

GEOG351 Rethinking Development

Week One: Introduction & Key Ideas

Learning Outcomes

By the end of this week, you should be able to:

- Give a number of different perspectives and definitions of poverty
- Describe the 'drivers' of development according to the UNDP (United Nations Development Programme)
- Describe how the 'global south' is represented both by those from the 'global north' and those from within the 'global south'

Readings

The readings should be completed by the time of the Thursday kai and kōrero class. Please let me know early if you have any access problems or other issues with reading.

: Reading 1:

Scheyvens, R. (2012). *Tourism and Poverty*. Florence: Taylor and Francis. Pages 18-29.

Regina Scheyvens begins Chapter 1 of her book with a really good discussion subtitled 'Poverty Unpacked'. While you are welcome to continue reading, at least read pages 18-29 where she 'unpacks' what we might mean by 'poverty'. Some questions you might like to consider are:

What are some of the definitions of poverty Scheyvens uses in this reading? Which ones do you prefer, and why?

What are the main shifts in thinking that have occurred over the last few decades with regards to poverty?

What is the relationship between poverty and development?

Do you think addressing poverty is important? Why/why not?

Reading 2:

UNDP (2013) 'Overview' in *Human Development Report 2013, The Rise of the South: Human Progress in a Diverse World*. New York: UNDP. Pages 1-11.

You are welcome to read more of this report, but please at least read the overview (11 pages, estimated reading & note-taking time, 25 minutes). You might like to consider the following questions:

What are the so-called 'drivers' of development in this report? Do you agree/disagree? What kind of evidence supports your view?

What is the point of development in this report? What might be some other definitions of development?

Who or what is the 'subject' of development in this report? At what scale is development pitched? What other kinds of subjects and scales of development might be possible?

LEARNING OUTCOMES: DEVELOPMENT AS INTERNATIONAL PRACTICE

By the end of this week, you should be able to:

Name the main actors in international multilateral development and in New Zealand bilateral development funding

Outline the main theoretical trends in international development practice

Articulate some of the connections between colonialism and development

Outline the four main generations of development assistance

READING ONE

Eyben, R. (2014) 'Introduction: Reflexive Practice' and 'Histories and Biographies' in *International Aid and the Making of A Better World*. Abingdon: Routledge. pp 1-42.

In these two book chapters (Chapters 1 and 2), Rosalind Eyben gives a personal account of the history of aid & development since the 1960s. It is a nice introduction to the era that is easy to read and not too theoretical -- more like a biography for a popular audience. You may need to open up a map of Burundi, or read a wikipedia version of Burundi history if it frustrates you not knowing where she is writing about. Or you can just read and absorb what you can. (42 pages. Estimated reading and note-taking time: 1.5 hours.) Some questions to consider include:

- To what degree is intentional development practice an evolution from colonialism, according to Eyben?
- What is reflexive practice, and why is it important?
- How does this account of development differ from the account given in the mini-lecture, or the account given in other readings?
- How might this story be different if it was written by a development practitioner from another part of the world, for example, Australia, other parts of Africa, other European countries, the Pacific Islands, the US, Russia, China?

READING TWO

Banks, G., Murray, W., Overton, J., & Scheyvens, R. (2012). Paddling on One Side of the Canoe? The Changing Nature of New Zealand's Development Assistance Programme. *Development Policy Review*, 30(2), 169-186.

This article will bring you up to speed on NZ's current development funding model. This will be relevant for your assignment, which requires you to 'apply' to the Ministry of Foreign Affairs and Trade for funding for your project. (18 pages, estimated reading & notetaking time: 45 minutes). Some questions you might like to consider are:

- Why is the article called 'paddling on one side of the canoe'? What are the two 'sides'?
- What was new or surprising to you in this article? What did you know already?
- What are the four interacting factors that determine the unfolding of any aid regime?
- What do you think is the relationship between aid and development?
- Extra research: this article is 2012, what changes have happened since then?

READING 3:

Korten, D (1990) 'From relief to people's movement' in *Getting to the 21st Century: Voluntary Action and the Global Agenda*. Connecticut: Kumarian Press. pp113-132.

In this chapter, Korten summarises the changes voluntary action underwent up to 1990. His approach divides non-government development organisations into different 'generations', and is an easy way to think about how the goals of development have changed over time. (20 short pages, estimated reading & note taking time 45 minutes). You might like to consider the following questions:

- What are the assumptions around the 'problem' of development in each of the generations?
- How do these shifts relate to the shifts described by Eyben in her personal journey, and Banks *et al* in their analysis of NZ development funding?
- Can you think of organisations that fit each category?
- Is 'generation' the best metaphor, or are there other metaphors to fit the argument?
- This article was written in 1990. To what degree has the 'fourth generation' taken off in the last two decades?

Week Two Development as Discourse

LEARNING OUTCOMES

By the end of this week, you should be able to:

- Articulate some of the concerns academics have had about development as an *industry*
- Articulate some of the concerns academics have had about development as a *discourse*
- Enumerate some of the other economic practices in life that development discourses overlook
- Explain why development requires a practice of politics

READING ONE

Shrestha, N. (1995) 'Becoming a development category' in J. Crush (ed.) *Power of Development*. London & New York: Routledge, pp266-277.

In this chapter, Nanda Shrestha relates a personal experience of neo-colonialism via development in his home nation of Nepal. (11 pages, Estimated reading time: 25 minutes). Some questions you might like to consider:

- What does the author mean by 'development discourse'? What kinds of discourses is he talking about, and who or what is propagating/participating in them?
- What is your own relationship to manual labour? What about your family and friendship networks? What kinds of discourses around manual labour are present in New Zealand and our education system?
- This article is written twenty years ago. What changes might have happened in Nepal since this time? (For some answers to this question, why not go and see the film *Sherpa*?)
- What are the implications of this article and way of thinking to development as international practice?

READING TWO

Sachs, W. (Ed.) (2009). 'Introduction' *The Development Dictionary*. London: Zed Books. Pages xv-xx.

The introduction to this classic book (first published in 1992) delivers a scathing indictment of development as primarily a eurocentric concept and project. Some questions to consider:

- What is the main argument of this chapter? After reading this, what would you expect to follow in the chapters?
- How does this chapter make you feel? Do you feel resistance/acceptance/annoyance/guilt/invigoration with regards to the ideas proposed? Take a moment to think about your own beliefs and values around development.
- What evidence might we find (or does Sachs present) for this argument?
- What might be the ethical implications of Sachs' argument?

Sachs, W. (Ed.) (2009). 'Preface to the new edition' *The Development Dictionary*. London: Zed Books. Pages vi-xv.

Here Sachs takes a critical reflexive approach to his own work, and talks about what has changed in the intervening decade. Consider:

- What are the main points of this preface?
- Does the preface have a different feel from the introduction?
- Have the ethical implications changed?

READING THREE

Gibson-Graham, J. K. (2005). Surplus possibilities: postdevelopment and community economies. *Singapore Journal of Tropical Geography*, 26(1), 4-26.

If development is primarily a discourse, what might development practice look like? In this article, Gibson-Graham grapple with 'post-development' (the critique of development as discourse) and try to think about how we might intervene in the discourses around development as a way of promoting greater social wellbeing. (22 pages, estimated reading time 1 hour). You might like to consider:

What are some of the consequences of 'the monoculture of development'?

What is postdevelopment?

What do(es) the author(s) mean by surplus?

How does the kind of intervention they detail differ from what NZAID or MFAT might do?

What are community economies?

What is your response to this article?

LEARNING OUTCOMES WEEK FOUR: NEW THEORETICAL APPROACHES TO ECONOMIES AND DEVELOPMENT

By the end of this week, you should be able to:

- Give examples of different theoretical models and analogies for explaining the economy
- Give examples of different ways of making a living in both the majority and minority worlds.
- List the key areas of concern Gibson-Graham, Cameron and Healy articulate in *Take Back the Economy*.
- Explain why reframing the economy is an important step in 'taking back the economy for people and planet'

READING ONE:

Williams, G., Meth, P., & Willis, K. (2014). 'Making a Living' Chapter 7 in *Geographies of Developing Areas: The Global South in a Changing World*. Abingdon: Routledge. pp199-229.

This chapter tries to highlight the diverse ways in which people make a living in the Global South. It explores different models of understanding the economy that better incorporate informal ways of making a living. Part way through, it introduces the work of Gibson-Graham and the diverse economies approach we will be using in this course -- it also comments on last week's reading on Surplus Possibilities. 30 pages, estimated reading time, 1.5 hours.

Some questions you might like to consider include:

- What does it mean that 'ways of making a living are historically and spatially contingent' (page 199, also page 208)?
- Which model of the economy did you think explained things best for you?
- How is making a living in the Global South connected to processes occurring in the Global North? (Page 209)
- What kinds of inequalities are present in work, and which of these are relevant here in New Zealand as well?
- What are the benefits of working collectively in order to improve ways of making a living?

READING TWO:

[TEXTBOOK] Gibson-Graham, J. K., Cameron, J., & Healy, S. (2013). 'Take back the Economy Why Now?' in *Take Back the Economy: An ethical guide for transforming our communities*. Minneapolis: University of Minnesota Press. pp. xiii-xxiii.

This is the introduction to your textbook, and lays out the underlying premises of the book. It argues that the economy is the outcome of the decisions we make and the actions we take. 10 pages, estimated reading time, 10 minutes.

Some questions you might like to consider:

- Do you agree with the underlying premises? Why/why not?
- What do you think about the 'key concerns' outlined by Gibson-Graham & co? Is there anything missing from your perspective?

READING 3:

[TEXTBOOK] Gibson-Graham, J. K., Cameron, J., & Healy, S. (2013). 'Reframing the economy, Reframing ourselves' in *Take Back the Economy: An ethical guide for transforming our communities*. Minneapolis: University of Minnesota Press. pp 1-15.

In this chapter, Gibson-Graham *et al.* explore understandings of the economy, as a machine and garden. They introduce the idea of 'reframing' and the difference it makes. 15 pages. Estimated reading time, 20 minutes.

Some questions you might like to consider are:

- How does the idea of 'reframing' fit with the work we have read on 'development as discourse' and 'development as politics'?
- How does this chapter relate to the ideas of 'agency' and 'power' introduced in the reading by Willis & co (reading 1)?
- How does this chapter make you feel about the possibilities for different kinds of economies?
- What are some things you disagreed with in this chapter?

LEARNING OUTCOMES

By the end of this week, students should be able to:

- Name a number of different requirements for life, and the five different aspects of wellbeing we need to consider in assessing quality of life.
- Assess the different types of wellbeing against a real life case study.
- Give examples of different types of material culture/ways of living.
- Articulate the relationship between your own values, lifestyle and material culture with your wellbeing, and reflect on some differences between your way of life and others'.

READING 1

[TEXTBOOK]: Gibson-Graham, JK, J. Cameron and S. Healy (2013) 'Take back work: surviving well' in *Take Back the Economy: An Ethical Guide for Transforming our Communities*. pp 17-48.

In this chapter, Gibson-Graham *et al.* challenge our understanding of wellbeing and success with examples of 'surviving well' (or not) in different parts of the world. (33 pages, estimated reading & note taking time 50 minutes).

Some questions you might like to consider include:

- What do you think of the characterisations of Maya, Josef and Danilo? If we are working towards something in 'development' which of these people lies closest to the lifestyle a) you would like and b) you would see as ideal for developing communities elsewhere? Is there a difference? Reflect on these differences.
 - Gibson-Graham *et al.* argue that surviving well is not so much about increasing income, but about balancing different aspects of wellbeing. To what extent do you think this chapter is a product of Gibson-Graham *et al.*'s background(s)? What might be some arguments against the approach taken in this chapter?
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READING 2:

Williams, G., Meth, P., & Willis, K. (2014). 'Ways of Living' Chapter 8 in *Geographies of Developing Areas: The Global South in a Changing World*. Abingdon: Routledge, pp231-259.

This reading changes tack from the theoretical and gives you a broad overview of conditions of living for people in the global south. Exploring shelter, food, clothing, and leisure (which could potentially be called 'basic needs'), the authors give a sense of the huge diversity of cultures, societies, values and material conditions of living in the so-called developing world. [28 pages, estimated reading time 1.5 hours).

Some questions you might like to consider:

- Is development something that undermines tradition? What are the authors of this piece arguing?
- What is the relationship between what Williams *et al.* call 'material culture' and what Gibson-Graham *et al.* call 'surviving well' -- or, what is the role of material goods and conditions of living in 'surviving well'? What about leisure?
- Is there anything that surprised you or struck you as interesting in this chapter?
- Pick a case study, and use one of the 'wellbeing scorecards' from the Gibson-Graham *et al.* reading to assess the wellbeing of the people described. Compare it with your wellbeing. Any thoughts?

READING THREE

Gibson-Graham, JK, Cameron, J & Healy, S 2015, 'Pursuing happiness: the politics of surviving well together', in D Pike, C Nelson & G Ledvinka (eds), *On happiness: new ideas for the twenty-first century*, University of Western Australia Press, Perth, pp 117-131.

The chapter repeats and reframes some of the arguments in Reading 1, but hopefully provides a different sort of context. Questions you might like to consider:

- What is the relationship between happiness, surviving well, and wellbeing? How do your own values, cultural background, religion/spirituality fit into these definitions for you?
- What is the benefit of 'measuring' or producing metrics for things like wellbeing, happiness, surviving well? What are some of the disadvantages?
- If you tried these metrics, how did you find them? What kind of insights did they provide?
- How could these kinds of metrics be used in community development work in other parts of world?

Week 6: Community economies, Distributing Surplus

LEARNING OUTCOMES

By the end of this week, students should be able to:

- Define surplus, in the context of enterprises.
- Distinguish between different forms of enterprise by identifying how their surplus is negotiated and distributed.
- Perform a 'people's account' of an enterprise.
- Give an opinion on which forms of enterprise are most appropriate for development in the majority world.

READING ONE

Coraggio, J. L. (2009). Ethnographies of worker-run enterprises in Argentina. In A. Amin (Ed.), *The Social Economy: International Perspectives on Economic Solidarity*. London: Zed Press. pp 139-155.

Please read online, as only 3 people at a time can 'borrow' the book.

This reading tells the stories of workers in Argentina who, faced with the bankruptcy of the factories they worked for, 'took over' the factories from the owners. Contrary to popular opinion, the workers were not anti-capitalist, but trying to protect the conditions of surviving well in their own communities, which involved a reluctant takeover of badly-run business. 24 pages. Estimated reading time 45 minutes. Some questions you might like to consider include:

- What do you think is meant by a 'social economy' or a 'moral economy'? Do some googling to find out more.
- WHY did the workers take over their factories? What are some of the development benefits to this?
- How does this reading connect with Gibson-Graham *et al.*'s *Take back business* chapter?

READING TWO

Cameron, J. (2009). Experimenting with economic possibilities: ethical economic decision-making in two Australian community enterprises. In A. Amin (Ed.), *The Social Economy: International Perspectives on Economic Solidarity*. London: Zed Books. pp 92-115.

Please read online, as only three people can borrow the book at one time.

In this chapter, Jenny Cameron discusses two Australian community enterprises that make their decisions primarily around ethics. She highlights the importance of 'experimenting with possibilities', discussing the enterprises' contributions to community even when they were not 'successful' in a business sense. 23 pages, estimated reading time, 45 minutes. Some questions you might like to consider:

- What does this reading contribute to your understanding of social economy?
- How do these enterprises relate to Gibson-Graham *et al.*'s *Take back business*? WHAT are they taking back?
- What is the role of ethics in business, in your opinion and experience?
- What is the role of experimentation in community development, and how does this relate to your community partnerships project?

READING THREE:

[TEXTBOOK]: Gibson-Graham, JK, J. Cameron and S. Healy (2013) 'Take back business: distributing surplus' in *Take Back the Economy: An Ethical Guide for Transforming our Communities*. pp 49-84.

In this chapter, Gibson-Graham *et al.* look at how businesses might increase the amount of 'trickle down' to the community that can come about through their ethical decision-making over the distribution of surplus. (35 pages, estimated reading and note-taking time, 50 minutes). Some questions you might like to consider include:

- What is business for? Why do we need to 'take it back'? (or do we...?)
- What is surplus? What role does it play in the enterprises in this chapter?
- How might some of the ideas in this chapter apply in New Zealand, or in your final essay?
- How might they apply in your community partnerships project?

Week 7: Community Economies: Encountering others

LEARNING OUTCOMES

By the end of this week, students should be able to:

- Describe what is meant by a 'gift economy' and situate it within the diverse economies framework.
- Give some examples of different types of transactions and different types of commensurability in our diverse economy.
- Trace the global connections of one or two of their own recent purchases.

READING 1

[TEXTBOOK]: Gibson-Graham, JK, J. Cameron and S. Healy (2014) 'Take back the market: Encountering others' in *Take Back the Economy: An Ethical Guide for Transforming our Communities*. pp85-123.

In this reading, Gibson-Graham et al. take on globalisation by challenging the idea that the market is the only way to distribute goods and services. (38 pages, estimated reading time 25 minutes + activity time 15-20minutes). Questions you might like to consider include:

- Gibson-Graham et al. argue that in the free movement of products, certain interest groups invariably benefit at the expense of others (bottom of page 88). What do you think?
- In a diverse economy, people encounter each other through market transactions, alternative market transactions, and non-market transactions. Where would the 'gift economy' discussed in reading 3 fit in?
- What other things might need to be considered in 'surviving well together'?

READING 2

Allen, J. (2008) 'Claiming connections: A distant world of sweatshops?' in C. Barnett, J. Robinson and G. Rose (eds) *Geographies of Globalisation: A Demanding World*. London: Sage. pp 9-51

In this illustrated, easy to read chapter, John Allen explores the connections between producers and consumers in a globalised world, using the example of sweatshops and the antisweatshop movement. (40 pages, estimated reading time, 1 hour). Some questions you might like to consider:

- Do we have an ethical responsibility to those working sweatshops? What might be some of the counter-arguments to this?
- Do you think sweatshops are a temporary stage in development, or something more insidiously long term?
- What actions have you taken already in your own life to 'encounter others' differently via trade?

READING 3

Rehn, A. (2014). Gifts, gifting and gift economies: on challenging capitalism with blood, plunder and necklaces. In G. Cheney, M. Parker, C. Land, & V. Fournier (Eds.), *The Routledge Companion to Alternative Organization*. London: Routledge, pp 195-209.

In this chapter, Rehn uses lots of details from various gift economies in the Pacific and further afield to explain and highlight the presence of different kinds of non-market exchanges present all over the world. The key to these kinds of 'gift economies' is the idea of reciprocity. Rehn also explores how the gift might both be incorporated in and also challenge the capitalist economy. (14 pages, estimated reading time 45 minutes). Some questions you might like to consider:

- What does Rehn mean by a 'gift economy'? How is that different from just gifting?
- What is reciprocity? What role does it play in gifting and gift economies? What role does it play in student life here at UC?
- The potlatch is an example of extravagant gifting for building connection and also a kind of mana (for lack of better word). Research some other examples of extravagant gifting/hosting (e.g. Tibetan funerals, Chinese weddings -- others you discover)
- Which part of the 'diverse economy' does gifting come under?

LEARNING OUTCOMES WEEK 8

By the end of this week, students should be able to:

- Describe what commoning is, and give 2-3 examples of commoning arrangements.
- Apply ideas of commoning to iwi ownership of property in Aotearoa.
- Assess a community development proposal according to criteria.

READING 1

[TEXTBOOK]: Gibson-Graham, JK, J. Cameron and S. Healy (2013) 'Take back Property: Commoning' in *Take Back the Economy: An Ethical Guide for Transforming our Communities*. pp125-158.

In this reading, Gibson-Graham et al. ask us to consider how we might care for, maintain, and replenish our global and local commons (38 pages, estimated reading time 25 minutes + activity time 15-20minutes). Some questions you might like to consider are:

- What kinds of commons do you participate in every day?
- What do you think the main point of this chapter is?
- How convincing do you find the arguments in this text?
- Māori land activism has focused on getting property rights recognised, and getting legal ownership over a proportion of lands. Yet this chapter argues that property rights are less important than the other commoning practices. Discuss.
- Do you have any hope around the possibilities for further atmospheric commoning?

READING 2

Bollier, D. (2014) 'Many galaxies of commons' Chapter 9 in *Think Like a Commoner*. New Society Publishers, Gabriola Island, pp 127-146.

1. Bollier in his chapter on the many galaxies of commoning describes the making and sharing of natural, social and cultural commons in a variety of different contexts--subsistence and indigenous commoning practices, social/civic commons and business embedded commons. In each case he provides examples--what examples seemed particularly innovative or striking to you?

2. In the second half of the chapter Bollier describes how the historic commons in Europe--woodlands for example, were maintained through a practice of "beating the bounds". The commons walked the physical boundaries to ensure that there weren't any attempts by individuals to enclose what was being-shared. In today's time Bollier describes an important role that the state can play in either destroying or maintaining commons and makes the case that legal protections of commonwealth need to be "baked in" to the legal structure..How can governments help to maintain commons?

READING 3

Please choose one of the following readings, depending on your area of interest.

Option 1:

Full reference: Goodall, A. and G. Cant (2002) The Ngāi Tahu Land Claim Settlement: Financial Redress and Tribal Reawakening in P. Holland (ed.) *2001: Geography: A Spatial Odyssey: proceedings of the Third Joint Conference of the New Zealand Geographical Society and the Institute of Australian Geographers, Department of Geography, University of Otago, Dunedin, 2001*. Dunedin: NZ Geographical Society.

- Is the corporate structure imposed on Ngāi Tahu a problem? Why?
- How does the corporate structure of Te Rūnanga o Ngāi Tahu differ from the iwi structure outside of TRON?
- What do these different structures mean for the common-wealth of Ngāi Tahu?
- Can you relate this article to the topic of commoning? What thoughts come to mind

Option 2:

Reading 2: Bargh, M. (2011) 'The Triumph of Maori Entrepreneurs or Diverse Economies?' *Aboriginal Policy Studies* 1(3): 53-69.

- Could we understand Tuaropaki as a kind of commons?
- Could you map out the Tuaropaki Power Company in terms of the 'Commons Identi-kit' in the Gibson-Graham, Cameron and Healy reading? Try it now and discuss.
- How does Bargh's consideration of property differ from Gibson-Graham, Cameron and Healy's?