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A1. Imagining post-pandemic futures in the Global South

Imagining the post-pandemic future: exploratory research of Solidarity Economy organizations of Waste Pickers in Belo Horizonte

Luena Abigail Pimenta Ricardo

The present research sought to deepen the debates about recyclable material collectors (also known as waste pickers and “catador” in the Brazilian context). This individual has built his political resistance in the Brazilian scenario from re-signifying solid residue and his profession. Their empowerment was observed from the end of the 20th century, concomitant with the growth of environmental discussions and the Solidarity Economy's strengthening as an alternative to vulnerable populations' financial emancipation. In this context, the worker who used to live on society's margins established himself as a fundamental factor in the recycling chain and was recognized as an environmental agent. The question that guided the investigation was, "what are the influences of the pandemic for waste pickers' solidarity organizations, given their challenges and opportunities?". In this context, two specific objectives were determined to be answered in the course of the research: the first endeavored to understand the relationship between the Solidarity Economy and the formation of waste picker collectives; the second aimed to identify the challenges and opportunities that could arise from these solidarity organizations' experiences. We conducted an extensive theoretical analysis to understand the Solidarity Economy and how its principles (direct democracy, self-management, and political will) influence the path of “catadores." Using the case study of Belo Horizonte, a city pioneer of waste pickers' movements, we approached various recycling chain actors through qualitative research, using the in-depth interviews approach. Among other findings, the researchers noted that one of the most significant challenges of the post-pandemic Solidarity Economy is related to the expansion of the capitalist market to areas traditionally aggregated by the Solidarity Economy - previously considered to be on the "margins of society," such as waste picking. However, these threats also proffer room for opportunities, from responses that bolster cooperatives and associations' legitimacy through their contractual adequacy with the City Hall for the payment of the environmental service rendered, disconnected from the number of solid waste collected. We have learned that in the daily struggles and achievements of the waste pickers, challenges and opportunities go "hand in hand."

A case for a systems approach to EdTech in low and middle income countries

Akanksha Bapna; Christina Meyers; Samuel Wilson; Arnaldo Pellini; Susan Nicolai

More than half of children in low- and middle-income countries cannot read a simple text by aged 10. In light of this global learning crisis (even prior to the Covid-19 pandemic) we definitely need to think radically differently to ensure learning for all, particularly the most marginalized children (Save Our Future, 2020). Technology has the potential to improve learning outcomes, not only by directly impacting students and teachers, but also by improving the efficiency of education systems. Understanding where and how to use educational technology in order to maximize impact, however, requires a view of
education systems that is more nuanced than simply a sum of inputs and outcomes. Instead we need to examine all the components of the education system and their interactions in tandem, in order to understand where and how technology application will be most effective at improving learning outcomes. Systems approaches to EdTech could enable us to visualize and influence the determinants of learning outcomes that were previously unknown and help improve learning for all. This research paper has three main objectives: (a) to outline the complexity of EdTech; (b) make a case for a systems approach to understanding and researching EdTech; and (c) explore the emerging questions for a systems approach to EdTech and the future of education in the Global South. In this paper, we undertake a review of EdTech interventions and highlight the heterogeneity in outcomes and the complex causal pathways to improved learning outcomes. We then outline the complexity of adopting and scaling up EdTech interventions, and highlight the multitude of stakeholders and factors that impact the effectiveness of EdTech. We further take the example of technology and its application to data and data driven decision-making in EdTech, and outline a series of questions at various levels of an education system that need to be addressed in order to improve data availability, usage and safety. We then draw parallels from systems thinking in education, and highlight possible systems approaches to EdTech. Finally, we go on to propose some key questions that need to be addressed in order to consider a systems approach to EdTech.

Sustainability scenarios, economic growth and development theories

Jyrki Luukkanen

Abstract: This paper presents the Brundtland approach in a future scenario format and links these future scenarios to the mainstream thinking of development theories. Key element of this framework is "Sustainability Window" approach, which includes strong and weak forms of sustainability. Sustainability Window is a new analysis tool for assessing the sustainability of development simultaneously in all of its three dimensions (environmental, economic, and social). The analysis method provides information of the maximum and minimum economic development that is required to maintain the direction of social and environmental development towards more sustainable targets. With the Sustainability Window method it is possible to easily analyse the sustainability using different indicators and different time periods making comparative analyses easy. Some empirical results are demonstrated.

Synthesis of historical evolution of development theory and evolutionary futures studies, foresight research and anticipation studies and their interactive links

Jari Kaivo-Oja

This Topic 1 paper presents the Brundtland approach in a future scenario format and links these future scenarios to the mainstream thinking of development theories. Key element of this framework is "Sustainability Window" approach, which includes strong and weak forms of sustainability. Sustainability Window is a new analysis tool for assessing the sustainability of development simultaneously in all of its three dimensions (environmental, economic, and social). The analysis method provides information of the maximum and minimum economic development that is required to maintain the direction of social and
environmental development towards more sustainable targets. With the Sustainability Window method it is possible to easily analyse the sustainability using different indicators and different time periods making comparative analyses easy. Some empirical results are demonstrated. Topic 2 "Synthesis of historical evolution of development theory and evolutionary futures and anticipation studies and their links" This topic 2 paper is linked to key aspect of path dependence theory in the futures studies and dependence theory and emerging neo-colonialism tendencies in the world. This presentation seeks convergence between development theories and futures and modern foresight studies. Key theories are modernization theory, economic linear stages of growth, structuralism, dependency theory, basic needs theory, neoclassical theory, structural adjustment and some other development theories like social system theory of Niklas Luhmann and other system theorists (Wallerstein, Snowden, etc.). Human system development theory will be discussed shortly. Key futures-oriented approaches are classical futures studies, foresight paradigm and anticipation research and studies. The presentation will provide a holistic "big picture" of theoretical developments of historical development studies/research and futures-oriented studies and research. In final stage the discussion of post-development theorists will be elaborated. Post-development theorists propose a vision of society which removes itself from the ideas which currently dominate it. This challenge will be discussed from key futures studies perspectives. Some conclusions are drawn. More attention will be needed to (1) trend and anti-trend analyses, (2) critical definitions of sustainability/green deal/green technology scenarios, (3) weak signal wild card and potential catastrophic paths of wicked problems and (4) resilience analyses of the third world. Some key research problems of development studies/research are listed in final conclusions of presentation.

A2. Back on track - Post-pandemic considerations regarding how to enhance skills development as part of industrial renewal processes

To the rescue? The mitigating role of tax and benefit rescue packages for poverty and inequality in Africa amid the COVID-19 pandemic

Pia Rattenhuber; Jesse Lastunen; Kwabena Adu Ababio; Katrin Gasior; H. Xavier Jara; Maria Jouste; Jesse Lastunen; David McLennan; Michael Noble; Gemma Wright

The COVID-19 pandemic presents a virtually unprecedented challenge to many developing countries, including most African nations. With their minimal social protection schemes and weak healthcare systems, these countries are particularly exposed to the virus. While implementing effective policy responses is challenging due to the constrained fiscal space faced by most African governments, appropriate emergency income support measures and tax waivers are critical in limiting the economic hardships resulting from COVID. We analyze the distributional effects of the pandemic in Ghana, Mozambique, Tanzania, Uganda and Zambia, using detailed tax-benefit microsimulation models. Our research offers insights into the economic impact of the crisis in 2020 and the effectiveness of COVID-related tax and benefit policies in alleviating the adverse effects on people’s livelihoods. Our main contribution comes from developing nuanced impact estimates of increases in poverty and inequality that have resulted from the pandemic, along with detailed decomposition of the sources of these effects. Our preliminary results lend support to modest growth in consumption-based inequality and poverty across the five countries studied, while also pointing to notable heterogeneity in impacts across countries and
industries. In most countries, the negative effects of the pandemic were small in the agricultural sector, a large employer of poorer workers, which limited the shock in the bottom of the income distribution. Workers in most service sectors, employing workers also in the upper income deciles, experienced larger reductions in incomes and consumption expenditures; in most countries, economic losses also fell on high-income households. Across all countries, automatic stabilizers only had a limited role in mitigating economic losses. Our forthcoming work will take advantage of new empirical data to improve the modelling of labor market transitions across countries and unpack the contribution of emergency income support measures in alleviating the adverse effects on inequality and poverty. Early evidence from Zambia suggests that the Emergency Social Cash Transfer enacted in July 2020 (around 22 US dollars per household per month for 6 months) was effective in mitigating income losses in the bottom deciles.

Where business and government clash over development. Lessons from the oil and gas sector in Tanzania.

Eva Nilsson

This paper investigates how central and local government in Tanzania clash with multinational oil companies Shell and Equinor on issues related to development. It aims to generate new perspectives on how governments in the Global South view, contest and instrumentalise the current era where donor governments in the Global North invest more and more resources into encouraging businesses to become part of the intentional practice of development. While business-community relations have been quite widely researched, there is very little previous research on the relations between governments in the Global South and development agent businesses. A common, underlying assumption in current research is that governments do not have or are not able to exercise any meaningful agency in relation to businesses’ development agency. Alternatively, when having agency, Southern governments are commonly understood as collaborators with different development, CSR or international private governance initiatives, while conflicts of interest or any forms of contestation are neglected. This paper’s focus on clashes rather than collaboration highlights how businesses’ development interventions create contested, transnational spaces in the Global South. In this paper, I first present an analysis of how multinational oil and gas companies engage as development agents in Tanzania. Furthermore, I present three ways in which this development agency clashes with the Tanzanian government’s expectations and practices on central and local levels. These clashes include the clash over saturation, the clash over governance and the clash over solutions. This paper is based on a qualitative study including interviews and secondary data collected in Tanzania during 2015-2018.
A4. Youth transitions from education to labour market on the era of global crisis

It’s not just about jobs – The significance of employment for participation in political violence and protests

*Kari Paasonen*

It is often proposed that the young unemployed are likely to engage in political violence and protests. One problem in studying the unemployed – especially in the Global South – are the blurry lines between the unemployed, the employed, and those working in the informal sector. To tackle this problem, I will use a new quantitative dataset which covers youth in Algeria, Egypt, Lebanon, Morocco, and Tunisia. This data provides considerably more fine-grained information about the unemployment and employment situations of the respondents than the data sets previously used. I study two distinct forms of political participation: participation in political violence and participation in demonstrations. The paper finds that there is no difference between the young unemployed and the young employed in their likelihood to participate in studied political activities. The features of employment and unemployment still matter. Those unemployed who are willing to work are more likely to participate than the employed, those whose employment status is ambiguous are also considerably active. Among the employed those who are dissatisfied with their work and those who work fewer hours per week participate more often. Income as such do not seem to have an effect, however, those who have more assets are more likely to participate but those who feel themselves richer are less likely to attend in political violence and demonstrations. Instead of thinking a dichotomy of employment and unemployment, more emphasis should be put in understanding the variety in employment situations and their impact on political participation.

Stabilizing the Economics Strings of Development and Policies

*Arpita Lahiri*

Covid 19 is nature’s testimony to challenge humans to re-create the process of re-development. The massive economic loss has shivered the society. The shrinking of economy has resulted in job losses. Restoring the economic scenario needs creation of new jobs to revive the market. New jobs defined by new parameters of skill set amidst this pandemic. The pandemic has impacted our mind as much as our body. The new aspects of development should focus on creating jobs based on both mental and physical well being. Job creation is undoubtedly the most debated economic parameter. However, the after effect of COVID 19 has made it more vulnerable among the policy makers. Among those most affected are the small businesses, laborers, part time workers. Creating an environment of revival is tough but nevertheless impossible. Fee based subsidy will enable the small retailers to revive their business. This impetus will get back the labors to work. Aid for innovation has to be budgeted to streamline the lost growth rates. Creating jobs require creating confidence in the market to carry out trade seamlessly. Geopolitical decisions based on pandemic needs to be reviewed. Involvement of politics and development is the need of the hour. Catastrophes have always led to innovations. The digitally outgrown world after Covid 19 has created new parameters of skill set for development. However, not all economies of the
world have embraced the digitization yet. The least and low income economy are still labor based. But to keep the market ongoing, the acceptance of digital mode has in fact affected a section of workers enormously. The switching of businesses to digital mode has consequently impacted the labor workforce. Before this new change of business mode surges unemployment rate world-wide, policies on creating new digital job opportunities should be formulated in the economy. Enhancing the job market based on digitization and emotional quotient is needed presently. A comprehensive policy on digital labor skill set will support the changing business and creating a society with new norms of jobs. Though globalization has definitely redefined the workforce but the pandemic has urged us to rethink the process of creating jobs with emotional penetration in the society.

**B1. Finnish development cooperation - lessons from history?**

"Development co-operation is needed, but...": Development co-operation as a tool for development in the global South. Views from the Finnish aid workers.

*Jan Kuhanen*

The paper describes the views of active and retired Finnish aid workers on development aid and development cooperation in bringing about real development. Development cooperation is often described as a double-edged sword, which on one hand is beneficial, but inefficient and unsustainable on the other. The paper describes the solutions offered by former aid worker on how development aid and cooperation should be modified in order to make it more efficient and sustainable, and discusses whether such ideas would be practical in the context of the early 21st century. The paper is based on oral interviews of both active and retired aid workers in Finland in 2017-18.

*Serving many masters: a Liberian non-governmental organization managing multiple legitimacy pressures*

*Anja Onali*

A Southern NGO is situated in the interface of the organizational field of development cooperation and the local institutional context that it needs to consider for survival. As a Southern NGO will only continue to exist in the local context, maintaining its legitimacy with the local legitimacy audiences is important in the long run. The study found out that this included conforming to various local cultural-cognitive expectations. However, the NGO could exploit the legitimacy that it derived from the multiple audiences to leverage with the other audiences and influence the context that it worked with. The case NGO conformed to the many expectations for local NGOs, but it also exercised agency as it strived for some degree of independence. The study found out that there was no immediate conflict between the multiple pressures as all actors cooperated with each other to enhance their own legitimacy in relation to their own legitimacy audiences, and that the local NGO contributed to solving these pressures. This occurred, for example, by producing monitoring data for back donor needs, by securing results on adult literacy for
the Ministry of Education, and by catering for the needs of powerful groups within the communities that were tied up in their own patrimonial ties. The case NGO has changed through its long history and the main influences have been the civil wars that threatened the existence of the organization and the donor policies that have affected its structure and identity. As the field of development cooperation was gaining influence in Liberia, it changed not only the local NGOs but also the entire context, by creating a new local elite of local development professionals. The study adopted tools from organizational institutionalism, which is a relatively new approach to the study of development NGOs. Most work on development NGOs has revolved around international NGOs, therefore a concentration on a Southern NGO and its relationships brought new perspectives. In addition to this, the study engaged with a fairly novel approach to look at the multiple relationships of a Southern NGO at the same time. The data for this case study was gathered during three field trips to Liberia in 2012-2013 through organizational development interventions, interviews, participatory observation, and document review.

Happy ever after? – Finland’s policy towards post-apartheid South Africa and other member countries of the Southern African Development Community (SADC)

Iina Soiri

This paper presents a research plan that will focus on the changes of Finland’s policy towards post-1994 South Africa and SADC states in comparison to, on one hand, Finland’s policy towards apartheid - South Africa and Frontline States/SADCC - and on the other the policies of other Nordic countries. After the end of apartheid and establishment of SADC, the governance patterns were ‘normalised’ from Nordic supported multi-level governance (performed by liberations movements, civil society actors, regional organisations and international bodies) to state-led development. How did this influence Finland’s and other Nordic countries understanding of the policies and performances of the independent governments and that of the regional bodies? I propose a hypothesis that the motivations that shaped Finland’s policy towards South Africa and SADC have weakened due to changes in a) regional dynamics, 2) international global system and c) Finland’s own foreign policy environment and goals. Some of the questions that I will focus on are the following: to what extend has Finland (and to some extend other Nordic countries) continued her progressive policies towards Southern Africa bilaterally and as member of European Union? Were the motivations and stated goals (support to national self-determination, democracy and majority rule) realized in Finland’s foreign policy post-apartheid Southern Africa? Has Finland acted true to its pro-poor and human rights policy manifestations, or have the relations rather been guided by other factors (e.g. trade and security considerations) and/or larger European influences? To what extend the changes in Finland’s policy towards South and Southern Africa have been influenced by internal political development in the region, changing global politics and/or the evolution of Finland’s own foreign policy? The primary material for the study consist of official policy documents on Finland’s Africa policy from 1994 to the present, based on archival study at the Foreign Ministry, Parliament of Finland and other relevant sources (Nordic and South/ern African). Another key material for the study will be produced by extensive interviews of Finnish and South African politicians and activists who were pioneering the relations before and after 1994.

Kaisa Harju

In the late 1980s, a Finnish magazine Suomen Kuvalehti described the first Finnish development volunteer program in Tanzania as “a flight of a chicken”. According to the magazine, this early endeavor of the late 1960s had “started with a great enthusiasm, had no acknowledgment of where it was heading and, eventually, ended clumsily as quickly as it had begun.” The magazine continued that now Finland could offer knowledge and skills to make “a more serious attempt” to co-operate with the Global South. Indeed, the 1980s was a decade of growth in the Finnish Development co-operation. It entailed increasing funding and participation of NGOs, influential concepts such as community participation and increased attention to the capacity building. In the 1990s, the growth was cut by the recession and the focus shifted from the large-scale projects towards partnership and direct budget support. This paper investigates, how the above grand narrative of professionalization and change in the Finnish development co-operation is remembered by the Finnish development workers. By examining, how the development workers describe and reflect their experiences from the 1970s-90s, and how they position themselves to the changing practices, it also asks what these self-narratives can tell us about the ability of the development system to learn from past experiences. The paper is based on 30 interviews that were gathered as a part of the research project “Experienced meanings and memories of global citizenship in Finnish development work 1950-2020” (funded by Kone foundation).

What will they ever learn? Theories of change in Finnish development cooperation

Juhani Koponen

‘Theory of change’ (ToC) is one the most successful recent additions to the vocabulary of international development. It refers to a presentation explicating of how and why the desired change is supposed to happen as consequence of development interventions. From their introduction some10 years ago they have spread widely as many development organizations have made them mandatory for their funding decisions. But theories of change, in a wider, ‘etic’ sense, have always been present in development cooperation. Some such theories have been explicit. Others have been implicit though not necessarily less influential. This paper traces the evolution of such underlying theories of change during the 70-odd years of international and Finnish development cooperation and asks whether we can discern a learning curve here and which shape it may take. Obviously certain major lessons have been learned. Development appears now a much more complex and controversial task than it was seen at the onset of the international aid endeavour some 70-odd year ago. To ‘manage’ it, several devices have been introduced, most notably the logical framework, which are now meant to be replaced by ToCs. In Finnish development cooperation both were introduce fairly late, logframes in the 1990s and ToCs less than a decade ago. In addition, ToCs were first used in evaluation while the projects continued to rely on logframes. In 2018 explicit ToCs were drafted to the for priority areas of Finnish development cooperation, very widely defined: women and girls, economy and employment, well-functioning society and natural resources. But this learning outcome has been reached through many cycles and spirals,
which also involve much forgetting. Views about who knows best what developing countries need – the
countries themselves or the donors, or perhaps even the peoples concerned – have been alternating.
The early emphasis on the export Finnish products and humanpower has changed to a drive to export
‘European’ policies and values. The main question mark is how far and deep does the acquired learning
go? Many old ideas still appear even if in a new guise. While the complexity of the task may now be
common knowledge this paper examines to what extent the present theories of change, explicit and
implicit alike, are still governed by the logic of linear causality, deeply embedded not only in
development thinking but the very concept of development.

B2. Social change/transformation through learning

Becoming a peace educator in the midst of violence: journeys of transformation

Vaughn John

Many community-based education programmes recruit and develop new educators from within the
practice. Becoming a peace educator in several parts of Africa, follows this trajectory of learning and
development within communities of practice, in the midst of endemic violence. For some of these
educators this involves complex personal journeys from violence to peace education. Much of the focus
in peace education is on the participants or learners and the impact of such learning. Less attention is
given to the educators and how their contexts and life experiences shape their identities and practices.
Many peace educators have themselves experienced violence at a young age and have been drawn into
violence at different stages of their lives. Explorations of early lives reveal much adverse childhood
experiences and interplays between structural violence and physical violence. This conveys the precarious
nature of young people growing up in contexts of poverty and violence and how violent lives are
structured. The journeys to becoming peace educators may thus involve powerful transformations and
offer important lessons for peace education and adult education and development in general. The
Alternatives to Violence project (AVP) is a non-formal, community-based, peace education programme
which has been offered in more than 50 countries, including 14 in Africa. AVP teaches non-violent conflict
resolution and peace-building in schools, universities, prisons, refugee camps and many other community
settings. AVP trains new educators from its participants, providing ongoing support and development
within a community of practice. Novices later hone the practice, engage in curriculum adaptation for their
contexts and become a resource to other novices. This paper will share findings from a qualitative study
of peace educator learning, development and practice within AVP. Several insights shared are based on
in-depth interviews with AVP facilitators in South Africa and Uganda. Some of these facilitators received
their training while serving long prison terms for violent crimes. This context and experience reveals
fraught and powerful transformations and offer insights into the concepts of “incarcerated knowledge”,
“really useful knowledge” and “humanizing pedagogy”. The paper will discuss the life histories,
transformations and practices of AVP facilitators working in the midst of violence in two African countries.
It will report on the fraught transitions to developing new identities as community leaders and educators,
and advocates for peace. Some facilitators display qualities of organic intellectuals who draw on their traumatic life experiences to building connection and community with participants in their workshops.

**Sustainable Future without Stereotypes: Environment-Oriented Interaction of Russian, Finnish and Swedish Youth**

*Karim Maiche; Vadim Romashov; Daria Tarkhova*

Cooperation between the Nordic countries and Russia on shared environmental problems is crucial for sustainable development of the region. The project Sustainable Future without Stereotypes will examine and deconstruct mutual stereotypical and binary imaginations that exist among Finnish, Russian, and Swedish young people and that may prevent effective cross-border cooperation. The project promotes joint actions of youth and aims to create environment-oriented networks for sustainable futures. To break down the imaginary barriers that prevent cooperation between young people on environmental issues, it is crucial to trace where and how stereotypes arise and how they can be deconstructed. Therefore, we find it important to examine the representations of national identities and state borders in school textbooks of the three countries. A consequent goal then is to develop spaces for dialogue and interaction among young people on environmental issues free of negative stereotypes. School cooperation programs open possibilities for such spaces, and it is necessary to carefully study how to transform them into sustainable and autonomous platforms for future communication beyond the school structures. We believe that by looking for similarities without subverting diverse identities as well as by emphasizing the idea that the environmental problems have no borders and proliferate globally, it is possible to create common experiences and emotional ties among youth from Finland, Russia, and Sweden that will eventually also increase social sustainability of Northern Europe. Our research project will answer the following overlapping research questions: How the representation of historical events and cultures influence the construction of otherness among Russian, Finnish, and Swedish youth? How are they defined in school textbooks? How to dispel stereotypes created around Western-Eastern dichotomies and promote equal interaction between Russian, Swedish, and Finnish young people in building a more inclusive, sustainable, and environment-friendly future of the shared region? Our project will examine Russian, Finnish, and Swedish school textbooks in History, Social Studies, and Geography. We will analyze discourses linked to historical events, cartography, and representation of cultures that shape the memory politics and national identities. We will conduct focus group interviews among the students in order to identify their imaginations about the other two countries as well as how they view their future cross-border cooperation. The project will cooperate with the Lappeenranta Unit of the School of Eastern Finland, Kankarepuisto school in Helsinki, two Russian schools in St. Petersburg and Svetogorsk and the municipal upper secondary school of Simrishamn in Sweden.
Finding hope in the co-creation of sustainable innovations through educational cooperation?

*Linda Annala Tesfaye, Nikodemus Solitander; Yewondwossen Tesfaye*

The newly published ‘Finland’s Africa Strategy’ encourages the formation and reinforcement of connections between young people in Finland and African countries. Other focus areas of the strategy include strengthening cooperation within the education sector as well as supporting the co-creation of innovations that promote sustainable development. (Finland’s Africa Strategy, 2021) This conceptual paper discusses the boundaries and possibilities of students from higher educational institutions from both contexts in realizing the potential of the envisioned co-creation of sustainable innovations through educational cooperation. Co-creating sustainable innovations has been a trendy area of research and practice within business contexts, where it is typically framed as an illusory win-win (Meagher, 2018). In such settings global corporations would support grassroots entrepreneurs in the economic process of scaling up local, creative knowledge into marketized innovations. Such processes tend to reproduce unequal power relations and create possibilities for exploitation. This paper asks: If co-creation of innovations does not escape the structures of unequal power relations among private actors and local entrepreneurs, is there hope among students of higher education institutions between global North and South? Does the cancelling out of the business corporation and local entrepreneurs and replacing them with students conquer epistemological inequalities and open up space for equal forms of knowledge creation, while simultaneously co-creating sustainable innovations? References: Finland’s Africa Strategy, 2021. Publications of the Finnish Government 2021, available online: https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/162978/VN_2021_21.pdf?sequence=1&isAllowed=y  Meagher, K. (2018). Cannibalizing the informal economy: Frugal innovation and economic inclusion in Africa. The European Journal of Development Research 30(1), 17-33.

Learning, Knowledge and Capacity Development in Japanese Development and Humanitarian NGO Community

*Kamila Szczepanska*

This paper investigates the problem of capacity development in the context of ongoing process of institutional growth of Japanese development and humanitarian NGOs over the decade following the 3/11 disaster (2011-2021). The challenges in terms of resource and capacity deficits have hindered the expansion of the scope of Japanese NGO activities domestically and internationally, and 3/11 was an important critical juncture that invigorated capacity development efforts among NGOs. The paper discussed the roles of NGOs as knowledge intermediaries, knowledge producers and knowledge disseminators drawing on selected cases of homegrown initiatives and endavours involving collaboration with other Northern/Western partners, which resulted in spurring capacity development innovations and advancements within domestic NGO community. The paper draws on the cases of the TOMODACHI NGO Leadership Programme (TNLP) (2013–2016) – a collaborative capacity building intervention involving Mercy Corps and Japan Platform – and activities of Japanese NGO networks – including Quality and Accountability Network Japan (JQAN), Japan NGO Initiative for Safety and Security (JaNISS) and Japan CSO
Coalition for Disaster Risk Reduction (JCCDRR) – to critically investigate links between learning, knowledge exchange/production/dissemination and capacity development among humanitarian and development non-governmental actors. Finally, the paper assesses the contribution of the above-mentioned initiatives not only to increasing NGO workers’ acumen as advocates and service providers, so they can better support communities in need in Japan and beyond, but also to securing sustainability of Japanese NGO sector. Conceptually, the paper is guided by an understanding of capacity as “ability to perform, sustain oneself and self-renew” (Ubels, Acquaye-Baddoo and Fowler 2010, pp. 3–4), underlining the importance of not only an ability to address real-world problems and secure outcomes, but also actor’s capability to maintain activities over time and adjust to changing circumstances. In sum, the paper addresses broader themes of change within Japanese development and humanitarian NGO community through exploring capacity development and knowledge exchange/production/dissemination initiatives instituted by members of the community themselves, and in cooperation with foreign partners. As such, the paper’s findings also analyse the learning processes undertaken by and from development actors, in this particular case Japanese humanitarian and development NGOs. Finally, touching upon a role of Northern/Western NGOs in building the capacity of their counterparts in different parts of the globe, the paper offers evidence from a somehow atypical East Asian case involving non-governmental actors hailing from democratic and highly developed countries.

The Challenge of Quality Education Beyond Courses: The Case of the Outskirts of Dakar in Senegal

Mireia Gil

Education is a necessary tool for a person’s development and progress within their environment; and even more so, within vulnerable zones where education is an essential element for development. The mechanisms of learning in Dakar’s suburbs are placed in different forms, which include, from peer study groups. The communication shows how the social and cultural capital impact is used by young people from neighborhood, in order to combat drop-outs and failure. As well as improve their social environments. The research used qualitative methodology based on the observation of different study structures and the interviews of different agents in the neighborhood, in Pikine. This included, 32 biographic interviews of young people attending different schools. The aim is to understand the educational trajectory of the students and their involvement in the community, during their studies. The result of this first analysis shows that it is vital important to integrate one collective peer group as this benefits the learning. These young structures go beyond to share study. Their capacity of organization this is a determinate factor to improve each other, but also their environment. They become agents of change in front of daily adversities in the neighborhood.
B3. The politics of countering tax evasion: international and global South perspectives

The Politics of Competitiveness, Corporate Taxation and Illicit Financial Flows: A Research Agenda

Bonn Juego

The general policy orientation of multilateral agencies today – from the World Bank to the OECD and the UN system – is the promotion of global competitiveness to create a climate for investment, in which individual states are urged to positively act on the logic of competition in product, capital, and labour markets. Yet, there is really no common ground between these institutions of global economic governance on the debate over the tax-development nexus. The positive developmental function of taxation for developing countries is not that straightforward for all economic actors. This is remarkably exemplified in the emergent turf war between the OECD and the UN on the critical issue of how to tackle illicit financial flows (IFF). On the one hand, the thinking of leading OECD countries is akin to the view of multinational corporations that tax regulations and tax rates are the most problematic factors hindering a country’s national competitiveness. On the other hand, the UN and its political allies recognize tax as primary means to implement and realize sustainable development goals. The paper will sketch out a research agenda on how to assess the complementarity and/or contradictions between policies for competitiveness and policies against tax avoidance. At the international level, empirical examination will cover appropriate units of the UN, OECD, and the African Union (AU). At the national level, extensive review of economic policies on development, trade, competition, and corporate tax will focus on AU member states Nigeria, South Africa, Kenya, Ghana, and Ethiopia. A set of propositions will be put forward for the following research problems: [1] To what extent does the drive for national competitiveness facilitate or hinder national state’s commitment to international anti-IFF initiatives? [2] What have been the developmental experiences and consequences of the implementation of national competition policies? Have these competition policies enabled IFF and its consequences, notably the easy entry-and-exit of foreign firms and hence the cross-border movement of global capital? [3] What are, or what may be, the implications of anti-IFF policies for a nation’s competitiveness to increase its productivity and FDIs? [4] Is the challenge of competitiveness national, regional, or international? In the same vein, is it at the national, regional, or international levels where the enforcement of competitive—if not, effective—tax policy should be made? [5] How, and under what conditions, is it possible to pursue both objectives for economic competitiveness and tax-based development?

The politisation of anti-tax avoidance efforts: towards a research agenda

Teppo Eskelinen

The agenda of countering tax evasion, long seen as a marginal and technical issue, has lately been recognised as a key element in the development agenda, voiced by key international institutions and governments alike. But this mainstreaming of taxation policy (and more generally the domestic resource mobilization agenda) has not only meant increased possibilities to push a given policy agenda, but
unavoidably also an increased overlap of the anti-tax evasion agenda with other policy agendas, as well as institutional competition over the legitimacy to formulate international tax policies. This means that the taxation agenda is not only about quantitative measures of resources, blocking resource outflows, and securing sufficient tax collection. Rather, the taxation agenda begins to overlap with and inform with several policy debates, from gender equality and human rights to trade and investment policy. Separating tax policy as a contained sphere of policy-making is no longer plausible, but rather overlaps and conflicts with other policy fields need to be negotiated. Furthermore, the institutional and procedural question of who “owns” the taxation agenda, has become increasingly complex. Several international organisations promote the idea of their agenda naturally extending to the field of taxation policy, and they are creating guidelines for good practices in taxation, and international harmonization. Such organisations include the OECD, UN, IMF and the EU, and the interesting matter is, what spaces can countries of the global South take or maintain in this organisational constellation. In additional to the traditional question of “who owns development” as a donor-recipient issue, we are witnessing an increasingly complex collision of institutional endeavours and an emerging Southern regionalism. The presentation aims to lay out the policy diffusion and institutional diffusion of the taxation agenda as a starting point for a research programme. As the taxation-development – nexus remains understudied, the main question is, how could research be directed to study the reality of an ever less compartmentalized taxation agenda.

Commercialization of citizenship and the corporate form: A case of Estonian e-residency

Matti Ylönen

The proliferation of investor visas and golden passports have generated a lacunae in scholarship on the commercialization of citizenship. I argue that this debate has focused too narrowly on citizenship-related rights of natural persons, in a situation where conducting international business in corporate form has become increasingly commonplace also for individual citizens. Given that even small entrepreneurs are becoming increasingly dependent on digital infrastructures and access to major markets, we need to broaden the debate on commercialization of citizenship to take into account residency-specific rights related to legal persons. I illustrate this dynamic with a case study on the Estonian e-residency, which allows non-residents to establish and manage a company in Estonia online. While e-residency does not commercialize the traditional core aspects of citizenship, it does commercialize rights related to the ability to conduct business in Estonia and in the European Union (EU). Furthermore, e-residency provides entrepreneurs an access to key digital infrastructures in the contemporary global economy, such as Paypal. These features are arguably particularly important for entrepreneurs from the Global South. However, it has also been argued that the e-residency system may facilitate tax evasion. The findings call for more nuanced analysis on the range of rights and duties associated with citizenship and residence in today’s global digital economy.
The potential of African regional organisations to contest the balance-of-power in global tax governance.

_Eva Nilsson_

Regional actors, in particular the African Union (AU) and the African Tax Administrators’ Forum (ATAF) have claimed a central role in tackling illicit financial flows and increasing tax income in the African context. Despite the currently popular aim to find African solutions to African problems and a strengthened commitment to Pan-Africanism, African states still seem to lack common positions on global tax governance. Notably, tax havens such as Mauritius and the Seychelles are AU members and therefore likely to hinder the formulation of common positions that could contest current norms in global tax governance. Moreover, individual African states and other policy actors continue to work with international organizations such as OECD, IMF, UN and OECD-member states on increasing their domestic resource mobilization capacities and tackling capital flight. Despite these trends, this research project aims to understand the possibilities for African states to find common pan-African positions on tax and capital flight related questions that could disrupt global tax governance as we know it today. In order to achieve this aim, this project first investigates the core issues that differentiate African countries from dominant positions on the global tax governance agenda; and furthermore, analyses the strategies used by African states and regional organizations to carve policy space for themselves amidst the institutional complexity of global tax governance. The study will include interviews with officials in the AU, ATAF, the tax administrations of Kenya, South Africa and Nigeria, and parliamentarians from the African Parliamentary Network on Illicit Financial Flows and Taxation. The three countries chosen are the largest economies on the continent. The interview material will be complemented with secondary data, including policy statements and position papers.

**B4. Experiences of capacity development in research projects**

_Enhancing the Contribution of Higher Education in Fourth Industrial Revolution_

_Ndirangu Ngunjiri_

Global society is changing because of the shifts in technological capacity; higher education must change with it. This paper explores the contribution of higher education in the fourth industrial revolution; the societal changes from the fourth industrial revolution will require higher education to develop a greater capacity for ethical and intercultural understanding, placing a premium on liberal arts-type education with modifications to adapt to the particular issues raised by fourth industrial revolution technologies and their disruptions to society. Rapid adjustment of higher education institutions is needed by expanding their capacity to accommodate the acquisition of new knowledge by researchers. Social and educational transformations from the first three industrial revolutions can provide a starting point in our considering the potential transformations in higher education arising from the Fourth Industrial Revolution (4IR). The literature and analysis presented show a new approach of enhancing the contribution of higher education in the fourth industrial revolution and help the universities in considering some changes in its restructuring in delivering four industrial revolution agenda. Literature analyzed shows that higher education
Institutions have a complex, dialectical and exciting opportunity that can potentially transform society for the better. The fourth industrial revolution is powered by artificial intelligence and it will transform the workplace from tasks based characteristics to human-centered characteristics. Therefore improving the quality of service in higher education can bring about a significant change in society. The study used the data for the 35 respondents of higher education institutions. The study collected secondary data and a diagnostic test was done on study variables which included the test of normality and reliability test. The test of normality showed that data was a little skewed and kurtotic and did not differ significantly from normality. Based on the results obtained from the analysis of the study, the study recommends that more studies be done on the topic so as to establish unknown factors that enhance higher education in the fourth industrial revolution. Out that all the independent variables the study found out they have a positive correlation with the dependent variable. The study recommends the adoption and implementation of higher education in the fourth industrial revolution as a continuous process of creating, acquiring, and transferring knowledge as one or two practices may not yield the desired results. The study also recommends that higher education should embrace the fourth industrial revolution so as to enhance efficient economic growth.

Collaboration across Continents: South-South-North Research Capacity-Building

Nguyễn Thị Thúy Hanh & Tine Gammeltoft

In this presentation we share research capacity development experiences deriving from our five-year long collaboration on the DANIDA-funded interdisciplinary research project PAVE (“The Impact of Violence on Reproductive Health in Tanzania and Vietnam”, 2013-2018). The project aimed to explore how intimate partner violence affects pregnant women’s reproductive health, focusing particularly on preterm birth, low birthweight, and postpartum depression. The research was conducted as a collaboration between Hanoi Medical University, Kilimanjaro Christian Medical College, University of Southern Denmark, and University of Copenhagen. The paper describes the research capacity building initiatives undertaken in the course of the project and highlights what was gained through South-South-North capacity building activities. We attend particularly to the ways in which South-South-North engagements provided institutional inspiration – stimulating, among other things, the development of a new Master’s programme at Hanoi Medical University – and highlight how cross-continental collaboration offered analytical inspiration with particular impact on PhD training and supervisory relationships.

Modalities for sustained research capacity building with Global South universities

Arne Wangel

In 2020, a Swedish consultancy team concluded an evaluation of DANIDA funded research projects during 2008-2018, including their contribution to research capacity building with partner universities in the Global South. While this effort may constitute a thorough assessment of current modalities, what is more interesting is South-North research collaboration, which may have started several years back based on a
DANIDA grant, but then continued with support from other Danish and international research grants. There are several examples of such longevity and a few are active until today. The experiences of these success stories should be collected and discussed. The paper will present the profiles of three such examples. Another source for a better understanding of research capacity building would be a thorough review of the full historic stretch of various DANIDA support modalities: The Enhancement of Research Capacity (ENRECA); specialized scientific centers (forest seed, seed health, bilharzia); funding for thematic research networks in Denmark and for international research programs. Also, the funding of university consortia in Denmark, Thailand, Malaysia and South Africa 1994-2002 by the Danish Cooperation for Environment and Development (DANCED) by the Ministry of Environment and Energy, needs to be covered. DANIDA initially sought to obstruct the DANCED program supporting higher education and research in environmental management and – technology in the three countries. DANIDA closed down the program 2001, as a new liberal government took over. Today, it is obvious that in Denmark a much broader mobilization of research – beyond conventional development research – is needed to address the UN Sustainable Development Goals and to match specific capacity needs in Global South countries. In 2018, Sweden’s Innovation Agency, Vinnova, issued a call for project proposals to: • Address societal challenges, clearly arising from the 2030 Agenda • Genuinely contribute to achieve the UN SDGs • Is innovative and needs-driven • Has the potential to generate growth and has an international impact Denmark has no program, directly supporting research targeting the SDGs. Only, the Carlsberg Foundation encourages its grant recipients to apply a concept of Scientific Social Responsibility and consider how their effort may contribute to solve global challenges. The paper will outline modalities for sustained South-North research capacity building.

Negotiating Meaning: ‘Safety’ in Capacity Development Courses at Tema Port in Ghana

Annette Skovsted Hansen

‘Middle Ground’ research about how parties negotiate meaning in order to establish parallel meanings that can co-exist has inspired the research question of how different partners in capacity development courses understand ‘safety.’ The empirical foundation for the investigation is the first and second strategic sector agreements between the Ghana and the Danish Maritime Authorities from 2015-2021, which included courses for inspectors, pilots, and tugboat masters working for the Ghana Port and Harbour Authority at the Port of Tema. The initial course for inspectors focused on how to enforce the implementation of International Maritime Organization’s safety standards. The dialogue between Ghanaian and Danish inspectors during the five-day course in Denmark led to a common understanding that pilots also had a key role to play. This led to a visit from Danish pilots to Tema to observe practices before designing a one-month course for Ghanaian pilots, which led to a common understanding that the tugboat masters also needed capacity development. The paper argues that the series of courses reflect how the international standards requires a common understanding and implementation of this understanding throughout the maritime domain, however, the concrete implementation of the courses build on careful observations of local contexts in order to be valuable to the Port of Tema. In conclusion, the middle ground between the Ghanaian and Danish maritime sectors strive to live up to one set of internationally agreed upon standards, but in doing so capacity development allows for variations in the meaning of ‘safety.’ The paper further analyzes the question of how to understand ‘safety’ at the Port of
Tema as a key part of the research capacity development among Ghanaian and Danish researchers in a research project, where not least practitioners in the field contribute significantly.

C2. Decolonizing development and transforming education - indigenous and cultural perspectives / Decolonizando el desarrollo y transformando la educación - perspectivas indígenas e interculturales

Fostering Indigenous young people’s socio-environmental consciousness through place-based learning in Ecuadorian Amazonia

Johanna Hohenthal; Tuija Veintie

Indigenous territories in Ecuadorian Amazonia are affected by various socio-environmental changes that are linked to resource extraction and the global climate change. Therefore, the development of critical consciousness and understanding of the socio-environmental issues is important within the young generation, the future leaders and defenders of the Indigenous territories. Our research argues for the importance of place-based learning in this process. Our study focuses on the Indigenous young people who study in intercultural bilingual upper secondary schools in Pastaza province. We are interested in how these young people perceive their living environment and socio-environmental issues affecting it. In which ways youths’ daily world of experience and formal and informal learning environments support place-based learning, develop critical socio-environmental consciousness and strengthen territorial ties? How could a focus on a place be strengthened in the intercultural bilingual education programmes? We conducted participatory mapping, photo elicitation and interviews in three schools to study young people’s perceptions and learning about the socio-environmental issues in their living areas. Our study recognizes the diversity of learning environments that are important for the development of critical socio-environmental consciousness of the Indigenous young people. They learn about environmental issues through their own experience and with their family and the Indigenous community, thus engaging with local, place-based and Indigenous environmental knowledge and cosmovision. The encounters with flooding, logging, littering, water contamination, and extractive and hydropower industries, have the potential to shape the young peoples’ attachment to place and their mobilities, to teach them about causalities in nature as well as to provide them with the possibility to analyze social, political and economic power relations that affect Indigenous territories. With family and community, the Indigenous youth learn about medicinal plants, farming, hunting, fishing and crafting skills. The youth also participate in community meetings and festivities where they learn about the local issues, politics and traditions. In the intercultural bilingual upper secondary school programmes, however, the socio-environmental issues are discussed mostly at a general level. More explicit connections to local issues and knowledge would contribute to pluriversalizing education and support students’ territorial ties, and critical socio-environmental consciousness. It is fundamental that the teachers are aware of local environmental issues, colonial histories, Indigenous knowledges and cosmovisions, which could help them to reflect on their teacher position and question the eurocentric thinking in the curriculum and instruction, and to find ways to apply place-based and Indigenous approaches and methods.
The colonial legacy of Ecuador marks the political relations between central government and indigenous nationalities and ethnic groups. Here the focus is on Pastaza, an Amazonian region that hosts a rich biological diversity and 7 out of the 14 recognized nationalities in Ecuador. All of them are in strong pressure for cultural assimilation, migration, loss of land, and attacks from extractive industries. Despite the 2008 Constitution declaring Ecuador a plurinational State, territorial autonomy and self-determination are still contested. Education policies have an immense importance for the emancipatory struggles of indigenous organizations, which have involved Bilingual Intercultural Education (BIE) as a practice of social inclusion, ontological recognition, and revitalization of eco-cultural knowledge of indigenous people and in formal education. Castro-Sotomayor (2020) understands territory and territoriality as environmental communication that helps indigenous peoples to question the global discourses of development and sustainability. The concepts help to situate and contextualize the ideas through indigenous discourses of place. Territories are here understood as place-historical – articulations between relationships and principles that configure and shelters the cosmopolitics of those who dwell it. In Amazonian territories, community practices are validated, and eco-cultural ancestral knowledges of the indigenous people (Sacha Runa Yachay) are reproduced and revitalized in unity with the earth (Sumak Allpa). Moreover, territories are claimed as political spaces linking communities and their representative organizations in struggles for territorial justice. Based on the document analysis and fieldwork done in Ecuador by the research group during 2018-2020, I present a case study on the Kawsak Sacha programme developed by the Sarayaku people and its application to education. A focus on territory-territoriality in education highlights how the concurrent focus on cultural governmentality and territorial governance helps to situate indigenous knowledges in the context of political struggle and enforce strategies of territorial defense that support indigenous sovereignty. Territory-territoriality enables indigenous groups to articulate their particular relationship to their land both epistemologically and politically. The case study demonstrates a practical application on how to incorporate territory-territoriality into the BIE and how this has the potential to articulate indigenous conceptualization of environment and translate global discourses of development and sustainability into indigenous concepts that reflect their own reality. Applying the concept to education attaches the indigenous demands for territorial rights to education and addresses the struggles experienced by the indigenous peoples to retain sovereignty over their land.

Indigenous initiatives of intercultural education in Wixárika communities in Western Mexico. Transformative change enhanced?

Outi Hakkarainen

The Wixaritari live in the Western Sierra Madre Mountains. The current population (ca. 40 000) forms part of a community that has existed for at least 1000 years. Wixaritari are linked to a mythical past, the pre-Columbian traditions are strongly present in their everyday life. The land is the fundamental point of reference, in religious, economic, and political terms. Dispossession, land invasions and absence of basic
services, among other things, challenge their survival, and the geographic location causes agrarian and political problems as the central part of the community is in Jalisco but others in the states of Zacatecas, Durango and Nayarit. However, the defence of the communal land did become a powerful incentive to organising. The Wixaritari organised themselves in 1989 as Union of Indigenous Huichol Communities (UCIH) and started to bring their territorial problems before the courts. They have recovered tens of thousands of hectares of their lands. Besides legal support, the Wixaritari have asked help for intercultural education. AJAGI (Asociación Jalisciense de Apoyo a Grupos Indígenas) is one of the Mexican civil society organisations which have supported the Wixaritari, and few Finnish organisations supported the Wixaritari with AJAGI for two decades (1997-2017). El Centro Educativo Tatuutsi Maxakwaxi, formed in 1995 in San Andrés, is an intercultural secondary school based on aspiration of ecological, forestall and cultural recuperation. Another crucial educational initiative is the upper high school, Bachillerato Comunitario Tamaatsi Páritsika, formed in 2008 in Santa Catarina. Its background is in a territorial conflict with the state authorities which was resolved with strong communal resistance. Then the authorities of Santa Catarina decided to formulate their own development model, including education in harmony with the culture and nature. Tatuutsi Maxakwaxi has a status of a public school. Tamaatsi Páritsika has that of private one, and thus struggling to survive economically. However, it has denied to be part of the chain of indigenous high schools of University of Guadalajara. In this presentation it will be analysed have these two indigenous initiatives of intercultural education enhanced transformative change among the Wixaritari and in the Mexican society, towards such a situation which the Wixaritari themselves wish to reach. This means, among other things, recovery of identities with a distinct democratic culture and new relationships with the federal and state authorities. It will be also asked, which elements have supported, and which hindered to reach such a transformative change.

La interculturalidad científica alternativa al colonialismo dogmático del conocimiento

Ángel Ramírez

La ciencia, conocida así desde la visión occidental, ha negado la existencia de los conocimientos colectivos de todos los continentes. Su método se ha reducido al positivismo cuantitativo, a la inferencia de verdades denominadas científicas, a la supremacía de dichos conocimientos sistematizados sobre la diversidad de conocimientos colectivos del mundo. La interculturalidad científica se levanta como una visión paradigmática para construir ciencia y tecnología a partir de los conocimientos colectivos de cada cultura. Plantea la construcción de ciencia y tecnología desde los pueblos originarios, la metodología de interculturalidad científica, la multilogicidad y la investigación intercultural de carácter cualitativo. Pone de relieve la participación de los sabios y sabias en sus propias lenguas como fuente primaria de información para la investigación conformando comunidades científicas interculturales. Considera a los pueblos originarios como sujetos colectivos cognoscentes. Propone una clasificación de dichos conocimientos así: en la base los conocimientos colectivos, luego el arte, la recreación, la tecnología, la ciencia y en la cúspide la sabiduría indígena. Considera importante, dentro de este proceso, el uso de las tecnologías de la información y la comunicación para su sistematización. Propone finalmente el registro de los conocimientos colectivos a partir del símbolo del guanchuro Q equivalente a propiedad intelectual colectiva frente al copy right. Desde la mitad del mundo, el autor, proveniente de la cultura Palta del
Ecuador, propone al mundo este camino para sistematizar los conocimientos colectivos de los pueblos originarios. Convoca al mundo para que las Naciones Unidas reconozcan estos conocimientos milenarios expresados en sus propias lenguas, culturas y sistemas de conocimientos, donde los relatos sagrados, sus signos y símbolos permiten interpretarlos. Complementa su planteamiento la creación de un nuevo modo de producción centrado en la madre tierra denominado muyugénésis del kichwa muyu=semilla y del griego génesis=origen como forma tangible de convivir la interculturalidad. Obras del autor: Ramírez, Ángel (2020). Muyugénésis. Editorial Guanchuro Cia. Ltda. [Hyperlink]


Intercultural and decolonial perspectives at Universidad Estatal Amazónica-Ecuador

*Ruth Arias-Gutiérrez*

Considering the opportunity that university education has to train future professionals, to contribute to knowledge, to sustainable development, to promote fairer societies and more equitable power relations, this paper aims to examine the intercultural exercise within the Universidad Estatal Amazónica, in Puyo, Ecuador, in order to strengthen it and move towards a decolonial educational work that allows the empowerment of indigenous populations -particularly the Amazonian- in the knowledge, use and management of renewable resources native from the Amazonian biodiversity. Through documentary analysis of information from the Sistema de Información Académico Docente (SIAD), graduation data and graduate work in the seven careers, and through interviews with professors and graduates, results are presented on the evolution of enrollment by ethnic self-identification, before and after the pandemic, the percentage of graduates of ethnic self-identification with respect to the total, as well as the themes of the graduation works related to the Amazonian context and other initiatives and awards achieved by the university on the subject of interculturality, such as the Matilde Hidalgo de Prócel award, received from the Secretaría de Educación Superior, Ciencia, Tecnología e Innovación, Senescyt. The results indicate regularity around the average of 17% of enrollment with indigenous self-identification of the last eight academic periods, but has dropped from 16.15% in the regular academic period September 2019 to February 2020 -immediately before the pandemic- to 14.64% in the Covid-19 pandemic, September 2020 to February 2021. The average number of graduates in Environmental Engineering, Tourism, Agriculture and Agroindustry, with indigenous self-identification, until March 2021 is 17.5% and several researches works address issues of deep knowledge in the communities, such as the use of promising resources of the Amazonian biodiversity. The analysis indicates that the evolution, permanence and intercultural stability of indigenous students, linked to overcoming discrimination, and improving performance in work and grades, is related to the availability of economic resources for student maintenance, internet access and connection devices to classes that are now taught by virtual platforms. Finally, a typology of university
is determined according to intercultural interaction and the diverse territory in which it is located and economic strengthening is recommended in scholarships, financial aid, accompaniment programs and discussion of the coloniality of power through higher education.

Emergencia de educación en la amazonía: aprendiendo de acciones indígenas de resistencia

Nathaly Pinto; Efrén Nango

Emergencia de educación en la amazonía: aprendiendo de acciones indígenas de resistencia La pandemia a afectado diferenciadamente a las comunidades indígenas. En la amazonía ecuatoriana, estudiantes indígenas, sus familias y comunidades enfrentan la emergencia de educación –emergencia interconectada a la crisis salud, rediseñando sus circunstancias, tomando acciones y creando sus propias herramientas de resiliencia. Estas herramientas y acciones son en sí procesos de fortalecimiento de capacidades y sistemas de conocimiento prácticos de los cuales aprender. Pero a su vez hablan de una sobrecarga para comunidades que antes de la pandemia ya luchaban por una educación de calidad acorde a su realidad, y que ven en medio de la crisis, como sus condiciones de desventaja se profundizan. Nos preguntamos, en el ejercicio de aprender sobre perspectivas indígenas e interculturales que transformen la educación ¿Cómo aprender y apoyar sistemas de organización y acciones de resistencia de estas comunidades en respuesta a la emergencia de educación? Enfocándonos en educación superior y pueblos indígenas, en el presente artículo daremos cuenta del proceso de lucha para alcanzar el derecho a educación de calidad durante la pandemia. Proceso que incluye a la Confederación de las Nacionalidades Indígenas de la Amazonía Ecuatoriana (CONFENIAE), en especial la dirigencia de educación; y jóvenes representantes de diferentes nacionalidades amazónicas motivados por visibilizar la situación que atraviesan los estudiantes indígenas en la actualidad. También reflexionaremos sobre algunos resultados preliminares e información, construidos colectivamente a través de un proyecto de diseño colaborativo que busca apoyar y crear herramientas de incidencia para la educación intercultural. Las reflexiones se harán en torno a tres puntos: 1) Impacto diferenciado en el bienestar y acceso a la educación para las poblaciones indígenas, y demandas locales. 2) Sistemas de organización propios y acciones de resistencia (ejem. Redistribución comunitaria de la carga –social, económica, para alivio del sufrimiento individual). 3) Recursos de diseño y apoyo a herramientas y acciones de resistencia. Nos interesa la idea de que innovaciones sociales significativas, prácticas valiosas y futuros alternativos están emergiendo desde los márgenes políticos y comunidades del Sur Global (Kothari et al., 2019). La revisamos a través del aprendizaje de acciones indígenas de resistencia desde perspectivas múltiples y multidisciplinarias, buscando una comprensión crítica de la realidad local del desarrollo, el aprendizaje y la educación.
C3. Academic scholarship that matters? Matters where?

Knowing as a research assistant: epistemic aspirations, negotiations and practices in a ‘North-South’ collaboration

Katriina Huttunen

Collaborative research has become increasingly valued in various fields of the academia and following, the amount of studies on collaborations has proliferated. However, only little attention has been given to research assistants, especially in contexts of so-called North-South collaborations. Globally, one of the attempts of academic collaborations is to respond to asymmetrical power structures in the (Western) academia. Calls for research that is more tuned to respond to such asymmetries as well as to ‘local communities’ needs are growing, as are discussions on what could such research mean in practice. Though collaboration does not equal ‘decolonizing’ knowledge production, the latter is often an ideal, at least an implicit one, in ‘North-South’ research collaborations. Historical accounts of the roles and significance of research assistants/cultural brokers/key informants exist, yet oftentimes in contemporary practices, a silence prevails. Here, we address questions in part related to North-South collaborations, but more importantly, discuss experiences of being a research assistant in a qualitative/ethnographic research project. Drawing from our field diaries, memory work, and correspondence after the ‘collaborative moment’, we discuss the ambivalences of research assistance in an ethnographic research project funded by a Finnish university and fund. As the research project studied a vaccine trial, the ambiguities of a relation to medical scientific knowledge production are at play, too. From the viewpoints of a Finnish PhD researcher with a background in development studies and a Beninese anthropologist doing customized research, we think through questions such as: How do qualitative field methods and collaboration fit together? Specifically, how do the role/use of a research assistant and ethnographic research fit together? What kind epistemic aspirations and ideals did we as research assistants have? How did we envision the knowledge we were part of producing, to matter? How did we realize, negotiate or compromise our aspirations? (How) did ideals of decolonizing knowledge production matter for us? What other expectations/hopes did we have for the collaboration? How did they enmesh with the epistemic aspirations? By discussing our (changing) positionings as research assistants, we pay attention to both, the tensions in qualitative field methods and research assistance, and the enabling and generative effects of such a mode of knowledge production. Further, though not bypassing how global structures of knowledge production are at play, we show that such structures cannot be taken as all-defining or all-explanatory of (habits of) knowledge production in North-South collaborations, specifically in the use of research assistants.

Women and Gender Studies at Addis Ababa University, Ethiopia: A Critical Reflection

Megersa Aynalem; Zenebe Mulumebet

Center for Gender Studies (CGS) is the first gender-focused teaching and research center within the higher education system in Ethiopia. This article explores some of the impasses, contestations and daily struggles as well as the various transactions and negotiations required in maintaining the center. The study has
employed qualitative research methods. In depth interviews were held with Center founders and heads, program coordinators and senior staff. Document review of reports, statistics, magazines, brochures and minutes were also conducted. The findings of the study indicate that a major contribution of CGS has been its pioneering role in building a body of knowledge on women and gender in Ethiopia through teaching, conducting research and publishing as well as documenting women’s and men’s experiences. Ever since its launch, the center has produced a large number of educators and researchers currently serving at the AAU and constitute the core staff of regional universities where courses and programs in gender issues are offered. Furthermore, CGS has provided intellectual leadership for mainstreaming gender in all aspects of the country’s development. The center has faced a number of challenges which are simultaneously internal and external and institutional and intellectual. Taking the case of Center for Gender Studies of Addis Ababa University, the article explored the major contextual factors that contributed to the institutionalization of women’s and gender studies in Ethiopian Universities.

In Dialogue with Development Policy – Impact, Co-creation or Something Else?

Elina Oinas; Johanna Kivimäki; Anja Onali

This paper discusses expectations and ideals for academic knowledge production when shaped in dialogue with civil service actors with their own knowledge interests. The paper presents findings from a policy dialogue pilot project where a new platform for exchange was created to enhance knowledge based management ideals in an anonymized Nordic government agency that deals with global development, here named the Ministry. The pilot introduced a way for government officials to commission brief overviews of existing academic knowledge in a specific field. The themes were identified by the Ministry. Overall 11 studies were commissioned during the two year pilot, involving academics from fields as diverse as engineering, artificial intelligence to politics and gender studies. Several features are noteworthy for a discussion on academia-policy dialogue. The findings indicate that all the parties – the commissioning burocrats and the academic task team, as well as the wider readership of the reports – were with a few minor exceptions overwhelmingly positive about the experience and the outcomes. The anticipated difficulty in different knowledge interests and discourses proved to be much less of a problem than we assumed based on stereotypes and earlier experiences of policy dialogues. For example, we anticipated difficulties among the academics to deliver in a time span of a few months, rather than years, which is not usual for academic knowledge production. Delays occurred only in few cases, and no projects completely failed. Even more surprisingly, the style and language of the meetings, drafts and reports were deemed satisfying by the commissioning civil service. In a few cases, the reports were said to be slightly less academic than expected; thus, academic style was seen as desirable, again agansit our expectations.

As many of the commissioned themes involved qualitative and conceptual work, we anticipated communication difficulties in terms of ideals of epistemic certainty, clarity and usefulness. The epistemic issue of what counts as knowledge, how certainty is established and how perspectives are negotiated, are markedly different in burocratic and academic work, while both are highly knowledge invested work cultures. There were, however, more shared epistemic habits than divergencies, except for a few noteworthy cases. Our findings also indicate that ideals of impact, conversion and co-creation driven too far may prove to be problematic. The paper will discuss possible reasons for the apparent success of this particular pilot, and what could be learned from it for future academia-policy dialogue work.
To critique, to go underground or to just go away? Making sense of ‘resistance’ in feminist academia.

*Otso Harju*

The presentation compares eight central ways in which ‘critique’, ‘resistance’ and ‘disobedience’ have been conceptualized in feminist academia and -research. ‘Critique’ and similar word here refer to ways in which feminist scholars or -scholarship have aimed to oppose, undermine or move beyond what have been seen as the phallogocentrism, heterosexism, Eurocentrism, racism, classism, structural precarity, discrimination, toxic competition et cetera present in ‘Western’-influenced academia and academic life. The idioms looked at in this talk visualize such ‘resistance’ in very different ways. For example, some see it in terms of textual critique, some as methodological reflexivity, while others advocate for what is imagined as being a more direct action at the university. And, while many turn their criticism ‘outwards’, others are concerned with power imbalances found within communities and departments of feminist academia itself. Further, while some presentations of disobedience imagine academia (or at least some corner of the university) as being ‘redeemable’ in terms of feminist ethics - i.e. believe that a feminist (or feminist-enough) praxis is academically possible - others come to view the university as making any such endeavor structurally futile or even false or opportunistic on the side of the ‘radical’ researcher. In all of these readings, the social positioning and power/vulnerability of the researcher is seen as largely shaping what resistance is possible, desirable and palatable to others. While some of these idioms can be viewed as describing different layers of a combined project of practicing resistance, some are explicitly (and often very heatedly) in conflict with each other. Further, I argue that for feminist researchers, these ways of thinking are not abstract conceptualizations or simply descriptions of what is, but often highly normative questions of what ought to be. They describe how one should and should not act as an wishing-to-be feminist (ethical) academic; the idioms come to be not just different but ranked: One form is seen by some as being better than others, and vice versa. Yet, some of the self-imposed demands put individual feminist researchers can feel intricate to the extent of impossibility (or significant danger), leading to a sense a of conflict and personal moral failure arguably found among many wanting-to-be feminist researchers. Others come to simply leave academia. In the light of the presented idioms, the talk looks at something of what it can feel like to try to live academically within these.

**Impact of Extending the Scandinavian Tradition of Participatory Design to International Development: Lessons from Designing a Humanitarian Response for Remote Facilitation and Implementation in Kenya**

*Niti Bhan*

I reflect on the development and policy implications of changing qualitative research methodology in response to constraints imposed by the pandemic when tasked to deliver a rapid intervention for resilience and recovery custom designed for the informal urban food ecosystem in Kenya. Undeterred by increasing adversity due to measures such as citywide lockdowns and curfews curtailing business hours,
these intrepid market women never faltered in supplying fresh vegetables to Nairobi’s slums, all without any state support or cold chain infrastructure. Restrictions to travel necessitated my reorientation away from conducting user research for design and innovation needs in the field, using methodology adapted for local conditions over years of professional practice as a human centered design (HCD) strategist. HCD’s expert led mindset (Sanders, 2006) over emphasizes the importance and role of the designer/researcher, and positions the subjects of research (users) as passive data sources providing insights for analysis and solution development. The founding principles of the Scandinavian tradition of participatory design research (Ehn 1993, Bodker & Kyng, 2018) offered me an approach that 1. devolved agency for decision making to the participants, and 2. emphasized provision of tools for problem discovery and sensemaking introduced during collaborative groupwork. I share early findings from the rich dataset documenting this remotely facilitated R&D project conducted over 8 months (May - September 2020), working closely with 6 local youth for whom I developed a rapid introduction - delivered via zoom - to innovation facilitation & the Scandinavian participatory design principles of democratic participation and user agency. Highlights from implementing this shift in methodology and expertise include: 1. Traditionally considered marginalized & vulnerable, and invisible to the knowledge economy, the repositioning of vegetable vendors as “experts of their own experience” (Dell’Era & Landoni, 2014) during the sequential innovation workshops transformed their experience from passive beneficiaries to becoming active agents of their own development future. 2. Devolving all agency to the local team for project implementation imbued them with confidence to transform power relations with the women participants, who in turn saw only youth from their own communities running the show, visibly gaining confidence over the 3 sequential workshops; becoming more vocal & proactive in collaborative design activities. 3. Reduced incomes and lack of morale were identified by participants as major challenges during group brainstorming sessions, and they enthusiastically adopted the novel livelihood planning tools, even sharing them with non participants after their sessions.

**Political science knowledge and peaceful polling in Kenya**

*Liisa Laakso; Esther Kariuki*

Under interrogation in our paper are the academic and public roles of political science education and research, prominent in the Kenyan university system since the early years of the country’s independence, in Kenyan electoral politics. We zero in, especially, on the contribution of political science education and research to peaceful polling. Electoral violence in Kenya has emerged most prominently in the 1992 multi-party national elections after a period of single-party authoritarian rule and more recently in the 2007 national elections. To get a profile of political science scholarly production and impact, from a comparative perspective on the continent and beyond, particularly output on electoral violence, we employ bibliometric analyses. While the bibliometric sources have evident limitations such as a bias for Western produced knowledge, they present a picture indicative of a fair amount of electoral violence expertise from Kenya as compared to other countries on the African continent. In order to approach the role of political scientists in the country’s political development as well as their participation, or lack of it, in public engagement and public decision-making we have conducted semi-structured interviews of political scientists working in universities in Kenya. Our study identifies the role of political science in democratic developments and maps its intersection in Kenya’s politics and public political life. The findings, albeit specific to Kenya, may shed light on other political contexts elsewhere across Africa.
Evidence-based policymaking, societal impact and the quest for knowledge that matters

Anitta Kynsilehto

Policy relevant, impactful research is a mantra in the contemporary academia. In development studies this is built into the research praxis, with a broad and critical understanding of what ‘policy’ and ‘societal impact’ mean, and with ensuing critical reflection over methodologies that are able to contribute to such results. However, this ethos connects at times uneasily with outspoken and underlining policy goals by different entities, ranging from the local to the national and supranational/international, across formal state structures and civil society organisations, and funding bodies that support such endeavors. This paper draws on long-term, multi-sited ethnographic research on human mobilities in North Africa and across the Mediterranean, and the author’s various engagements with attempts to influence policymaking in this domain. It problematizes the identified double goal of especially European Union’s policy-making that conditionalizes formal development cooperation with efforts to strengthen border control in the cooperation countries. This, in turn, jeopardizes rights of those residing in or passing through these countries, and their aspirations to build meaningful lives and to move. Instead of solving problems in a sustainable, socially just way, the paper argues, this creates unnecessary suffering that could be alleviated, at least partially, by reconsidering some of the current fundamentals of the migration industry. The (post)pandemic context could, perhaps, constitute a necessary moment of rupture to begin such reconsideration.

Collaborations for planetary togetherness

Maren Seehawer

Indigenous scholars such as Linda Tuhiwai Smith have clearly articulated the coloniality of ‘Western’ research and knowledge production. Global North development researchers thus need to ask themselves whether and how we may be allies in Global South struggles for development and decolonisation. In this contribution I address this question by combining theoretical argumentation with personal reflections on my ‘Western’ positionality. My theoretical argument builds on the Southern African philosophy of Ubuntu as well as on Cameroonian thinker Achille Mbembe’s recent writings on decolonisation. Ubuntu, commonly translated into English as ‘I am because we are’, recognises the interconnectedness of humans, other species, nature and the universe. Ubuntu’s aim of ‘humble togetherness’ thus explicitly includes ‘ecological togetherness’. Ubuntu can be conceptualised as a decolonial Southern African research paradigm. Thereby, its dimension of ‘being human’ offers guidance for relational research ethics and methodologies. Its dimension of ‘becoming human’, in turn, outlines a research agenda that aims at establishing the aspired togetherness in form of harmonious relations between, and wellbeing of, humans and the planet - in other words, sustainable development. Mbembe (2021) understands decolonisation as the struggle of departitioning the world that has been scattered into fragments and isolated parts through colonisation. This struggle requires an active will to community from all involved parts, that is, both colonisers and colonised. Only such will to community may, according to Mbembe, enable the continued habitability of the world. Thus, the struggle for decolonisation is not a precondition, but
ultimately the same as the struggle for planetary survival or sustainable development. Based on this theoretical framework, I argue that scholars from the global North can indeed make their scholarship matter for planetary survival and wellbeing if they situate this scholarship within the decolonial will to community. Furthermore, I argue that there is scope within an Ubuntu research paradigm for a dialogue between epistemologies in which ‘Western’ and indigenous research methodologies and knowledges may complement each other. The question is, however, to what extent such collaboration requires the traditional (colonial) physical travel of Northern researchers to study the Other in the global South. I draw on my own ongoing (un-)learning academic journey that led to the – tentative – conclusion that many of the decolonisation-development struggles need to be addressed at home, that is, in the Global North. Reference: Mbembe, A. (2021). Out of the Dark Night: Essays on Decolonization. New York: Columbia University Press

C4. Closed panel from the Academy of Finland: good knowledge and bad knowledge in poor countries

How to understand antibiotic resistance globally?

Marko Virta

Antibiotic resistance is a global problem with information from various fields. How can we best use the information to combat it? What is good information about antibiotic resistance? What about bad information? Which is more useful? Should good information be disseminated and bad information kept quiet? Is knowledge different in poor and wealthy countries? Who can define good knowledge and bad knowledge?

Intercultural education at the crossroads of global and local “good knowledges”

Tuija Veintie

In schools and classrooms worldwide, global discourses and “best practices” meet with local knowledge and local understandings of good knowledge, good education and good life. A growing interest towards the pluriverse and alternative epistemologies calls for studying knowledge and education from diverse local and Indigenous perspectives. In our presentation, we will discuss the “good and bad knowledge” in intercultural bilingual education policies and practices in the Pastaza region in Amazonia, based on our research.
At the birthplace of impending infectious diseases

*Tarja Sironen*

You can prepare for new infectious diseases, e.g. by studying the wild animals that spread them, especially bats. Researchers have discovered a new Ebola virus in Kenyan bats and previously there was no knowledge of Ebola in Kenya. The publication of the research data raised a lot of fears and questions and concerns that bats will be hunted for fear of the virus, which will only increase the risk of infection. The new coronavirus has also highlighted the spread of misinformation in a pandemic situation and the need to strongly highlight the right information.

D1. (1) Dealing with adversity: Community learning and grassroots organizing in constrained settings

An investigation of adaptive capacity to climate change-driven water scarcity among pastoral households in northern Tanzania

*Ronald Ndesanjo*

The study aimed to investigate the impact of climate variability and change on the availability of water among pastoral households in Northern Tanzania and response mechanisms. I applied the Sustainable Livelihoods Approach where adaptive capacity was conceived as forming the basis of sustainable livelihoods as people strive to sustain their livelihoods in the face of stresses and shocks. I used survey data that were collected from 300 households which I sampled using a simple random sampling approach. The target respondent was a household’s head and in case of their absence, the most immediate suitable respondent was sought. I used descriptive statistics for household profiling. I applied logistic regression analysis to predict drivers for household water security and coping and adaptive mechanisms to address experienced water scarcities. Findings show that about 60% of surveyed households had a water storage mechanism constituted by the use of barrels or jerry cans to store water and communal dams. Households’ strategies to address serious water crises included reducing their water usage and/or migrating temporality to areas where they can get water. Several factors were found to drive household’s water availability and the nature of response mechanisms in case of water scarcity. These include the type of livelihood occupation, ability to buy water, competition over scarcely available water, household size, and use of dams as a source of water. In regards to climate change studies, the Sustainable Livelihoods Framework can be applied, among other things, in ascertaining the role of livelihood strategies in building adaptive capacity and enhancing resilience to future uncertainties. Concerning assumptions made in the framework, the study affirms that a combination of livelihoods diversification and migration is a key determinant factor for a household’s overall resilience building.
Learning In Communities of Practice: How to Become a Good Citizen in Self–help Groups in Rural Tanzania

_Benta Matunga_

This chapter analyses learning citizenship resulted from participation practices of self-help groups’ members in day-to-day activities in rural communities of Tanzania. Self-help groups play important role in socioeconomic development however, they can also be good arenas for learning citizenship. The understanding of citizenship is based on previous research on lived experience of communities in East Africa and the arguments concerning its contextual, multi-level and multi-scalar phenomenon. Citizenship is conceptualized as not primarily a status of an individual, but as a process, experienced, perceived, and learned in everyday participation practices. Using Lave and Wenger’s (1991) notion of situated learning through legitimate peripheral participation in communities of practice for exploring qualitative data, three questions are addressed. First, what are the characteristics of self-help groups as community of practice? Second, what and how do learning take place in self-help groups? Third, what are the implications of learning on good citizenship? Data obtained through interviews and focus group discussions from purposively selected cases of self-help groups in villages of Mpwapwa District, Tanzania. The self-help groups revealed three important characteristics, first, shared domain of interest in bringing ‘own development’ (kujiletea maendeleo literally in Swahili language). Second, community involving joint activities with interactions in face-to-face meetings, social events and group projects. Third, practice of sharing resources such as cash, experience, documents, labour and knowledge to solve their recurring problems. Learning was focused on kujiletea maendeleo and ‘care for others’ (kusaidiana) without external facilitation. Members learned through participation in joint activities, observing what others do and make self–practice and demonstrations involving ‘trial and error’. Good citizenship notion was drawn from being a ‘good member’ of the group based on the communities notion—the one responsible kujiletea maendeleo both oneself and to others. In conclusion, self-help groups function as a good arena for learning to address socioeconomic challenges in their settings and portray a certain kind of citizenship in rural Tanzanian settings. Key words: Communities of practice, Learning, Own Development, Good citizen, Self-help groups

Teaching families how to cope with Covid-19 related distress

_Peter Baguma_

COVID-19 related psychosocial stress, both in Uganda and internationally, is known to be a major public health burden (Gordon, 2020) at many levels including the family. The Family Resilience and Coping Intervention (fRCI) has helped in the western world but in Uganda it has not been utilized. This implies that the mental health of families in Uganda is serious affected. This paper explores the possibility of adopting the fRCI in Uganda. In Uganda there is no policy regarding managing stress at the family level. One way to deal with family stress is to develop and implement RCIs. RCIs is a strategy where stressed families are taught how to cope and be resilient. The efficacy of RCI has been rated high (Allen, 2014) among children, adolescents, adults, and families. The aim of this paper is to explain how the fRCI can be conducted in the community among families in Uganda so that clinicians and other social
facilitators can adopt it in their psychosocial interventions use to deal with psychosocial distress from traumatizing event. The fRCI is designed for helping people identify thoughts, feelings, and coping strategies related to psychological, behavioral, and relationship issues following a traumatic or other problematic experience like COVID-19. The RCI will help participants improve their coping and resilience and increase their mental health. A step-by-step instruction for facilitating fRCI with a family should be followed using a discussion grid and follows a number of steps: step 1: preparing for the RCI session, step 2: beginning the RCI session, step 3: identify the problem, step 4: describe the problem and what changed, step 5: explore thoughts and feelings, step 6: identify problems now, step 7: brainstorm options to change and step 8: considering consequences. RCI sessions takes one hour to complete. RCI can be administered in a single session with the option for follow-up sessions. There will be one more session and then a follow up. The ideal group size for effective discussions is between 5 and 10 participants per group. fRCI is implemented by facilitators: Facilitator 1: Should lead the entire RCI discussion. Facilitator 2: Should write down group members’ responses during the discussion process. The Group Supporter: will assist if behavioral or emotional issues arise. (Allen, 2014). A large white board or chalk board and markers or chalk. It is recommended that the quality of each RCI session be assessed using the provided assessment tools.

From civic education and awareness to civic engagement: Perspectives from Western Uganda

Twine Bananuka; David Mugarra

Civic education and awareness programmes have over time dominated community development spaces largely engineered by civil society organisations. The drive behind civic education has been that once citizens are sensitised/conscientized of their rights and capacity, are able to demand for them but also hold leaders to account. However, literature largely indicates that awareness doesn’t necessarily lead to civic engagement. In this paper, we draw from a study conducted in partnership with an indigenous rural-based NGO in Western Uganda to among other things probe into the nature of civic education in place, but also making sense of grounds for engaging and not engaging. Since the concept of ‘engagement’ tends to be fluid, in this paper we use it to mean putting into action the acquired knowledge. The paper therefore seeks to contribute to the knowledge gap on why citizens engage or not from a contextual rural community setting. Data was collected through in-depth interviews and focus group discussions. This was in addition to participant observation for six months which helped to appreciate civic engagement through people’s lived experience. Findings indicate that although there is overwhelming appreciation of civic education and most people are aware of their rights and obligations, record of practical application was low. People advance different reasons as to why they at times do not use the knowledge acquired to engage powers that be. We discuss these reasons for and against civic engagement based on three emergent themes, that is the cost-benefit, reactive interests and power relations. We draw on ‘the Relational Developmental Systems Metatheory’ (Lerner et al., 2014) to theorise civic engagement. We particularly argue that drivers for participation are largely individual and driven by assumed benefits and losses. Individual assumptions can also translate to group or larger social groupings based on common drivers, beliefs and interests. We conclude by noting that actors in civic education and awareness programmes ought to note that engagement is a matter of interest and compromise. Although there
cannot be a rational formula to guarantee full civic engagement, it’s important for education and awareness programmes to appreciate people’s context as it relates to capacities, interests and ambitions.

Community Attitudes towards Learning Good Citizenship: Experience from Self-help Groups in Rural, Tanzania

Jadon Kuyokwa; Benta Nyamanyi Matunga

Community Attitudes towards Learning Good Citizenship: Experience from Self-help Groups in Rural, Tanzania  Abstract This paper examines the community attitudes expressed in feelings towards learning good citizenship in self-help groups’ in Mpwapwa District, rural central Tanzania. Self-help groups are importance in social functions, poverty reduction and development (Aikarua et al 2014; Ghosh, 2014; Green, 2018). However, can be good arenas for learning citizenship. Because practices of citizenship is diverse in nature at various levels and settings (Holma and Kontinen 2020; Clarke et al 2014) conceptualized and learned in different contexts (Horst et al., 2020; Kuan and Kennedy, 2014; Gaventa, 2002). However, how community express their feelings and views on learning good citizenship remains unknown. Positive attitudes towards learning engender an increased level of engagement in the learning process (Topală, 2014). Based on empirical data from self-help groups’ members, the following questions are addressed: What are the perceptions and the feelings expressed by members on learning good citizenship in self-help groups? What are the implications on the ways in which the groups contribute to development practices? Qualitative data generated from members of self-help groups and key informants involving village leaders for in-depth interviews from July to August 2020. The study employed a case study design in which purposive sampling technique was used to select self-help groups’ members and key informants. Data analysis based on the narratives of themes in which relevant quotes and content summarized for interpretation and meanings. The findings revealed mixed perceptions and feelings both negative and positive towards learning good citizenship. The positive insight based on the responsibilities and duties performed by individuals and acquired knowledge and skills within the group. Negative feelings were due to some sort of struggles for leadership due to mistrust leading to quarrels and feeling neglected due to failure to acquire knowledge and skills to perform responsibilities. The feelings have positive or negative effects on engagement in positive local development practices output. Therefore, it is imperative to strengthen self-help groups’ abilities for positive attitudes towards learning good citizenship for achieving positive local development practices output.  Keywords: Feelings, Learning Good Citizenship, Self-help Groups, rural central Tanzania.

Women’s collaborative ways of learning economic citizenship in patriarchal settings:
Village saving groups in rural Uganda

Fabian Karembe Ahimbisibwe; Alice N Ndidde

The concept of economic citizenship is contested and defined within the prism of rights to work, to own property, to earn wages and to access social benefits. Moreover, in gender studies, the notion is often understood as and synonymised with economic autonomy and empowerment of women. In this chapter,
building on the latter understanding, we provide an empirical analysis of how gendered economic citizenship is promoted in village-based saving model implemented by a non-governmental organization (NGO) in agrarian and patriarchal settings of sub-Saharan Africa. Drawing on the notion of participatory learning (Mayoux, 1998; Pretty, 1995), we demonstrate how women collaboratively learn economic citizenship in a manner that is intricately intertwined with their social, cultural, political and economic identities and roles. Findings from in-depth interviews with NGO staff, participatory focus group discussions with and observations of members of three village saving groups in western Uganda, show three main collaborative ways in which women, as gendered citizens in patriarchal rural settings, learn economic citizenship. These are peer learning and imitation, everyday participation, and non-formalized community training. We argue that through these ways, women acquire economic citizenship knowledge, skills and dispositions that progressively improve and strengthen their financial wherewithal, first, to perform the traditionally ascribed roles and second, to gradually achieve fragments of power in decision-making and claim making. We conclude by reflecting on the potential of collaborative learning embedded in village saving efforts to simultaneously address entrenched patriarchal practices, strengthen women’s multilayered citizenship as child bearers and caregivers, labourers and community leaders, and contribute to the realization of inclusive and equitable development at the local level. Key words: participatory learning, economic citizenship, financial inclusion, VSLAs, patriarchy, rural Uganda

D2 & D4 & A2 Citizenship

Politics of Citizenship - Social Contract and Inclusivity in African Governance

Henning Melber; Jesper Bjarnesen; Eleanor Fisher; Cristiano Lanzano; Patience Mususa

In many African countries, citizenship offers civil rights to those who are included. At the same time, many – especially youth, migrants and other marginalised groups – often do not receive equal recognition in the social contract between state and citizen. They do not have the same access to justice, social protection and welfare services. This paper addresses the challenges facing inclusive citizenship. Citizenship, or belonging to a state, comes with rights and obligations. Formal membership of a state is also a matter of security and identity, with state institutions representing citizens at home and abroad. The notion of ‘belonging to a state’ has changed since the establishment of most independent sovereign states in Africa in the second half of the twentieth century. Citizenship plays a growing role in governance at a time when globalisation and population mobility have shifted the context of belonging. Hence, as a legal status associated with national identity, citizenship is both negotiated and contested. The often-synonymous use of the terms ‘nationality’ and ‘citizenship’ makes such disputes apparent. Inclusive citizenship and civic rights are key to anchoring shared identities and national aspirations in multi-ethnic and multi-lingual societies. Citizenship creates loyalty and an awareness that rights (as benefits) come with obligations. It reduces the risk of civil violence, by providing all inhabitants with a sense of belonging – and the necessary documents. It instils the values of a rights-based social contract. For the state, this comes with obligations, such as ensuring services and the rule of law; for citizens, it includes duties, such as paying taxes and limiting dispute resolution to non-violent means. The common status requires an administrative infrastructure for people to register their children, acquire birth certificates and obtain identity documents. By stressing bonds, rather than dividing lines, such cultivation of citizenship offers
the opportunity to reduce conflicts that stem from people viewing those who are different as ‘other’. Hence, clientelist relations rooted in ethnic affinities and claims would lose traction. This holds out the potential to open up the space to a wider notion of belonging.

Disavowing politics: another way of doing activism for young Algerians

Yahia Benyamina

With the aim to explore alternative ways of doing activism in an authoritarian context, this article presents the case of young Algerians whose involvement in the public sphere avoids any political labeling, whether through political parties; opposition movements or demonstrations. Active mainly in associations and autonomous volunteers groups, these young people consider themselves depoliticized, neutral, sometimes anti-political, and consider that their involvement only concerns social issues. Although the pollution of the political sphere and the search for development and self-assertion are the main reasons for their engagement; further analysis revealed the existence of another model of political practice nestled in the activities of these young people, of which leadership style in managing activities, political of intimacy, democratic deliberation, family spirit and the friendship politics; are the most practices that they aim to disseminate in the public sphere.

Re-framing Suffering: The Role of Churches during the Corona Virus

Maria Frahm-Arp

In South Africa one Prophetic Pentecostal Church, Rabboni Ministries, went from a relatively small peri-urban church to an international megachurch during the first year of the COVID-19 pandemic. Using discourse analysis of services over a six-month period, this paper examines four ways in which digital technologies enable this church to re-imagined suffering in a way that gave ever-growing numbers of people a sense of hope, support, and belonging. First, using digital media, the church could stream daily services for several hours on Facebook and Youtube, enabling it to be in ‘continual’ virtual contact with followers, creating a sense of shared community and support among the followers. Second digital media enabled people to voice their feelings and struggles via WhatsApp, emails, Zoom, and phone calls, giving people a much needed space to speak and be heard. Third, using various digital media, the church leaders could offer free addiction support, particularly addiction to alcohol, drugs, self-harm, and sex, which from the responses of followers had increased significantly during COVID-19. Finally, the digital media made it possible to have daily services and therefore change, re-imagine and re-shape theologies rapidly. One of the most significant changes was the churches move away from prosperity theology to a theology that embraced suffering as a gift from God, enabling believers to grow spiritually. A powerful example of this was how the church re-imagined 2021 not as a year of rampant unemployment but as a jubilee year, a year of rest ordained by God.
A Collectivist Capability Approach to Indigenous Development: An Initial Exploration

Adriana Melgar Rimachi

In this work the author undertakes a theoretical analysis of a new account of the Capability Approach named Collectivist Capabilitarianism, which with its group-centred focus is one such approach worth exploring to start building on a conception of collectivist capability-based indigenous development. The author presents an exploratory study of collectivist capabilitarianism by responding what it can add for a better understanding of indigenous development, whether there is any added value in (re)conceptualising indigenous development and self-determination in the language of collectivist capabilitarianism, and whether it facilitates or complicates things for indigenous peoples in their pursuit of development. A contentious issue affirming that collectivist capabilitarianism whilst giving high deference to the collective capability for self-determination, privileges, in theory, power structures that may be judged “oppressive” and “unfree” from a liberal-humanist viewpoint, will be also addressed. The author of this work pursues to shed light on the utility of a collectivist or community capabilitarianism as a conceptual and normative framework for the evaluation and assessment of indigenous wellbeing. More generally, this work is intended to add to the important and complex debates about how development and indigeneity connect in entangled ways. It devotes special attention to indigenous peoples in Latin America and elaborates examples drawn on the living experiences of indigenous peoples in Peru. This work is result of the investigation the author conducted as part of her master thesis in the MPhil in The Theory and Practice of Human Rights at the University of Oslo.

Local knowledge for environmental protection and climate change adaptation in Africa: Towards Decolonizing Climate Science

Geoffrey Nwaka

Africa contributes least to but suffers the most from the negative impacts of climate change. How can the continent cope with the threats of flooding, droughts and other emergencies that result from extreme weather conditions? We argue that Africa should search within their own knowledge systems for appropriate ideas and approaches to its development challenges. Most traditional African societies have deeply entrenched ideas about environmental protection and sustainability because their livelihood depends largely on the land and on the stability of the ecosystem. They believe that land and other forms of nature are sacred, and are held in trust by the present day users on behalf of dead ancestors and future generations. These local communities have over the years developed intricate systems of forecasting weather systems in order to mitigate natural disasters; traditional techniques of soil management, pest and disease control, adopting suitable crop and animal varieties, and other coping strategies that have ensured traditional resilience. The paper recognizes that the unprecedented scale of climate change today may have undermined the reliability of many traditional indicators for predicting the pattern of climate variability, and techniques for preventing and adapting to climate induced natural disasters. There is a need for those who hold and use traditional knowledge to partner with scientists and practitioners in
order to co-produce updated knowledge for better climate risk management. This way, the traditional and modern knowledge systems will be made to complement and enrich each other. Researchers and the development community should try to tap into the vital resource of indigenous knowledge for locally appropriate and culture-sensitive ways to protect the environment, and ensure climate resilience and sustainable development.

A Tangled Web of Extractivisms: Connecting Data to Natural Resource

*Christopher Chagnon*

The drive by tech companies to obtain personal data has insidiously seeped into almost every facet of our lives, and companies are constantly pushing to extract data from more places and more people. Although there are many significant consequences of data extractivism, both in the extraction and usage of data, one of the most significant is how it serves to drive and intensify other forms of extractivism. This presentation will provide a brief hypothetical illustration of how this web of extractivisms interact. It is based on a section of a forthcoming book chapter I coauthored with Sophia Hagolani-Albov and Saana Hokkanen entitled "Extractivism at Your Fingertips", where the web is theorized in brief, but not illustrated.