

Regions

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REGIONAL STUDIES IN DEVELOPING AREAS



- Fitting sustainable tourism with the wider regional context
- Improving participation and inclusion in urban planning processes
- Building local knowledge bases in emerging regions

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News & Reviews

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Contact Us

The Regions newsletter is the voice of the membership of the Regional Studies Association. If you are interested in submitting something to appear, then contact us at our mailing address, and we will work closely with you to help your article appear in a way most interesting to our readership. There are four deadlines annually, 31st January, 30th April, 31st July and 31st October. We will endeavour to publish all received material as quickly as possible after the next copy deadline. To contact the editors, mail to regions@ncl.ac.uk.

THE POINT OF NO RETURN

Paul Benneworth reflects on how internationalisation is changing his professional experiences

One of the pleasures of running a Regional Studies Association research network is the opportunity to plan an event with a programme that precisely fits with your own interests. I was lucky enough to be able to match up a network meeting within the recent International Conference in Prague. This meant that I avoided almost all the administrative efforts, but still enjoyed what must be a 'dream ticket' of papers.

But what is perhaps most noticeable within the research networks and the International Conference is the increasing international scope of our Association beyond the traditional membership areas of Western Europe, eastern Asia and North America. In our session on old industrial regions, we had a session devoted to the impacts of restructuring in the automotive sector, with presenters drawn from across the traditional automotive regions.

But what was notable were the commonalities between the issues facing old industrial regions and emerging regions, in this case in Indonesia. There was clearly a dialogue unfolding within these sessions, a dialogue based on having something to say to one another. It is not just the availability of cheap flights and travel documents which have driven the widening scope of the RSA's activities, but its increasing relevance to the problems faced by regions with a wide range of different contexts and backgrounds. This is a very exciting development for all of us, because it opens the possibility of cross-fertilising our own research agendas and topics with fresh perspectives and arguments.

This is not a simplistic process, as the experience of the European Union currently demonstrates. Despite repeated efforts to create a common European Research Area, progress – although tangibly forward – is at a rather slow pace. Cultural, linguistic and institutional barriers are difficult to cross, even between academics. Exchanging knowledges between academics and practitioners in different countries and cultural contexts remains very difficult. To date there remains little comparable talk of, or enthusiasm for, a European 'knowledge exchange' area where knowledge can easily be transferred and circulated and demonstrably add value to life quality.

The Association is currently at this moment making a concerted push to

increase its international scope, introducing stepped membership rates and new awards available to members from lower income countries. The membership will be evolving and growing in coming years, and all of us stand to greatly benefit from the influx of new ideas, arguments and enthusiasm that these new members will bring to us.

To whet our collective palates for what these changes will begin delivering, in this issue of *Regions* I have sought to address what I felt was a long-standing failure on the part of us as editors. We have largely remained within our comfort zone in terms of the articles which we have been able to procure. So for this issue, I asked a research network concerned with regional development in the 'Global South', apparently distant from my own field, to write a series of short articles about what concerns them at the moment.

What is perhaps most interesting with the selection of articles is that, apart from the somewhat exotic backgrounds against which they are written, there are strong resonances with articles that have previously appeared on these pages. Suzanne Speak's article on forced homelessness in large urban cities has many of the same themes mentioned by Nick Gallent and Celia Wong's report on their working group event on 'housing policy and the regions'.

Mike Majale's article in this issue on participatory planning chimes with almost everything that our regular contributors John Diamond and Joyce Liddle have said. Constructing an ecomuseum in Guyana does not seem so far removed from managing a heritage tourism cluster near Hadrian's Wall.

So I hope that you will find this Regional Survey engaging both because of the relative novelty of the topics, but perhaps more importantly because of the possibility to build exciting dialogues with new knowledge communities.

And as this journey unfolds on our pages, I am sure you will all know by now that you will have a new captain to steer us on our course. From 2009, Frank Peck will take over as Editor, leading a team at the University of Cumbria, and I hope to introduce him properly on these pages in the next issue. Until then, enjoy the ride!

NEW CHALLENGES OF GLOBALISATION

Guest editor Katherine Scholfield explains why the issues facing developing areas have wider salience for Regional Studies

At the Millennium Summit in September 2000, world leaders agreed on a set of goals that aim to reduce poverty and improve the lives of billions of people living today in what is known as the developing world. There are eight Millennium Development Goals (MDGs) and each has a target set to be met by 2015. At their core, these goals aim to express a common humanity by creating the conditions for everyone to experience certain minimum standards of living, and for this to be the background for people experiencing more fulfilled and worthwhile lives.

These MDGs aim to: eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability; develop a global partnership for development.

Meeting these goals requires a strong commitment to furthering development science through interdisciplinary and innovative research. Critically, this requires that the issue of 'development' is brought to the forefront of government agendas. This is where the link with Regional Studies can be made. At its worst, development aid can hide geopolitical agendas seeking to disadvantage the terms of trade that these places have with developed economies. At its best, development is seen as solving the particular problems that these places face on account of their unique situations.

But the spectre of catastrophic climate change – which will affect developing countries far more severely than many advanced economies – highlights that humanity is interconnected and that the problems that these places and people face have commonalities and similarities with the problems facing advanced economies. This Regional Survey aims to highlight to the readership of *Regions* these similarities and the fact that the discipline has much to gain from a dialogue with the field of Development Studies. It has been produced in conjunction with

DARN, the Developing Areas Research Network, led by Newcastle University, which aims to place development issues higher up the political agenda by integrating Development Studies with a much wider range of interests discussing similar issues.

So what role does DARN have to play in achieving these goals?

DARN is a network of members who share the overall vision of making the North East of England a centre of excellence on international development science. By building the evidence base on development science, DARN hopes to influence decision making and ultimately development policy in the UK, in the first instance by configuring the UK's development ministry, the Department for International Development (DfID). This will be done in three ways. Firstly, through enhanced collaboration between universities in the North East in development science; secondly through support from institutions/universities in the North East for development science; and thirdly by ensuring that contributions to development science are valued elements of academic work.

DARN places great emphasis on the fact that it is a collaboration of development researchers from Durham, Newcastle and Northumbria Universities. We are currently collating a database which lists information on the expertise of around 200 staff working in the field of development science, with skills and experience across the MDG themes, covering developing countries across the globe. For instance, Dr David Whiting and Professor Nigel Unwin from the Medical Faculty have a strong commitment to advancing research on non-communicable diseases such as diabetes and cardiovascular disease in lower income countries such as Tanzania. Dr Cheryl McEwan (Reader in Geography at Durham University) has carried out research on ethical trade within the South African wine industry. Dr Matt Baillie-Smith (Sociology,

Northumbria University) is interested in Development Education in the UK.

We have the support of a number of NGOs and politicians in the North East and other parts of the UK, including Northumbria Water, Help Age International, Practical Action, SHARED Interest, Traidcraft, Christian Aid, Dr Roberta Blackman-Woods MP (Durham Constituency Office), RedR-IHE and Dr David Golding (Jubilee Debt Campaign). However, there are several challenges to be faced in gaining support for our work in development science. The main challenge will be gaining the support of our colleagues across the three universities and the wider North East community for our work. This will not be easy. It is difficult to think about people living on the other side of the world when we have our own problems here in the UK. But through consultation and engagement with the North East community and dissemination of our work both locally and globally, we hope to place international development at the forefront of people's minds.

The future of DARN?

DARN aims to build a critical mass between cognate researchers which can help to advance a particular perspective within policy circles. This network model of research dissemination has wider saliences for the regional studies communities, particularly given the global ambitions of the Regional Studies Association which the Association Chair alludes to on page 5. We aim to use this Survey to highlight some of the issues facing developing areas as a means of introducing them to members who are not themselves familiar with these areas. We hope that you will read these articles and perhaps will be stimulated to see how your own research might be applicable to the problems facing these areas. Through building a dialogue, we hope to increase the overall impact of research, and we look forward to hearing your own ideas on how Regional Studies can inform our own arguments and discussions.



Developing Areas Research Network

REGIONAL SURVEY: REGIONAL STUDIES IN DEVELOPING AREAS

Guest Editor: Katherine Scholfield, Newcastle University



Introduction

At the Millennium Summit in September 2000, world leaders agreed on a set of goals that aim to reduce poverty and improve the lives of billions of people living today in what is known as the developing world. There are eight Millennium Development Goals (MDGs) and each has a target set to be met by 2015. At their core, these goals aim to express a common humanity by creating the conditions for everyone to experience certain minimum standards of living, and for this to be the background for people experiencing more fulfilled and worthwhile lives.

However, the Millennium Development Goals have suffered from falling within the field of 'development' policy rather than more mainstream social and economic policies. The issues underlying the MDGs may seem very complex for simple solutions, and consequently they languish at the fringes of intervention. Changing this situation requires establishing the salience and the urgency of these problems. This in turn requires a delicate balance of researchers, advocates, activists and politicians to mobilise a multi-lateral coalition challenging the status quo.

This issue of *Regions* aims to give a sense of the kinds of problems around which this mobilisation is taking place, and the role of research in adding societal value in solving those problems. They also aim to give a flavour of the variety of work in which members of the Developing Areas Research Network (DARN) are involved. Contributions are offered from a range of disciplinary backgrounds, as well as from three international PhD students at Newcastle University: Meena Poudal (Nepal); Sa'Ngiam Boonpat (Thailand) and Pablo Regalsky (Bolivia).

The issue begins with three more general articles highlighting the common

problems facing the developing world. Janet Townsend presents an article on poverty and energy issues in Latin America, how oil profits are distributed and the debates around bio-fuels. Katherine Scholfield and Dr Dan Brockington present a brief overview of the work of conservation organisations in sub Saharan Africa. They present an initial typology of the NGOs working in this continent, and highlight some of the consequences of current NGO activities. Suzanne Speak discusses the problems with current interventions to address homelessness in developing countries.

The survey then turns to consider country-specific case studies of the challenges facing regions and countries in addressing development issues. Sa'Ngiam Boonpat talks about tourism and local development in Chiang Saen, Chiangrai, Thailand, where there always appears to be a trade-off to be made between environmental protection and creating valuable touristic assets. Gerard Corsane challenges this trade-off in exploring whether the idea of 'ecomuseums' has traction in helping to build sensitive and sustainable forms of tourism for the protection of rainforests in Guyana.

Meena Poudal, Prof Diane Richardson and Prof Nina Laurie talk about sex trafficking in Nepal. They emphasise the stigma attached to women returning home after being trafficked and discuss how this can be addressed. In a case study of Peruvian women health promoters, Katy Jenkins looks at how processes of professionalisation are manifested at the grassroots level and how expertise is constructed within the community. Finally, Dr Mike Majale talks about the 'Building in Partnership: Participatory Urban Planning' project in Kenya.

At a first glance these articles appear to present very different topics set in quite distinct political, economic and social contexts relating to urban and rural areas across the 'Global South'. On closer examination, there are many commonalities between them, as well as resonance with the kinds of problems that advanced economies are now facing. Equality and social justice remain powerful political themes in both advanced and developing economies, and many problems will require socially and culturally nuanced

cross-border and multi-national solutions to effectively deal with them.

As globalisation continues to deepen and expand, issues such as women trafficking are posing tough social questions for the advanced economies which are the recipients of these victims of abuse. Solving the problem requires tackling the full 'pipeline' in which the problems emerge, and there are huge social justice dividends in all countries to be gained from concerted multi-lateral action. Likewise, achievements of NGOs in many developing countries in mobilising social capital in excluded communities certainly have lessons for developing an effective social policy in an age of population greying and declining social security budgets.

Developing areas can seem physically, conceptually and disciplinarily remote from the concerns and interests of academics across social sciences. The field of Regional Studies has seen an explosion of interest in the 'emerging market' nations, notably India and China. *Regional Studies* reflects that through its abstracting in Mandarin Chinese. There are many interesting stories of regional development in the 'Global South' for our discipline, and we hope you enjoy the eight we have selected here.

Developing Areas Research Network

Launched in 2004, DARN brings together teams of researchers with strong track records in international development research. The network emphasises multidisciplinary and interdisciplinary research and postgraduate teaching.

DARN provides a forum for disseminating more disciplinary focused projects to wider audiences, including user groups. DARN research also includes development consultancy and training. DARN aims to link a network of development experts across all faculties of Newcastle, Northumbria and Durham Universities in order to foster greater interdisciplinary collaboration in research, postgraduate teaching and learning about international development.



POVERTY AND ENERGY: NATURAL RESOURCE NATIONALISM AND THE NATURAL RESOURCE CURSE

Janet Townsend, Newcastle University

The geography of energy in the Americas seems as much structured by politics and institutions as by the geography of resources. Venezuela hopes to build 21st century socialism from the oil boom, and extend it across South America with Cuban help. The oil boom has been caused by price rises due to the decline in supplies from Iraq and to growing demand in the USA and China. Oil wealth therefore seems an immense opportunity for governments wishing to invest in their populations, but global experience has led to talk of the 'natural resource curse'.

'Natural resource nationalism': seeking bigger shares of the returns from natural resources for a country's people, perhaps by nationalisation of resource-based industries like mining or oil extraction.

'Natural resource curse': countries rich in natural resources have rarely been able to use that wealth to boost their economies or reduce poverty. They have had lower economic growth and less poverty reduction than countries poor in natural resources. Countries whose economies are dominated by resource-extraction industries tend to be more

repressive, corrupt and badly managed in part because there is greater wealth to fight over.

Latin America still has substantial poverty, and recently policies for poverty reduction have become linked to natural resource nationalism. In South America, Venezuela, Bolivia and now possibly Ecuador are developing more socialist policies, including nationalisation of resources, which have alarmed the USA. The United States is the world's biggest consumer of oil and gas, with about a quarter of total daily world consumption, and this has an immense effect on Latin American producers (see map below). Of the USA's five regular biggest sources of oil, only one, Saudi Arabia, is outside the Americas (Table 1), and 95% of its natural gas is from Canada.

Conventional oil and gas

Mexico and Venezuela are Latin America's two biggest producers (Table 2) and have both enjoyed recent oil booms, but both suffer from ageing oil fields and from governments which use their nationalised oil companies, PEMEX and PdVSA, as 'piggy banks'. Both also have high levels of poverty,



both have many millions living on less than a dollar a day, and both have recently been active in poverty reduction.

Mexico's constitution sought a form of state socialism (never achieved) and monopoly control of oil by the state. PEMEX pays 52% tax, funding a third of the federal government's budget, and has to borrow to invest in further production. Now it has borrowed too much, known reserves are running out and production is declining. Most of the country's oil reserves lie in deep water in the Gulf of Mexico, and getting to them is beyond the company's reach while it gives so much of its earnings to the government, which has been described as 'asleep in a hammock of oil money'. Since 1982, Mexico's poor have had some very harsh times, but recently a policy of paying poor families whose children go to school has contributed to poverty reduction.

Venezuela is a classic case of natural resource curse, where abundance of oil led to corruption, neglect of other industries and a lack of investment in the health and education of the poor. However the present president, re-elected since 1998, is promoting more and more radical, pro-poor and anti-American policies – causing considerable controversy inside Venezuela and beyond.

To fund these policies, foreign oil companies in Venezuela now pay 33% tax and half PdVSA's expenditure goes to government. PdVSA's revenues have doubled over the last decade with rising prices, but political conflict with the USA has cost PdVSA skilled staff,

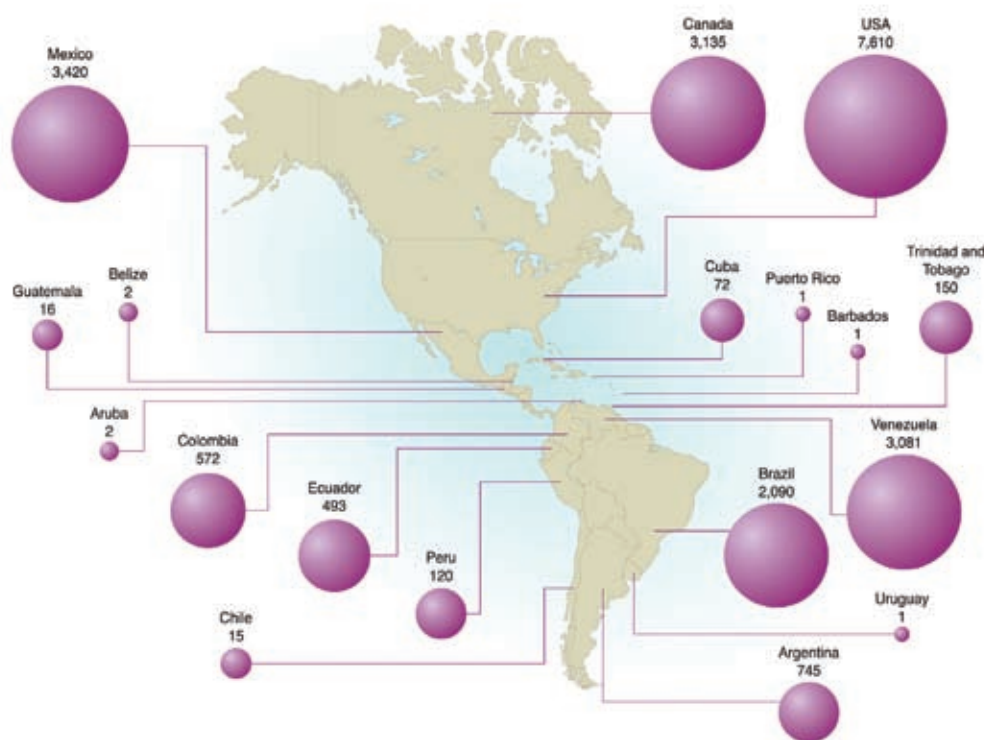


Figure 1: Oil production in the Americas, 000s of barrels per day



and, according to OPEC, production is declining. (PdVSA disagrees.) Active American hostility and resulting political instability in Venezuela have slowed foreign investment.

Venezuela has an immense array of pro-poor schemes, for its own population and elsewhere in Latin America. Public expenditure has doubled in the last two years, and the effectiveness of this for the poor is hotly debated. Bolivia too has semi-nationalised its oil, raising tax on it to 50% and planning massive pro-poor action with the proceeds.

New technologies

1. Oil-sands

In the Americas, new technologies and government policies are big determinants of production. Technological breakthroughs mean that extracting large amounts of oil may be possible using current technologies and at current prices from oil-sands. In Canada, the Athabasca oil-sands (*Geography Review* January 2007) were too expensive to exploit a decade ago, but with technical change they now may hold 174bn barrels of producible oil (50% more oil reserves than Iraq). Tax incentives for their exploitation have attracted a black gold rush, and they now contribute almost half of Canada's oil output.

In Venezuela, the Orinoco oil-sands in the less-peopled Orinoco lowlands could contain 270bn barrels, which would even trump Saudi Arabian reserves. Venezuela's government recently seized majority shares in four huge foreign company projects for the Orinoco oil-sands. If Venezuela is able to increase production and invest in the poor, this will be a major escape from the 'natural resource curse'.

2: Ethanol

The USA has developed a great interest in bio-ethanol from corn as a fuel for cars, but ethanol can be produced more efficiently by the fermentation of sugar-cane in the tropics. Brazil has made ethanol-driven cars for twenty-five years and claims "that biofuel is a way out for the poor countries of the world". Last year, more flexi-cars (running on a mix of ethanol and petrol) than petrol-driven cars were sold in Brazil, and other Latin American countries are well-placed to take advantage of the ethanol demand boom. However, there could be problems: (a) feeding cars with crops which could feed people; (b) displacing people from their land; (c) damaging the environment. There is also dispute whether the carbon footprint of biofuels is in reality positive or negative.

Dr Janet Townsend is a Senior Research Investigator at the School of Geography, Politics and Sociology at Newcastle University and a member of the DARN Network.



This article and map have been used with kind permission from Geography Review www.philipallan.co.uk where they were first published in February 2008.

Conclusion

Resource-rich countries need to find ways to profit more from their natural resources, and to include the poor in the decisions and the benefits.

- Geographies of energy today may be as much structured by politics and institutions as by geographies of resources.
- Venezuela is seeking to profit more from its oil, and to include the poor in the benefits. There is much dispute about its effectiveness at both.
- Biofuels are being promoted as a solution for poor countries, but there is intense debate as to whether biofuels are really green or really pro-poor.

Table 1: US Imports of Oil, April 2007

Source country	Thousand barrels per day
Canada	1,909
Mexico	1,460
Saudi Arabia	1,458
Venezuela	1,182

Note: The USA is its own main source of oil.

Table 2: Oil Production and Reserves, Americas and UK

World ranking (production)	Country	Production (thousand barrels per day)	'Proved reserves' (billion barrels)	World ranking (reserves)
4	USA	7,610	22	14
7	Mexico	3,420	12	17
10	Canada	3,135	179	3
11	Venezuela	3,081	80	8
17	UK	2,075	5	26

Note: 'Proved reserves' are estimated with a high degree of confidence to be commercially recoverable under current economic conditions. As there is dispute as to the reserves of the Orinoco oil-sands, the 'proved' amount for Venezuela is lower than the expected amount quoted in the text.



THE WORK OF NON-GOVERNMENTAL ORGANISATIONS IN AFRICAN WILDLIFE CONSERVATION

Katherine Scholfield, Newcastle University and Dan Brockington, Manchester University.

Introduction

Conservation NGOs in sub-Saharan Africa share many common goals but we lack overviews of their collective activities. In this article, taken from a full report, we give a brief overview of the sector as a whole based on research on around 280 organisations working in the region. We present an initial typology of the range of organisations working on the continent, as well as basic findings on the general geography of conservation NGOs in Africa, considering where they are active, and where they are not. It is the first attempted comprehensive study of conservation organisations in the continent of which we are aware.

Methods

We built up a list of conservation NGOs from a variety of methods, including the web, personal contacts, published literature and a number of online discussion fora. The list currently names around 280 organisations. For each organisation we have attempted to establish where the head office is located and where the organisation works. We examined around 900 projects run by these organisations to establish more precisely where they are active and, in particular, with which protected areas they worked.

Key Findings

The conservation NGOs for which we had data were spending on average just under \$158m per year, including overheads, and just over \$128m, not including overheads. By way of comparing Official Development Aid to Africa (including North Africa) in 2004, it was just under \$30bn.

Just under half of the organisations were based in the Global North (1/4 in the USA). South Africa dominates among the African-based NGOs. African conservation NGOs are concentrated in Kenya and Tanzania and Southern Africa. Distribution of NGO activity is highly uneven and patchy across the continent. West Africa is given the least attention out of all the regions of Africa. Southern Africa has the most organisations and money spent. Overall only 22% of the protected area estate



(by area) receives some form of support from conservation organisations. These data must be interpreted with caution as any form of support, no matter how small, puts a protected area on the list.

Preserving which Africa?

The diversity of activities and organisations we encountered during this research demonstrates that this is a vibrant sector. Yet across the diversity of organisations and activities two general themes and one important paradox became apparent. The first theme is that, despite the important role that conservation prioritising plays in fundraising, many of the smaller NGOs do not explicitly tie their work to meeting globally prioritised conservation objectives. This cannot be explained away by pointing to the fact that the priorities have only been set by a handful of large conservation organisations, for the priorities were intended for use by the whole conservation movement.

Instead, it is clear that the conservation encompassed by these NGOs could only be very generally defined as the preservation of African wildlife and landscapes, with little apparent prioritising for rarity or irreplaceability. For example, some organisations are concerned with the welfare of individual animals. The contradictions point to the paradox, which concerns the way that Westerners and conservation NGOs produce funds for African conservation. The financial support on which many of the NGOs we have examined here depend is prompted precisely because of people's affection for wild Africa.

But we must also recognise that this affection has not been produced through every day interaction and intimacy. Western knowledge and experience of African wildlife and society is the product

of impersonal, irregular and often vicarious encounters. When western tourists do encounter African wildlife, and societies, it is often through heavily filtered experiences of safaris on national parks where we visit places without apparent history, often ignorant of the people who have been moved in order to create these landscapes, and sometimes through safari experiences that deliberately mirror the colonial relations of privilege (popularised in films like *Out of Africa*).

Our point is not that tourists' encounters and experiences are not 'authentic'. Quite the opposite, they are all too real. But they are often based on a particular idea of Africa, which has been developed and reinforced in the West for decades. It is important to recognise what these encounters omit, and what sorts of expectations and experiences they perpetuate.

What are the implications of these filtered visions for the conservation NGO sector? We suggest that conservation funding, which builds on and depends on these ideas and images, does not just conserve the continent's wildlife but restores and reproduces an ideal of what it should look like. Far more therefore is being conserved by these organisations than just wildlife. They often go hand in hand with a vision of African society.

With the exception of South Africa, the sector which we have been monitoring is largely western based, and largely US and British based at that. Further, a significant minority of the African based NGOs are closely linked to wealthy expatriate societies which are characterised by their strong cultural and historical associations with the North. The African roots of the conservation NGO sector have yet to flourish.

In addition, there are concerns about the consequences of conservation NGO involvement in the NGO sector as a whole, and on the relations between NGOs, their constituencies, the state and donors. Some writers have observed that international NGOs can displace local NGOs and compete with them for funds. Where they register national chapters they then become competitors for the same sources of money, and tend to be much better at presenting funding cases.



Moreover, other observers note that the presence of powerful international conservation NGOs can detract from the capacity of government departments dealing with conservation, or else fail to enhance them, and may not necessarily enhance national conservation strategies or tackle the root causes threatening biodiversity. Furthermore, when

inter-national NGOs do work with local NGOs, this is no simple empowerment process. Rather they can transform the activities and structure of locally based NGOs.

The presence of relatively plentiful dollars can have powerful impacts. Powerful international NGOs can considerably distort national politics. Increasing conservation NGO funding

would mean imparting large sums to local counterparts in diverse countries. It is, strangely, difficult to do this in ways which empower locally driven environmentalisms and conservation movements. Given the clear need to see a more African-based conservation NGO movement this will have to be given a great deal of thought.

An initial typology of NGO activities

The diversity of organisations we encountered was amazing. In an effort to move beyond the existing dichotomies of Big International Conservation NGOs (BINGOs) and all the rest, we have come up with a typology below. Not all these categories are mutually exclusive but they provide an indication of the variety out there.

- A. The largest NGOs, known elsewhere as BINGOs. In Africa only the WWF stands out above the others.
- B. NGOs which are slightly smaller than BINGOs, but still spend millions of dollars a year. Examples of the largest of these organisations include the African Wildlife Foundation and the Peace Parks Foundation.
- C. Charismatic animal orientated NGOs, for example the Mountain Gorilla Conservation Fund.
- D. Charismatic conservationist centred NGOs, for example the Jane Goodall Institute.
- E. Habitat focused NGOs, for example Wetlands International.

- F. Genus focused NGOs, for example Born Free USA which focuses on big cat conservation.
- G. Bird focused NGOs, for example the International Crane Foundation.
- H. Single protected area NGOs, for example Project African Wilderness which focuses its attention on Mwabvi Wildlife Reserve, Malawi.
- I. Organisations that undertake conservation activities which are secondary to other objectives. Typically, these are organisations linked to hunting clubs or tourism organisations. For example Safari Club International Foundation.
- J. Small conservation organisations that were set up by local groups in Africa. For example the Amboseli Community Wildlife Tourism Project in Kenya.
- K. Organisations set up by groups of friends, predominantly students, who had previously travelled to the area. For example, Tandroy Conservation Trust.

- L. Memorial NGOs set up in the name of deceased prominent conservation figures. For example the David Sheldrick Wildlife Trust.
- M. Research orientated NGOs that have often grown out of, or been established alongside, research projects. For example the Brown Hyena Research Project.
- N. Volunteer and expedition orientated organisations that provide paying volunteers for projects and journeys. For example African Impact.
- O. Networks and Groups of NGOs. For example the Wildlife Conservation Network.

From the activities these NGOs declared on their websites it was immediately clear that the NGOs were interested, and active, in far more places than protected areas alone. Protected areas did feature prominently but the NGOs' remit extended to all sorts of locations. They also undertook an incredibly wide variety of activities, as this typology indicates.

Visitors to DARN



Dr Emmanuel Akpabio (Lecturer, Department of Geography & Regional Planning, University of Uyo, Akwa

Ibom State, Nigeria) arrived in Newcastle in May and has spent the last four months working in DARN on a British Academy Fellowship with Professor Esteban Castro (Sociology, Newcastle University). Here he tells of his experiences over the past few months.

"The Developing Areas Research Network (DARN) is a great scholarly forum. I must confess being privileged to be associated with this excellent platform. I came as a British Academy Visiting Fellow but got so quickly integrated into the huge network and community of scholars at DARN. I got so overwhelmed at the world class learning and research facilities that are strategically positioned for excellent scholarship and mentoring. I think DARN is unique for offering a platform for international and interdisciplinary dialogue on environment and development issues in developing countries.

I learnt and gained a lot from their cross-disciplinary seminars and the rich

and multi-cultural background of their research students. I developed the spirit for cross-disciplinary academic inquiry from the excellent multi-disciplinary pool of their experts and resource persons. As a geographer with a focus on water resources management, I was able to interact and learn from the sociologists, engineers and political scientists, in addition to colleagues from my core discipline, geography. My ability to successfully and collaboratively work with a group of scholars from such a diverse background is a great strength and colour to my career. I will never forget DARN. I value DARN. I cherish its strength. I recommend it."



OUT OF THE FRYING PAN INTO THE FIRE: PROBLEMATIC INTERVENTIONS IN HOMELESSNESS IN DEVELOPING COUNTRIES

Suzanne Speak, Newcastle University

Introduction

In developing countries homelessness and abjectly inadequate housing are endemic. There is no clear definition of homelessness, and different governments, organisations and enumerations count people ranging in situation from completely shelterless and living on the street to those in inadequate housing and insecure tenure. UNCHS estimate the number of homeless people to be between 100m and one billion, this disparity being the result of differing definitions.

Nevertheless, despite the confusion over numbers, homelessness is a politically contentious issue which many governments seek to address for a range of reasons, not necessarily to do with the wellbeing of the homeless. This paper explores two forms of intervention which are put in place to address homelessness, highlighting how the interventions themselves can create more problems for homeless people than they solve.

Slum Clearance and Upgrading

Many millions of people around the world live in informal settlements in housing so inadequate as to classify its occupants as homeless by any reasonable criteria. Such settlements are often, originally, established on the city's periphery on land of little commercial value. However, as the city grows such sites become subsumed by development, becoming islands of abject poverty on some of the world's most expensive land.

This situation is politically uneasy, not only because the land is needed for development but it also runs contrary to a city's improving profile to have so many poor people so visibly in its midst. In some cases, settlers are forcibly evicted, with all the distress and loss which such evictions cause. In other cases, they are relocated to resettlement colonies.

Resettlement, forced or otherwise, is generally done on the pretext of being 'for the good of the settlers'. Quite often environmental or health grounds are cited. However, it is by no means necessarily better, especially in the longer term, than eviction.

In Delhi, for example, the rapid pace of development has seen long established central slums cleared to make way for new middle class housing or shopping malls to cater for the country's burgeoning middle class. The occupants are generally relocated to one of a number of resettlement colonies at the city's edge. One such settlement is Bhalsaba, over 20km from the city. Established in 2000, the colony now houses people from at least 11 city slums.

Settlers were moved to Bhalsaba, ostensibly for improved conditions. However, at that time the area was largely swamp land and unfit for building on. Households were charged 7,000 rupees (£80 approximately) for a 10 year lease on a 3x4 m² plot of land. There were no services and no employment. Today the settlement falls into two parts divided by a large area of swamp land, which frequently runs with untreated sewerage. Pigs roam, waste is dumped and children play here.

The plots (see Figure 1) are barely large enough to house a standard household and each household's ability to consolidate their plot into something resembling adequate housing is different. Most people have only managed rudimentary development whilst others, largely the more powerful community members, have disregarded planning and building regulations dictating a maximum of two stories (see Figure 2).

Figure 1



Figure 2

Since the first arrivals in Bhalsaba, settlers have fought for any services they now have. Initially, they managed to get a plot of land for a school and a teacher, then a building and, more recently, an improved extended school building. However, in 2008, just two years from the end of their 10 year leases, little else exists in the area, other than that which the settlers have built for themselves.

The move has caused severe hardship to most households. Most had to give up their work or established businesses in the city slums. A significant number of men, once gainfully employed, now sit idly and have taken to drinking and gambling. Some continue to work in the city. However, with daily earnings as little as 70 rupees (£1) and bus fares to the city and back of at least 40 rupees, they cannot afford to return home each night.

Having nowhere to live, and too little time or money to spend on daily 40km round journeys, they sleep on the streets, apart from their families. Inadvertently, the re-housing of people who were classified as homeless by the government, but felt to have both homes and communities themselves, has led to an increase in pavement dwelling and homelessness, the devastation of communities and a breakdown in social behaviour.

Asked whether they thought the new settlement was in any way an improvement on their previous 'slum' dwelling, the overwhelming consensus of opinion was 'no!'.

Interventions for Street Children

The most emotive manifestation of homelessness is that of street children. UNICEF's definition of street children offers us two categories: 'children of the street' who are perceived to live without the shelter and support of a family or household and 'children on the street' who spend much time working or playing on the streets but generally can, and do, return home at night.

These categories are frequently misunderstood or misused. Certainly, in the context of homelessness, they can be misleading in that they imply that children 'of' the street are without family support or worse, that they have run away or been abandoned and that those 'on' the street are not homeless but have a home to which they may return.

Neither is necessarily true. Categorising children into these two sub groups also disregards the fluidity of children's lives, guardianship and housing situations in developing countries. However, these categories, and the preconceptions which come with them, significantly influence interventions for children.

Aid agencies are generally supportive of interventions to house, educate and generally control and reform children living on the streets. However, their interventions can be seriously misguided.

Thomas de Benitez (2003) presents a threefold typology of interventions: *reactive, protective and rights-based*. Many protective interventions, while generally well meaning, seek to normalise children, to change behaviour and lifestyles to make homeless children conform to society's expectations as much as they seek to provide what children actually need or want. To this end, some interventions hold accommodation or food to ransom, offering it as a condition of other 'services', such as education. Children are, however, adept at extracting what they need from projects and, to an extent, manipulating project workers to their own ends.

Interviews with the Director of a project for street children in Bangalore, India, highlighted how adherence to a misguided approach not only did not solve a problem but actually created one. The project sought to take children off the street and house, educate and reform

them in what amounted to a boarding school. The greatest problem the project had was in getting children to stay, as this quote from an interview with the Director highlights.

"(the children) come when they want but they run away all the time, you can't get them to settle, they'll be here for a few days, get some new clothes and a few meals and then they're off again, back to the streets. Only when they need something, they'll come back and promise to stay but you know they won't."

Ironically, the Director commented that project workers had discovered several of the children who had settled in and were living in the school were not actually street children at all but had families elsewhere in the city who had told them to go to the school and say they had no family in order to get free accommodation, food and education. Not only were they not reaching the children in real need but were encouraging others to leave otherwise supportive families.

Some interventions for street children fail entirely in not acknowledging the socio-cultural context of childhood in the specific country. One example of this was an organisation set up in Bolivia to care for and educate the children of seasonal economic migrants while their parents worked. It is common for very young children to be left to roam the streets during the day and return to an allotted sleeping place, perhaps in a park or other public central area, in the evening to meet up with the other

family members. Figure 3 shows a very young boy busking with a banjo outside a municipal building while his mother traded goods on streets in the area.

The project was set in a new building from which other services, such as healthcare, were to be delivered. After several weeks with no children attending, the project managers enquired why the migrant women had not sent their children to receive this free childcare and education. The response was that not only did they see no need for their children to be 'cared for' by anyone but that being allowed to roam and, in the case of the little boy playing the banjo, to earn money, was a more appropriate education for them. The project closed and resources spent on it, which could have been better used on other forms of outreach intervention, were wasted.

Solutions

The two scenarios discussed are only a brief presentation of the unhelpfulness of many interventions aimed at addressing homelessness. Many others can be equally misjudged and, indeed, harmful to homeless people. They disempower homeless people and undermine their efforts to house and support themselves.

The main driving factor in inappropriate interventions is that they are generally established, and run, by people who have never been homeless. Moreover, they seek to alter behaviour and are guided, in their design and delivery, by a set of socio-economic standards to which they hope to make the homeless person conform.

Clearly, many homeless people do need a helping hand to improve their lives. However, they need it to be offered, firstly, without conditions and secondly, in a way which will not increase hardship. The solution to a poor environment for the people of Bhalsaba in India was not to be rehoused 40km from their livelihoods but to be upgraded in-situ. However, their needs were secondary to those of the economic boom to which they contributed so much in their labours but from which they gained so little. Had in-situ upgrading been impossible, participatory planning of their resettlement, as has proved perfectly possible in other Indian cities through the guidance of NGOs, would have resulted in an altogether better solution.



Figure 3



TOURISM AND LOCAL DEVELOPMENT: THE CASE OF CHIANG SAEN, CHIANGRAI, THAILAND

Sa'ngiam Boonpat, Newcastle University

Introduction

Tourism is now internationally recognised as the world's biggest and fastest growing industry. It is also widely regarded as an effective vehicle for economic development. The increasing emphasis on using tourism as a development tool in local communities is evident all over the world, and especially in developing countries. The attraction of different cultures, landscapes, natural resources, unique lifestyles and people is becoming a key motivational factor for people travelling abroad, and many communities are finding ways to promote their region as a tourist destination.

Tourism has thus become a major driving force for community development, helping to generate economic and social benefits and employment opportunities. However, development without appropriate planning, or development built simply around stereotypes of the region rather than considering the unique characteristics of the community, has resulted in the failure of many projects.

A 'top-down' approach to community tourism development has been favoured over the last two decades, although lack of community involvement is highlighted as the reason why many developments have failed. It is therefore important to find a 'bottom up' model which not only encourages the involvement of local people in the development process, but

that can also be adapted according to the nature of the community.

Chiang Saen Historic Town

Chiang Saen is an ancient city in the northern part of Thailand, located on the banks of the Maekong River. It was originally called *Hirun Nakorn Ngoen Yang* and served as the capital of the Lanna Thai Kingdom. Today, Chiang Saen has a rich cultural heritage and is becoming a well-known tourist destination, especially for international visitors from western countries.

Chiang Saen is currently undergoing profound social, political, and economic changes. These include the rapid growth of the tourism industry in the area which has caused a series of significant (both positive and negative) impacts, as well as the promotion of Chiang Saen as a potential pivot of a major international development project named 'Greater Maekong Sub-Region' (GMS) by the government (see Figure 1).

GMS has been conceived to enhance the economic cooperation between the countries located on the banks of the Maekong River: China, Burma, Laos, Thailand, Cambodia and Vietnam. The aim of the GMS economic cooperation project is to support economic exchange and collaboration between member countries. According to the project, all member countries should invest and provide the necessary infrastructural

Figure 1: the Greater Maekong Sub-Region



Source: <http://www.adb.org/GMS/img/gmsmap2007.jpg>

support in their respective area involved in the project.

These two factors are thus expected to bring radical changes in Chiang Saen City. More generally, the top-down approach adopted so far in the whole region of Chiang Saen has proven rather problematic at the community level in terms of both social and cultural impact. Potential conflict may in fact arise between different stakeholders such as tourist organisations and hosting communities, or between local government and local social actors.

Different Approaches to Tourism Development

Under top-down approaches towards local community tourism development, the flow of information has been a crucial issue for local communities. Because of the highly controversial nature of the tourism that has developed under top-down approaches and their influences on communities, other appropriate forms of tourism development are now needed, with bottom-up development now being considered as the most appropriate method for community development.

Bottom-up approaches seek to ensure better information exchange with the community on the nature and consequences of tourism development. Flexible regulatory approaches promote

greater community involvement in tourism development, especially in processes of decision-making.

Without this regulation, uncontrolled and rapid expansion of tourism has spread into communities leading to the degradation of the natural environment, as well as changes in culture, lifestyle and social values.

The local community's lack of access to capital or resources represents a particular problem in tourism development. Improving a community's local self-reliance and control allows communities to retain their own identity and resources. Therefore, Pleumarom (2002) argues that the first priority for community tourism development should

be to strengthen local residents' rights to self-determined development.

To summarise, bottom-up tourism development requires the reformulation of the role of government intervention, deregulation of national policies, and an emphasis on public-private sector partnership organisations and entrepreneurial management, together with public participation.

In addition, the process of building stakeholder consensus to ensure community participation, transparency in decision-making and dissemination of information on results of tourism development projects facilitates coordination amongst stakeholders with the aim of producing community sustainability.



Change and challenges for the city

The long history of Chiang Saen since its establishment 800 years ago has resulted in a rich cultural heritage which makes the city a unique historical part of northern Thailand. There are many interesting historical sites including old temples, cities, ruins and museums. Unique traditional ways of life among the local people, especially in rural villages, represent an important tourist attraction, as well as relevant cultural patrimony.

In the last three decades Chiang Saen has been transformed into the predominant tourist destination and economic centre of the northern part of the country. Consequently, the historical, beautiful and peaceful rural city has suffered from a lack of a properly planned development and proper investments in infrastructure as well as a lack of protection of the landscape and human and territorial resources in general. Moreover, the launch of the GMS project is likely to exert major pressure on the development of the city, potentially causing enormous consequences for its future.

Due to its reputation as a peaceful, historical and agricultural city, Chiang Saen attracts more international tourists than any other destination in the Chiangrai province. Therefore, a series of questions arise as to whether the city can retain this unique, historical and rural identity under the pressure of the government's grand project and by increase in tourist demand. Will such growth lead to the further decline and, eventually, to the destruction of Chiang Saen's cultural identity and unique atmosphere?

The tourist industry is becoming an important tool for economic regeneration and development in the city, but

at times it tends to compete for the control and consumption of spaces and resources crucial for community life. To address this conflict, tourism development should meet the needs of both the tourists and communities directly and indirectly involved.

For this reason, the decision making process and the relationships among stakeholders is a fundamental component of any analysis of the impact of international tourism on the development of local communities. However, the variety of players implies that a wide range of disciplines and expertise is required to understand the respective 'agendas' and the potential conflicts among them which could constrain the whole development process.

Consequently, it is very important to shed light on what different social actors involved in Chiang Saen economic policy mean by 'appropriate development'. Minimising conflict and maximising participation between all key players is then a particularly important goal and could help consolidate Chiang Saen as a unique historical city and a well-known destination for international tourists in Northern Thailand.

Chiang Saen: Lessons learnt

Reflections on the particular process of the historic town of Chiang Saen provides some useful insights into contrasting top-down and bottom-up approaches. The key lesson learnt by the local community from top-down approaches has been the importance of community commitment. They have also learnt and experienced the difference between self-dependence and government dependence.

For example, traditionally people just followed directions from government organisations or government officers without questioning whether such directions were right or wrong. This Thai characteristic of 'being a good follower' is considered to be a reflection of a scheme initiated by General Por Piboonsongkram, a powerful Thai Prime Minister in the 1940s, which encouraged a culture amongst Thai people to respect those older than yourself and do what they tell you.

Nowadays, this culture is still widely recognised by Thai people, especially within rural communities and groups of

older and senior people, who still believe that the Government will do the right thing for its people. There is a widely held view amongst elitist groups and scholars that this tradition is one of the key barriers in preventing people from communicating their needs to government bodies.

However, since the community has organised around a development project within the city they have learnt that they have the right to question government projects and to have access to proper government information. As permanent residents in the community, they have come to realise that their voice is louder and more important than the government. The community insisted that they truly respect the law and other views but as human beings they needed people, especially government organisations and developers, to listen to what they think and what they say about their needs.

On the other hand, the government and related organisations have learnt of the importance of creating public and local understanding of development projects, as well as the importance of providing the affected community with clear directions of development and adequate information. These will enable them to reach the ultimate objective of development.

Conclusion

There is no doubt that tourism generates a number of benefits for local communities. However, these benefits are accompanied by problems. Historically, the predominant approach to tourism development has been top-down. However, as this approach was considered inappropriate for community tourism development, it has been replaced by a so-called bottom-up approach which focuses on the involvement of local residents.

The strong involvement of local residents is regarded as one of the key factors for successful community tourism development. Most local residents are expected to be part of the development process and to share the benefits that arise from tourism development. The consensus of all tourism stakeholders within the community will facilitate tourism development in a way which will minimise all potential problems caused by tourism.



'IWOKRAMA – THE GREEN HEART OF GUYANA':

Ecomuseum principles, heritage management, sustainable development and stakeholder participation

Gerard Corsane, Newcastle University

Introduction

Currently the world faces key challenges in terms of climate change and global warming, along with threats to heritage resources linked to biodiversity and cultural diversity. The 'Iwokrama International Centre for Rainforest Conservation and Development' in Guyana, South America, is a very important initiative that can be held up

as providing examples of 'best practice' in terms of nature conservation, promotion of cultural diversity, sustainable development and responsible tourism, which encourage and facilitate democratic participatory processes for integrated heritage management.

Although Iwokrama does not include the term 'ecomuseum' in its name, it follows the main characteristics or

indicators which have been associated with the ecomuseum ideal, which are listed below. This article will provide a brief overview of the establishment and work of Iwokrama. It will then introduce the ecomuseum movement and indicators of the ecomuseum ideal. With these two outlines, it should become clear that Iwokrama appears to show all the characteristics of an ecomuseum.

The Ecomuseum Movement And The Indicators Of The Ecomuseum Ideal

The ecomuseum movement started in France in the early 1970s and has spread internationally to countries including Brazil, China, Canada, Italy, Japan, Norway, Portugal, Spain and Sweden. As with certain other new approaches to museology that appeared at about the same time, ecomuseology started as a challenge to more traditional approaches to museum work and heritage management. In France, two people have been put forward as the central initial proponents of the movement. They were the museologists Georges Henri Rivi  re and Hugues de Varine. Each of these men introduced one important ingredient that, when combined, became the foundation of the ecomuseum ideal. Rivi  re believed that at the time museums should have been doing more to place human affairs into broader environmental contexts, whilst de Varine wished to see museums become democratic institutions with local communities taking a far more active role in their work.

At this point, it is useful to gain a basic understanding of the differences between the 'traditional' museum and the 'ecomuseum'. These differences have been presented as a pair of formulae developed by Hugues de Varine and added to by Ren   Rivard. They state that:

A Traditional Museum = building + heritage + collections + expert staff + public visitors and

An Ecomuseum = territory + heritage + memory + population

With this admittedly basic understanding of the differences stated, one can delve deeper into the philosophy and practices of ecomuseology and identify a number of characteristics or indicators. These can be viewed as the key principles of the ecomuseum ideal. In this list, numbers 1 to 6 focus on the democratic and participatory nature of ecomuseums, 7 to 12 deal with what an ecomuseum includes and covers, and 13 to 21 centre on what an ecomuseum can do, and the approaches and methods often used in ecomuseology. Ideally, an ecomuseum:

1. is steered by local communities;
2. allows for public participation in a democratic manner;
3. encourages joint ownership and management – double input system;
4. emphasises process rather than on product;
5. encourages collaboration with network of partners;
6. is dependant on substantial active voluntary efforts and local 'good will';
7. focuses on local identities and 'sense of place';
8. encompasses a 'geographical' territory which can be determined by different shared characteristics;
9. is a fragmented 'museum' with a network of an orientation hub and nodes consisting of buildings, sites and landscapes;
10. promotes preservation, conservation and safeguarding of heritage resources in situ;
11. gives equal attention to immovable and movable tangible and intangible heritage resources,

where the tangibles include all components of material culture and intangibles include expressions of culture like oral traditions, oral testimonies, language, song, music, dance, ritual, ceremonial practices, traditional craft skills etc.;

12. covers both spatial and temporal aspects – diachronic rather than simply synchronic;
13. allows for change and development for a better future;
14. encourages an ongoing programme of documentation of past and present life and interactions with all physical, economic, social, cultural and political environmental factors;
15. promotes research with different inputs – from local 'specialists' to academics;
16. promotes multi-disciplinary and inter-disciplinary approaches to research;
17. promotes a holistic approach to interpretation of culture/nature relationships;
18. illustrates interconnectedness between: nature/culture; past/present; technology/individual skills;
19. provides for an intersection between heritage management and responsible tourism;
20. brings benefits to local communities e.g. sense of pride, regeneration, and economic, social, cultural capital; and;
21. stimulates sustainable development and responsible use of natural and cultural heritage resources.





Iwokrama International Centre for Rainforest Conservation and Development

Iwokrama consists of nearly one million acres of rainforest. Although the main administration offices are in Guyana's capital city, Georgetown, the heart of the conservation area is the Iwokrama Field Station, located at Kurupukari on the Essequibo River in Region 8 in central Guyana. The establishment of Iwokrama has its roots in 1989 when Desmond Hoyt, President of Guyana at the time, made an offer of conservable rainforest to the international community during the Commonwealth Heads of Government Meeting in Kuala Lumpur, Malaysia.

This offer became more concrete with the signing of an Agreement between Guyana and the Commonwealth Secretariat in November 1995. It was formalised further when the National Assembly of Guyana passed the Iwokrama International Centre for Rain Forest Conservation and Development Act, which was signed in May 1996 by President Cheddi Jagan.

As an international centre Iwokrama has been governed by a carefully selected Board of Trustees, with international, national and local representation which meets regularly, whilst its day-to-day activities are administered by an employed management team and staff body. It is also important to note that His Royal Highness, Prince Charles, the Prince of Wales, has been the Royal Patron to Iwokrama since 2000.

Central to Iwokrama's success to date has been its engagement with all the key stakeholders, most especially the local communities. From the inception of the Iwokrama initiative, local people have played a pivotal role in the decision

making processes and in helping to steer the project. The majority of these local communities consist of Makushi people. However, all of the Amerindian people represented in these communities have brought traditional indigenous knowledge systems and skills to bear on the integrated management of the natural and cultural heritage resources.

This has principally been done through the North Rupinuni District Development Board (NRDDB) that was established with support from Iwokrama on 19th January 1996 and which now has representation from 16 local villages – including Fair View village, the one community living in the conservation area, along with those villages in the wetlands and savannah near the borders of the rainforest reserve area. The administrative headquarters of the NRDDB is currently based at the Bina Hill Institute, Annai Amerindian District, North Rupinuni, Region 9, Guyana.

Although a working partnership between Iwokrama and the NRDDB was in existence from the start of the project, it was formalised with the signing of a Memorandum of Understanding (MoU) on 5th December 2003 and a Collaborative Management Agreement on 1st July 2005. A more specific Agreement between Iwokrama and Fair View village was signed on 21st December 2006.

The MoU contains some key tenets that have remained a core to the partnership. These are that Iwokrama should “respect community protocols, customs and traditions; work with the NRDDB to minimise potential negative social or and cultural impacts from Iwokrama activities; and guarantee positive benefits and outcomes from business enterprises and other activities” (Iwokrama 2007).

In response to local stakeholders and others, Iwokrama has developed a set of guiding principles that recognise: the importance of seeking out appropriate partners for collaboration and cooperation; the adoption of a participatory approach that encourages active engagement with local communities and other stakeholder groups; the importance of developing as a self-sustaining enterprise with environmentally friendly and socially responsible products; the value of indigenous knowledge and practices; the need for capacity building; the provision for education and training; and

the importance of being involved in national and international forestry policy development.

Iwokrama's stated vision is to, by 2010, “become the leading international authority on development of models for commercially sustainable, practical and community-inclusive conservation businesses based on tropical forests and their natural assets” (Iwokrama 2007). With its partners, including the NRDDB, Iwokrama has been successfully involved in sustainable forestry, the development of non-timber forest products, conservation, environmental services, research, and eco- and heritage tourism.

With this overview of Iwokrama and its key local partners, it will be useful to consider the characteristics of this project with the indicators of the ecomuseum ideal.

Conclusions

Although the above characteristics represent the ecomuseum ideal, it needs to be noted that no two ecomuseums are the same. Each is distinct and unique, the reason being that at the heart of ecomuseology is the idea that each ecomuseum is a living and changing organism that should be ever responsive to changing local environmental, economic, social, cultural and political needs and imperatives. As a result, individual ecomuseums will not have followed all of the same principles in the same order, or in the same proportion.

However, having visited the Iwokrama project, it is felt that the way it works, and the activities and programmes that it is involved in with its range of partners, show it as being an ideal candidate for being measured by the ecomuseum indicators. In fact, Iwokrama may be the closest fit to the ecomuseum ideal that this author has ever seen.



Photograph appears courtesy of iwokrama.org



DARN and Schools (1): Sanitation Day April 2008

2008 is the UN International Year of Sanitation, and DARN chose this theme for its annual public event. Earlier in the year, we funded a PhD student from Newcastle University, Claire Furlong (jointly supervised between Civil Engineering and Geosciences and Geography, Politics and Sociology) to work with local school students at Framwellgate School, Durham.

Through five two-hour sessions, the purpose of this work was to teach Year 9 school students about water and sanitation in a developing country context. The project ended with 'Sanitation

Day', held at the University in April. The keynote speaker was Henry Northover of WaterAid UK who helped children to understand the difficulties faced by many people in developing countries where sanitation was poor and access to a clean and safe toilet can be a real problem. Next, Roy Lawson from Tyne and Wear Museums Service gave a talk on Roman Toilets where pupils dressed up and helped to recreate the set up of real Roman toilets in the lecture theatre!

The session concluded with presentations from Framwellgate students on issues relating to water and sanitation. They had

been given points for their work over the five sessions, and the winning group of the day was presented with a 'Turd Trophy'. Other participants included Northumbria Water and Christian Aid.



SEXUAL TRAFFICKING IN NEPAL: CONSTRUCTING CITIZENSHIP AND LIVELIHOODS

Diane Richardson, Meena Poudel and Nina Laurie, Newcastle University

Introduction

Sexual trafficking is a priority issue for many governments and has increasingly become a focus for debate within academia. Trafficked women are some of the poorest and most vulnerable women in South Asia, yet many aspects of sex trafficking still remain poorly understood. Research has largely examined flows of women across borders and migration/asylum concerns. Drawing on interviews carried out with returnee women, this work focuses on the situation of Nepali trafficked women when they return home.

Trafficking of women within Nepal began in the 19th century when the feudal Rana family started to recruit ethnic girls from Sindhupalchock, the central hill area of Nepal, to serve as entertainers for the ruling family in Kathmandu who then crossed the border as a result of the political alliance forged between Nepal and India in 1950. Under a bilateral treaty there is an open border between India and Nepal for nationals of both countries.

The dominant Hindu value system in Nepal also reinforces traditional patriarchal views regarding women's sexuality and makes provision for institutionalised prostitution. In the south west of Nepal, the Badi community is labelled an untouchable caste. Traditionally, Badi women are entertainers who offer cultural shows as well as sexual services

to local Kings, religious leaders and landlords. The infiltration of trafficker gangs in the Badi area has transformed this localised traditional prostitution into criminalised crossborder trafficking.

Economic expansion in India and cultural affinities between people in Nepal and northeast/west Bengal have contributed to broadening the scope of trafficking in recent years. Nepal is considered to be a leading source of trafficked women to other parts of the region, whereas India plays a significant role as the receiving destination for South Asian women and serves as a transit route for trafficking beyond the region, mainly the Middle East and South East Asia.

This work focuses specifically on the livelihood opportunities and strategies of returnee trafficked women in South Asia. In Nepal, access to livelihoods is determined by whether women have formal citizenship status or not. We examine the extent to which the newly emerging policy discourses around citizenship, trafficking and development frame future livelihood prospects for returnee women in Nepal.

Poverty reduction and trafficking

The Nepali PRSP (anti poverty plan) identifies that 38% of its population live on or below the poverty line, with women making up the majority of these



people. As a result, the PRSP specifically focuses on improving social, political and economic conditions of women. However, to date, trafficked women as a group have not figured in the 23 programmes emerging from the PRSP that have targeted women, ethnic and *dalit* ('untouchable') communities.

While the PRSPs set the context for policies to address poverty alleviation among returnee trafficked women, at the same time trafficking is increased by constructions of citizenship embodied in neoliberal globalisation and liberalised labour agreements. Treaties between Nepal and fast growing economies with labour deficits (e.g. the Middle East, Malaysia) mean that women who are





sexually trafficked through India onto other destinations appear to be more able to pass as generic migrant workers upon return than those who remain within the Indian sub-continent.

Nepal has formulated a range of laws to address trafficking. The National Plan of Action Combating Trafficking includes commitments by the government to remove laws that discriminate against women, take all necessary measures to protect the rights of women, and take steps to alleviate poverty and provide employment opportunities for women.

However, several laws still discriminate against women, especially in the areas of property, inheritance and citizenship. Such a legal environment that limits options and redress for women in difficult marital and financial situations may force them to migrate, legally or illegally, and increase their vulnerability to trafficking.

Whilst new laws are being introduced in Nepal which do focus on trafficking, the stigmatisation women experience on their return and their livelihood needs are still not being addressed. Although national policies have been widely disseminated, currently there is no analysis of how these are being implemented and are affecting the lives of trafficked women upon their return.

Methodology

The majority of trafficked women come from socially excluded and economically marginalised ethnic and lower caste communities from the middle hill area and southern Nepal. Fieldwork was conducted during 2005 and 2006 in fifteen

districts in the north, middle hills and the plain in the eastern, central, western and mid western regions of Nepal. Each rural site plays a significant role in trafficking either as an exit/transit point to India or an entry/transit point to Nepal.

28 in-depth interviews were carried out with returnee women aged between 18 and 32 years who were trafficked from Nepal into India to Bombay, Delhi or Calcutta. The majority of the women interviewed were trafficked into forced prostitution, one was trafficked into bonded labour, one was trafficked into early marriage and four were trafficked into the circus. The following quotations are taken directly from these interviews.

Sustainable livelihoods?

In Nepal there are several NGOs working to support women returnees, offering counselling services, legal support, transit houses and income generation skills training. The Nepalese government also provides training in sewing, knitting and offers free legal support to returnee women. However, many returnee women are highly critical of the traditional skills training that is offered to them. Instead, they want types of support that they perceive as enabling them to compete in the global market and have sustainable livelihoods. As Sita, 24, said:

"[M]ost of the trafficked returnee women I have seen are from the village and were denied education before they were trafficked, [so] how can you accept knitting training where you need to do calculations, measurements etc? The market is so competitive, full of readymade garments and foreign goods. I have seen many of my friends receive this training from NGOs, but they have not been able to generate [enough] earnings to survive. NGOs training like knitting and sewing and the small money they give... it's not going to help us. They should understand our problems are related to social rejection and survival. Social rejection and survival are two parts of life of a returnee woman."

Crucially, Sita linked the social rejection experienced by returnee women to where they had been trafficked to as, in her view, this was likely to influence whether or not the highly stigmatising label 'prostitute' was attributed to a woman upon her return:

"Well it depends on so many things, where you come from like if you say you are coming

back from Bombay then immediately people label you as a trafficked woman...they believe that you were working there as a prostitute. I heard from NGOs that women are being sold in Arabia also, but why are people not calling women returning from Saudi and Qatar, for example, prostitutes? I don't think people call them prostitutes."

Women returning from certain destinations may be more able to 'pass' as ex-migrant workers. Livelihoods are likely to be much more restricted for returnee women who are unable to 'pass'. This is not only because they are unable to compete in the market, but also because of the social rejection and stigmatisation that trafficked women face on their return from their friends, families and neighbours. The stigma of having been trafficked attaches not only to the individual woman herself, but also to her family and village and, in some cases, to organisations supporting trafficked women. Anita, 24 noted:

"What I felt after facing social rejection was actually there are now two Anitas. One Anita was in the village, before leaving home she was someone's daughter and sister Anita, but now that is not the case. There is still Anita but she is trafficked, returned Anita, a prostitute Anita, bad Anita. Even some of my neighbours started telling their daughters not to talk to me...people think very differently about trafficked women than [they do of] others. We are like criminals... like we are damaging the izaat (honour) of our family. I told you just now that one man in the village told me that I am now an untouchable caste."

As these types of programmes are often all that is on offer, women also seek other mechanisms to lessen rejection and improve access to livelihoods. Another key alternative form of securing livelihoods is, therefore, 'social reintegration' into familial relationships through marriage.

'Social reintegration' through marriage

In Nepal citizenship is awarded on blood rights. Only a father can pass citizenship to their sons and daughters. After the age of 16, both men and women shall apply for a certificate of citizenship. This is a relatively simple process for a young man, however for a young woman an application must be supported by her father or her husband. For returnee trafficked women the



stigma and rejection they experience from their families and villages means they frequently lack this support and therefore are unable to obtain formal citizenship status.

Whilst marriage may appear to be 'a solution' to social rejection and access to citizenship status, for many women, being 'sold' into marriage, especially at a young age, may precipitate their vulnerability to being 'sold' into trafficking. Typically, if a woman runs away from the husband's family home and is returned by her own family, she may feel she has no other option but to try to find work and support herself away from her village.

To understand the connections between marriage and trafficking we

need to recognise not only how young women may be placed at risk of being trafficked through early marriage, but also that when young girls are sold into marriage and sold into trafficking definitional boundaries between early marriage and the trafficking of young girls may appear blurred.

In many areas of the region known as the middle hill, traffickers represent themselves as marriage brokers and promise the parents that they will introduce successful future husbands to their daughters. Dowry is also common in southeast Nepal, where a poor family often falls foul of traffickers who agree to marry their daughter for a low dowry and then sell her out to Indian cities.

Conclusion

Our focus on returnee trafficked women in Nepal has meant that South-South and South-North flows of people and also policy ideas have been highlighted. However, the increasingly global nature of sexual trafficking means that the findings are by no means limited to these movements. As open borders are being negotiated in greater number through new free trade alliances in various parts of the world and reformed accession policies in Europe, sexual trafficking is operating in more complex and diverse ways.

The photographs in this article appear courtesy of Youba Luintel, Newcastle University

DARN and Schools (2): Communities struggle with the state for control of indigenous schools in Bolivia

Indigenous schools in Bolivia are a political space where the state and the indigenous authorities compete for control. The political context in the 1980s and 1990s highlighted local struggles over indigenous education and these came to influence national educational policies and donor intervention strategies.

Research by Newcastle University in the UK and the *Centro de Comunicación y Desarrollo* in Bolivia examines indigenous education in Bolivia through the actions of Quechua communities in Raqaypampa, Cochabamba, and their involvement with state school politics.

In October 1986, the Raqaypampa communities withdrew their children from schools in protest at the continuous absenteeism of teachers. This incident highlighted demands for pro-indigenous education and had a direct impact on the 1994 Education Reform Law. The educational crisis in the 1980s also brought into focus how dominant post-colonial politics imposes unwanted cultural values on indigenous communities who are, at the same time, trying to assert their independence.

The political significance of schooling is seen in both the Government's approaches to rural schools and the ways in which communities themselves engage in school politics.

- Schools try to integrate indigenous pupils into the Bolivian nation state

through imposing 'Criollo' culture (the culture and language of the Creole Spanish descendants).

- Teachers consider themselves to be of a higher class and view community members as backward peasants to be civilised.
- Communities consider schools to be part of their own territory, which is central to maintaining their social and cultural values. They challenge the efforts of the state to impose the culture of the political class.
- Rural communities often resist challenges to their authority, either by taking their children out of school or by taking direct control of the school themselves.
- Communities develop strategies to take advantage of the presence of a school. They also try to neutralise its unwanted effects, many of which are racist and violent.

While the state remains dominant in Bolivia, indigenous communities have been empowered, partly through their experience with national peasant and non-governmental organisations. The legacies of the 1986 Raqaypampa experience have been important in highlighting the specific local requirements of pro-indigenous education in Bolivia.

- The 1994 Education Reform Law gave responsibility to parents for school administrative supervision, yet it did not recognise the importance of

existing community political structures.

- As a result, tensions still exist over issues, such as changing the school calendar to follow agricultural cycles, and student and teacher absenteeism.
- The community's authority over schools continues to be ignored. Yet, the Raqaypampa struggles over indigenous education have placed community control of schools at the heart of pro-indigenous education reform.
- The lessons from Raqaypampa suggest that the hidden curriculum is as much about controlling indigenous communities as it is about the content taught by teachers in classrooms.
- Despite the fact that different cultures are now talked about in terms of equality and mutual respect, the 'hidden' curriculum in schools continues to consider peasant communities' work and knowledge as backward.

Taken directly from: id21 Research Highlight: 28 February 2008



PRACTICALLY PROFESSIONALS? GRASSROOTS WOMEN AS LOCAL EXPERTS: A PERUVIAN CASE STUDY

Katy Jenkins, Northumbria University

Introduction

As the development arena becomes increasingly formalised and globally connected, both NGOs and women's community organisations are being scaled up to form an integral part of the mainstream development framework. With the increasing harnessing of women's voluntary work by NGOs, women activists at the community level have to some extent become experts, often after many years of taking on significant skilled roles within grassroots organisations.

This paper examines the position of grassroots women who have been community activists since the early 1980s. I explore how processes of professionalisation are manifested at the grassroots level and how expertise is constructed within the community.

Women as local experts in Peru

This paper presents a case study of a group of Peruvian women health promoters. The health promoters are twelve women from a low income settlement, Barrio Alegre, in Lima. Healthcare provision was highlighted as a priority by women from the community in the early 1980s, leading to the establishing of the health promotion project by a renowned local feminist NGO, *Esperanza*.

The women were trained by *Esperanza* to provide health promotion services

focused on reproductive health, and have worked with and for their community for up to 12 years. The health promoters run a clinic in Barrio Alegre, where their responsibilities include attending patients and operating a small pharmacy, as well as going out into the community to give educational workshops for local women. I have given this health promotion project the pseudonym of *Integra*.

The role of the health promoter is central to the Primary Health Care (PHC) strategy which emerged from the 1978 Alma Ata Declaration. PHC takes a preventative and community based approach to health, building on a strong tradition throughout the global south of lay people, such as barefoot doctors and traditional birth attendants, playing a central role in community health.

Such practitioners have traditionally fulfilled the health needs of poor communities, which are often unserved by the formal health sector. Reflecting this tradition, health promoters are generally drawn from within, and chosen by, the community. Health promotion is a key arena through which to consider processes of grassroots professionalisation, as the role of health promoter has generally been considered to be "deprofessionalised, grassroots-based, egalitarian, 'low-tech', economically feasible and culturally appropriate" (White 1998: 480).

With the long-term involvement of grassroots women as volunteer health

promoters in many urban communities, debates around professionalisation and development expertise can be seen to coalesce around the health promoter. This research highlights the distinct and considerable expertise accumulated by such long-term development actors, and considers how this expertise is recognised and negotiated in the community setting.

Experts in being 'non-experts': a balancing act

The importance of health promoters being drawn from within the community, rather than being outsiders, is a consideration often stressed in the health promotion literature. The *Integra* promoters are deeply embedded in their local context, and they continually highlight their strong sense of belonging to Barrio Alegre. Below, I consider how the promoters situate themselves within their community and explore some of the long-term difficulties that grassroots activists face in maintaining a balance between belonging to their community whilst also accessing and managing a range of specialist knowledge.

That they themselves were from Barrio Alegre was perceived by both the health promoters and the NGO to be a key reason for their success – they live the same reality and experience the same struggles as the women they help in the community; they are embedded in strong local networks; and they have a horizontal relationship as equals with the women in the community.

The importance of locality to health experts

Interviewer: Do you think it's important that you are from Barrio Alegre?

Julia (health promoter): Yes. Because we understand the reality, how the women live, what it is that makes women feel bad, what women need in terms of their health.

Interviewer: Would it be different if someone came from outside to do this job?

Julia: That's how it is... We understand each other. They wouldn't understand the reality.



However, that they *are* from the community is a central element of the promoters' ambivalent attitude towards constructing themselves as professionals. A particular tension was evident throughout the health promoters' discussions, between perceiving themselves and wanting to be perceived by others as 'experts', but simultaneously wanting to be seen as part of the community – something with which being an expert was seen to be incompatible.

The health promoters' ambiguity surrounding their status as professionals is partly rooted in a widespread distrust of so-called 'professionals', particularly regarding the often dubious quality of service they provide. This reflects the widely perceived deficiencies of the Peruvian public health service and the poor quality treatment generally provided.

In the area of reproductive health, this is particularly pertinent in relation to the forced sterilisation in the late 1990s of an estimated 250,000, mostly rural, women. This distrust is evident in accounts of the local community's initially wary reaction to *Integra*. In particular, they were suspicious of the free contraception that *Integra* was giving out, assuming that because it was free it must be faulty or out of date. As Julia, the health promoter said:

"We put flyers through all the doors, we made a big effort. And... bit by bit they began to come. (...) But they came! And for us it was a major thing to see so many women forming a queue. It made us feel really good. I saw them, all those women... We gave away free contraception, and they thought that we gave them out for free because they were bad... because they were damaged."

The health promoters and *Integra* explicitly set themselves up in opposition to the substandard Peruvian health service and portray themselves as a quality alternative. This image is justifiable given the high quality, low cost service they provide, and the perception of it as such throughout the community and beyond.

A central aspect of the *Integra* project has been its provision of a professional service, and this is illustrated in the health promoters' emphasis on the importance of maintaining patient confidentiality – a particularly important consideration when their patients are their neighbours.

Initially, the community was sceptical that women from Barrio Alegre could

know enough to become health promoters, and the promoters encountered great resistance. However, subsequently, the promoters have become very positive role models who are respected in their community, and who demonstrate that women from Barrio Alegre can be well-trained, knowledgeable and competent.

Whilst the health promoters feel that they have acquired the knowledge and training to qualify them as experts, and want to be recognised as such, their status and success in the community is contingent upon being local, and this is implicitly equated with being non-expert. Thus the promoters emphasise their non-professional status in order to be trusted by the community of Barrio Alegre and to be accepted as equals. As Pati, one such health promoter noted:

"[it's important] that we're from Barrio Alegre, and not from elsewhere. Very often, you go to a health centre, you meet people who aren't from here, you don't know who they are. They are, as you say, strangers. How good it is that we are from the same community, in order to be able to support and give help to many women who are often scared, perhaps thinking that she has a profession, or is more professional, and that they can't talk to her."

Notwithstanding their own ambivalence towards 'professionals', over the many years that the health promoters have worked at *Integra* they have evidently become regarded as local experts to be consulted and deferred to within the community of Barrio Alegre. They have established a high level of recognition and respect for the services they provide, and are trusted by their community. Elena argued:

"At first, the neighbourhood women were ashamed, they didn't accept us. Because we were from the neighbourhood, "This neighbour, why am I going to let her look at me?" "This neighbour doesn't know anything". But bit by bit we've gained their confidence. And now that they've learnt, they've seen that we can give injections. And now, yes. They even like us. They come and look for each one of us, "Look at this neighbour, look!" Even in my neighbourhood, they come to my house to ask for advice."

This community recognition of the promoters' skills challenges the traditional local/expert dichotomy, in which expertise is assumed to exist *outside* the community targeted for development interventions, in the form of development 'experts'.



However, although to some extent the health promoters have become 'professional promoters', with a wealth of practical experience and accumulated expertise, this paper suggests the need to consider the ambiguities of their situation, particularly given their difficult balancing act in maintaining a dual identity of community women and grassroots experts.

Conclusion

This research proposes the concept of 'grassroots professionalisation', stemming from community recognition and the acquisition of practical experience, and forming a central part of the health promoters' identities. The lens of grassroots professionalisation provides a new way of understanding the collective organising of these women as being bound up with personal and collective ambitions and skills acquisition, and allows grassroots women to be re-framed as dynamic – albeit under-valued – activists, recognising grassroots women's ongoing commitment to community organising and helping us to understand their role in implementing development interventions at the micro level of local and everyday practices.

This paper summarises an excerpt of a paper of the same name originally published in Political Geography 27 (2), pp.139-159, available at: <http://dx.doi.org/10.1016/j.polgeo.2007.07.006>



BUILDING IN PARTNERSHIP: PARTICIPATORY URBAN PLANNING

Michael Majale, Newcastle University



Simple solutions can make big differences to liveability

Introduction

Urbanisation processes in most developing world countries are intensifying. Two in particular are, however, posing unprecedented challenges for central government and local authorities, as well as the international development community at large. These are rapid urban population growth and the urbanisation of poverty – the fact that an increasing proportion of poor people are to be found in cities and towns rather than rural areas.

What is even more disconcerting, though, is the growing gap between the 'haves' and 'have-nots', not only between countries but also within countries and within cities. Urban poverty and socio-economic inequality are perhaps manifest most patently in the proliferation of slums and informal settlements, which have become a conspicuous feature of the urban landscape in most developing countries.

Indeed, hundreds of millions of urban dwellers across the developing world struggle to make ends meet in slums and informal settlements which have developed alongside symbols of opulence, such as skyscrapers, five-storey hotels and gated communities. Absolute urban poverty is in itself bad enough, but it is far worse when it occurs amid conditions of plenty.

Meeting the slum challenge through partnerships

The United Nations Habitat II Conference in Istanbul in 1996 produced

a global plan of action – the Habitat Agenda – which would help address the above problems by providing a blueprint for achieving 'adequate shelter for all' and 'sustainable human settlements development in an urbanising world'. The Habitat Agenda emphasises partnerships involving, among others, the following actors as being crucial to the achievement of these twin goals: national governments, local authorities, politicians, non-governmental organisations (NGOs), community based organisations (CBOs), the private sector, and professionals, academics and researchers.

The Cities Alliance was established three years later in May 1999, with the aim of bringing about unprecedented improvements in the housing and living conditions of urban poor people in developing world cities. The Alliance brings together four principal constituencies: the urban poor, local authorities and their associations, national governments, and bilateral and multilateral agencies. On joining the Alliance, they commit to improving urban planning, development and management in two key ways:

- Supporting participatory, inclusive approaches through which local stakeholders define their vision for their city and prioritize actions to address urban poverty and growing inequality; and
- Strengthening partnerships with local authorities and CBOs to support city-wide slum upgrading and nationwide scales of action.

The 'Cities without Slums Action Plan', developed by the Cities Alliance in July 1999, challenges donors, governments and slum communities to improve the lives of 5–10 million slum dwellers by 2005, and 100 million by 2020. The Action Plan was launched by Nelson Mandela at the Alliance's inaugural meeting in Berlin in December 1999, and was endorsed at the United Nations Millennium Summit in September 2000 which yielded the Millennium Development Goals (MDGs). It is reflected in MDG 7, Target 11, which aims to achieve a significant improvement in the lives of at least 100 million slum dwellers by 2020. Slum upgrading is widely seen as the most proactive and effective way to realise this target.

The 'Building in Partnership: Participatory Urban Planning' project

Kitale is a rapidly growing secondary town located about 380km to the northwest of Nairobi, the capital and primate city of Kenya. The town's annual population growth rate of 12% is significantly higher than the national urban average of 7%. Fuelled by rural-urban migration, in-migration from other urban centres, and natural growth, the population upsurge has overstretched the capacity of Kitale Municipal Council to effectively plan and manage the town's growth.

Indeed, it has far outstripped the supply of planned and serviced land; infrastructure provision; formal housing development; and employment creation. Consequently, 65% of the 220,000 population live and work in unplanned slums and informal settlements characterised by insecure tenure, inadequate infrastructure and social services, poor quality housing, overcrowding, unemployment and socioeconomic marginalisation. In this respect, Kitale is similar to many other rapidly growing cities and towns in developing regions.

The 'Building in Partnership: Participatory Urban Planning' project was conceived by the Intermediate Technology Development Group (ITDG – now known as 'Practical Action') to address some of the above





Figure 1 The footbridge before and after the active planning process

problems. The overall goal of the action research project, which was implemented between April 2001 and March 2004 with funding from the UK Government's Department for International Development (DFID), was 'to enhance the effectiveness of city and municipal planning and management'.

More specifically, the project purpose was "to test, develop and disseminate a partnership approach to the planning of urban space with poor men, women, and children, and community-based, public and private organisations". In other words, the project aimed to move beyond 'talking partnership to walking partnership'.

The establishment and building of partnerships to change relationships, influence development at the local level and mobilise resources was fundamental to the success of the project. The engagement of partners in the project involved both the identification of potential partners and their effective participation in partnership activities. The project partners included Kitale Municipal Council (KMC); CBOs; local and international NGOs; relevant central government agencies; Kenya

Institute of Planners; and the University of Nairobi's Department of Urban and Regional Planning.

Process and key achievements of the project

The 'Building in Partnership: Participatory Urban Planning' project brought together three methodologies – participatory planning, partnership and local development – with the aim of achieving economically, socially and environmentally sustainable local development; and an institutional framework for planning and urban development that will continue to function in the long term.

Following an inclusive consultative ranking process, based on the results of participatory surveys conducted in all 12 wards in the municipality, a consensus was reached among the residents on the priority development needs by ward. This led to the selection of three informal settlements – Kipsongo, Shimo la Tewa and Tuwan – as pilot sites to develop and test innovative institutional frameworks that encourage stakeholder participation and partnerships in assessing slum communities' needs and concerns, and developing and

implementing sustainable upgrading interventions.

In **Kipsongo**, a community driven participatory planning process supported by both ITDG and Kitale Municipal Council led to the residents preparing a strategic action plan that prioritised water and sanitation interventions and included future growth options (such as a women's community centre, a health clinic and police post). The plan has been implemented through the joint efforts of the community, Kitale Municipal Council, ITDG and other partners. Five sanitation blocks have been built to date, and two protected springs have also been constructed by community members, amongst them several women, trained and supervised by ITDG.

In **Shimo la Tewa**, the action planning process prioritised the construction of a 130m span footbridge across a ravine that divided the settlement causing pedestrian safety, accessibility and connectivity problems, especially during heavy rains. The footbridge was built through a partnership effort involving public, private, and community institutions. The Municipal Engineer, a government engineer, and a private



sector engineer (who did not charge for his services) together designed the footbridge and supervised construction. The local community, including youth groups, contributed timber for the decking and 'sweat equity' in the form of voluntary skilled and unskilled labour. A local private enterprise supplied other building materials at reduced cost. The Council paid 30% whilst the project funds the remainder.

In **Tuwan**, the priority needs identified through the participatory process included improved access to water supply and sanitation. The residents chose to address these needs through the construction of a gender-segregated communal ablution block, comprising water-borne latrines, showers with provision for hot water, laundry facilities and a small multi-purpose hall. Kitale Municipal Council ensured availability of the site, while the local community participated in design clinics conducted by ITDG through which the design of the two-storey facility was generated. Community members, in particular women, were trained and produced some of the building materials on site. The ablution block, which is managed by a locally appointed committee, has become the focal point for realisation of most of the settlement's development objectives.

Conclusion

Partnerships are by no means a panacea for solving the challenge of slums and informal settlements in cities and towns in developing regions, and the problems facing the growing numbers of people living and working in poverty in them. However, partnerships at various levels, from the international to the local, can and are playing an important role towards the achievement of MDG 7, Target 11 of significantly improving the lives of at least 100 million slum dwellers by 2020.

The 'Building in Partnership: Participatory Urban Planning' project has shown how slum upgrading interventions, developed and implemented through partnerships at the local level, can sustainably improve urban poor housing environments. The project results also underscore the importance of participatory approaches that recognise the potential and build the capacity of slum dwellers and their organisations. But perhaps most importantly, the project helped create a broad-based participatory institutional framework for urban planning and partnership working in Kitale that has given the urban poor a voice in decision-making processes.

DARN Advisory Panel

The DARN Users Group plays a vital role as a panel of advisers to the Director and Executive Group of DARN. The members of the Group represent leading international development organisations and act as a channel of communications between DARN and policy and practice communities. The members of the Users Group are:

- HelpAge International, <http://www.helpage.org>
- Ms. Alison Griffith, Practical Action, <http://www.practicalaction.org>
- Ms. Caroline Himmler, SHARED Interest, <http://www.shared-interest.com>
- Mr. John Mowbray, Regional Water Aid Chairman, Northumbrian Water, <http://www.wateraid.org.uk>
- Mr. Geoffrey Bockett, Traidcraft Exchange, <http://www.traidcraft.co.uk>
- Judith Sadler, Christian Aid, Newcastle@christianaid.org
- Dr Roberta Blackman-Wood MP, Durham Constituency Office
- Martin McCann, RedR-IHE, www.redr.org.uk
- Dr David Golding, Jubilee Debt Campaign

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Regions

THE VOICE OF THE MEMBERSHIP

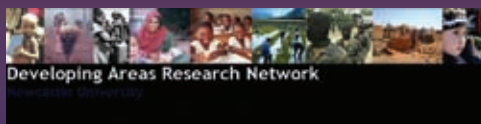


At the Millennium Summit in September 2000, world leaders agreed on a set of goals that aim to reduce poverty and improve the lives of billions of people living today in what is known as the developing world. There are eight Millennium Development Goals (MDGs) and each has a target set to be met by 2015. At their core, these goals aim to express a common humanity by creating the conditions for everyone to experience certain minimum standards of living, and for this to be the background for people experiencing more fulfilled and worthwhile lives.

These MDGs aim to: eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability; develop a global partnership for development.

Meeting these goals requires a strong commitment to furthering development science through interdisciplinary and innovative research. Critically, this requires that the issue of 'development' is brought to the forefront of government agendas. But the spectre of catastrophic climate change – which will affect developing countries far more severely than many advanced economies – highlights that humanity is interconnected and that the problems that these places and people face have commonalities and similarities with the problems facing advanced economies.

This Regional Survey aims to highlight to the readership of *Regions* these similarities and the fact that the discipline has much to gain from a dialogue with the field of Development Studies. It has been produced in conjunction with DARN, the Developing Areas Research Network, led by Newcastle University, which aims to place development issues higher up the political agenda by integrating Development Studies with a much wider range of interests discussing similar issues.



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