

# Development and Patronage

## Annotated Bibliography

This Bibliography represents a sample of agnostic, unorthodox, or even heretical thinking about the nature and purpose of development, particularly as these concern relations among nations and peoples. In an effort to reflect something of the richness and diversity of such thinking, we have included several edited collections, as well as works by authors who have come to be icons or touchstones of critical alternatives to mainstream analysis. It was compiled and annotated by Deborah Eade and Caroline Knowles, Editor and Reviews Editor respectively of *Development in Practice*.

### Books

**Nassau A. Adams:** *Worlds Apart: The North-South Divide and the International System*, London: Zed Books, 1993

Traces the history of North-South relations since 1945, focusing on the role of the international economic system. Relates the efforts of the South to change a system it considered unjust and inimical to its interests; the partial successes achieved in the 1960s and 70s (including the creation of UNCTAD), and subsequent reversals; the metamorphosis of the IMF and World Bank into the principal vehicles for the conduct of the North's relations with the South. The book also deals with the current impasse where the South faces an international environment dictated more than ever by the North, and must accept Northern policy prescriptions, yet can look forward to little real prospect of increasing living standards, let alone narrowing the North-South gap.

**Samir Amin:** *Maldevelopment: Anatomy of a Global Failure*, London: Zed Books (in association with the UN University and the Third World Forum, 1990

Analyses the failure of development from a political standpoint, aiming to integrate economic, political, social and cultural considerations and fit them into a local framework that takes account of interaction on a world scale. Amin then offers a thesis of 'alternative development', which would be national and popular, and favour South-South cooperation through a world system favouring political and economic polycentrism. This would replace the five 'great powers' (USA, USSR, Europe, Japan, China) and the duopoly of two superpowers which marginalises the Third World, and provide it with real scope for development.

**Augusto Boal:** *Theater of the Oppressed*, London: Pluto Press (originally published in 1974 as *Teatro de Oprimido*), 1979

Traces the history of drama since the ancient Greeks to argue that all theatre is necessarily political. Theatre used to be of and for the people - singing and dancing in the open air - but was slowly taken over by the ruling classes so the concept of theatre was changed to feature actors (protagonists) and a passive audience. Using examples from Brazil, the author argues that radical theatre in Latin America is breaking down the barriers between actors and spectators. All must act and all must be protagonists in the necessary transformation of society.

**Rosi Braidotti et al:** *Women, the Environment and Sustainable Development: Towards a Theoretical Synthesis*, London: Zed Books, 1994

An attempt to present and disentangle the various positions on sustainable development, the environment, and women and to clarify the political and theoretical issues at stake. Among the current critiques of the Western model of development reviewed here are the feminist analysis of science itself and the

power relations inherent in the production of knowledge; women, environment and development (WED); alternative development; environmental reformism; and deep ecology, social ecology, and ecofeminism. The dominant development model is thus critiqued at the various levels of epistemology, theory, and policy. The authors also put forward their own ideas on the basic elements necessary in constructing a paradigmatic shift - emphasising such values as holism, mutuality, justice, autonomy, self-reliance, sustainability, and peace.

**Cristovam Buarque:** *The End of Economics? Ethics and the Disorder of Progress*, London: Zed Books, 1993 (originally published in Brazil as *A Desordem do Progresso: O fim de era dos economistas e a construcao do futuro*, 1990)

Presents a strong case for an ethical system to guide economic theory and practice. Taking the current world ecological crisis as his starting point, Buarque argues that high levels of consumption among the rich cannot be sustained and extended to the entire population. This implies a stark choice between a brand of development geared to universal consumption and technology, building on a system of social partitioning on a global scale; or accept the challenge of building a new order in which the economic system is governed by ethical principles, a framework in which respect for nature and abolition of human want would be the key social objectives. The very notion of economic progress needs to be re-thought. Technological advance must respect nature, and the fetish of applying economic theories without regard to their human consequences must be abandoned.

**Raff Carmen:** *Autonomous Development: Humanising the Landscape - An Excursion into Radical Thinking and Practice*, London: Zed Books, 1996

Arguing that development is primarily an act of human creation, the author affirms that people are silenced by human agency, not by divine ordnance. The decolonisation of the mind is what permits constructive knowledge and change: subjugation is as much the key to the 'over-development' or misdevelopment of the North, as to the 'under-development' of the South. Rejecting conventional approaches which start by analysing what people lack, Carmen focuses on the 'cultural, social, educational, ethical and other values' that characterise them; and in which human development must necessarily be embedded.

**Robert Chambers:** *Whose Reality Counts: Putting the First Last*, London: IT Publications, 1997

In this sequel to *Rural Development: Putting the Last First* (1983), Chambers argues that central issues in development have been overlooked and that many errors have flowed from domination by those with power. Development professionals need new approaches and methods for interacting, learning, and knowing. Through analysing experience of past mistakes and myths, and the continuing methodological evolution of PRA, the author points towards solutions. Rural and urban people alike express and analyse their local, complex, and diverse realities in ways which are often at odds with the top-down realities imposed by professionals. Personal, professional, and institutional change is necessary if the realities of the poor are to receive greater recognition. Self-critical awareness and changes in concepts, values, methods, and behaviour must be developed if participation and empowerment are to have meaning.

**Noam Chomsky:** *World Politics, Old and New*, London: Vintage, 1994

An acclaimed scholar of linguistics, Chomsky is more widely known as a relentless critic of all forms of contemporary imperialism, and of US foreign policy in particular. His early indictment of US involvement in Vietnam and

Cuba was followed by similar critiques of its role in Central America, the Middle East, the Horn of Africa, and as a Cold War superpower. Common to Chomsky's prolific output is a concern with human rights, and with exposing the negative global impact of Western notions of liberal democracy in the context of its defence of corporate might, of which this book is a recent example.

**Michel Chossudovsky:** *The Globalisation of Poverty: Impacts of IMF and World Bank Reforms*, London: Zed Books in association with Third World Network, 1997

The author shows how the structures of the global economy have changed since the early 1980s and explains how the World Bank and IMF have forced Third World, and since 1989, Eastern European countries to facilitate these changes. He shows the consequences of a new financial order which feeds on human poverty and destruction of the environment, generates social apartheid, encourages racism and ethnic strife, and undermines the rights of women. The result, as he shows, is the globalisation of poverty.

**Jonathan Crush (ed.):** *Power of Development*, London: Routledge, 1995

Post-colonial, post-modern, and feminist thinking have focused on the power structures embedded within the discourse and practice of development. Rather than asking 'what development is, or is not, or how it can be more accurately defined, better 'theorised', or sustainably practised', these 20 essays examine the language of development - 'the forms in which it makes its arguments and establishes its authority, the manner in which it constructs the world'. Contributors variously show that although development is itself a western myth about the world, it has come to assume a kind of global reality of its own - however distant from that of the people and societies it describes.

**Arturo Escobar:** *Encountering Development: The Making and Unmaking of the Third World*, Princeton: Princeton University Press, 1995

Suggests that the idea of development, and even the Third World, may be in the process of being unmade, because of development's failure and the increasing opposition within the Third World. Escobar examines the discourse and apparatus of development since 1949, and the construction of the notion of 'under-development' in economic theories. Using examples from Colombia, he demonstrates the ways in which apparatus functions through the systematic production of knowledge and power in fields such as rural development, sustainable development, and women and development. The conclusion deals with how to imagine a post-development regime of representation, and how to investigate and pursue alternatives in contemporary social movements in the Third World.

**Franz Fanon:** *The Wretched of the Earth*, Harmondsworth: Penguin Books, 1963 (originally published in French as *Les damnés de la terre*, 1961)

An impassioned critique of colonialism in all its expressions, and a rallying cry for the emancipation of 'the wretched of the earth', this classic occupied an influential place in contemporary liberation movements. Here, as in his earlier work, *Black Skins, White Masks* (first published in 1952 as *Peau Noire, Masques Blancs*), Fanon argues that cultural alienation and internalised assumptions of inferiority and Otherness, are the inevitable corollary to the condition of subjugation. The process of decolonisation is necessarily a violent phenomenon: it is no less than the dissolution of both coloniser and colonised, in terms both of national histories and of people's lived experiences.

**Paulo Freire:** *Pedagogy of the Oppressed*, Harmondsworth: Penguin Books, 1972 (originally published in Portuguese as *Pedagogia del Oprimido*)

Defining reading as a political act, the author lays out a theory of adult education based on communication and problem-solving dialogue between equals. Literacy and liberation are joined in the notion of 'naming the world', the basis upon which people who are poor and oppressed can mobilise to change it. Described as the secular equivalent of Liberation Theology, the Brazilian educationalist inspired an entire generation of people working for social change throughout Latin America and beyond. Freire was a prolific writer, though this remains his best-known work. Other major titles include: *Education for Critical Consciousness*; *Cultural Action for Freedom*, *Education for Critical Consciousness*; *The Politics of Education: Culture, Power and Liberation*; *Learning to Question: A Pedagogy of Liberation*; and (with Peter McLaren) *Critical Pedagogy and Predatory Culture: Oppositional Politics in a Post-Modern Era*.

**Denis Goulet:** *Development Ethics: A Guide to Theory and Practice*, London: Zed Books, 1995

An introductory guide to development ethics, which aims to question the nature of development and its declared goals. After presenting this new discipline, the author formulates general principles underlying ethical strategies in development, and discusses their application in such topics as technology for development, ecology and ethics, culture and tradition, and the ethics of aid.

**Gustavo Gutiérrez:** *The Power of the Poor in History: Selected Writings*, Maryknoll: Orbis Books, 1983

This book contains eight selected texts from the ten years following publication of the classic *Theology of Liberation*. The first present a biblical survey of some of the major sources of liberation theology, followed by three articles which were milestones in its evolution: 'Involvement in the Liberation Process'; 'Liberation Praxis and Christian Faith'; and 'The Historical Power of the Poor'. The third section represents Gutiérrez' reaction to the Latin America Bishops' Conference in 1979 at which they tried to distance themselves liberation theology. The final section illustrates Gutiérrez' attempts to reach out to people who live, think, and act outside Latin America, in which he argues that it is necessary for everyone to learn to see the world 'from below' (the 'Theology from the Underside of History').

**Kofi Buenor Hadjor:** *Dictionary of Third World Terms*, London: I. B. Tauris, 1992

Words associated with the Third World are often loaded with assumptions and cultural attitudes, and may mean quite different things to people in different parts of the world. This dictionary focuses on this complex vocabulary. The author gives not only the meaning but also the background of the terms defined, drawing on many disciplines including economics, politics, sociology, anthropology, and gender studies. Entries range from short factual definitions to in-depth essays on key concepts such as dependency theory, liberation theology, or Malthusianism.

**Cees Hamelink:** *World Communication: Disempowerment and Self-empowerment*, London: Zed Books and Penang: Southbound/Third World Network, 1995

A critical examination of the role of the media in treating information as a commodity, and of transnational corporations in manipulating developments in information and communication technology for their own profit. The author traces the links between human rights - particularly political and cultural rights - and how rights and citizenship can be suppressed or enhanced through global communication. The book includes The People's Communication Charter,

drafted by Third World Network, the Centre for Communication and Human Rights, and the community radio broadcasters' association, AMARC.

**Cynthia Hewitt de Alcántara (ed.):** *Social Futures, Global Visions*, Oxford: Blackwell Publishers in association with UNRISD, 1996

A collection of papers from a conference organised by UNRISD to coincide with the World Summit for Social Development in 1995 to reflect on the processes currently driving social change. The scale and speed of change have rendered existing paradigms and models inadequate to understand the nature of contemporary social dilemmas, and new thinking is required to provide more appropriate conceptual and institutional frameworks for coping with escalating social problems. The essays attempt to interpret and illuminate the social changes ushered in by the forces of globalisation, and the impact of these forces on human welfare and solidarity.

**Ivan Illich:** *In the Mirror of the Past: Lectures and Addresses 1978-90*, London: Marion Boyars Publishers, 1992

A collection of notes from lectures and public meetings, which serves as an introduction to the work of Illich, medieval scholar and radical thinker. Illich suggests that only by reflecting on the past is it possible to recognise the radical 'otherness' of late-20th century assumptions and become aware of the hidden orthodoxies. Famous for his critique of the educational and health professions, this collection also introduces Illich's ideas on peace and development, culture and history, the alternative to economics, literacy and language. A full listing of his books is also given.

**Naila Kabeer:** *Reversed Realities: Gender Hierarchies in Development Thought*, London: Verso Press, 1994

Traces the emergence of 'women' as a specific category in development thought and examines alternative frameworks for analysing gender hierarchies. The household is identified as a primary site for the construction of power relations and the extent to which gender inequalities are revealed in different approaches to the concept of the family unit is compared. The inadequacies of the poverty line as a measuring tool are assessed, and an overview of the issue of population policies is given.

**Rajni Kothari:** *Poverty: Human Consciousness and the Amnesia of Development*, London: Zed Books, 1995

Explores the meanings of poverty in its economic, social, and political aspects and analyses the role the state and the market play, both nationally and internationally in the deepening of poverty. The author also examines the phenomenon of disempowerment and the declining access of the poor to the power structures of society.

**Serge Latouche:** *In the Wake of the Affluent Society: An Exploration of Post-development*, London: Zed Books, 1993

The author argues that all development is a process of Westernisation which, in reality, has become an uni-dimensional preoccupation with material standards of living. However there is little prospect of most of humanity reaching Western levels of consumption, and this reconstruction of societies in a Western ideological mould does not fit the Third World. The failure of development and its impossibility as a global idea is seen as much in the alienation of the cities of the North as in the shanty towns and wrecked villages of the South. Latouche finds hope in the response of the poor, fighting for survival in the 'informal

sector': synthesising modernity and tradition, he develops an alternative model of society.

**John Martinussen:** *Society, State and Market: A Guide to Competing Theories of Development*, London: Zed Books, 1997

A multi-disciplinary account of how development theory has evolved since 1945 which raises questions about the nature of development theory and the differentiated nature of countries in the South. The book presents a full range of theoretical approaches and current debates, organised around four themes: economic development and underdevelopment; politics and the state; socio-economic development and the state; civil society and the development process.

**Manfred A. Max-Neef:** *From the Outside Looking In: Experiences in 'Barefoot' Economics*, London: Zed Books, 1992

This has become a minor classic since it was first issued by the Dag Hammarskjöld Foundation in 1982. The author relates and reflects on two experiences in 'barefoot economics' - economics as if people mattered, in which 'the poor must learn to circumvent the national (economic) system'. The first is about the indian and black peasants in Ecuador, and the second about artisans in Brazil. One the story of a success that failed; the other a failure that succeeded. Both refer to a people's quest for self-reliance and are lessons in economics practised on a human scale, in which human facts and feelings replace abstract statistics. These ideas are explored further in *Human Scale Development: Conception, Application and Further Reflections* (1991).

**Ozay Mehmet:** *Westernising the Third World: The Eurocentricity of Economic Development Theories*, London: Routledge, 1995

Development was an idealistic mission in the postwar period, pursued with great optimism and generosity. Now, against a rising tide of mass poverty, refugees and displaced persons, and social injustice, many developing countries are worse off than in 1970. The author blames the failure of Third World development on Western theories and prescriptions. He identifies the mainstream economic theories and demonstrates that they are Eurocentric and unsuitable for the Third World. He also examines both Classical theories of economic development and their postwar Neo-Classical counterparts, arguing that these are fundamentally flawed because of their subjective and normative assumptions. Further chapters discuss model-building and macro-planning and the New Economic Order. The book concludes with an appraisal of the current situation and an examination of the future agenda for development studies.

**Maria Mies and Vandana Shiva:** *Ecofeminism: A Feminist and Ecological Reader on Biotechnology*, London: Zed Books, 1993

Offers a thought-provoking analysis of environmental, development, and feminist issues from a unique North-South perspective. The authors critique prevailing economic theories, conventional concepts of women's emancipation, the myth of 'catching up' development, the philosophical foundations of modern science and technology, and the omission of ethnics when discussing so many questions including advances in reproductive technology as well as biotechnology. In constructing their own epistemology and methodology, they look to the potential of movements advocating consumer liberation and subsistence production, sustainability and regeneration; and they argue for an acceptance of limits and reciprocity, and a rejection of exploitation, the endless commoditisation of needs, and violence.

**Julius K. Nyerere:** *Freedom and Development: A Selection from Writings and Speeches 1968-73*, Dar Es Salaam: Oxford University Press, 1973

This is the third major collection of former President Julius Nyerere's speeches and writings, from 1968 to 1973. As with the previous volumes (*Freedom and Unity*, and *Freedom and Socialism*), it is a representative sample of his views of such subjects as socialism, economic policy, human equality, African unity and liberation, and international relations. Nyerere emphasises that except where specifically mentioned, these statements are not a description of what existed, but rather of what was being attempted.

**Charles P. Oman and Ganeshan Wignaraja:** *The Post-war Evolution of Development Thinking*, London: Macmillan in association with the OECD Development Centre, 1991

Development thinking and practice are in a state of flux - theory apparently offering little by way of solution to the crisis. This book provides a critical survey of the different schools of development thought in which both orthodox and alternative schools of thought covered in an up-to-date and non-technical manner.

**Md Anisur Rahman:** *People's Self-development: Perspectives on Participatory Action Research - A Journey through Experience*, London: Zed Books, 1993

A collection of articles and previously published papers in which the author reflects on development through collective local initiatives by people themselves - what he has called people's self-development - and how to promote such development. This thinking has grown out of the author's long involvement in popular initiatives, experimentation with participatory research, and experience of field 'animation' work and training of 'animators' in Asia and Africa. Some of the key ideas centre on what the notion of self-reliance should actually mean; an approach to Participatory Action Research (PAR) in terms of the self-emancipation of the popular classes; the importance of knowledge relations as a factor which can perpetuate domination over ordinary people; and an examination of popular knowledge.

**Majid Rahnema with Victoria Bawtree (eds.):** *The Post-development Reader*, London: Zed Books, 1997

A collection of essays by over 40 thinkers and activists which critique the dominant development paradigm and what it has done to the peoples of the world and their diverse and sustainable ways of living. They also present some of the experiences and ideas out of which people are trying to construct their more humane and culturally and ecologically respectful alternatives to development.

**Wolfgang Sachs (ed.):** *The Development Dictionary: A Guide to Knowledge as Power*, London: Zed Books, 1992

A collection of essays covering some of the key ideas of the development discourse in which each concept is examined from a historical and anthropological point of view. The chapters identify the shifting role each concept has played in the debate on development since 1945, demonstrate how each concept filters perception, highlighting certain aspects of reality while excluding others, and show how this bias is rooted in particular civilisational attitudes adopted during the course of European history. Each chapter offers a different way of looking at the world and a glimpse of the riches which survive in non-Western cultures in spite of development.

**Edward Said:** *Culture and Imperialism*, London: Vintage Books, 1994

Develops arguments presented in *Orientalism*, Said's critique of Western attitudes towards the East, focusing on a general worldwide pattern of imperial culture, and a historical experience of resistance against empire. Said examines the ways in which Western literature has represented oppressed people, and influenced the fight for equality and human community. He also discusses 'culture' and the difficulties in reconciling the cruelty of colonialist and racist oppression with the cultural expressions of societies that engage in those practices. One of imperialism's achievements was to bring the world much closer together, and although in that process the separation between Europeans and 'natives' was insidious and unjust, the historical experience of empire is a common one.

**Jeremy Seabrook:** *Pioneers of Change: Experiments in Creating a Humane Society*, London: Zed Books, 1993

Describes individuals and movements worldwide who are seeking to develop new visions of society and experiment in practical ways with new lifestyles, new paths of development, and new relations with Nature. All share a belief in the value of diversity - genetic, cultural, and individual - and challenge the dominant consumerist world view. All have been recipients of the Right Livelihood Award, widely known as the Alternative Nobel Prize, which is presented in recognition of pioneering efforts in the areas of peace, sustainable development, environmental integrity, social justice, and human rights.

**Gita Sen and Caren Grown:** *Development, Crises and Alternative Visions: Third World Women's Perspectives*, New York: Monthly Review Press, 1987

A brief introduction to development economics, written from Southern feminist perspectives, which examines why strategies designed to achieve overall economic growth and increased industrial and agricultural productivity have proven to be harmful to women. The authors argue that many long-term economic processes have been indifferent (if not damaging) to the interests and needs of poor people in general and women in particular. Women's contributions are central to the ability of households, communities, and nations to survive, and a much-needed reorientation of development analysis can be achieved by starting from the perspective of poor women.

**Naresh Singh and Vangile Titi (eds.):** *Empowerment: Towards Sustainable Development*, London: Zed Books in association with IISD, 1995

Explores ways to move towards a concept and practice of development that integrates the needs of people, the economy, the environment, and the practical world of decision-making. It argues that poverty alleviation and sustainable development are only likely if empowerment and its practical institutionalisation in the law, the educational process, and the machinery of government becomes a reality.

**Rehman Sobhan:** *Agrarian Reform and Social Transformation: Preconditions for Development*, London: Zed Books, 1993

Focusing attention on agrarian reform as a tool for eradicating rural poverty, the author discusses experiences of agrarian reform throughout the South, building a typology of such reforms, the varying socio-political circumstances in which they were enacted, and how this influenced their outcome. He concludes that only those countries where rural poverty was ameliorated rapidly and the foundations laid for permanent, all-round development had carried out comprehensive, egalitarian agrarian reforms. This applies as much to market-oriented countries like Japan, South Korea and Taiwan, as to socialist China or Cuba.

**The South Centre: *Facing the Challenge: Responses to the Report of the South Commission***, London: Zed Books in association with The South Centre, 1993

When it was launched in 1990, *The Challenge to the South* - the Report of the South Commission - offered a detailed analysis of the problems facing the countries of the South. This book is a companion volume of 33 commentaries on the Report, corresponding to the South Commission's wish to supplement and expand its work through public comment and debate. It contains a summary of the Report itself, and includes essays by leading intellectuals and activists, as well as senior IMF and World Bank officials.

**Ngugi wa Thiong'o: *Decolonising the Mind: The Politics of Language in African Literature***, London: James Currey with Heinemann, Kenya, 1986

One of the most important contemporary African novelists who argues that the politics of language in African literature is about national, democratic, and human liberation. The choice of language and the use to which it is put is central to people's definition of themselves in relation to the natural and social environment. Shows how language was used as a means of oppression under colonial rule, and calls for the search for the African novel and African drama as a way of liberating the people and expressing their lives in literature.

***The World: A Third World Guide***: Montevideo: The Third World Institute, biennial

A country-by-country compendium of history, society, and politics written from a range of Southern perspectives. It contains global and national maps with illustrated graphs and statistics, and in-depth description of key global issues such as childhood, women, food, health, education, population, employment, habitat, human welfare.

**Immanuel Wallerstein: *After Liberalism***, New York: New Press, 1995

Examines the process of disintegration of the modern world-system following the fall of the Berlin Wall and subsequent dissolution of the USSR, and speculates on the changes that may occur during the next few decades. The author argues that rather than this representing the triumph of liberalism over communism, liberal reformism is also being rejected because its policies worsen rather than improve the economic situation of the majority of the population. The author believes we are now entering into a world 'after liberalism'. He explores the historical choices available and suggests paths for reconstructing the world-system on a more rational and equitable basis.

**Ponna Wignaraja (ed.): *New Social Movements in the South: Empowering the People***, London: Zed Books, 1993

Papers by various scholars from the UN University's Third World and Development Project seeking alternatives to Western paradigms of development and democratic notions and institutions. The book identifies various social movements and people's responses to crises - poverty reproducing itself, the ecological crisis, gender conflicts, human rights conflicts, and the inability of state structures to mediate these tensions - and how these new responses also attempt to protect the South from penetration by external forces which further intensify these internal tensions. Popular responses are taking the form of new social movements, people's movements, and experiments, and this book examines several which have elements of sustainability and which promote development and democracy in new terms. The book thus provides an overview of the new thinking, and the nuances within it, that is emerging under different socio-political circumstances.

**Marshall Wolfe:** *Elusive Development*, London: Zed Books, 1996

A critical overview of the policies and trends emanating from post-war thinking and practice in development, particularly at the inter-governmental level. Based on a long and intimate knowledge of the UN system, and of competing influences upon it (scholarly, political, and practical), the author dissects the myths and woolly theories that 'development' has both espoused and projected onto the world. A valuable and critical guide to the background behind concepts that still shape today's thinking; and a sceptical view of the doomed quest for a universal recipe for development.

### **Other resources**

***Convergence/Convergencia*** (ISSN:0010-8146). Published quarterly by the International Council for Adult Education (ICAE). Editor: Karen Yarmol-Franko

A global journal of adult education that addresses issues, practices and developments in the broad field of adult and non-formal education; reports on current developments; acts as a network for the 100 national, regional and sectoral members of ICAE worldwide. Articles are published in French and Spanish as well as English.

***Cultures and Development*** (ISSN: 1370-0057). Published three times per year by the South-North Network Cultures and Development. Editor: Thierry Verhelst

*Cultures and Development* focuses on the role of local cultures in social life and in 'development' in both South and North. It aims to present the Network's research projects and to be a guide to concepts and methods for social activists, development practitioners, and academics.

**DAWN** (Development Alternatives with Women for a New Era) is a worldwide network of Southern feminist thinkers and activists. It is involved in research, training, communications, and publications as well as advocacy work from the grassroots to international policy making. Its members believe that feminism is about transformational politics, and so must address all of the structures of oppression and domination which shape women's lives, including racism, class, and nationality. See **Sen and Grown** (1987) for an account of DAWN's vision and purpose.

***Development*** (ISSN 1011-6370). Published quarterly by Sage Publications on behalf of the Society for International Development. Editor: Wendy Harcourt

Aims to be a point of reference for the dialogue between activists and intellectuals committed to the search for alternative paths of social transformation towards a more sustainable and just world. In particular, it seeks to bring in local and innovative perspectives from the margins of the global development discourse; and to bring accountability, equity, and democracy to development.

***Development Dialogue*** (ISSN 0345-2328). Published twice-yearly by Dag Hammarskjöld Foundation. Editors: Sven Hamrell and Olle Nordberg

A journal of international development cooperation published by the Dag Hammarskjöld Foundation, within the framework of its seminars and conferences on the social, economic, legal and cultural issues facing the Third World. From the mid-1970s, it became a vehicle for the Another Development school of thought associated with Marc Nerfin and Manfred Max-Neef. It has since published a number of influential guest-edited issues, for instance on the reform of the UN system.

**Development in Practice** (ISSN 0961-4524). Published quarterly by Oxfam (UK and Ireland). Editor: Deborah Eade

*Development in Practice* is a forum for practitioners, policy makers, and academics to exchange information and analysis concerning the social dimensions of development and humanitarian relief. As a multi-disciplinary journal of policy and practice, *Development in Practice* reflects a wide range of institutional and cultural backgrounds and a variety of professional expertise.

**El Taller** is a global NGO think-tank concerned to support people's initiatives aims at economic, political, and ideological empowerment of the disenfranchised towards reducing dependence and promoting greater understanding between the people of the world. **El Taller** organises workshops and other events and produces occasional publications.

**IRED** (Innovations et réseaux pour le développement) is a global network of individuals and organisations that aims to promote forms of local and global development which answer people's needs and also foster their participation in strengthening and democratising civil society. It offers technical support in the fields of management, training, alternative financing, and appropriate technology. IRED's quarterly bulletin, *IRED Forum*, is available in English, French, and Spanish.

**People-Centred Development Forum** is an international alliance of individuals and organisations dedicated to the creation of just, inclusive, and sustainable human societies through voluntary citizen action. Its Founding Director is David Korten, author of the influential books *Getting to the Twenty-first Century: Voluntary Action and the Global Agenda* (1990) and *When Corporations Rule the World* (1995). The Forum's numerous information activities all reinforce and elaborate a basic message that transformational change to substantially reduce current levels of inequality and exploitation is not only possible, it has become essential to human survival. For further information and a list of publications see the Forum's website: <http://iisd1.iisd.ca/pcdf/>

**SID** (Society for International Development) is an international network of academics, activists, NGOs and policy-makers with local Chapters in 40 countries and members in most nations. Its overall purpose is to promote social changes that will create a world that is more people-centred, sustainable, democratic, just, and inclusive. Its two main aims are to catalyse civil society as a means of defending rights and monitoring the actions of the state and the private sector; and to build bridges between the practice and theory of development. See also **SID's** quarterly journal, *Development*.

**South Centre** is a new permanent inter-governmental organisation of developing countries, which grew out of the work of the South Commission. In promoting Southern solidarity, South-South co-operation, and coordinated participation by developing countries in international fora, the South Centre has full intellectual independence. It enjoys support and cooperation from the governments of Southern countries and is in regular working contact with the Non-Aligned Movement and the Group of 77. The South Centre prepares and disseminates information (including the regular *Southletter*), analysis, and recommendations on international economic, social and political matters of concern to the South.

**The Third World Network** is an international network of organisations and individuals involved in issues relating to development, Third World, and North-South affairs. Its objectives are to conduct research on economic, social, and environmental issues pertaining to the South; to organise and participate in seminars; and to provide a platform representing broadly Southern perspectives at international fora such as the UN Conferences. **TWN** publishes a wide range of books as well as the daily *SUNS (South-North Development Monitor)*; *Third World Economics*; and the monthly magazine *Third World Resurgence* (an African edition *African Agenda* is published by Africa Secretariat of TWN; and a Spanish-language edition *Sur* is published by the Third World Institute).

**The Transnational Institute** (TNI) was founded in 1973 to address the disparity between rich and poor peoples and nations of the world, investigate its causes, and develop alternatives for its remedy. An independent fellowship of researchers and activists worldwide are working in three main areas: global economy, peace and security, and democratisation. Recent publications (all co-published with Pluto Press) include: John Cavanagh, Daphne Wysham and Marcos Arruda (eds) *Beyond Bretton Woods: Alternatives to the Global Economic Order*, Susan George, *The Debt Boomerang: How Third World Debt Harms Us All*, Walden Bello et al., *Dark Victory: The United States, Structural Adjustment and Global Poverty*, and David Sogge (ed), *Compassion and Calculation: The Business of Private Foreign Aid*.

**UNESCO** UNESCO promotes collaboration among nations through education, science, culture, and communication. Its main organisational goals are those of universal basic education, and Education for the Twenty-First Century. UNESCO also sponsors a wide range of programmes within the cultural sphere, eg the World Decade for Cultural Development (1988-1997), which has promoted research and exchange programmes geared to enhance the recognition of the cultural and environmental dimensions of development. The report of the World Commission on Culture and Development, *Our Creative Diversity*, was published in 1995. UNESCO has a vast publishing programme including *UNESCO Courier*, a monthly magazine on issues of topical interest produced in 36 languages and in Braille; *UNESCO Sources*, a monthly update on the organisation's activities, also produced in 5 languages and free of charge; and the annual, *World Education Report* and *World Communication Report*. UNESCO hosts a website at: <http://www.education.unesco.org/>