? You mentioned before how the landscape has shifted."

AB:

"Yes, I've seen the sector move from being a bit fragmented, with people working in isolation, to something much more networked and supportive. Nowadays, you have a lot of webinars, networking opportunities, and capacity-building initiatives. It's wonderful to see new people coming into the field, young people bringing fresh energy and ideas. The sector feels much more cohesive now. It's almost become a true community, which is something I'm very proud to have been a part of."

GC:

"That's great to hear. It must be exciting to see the sector evolve and grow. What's your involvement with it now?"

AB:

"I'm still quite involved, though I'm trying to take on less these days. I'm part of the panel working on the Code of Good Practice with IDEA, and I do some work for Irish Aid, like evaluations and grant assessments. I also stay active in the community, volunteering my time in some of IDEA's working groups. It's really rewarding, but I'm trying to strike a better balance now. It's hard to step back when you care so much about the work."

GC:

"I can imagine. It's hard to say no when you've been so deeply involved for so many years. Is there anything else you'd like to add before we finish?"

AB:

"I would just encourage people to get involved in global issues and look beyond themselves. Even small actions can make a difference. The power of one is very real, but it's even better when we come together as a collective to take action. I think people sometimes underestimate the impact they can have."

GC:

"That's a beautiful message, Adrienne. Thank you so much for sharing your experiences and wisdom with us. It's been an absolute pleasure speaking with you."

AB:

"Thank you, Gertrude. It's been wonderful to be here."

GC:



"Now, we're moving on to our final guest, Patsy Toland. Patsy began his career as a secondary school teacher in geography and special needs in Lucan, County Dublin, and took a career break to work on a new therapeutic centre with the HSE for young offenders. He later worked with Self Help Africa and is now based in Donegal, where he's involved in various community and development education projects. He's also a musician and photographer. Patsy, you're very welcome to The Global Hub."

Patsy Toland (PT):

"Thanks, Gertrude. It's great to be here, and I love that we're connecting the north and south of the country through these conversations."

GC:

"It's lovely to have you here, Patsy. I've followed your work over the years, and it's a real privilege to have you on the program. Could you start by telling us about your early influences and how you got into this line of work?"

PT:

"Well, I think it all goes back to my mother. She was a great reader and a strong pacifist, and I think that sense of helping others came from both her and my father. My dad ran a shop, and he was always looking after people, making sure they were okay. That sense of community and helping others was ingrained in me from a young age.

When I became a teacher, particularly as a geography teacher, I was naturally drawn to the global issues of inequality and injustice. I also spent a lot of time working with special needs students, and that experience further strengthened my belief in equality and empowerment. I think there was always something in me that wanted to help those who struggled to cope with the normal structures of society."

GC:

"That's such an important foundation to have, both from your family and your early career. How did your transition into development education happen?"

PT:

"It wasn't something I planned at first. It was more of a gradual process. I was teaching in Lucan, and one of my colleagues, Dáithí O'Hé, had worked with Concern in Bangladesh. He came back to the school and started raising awareness about global issues. We set up some support for him, and that was my first real introduction to development work.

Later, after I left teaching, I was at a bit of a crossroads, wondering whether to return to teaching or do something else. That's when Dáithí mentioned Self Help Africa, where he was working at the time. They were looking for someone with an education background, and that's how I got involved with them in 2002. I really liked the idea of bringing my 20 years of education experience to the field of development, especially since a lot of people in the sector didn't have a formal background in education.

When I started with Self Help Africa, I got my first real encounter with development education. I visited Uganda in 2002, and that trip made a big impression on me. I remember standing in a field with a man who was talking about growing pineapples and finding cures for his cattle. He kept saying, 'We have to do this because there is no money,' and I found myself thinking about what he meant by that. My first instinct was, 'Of course there's money—there's always money.' But then I realized, he was speaking about his reality, one that I had never fully understood.

It reminded me of something my father used to say when I was growing up: 'There was no money.' It struck me that this man in Uganda wasn't that different from my dad in rural Donegal. The circumstances may have been different, but the essence was the same—there was a need to be self-sufficient, to be resourceful. From that moment on, I never saw the

difference between us and the people I was meeting. I never thought of them as people to be saved."

GC:

"That's such a powerful realization, especially in the context of development work, where the 'white savior' mentality is often a concern. How did that experience shape your perspective on development?"

PT:

"It was a huge turning point for me. I realized that development wasn't about us coming in to save people or tell them what to do. It was about partnership, learning from each other, and sharing knowledge. One of the things I liked most about Self Help Africa was that they didn't have Irish staff on the ground in the countries they worked in. Everything was run by local people—local directors, local staff. It was truly about empowerment and local ownership.

For me, development became about meeting people as equals. I saw the similarities between us rather than focusing on the differences. I learned that in many cases, the communities we were working with had retained a sense of community and simplicity that we had lost in Ireland. In some ways, I felt like I was learning more from them than they were from us."

GC:

"That's a beautiful way to look at it. It shifts the focus from a top-down approach to something much more collaborative and respectful. Are you still involved in this kind of work today?"

PT:

"Yes, I'm still involved, though in a more community-based capacity now. After taking redundancy from Self Help Africa in 2014, I moved back to Donegal and got involved with a project called ChangeMakers. It's a collaboration between Self Help Africa, the Donegal ETB, and the Inishowen Development Partnership. We focus on bringing development education to adult learners, and it's been really successful.

One of the things I love about ChangeMakers is that we've created a model that can work anywhere in Ireland. It's a three-legged stool: adult education, local development, and NGO expertise. This partnership has allowed us to reach people who wouldn't normally engage with global issues. We're helping people see the connections between local and global problems, and it's been incredibly rewarding."

GC:

"That sounds like such an impactful project, especially since you're working with adult learners who might not have been exposed to these ideas before. Can you tell us more about your involvement in the local community?"

PT:

"Yes, I'm very active in my local community in Donegal. We have an amazing community center here that runs a community garden and pantry. The pantry takes food donations from Tesco, Lidl, and Aldi—food that would otherwise be thrown away—and distributes it to people in need. It's a simple concept, but it's been so impactful for the local community. I'm also involved in the community garden, where people can come and learn about growing their own food. It's all about building resilience and self-sufficiency at the local level.

I also stay connected with schools through the networks I used to work with. I still do some work with Self Help Africa, but most of my involvement now is local, working with communities and adult learners."

GC:

"You've clearly had a long and varied career in this field, from working in schools to community development and development education. Is there anything else you'd like to share before we wrap up?"

PT:

"I think the main thing I'd like to emphasize is the importance of community. Whether it's a small village in Uganda or a rural community in Donegal, the sense of connection and mutual support is what keeps people going. Development education has a role to play in helping people see the bigger picture, but it's also about fostering those local connections. We need to be working together, locally and globally, to create a fairer and more sustainable world."

GC:

"Thank you so much, Patsy. It's been an absolute pleasure hearing about your experiences and the incredible work you've done over the years. Your story is truly inspiring, and I'm sure our listeners will take a lot away from it."

PT:

"Thank you, Gertrude. It's been great to be here."

GC:

"That brings us to the end of this episode of The Global Hub. I want to thank all our guests today—Peadar Kirby, Adrienne Boyle, and Patsy Toland—for sharing their stories and insights with us. As always, we hope these conversations spark new ways of thinking about global justice, development education, and the role we can all play in creating a better world.

Thanks for listening, and we'll see you next time."

Transcript of Programme 5: 2000s to today

Gertrude Cotter (GC):



You are listening to Community Radio Youghal 104 FM. My name is Gertrude Cotter, and you are listening to the Global Hub, the program that deals with social justice issues at home and abroad. You are very welcome to the program. This program is the first in a series of eight programs which documents the history of development and global citizenship education in Ireland. The Global Hub is funded by Trócaire, the International Development Agency. But it must be said that Trócaire has not influenced the editorial position of any of these programs. Trócaire has a long-standing development education program, and they have funded the Global Hub since 2015.

Through funding different groups like Community Radio Youghal, they help us all to educate ourselves about complex global social, economic, political, and environmental issues. There is a very strong activist and academic tradition in Ireland whereby people in all walks of life, sometimes in a paid capacity, sometimes not, bring attention to and take action on global justice issues. This series of programs aims to tell the story of this tradition in Ireland through the voices of some of those who have formed and continue to work in this area. Some might have been involved in an activist capacity, some as teachers in primary, secondary, or preschool, some as academics, lecturers, and researchers at third level. Some might work in the statutory sector, for instance, in Irish Aid, the statutory agency that funds much of the work in the sector in Ireland. Some work in the youth, community, and voluntary sector.

Development education is referred to by many names, so it can be very confusing. For instance, in this series, you will hear the terms development education, global learning, global education, or global citizenship education, and other terminology as well. But no matter what terminology people use here, they all have a similar agenda: educating for a just and sustainable world. Keeping this as our central focus, we can now hear about the development of the ideas around development education or global citizenship education in Ireland through the voices of those who have contributed and continue to contribute to its development.

This series of eight programs paints a picture of a particular slice of Irish life with personal and professional stories that need to be told. It is particularly important to capture the earlier history of development education in Ireland, since we did not have the kind of communication we have today. Back then, we didn't have the internet, we didn't have recordings from Zoom and Teams and Skype, and so on. Indeed, it must be said that we did have radio, and I am happy to recognize the enduring power of radio to tell powerful

stories, and particularly the power of community radio to include and reach out to hear our voices in a democratic way.

My thanks to Community Radio Youghal for facilitating this series of shows, and I acknowledge the work of Tom O’Keefe and Paul Daly in patiently editing these programs. We will look at the development of development education in Ireland through the decades, starting in the 1950s and coming up to the present day.

GC:



I’m talking to George Jacob, who is the Head of Communications at Self Help Africa. He has seen the organization grow from being a small Irish-based NGO working in agriculture to becoming one of Ireland’s leading overseas development charities, working in 17 countries worldwide, and with an annual turnover of over 45 million euros. He worked formerly as a journalist with Ireland’s largest regional newspaper group. George, you’re very welcome to The Global Hub.

George Jacob (GJ):

Thanks for having me, Gertrude. It’s a pleasure to be speaking to you.

GC:

Let’s start with yourself first and your own story. Would you mind telling us a little bit about, you know, how your interest in this area of development and global justice issues came about for yourself?

GJ:

Unlike other people you may speak to in the development sector, I didn’t begin my career in the area at all. I was a journalist, as you mentioned. I worked in newspapers, and one of my first influences was probably being allowed by my parents to stay up later than I probably should have one Saturday evening and seeing All the President’s Men, the Watergate scandal, and Richard Nixon’s downfall. I felt the power of what media and journalism could do, how it could expose wrong at the highest levels. Now, my own career didn’t exactly take the same trajectory as Bob Woodward and Carl Bernstein, but I ended up studying journalism in college. I worked in that sector for about 20 years, primarily for regional newspapers in Wexford and County Wicklow, and occasionally sending stories to international newspapers about events happening locally.

After working in journalism, I found myself in the development sector, largely by chance, but it was an area that had always interested me. Reading about post-colonial Africa, and

even during colonization, seeing countries transform into independent states, fascinated me. The news was filled with stories from Africa—whether it was about Biafra or the Zimbabwean civil war—and it was often framed in terms of dependence, poverty, and reliance on the West. When I was introduced to an organization called Self Help Development International, now known as Self Help Africa, it felt like the right place for me. The organization didn't just focus on emergency response; it also looked at long-term opportunities and self-reliance for communities in Africa.

GC:

How have organizations like yours, especially Self Help Africa, changed the dialogue and discourse around global justice issues over the years? What are some of the challenges you've faced and the changes you've seen?

GJ:

One significant change has been the use of images and messages, particularly with the advent of smartphones. We realized early on that we needed rules about how we represented the people and communities we worked with. You couldn't have visitors taking pictures of children in vulnerable communities without permission. We were one of the first organizations to sign on to the Dóchas Code of Conduct on Images and Messages, ensuring that we used images responsibly and respectfully. It was important to name the people in the images, get their consent, and provide proper context. It was about shifting the narrative away from images of emaciated people to a more dignified portrayal of the individuals and communities we work with.

Fundraising has also evolved. There's always been a tension between fundraising needs, which often rely on demonstrating need, and the ethical responsibility to represent people with dignity. In the past, images of extreme poverty were used to generate donations, but today we focus on more balanced and empowering stories.

Continuing from where we left off, we no longer see in any of the literature published by development organizations, especially in vulnerable situations, pictures of emaciated, vulnerable, or ailing people in the way that was once common—like during the Biafra crisis or even up to the Live Aid appeal of the mid-1980s. Today, the messaging has changed significantly.

GC:

That's a very important shift.

GC:



Now with us is Dorothy Jacob, George's partner, who leads Self Help Africa's development education or global citizenship education team. Dorothy, you've worked in education throughout your career, including in the performing arts for the Wicklow Kildare ETB, puppetry, mask making, and fashion design. You have such an eclectic mix of experiences. Could you tell us about your early interests in this area?

Dorothy Jacob (DJ):

Yes, it's interesting when you look back on your career and life, and how things intersect. In terms of the work I do now, I've definitely taken a circuitous path. My journey hasn't been a traditional trajectory, but I think inequality and social justice are things you notice from an early age. One of my first jobs was with the Dublin Central Mission, providing food for those who didn't have enough to eat in the heart of Dublin. My family had the privilege of sending me to a good school, but it was obvious to me that not everyone had the same access to education or basic needs.

If I think back even further, my grandparents were involved in the penny breakfasts for children in need. So, this idea of social justice and inequality was something that was part of my life from a very young age. Later, I trained in fashion design, and I loved it, but an experience in Thailand during my training made me rethink things. I saw people there who made their clothing, carried their children, and harvested their food with just two meters of cloth. Meanwhile, I was learning about hand beading and tailoring, and it just struck me how different the realities were. It opened my eyes to the bigger picture of inequality and gender issues, particularly in how women saw themselves and their roles in society.

It was during this time that I met my future husband, George, and we had children. That's when I really became interested in education. I wanted my children to have access to a quality education, and I found myself questioning the education system in Ireland, particularly the role of religion in schooling. I felt strongly about creating a space where education wasn't tied to religion, and so I helped to start a kindergarten based on those principles. Along the way, I became involved in puppetry, and that opened up new avenues for storytelling and communication. Puppetry became a tool for expressing different perspectives and building empathy, which I believe is at the heart of development education.

GC:

That's such an inspiring journey. Can you tell us more about the work you're doing now with Self Help Africa, particularly in development education?

DJ:

Absolutely. The work we do aligns with the four key pillars of Self Help Africa's work, starting with sustainable agriculture. Climate justice and food security are inextricably linked, and we help students understand the complexities of ethical trade and market access. For example, something as simple as a cup of tea involves a long journey from farm to table, and we want students to understand that interconnectedness.

One of the most powerful tools we use in our workshops is a packet of tea or a banana, something everyone is familiar with. We ask students to think about the journey these items have taken to get to their plates. This sparks conversations about trade, labor conditions, and economic justice. We also focus on gender equality, which is the fourth pillar of our work. Gender issues are something I've always felt passionate about, and I work closely with schools to engage students in discussions about gender equity.

Over the years, we've moved from delivering one-off presentations in schools to developing more comprehensive engagement with students. Now, when we approach schools, we aim to have three workshops with each group to allow for deeper conversations and reflection. We cover topics like the Sustainable Development Goals (SDGs), digital citizenship, and climate action, but we also work on programs like the Science for Development Award, which encourages students to think about how science can address real-world problems.

GC:

That's such important work. I'm curious, do you primarily work with post-primary students, or do you also engage with younger students or adults?

DJ:

While the majority of our work is with post-primary students, we do engage with adult and community education as well. In fact, one of our initiatives, the Changemakers program in Donegal, was founded with the aim of bringing development education to adults. It's been fascinating to see how local facilitators, often people who have lived in the community for years, can lead discussions on prejudice and inequality. It's about breaking down barriers within small towns and communities and creating spaces where people can engage critically with global issues.

GC:

That's fantastic. I remember Patsy Toland talking about the Changemakers program. It's amazing to see how development education has grown to include adults and community groups.

DJ:

Yes, and what's really exciting is the work we're doing at third level now. We've developed a social justice module at Trinity College, and for the last two years, it's been offered as an elective. It's an accredited course that allows teachers in training to explore development education in a deeper way. This is where we're seeing real progress because it allows us to scale up the impact of our work. By engaging with teacher education, we're preparing future teachers to bring development education into their classrooms, ensuring it has a long-term impact.

GC:

That's such an important development, especially as we think about the future of education. Unfortunately, we're running out of time, but before we wrap up, could you share your hopes for the future of development education in Ireland?

DJ:

My hope is that development education becomes embedded in every aspect of our education system. We can't continue to work in silos—our world is interconnected, and our education system needs to reflect that. Whether it's addressing climate justice, gender equality, or food security, we need to prepare students to think critically and act responsibly as global citizens.

GC:

Thank you, Dorothy, for sharing your insights and for all the work you and George are doing with Self Help Africa. It's been a pleasure speaking with you both.

GC:



The rest of the episode features a conversation with Sophie McElligott, a student from St. Joseph's Mercy School in Navan, who won the Science for Development Award for her project on sustainable menstrual products in third-world countries.

Sophie, welcome to Community Radio Youghal. Could you tell us a bit about your project and how it came about?

Sophie McElligott (SM):

Thank you, Gertrude. Our project was inspired by a teacher at our school, Ms. Dowd, who had volunteered in Zambia and noticed the lack of menstrual resources for women. This led

me and my classmate Salome to develop a project on creating sustainable menstrual products for women in third-world countries.

GC:

That's incredible. What challenges did you encounter in your research?

SM:

One of the main challenges was learning about the impact of period poverty, both in third-world countries and even in Ireland. Many girls miss school due to lack of access to menstrual products, which affects their education and future opportunities. We wanted to develop reusable pads that were environmentally friendly and affordable, using materials like cotton or hemp.

GC:

That's fantastic, Sophie. You mentioned earlier that this project was inspired by your teacher, Ms. Dowd, and her experience in Zambia. How did you and your classmates feel when you learned about the challenges women in third-world countries face regarding period poverty?

SM:

It was really eye-opening for us. Ms. Dowd shared her experience of seeing how many young girls had to miss school just because they didn't have access to sanitary products. It really hit home, especially because we take these things for granted here in Ireland. It was shocking to learn that something so basic could have such a huge impact on girls' education and their future opportunities.

GC:

That's such an important issue. You also mentioned that period poverty isn't just an issue in third-world countries, but it affects women in Ireland too. Could you tell us more about that?

SM:

Yes, absolutely. One of the surprising things we found during our research was that period poverty is also a problem here in Ireland. Menstrual products are expensive, and many women and girls struggle to afford them, which can result in them missing school or work. It made us realize that this isn't just a problem in developing countries; it's a global issue.

GC:

It really is. I was very impressed with the fact that you didn't just stop at researching the problem—you actually developed a practical solution by creating reusable sanitary pads. How did you go about designing these products?

SM:

Well, we wanted to make something that would be easy to produce with materials that are widely available, especially in poorer countries. We designed reusable pads made from layers of cotton fabric, with an absorbent core in the middle. The idea was that these pads could be washed and reused, making them more sustainable and affordable in the long term. We also wanted to make sure the design was simple enough that girls could make them themselves with basic sewing skills.

GC:

That's brilliant, Sophie. It sounds like a very sustainable and practical solution. Did you have the opportunity to test these products or share them with any communities in need?

SM:

Yes, we were able to connect with a woman in Spain who works with communities in Africa. She helped us understand what materials would be available and gave us feedback on the design. We also looked into other sustainable materials, like hemp, which is more environmentally friendly and can be grown in many parts of Africa. We hope to continue working on this and potentially collaborate with more organizations in the future to get these products to the women who need them.

GC:

It's really inspiring to hear about the impact your project has had, not only in raising awareness about period poverty but in developing a practical solution as well. Before we wrap up, Sophie, could you share your thoughts on the importance of education around global justice issues, especially for young people?

SM:

I think education is key, especially for people our age. We are the future, and it's important for us to understand the challenges facing the world and to be part of the solutions. Projects like this one open your eyes to things you might not have thought about before, and they inspire you to take action. I definitely think there should be more education around global justice in schools.

GC:

Absolutely. It's so important for young people to be engaged in these issues and to see themselves as global citizens. Sophie, thank you so much for joining us today and for sharing your incredible work. I wish you the best of luck with your studies and with the continuation of this project.

SM:

Thank you so much for having me!

GC:

That was Sophie McElligott from St. Joseph's Mercy School in Navan, who, along with her classmate, developed an award-winning project to create sustainable menstrual products for women in third-world countries. Such an inspiring young woman.

GC:



Now, we're joined by Ade Adekeye, who has been working in the development education sector for over a decade. Ade facilitates workshops at both the second and third levels of education, and he also works with the Galway One World Centre. Ade, welcome to the program.

Adedotun Adekeye (AA):

Thank you for having me, Gertrude.

GC:

Ade, you've had quite an interesting journey, and you've been involved in development education for many years now. Could you start by telling us a little about how you first got involved in this work?

AA:

Sure. My family and I moved to Ireland in 2008, and we sought asylum. We were in the asylum process for about five years. Not long after we arrived, Vicky Donnelly from the Galway One World Centre came to the center where we were staying and delivered a workshop on development education. That workshop really opened my eyes to the inequalities in Irish society and in the world more generally. I realized then that if my children were going to grow up in this country, I needed to be part of the solution. I wanted

to help challenge the stereotypes and misconceptions about migrants and people from other parts of the world.

GC:

That's such a powerful motivation, Ade. What kinds of issues did you address in those early workshops?

AA:

One of the main things we talked about was bias and how it affects our perception of others. We would ask questions like, "What kind of lens are we using to view other people? What misconceptions do we have?" It was really about encouraging people to challenge their own biases and to think critically about how they relate to others in society. We also talked a lot about development and what that means in different contexts. It's not just about economic growth or charity—it's about sustainable change that empowers communities.

GC:

And what was the response from the students you were working with?

AA:

Initially, some students were a bit reluctant to engage, especially when talking about sensitive issues like race and inequality. But once they realized that it was a safe space where their opinions were valued, the conversations really opened up. Young people have such a wealth of ideas and insights, and they're often much more open to discussing these issues than we might expect. It was really encouraging to see them engage with the material and start thinking about how they could make a difference in their own communities.

GC:

That's fantastic. One thing I wanted to ask you about is the role of the migrant voice in development education. In Ireland, historically, we haven't had a large migrant population, but that has changed in recent years. Do you think the development education sector has been successful in including migrant voices?

AA:

That's an interesting question. While there are certainly more migrants involved in development education now than there were in the past, I still think there's room for improvement. Migrants bring unique perspectives and experiences that can enrich the conversation, but we need to make sure we're actively reaching out to them and creating spaces where their voices can be heard. It's not just about inviting them to the table—it's about making sure they feel welcome and valued when they're there.

GC:

Absolutely. It's about creating a truly inclusive space. Before we wrap up, Ade, could you share your thoughts on what development education means to you and why it's important?

AA:

For me, development education is about creating awareness of the inequalities in the world and helping people understand their role in addressing those inequalities. It's about challenging the status quo and working towards a more just and equitable world. Development education isn't just about learning—it's about action. It's about empowering people to make positive changes in their communities and beyond.

GC:

That's such an important message, Ade. Thank you so much for joining us today and for sharing your insights and experiences.

AA:

Thank you, Gertrude. It's been a pleasure.

Transcript of Programme 6: Recent times

Gertrude Cotter (GC):



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Development education is referred to by many names, so it can be very confusing. For instance, in this series, you will hear the terms development education, global learning, global education, or global citizenship education, and other terminology as well. But no matter what terminology people use here, they all have a similar agenda: educating for a just and sustainable world. Keeping this as our central focus, we can now hear about the development of the ideas around development education or global citizenship education in Ireland through the voices of those who have contributed and continue to contribute to its development.

This series of eight programs paints a picture of a particular slice of Irish life with personal and professional stories that need to be told. It is particularly important to capture the earlier history of development education in Ireland, since we did not have the kind of communication we have today. Back then, we didn't have the internet, we didn't have recordings from Zoom and Teams and Skype, and so on. Indeed, it must be said that we did have radio, and I am happy to recognize the enduring power of radio to tell powerful

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GC:



With me now is Laura Power. Laura Power works at WorldWise Global Schools. First of all, I want to say, Laura, you're very welcome to the Global Hub program here at Community Radio Youghal.

Laura Power (LP):

Thank you very much, Gertrude. It's great to be here.

GC:

Thank you so much for joining us. As you know, this is a series of programs on the history of development and global citizenship education in Ireland, and you're part of that story. WorldWise Global Schools is, and so are you. So, could you tell our listeners, first of all, what does WorldWise Global Schools do?

LP:

Absolutely. So, WorldWise Global Schools—well, I'm one of four education officers. I'm based in the South of Ireland. I have two colleagues in the East, and I have one other colleague covering the West and the Midlands. What we do is, we are Ireland's national global citizenship education program for post-primary schools. We were established in 2013, and we're funded by Irish Aid. So, we are very much the connection between the Department of Foreign Affairs, Irish Aid, and post-primary schools in Ireland regarding delivering quality global citizenship education.

Since we were established, we've worked with over 70% of post-primary schools nationwide so far.

GC:

Wow, that's amazing, isn't it? That's fantastic.

LP:

Yeah, it's absolutely fantastic.

GC:

The aim coming from Irish Aid and the Department of Foreign Affairs is to integrate quality global citizenship education into all aspects of teaching and learning at post-primary level. So that's what you're about at WorldWise Global Schools, right?

LP:

Exactly.

GC:

So, you were established in 2013. It's relatively recent, isn't it?

LP:

Yes, relatively recent. Before WorldWise Global Schools was formed, there was a program called Léargas that was focused on global school partnerships. But what they found when reflecting on that program was that schools were spending perhaps a little bit too much time organizing trips and focusing on that element, rather than engaging with the critical theory and the global issues at hand. That's where the idea of WorldWise Global Schools was born. So now, as a result of that learning, we offer a lot of support, including grant funding, teacher training events, resources, and personalized support from the education officers as well.

GC:

You're doing absolutely fantastic work. I can't believe how vibrant the education sector has become. I think your work is a large part of that. I mean, to think that 70% of schools are engaging—that's amazing.

LP:

Yeah, and it's still growing! Thanks a million. I think it's fantastic. From a teacher's perspective, and a student's perspective as well, they're now being provided with the space for critical understanding of global issues. They are learning how to integrate these critical understandings into their teaching. Students today are so mobilized; providing them with a framework that they can work within, and then allowing them to take action, it's just amazing. It's something I would have loved when I was in secondary school.

GC:

You've created a really nice framework for this. But before we dive into that, let's talk about you. I like to ask people about their early influences and what brought them into this kind of work. I'd be very interested to hear your own story, if you're willing to share it with us.

LP:

Absolutely. Well, to be honest, Gertrude, it goes back to when I was in secondary school. I didn't know what development education was at the time. I didn't know what global citizenship education was. But I was very interested in current affairs and civic engagement. I got involved with the Green Schools committee and Fairtrade initiatives. But, you know, what I didn't have back then—and I think this might be something we come back to later—is the solidarity approach.

Back then in secondary school, it was all about fundraising. At the time, it was well-intentioned, but what was missing for me was that critical solidarity approach. That piece fell into place for me when I went to college at University College Cork (UCC). While I was always interested in these global issues, it was studying politics and English at UCC that really introduced me to critical theory. The politics module there also covered government history and philosophy, and it was that philosophical element that really connected the dots for me.

When I encountered critical theory, I remember thinking, "This is what's been missing all along!" It opened my eyes to understanding the complexity of these issues, deconstructing them, and unlearning old perspectives. That for me was the key. I realized how lucky I was to have the privilege of thinking critically. That's not something everyone has the opportunity to do, you know? The privilege to deconstruct your thoughts, explore new perspectives, and think deeply about the root causes of issues. That's where it all started for me.

GC:

That's fantastic, Laura. So, you said you started at UCC. Did you focus on this kind of thinking from the very start?

LP:

Yes, exactly. My dissertation was focused on critical theory, specifically looking at gender oppression. I did a critical analysis on that topic. I was engaging with methodologies related to epistemic injustice, which today we might call unconscious bias. At the time, I didn't know that this was related to global citizenship education or development education. But I was already exploring the root causes of these issues, thinking horizontally, and making connections. That experience really set me on the path to where I am today.

GC:

And when did you start working at WorldWise Global Schools?

LP:

I joined recently, but before that, I worked in facilitator roles. I ran workshops in schools around Ireland on gender equality and ethical consumption. I also worked for Suas, coordinating their overseas volunteer program, where I looked at development from the perspective of the volunteers, integrating global citizenship education into their work.

GC:

I should mention for our listeners that GCE stands for Global Citizenship Education. Sometimes we forget to explain the acronyms! So, you had a variety of early influences, but it was really during your time at third level that you were exposed to critical theory. Was there anything in particular about how you were taught that really stood out to you? Was it the time you had to think, or was there something about the way it was taught that had a big impact?

LP:

It was a combination of things. I had a fantastic English teacher in secondary school who once told us, "You're not rote learners." That really stuck with me. When I got to third level, I had space to think critically, and my philosophy lecturers were instrumental in exposing me to different ideas and theories. I came from a DEIS school, and I was the first in my family to attend third level, so I wasn't really exposed to that kind of critical thinking before.

GC:

So how do you translate these complex ideas into a second-level context? How do you get students to engage with these critical ideas without making it overly complicated?

LP:

It really comes down to our framework. We have a very strong guiding principle around critical approaches. We draw a lot from Paulo Freire, who talks about the pedagogy of the oppressed and how students aren't just passive recipients of knowledge. We move away from rote learning and banking knowledge. Instead, we focus on dialogue and problem-posing approaches. This creates a connection to reality for students, and allows them to think critically, reconstruct their ideas, and engage in transformative learning.

An example of how we do this is by helping students move away from a charity model, where the focus is on fundraising and "helping others," which can distance them from the real issues. Instead, we promote a solidarity approach, where students understand the systemic causes of issues like tax injustice or unfair trade practices. For instance, we explain

that while aid to developing countries might be 125 billion, 3.3 trillion is taken from these countries due to unfair trade and tax practices. That helps students critically examine the root causes of injustice.

GC:

You've got a really strong framework there. It's very clear that you're positioning yourselves within a human rights or solidarity framework. You're not neutral. You're critiquing systems, and that's where the power of development education comes in.

LP:

Yes, exactly. That critical voice is key to what we do. Development and global citizenship education can be so powerful when framed through that critical lens. And you're right, historically, it hasn't always been as present at the second level as we would like. But that's changing. And we're seeing teachers and students engage with these critical perspectives in really meaningful ways. It's part of that broader societal shift, I think.

GC:

Have you seen any big changes over the last few years? I know you haven't been in the sector for a huge number of years, but from your own experience, are young people engaging with these issues differently than they did before? Do you see a big shift?

LP:

Absolutely, I do. I think the engagement from young people today is incredible. Social media has had a huge influence on this as well. When I was in school, I looked up to people like Barack Obama as an example of civic engagement and change. But I also remember thinking, "Why isn't there someone in Ireland I can look up to in the same way?" Today's students have access to so much more information and are more aware of global issues. But I think what's really changed is that students now have more frameworks and support to take action, to engage critically with issues like climate change, racial injustice, and economic inequality. They're not just learning about these topics—they're mobilizing.

GC:

You're right. Social media has certainly opened up access to information and engagement with global issues. So, what else would you say is key to the work you're doing at WorldWise Global Schools?

LP:

I think the most important thing we do is make these issues accessible. We help teachers and students connect the dots between what's happening globally and what's happening in their own communities. A big part of our work is reframing the conversation so that

students don't feel overwhelmed by the scale of global challenges. Instead, we help them see that small actions can lead to significant change. We encourage critical thinking, yes, but also action—whether that's within their school, their community, or beyond.

GC:

That's such an important message. Small actions really can lead to big change. I'm sure many of our listeners will resonate with that. Laura, you've given us such a good sense of your work and where your thinking has come from. It's been a real pleasure talking to you. Thank you so much for your time and for sharing your insights with us.

LP:

Thank you, Gertrude. It's been lovely speaking with you too.

GC:



Next up, we have Dr Su-Ming Ku, who is a senior lecturer in sociology at the National University of Ireland, Galway. Dr Ku has been a key figure in the field of development and global citizenship education, and it's a real honour to have her on the show. Su-Ming, welcome to The Global Hub.

Su-Ming Ku (SK):

Thank you for inviting me, Gertrude. It's wonderful to be here.

GC:

We're so glad to have you. Su-Ming, you've made such a significant contribution to development education in Ireland, and I'd love to start by asking you about your early background. What brought you into this field? What were your early influences?

SK:

Well, I was born and grew up in Malaysia during the 1960s, and at that time, Malaysia was a lower-middle-income country. It was an economically ambitious country that had been steadily developing since gaining independence in the 1950s. My family background is Chinese, and I'm a fifth-generation descendant of Chinese immigrants who settled in Malaysia in the 19th century. My parents both received British colonial scholarships and became part of the professional class that was tasked with leading the country's development post-independence.

Education was highly valued in my family. My parents, having come from a diasporic background with some insecurity about their place in society, saw education as a way to ensure a better future for my brother and me. I was fortunate to attend a strict government school in Malaysia where I received an English-medium education until I was a teenager. Then, like many Chinese Malaysian parents at the time, my mother sent my brother and me to England for boarding school.

GC:

That's fascinating. It sounds like education played a central role in your life from a very early age.

SK:

Yes, absolutely. But the real turning point for me came when I chose my own school in England. My mother allowed me to pick the school, and I ended up choosing Dartington Hall School, which was a progressive, utopian school that had a profound impact on me. It was founded as part of a broader utopian experiment after World War I, focused on arts, education, and rural development. It was a unique place where education was closely linked with creativity and social transformation.

GC:

Dartington Hall—what an interesting choice. Can you tell us a bit more about what it was like there?

SK:

Dartington Hall was an extraordinary place. It wasn't just a school; it was part of a larger community that included an art college, a music college, workshops for handicrafts, and working farms. Education there was very much about nurturing the whole person, not just academic achievement. It was an environment that fostered a love of learning and a deep commitment to social justice and environmental sustainability.

The school didn't exist in isolation—it was part of a utopian vision of how society could be organized differently. And that vision really stayed with me. It instilled in me a lifelong interest in education as a transformative tool for social change.

GC:

That's incredible. So, Dartington Hall was really where your interest in education began to take shape in a profound way. How did that lead you into development education?

SK:

Yes, Dartington Hall had a huge influence on my educational philosophy. After finishing my A-levels, I wasn't quite sure what direction to take. I spent a year doing a foundation course in art, and then I went to university to study anthropology. My choice of anthropology was somewhat serendipitous—I picked it because it was the first subject on the list that seemed interesting to me! But anthropology turned out to be the perfect discipline for exploring my interests in culture, society, and development.

I went on to do a PhD in sociology, and my research focused on development. Specifically, I was interested in how different people and societies understand and define development. Growing up in a country like Malaysia, where development was a central goal, I saw that "development" meant different things to different people. My research was about unpacking those meanings and exploring the different models and pathways of development that were being promoted.

GC:

And that was really the starting point of your work in development education, wasn't it? You were exploring development from a sociological and anthropological perspective.

SK:

Exactly. My interest in development was always rooted in understanding how societies change and how they define progress. Development education, for me, is about education that leads to transformative outcomes for society. It's about critiquing existing models of development and imagining alternative futures that are more just and equitable.

GC:

That's so important. What's the distinction, in your view, between development studies and development education?

SK:

That's a great question. Development studies is more about studying development as a field—analysing different models, critiquing policies, and examining the impacts of development on different societies. Development education, on the other hand, is more focused on activating citizenship and encouraging people to engage with global issues in a way that leads to transformative change. It's not just about learning—it's about action and responsibility.

Development education has a critical role to play in higher education, especially in fostering active citizenship and promoting a deeper understanding of social justice issues. I think it's crucial that we bring this kind of education into our universities, not just at the school level.

GC:

That's such a powerful way to frame it. Development education isn't just about learning about global issues—it's about engaging with them and taking action. How do you see development education evolving in the context of third-level institutions in Ireland?

SK:

I think there's still a lot of work to be done in terms of integrating development education into the higher education curriculum. Universities tend to be very focused on subject-specific knowledge and research, which is important, of course. But development education brings something else to the table—it emphasizes critical thinking, ethical responsibility, and the role of education in shaping a more just society.

At the moment, we don't have a clear framework for how development education should be incorporated into higher education. But I think that's changing. There's a growing recognition that universities have a role to play in promoting active citizenship and preparing students to engage with the complex global challenges we're facing today.

GC:

Yes, and as you said earlier, development education brings a social justice lens to higher education that can really enrich students' learning experiences. It's about more than just qualifications—it's about shaping engaged, responsible citizens.

SK:

Absolutely. Development education encourages students to think beyond their immediate context and to consider their role in a global society. It asks them to engage with the world as active participants, not just passive observers. And in that sense, it can be incredibly empowering.

GC:

Well, Su-Ming, thank you so much for sharing your insights with us today. It's been a fascinating conversation, and I know our listeners will take a lot away from it. Thank you for your time and for contributing to this important series.

SK:

Thank you, Gertrude. It's been a pleasure to be part of the conversation.

GC:



Next, I'm delighted to introduce our final guest today, Eric Ehigie, who is currently based in Belgium but is a student at NUI Galway. Eric is a third-year corporate law student, the politics coordinator for Black and Irish, as well as a podcaster and writer. You are certainly a busy person, Eric!

Welcome to the program.

Eric Ehigie (EE):

Thank you so much, Gertrude. It's a pleasure to be here.

GC:

It's great to have you on The Global Hub. We're doing a series of programs on the history of development and global citizenship education in Ireland, and it's really important to have voices like yours, representing the younger generation and giving us insights into what's happening today. So, let's dive right in—when I say "global citizenship" or "development education," what does that mean to you personally?

EE:

Great question. When I think of development education, I think of education as a tool for social progress. It's about recognizing education's role not just in terms of individual success or professional advancement, but in contributing to wider social change. Development education, for me, is about how we use education to address social, economic, and environmental challenges, both locally and globally.

As for global citizenship, it's about recognizing that we're all part of a global community. It's about understanding that our actions, wherever we are in the world, have ripple effects, and that we have a responsibility to consider the needs and rights of our global neighbours. So, when I hear those terms, I think of education as a key tool for fostering active, responsible global citizens.

GC:

That's a really clear and thoughtful perspective. You're involved in so many initiatives that connect with these ideas—can you tell us a bit about your role as the politics coordinator for Black and Irish?

EE:

Absolutely. Black and Irish is an organization that was founded in the summer of 2020, in response to the global Black Lives Matter movement and its impact here in Ireland. It started as a social media platform where Black and mixed-race Irish people could share their stories, experiences, and perspectives. The goal was—and still is—to show that Black Irish

people are just as much a part of the fabric of Irish society as anyone else, and to challenge stereotypes and discrimination.

My role as the politics coordinator involves promoting political education within the Black Irish community and advocating for greater representation. We work to ensure that the voices of the Black and mixed-race community are heard and that we're represented in political and social conversations about the future of Ireland. A big part of our work is also about fostering better race relations and integration, helping all communities feel like they belong in the Irish national story.

GC:

That sounds like vital work, especially in today's climate. What are some of the main challenges that Black Irish people are facing in Ireland right now?

EE:

There are several challenges, but one of the biggest is racial discrimination, especially in the labour market. Many Black Irish people, particularly those who are new to the country or are first-generation immigrants, face significant barriers when it comes to finding employment or progressing in their careers. There's also the challenge of navigating identity—what does it mean to be Black and Irish? How do you claim your place in Irish society when, for so long, Irishness has been associated with a particular, narrow set of characteristics?

We're also seeing issues with integration in education, housing, and other areas of public life. For many Black Irish people, particularly younger generations, there's a strong sense of exclusion from the broader narrative of what it means to be Irish. At Black and Irish, we're trying to redefine that narrative, to show that Irishness is not a fixed concept, but one that can evolve to include people from all backgrounds.

GC:

That's such an important point. And, of course, racism is something that exists in many countries, not just Ireland. What do you think is at the root of racism? Why does it persist in societies today?

EE:

Racism is incredibly complex, and there are many factors that contribute to it. One of the main drivers, I think, is insecurity—people feel insecure about their own position in society, about their economic or social standing, and they project that insecurity onto others. It's a way of creating a false sense of power or superiority. Historically, we've seen how those in

power have used race as a tool to divide people—particularly in contexts like colonialism and slavery, where race was constructed as a way to justify exploitation.

I think another key factor is fear—fear of the unknown, fear of change, and fear of losing power or privilege. Racism often stems from a lack of understanding or exposure to people from different backgrounds. That’s why education is so crucial in dismantling racist attitudes. When people learn about different cultures, histories, and experiences, it breaks down the barriers that racism creates.

GC:

Yes, absolutely. And I really like how you frame racism as rooted in insecurity and fear—it’s not always about explicit hatred, but often about deeper, more subtle dynamics. You also touched on something really interesting: the role of class. Do you think class plays a role in how racism manifests in Ireland?

EE:

Definitely. Class and race are deeply interconnected, not just in Ireland but globally. In many ways, racism serves to uphold existing class structures. Historically, we’ve seen how the ruling class has used race to divide the working class, to prevent solidarity between people of different races who are facing similar economic struggles.

In Ireland, we’ve seen how some populist political figures try to pit working-class Irish people against immigrants, suggesting that immigrants are to blame for issues like housing shortages or unemployment. Of course, that’s not true—those problems are systemic and have more to do with economic policy than immigration. But it’s a convenient narrative for those in power because it distracts from the real causes of inequality.

GC:

That’s so true, and it’s something we’ve seen play out in many parts of the world. I’m really interested in hearing your thoughts on how we can start to break down those narratives—how can we address both racism and classism in a meaningful way?

EE:

I think it starts with education—helping people to understand the real causes of inequality and giving them the tools to think critically about the narratives they’re being fed. It’s about fostering solidarity between different groups and encouraging people to see that their struggles are interconnected.

It also requires political leadership. We need leaders who are willing to stand up and challenge racism and classism, who are committed to creating a more just and equitable society. And finally, it’s about creating spaces for dialogue, where people from different

backgrounds can come together, share their experiences, and learn from each other. It's through those conversations that we can start to dismantle the fear and insecurity that fuels racism.

GC:

I couldn't agree more. Eric, thank you so much for sharing your insights with us today. It's been an incredibly enlightening conversation, and I'm sure our listeners will have taken a lot from it. Thank you for being part of The Global Hub.

EE:

Thank you, Gertrude. It's been a pleasure to be here.

GC:

That's it for this episode of The Global Hub. A huge thank you to my guests, Laura Power, Dr Su-Ming Ku, and Eric Ehigie, for their contributions to today's conversation. As always, I encourage our listeners to continue these discussions in their own communities. Until next time, I'm Gertrude Cotter, and you've been listening to The Global Hub on community radio, Youghal 104 FM. Goodbye.

Transcript of Programme 7: Development Education

Gertrude Cotter (GC):



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GC:



With me now, I have Vicky Donnelly, somebody, I think, who has been very seminal as well and led the way, really, in thinking and practice in this country. Vicky Donnelly is from the Galway One World Centre, and that's another organization that works in development, education, and solidarity work. First of all, Vicky, you're very, very welcome to The Global Hub.

Vicky Donnelly (VD):

Thanks so much, Gertrude, and very humbled by that introduction.

GC:

Well deserved. Because really, over the many years that I've known you, I have found your work to be so inspirational, genuinely, and I think you know that's genuine. When I say that, you know you've done an awful lot. There are people who have, over the years, contributed hugely in terms of the thinking and the practice of development education. And so, I'm delighted that you could make it.

So, Vicky, as you know, we're doing a series of programs on the history of development education in Ireland. But I'm also asking people to start off with their own personal journey and early influences. If it's okay with you, could you take us back to your own personal journey and some of your early influences?

VD:

For sure. I was one of those very idealistic teenagers or young people, even probably before my teens. I was a member of Amnesty International, Greenpeace, and against animal cruelty—a lot of things that kind of got my attention at the time. And the possibility... I mean, we talk about it now, that another world is possible, but I was very inspired and invigorated by campaigns like that, which saw structural changes and challenges to injustices. So, they were certainly there in my early years.

Maybe as well, the fact that my family was seen as a bit unconventional. My parents were separated, my mum was lesbian. There were unconventional elements when you're, you

know, in the local convent school. So, I kind of stood out, and that feeling of being an outsider was something I was very familiar with, and that maybe still resonates.

GC:

That's interesting. Yeah, that is interesting that you've noticed a lot of people that engage strongly in this kind of work have those formative experiences that stay with you, but in a very positive way as well. And the empathy, I suppose, and solidarity that comes from understanding that feeling of being outside. So, when you came in, I presume, I don't know, as a teenager or whatever, Amnesty International and Greenpeace were some of the first areas that sparked your imagination, right?

VD:

They were, and in maybe ways that were less obvious. For big chunks of my childhood, I was brought up by my grandmother who, without ever applying that label for herself, was most definitely a kind of prototype feminist. She was a woman who worked, not just raising children and raising us, her grandchildren, but she ran the shop and was very involved in her community. And so, I think there was lots there.

The shop itself was quite international. It was unusual for its time in Ireland; it sold fresh fruit and fresh vegetables, which attracted people from lots of different countries. There'd be customers from Lebanon, Palestine, and I remember a doctor from Sudan. They would come in looking for flavours of home. So, all those little things, maybe, were interesting.

GC:

So, these are some of the issues and experiences that shaped your early interest in this line of work. When did you first get involved more formally from a work perspective? I see that the Galway One World Centre was established in 1992. Was that when you got involved?

VD:

No, it was later than that. I was living abroad for a few years, and when I came home, I moved to Galway. That was in 1996, and I was initially involved with the Galway One World Centre as a volunteer. There was a conference, a collaboration with a Dóchas conference on women and work, with amazing people like Anne Byrne and Heike Bornhagen, who was the coordinator at the time. I was part of the volunteer group that helped organize the conference, and then they advertised for an education worker. I applied and started there in the beginning of 1997.

GC:

So, you're very much involved with the Galway One World Centre since then. I remember there were a few One World Centres around Ireland. Do you know how they came about?

VD:

I'm not entirely sure how they came about. I've always assumed that they had a similar creation story to Galway, which was a group of returned volunteers or people who had worked overseas in development. Certainly, in Galway, we had the likes of Sean Canny, who's still very involved, and people like Rose Treloar Brock, a South African woman living in Ireland. These were critical perspectives trying to look beyond charity lenses and engage differently. There were many centres: Tullamore, Portlaoise, Kilkenny, Kerry, Sligo, Limerick, and more.

GC:

I'd love to look into that a bit more—what happened to these centres. Anyway, when you first started at the Galway One World Centre, what were some of the major issues at the time?

VD:

One of the big issues was racism, which remains a really important perspective in the work we've been doing. I started in 1997, coincidentally the European Year Against Racism. From the beginning, there were links between racism, colonialism, neo-colonialism, neoliberal exploitation, and how racism legitimizes or obscures forms of exploitation.

So that was always important. Through that first conference, I met Sharon Murphy, who is Black Irish, an incredibly talented singer-songwriter, diversity worker, and anti-racism activist. She's now my colleague at the Galway One World Centre, but at that time, she massively influenced my thinking about the links between racism and colonialism.

We also had strong connections with the Galway Traveller Movement, working with people like Kathleen Sweeney, Ellen Mongan, and Patsy Sweeney. Patsy eventually became a colleague at the One World Centre. Around that time, they organized some excellent training by bringing over a trainer from South Africa named Basil Manning, who had returned from exile to help the new government develop an anti-racism strategy. Manning, along with Ashok Gory and Wendy Davis, facilitated important workshops for us, helping us think about racism as a form of oppression rather than just a matter of manners or political correctness. We still use that conceptual framework to this day.

GC:

I remember that work well. It was very impactful and resonated with many groups. You mentioned the development education sector earlier. How did your anti-racism work relate to the broader development education community?

VD:

We've always worked with a wide range of groups, and anti-racism has been central to that work. However, discussions around racism within the development education sector were sometimes ambiguous. Irish Aid, for example, would sometimes hesitate to fund anti-racism work, viewing it as a local issue rather than a global one. We had to have many conversations about how racism is tied to global systems of exploitation and oppression. Eventually, they were open to the discussion, but it highlighted a tendency in the sector to separate local anti-racism work from global justice work. For us, they were always inseparable.

GC:

You've mentioned several critical influences on your work, from anti-racism to structural inequality. Another area that comes to mind when I think of your work is the influence of Brazilian academic Vanessa Andreotti. Would you tell us how she has shaped your thinking?

VD:

Vanessa Andreotti has been hugely influential. Her work on decolonial perspectives, looking at structures and unmasking the mechanisms that create and maintain poverty, is crucial. She emphasizes the need to understand historical and political forces that sustain inequality. She's a central figure in the Global Teachers Award, a course we run for teachers and student teachers. Her work challenges us to think critically about the role of education in either maintaining the status quo or challenging it. If we present poverty and inequality without interrogating the forces that create and perpetuate them, we risk reinforcing those systems.

Her work, along with people like Su-Ming Khoo at NUIG, has deeply enriched the thinking in Ireland around development education.

GC:

I completely agree. Vanessa's work has provided a much-needed postcolonial critique of development education. Her analysis aligns with Paulo Freire's idea of education as action plus reflection. It brings that criticality to the fore. And I must mention that Steven McCloskey's Policy & Practice journal has also been a key space for those kinds of critical discussions.

VD:

Absolutely. Steven McCloskey has done fantastic work in creating a platform for those voices. His journal really asks us to consider the role of neoliberalism in the work we do. Is education helping young people to compete better in a system that is inherently unequal, or

is it challenging those systems? Those questions have always been central to our work at the Galway One World Centre.

GC:

I understand that I asked you to choose a piece of music to play on the show. Could you introduce the song you've chosen?

VD:

Yes! I thought a lot about this, but I've chosen a song by my colleague, Sharon Murphy. The song is called *Grace Dark One*, and it's about her African great-grandmother. It's a beautiful tribute to her heritage and a powerful reminder of the connections between personal identity and global history, especially in the context of racism and colonialism. It's a deeply moving song, and I hope your listeners enjoy it.

GC:

Thank you so much, Vicky, for your contribution to today's show and for all your work over the years. We'll now play *Grace Dark One* by Sharon Murphy. Thank you again for being with us.

(Clip of Grace Dark One by Sharon Murphy plays)

GC:



With me now is John. John, you've been involved in the development of educational toolkits for addressing climate change. Could you tell us about your recent work and its launch?

John Barimo (JB):

Yes, Gertrude. We recently launched an educational toolkit aimed at helping institutions of higher learning in Ireland and beyond. At the launch, we had participants not only from Ireland but also from England, Finland, Italy, Germany, and even as far away as Colombia, Brazil, and Ecuador. It was amazing to see the level of interest globally. The resources are open-source, so people can adapt and use them in any way they see fit.

GC:

That's incredible. Are you finding that educators are receptive to these tools?

JB:

Yes, very much so. We did a lot of background research, including interviews with students to find out what they wanted from the toolkit. They want to be informed about climate issues and, more importantly, they want to know what actions they can take. There's a real hunger for this kind of knowledge right now, especially among young people. But I do worry about whether the long-term commitment will be there. We've been in this fight for decades, and change can be slow. I hope young people stick with it, even when things don't happen as quickly as they'd like.

GC:

That's a good point. The expectation of quick results can be a challenge, especially with something as complex as climate change. But I agree—there does seem to be a critical mass now, especially among students. It's important to remember that real transformation often takes years, even if it seems to happen suddenly.

JB:

Exactly. It may seem like change happens overnight, but often it's the result of decades of work. The challenge is to maintain that momentum and commitment.

GC:

So, as we wrap up this part of the conversation, would you like to introduce a piece of music that's meaningful to you?

JB:

Yes, I'd love to. I'd like to play *Grace Dark One* by Sharon Murphy, a song that ties into my connection with nature and sustainability. It speaks to our interconnectedness with the natural world and reminds us of the roots we all share.

(Clip of Grace Dark One by Sharon Murphy plays)

GC:



With me now is Valerie Molay, the Climate Justice Project Officer with the Development Education team at the National Youth Council of Ireland. Valerie, thank you for joining us today.

Valerie Molay (VM):

Thank you for having me, Gertrude.

GC:

So, Valerie, could you start by telling us a bit about the National Youth Council's work in development education, or as you now call it, global youth work?

VM:

Yes, we recently rebranded our development education work as global youth work because we found that it resonated better with youth workers. The term "development education" sometimes made people feel like it was something distant or foreign, whereas "global youth work" helps youth workers understand that it's about connecting young people to global issues. We raise awareness about how a young person in Ireland is connected to a young person in Malawi or elsewhere, and how global issues like inequality, climate change, and poverty affect everyone.

Our work involves producing educational resources, running training programs for youth workers, and creating spaces for young people to discuss these big issues. One of our key initiatives is One World Week, where we pick a theme each year and develop resources and events around it. This year's theme is global identity, and tomorrow we have an event where a group of young people from Cork, who call themselves the Sustainability Club, will be interviewing Ireland's Ambassador to the United Nations, Geraldine Byrne Nason, about what global identity means to her and what it means for Ireland at the UN.

GC:

That sounds fantastic. How do you define "global identity," and how can young people develop one?

VM:

That's a great question, and it's something I've thought about a lot in my own life. I was born in the Democratic Republic of Congo, but I moved to Ireland when I was very young. I remember the first time I realized that being a Black girl meant something in this society—it wasn't just a part of who I was, but something that society interpreted in a specific way. That understanding shaped my whole journey. Developing a global identity, for me, has been about recognizing those layers of identity—being both Congolese and Irish—and understanding how I fit into the global community.

It's also about encouraging young people to understand the interconnectedness of our world. A global identity means recognizing that what happens in one part of the world

affects us all, and that we have a shared responsibility to address global challenges like inequality and climate change.

GC:

It's fascinating to hear about your personal experience with identity. You mentioned earlier the second generation of immigrants in Ireland, and I wonder how you see that generation navigating these issues. Are they more politically engaged?

VM:

Absolutely. I think the second generation is much more politicized, partly because they're growing up in a more interconnected world. But I also think it's a generational thing—young people today are more aware of social justice issues because they're so visible now. Climate change, inequality, and systemic racism can't be ignored, and young people are demanding change. I see this in the work we do at the Youth Council, especially when we run workshops on climate justice.

For example, we recently held a workshop with young people from disadvantaged communities, including the Traveller community. One young person said they felt like climate change wasn't an issue they were "supposed" to care about because it's often framed as something for the elite or well-educated. That comment really resonated with me because it reminded me of my own experience of being a Black girl in school and feeling like my voice wasn't supposed to matter on certain issues.

GC:

That's such a powerful insight. It shows how important it is to create spaces where young people can engage with these issues. It's been amazing hearing about the work you're doing. Before we wrap up, is there anything else you'd like to add, or any final thoughts on where we go from here?

VM:

I think the most important thing is to continue creating spaces for young people to engage with these issues and to support them in understanding the world around them. They are the future leaders, and if we can equip them with the tools to think critically and act compassionately, they will create the change we need. It's about building solidarity and providing opportunities for them to shape the future they want to see.

GC:

What a great way to end our conversation. Valerie, thank you so much for your time and for all the work you're doing. It's been an absolute pleasure to have you on the program.

VM: Thank you so much for having me, Gertrude. It's been a pleasure.

Transcript of Programme 8: Development Education today and in the future

Gertrude Cotter (GC):



You are listening to Community Radio Youghal 104 FM. My name is Gertrude Cotter, and you are listening to the Global Hub, the program that deals with social justice issues at home and abroad. You are very welcome to the program. This program is the first in a series of eight programs which documents the history of development and global citizenship education in Ireland. The Global Hub is funded by Trócaire, the International Development Agency. But it must be said that Trócaire has not influenced the editorial position of any of these programs. Trócaire has a long-standing development education program, and they have funded the Global Hub since 2015.

Through funding different groups like Community Radio Youghal, they help us all to educate ourselves about complex global social, economic, political, and environmental issues. There is a very strong activist and academic tradition in Ireland whereby people in all walks of life, sometimes in a paid capacity, sometimes not, bring attention to and take action on global justice issues. This series of programs aims to tell the story of this tradition in Ireland through the voices of some of those who have formed and continue to work in this area. Some might have been involved in an activist capacity, some as teachers in primary, secondary, or preschool, some as academics, lecturers, and researchers at third level. Some might work in the statutory sector, for instance, in Irish Aid, the statutory agency that funds much of the work in the sector in Ireland. Some work in the youth, community, and voluntary sector.

Development education is referred to by many names, so it can be very confusing. For instance, in this series, you will hear the terms development education, global learning, global education, or global citizenship education, and other terminology as well. But no matter what terminology people use here, they all have a similar agenda: educating for a just and sustainable world. Keeping this as our central focus, we can now hear about the development of the ideas around development education or global citizenship education in Ireland through the voices of those who have contributed and continue to contribute to its development.

This series of eight programs paints a picture of a particular slice of Irish life with personal and professional stories that need to be told. It is particularly important to capture the earlier history of development education in Ireland, since we did not have the kind of communication we have today. Back then, we didn't have the internet, we didn't have recordings from Zoom and Teams and Skype, and so on. Indeed, it must be said that we did

have radio, and I am happy to recognize the enduring power of radio to tell powerful stories, and particularly the power of community radio to include and reach out to hear our voices in a democratic way.

My thanks to Community Radio Youghal for facilitating this series of shows, and I acknowledge the work of Tom O'Keefe and Paul Daly in patiently editing these programs. We will look at the development of development education in Ireland through the decades, starting in the 1950s and coming up to the present day.

GC:



So, with me now is Áine Doody. Áine is the head of Global Citizenship Education at Irish Aid in the Department of Foreign Affairs. She's worked at Irish Aid for the last 15 years now, including most recently, spending four years as head of cooperation at the Irish embassy in Kampala, Uganda. Before I start, Anya, I just want to say you're very welcome to the Global Hub programme and thank you for being with us.

Áine Doody (AD):

Thanks, Gertrude, for having me on. I'm delighted to be here.

GC:

I really appreciate it, because Irish Aid obviously has a very important role in the sector, clearly. So it's lovely to have a representative of Irish Aid here in this series of programs, which, as you know, is about the history of development education or global citizenship education in Ireland. For those listeners who are new to this area, would you like to tell us what the work of Irish Aid is about, particularly your work in development or global citizenship?

AD:

Sure. Thanks, Gertrude. I work for Irish Aid, which is part of the Department of Foreign Affairs. That's the first point. It's a section of the Department of Foreign Affairs, and Irish Aid manages our international development cooperation program, which is paid for by the Irish taxpayer. So, all of the work we do is paid for by the Irish taxpayer. Most of the work we do is overseas, in some of the world's poorest countries. We work in about 90 different countries across the globe, and in 2019, our budget was just under 900 million. We have a target of reaching 0.7% of ODA (Official Development Assistance), but we're not at that target yet. We're still aiming to get there by 2030.

We work with lots of different partners, including multilateral agencies like the World Health Organization, especially during the COVID response. We also work with NGOs, some local and some Irish, like Concern and Trócaire. And, importantly, we work with governments. For example, in Uganda, we worked closely with the Ugandan government. Our priorities are gender equality, climate action, governance, and humanitarian response. Part of what we do is work in Ireland on development education or global citizenship education, and that's a really important part of our work—to build awareness and understanding among the Irish public, of all ages, of global issues. That's where development education fits into our broader work.

GC:

Could you expand on that a little in terms of development education?

AD:

Sure. As you know, we recently changed our name from “development education” to “global citizenship education,” and we engage with the Irish public of all ages. We work in formal education, with primary and post-primary schools, as well as the third level sector. Recently, we've become more engaged in the non-formal sector. For example, we're working with the National Youth Council of Ireland on a new strategic partnership in the youth sector, focusing on climate change and global poverty. We also work in the adult and community sector. For instance, our partner SAOLTA works with public participation networks to integrate global citizenship into county and city development plans, aligning with the Sustainable Development Goals (SDGs).

Even though we've changed our name, our work is still underpinned by what we call the “code of good practice” for development education, which emphasizes the root causes of poverty, linking the local and global, and taking personal and collective action. Global citizenship education is participatory, focusing on active methodologies.

GC:

Going back to the origins of development education in Ireland, from a state perspective, when did this work start?

AD:

Well, there are probably people with a longer engagement in the history of development education, but Irish Aid was founded in 1974, and a year later, APSO (the Agency for Personal Services Overseas) was established, acting as a volunteering agency. We also had Comhlámh, a membership-based NGO supporting returning development workers. During the 1970s, Trócaire and the Irish Commission for Justice and Peace played critical roles in embedding development education into official development cooperation. For example, in

1978, the Irish government introduced a dedicated budget line for development education. It was only 35,000 pounds at the time, but it marked a start.

Over the years, structures evolved. In the 1990s, there was a National Committee for Development Education, which later became the development education unit within Irish Aid. Today, global citizenship education is very much at the heart of our overall program.

GC:

In the early 90s, I know there were some changes in how Irish Aid worked with the sector. Could you describe those changes, particularly in relation to strategic partnerships?

AD:

Sure. In addition to small and medium-sized grant schemes, we realized the need to build deeper, longer-term relationships with a few key partners who had the potential to create significant impact. We now have seven strategic partners. One example is the DICE program, a partnership with four teacher training colleges aimed at embedding global citizenship education in the initial training of primary teachers.

GC:

What are some of the challenges you see for the sector in Ireland?

AD:

One challenge is the risk of preaching to the converted. In our new strategy for 2021-2025, we aim to engage with new audiences, including marginalized groups, the business community, and local government. Cross-government coherence is another challenge. We've been working closely with the Department of Education and the Department of Children, Equality, Disability, Integration, and Youth, among others, to align strategies, such as the national strategy on education for sustainable development.

Measuring impact and change is another big challenge. It's difficult to measure shifts in people's attitudes, as our work focuses on hearts and minds. We're trying to improve how we support partners in measuring change and communicating the effectiveness of our work.

GC:

Do you have a piece of music you'd like to share with us?

AD:

Yes, I'd like to request "Black is the Colour" by Christy Moore. It's a beautiful song that I love.

GC:

Thank you, Áine. Let's listen to that now.

*(Clip of **Black is the Colour** by Christy Moore plays)*

GC:



With me now, we have a very important guest today, and her name is Heather Campbell. Heather is from Middleton. Hello, Heather.

Heather Campbell (HC):

Hi.

GC:

How are you doing today?

HC:

Good.

GC:

And how old are you?

HC:

I'm seven years old.

GC:

I think that you might be our youngest guest so far, which is great. It's lovely to have you here, and thanks for coming down with your mom, Lorna, who's here in the studio with us. So, you live in Middleton, and where do you go to school?

HC:

Educate Together.

GC:

Do you like it?

HC:

Yeah.

GC:

You like school. Are you in a big class or in second?

HC:

Second.

GC:

Are you in a big class or a small class?

HC:

Middle.

GC:

And you like school, do you?

HC:

Yeah.

GC:

Do you think school is important?

HC:

Yeah.

GC:

What kind of things do you learn about at school or at home from your mom and dad about other parts of the world that you think are important to talk about to people who are listening? Like things like education for girls—do you think that's an important thing to talk about?

HC:

Yeah.

GC:

What have you been learning about education and girls in parts of the world? Have you been finding that it's kind of hard for some girls in some places to get into schools?

HC:

Yeah.

GC:

Tell me about it.

HC:

Well, I was reading about a girl, and she played soccer in school, and it helped her to stay in school.

GC:

Really? It helped her stay in school? Why? Because she just loved going to play soccer?

HC:

Yeah.

GC:

Do you think it's unusual for girls to play soccer in some places in the world?

HC:

Yeah.

GC:

And you thought that was a good idea? Sounds like a good idea to encourage a young girl to come to school. How old was she? Around your age?

HC:

Yeah.

GC:

Fabulous. So that was a good idea. Did you talk to people, like your mom, about how some people can't go to school? Do you know why some girls can't go to school in some parts of the world?

HC:

They might have to help at home.

GC:

Very good. They have to help at home. Do you have to do that? I mean, you still go to school, do you?

HC:

Yeah.

GC:

You don't have to not go to school so that you can help at home, right? Do you think you're lucky?

HC:

Yeah.

GC:

What are those girls missing out on?

HC:

They're missing out on learning.

GC:

Yeah, and then they don't really have the chance to do the things they might want to do because they don't know the things?

HC:

Yeah.

GC:

Absolutely. So, it means that they don't get to go places in their lives or do things they'd like to do. Where did you talk about this, in school or at home?

HC:

Well, we mostly talked about it at home.

GC:

Your mom and dad are interested in talking about education, are they?

HC:

Yeah.

GC:

Do you enjoy school? Are there a lot of children in your class who are from other parts of the world?

HC:

Well, there's one boy in our class from Syria.

GC:

He's from Syria. And in other parts of the school, are there children from other places as well, or is he the only one?

HC:

Well, in another second class, his friend is in his class too, and he's from Syria as well.

GC:

Are you friendly with them?

HC:

Yeah.

GC:

Were you picked out by any chance to be friendly with them and show them the way around?

HC:

Yeah.

GC:

What did you do to show them around? Did you hold hands or bring them playing?

HC:

I kind of played with him in the yard.

GC:

Did you introduce him to the others? Was it hard to talk to him at first because of the language?

HC:

He had a bit of English, but he couldn't understand that well.

GC:

That must have been hard. Can you imagine what it would be like if you arrived in Syria?

HC:

Yeah, very hard.

GC:

He speaks good English now, does he?

HC:

Yeah.

GC:

Are you still friends?

HC:

Yeah.

GC:

Did he show you new games from his country? Did you show him games we play here?

HC:

We showed him lots of games, and he likes them.

GC:

Great! Why do you think the teacher thought you'd be good to be friends with him?

HC:

I don't know.

GC:

Do you know, the same thing happened to me when I was at school. A girl came from China, and I was picked to be her friend. I felt special, like I'd been chosen for something important, like making sure someone wasn't lonely. It was important to have someone looking out for you, wasn't it?

HC:

Yeah.

GC:

Tell me, have you learned about Malala? What do you know about her?

HC:

She went to the dump and saw children who should have been at school. When she asked her dad why they were there, he said they didn't have the chance to go to school. They were getting things to sell.

GC:

What happened to her later?

HC:

She was on a bus when the Taliban stopped it. They shot her, and she was taken to England for treatment.

GC:

How long was she away?

HC:

Six months, I think.

GC:

And what did she do when she came back?

HC:

She spoke about education for girls and how it should be equal.

GC:

Yes, she's been speaking out about girls' rights ever since. What could girls like you do to help her?

HC:

We could write letters, protest, or just tell people about it.

GC:

That's exactly what you're doing now, talking about it on the radio. You're helping her. Well done!

HC:

Thanks.

GC:

Malala wrote a book, didn't she?

HC:

Yeah, about a boy with a magic pencil. He could draw things he needed, like food when he was hungry, and it would appear.

GC:

If you had a magic pencil, what would you wish for?

HC:

I'd wish for climate change to stop.

GC:

You've been talking about that at home too?

HC:

Yeah.

GC:

You live in a family where people are really interested in the world. That's fantastic! Do you have brothers or sisters?

HC:

I have a little sister named Maya.

GC:

Hi, Maya! How old is she?

HC:

She's two.

GC:

Let's say hi to your dad, too. Hi, Dad! I heard Malala got married recently. Did you know that?

HC:

Yeah.

GC:

What else do you talk about at home? Trócaire, maybe?

HC:

Yeah. They help people in countries where there's war or where people don't have enough food. Every Christmas, we buy a global gift, like chickens or goats.

GC:

Would you like to live in another country for a while, like your mom and dad did?

HC:

Yeah, I'd like to go to Africa.

GC:

Following in their footsteps! How would you like the world to be in the future?

Heather Campbell: I'd like people to stop using so many cars and walk or cycle more.

GC:

That's really good advice, Heather. And what else? What about people?

HC:

I'd like people to talk about things instead of fighting.

GC:

That's fantastic advice. You're so right—people should listen to you. Do you think boys and girls should have the same opportunities?

HC:

Yeah, everyone should be equal and have the chance to go to school.

GC:

Simple, right? That's great advice. Heather, you picked a song for us. What's it called?

HC:

It's called "Grateful."

GC:

What's it about?

HC:

Being happy for what you have.

GC:

That's a beautiful message. Introduce the song for us.

HC:

My name is Heather, and I'd like to introduce the song I picked, "Grateful."

(Clip of Grateful plays)

GC:



With me now, I have John Smith. John is the Director of Public Engagement with Trócaire, which, as I said earlier, is the organization that funds this series of programs. First of all, John, thank you very much for coming to talk to us, and you're very welcome to Community Radio Youghal and the Global Hub.

John Smith (JS):

Thanks very much, Gertrude. It's a pleasure to be here, and I'm delighted to have the opportunity to talk to you this afternoon. I know this is a really interesting project, and I've been looking forward to our conversation.

GC:

Great, and yes, I feel like I've been through quite a journey here. We started with Enid and the 1950s, talking to people who have been involved with development education from then right through to today, including young people and even children like Heather. It has indeed been a journey and a very interesting one. A part of that journey, an important organization has been Trócaire. Trócaire has been mentioned in almost every episode, and it is very much recognized for its work in development education. Now, you've been with Trócaire for a good few years. But before we get into that, I'd like to ask you about your own background. What brought you to this kind of work?

JS:

Sure, I'm happy to share that. It's always interesting to reflect on how people come to work in the development sector. Many of my colleagues in Trócaire came through what I'd describe as more traditional routes, with experience working overseas in places like Africa, Central America, or Asia. But my own background is a bit different. I studied computers and economics in college and went on to work for an American multinational. My first job was in IT and logistics. I travelled quite a bit, mostly to the US, around Europe, and even to Japan.

But after about five years in that career, I realized it wasn't the path for me. I had always been interested in international development, and I felt a strong pull toward working in that area.

So, while I was still working in IT, I decided to do a Diploma in Development Studies at UCC by night. That's actually where we first met, Gertrude—you were running the course back then.

GC:

That brings back memories! Yes, I was involved in running that course. It's wonderful to hear that connection again.

JS:

Absolutely. And that course was really pivotal for me. I remember the brilliant speakers we had, people who spoke about social justice issues like the genocide in Rwanda or the challenges facing Irish travellers. That year really opened my eyes, and I decided to go back to university full-time to do a Master's in Youth and Community Development. My focus quickly shifted toward development education. I was hooked, and it became the core of my studies. After completing my Master's, I was considering going overseas for a while, but then I saw a job opening at Trócaire for a Development Education Officer. It was like it was meant to be, and luckily, I got the job. That was 18 years ago, and I've been with Trócaire ever since.

GC:

That's fascinating. It's interesting to hear the different backgrounds that lead people to this sector. Your route into development education is definitely unique, coming from IT and logistics, but it clearly brought you to where you belong. You mentioned earlier that you were "hooked" by development education. I think that's a common experience in this sector. Once people engage with it, it gets into their blood. Would you agree with that?

JS:

Oh, absolutely. For me, and for many people I know, once you start looking at the world through a global lens—understanding interdependence, how everything is connected—you just want to keep learning and digging deeper. It's about understanding the bigger picture, not just in terms of economics or politics but in how all the parts of the world are interconnected. Development education opened up that world for me. And the methodologies used in development education are engaging and participatory, which I think is why it resonates so deeply with people.

GC:

Yes, the methodologies are key. They draw people in because they are so engaging, even though they deal with very serious issues. Let's talk about Trócaire's role in development education today. You've been with the organization for 18 years, and Trócaire has been a leader in this field for decades. How have things changed over the years, and where do you see Trócaire's role now?

JS:

Trócaire has a long history in development education, and while many things have changed, some core principles remain the same. From the very beginning, Trócaire took a partnership approach. That was important both for our overseas work and for our work in Ireland. In the 1980s, we worked with the Curriculum Development Unit, Muintir na Tíre, and various other organizations to bring development education into schools. That partnership approach has continued and evolved over the years.

Today, we're still building partnerships, but we're also responding to new challenges and opportunities. One of the biggest changes in recent years has been digital engagement. The rise of digital technology has allowed us to reach new audiences and engage with people in ways that weren't possible even ten or fifteen years ago. For example, during the COVID-19 pandemic, we couldn't do in-person workshops, but we brought our Southern partners into classrooms and public forums via Zoom. That digital connection is something we've embraced and will continue to build on.

Another key area for Trócaire is bringing the Southern voice into development education. We believe it's critical to amplify the voices of our partners in the Global South, ensuring that their perspectives are heard in classrooms and communities here in Ireland. We've also seen a growing emphasis on localization—giving more power and resources to our partners in the South, allowing them to take the lead in their own communities.

GC:

That's a really important shift. It's about empowering people on the ground, isn't it? The idea of localization seems to be gaining momentum across the sector.

JS:

Absolutely. Localization is key to making sure that the people most affected by the issues we're addressing have the power to make decisions. It's about giving more autonomy, more control, and more resources to local partners. We've seen this happen with our partners in places like Uganda and Malawi, and it's made a huge difference in the impact of our programs.

GC:

You've touched on some of the big changes in the sector, like digital engagement and localization. But I want to come back to something you mentioned earlier about development education methodologies. They are participatory and action-oriented, which is a big part of what makes development education so powerful. How do you see the balance between the more activist side of things and the professionalization of development education?

JS:

That's a really good question. There's always been a bit of a healthy tension between development education and activism. Development education is about critical engagement and reflection—it's about getting people to think deeply and question assumptions. Activism, on the other hand, is about action, often with a clear goal or demand. The two are connected, but they're not the same.

At Trócaire, we've tried to find a balance between the two. In the past, our development education and campaigning work were more integrated, but we've since separated them into distinct areas. Development education needs to remain true to its principles, allowing people to critically engage with global issues. But we also have a campaigns team that focuses on specific advocacy goals, like climate justice or human rights.

That said, I do believe that if you do development education well, it naturally leads to action. People who critically engage with global issues will often feel compelled to take action, whether that's through campaigning or other forms of activism.

GC:

Yes, that's something I often say to my students—that action is a natural outcome of development education. It doesn't always have to be direct activism, but it often leads to people wanting to make a difference. Finally, John, looking to the future, where do you see development education going in Ireland? What do you think the future holds for the sector?

JS:

I think the future of development education in Ireland is very bright, but there are always challenges. We've made huge progress over the years—subjects like Civic, Social and Political Education (CSPE) are now part of the curriculum, and there's greater awareness of global issues among young people. The introduction of subjects like Politics and Society at Leaving Cert level has been a big step forward, offering students a chance to engage with global issues in a structured way.

But there's always more to be done. One of the biggest challenges we face is ensuring that development education reaches beyond the "usual suspects." We need to engage new audiences—people who might not be exposed to these issues through traditional education pathways. That's where digital engagement and community-based education will play a crucial role.

At the same time, we need to continue building partnerships and working across sectors. Cross-government coherence is something we're constantly working on, making sure that development education is integrated into policies on education, climate change, and equality.

In a world where populism is on the rise, and where civil society is often under threat, development education is more important than ever. It helps to foster critical thinking, empathy, and a sense of global responsibility. I believe that with the right support and continued commitment, development education in Ireland will continue to thrive.

GC:

That's a hopeful vision for the future, John. Thank you so much for joining me today and for all the work that you and Trócaire continue to do. It's been a pleasure talking to you.

JS:

Thank you, Gertrude. It's been great to be part of this conversation.

GC:

And before we go, John, I know I ask all my guests to choose a song. What have you picked for us today, and why?

JS:

I've chosen "Jerusalema" by Master KG. It became a viral hit during COVID, and I love how it brought people from all over the world together through music and dance. It's a beautiful example of how something positive can connect us across borders, and it always lifts my spirits when I hear it.

GC:

That's a wonderful choice. Let's end the show with "Jerusalema" by Master KG. Thanks again, John, and thanks to all our listeners. Until next time, take care.

(Clip of *Jerusalema* by Master KG plays)

Appendix B: Additional Resources

1. Books

- Andreotti V. (2006). "Soft versus Critical Global Citizenship Education." *Policy & Practice: A Development Education Review*, 3, 40-51.
Explores different approaches to global citizenship education, emphasising the importance of critical engagement and reflexivity.
- Andreotti V. (2011). *Actionable Postcolonial Theory in Education*. Palgrave Macmillan, 2011.
A critical examination of postcolonial theory in educational contexts, offering insights into how DE can challenge colonial narratives and power dynamics.
- Bourn D. (2015). *The Theory and Practice of Development Education: A Pedagogy for Global Social Justice*.
An in-depth analysis of development education theory and practice, with insights into how educators can implement a social justice-oriented approach.
- Darder A. (2002). *Reinventing Paulo Freire: A Pedagogy of Love*. Westview Press.
Explores Freire's critical pedagogy, highlighting its relevance in DE, particularly in fostering discussions around social justice and equity.
- Fiedler M., Bryan A. & Bracken M. (2011). *Mapping the Past, Charting the Future: A Review of the Irish Government's Engagement with Development Education and a Roadmap for the Future*.
Provides a comprehensive overview of Ireland's involvement in development education, offering historical context and future directions.
- Freire P. (1970). *Pedagogy of the Oppressed*.
A foundational text for understanding critical pedagogy, advocating for education as a practice of freedom and empowerment.
- Hicks D. (2002) *Lessons for the Future: The Missing Dimension in Education*. Routledge Falmer.
Discusses the importance of future-focused education and how DE can prepare students to engage with global challenges critically.
- Osler A. & Starkey H. (2010). *Teachers and Human Rights Education*.
A guide for educators on integrating human rights into teaching practices, relevant for fostering global citizenship values.

Pike G. & Selby D. (1988). *Global Teacher, Global Learner*. Hodder & Stoughton.
Focuses on the role of educators in promoting global awareness, offering practical approaches to integrating global perspectives in classroom settings.

2. Articles and Academic Journals

Bryan A. (2011). "Pedagogies of Privilege: Reconsidering Whiteness in Development Education." *Canadian Journal of Development Studies*, vol. 32, no. 3, pp. 371-389.
Examines the complexities of whiteness and privilege within DE, offering educators a lens to critically address these issues in their practice.

Tormey R. (2006). "The Construction of National and European Identities in Educational Policy Documents." *European Educational Research Journal*, vol. 5, no. 3-4, pp. 180-195.
Analyses how identities are shaped through educational policies, with implications for how DE can approach concepts of nationalism and European identity.

Hunt F. (2012). "Global Learning in Primary Schools in England: Practices and Impacts." *International Journal of Development Education and Global Learning*, vol. 4, no. 1, pp. 39-60.
Explores global learning practices in primary schools, providing insights into effective methods and the impacts on students' understanding of global issues.

"*International Journal of Development Education and Global Learning*": Articles on the theory and practice of development education, offering in-depth research and case studies.

"*Policy & Practice: A Development Education Review*": An open-access journal featuring critical perspectives on development education practice, policy, and research.

"*Globalisation, Societies and Education*": Academic articles discussing the global context of education, including the challenges and opportunities of global citizenship.

3. Websites

DevelopmentEducation.ie: www.developmenteducation.ie
A comprehensive resource hub offering educational materials, reports, and case studies on global justice issues.

Global Dimension: <https://globaldimension.org.uk/>

A UK-based resource offering support for teachers to incorporate global perspectives into their curriculum, including lesson plans and educational materials.

Irish Development Education Association (IDEA): www.ideaonline.ie

Provides information on global citizenship education in Ireland, offering resources, training, and networking opportunities.

Oxfam's Global Citizenship Education Resources: www.oxfam.org.uk/education

A collection of teaching resources and lesson plans on global issues such as climate change, inequality, and human rights.

Trócaire's Education Resources: www.Trócaire.org/education

Access to a range of educational materials on global justice, human rights, and development issues for use in schools and universities.

Ubuntu Network: <https://www.ubuntu.ie/>

Aims to integrate DE into post-primary teacher education in Ireland, offering resources, workshops, and training for educators.

WorldWise Global Schools (WWGS): www.worldwiseschools.ie

Resources, funding, and support for global citizenship education in post-primary schools, with downloadable lesson plans and guides.

4. Toolkits and guides

British Council's "Connecting Classrooms through Global Learning": Offers activities and resources for educators to build global awareness and understanding in the classroom.

IDEA's "Global Citizenship Education: Guidelines for Educators": A comprehensive guide on how to implement global citizenship education across different educational settings.

Trócaire's "Global Goals: A Resource for Educators": A toolkit for educators to integrate the UN Sustainable Development Goals (SDGs) into their teaching, with activities and lesson plans.

UNESCO's "Education for Sustainable Development Goals: Learning Objectives": A guide to incorporating the SDGs into education, emphasising the competencies needed to support global citizenship.

5. Multimedia resources

Podcasts and production resources

Global Learning Podcast: Explores various aspects of global learning and DE, featuring discussions with experts and educators on current global challenges.

The Development Podcast by the World Bank:

<https://www.worldbank.org/en/news/podcast>

Covers global development issues and their implications, providing educators with diverse perspectives on global citizenship and education.

"Podcasting for Beginners: A Guide to Getting Started" (Audacity): A free guide on how to create, edit, and publish podcasts, suitable for educators and students.

"Community Radio Toolkit" (Community Radio Youghal): Practical information and tips for educators interested in using community radio as an educational tool, emphasising participatory media production.

Videos

TED Talks on Global Citizenship: A selection of TED Talks that explore themes of global citizenship, social justice, and education. Examples include Chimamanda Ngozi Adichie's "The Danger of a Single Story" and Bryan Stevenson's "We Need to Talk About an Injustice."

"The World's Largest Lesson": <https://worldslargestlesson.globalgoals.org/>

A collection of free, creative resources and lesson plans aimed at raising awareness of the UN Sustainable Development Goals among young people.

"He Named Me Malala": A film about Malala Yousafzai, providing insight into the importance of girls' education and advocacy.

"The True Cost": A documentary exploring the impact of the global fashion industry on people and the planet, sparking discussions on ethical consumption.

"No Logo: Brands, Globalization & Resistance": Based on Naomi Klein's book, this documentary examines the effects of corporate branding and consumerism.

6. Organisations

Community Radio Youghal: <http://www.cry104fm.com/>

Actively promotes DE through its radio programmes, offering a platform for discussing global issues and sharing community perspectives.

Concern Worldwide: <https://www.concern.net/>

Provides educational resources on tackling hunger and poverty, offering support for educators to bring global learning into their classrooms.

Oxfam Ireland: <https://www.oxfamireland.org/>

Works on global poverty issues and offers extensive resources for educators, including lesson plans and campaign information.

Trócaire: <https://www.trocaire.org/>

An Irish charity offering numerous resources and programmes related to DE, focusing on issues like poverty, climate change, and human rights.

Ubuntu Network: <https://www.ubuntu.ie/>

Dedicated to embedding DE in initial teacher education in Ireland, providing resources, events, and workshops for educators.

WorldWise Global Schools: <https://www.worldwiseschools.ie/>

An initiative supporting post-primary schools in integrating global citizenship education into their curriculum, offering grants, training, and teaching resources.