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Through the Camera Lens of Development: An Exploration of NGOs' Representations of Africa

Sebastian Lindstrom

University of Massachusetts Amherst

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THROUGH THE CAMERA LENS OF DEVELOPMENT:

AN EXPLORATION OF NGOS' REPRESENTATIONS OF AFRICA

A Master's Project Presented

by

SEBASTIAN PER DAVID LINDSTROM

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Abstract

The purpose of this qualitative research is to acquire new knowledge in the African visual representational landscape, a digital space carefully filmed and edited by some of the most celebrated and acknowledged, mostly Western, NGOs in the world. The most watched Africa-related video from 50 NGOs were selected, downloaded and analyzed. After continuous re-watching of a 3.5 hour long set of visual data tree themes emerged. One segment relates around the NGOs intervention, another about the term or statement 'help', and the last theme is HIV/AIDS. The findings include the realization that the beneficiary was never explaining the intervention of the NGOs project itself; he or she, the subject, only represented the need of the intervention. Common words used in the videos analyzed, for example *community* and *help*, represents a set of skillfully branded donor-driven words. Controlling their importance and meaning within the system of development allows the development agencies to stay relevant. This analysis proposes a conversation among development practitioners, online and offline, on the topic of mitigating unequal power relations. A set of reverse-representational campaigns have been launched by various NGOs and institutions in the last years; these initiatives paves the way for the future realignment of fighting stereotypes in a changing African landscape.

Keywords: development, representation, media, film, video, donors, beneficiaries, power

THROUGH THE CAMERA LENS OF DEVELOPMENT: AN EXPLORATION OF NGOS' REPRESENTATION OF AFRICA

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SEBASTIAN PER DAVID LINDSTROM, B.B.A., HONG KONG UNIVERSITY

M.Ed., UNIVERSITY OF MASSACHUSETTS AMHERST

Directed by: Dr. Bjørn Nordtveit

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Introduction

I am a Swedish graduate student at the Center for International Education at the University of Massachusetts Amherst. In 2009, I founded the What Took You So Long? Inc., a benefit-corporation with a current team of five filmmakers creating visual outputs for United Nations agencies, governmental development organizations, non-profits, and startups in complex areas of the world. In the last five years the team has filmed documentaries in over 75 countries; an extremely privileged experience that has shaped my interpretations of representation, storytelling, dependency and 'progress'. My lens, a passport into experiences, provides me with a deep understanding of the relationship with top management inside the implementation agency, their communications and project staff, as well as the relationship between organization and beneficiary.

Helplessness, dependency and suffering, exuberated by visuals and simplifications dodging the complexity of multiple truths, are all imbedded in the common discourse on the diverse continent of Africa and Africans. We are fed pre- and post-poverty developmental propaganda via perpetuated age old-clichés created by the implementers, donors, and the NGO-sphere. Images are the pathway to human emotions and most people have a hard time accepting the truth that they are being manipulated into making decisions by visual creators working on behalf of the development sector. Burns (Redglass Pictures, 2012) provokes, "truth is we hope a byproduct of the best of our stories and yet there are many, many different kinds of truths and an emotional truth is something that

you have to build”.

No content is neutral or unbiased. Said (1997) argues:

Despite the variety and the differences, and however much we proclaim the contrary, what the media produce is neither spontaneous nor completely “free:” “news” does not just happen, pictures and ideas do not merely spring from reality into our eyes and minds, truth is not directly available, we do not have unrestrained variety at our disposal. (p. 7)

My experiences as a filmmaker working within the engine room of development and my concern of its representation of Africa and Africans have led to this research project: an analysis of representation through media. My theoretical framework is built on my interpretation of three thought projects: Said’s (1979) concept of Orientalism, Wainaina’s (2014) activism on asymmetric power dynamics in the field of international aid, Žižek’s (2010) analysis of representation and development.

Problem

This research, presented in both written and visual form, explores how the power of development organizations and NGOs construct representations on Africa and Africans. Our brains are wired to respond first to visual input, and emotions govern how people make decisions (Resource Media, 2013).

Why this is interesting?

In the last decade, because of the Internet, there has been a change in

the way stories are told. Today, many non-profits are replacing despair with opportunity, hedging on the idea that people will be more inspired to take action because of a story with human connection rather than a story promoting white or wealthy guilt.

More than half of all Internet content is video (See3, 2013). Understanding the current representational decisions made by some of the most influential development vehicles in the world can give you a better insight into the current ethical state of development and the power-structures in entails and promotes.

What is the research question?

How do NGOs represent Africa and Africans?

Literature review

Žižek (2006) asserts “cinema is the ultimate pervert art. It doesn't give you what you desire - it tells you how to desire”. Anything your brain consumes have an agenda, ideology, and submerged message. An enigma provided to catch the eyes and minds of the reader and hopefully inspire them to continue this journey, one paragraph at a time, towards knowledge construction. At this point I encourage the reader to ask yourself, the things you desire; was it your idea or did someone plant these desires in your head? When you interact with visual representations of Africa and Africans, do you question the ideologies and manipulations attached to these representations?

In Žižek's (2013) *Pervert's Guide to Ideology*, he states “the neutrality of the frame is never as neutral as it appears”. This can be true, and I encourage the reader to hold this understanding in mind as we continue our exploration into the representative space of development cinema.

Herskovits (1962) provokes a deeper analysis of this topic, by his statement, “you are not a country, Africa, You are a concept”. Fifty year later, what is Africa now? Mazrui (2005), inspired by the thoughts of Mudimbe, said that “the invention of Africa is a prophecy in the process of self-fulfillment” (p. 2). Does Western ignorance force development agencies into using their positions of power to depict an Africa that the West can use for its own purposes, whatever they are? Or are misrepresentations on Africa visually created and propagated in order for the global North to feel that their assumptions and understandings of

the continent are correct?

Du Bois (1905) cautions that “ignorance is a cure for nothing”.

I grew up with the philosophy that the more knowledge I accumulate, the more I will realize how little I know. In other words, acknowledging ignorance is, potentially, the beginning of a journey questioning news, knowledge, power, and other vehicles controlling your life. Philo (2002) asserts that the media are engaged in the mass production of social ignorance; how should we then consume knowledge to decrease our ignorance? How deeply rooted in our subconscious mindset are the western heritage of colonial dominance?

Swank (2010) believes that:

The imperialist framework of representation that is still effective today did not derive from a kind of colonial ignorance. There is a popular assumption that misrepresentations, or ‘false’ images of Africa rest on Western ignorance and that truer images of Africa are based on knowledge.

Perhaps the West’s ignorance is linked to our desire to shield certain realities in our continuously fragile world; a phenomenon observed by Žižek (2006) which he labels, fetishist disavowal. “I know it, but I don’t want to know that I know, so I don’t know. I know it, but I refuse to fully assume the consequences of this knowledge, so that I can continue acting as if I don’t know it” (Žižek, 2006)

False generosity, Freire’s (1970) term identifying a scenario when someone on the outside is generous, but within that specific act the intentions is

false, is an important human conundrum with which to engage. Browsing through Facebook one engages with the causes and fundraising campaigns that your 'friends' are sharing. Based on the ideas of Žižek I feel that humans of privilege superficially sacrifice themselves to raise funds towards a cause larger than ourselves, but they don't necessarily want others to rise above us in the food chain. Pretending to care is an easier exit as Žižek (2008) states, "it is more satisfying to sacrifice oneself for the poor victim than to enable the other to overcome their victim status and perhaps become even more successful than ourselves".

Žižek (2008) explains the cycle of action linked to the consumption of development-centric representation.

When we are shown scenes of starving children in Africa, with a call for us to do something to help them, the underlying ideological message is something like: Don't think, don't politicize, forget about the true causes of their poverty, just act, contribute money, so that you will not have to think! But what is our responsibility as a citizen of this earth? Foucault (1961) argues that:

It is a duty of an international citizenship to always bring the testimony of people's suffering to the eyes and ears of governments, sufferings for which it's untrue that they are not responsible. The suffering of men must never be a mere silent residue of policy. It grounds an absolute right to stand up and speak to those who hold power.

One might say that the development organizations, "bring the testimony of

people's suffering" (Foucault, 1961, p. 43), through their visual representations of Africa and Africans, but at what cost? Wainaina (2014), an outspoken critic to western developmental interventions in Africa said that "the world of humanitarianism and aid in Africa is designed to keep people passive, dependent and [to] allow power". This alternative perception of the development industry's legacy in Africa, the opposite of economic, human and political empowerment, is a tempting discourse with which to engage.

If we can not imagine the full spectrum of human potential, then how can we develop as a species? Gran (1983) asserts that "the liberation and empowerment of people, that is, the essence of participatory development, will come only by people investing in the raising of consciousness to imagine the full range of human potential" (p. 15). As much as people from the global North argue that they see and acknowledge all humans as equals, many still consciously or unconsciously feel that their potential is more important than their human counterpart living on the other side of the world in a mud hut with no access to healthcare, education, and clean water.

Development of the other, the "third world", the beneficiaries, has been ongoing since its birth post World War II. American President Harry Truman's (1949) Inaugural Address January 20, 1949, is considered by most developmentalist's as the beginning of an era of developmental interventions. In his commencement speech, Truman (1949) declares, "the old imperialism—exploitation for foreign profit—has no place in our plans. What we envisage is a program of development based on the concepts of democratic fair dealings" (p.

1). This speech was written and delivered during the colonial occupation of most of Africa. “Democratic fair dealings” did not exist as the western powers realigned their territories after the world word scramble. Did Truman’s try to use development to create new American enclaves or did he believe that democracy, without the temptation of exploitation and profit-making, was the right road ahead for America?

Representation and knowledge creation are intertwined; Said (1997), through his Orientalism project, explains that all knowledge about the human society is historical knowledge and this group of knowledge “rests upon judgment and interpretation” (pp. 154-155). My personal conviction is that truth is fragile and Said’s words inspires me to define historical knowledge as the most common truth for a group of people at one point in time.

For Bill Gates (1996) trying to figure out how to best monetize the Internet industry, ‘content is king’; but in the field of visual representation I believe that context is king. Said (1997) explains further;

This is not to say that facts or data are nonexistent, but that facts get their importance from what is made of them in interpretation...for interpretations depend very much on who the interpreter is, who he or she is addressing, what his or her purpose is, at what historical moment the interpretation takes place. (p. 154)

When fighting misrepresentation you also fight against the Western notion of underdevelopment, the flipside of development. Is the global South, developing world and the world majority country?

Sachs (1992) explains underdevelopment, positing "it converts participation into a manipulative trick to involve people in struggles for getting what the powerful want to impose on them" (p. 8)

When it comes to visual representation, participation starts and ends where the money lives.

Methodology

Since 2012, the Geneva based publication *Global Journal* has released an NGO ranking entitled Top 100 NGOs. The 2013 list, developed through a qualitative and quantitative methodology, can be found in Appendix I. I collected the links to all the YouTube pages of these 100 NGOs; then in the search bar I typed 'Africa'.

The video that emerged with the most views was downloaded for further analysis. One video per organization, maximum length seven minutes. Initially comparison exercises were conducted in NVivo10; however, it was only utilized in the construction of word trees based on over-saturated words founds in the transcription file from all the visual data. I found Apple's video editing software, Final Cut Pro X, better suited for to analyze the rest of the video content. Here are the reasons why:

1. You can videos with a variety of file formals
2. Smart keyboard short cuts for coding videos into different themes
3. It almost never crashes/fails

Understanding the commonality among NGO videos created by larger mostly Western development entities can give us an entry point into understanding representation from a development hierarchical standpoint. Through the data collection 50 videos was downloaded from the 100 organizations. Six organizations did not have a YouTube channel and 44 organizations had no videos related to Africa or that their video was too long or

just a recorded speech or similar.

Criteria:

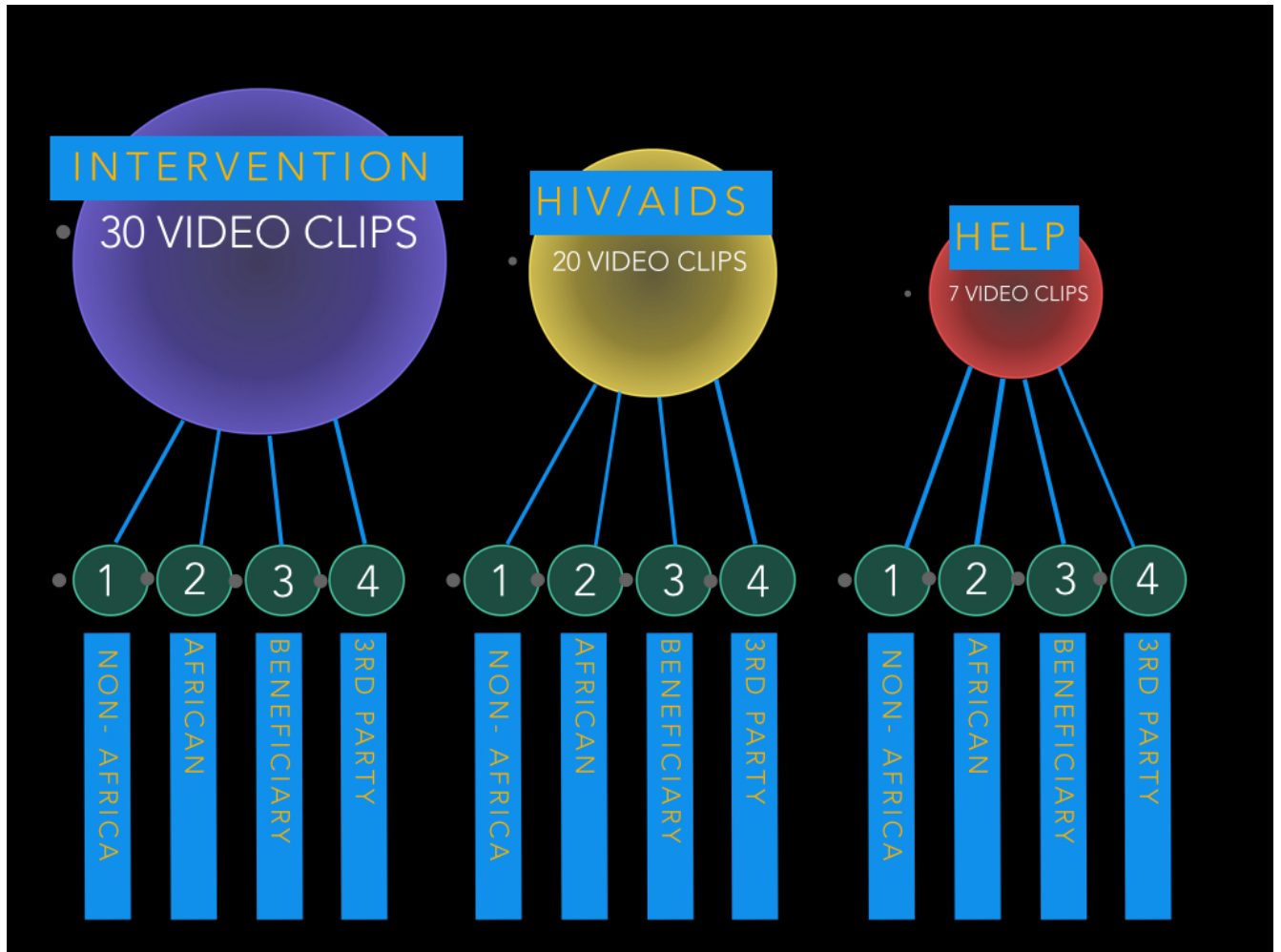
1. 1-6 minutes long
2. Highest number of views within the first page of the YouTube channels search result for 'Africa'.
3. Not a speech/interview
4. One video per organization
5. In English or with English subtitles

The criteria for each video downloaded was that it had to be between between 1-6 minutes long. The 50 videos accumulated length was 3.5 hours and after visual dissemination these videos where coded into themes;

1. 'Intervention',
2. 'Help',
3. 'HIV/AIDS'

Footage in each theme was sub-categorized into four main representations:

1. **Non-African NGO worker**': a NGO employee of non-African decent
2. **African NGO worker**': A NGO employee of African decent
3. **Beneficiary**: the targeted recipient of a project
4. **3rd party participant**: a celebrity, a UN employee or similar person with perceived credibility



Limitations

The selection criteria within the organization’s YouTube channel had a set of limitations, with the most prominent ones as follows:

1. During the initial pre-data collection research the first video that showed up when the search ‘Africa’ was conducted was selected. However, the quality of these videos, some of them watched 100 times or less, was extremely low and the researcher felt it would not be a fair representation

unless the data collection included a large group of highly produced videos. The assumption, potentially dangerous or counterproductive, that the most viewed 'Africa' video was the most accurate representation of that organization.

2. When does a representation cross the line between "current" into a "historical" representation? Is a seven-week-old video representation from a development organization on their work in Afghanistan equally representative as a video they made on the same project seven years ago? Who has the right to outdate visual representations?
3. Researcher subjectively judged quality; my own continuous work as a filmmaker representing Africa and Africans on behalf of the development system clouded my ability to fully select videos to analyze based on my criteria. Occasionally videos longer than six minutes were selected because the organization had no other 'Africa' videos to select from. My assumption was that the results of the research will better showcase the current reality of NGO representation on Africa and Africans if a larger group of NGOs representations were represented in my data.
4. Videos in French, Spanish, Portuguese, and other languages without English subtitles were not selected; hence a bias towards the Anglophonic world was present.

Analysis

The most watched Africa-centric videos from each organization, which met the criteria, were downloaded to an external hard drive via the Chrome Add-on *Chrome YouTube Downloader 2.6.20*. This freeware allowed me to download any YouTube video; the quality of the video depends on the upload quality of the video. Most videos downloaded during the research collection period were of the 1040p (HD) quality; some videos were only available in 720p and 360p.

Once all download actions are complete, videos were imported into the event folder within a Final Cut Pro X 'Master Research on Representation' library located on the external hard drive. A new project file was created, all footage, 3.5 hours in total, was then imported into this sequence for viewing, key wording, and realigning. After the first session of analysis the three broad themes within the footage had emerged:

1. 'Intervention'
2. 'Help'
3. 'HIV/AIDS'

Based on representation; these video selects, totaling 40 minutes, were then subcategorized between:

1. Non-African NGO worker
2. African-NGO worker
3. Beneficiary
4. 3rd Party Participant

Findings

1. No beneficiary explanation of intervention

During the analysis of the 30 videos clips within the theme 'intervention' no beneficiary voice had the privilege or power to explain the organizations' intervention. This task was usually conducted by the non-African NGO worker and to a less extent by the African NGO worker.

Examples:

Non African NGO workers:

"We have created a programs called 'Sports for peace and life in which Nike have generously donated a very large amount of its products which we brought here to equip teams and to help couches create a sense of **community** and to help these children enter a post conflict world." (Mercy Corps, 2007)

African Female NGO worker:

"My name is Mrs. Veronica Sianchenga. I work with IDE in a program called the Rural Prosperity Initiative, a poverty alleviation program for farmers. And basically, the main emphasis of the program is on gardening using treadle pumps and drip irrigation kits." (iDE, 2014)

Personal reflection on possible reasons behind this finding:

- A. The NGO prefers the beneficiary to contextualize the purpose of the intervention;
- B. The filmmakers or NGO did not believe that the beneficiary could give

a holistic overview of the intervention on camera;

- C. The beneficiary introduced the intervention during their interview but it was cut out from the final video because the message wasn't as "strong" as the message from the non African or African NGO worker'
- D. The Chief of Party or founder or project manager traditionally explains the intervention so the NGO communication person plays it safe by continuing this legacy.

2. Everybody loves the community

During the interview segments of the 50 videos a trend of word usage was discovered. Wainaina, one of the influencers of the framework used to analyze the data says that "these days when the word community is used it means someone utterly powerless upon which power is being imposed" (The Guardian, 2014, p. ?). He argues that 'community' is a donor driven word and that Africans don't use this terminology. In the visual data the word community is continuously used, sometimes multiple times in one sentence, as a neutral desirable process and outcome. It used plenty by non-African NGO workers but even more by African NGO workers. No beneficiaries in the 50 videos use the word community.

Examples:

Non African NGO workers:

"innovative community based approach" (International Media Corps, 2008)

"When Tostan allowed people themselves to look at some of these issues and reflect on what happens and find out what it was happening to their

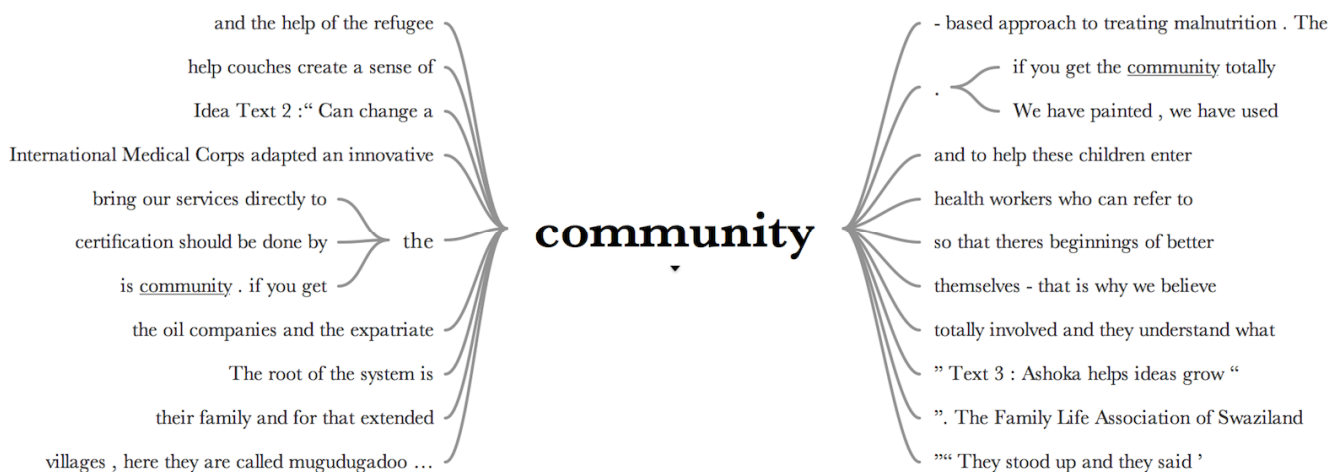
children and what the consequences of that were, but always in relation to the vision they have of where they want to be in the future - for themselves, for their family and for that extended community” (Tostan, 2010)

African NGO worker:

“The root of the system is community” (Merlin, 2011)

“We bring our services directly to the community.” (IPPF, 2011)

Below is a ‘community’ world tree created in Nvivo for Mac based on the transcribed interview segments in the videos.



Personal reflections on possible reasons behind this finding:

- A. African NGO workers, many educated in Western knowledge systems, try to exaggerate non-African belief systems in the power of working with and for the community by over-using this term.
- B. Non-African NGO workers, blinded by their donor-driven vocabulary, uses the word community in their interviews to make them sound ‘participatory’.
- C. The reason why no beneficiaries use the world community in the video is

either because their answer with the world community was cut out from the final video or that they never used. Perhaps they used it all the time but the filmmaker or communications person did not want to portray them this way?

- D. Based on the word tree; the community is the process/approach, key stakeholder, implementer, decision maker and measurement and evaluation component. (Everything but the donor ; however, sometimes the donor would argue that they are a community ; something I would argue is false generosity). High-jacking the word community is a way of accessing and implementing western development.

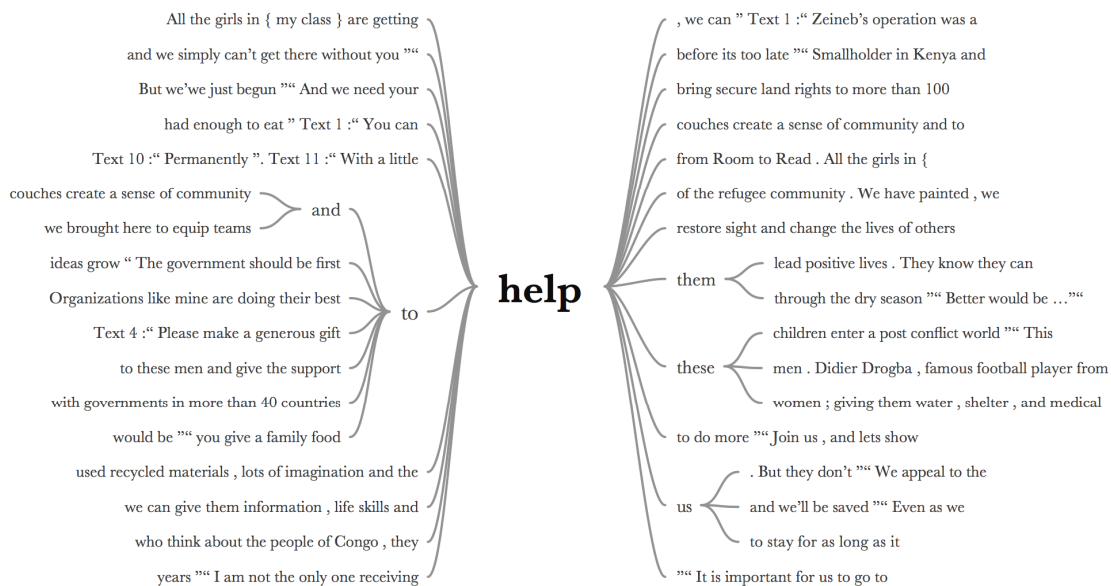
Help rather than support

In all the three and half hours of data that was analyzed the word 'help' was said or written seven times; the word 'support' was never used.

Personal reflections on possible reasons behind this finding:

- A. It's easier to raise money when asking a potential donor to *help* the beneficiary rather than to *support* them. Help is usually correlated with helplessness and breads within a sad environment. A sad child raises more money than a happy one. (Ahern, 2014)
- B. Help is more actionable, direct and easy to use in a gamification campaign rather than support.
- C. Through the Word tree I see a pattern of 'help them', 'help these' and 'help us'. The first two word combinations derive from people asking other people to help other people ; the 3rd word combination, not as commonly

used, asks other people to help them. This is a more direct and older way of raising money. The trend is to utilize NGO staff, African or non African, to tell the story of the organization and to conduct the appeal for funding.



3rd party representation of interventions are all male African males

Wainaina (2005) writes satirically that a writer on Africa should “never have a picture of a well-adjusted African on the cover of your book, or in it, unless that African has won the Nobel Prize” (p. 1). In the 50 videos analyzed the visual participation by footballer Didier Drogba and ex-UN head Kofi Annan where the most prominent celebrity involvements. To add credibility in a development video on Africa, do you have to have received the Nobel Peace Prize? Why are no female African role models represented as voices to explain the interventions for these leading development organizations?

Personal reflection on possible reasons behind this finding:

A. Female African leaders are not invited by the communications staff in a

- NGO to participate as a 3rd party credibility component.
- B. African female leaders are not as visually recognizable as some male African leaders; hence the male counterparts get more attention.
 - C. Female African leaders are less prone to go out of their way to participate in a film project for a NGO.

Beneficiary representation high in HIV/AIDS theme

Within the footage analyzed HIV was said or written 20 times. Non-African NGO worker says it four times, African NGO worker twice, beneficiary 12 and a 3rd party eight times. Why do the HIV/AIDS theme have so many beneficiary representation; whilst the beneficiaries are not featured in any of the other themes?

Personal reflection on possible reasons behind this finding:

- A. The NGO wants the potential donor to see the hardship of a person living with HIV/AIDS;
- B. The NGO strives to add balance between a victim of HIV/AIDS telling their story and a 3rd party adding context to the epidemic;
- C. Showing a person with HIV/AIDS in a video around a HIV/AIDS projects brings in more donations than a HIV/AIDS video without a person infected by the virus;
- D. The viewer expects to see the life of a person suffering from HIV/AIDS when they click on a video on a HIV/AIDS project.

Recommendations on mitigating unequal power relations

Challenge the stereotypes

Mama Hope, a San Francisco based NGO with its mission to partners with grassroots organizations in the East Africa and Ghana, have been disrupting the visual development scene for the last few years. Their 'Stop the Pity' series with stories from the little boy Alex in Tanzania explaining a Arnold Schwarzenegger movie (Mama Hope, 2011) and their 'African Men. Hollywood Stereotypes' video (Mama Hope, 2012) with the description 'Wouldn't it be better if African men weren't always depicted as warlords or victims?' were produced to awaken the Western audience to inaccurate knowledge construction.

NGOs needs to better recognize the beneficiary, without giving them the beneficiary stamp, as a storyteller equal to anybody else in the story. In many cultures the art of storytelling is fundamental to a person's character.

Organizations need to increase the amount of time they spend on sharing and comparing ingredients in storytelling with all stakeholders equally present.

Give the community back to the donor

The development industry have created a magical aura around the word 'community'; silently forcing everyone in the global South to aspire to be a part of it and to collaborate, participate and engage with it. I recommend that the reader insist on having conversations with their friends and family around the word 'community'; some talking points are listed below:

1. Is religion a community?

2. What is the difference between a community and a network?
3. Is your blood family a community?
4. When is a bad time to work with the community to solve a problem?
5. Is the public school system a community?
6. What happens if a community excommunicates you?
7. What is the purpose of a community?
8. What was the first community on earth?

Understand the help and support better

According to Google (2014a) the verb '*help*' is defined as, "make it easier for (someone) to do something by offering one's services or resources." *Support*; is defined as, "bear all or part of the weight of; hold up" (2014b) Reading about these two words one might not find them very different or offending to anyone; however, in situations of power inequality, for example the relationship between a NGO worker and a family receiving health care from that person's organization, giving and receiving support of help are two different representations of that bond/relationship.

Uplift female African leadership potential into positions of credibility

Development videos on Africa and Africans by NGOs lack female celebrity, expert, and alternative knowledge representation. Short-term organizations should try harder to find female voices when short-listing individuals for project videos. The usual suspects are low hanging fruit, by trying harder new people will emerge towards a more diverse, truer, and equal gender representation of Africa. If you want to change the landscape of visual gender

representation in Africa please support institutes like Africa Leadership Academy in South Africa, a learning environment exceptionally equipped 'developing the next generation African leaders'.

Have Africans tell stories on 'HIV/AIDS, war and famine' outside Africa

Non-Africans tell the simplified and generalized story of Africa's three pillars of recognition to the rest of the world: 'HIV/AIDS, war, and famine'. The Norwegian Agency for Development Cooperation (Norad) and The Norwegian Children and Youth Council (LNU) funded a mockumentary where South Africa teenagers collected and sent radiators to the cold people of Norway. The 'Africa for Norway' Radi-Aid campaign took the world by storm; the power structure had been inverted, the donor was now the beneficiary. My recommendation is that we expand on this and enable Africans outside of the continent to deconstruct, in a serious mockumentary manner, the stereotypes of their nation of residence.

Further questions

1. Is including Africans in NGO videos a manipulative trick to involve people in struggles for getting what the powerful want to impose on them?
2. At what level are Africa-centric NGO videos Drawing colonization into the present?
3. Is the media on Africa produced by NGOs resulting in the mass production of social ignorance by reinforcing stereotypes?
4. In what space can a consumer of visual content question African imagery and its connotations?

5. Why are more than half of the most watched Africa-centric development videos from the data collection released in November and December?

What is next? What happened?

There was many hours of NGO footage to look through which created many ethical conundrums in my head. Did I approach this research through the right lens, with the right intentions? Would the addition of verbal interviews with communications specialists of larger NGOs add more clarification to the thesis or would it distract the thematic deconstruction of the data that was collected? Should the written and visual components complement each other or work as separate units of knowledge?

As in all research, the conflictions of conclusions are enormous. The next step is to create a support network between experts and practitioners of visual representation within development to holistically understand the trend of the industry and the issues on the horizon.

Appendix I:

Top 100 NGO 2013 by the Global Journal

1. BRAC•
2. Wikimedia Foundation
- 3. Acumen Fund•
4. Danish Refugee Council
5. Partners in Health•
6. Ceres•7. CARE International
- 8. Médecins Sans Frontières
- 9. Cure Violence•
10. Mercy Corps•
11. APOPO•
12. Root Capital•
13. Handicap International
14. International Rescue Committee
15. Barefoot College•

16.Landesda•

17.Ashoka•

18.One Acre Fund•

19.Clinton Health Access Initiative

20.Heifer International

•21.Human Rights Watch•

22.Rare•23.Digital Divide Data

•24.Akshaya Patra Foundation

25.Gram Vikas

•26.Room to Read

•27.Amnesty International•

28.AMREF•

29.Pratham•

30.iDE•

31.Riders for Health•

32.MERLIN•33.Fonkoze•

34.Helen Keller International•

35.Water for People•

36.Aflatoun

•37.FrontlineSMS

•38.Marie Stopes International

•39.International Planned Parenthood Federation

40.Save the Children International

•41.PLAN International•

42.Tostan•

43.Fred Hollows Foundation•

44.Transparency International•

45.Saude Crianca•

46.Escuela Nueva•

47.Open Society Foundations•

48.Operation ASHA•

49.International Medical Corps

50.GAIN•

51.search for common ground

•52.WITNESS•

53.Friends of the Earth Middle East

54.CAMBIA•

55.Common Ground•

56.Viva Rio

•57.International Crisis Group•

58.Habitat For Humanity

•59.KickStart International•

60.ZOA•61.Friends-International

•62.Architecture for Humanity•

63.Concern•64.Center for Digital Inclusion•

65.American Refugee Committ ee

66.International Center for Transitional Justice

67.Interpeace•68.Geneva Call•

69.Rainforest Alliance•

70.FAWE•71.Code for America

•72.Child & Youth Finance International

73.Asylum Access•

74.Ycab Foundation

75.PlanetRead•

76.Dhaka Ahsania Mission•

77.International Commission of Jurists

78.World Vision

•79.Movember Foundation•

80.PlaNet Finance

•81.Free the Children•

82.Terre des Hommes International Federation

83.TRIAL•

84.International Bridges to Justice

85.Skateistan

- 86.International Alert

- 87.Libera

- 88.Krousar Thmey Cambodia

- 89.Greenpeace•

- 90.Global Footprint Network

- 91.Luz Portatil Brasil•

- 92.INJAZ al-Arab•93.CIVICUS•

- 94.Generations for Peace

- 95.Send a Cow Uganda•

- 96.Project WET Foundation

- 97.Instituto da Crianca•

- 98.Diplo Foundation•

- 99.Born Free Foundation

- 100.Akilah Institute for Women•

Appendix II:

Themed data: 'Intervention', 'help' and HIV/AIDS'.

Data collection: March 29, 2014

Representation of Intervention

Non-African employee

Clip 1:

White non-african male in NGO-logo t-shirt talking inside a refugee camp in Western Rwanda introducing the NGOs new playground:

"The camp was built in 1996 and since nobody had thought about the little ones".

"We have used recycled materials, lots of imagination and the help of the refugee **community**.

We have painted, we have used old tired, planks and materials that were around the camp"

"We have a population of over five thousand kids that need to learn how to play"

Clip 2:

Non-African female voice:

"When a family has legal control over their land they invest their money and their labour to improve their land, their harvest, and their future"

The visual representation in this case on 'future' is a photo of two children, probably siblings, standing behind each other and holding hands. The girl in the front, the male behind.

Clip 3:

Female white voice:

"In Africa people die of easily curable disease, billions of dollars are spent on drugs to cure the disease they have - but here is the problem - those drugs don't reach the people and preventive health doesn't reach the people"

"What we do is to focus on running and managing vehicles that are able to get that health care to the people who so desperately need it"

Clip 3:

Asian-American woman:

“Everyone wants to do good”

Indian-American girl:
“But when it comes to poverty...”

White male:
“...we need to do even better”

Asian-American woman:
“Lets say that you give 20 dollar”

Non-African woman:
“20 euro”

White male with british accent:
“or 20 quid to a charity”

White senior woman:
“What would you want your money to do?”

White woman:
“Good would be”

Asian-American man:
“you give a family food to help them through the dry season”

Indian-American male:
“Better would be...”

White senior woman:
“You give a family the tools they need...”

Black-American woman:
“...to grow more food, even during the dry season”

Indian-American boy:
“...but even better”

White male:
“You create a business...”

Asian-American woman:
“...that provides tools to poor farmers “

White senior male:
“a profitable one..”

Asian-American woman 2:

“So that the business continues to grow on it’s own”

Indian-American girl:

“helping more and more people”.

A lot of chefs in the kitchen ; it is clear that the NGO wants their message to be one of diversity.

Clip 4:

White non-African male:

Nike has just come in to this country at the most emergent of times. It was a very risky proposition but when you see the teams in their uniforms and the pride that it gives them and the smiles as they play and the sense of camaraderie you know absolutely that this program was a success, and its just the beginning”

Clip 5:

Indian Male:

“The barefoot approach believes the management control and ownership of the technology must lay in the hands of the poor communities. They must take all mayor decisions like how must they prepare to pay as a monthly contribution and whom among the poorest of the poor women should go for training as a barefoot solar engineer”.

words/phrases: communities, poorest of the poor, ownership

Clip 6:

Female non-african voice:

“Over the last 4 decades Landesa have partnered with governments in more than 40 countries to help bring secure land rights to more than 100 million families”

“A simple piece of paper creates a durable foundation for:

increasing food production

promoting education

owning livestock

obtaining electricty

improving women’s rights

gaining security

reducing conflict”

Animation.

Clip 7:

White non African male:

“We have created a programs called ‘Sports for peace and life in which Nike have generously donated a very large amount of it’s products which we brought here to equip teams and to help couches create a sense of **community** and to help these children enter a post conflict world”

Clip 8:

Indian non african male:

“This is a true story about ordinary heroes, this is about very simple rural women in Africa. From Ethiopia to Gambia, from Mauritania to Tanzania, from Sudan to South Africa, a quit revolution is taking place”.

“Illiterate and semiliterate rural women, most of them grandmothers, whom have never left their villages in their lives are proving the impossible is possible”.

“By the hands on approach they are baffling high powered engineers, universities, donors, development planners, and people qualified experts by demonstrating incredible sophisticated technology skills and exposing the fundamentally inadequacies of the formal educational system”

“Without choosing the written or spoken word they have come to India to be trained in six months to be solar engineers”

“Unlike Universities and other urban based training centers that are all theory and no practice, it is not surprising these women know more about practical installation, fabrication, repair and maintenance than any paper qualified certified solar engineer after 5 years”.

Clip 9:

White non african male:

“We first sent medical experts to Bosnia at the heigh of the war back in 1993, since then we have run missions in over 50 of the worlds most troubled countries. From Afghanistan and the Democratic Republic of Congo to Pakistan and Haiti, where we remain, undaunted and determined, reaching over 20 million people every single year, saving lives, every single day”

Clip 10:

White non-african female:

“When Tostan allowed people themselves to look at some of these issues and reflect on what happens and find out what it was happening to their children and what the consequences of that were, but always in relation to the vision they have of where they want to be in the future - for themselves, for their family and for that extended **community**”

“They stood up and they said 'No longer, we will not do this any longer'”

Clip 11:

White Non-African male:

“High quality medical care can and must be delivered in a good institutions that fit into a broader network of institutions that also deliver high quality medical care but different order”

“So for example this big hospital on top of this hill/mountain is related to a series of health centers and to people working in the villages, here they are called mugudugadoo... community health workers who can refer to health centers who then have this institution, this hospital thats capable providing the kind of complex medical care thats really very much needed”

Clip 12:

Non African Female voice:

“Organizations like mine are doing their best to help these women; giving them water, shelter, and medical care, providing them an education and an opportunity to make a living”

“It was really incredible to see this in action and inspiring to meet these women who’s individual stories of suffering are heroing (right word?) yes, but whose hope, strength, and optimism are stronger”

Blog styled hope centric on the ground account by a female NGO worker.

Clip 13:

“Frontline SMS is a GSM mobile text messaging software application that allows a wide variety of messages to be sent and received by a laptop or desktop PC contacted to a mobile phone”

“First launched in 2005, Frontline SMS is currently in use in over 50 countries and is enabling NGOs to deploy a wide range of mobile related services”

Clip 14:

Indian Non-African male:

“The barefoot approach does not believe in issuing certificates or diplomas after training - certification should be done by the **community** themselves - that is why we believe men are untrainable; they are restless, ambitious, compulsively mobile and they all want a certificate so that they can leave the village looking for a job in the city”

“Non of the nearly 200 illiterate grandmothers trained as solar engineer from nearly 28 countries all over africa have left their villages”

Clip 15:

White non-african male:

“What’s very exciting is when you hear things like people from Nigeria saying that they are bringing together children from the Niger Delta potentially with children from some of the oil companies and the expatriate community so that theres beginnings of better understanding. If we can achieve that and just get some understanding between two groups of people who are at conflict with each other then we are beginning to achieve our objectives”

Clip 16:

White non-African male:

“Drawing on traditional knowledge, scientifically developed methods, these family farmers are running a new ways to produce the best crops possible while reinvigorating soil, protecting waterways and planting trees.

“Farmers, their families, and their **communities** are benefitting from a more secure present and a promise of a sustainable future”

hierarchy: farmer > family > community

Clip 17:

Male non-African voice:

“Here, malnutrition is the largest underlying cause of death for children”

“Life expectancy overall is just 48 for women, 46 for men”

“To combat this devastating cycle in 2004 International Medical Corps adapted an innovative **community**-based approach to treating malnutrition. The program allows villagers to receive care in their homes and **communities** rather than being removed to hospitals that are often long distances away. With neighbor and relatives actively involved more cases of malnutrition can be identified sooner before they become sever”.

Clip 18:

Non-African:

“Generation for Peace is an initiative that brings in youth leaders from areas of conflicts and teaches them how to use sports as a peace building mechanism to bring divided communities together”

African employee

Clip 1:

French speaking African woman:

“The training that AFAF provides to non-excised girls lasts four days. Girls learn

about excision and its consequences about reproductive health and child rights”

“At the end of the training, AFAF summons former excusers and mothers who come and tell the girls about their personal experiences of excision”.

“The training ends with a celebration organized for the girls where they dance and get presents from the village and AFAF”

Clip 2:

African male:

“Young people sometimes find it difficult to access services. That is why we bring our services directly to the **community**”. The Family Life Association of Swaziland thinks it is very important to reach out to young people in the **communities** so that we can give them information, life skills and help them lead positive lives. They know they can talk freely and confidentially about their most intimate issues”

Clip 3:

Female African:

“My name is Mrs. Veronica Sianchenga. I work with IDE in a program called the Rural Prosperity Initiative, a poverty alleviation program for farmers. And basically, the main emphasis of the program is on gardening using treadle pumps and drip irrigation kits.

Clip 4:

African man:

“Merlin is more than an NGO, Merlin is looking at building the system because the overall system is centered around **communities**. The root of the system is **community**. if you get the **community** totally involved and they understand what you are doing and they are willing to get totally involved, then the system will stand.

“More than NGO” means that NGOs have a reputation of not doing good/enough. The community-bandwagon is here highly used by the African NGO employee. Did he buy into the western discourse or does he actually believe that the root of the system is the community?

Clip 5:

“My name is Ronnie Pudelson, I’m a Movember navigator and we are spreading the message about testicular and prostate cancer. Through the funding provided by the Movember to the cancer association I’m able to go out to these men and give the support to help these men.

Beneficiary

Nothing.

3rd party

Clip 1:

Didier Drogba, famous football player from Ivory Coast

“My children are the most important people in my life, along with my mother and my wife. Because I love them I want what every parents want, the very best for my daughter, as well for my sons. It is my role as a father to guide my daughter, protect her and make sure she has the best possible education”

“The Forum for African Woman Educationalist is the leading Pan-African organization run by Africans working to empower Africans through quality and gender equitable education in ways that matter to Africans”

Didier pushes the Africa-centric agenda; this is an org that is made up of africans and they deliver africa-centric interventions for the African people (nobody else)

Clip 2:

Dr. Nick Alipui, Director of Programmes, UNICEF (Ghanaian)

“I think what is really exciting about the method that Molly Melching and Tostan are using is harnessing that positive aspect of the discussing we are having about the inherent good in humanity and appealing to the positive rather than condemning and trying to change the bad”

Clip 3:

Kofi Annan, ex-secretary general (Ghanaian)

“There is a growing consensus that a commitment to transparency and a firm stand against corruption benefit all”

“Mutually beneficial agreements are the the only ones to stand the test of time”

“Transparency International has created a new culture of openness which is now being emulated by many other institutions and partnerships”

“From my own experience as UN secretary general I can say that the United Nations work on corruption, benefited enormously from benchmarks developed by Transparency International.

Non-specific

Clip 1:

Text 1: CARE is distributing relief items for 8.000 displaced people in Goma.

Text 2: After registration the families receive kitchen sets, blankets, clothes, water purification tablets and feminine hygiene kits”.

Clip 2:

Text 1: A cow can change”

Text 2: “Everything”

Happy music. Clips and text.

Representation of Help

Non-African employee

Clip 1:

White woman:

“But we’ve just begun”

Indian-American boy:

“And we need your **help** to do more”

Asian-American woman:

“Join us, and let’s show the world an even better way to make a lasting difference

Clip 2:

White Non-African male:

“Our frontline is anywhere we find need and we simply can’t get there without you”

“**Help** us to stay for as long as it takes”

Clip 3:

White Non-African male:

“Many of the children who I met were eating just one meal a day of porridge, not enough nutrition for any child”

“...who simply haven’t had enough to eat”

Text 1: “You can help before it’s too late”

African employee

Clip 1:

African Male:

“Smallholder in Kenya and in many parts of rural Africa do not reap the benefits of the work on their small pieces of land”.

“What happens is a middle man from the cities comes into the villages and the comes with a truck and says, ahhhh, the price of maize today in Nairobi is not too good so I’m gonna give you 100 Kenyan shillings”.

“Right, so because the smallholder farmer doesn’t know this he takes the money”.

“So Adrian started this organization called the Kenya Agriculture commodities exchange. So what Adrian does he goes around and collect this market information, alright, and then prints it out on a piece of paper and then he created a market information point down in rural areas where he pastes this kind of market information”.

“So what he did he partnered with the cell phone companies, so he grouped smallholder farmers into maybe 8 people and together they paid the cost of half of a mobile phone, and Adrian’s organization pays the other half”.

“So when the middle man comes from the city the smallholder farmer says ‘wait, hold on, today the price of maize in Nairobi is a 1000 Kenya shilling, so you need to bargain for a fairer price”.

“And that increased the amount of income that smallholder farmers make from their small plots of land, pieces of land, to up to 30%”

Text 1: One Idea

Text 2: “Can change a **community**”

Text 3: Ashoka helps ideas grow

Beneficiary

Clip 1:

African male:

“The government should be first to help us. But they don’t”

“We appeal to the donors, and to all those who think about the people of Congo, they help us and we’ll be saved”

“Even as we speak, don’t you think that people appeal to the Minister of Health? But there is no reaction”

“Aids didn’t start yesterday, it’s been years”

Clip 2:

African school girl:

“I am not the only one receiving help from Room to Read. All the girls in {my class} are getting help”

“It is important for us to go to school now so we can achieve our goals in the future”

“I would like to become the leader of Tanzania. Since independence, Tanzania has never had a woman President. My goal is to become the president”

There is something with her smile that makes me uncomfortable, feels fake.

3rd party

Nothing.

Non-specific

Clip 1:

Text 1: “There is a forgotten class of children who experience severe hunger every year”

Text 2: “They miss meals routinely”

Text 3: “They drink a watery substance to survive”

Text 4: “Theirs a permanent, persistent unger”

Text 5: “1 in 6 of their children do not live to age 5”

Text 6: “Hunger is the number one killer of African children, more than any single disease condition”

Text 7: “Yet all of these people are farmers”

Text 8: “What if they could grow 400% more food within one year?”

Text 9: “What if we could better the world they live in today?”

Text 10: “Permanently”.

Text 11: “With a little **help**, we can”

Clip 2:

Text 1: “Zeineb’s operation was a success - 24 hours after surgery her sight was restored”

Text 2: “She will now be able to get an education and has hope for a better future”

Text 3: “Zeineb is just one example of the important difference **you** make

Text 4: “Please make a generous gift to help restore sight and change the lives of others just like Zeineb”

Representation of HIV/AIDS

Non-African employee

Clip 1:

White Non-African male:

“By 2010, 18 million African children under the age of 18 will have lost either their mother or father, or both parents, to HIV/AIDS. Every aspect of our society is affected by this pandemic and we need to respond”

Clip 2:

White Non-African male:

Hiv/aids has not arrived in substantial numbers in Sudan yet but with returnees and with progress unfortunately it will arrive. So what we are trying to do now is to bring a message to the kids, telling them what HIV/AIDS is, what the dangers are and how they can protect themselves”

Clip 3:

White Non-African male:

“What we are trying to do is to answer how can we make them better, how can we improve the well-being while also decreasing the vulnerability of these AIDS orphans and make their.. improve their lives”

Clip 4:

White Non-African woman:

“There are a lot of programs out there using sport as a tool for HIV AIDS or **whatever** but here we are giving the peace pioneers conflict resolution tools of an extraordinary caliber. And I think that that can go world-wide”

“All right, lots of enthusiasm, we got 10 great days...”

African employee

Clip 1:

African woman:

“A young person who has tested positive for HIV has the right to have sex. We encourage them to know their HIV state and that of their partner. We also teach HIV prevention, how to practice safer sex and how to avoid unplanned pregnancies”

“Above everything else we encourage people to live their lives positively whether they are living with HIV or not”

Clip 2:

African male:

“Some people are very ignorant about HIV/AIDs so there is a high risk that HIV infections might increase more than any country in Africa”

Beneficiary

Clip 1:

African male:

“My name is Jean-Jacques. I’m 25 years old. I have two children. I have had AIDS for a year”

“My ears get blocked, I’m dizzy, because I vomited last night”.

Clip 2:

African male:

“HIV/AIDS is a very serious disease which can kill so many people”

Clip 3:

African teenager < dramatized video >

“My name is Nomvelo. I am 18 years old and I’m living with HIV”.

“I was born with HIV and I always try to make the most of my life. I completed my schooling and always tried to do my best”.

“Like other girls my age I found myself thinking not just about college but also about my friends, relationships and boys”

“I thought about one boy all the time. His name was Bheka. He was kind, loving and made me smile. We started seeing each other and always had fun together.

Clip 4:

“It was very hard for me, when I had Setson, because that is when they found out that I am HIV positive”

“I found out when I went to the hospital for a pregnancy check-up. The nurse announced that every pregnant woman must also be tested for HIV that day. I took the test and the result showed I was positive. That’s the day I found out”.

“The nurse said to me, Why would you people become pregnant when you know you are HIV positive? Why are you pregnant when you are living positive? I am sure now that is the reason they sterilized me. Because I am HIV positive”

Clip 5:

African male:

"I came here to go for VCT. They explain to us that how people can avoid getting STIs and HIV AIDS. They told me that circumcision can play a role when reducing how a person can get dioceses by 60%. So I get interested that time to search much details about circumcision. So as of now, here i am".

Clip 6:

African male:

"If we were receiving assistance to obtain medication because it is very expensive, I could survive another ten or fifteen years. But given the poverty of my family, we are late"

"If we succeed in getting a center, we could be the first spokes people. I would boast and show people that I was this and that. I have AIDS, I persevered, I receive medication, and you too, if you come here, you can be like me".

Clip 7:

African teenage girl < dramatized video >

"They made me feel welcome and the nurse listened to my concerns. She did not judge me and explained that everything was confidential. She talked to me about contraception and reassured me that someone living with HIV can experience sex in a safe, healthy and fulfilling way".

"She addressed my concerns and asked if Bheka knew I was living with HIV. She suggested we come back together to discuss some of the options available to us. She also informed me that I had the right to decide if, when and how I disclose my HIV status".

Clip 8:

African woman:

"Before Tante Mado came here, we always heard about excision but we never knew the big secret that lay behind it. Thanks to AFAF, we know what excision means that when you enter the 'secret society', you go into the bush then they open your legs and cut off your clitoris and then you may bleed to death or get infections like HIV and other things"

Clip 9:

"The time I was pregnant, I prayed to God to save Setson from the disease. I thank God because none of my children are HIV positive, they are all negative".

Clip 10:

Older African woman talking to a young girl < dramatized video >

"When you circumcise, you develop complications during child birth, your birth canal and anus are damaged, to the extent that you can't control the flow of your urine or feaces. You also get exposed to HIV/AIDS".

“And now the government has passed a law forbidding female circumcision. Do I smell when I’m with you?”

“No mother” - little girl

“So it’s not true what they say about women smelling because of the clitoris”.

Clip 11:

Woman speaking at a support meeting for women with HIV who have been forced sterilized.

“The Oshiwambo doctor told me: ‘Josefina, you are done, but you are closed, you are not going to give birth anymore. And I said ‘what?’ She said, ‘You are not going to give birth anymore’. Then I start crying, crying. The doctor said to me, ‘Why are you crying if you already have HIV’”.

Clip 12:

“African woman:

“When I got married nothing appeared to be wrong with me. It is only after I gave birth to my 1st, 2nd. Then When I got my 3rd child I went to the hospital and was tested, I was informed I was HIV positive”.

“Even though I was not feeling unwell, I only knew I was positive when I got tested when giving birth. When I received the news I was devastated. I thought my life was over”.

3rd party

Clip 1:

African woman:

“The issue in the country currently is that HIV-positive women were sterilized without their informed consent”.

“What’s happening is that an HIV-positive mother would be going to a hospital for the delivery of her baby. Whilst being attended to, and whilst at the height of labor, in most cases, she would be asked to sign forms”

Clip 2:

African male:

“Any kind of program of this nature should go with a very heavy awareness program where you educate people to realize that you don’t completely eliminate the risk for HIV infection after being circumcised”.

Clip 3:

African white male:

“The situation now is that, first of all, she’s on anti-retrovirals, and she has a

caesarian section, and she doesn't breastfeed, the chances of the baby being affected are less than one percent".

"HIV has become a treatable condition, they can have children, they can bring up these children, they can have a normal relationship with a partner, and you can lead a fairly normal life"

Clip 4:

African female:

"I can talk from personal impact and then I can talk about impact on others because I have lost many family members to AIDS.. and its all the time we see nightmare... and I thought I was the only one but you talk to your next-door neighbor, you talk to your friend you friend they have lost highly educated people, brothers, sisters... It's affecting the church it;s affecting everybody. It's just phenomenal, you cannot put a stop to it in terms of how wide it has affected peoples lives"

Clip 5:

African female:

"HIV-positive people have rights like everybody else. Being subjected to a sterilization procedure without the informed consent would amount to a violation of their rights to found a family, a violation of their rights to privacy, non-discrimination and to be treated equally before the law"

Clip 6:

African female:

"I think male circumcision will be pretty accepted. We are tired with this, I'm sure the whole nation is tired of HIV and we wish we would have wake up one day and HIV wasn't there. If HIV wasn't there all my relatives would have been here today. So many people would have been around by today".

"And if we stress, and emphasize, and we explain, and we inform the public of how circumcision works, how good it is, how preventive it is, i'm sure everyone else would want to be circumcised".

Clip 7:

White African male:

"There's never been a government policy to sterilize HIV-positive women. But somehow the doctors, and the nursing and the medical profession has taken it on themselves to promulgate this idea that these patients shouldn't have more children'.

Clip 8:

African female:

"It's only HIV-positive-women, no HIV-positive men are also sterilized, or at least were singled out; or at least the complaints that we've heard have only come

from women”.

Non-specific

Text 1: “Over 2.6 million people live with HIV/AIDS in the DRC. In the war torn East, HIV / AIDS prevalence rates may be as high as 20% compared to 4% nationally.

Representation of Rhythm

Female

Clip 1:

Women dancing during some kind of event.

Clip 2:

Women dancing and singing in the village.

Clip 3:

Women dancing during training.

Clip 4:

Women dancing and singing during training.

Clip 5:

Women dancing during festival

Clip 6:

White woman and African woman dancing together after carrying water.

Clip 7:

Woman dancing, drumming by men.

Male

The males are dancing during a wedding in South Sudan (young girl).

Adolescent

School class singing a chant.

Appendix III:

NGO	TITLE	LENGHT	RELEASE DATE	TOTAL VIEWS ON AUGUST 12, 2014
Acumen	Good...Better...Even Better	1:35	December 1, 2009	161,874
American Refugee Committee	A Playground at Kiziba	4:29	February 10, 2012	3,658
Amnesty International	Nelson Mandela, a human rights legend	4:51	December 5, 2013	29,081
Amref	Amina Saidi - Mkuranga, Tanzania	4:26	June 8, 2010	2,077
Apopo	HeroRAT learning to detect landmines	1:49	December 10, 2007	258,382
Ashoka	How Ashoka Social Entrepreneurs are changing Africa	3:00	March 6, 2009	4,383
Asylum access	Refugee Women's Empowerment in Tanzania	3:12	July 24, 2012	487
Barefoot college	The Rural Women Solar Engineers of Africa	9:58	May 21, 2011	28,760
Care International	Women in the Democratic Republic of Congo	3:10	December 8, 2008	4,272
Concern Worldwide	Cure starvation (Ireland)	1:02	November 5, 2008	21,072
Doctors Without Borders	Central African Republic- Nutritional Emergency in the Southwest	1:39	November 2, 2009	6,080
FAWE	A message from Didier Drogba and FAWE	1:10	December 5, 2012	223
Fred Hollows Foundation	Fred Hollows Foundation in Eritrea	3:38	November 17, 2010	5,923

Free the children international	Redefine Possible - Summit Day	0:47	June 19, 2012	120,211
Frontline SMS	FrontlineSMS and Gates Foundation in agriculture	5:04	November 10, 2011	180
GAIN	GAIN's Corporate Video	5:39	April 17, 2010	836
Generations For Peace	Highlights 2008-2011	6:57	Aug 25, 2011	427
Habitat for Humanity	Vida Normal - Habitat's work in Africa	3:18	December 2, 2008	2322
Heifer International	A Cow Can Change Everything (East Africa Dairy Development Project)	2:07	November 15, 2010	46,478
Human Rights Watch	Child Marriage- South Sudan	7:14	March 7, 2013	91,161
iDE	iDE Visits Veronica's Zambian Farm	3:12	July 16, 2014	13
International Alert	Liberia Peace and Cultural Festival 2007	3:08	November 14, 2008	3,693
International Medical Corps	Ethiopia- Emerging from Famine	2:38	September 3, 2008	6,351
International Planned Parenthood Federation	IPPF GIRLS DECIDE- NOMVELO's JOURNEY, SWAZILAND	5:43	February 11, 2011	2,442
IRC	WOMEN OF DARFUR	1:22	August 14, 2007	463,368
Landesa	This is My Land- Rwanda	5:04	March 6, 2012	8,913
Marie Stopes Int	Male circumcision in Malawi - Evidence for action SHORT	5:45	December 7, 2009	17,850
Mercy Corps	Sports for Peace and Life (Long Version)	5:50	June 19, 2007	5,387
Merlin	We are Merlin	2:19	July 13, 2011	3,522
Movember Foundation	What Movember means to Jack	2:10	November 27, 2013	1,249

	Parow			
One Acre Fund	Wedding Intro	3:24	N/A	N/A
Open Society Foundations	They Took My Choice Away	11:39	March 18, 2011	4,528
Partners In Health	Butaro Hospital - a message from Paul Farmer	3:00	November 10, 2010	13,797
Plan International	Ending Female Genital Cutting in Guinea	4:25	May 12, 2009	31,038
Project WET Foundation	hand-washing-song	00:47	July 20, 2010	331
Rainforest Alliance	An Earth Day Message from West Africa	2:10	April 20, 2010	11,935
Riders for Health	An Introduction to Riders for Health	6:20	June 9, 2009	13,570
Room to Read	Rehema for President _ Empowering Girls through Life Skills Training	3:30	December 10, 2012	1,954
Root Capital	Postcard from the Field- Shea Butter in Ghana	1:48	March 26, 2010	6,322
Save the Children	East Africa Hunger Crisis - 2011	1:13	July 7, 2011	94,720
Search for Common Ground	Côte d'Ivoire - L'Equipe Music Video	4:12	February 1, 2010	5,835
Send a Cow	Make a toy car out of a plastic bottle _ recycle _ re-use _ Africa	2:45	January 5, 2012	375,029
The Akilah Institute	Akilah- Impacting Lives	1:56	July 11, 2012	315
The International Center for Transitional Justice	Seeds of Justice- Sierra Leone _ Trailer	2:23	July 16, 2013	904
Tostan	Empowering Communities to Abandon Female Genital Cutting	8:58	February 19, 2010	11,353

	(FGC)			
Transparency Intl	Kofi Annan on 20 years of fighting corruption	4:30	November 6, 2013	525
Wikimedia Foundation	Pink Floyd, Baking and Whitewater Kayaking - The Impact of Wikipedia	4:09	November 27, 2012	83,855
WITNESS	Awaiting Tomorrow - People Living with HIV/AIDS in Africa	2:49	December 3, 2007	520,030
World Vision	Walking in Sabina's Shoes _ World Vision	13:26	December 7, 2010	40,963
ZOA	Cut that thing - film over vrouwenbesnijdenis in Uganda	14:37	October 15, 2012	16,213

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