*Orphelins Apprentis d’Auteuil thank you card (ca 1936), scanned by C. Södergren.*

This is a thank you card from *Orphelins Apprentis d’Auteuil* sent to my grandmother after Father Brottier (Managing Director of AA between 1923 and 1936) died in 1936. Attached to the card was a piece of his religious dress. As she thought it brought luck, she kept it in her purse until she transmitted it to my mother who is keeping it in her purse...

The choice of illustrating the first page of the study should not be misinterpreted by the reader. I am only happy to find an original piece of material but I do not wish to analyse it as it belongs to a member of my family. I happened to know about this card after the selection of the organisations for my project.
Abstract

The aim of this study is to look at how organisations’ discourse is tailored to reach and persuade the donors, how it is constructed in terms of representation and power, and if there has been a change on representation of aid over the last decade. The study is conducted from texts and visuals from the Anglo-Saxon Save the Children Organization and the French Apprentis d’Auteuil Catholic Foundation to evaluate cultural points in relation to discourse constructions; most of the selected Material has been extracted from respective website at the same period of time (2003, 2013, and 2014) to make the comparison fair. The theoretical framework includes communication for development, post-colonialism, social theology, representation, discourse and power; the methodology is related to discourse analysis and visual analysis. The deconstruction of the texts has revealed that the traditional way of representing the disadvantaged as the voiceless ‘Others’ and the hegemonic approach, in the name of globalisation, are still strongly present as it seems to be a trigger for the act of donation. Nevertheless, according to studies, a new wind of social responsibility instead of Christian duty is emerging. A gap between the traditional representation of aid and actual modern actions implemented by organisations has been noticed mostly on the French national level. The recommendation to the organisations would be to compose a new discourse in their communication, placing the helper and the helped on a balanced representation, giving a common ‘human’ voice, promoting participation and insuring sustainable social change, towards a real changing of mentalities of the audience. This communication should also be homogenised between ‘old’ and ‘new’ media as well as speeches held by the organisations’ staff.

Key-words: organisations, aid, representation, discourse, audience, globalisation, communication for development, social change, social responsibility.

Word count: 17,000
Acknowledgments

My first thanks go to my supervisor, Dr Michael Krona, for his precious guidance and support during the process of this thesis. I would also like to express my grateful thanks to Professor Oscar Hemer for initiating this rewarding programme in Communication for Development at Malmö University, as well as the whole ComDev Team for their sincere engagement towards the students.

I am grateful to the three organisations, Apprentis d’Auteuil, Childhood-USA and Save the Children as they served my research; they have a large panel of material to explore and I enjoyed studying it.

More personally I wish to thank my family and friends for their encouragement and particularly my daughter Louise, only 14, who showed an amazing interest in my studies and progress.
CONTENTS

List of acronyms 5

Chapter 1 - Introduction

1.1. Aim and objectives 6
1.2. Research questions 7
1.3. Core theories 7
1.4. Research design and limitations 7
1.5. Context outline 8

Chapter 2 - Literature and existing research

2.1. Representation of Aid 10
2.2. Communication for Development 14
2.3. New voice 15

Chapter 3 - Theories and methodologies

3.1. Theories 17
3.2. Presentation and motivation of the chosen methods 21
3.3. Discourse analysis 22
3.4. Visual analysis 24
3.5. Ethical issues 26

Chapter 4 – Analysis

4.1. Selection of material 27
4.2. Outcome of the practical method exercise - Observation and interpretation 28
4.3. Reflections 41
4.4. A concluding methodological discussion 43

Conclusion

5.1. Summary 48
5.2. Reflections 49

Notes 52
Figures 54
Material 56
References 58
Appendix 1. Selected Material 69
Appendix 2. Dualities categories 76
### List of acronyms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>AA</td>
<td>Apprentis d’Auteuil, Foundation</td>
</tr>
<tr>
<td>BRIC / BRICS</td>
<td>Brazil, Russia, India, China / and South Africa</td>
</tr>
<tr>
<td>Childhood</td>
<td>World Childhood Foundation</td>
</tr>
<tr>
<td>CEO</td>
<td>Chief Executive Officer</td>
</tr>
<tr>
<td>ComDev/Com4Dev</td>
<td>Communication for Development</td>
</tr>
<tr>
<td>FAO</td>
<td>Food and Agriculture Organization of the United Nations</td>
</tr>
<tr>
<td>MDGs</td>
<td>Millennium Development Goals</td>
</tr>
<tr>
<td>NGOs</td>
<td>Non-governmental organisations</td>
</tr>
<tr>
<td>OECD</td>
<td>Organisation for Economic Co-operation and Development</td>
</tr>
<tr>
<td>OPEC</td>
<td>Organization of the Petroleum Exporting Countries</td>
</tr>
<tr>
<td>SC</td>
<td>Save the Children Organization</td>
</tr>
<tr>
<td>UN</td>
<td>The United Nations</td>
</tr>
<tr>
<td>USA / US</td>
<td>The United States of America</td>
</tr>
<tr>
<td>WCCD</td>
<td>World Congress on Communication for Development</td>
</tr>
</tbody>
</table>
Chapter 1 – Introduction

1.1. Aims and objectives
Charities, Foundations, Organisations, a different name for the same cause, helping ill, poor, homeless or disadvantaged people, but how many are they? A myriad battling in order to attract the donors as fundraising is the essential resource to implement projects to help the people in need. One of the ways to attract donors is to write and present a good discourse so it catches the attention; the better discourse will give the better chance to attract and retain donors on a long-term period. So how do they tailor the discourse to succeed? To find out, I intend to deconstruct some Material in two organisations, the Anglo-Saxon Save the Children (SC) and the French Apprentis d’Auteuil (AA), to see if both use similar elements to build their discourse. The analysis helps me to discuss cultural points in relation to discourse constructions. This interdisciplinary approach is integrated into Communication for Development.

Through researching in the organisations’ discourse, I intend to analyse discourse as an element for communication as it carries a message and becomes the public window of the organisation. I aim to investigate where are the powerful elements which trigger the donors to donate, and what animate the ‘spirit’ of the discourse: is it a religious voice implying the Christian duty, a consumer style like fashion, a trend, a matter of celebrity or role-model, goodwill, individual and social responsibilities or something else? Do organisations tend to use the same ingredients in their recipe for power? By having lived in both French and Anglo-Saxon countries, my impressions were that the constructions of the discourses were different however when I recently looked at both webpages, which are constantly updated, since they both use new media (internet, Facebook, twitter) the discourse sometimes gives a feeling of a ‘déjà-vu’. To me French and Anglo-Saxon are two different cultures even though they are both from the Western world, so it is necessary to go back to ten years ago to find out if these two cultures always used a similar discourse or not. My observations are to serve a discourse analysis to explain how it works and finally to define future research work.
1.2. Research questions

. How is an Organisation’s discourse tailored to reach and persuade potential donors to donate?
. How is the discourse construction related to concepts of representation and power?
. In what way has representation of Aid changed over the last decade in Anglo-Saxon and French discourses?

1.3. Core theories
The core theory is founded on representation and power through the lens of mainly Michel Foucault (1926-1984), a French philosopher and a social theorist, recently deceased Stuart Hall (1932-2014), Emeritus Professor of Sociology and Cultural Studies at the Open University (Note 1). Furthermore I choose to look at Discourse analysis and Visual methodologies to observe, classify, analyse and reflect on selected material extracted from both organisations. Discourse analysis is mainly based on Foucault’s Discourse concept emphasizing on power and knowledge, and on Norman Fairclough’s Critical Discourse concept allying linguistics and socio-cultural practice. As for Visual methods, both Anders Hansen et al.’s research method and Gillian Rose’s model based on image should be looked at with a critical eye to serve the social research.

1.4. Research design and limitations
The topic of Representation of Aid is so large that I need to limit to a case-study within the time and word count frame. I choose to narrow the range of research to children and youth. My ambition is to explore and compare two major organisations in different countries through their discourse over a decade, in 2003 and 2013, as well as today in 2014. The samples of material are similar: 2003 and 2013 annual reports and brochures including texts and pictures. The Material from 2014 is the respective home page with texts, pictures and films taken from the websites. A parallel from the results of my findings is to see if the representation of aid is the same or different according to different cultures. The discourse, as an element of communication, is to be analysed to understand how it is constructed in regards of concepts of representation and power as well as to which audience it is targeted.

I choose SC as an Anglo-Saxon organisation and AA as a French foundation. Both are old, established and growing. Both are concerned with children and youth, on national and international levels.
SC was founded by Eglantyne Jebb and her sister Dorothy Buxton in 1919 in London, England. The organisation entered the United States of America in the 1930’s. The first idea was to help children suffering from the effects of World War I. In 1923, Jebb proclaimed a series of five principles for the Children’s Rights. These rights were adopted by the United Nations General Assembly in 1959 with an addition of ten principles, “The Declaration of the Rights of the Child”. It was adopted by the UN in 1989 and became an international law in 1990. The convention serves as the basis for Save the Children’s work. The organisation works in 120 countries including the USA.

AA is a Christian mission - awarded the status of a Public Interest Organisation. The foundation started by Father Roussel in 1866; he welcomed six orphan boys in his house in the Auteuil district in Paris, France. He wanted children to receive healthcare, learn to read, write, have a Christian education and be trained to a profession to become independent adults. In 1871, he opened his own workshop to teach the orphans a profession. Father Brottier was his successor, and as the manager, largely contributed to the development between 1923-1936. Since 1973, the directors are laic. The foundation opened to girls from 1978. The NGO International Auteuil was created in 1994. The memory of Sainte Therese of Lisieux serves as the basis for AA’s ideology. Today the organisation has 200 centres in France and works with local partners in 45 countries.

I intend to use the findings from my former work in deconstructing a Discourse - an exercise applied in the Research Method course at ComDev - in Childhood-USA, from World Childhood Foundation, a Swedish organisation helping children and youth in needs in the world. The organization is smaller in size and is younger - founded in 1999 by Queen Silvia of Sweden. It will permit to check if there is a common basis in the dualities categories according to Lévi-Strauss (1966, in Hansen et al. 1998) and Propp (1968).

1.5. Context outline

At the fall of the Berlin wall in 1989, the end of the cold war, the USA becomes the super-power nation. The economy of the world is based on politics which increase inequality between rich and poor countries; the ‘industrialized’ countries, the USA, Europe and Japan dominate the world, creating a North-South opposition; south opposition includes members of OPEC (Note 2) who can use their oil as a political
weapon, fast-growing economic nations associated in the BRICS in 2010 (Note 3), while others increase their demography (Dupré, 2008, p.70), leading to a high rate of child hunger, particularly noted on the line from Africa to India (Note 4).

The tragic event of the 9/11 destroying the twin towers in New York shows the first breach in the power of the US. The Western countries in their quest of spreading democracy combat terrorism; in 2003, the USA invade Iraq, based on a myth that it has massive destructive weapons. In 2008, the most devastating financial crisis starts in the USA, mainly due to lack of transparency and misused financial services practices leading to a global crisis (The Economist, 2013). New wars start in the South region of the world, founded on religious, ethnical or territorial conflicts (Dupré, 2008, p.71).

At the dawn of the twenty first Century, new technologies for communication with mobile phones, internet, and satellites are rapidly developing. International economic and cultural exchanges in the world should bridge the gap between humans. Nevertheless, there are still many challenges to combat: poverty, famine, lack of water and of natural resources, overpopulation, political and religious intolerance (Dupré, 2008, p.71). Natural disasters increase the poverty among victims. A myriad of international NGOs help the UNO (Note 5) to try to minimize the haemorrhage by helping the civilians in needs to suture the line between north and south. However organisations are now criticised for using a controversial Western style. In parallel to the MDGs, OECD has convened nations in 2005 in Paris, and in 2008 in Accra, Ghana to discuss on the effectiveness of Aid both in the conveyed messages and implementation. Its latest publication (2012) shows that there has been some progress but still not reached the MDGs.

As Year 2003’s international theme was a global mobilization to eradicate hunger (Note 6), Year 2013’s international theme is ‘Literacies for the 21th Century’. According to US Institute of Literacy (Note 7), 773 millions of people are illiterate in the world. Surprisingly in the USA, 32 millions of adults cannot read, and the figure has remained the same for ten years (Note 8). In France, illiteracy is also a national cause; there are still 2,5 million people who cannot read (Note 9).
Chapter 2 - Literature and existing research

Literature and research related to the topic of representation of aid and communication for development is abundant. I have selected some articles and books published in a period matching the selected material for an appropriate critique; scholars who trace back the historical process of representation of Aid come with a critique on the general discourse, while others probe new ideas for a better communication, for development.

2.1. Representation of aid

Many scholars are interested in Representation of Aid. Müller, director of research at HCRI (Humanitarian and Conflict Response Institute) quotes over forty authors in her article of 10 pages (2013). Scholars in the literature agree on the timeline of the Representation of Aid, tracing it through the Ethiopian history of famine, from 1973 to 2013. Müller explains how the famine actually served the government to become merchants of hope and how the 1983-85 famine was presented as a “biblical famine” instead of a political issue, broadcasted in the world and watched by 470 million people (2013, p.473). All the armed rebellion elements were invisible on the scene, only deserts showing hungry children and women were broadcasted. Scholars agree that this point marks the start of celebrity humanitarianism with the Anglo-Saxon Charity super group Band Aid Live concert in 1984.

Tester (2010), Fassin (2012), and Müller (in 2013, p.471-478), averse to the problematic issues raised by celebrities engaged in Aid as by playing the role of mediator, they installed a global hegemony which only increased the inequalities between the western and the southern worlds. It provoked an attitude of emotion, compassion and empathy towards the victims of ‘the inequalities of global capitalism’ instead of creating solidarity and recognizing the human’s rights; this still works as a trigger for fundraising.

Douzinas states that the sense of superiority came from the Western missions during the Empire era in the name of spreading Reason and Christianity. By showing pity towards the victims, it results in a split of united humanitarians versus the ones in need, reinforcing the sense of superiority: “the humanitarian generation does not like men but enjoys taking care of them” states Finkielkraut (in Douzinas, 2007, p.1; pp.19-20).
I agree with this critique when it is about Anglo-Saxon organisations but I disagree when it touches the French organisations, I know other organisations than AA which work on real chain of solidarity, and I met staffs from organisations or volunteers and donors who express a sense of solidarity, sharing knowledge and generosity. To me, the issue is to see artists presented as experts only because they are famous, while real and anonymous professionals are on the field and work hard. Another critique from scholars is about the victims presented as voiceless and far outside the western life, on the model of famine in Africa. The audience watch from home on their internet and they are a click away from making a donation or lobbying the politicians; those who contribute are not challenged in their own life-style; they can ‘feel well’ as they have contributed to saving the suffering of the world.

Chouliaraki (2013) echoes the new trend of ‘feeling’ in her latest book by introducing the quiz “Find Your Feeling: How Could Action Aid Make You Feel?” Her critique is on the same line, stating what is important today is ‘us’, how we feel in front of poverty, the matter of concern is curiously gliding from the victim to the donor (p.1).

Actually, how the Western donors feel is important for the professional marketing staff and strategies such as ‘branding’, says Dogra (2012, p.137). ‘Brand Aid’ is the title of Richey and Ponte’s book (2011) followed by “Shopping well to save the world”, the new trend. The concept is to associate famous brands to the same cause like American Express and call it in this case RED products; each time the consumer pay to them, a small amount is sent to the Global Fund which use it to help people in needs, like buying medication. The authors doubt that this concept of capitalism, revealed by a Western consumption, is the solution of the problems in developing countries. Douzinas explains this phenomenon as the only link between those who suffer and us in our cosy home which turns into a feeling of shame and unites us in our pity. We participate as we think it will help but without really reflecting on the pre or post-intervention situation (2007, p.1; p.21).

Another way of ‘shopping well’ is found in the many catalogues most organisations present. Dogra averse how donors have become only consumers with items to choose and buy from catalogues. She refutes the idea that the complexity of development is resumed into marketed products for sale (2012, pp.90-91). It is interesting to read how she deconstructs the advertisement in Save the Children to buy a goat on a catalogue. I
recently went on the website to see if the goat was withdrawn from the catalogue after Dogra’s publication, but I am surprised to still see it as one of the many ‘items’ the donor can purchase. It brings me back to Dogra’s explanation that the public can choose for the benefit of the developing world (2012, p.91). Neither is Douzinas in favour of donations because by buying gifts, we identify our superiority and since the recipient cannot reciprocate, passivity is applied (2007, p.19).

In general, scholars critique the distance between the donor and the recipient - geographical distance since the donors donate from their home country but distance is mainly expressed in INGOs’ messages. Schech and Haggis (2000) explain in their post-colonialist studies that the world is represented into two categories, the ‘Developed World’ and the ‘Developing World’; the ‘self’ versus the ‘other’, the ‘self’ being the helper while the ‘other’ being the victim. For Dogra (2012), dualities categories have been launched by the rich world to depict the poor world and have created a gap which is deepened by internal or natural causes. Her explanations are important to investigate how distance is represented in visuals through settings, geographical symbolism, homogenisation, the absence of urban life, symbols linking historical context (p.64). They also help to show how the cast of characters is selected and how it constructs the social relation among people and traditionally used by the North in messages of passive, infantilized, feminized and de-masculinized recipients versus active givers (p.31; p.119).

Baaz (2005) echoes by stating that the problem of practice of development, where inequalities between North and South are realistic, is in the nature of discourse of representation; post-colonialist stereotypes persist with the western superior image of active and reliable donors versus the lazy and unreliable image of recipients. Ironically, Douzinas states that the donors are as much as passive recipient of messages and solutions as the victim and aid-recipient because they choose among the choice that have been selected by governments or media for them (2007, p.21). Dogra states that clear and short messages are made to facilitate the reading for the audience (2012, p.137). I agree with her, nevertheless her statement only focuses on English organisations and not on French organisations as by personally receiving information and surfing on the net, I would apply the opposite to the French texts. Dogra criticizes the message to be found in NGOs as a “one-way projection”, a “one-way flow of INGOs’ staff, celebrities, sponsors to the Developing World”. She misses the hybridity,
a mixing of cultures, for an exchange of technological, financial, ideological knowledge, described by Appadurai (1990, in Dogra, 2012, p.119). She also defines the discourses of the NGOs as a window for permanent stereotypes, a legacy from the colonialism period, binary oppositions submerging with Orientalism’s differences, and lately the Development period marked by a rising of a homogenisation like the concepts of “oneness, friends, solidarity, and a cosmopolitan club of world citizens”.

As the former pattern seems to fit the Anglo-Saxon organisation, the latter could fit the French organisations. For Dogra, poverty is due to “a collective amnesia” of the historical background and a violation of human rights by the West (pp.18; 100-104). By looking at some material I actually think that some recall of historical context is needed.

As a reflection, I believe many former colonist countries are aware of the historical ‘collective amnesia’ denounced by Dogra and they try to shed it by their different social, political and cultural actions; sometimes with awkward words in discourses held by presidents when they visit a former colonist country, like President Sarkozy in Dakar, Senegal stating “the African drama is the Africans are not enough involved in history” (Note 10). I also noticed it when I recently read information about the Belgian museum The Royal Museum for Central Africa in Tervuren, presenting this year an itinerant exhibition in Europe about Fetish Modernity. Tervuren with its grandiose museums built like castles represent the heritage of the colonialism period under King Leopold II (Note 11), so in that sense the country cannot hide its history but by the museum’s actions, it works for shedding their colonialist identity (Note 12).

Nevertheless, these actions are controverted as they can be considered as displaced and aggressive (Bhabha 2004, p.82 in Yrjölä, 2012, p.369).

I refer to Bank and Hulme (2012) who explain the importance of the work from the NGO’s since the late 1970s to raise the attention from the West towards the difficulties the South is facing, and as they were considered as innovative for decades ago, raising the consciousness of the Western and helping in bridging some gaps when the State could not help his people. As elaborated above, they are now criticized for the distance existing between the donors and the people receiving aid. They wonder about the future of NGOs and if they could come back with new ideas to empower the people in need and not just serve as providers but negotiators (p.2). A new aspect described by the authors might show one of the new paths in the future; they mention the NGOs from
Western countries North, NNGOs and the NGOs from the South, SNGOs, the former having better finance and resources while the latter offering a better on field knowledge, on a cultural, geographical and language aspects. However it remains at an idealistic approach because most of finance and resource come from NNGOs.

Finally, I investigate the following aspect in the material I selected: as regards to the definition of the “developed” and “developing” worlds described as North and South parts of the world, or formerly the poor countries were named “the Third World”, today the “developing world” is also attributed to “developing areas” within the “developed world” (Carr et al., 1998). In other words, what has been explained above through the literature is applicable to areas in the developed countries.

2.2. Communication for Development

“Communication for Development (ComDev) is a social process based on dialogue using a broad range of tools and methods. ComDev is about seeking change at different levels including listening, establishing trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change” (FAO ComDev, 2014).

Food and Agriculture Organization of the United Nations (FAO) is a pioneer in the ComDev field with a 30-years long experience in the field. For FAO, ComDev is a social change process that evolves through dialogue. Together with the World Bank and the Communication Initiative Network, they organised the first worldwide event in Rome, Italy, in 2006, the WCCD. The goal was to establish ComDev in the agenda of development and international cooperation (FAO, 2007, p.xiii). The FAO ComDev Group helps in implementing national programs like agricultural research but also rural information and communication systems. For instance they develop regional platforms which are used to educate and to exchange knowledge among institutions and practitioners (FAO, 2007, p.xxiv). However this glossy picture is controverted by former Chief of FAO ComDev programme (1984-1998), Silvia Balit, who states that ComDev in general is not enough implemented in programmes or integrated in information, corporate communication and public relations as often it is the first to be withdrawn in companies in case of economic recession, and also the staff is not enough prepared when they are on the field (2012).
Besides, UNICEF has recently created a large webpage for “Com4Dev” explaining their vision, their mission, their goals for post-2015 MDGs, and the Com4Dev principles - integrated in the “rights to information, communication and participation as enshrined in the Convention on the Rights of the Child (Articles 12, 13 and 17)”, (Note 13).

Participatory development communication is one of the paths that Freire (1970), Servaes (2003), Bessete (2004) recommend for empowerment (Cadiz, in Hemer & Tufte, pp.145-158). Several scholars and practitioners are quoted on how they define ComDev, in the introduction of the book edited by Servaes for UNESCO. They all agree on the importance of dialogue between the helper and helped, but also within the recipient group itself (Servaes, 2008, p.15). Dialogue is the core of Cadiz article (in Hemer &Tufte, 2005). Actually it is also the core of Freire’s existence, as Cadiz quotes his book “Pedagogy of the Oppressed”, published in English in 1970. Freire criticised the pedagogy in the school education at his time. He advocates a new model of pedagogy called ‘problem-posing’ involving the teacher and students in a relationship of exchange of knowledge instead of the traditional relation between the passive student and the powerful and acknowledgeable teacher: “banking-type knowledge”; the process between the oppressors and the oppressed, resulting in the ‘dehumanization’. To free the oppressed, he probes a continual dialogue (Note 14). This concept is transposed on ‘the colonized’. Cadiz is influenced by Freire’s model and integrates it in a participatory communication in development; like Servaes, she recommends equality change with “a reciprocal collaboration” (p.147).

Cadiz together with her colleague at the University of the Philippines, Los Baños, recommends a process based on access to information, emphasis on communication and sharing knowledge. This process involves assessment, planning, implementation, evaluation and planning for continuity (pp.150-158). In regards of this example, one can wonder how the organisations’ strategies work, why do they still use the same marketing strategy in their communication to the audience instead of implementing a communication for development, involving the recipients for more equity?

2.3. New voice

Before the latest critiques discussed above, a new and particular voice already rose in 2009 in the name of Dambisa Moyo (2009), a Zambian economist, who dresses a list of critiques but accompanied with suggestions. She points at the historical background
about Aid, taken in the large sense of both governmental and non-governmental multilateral aid. She traces back to 1896, which shows the role of the USA as a leader with successful experience including the famous Marshall Plan helping in the reconstruction of the Western Europe after World War II, which model influenced Aid to Africa. She refers to the role of Aid as a weapon during the Cold War since some African countries were communists under that period. She makes clear that wrong politics and dependency on foreign agenda failed in helping the African continent to prosper. She avers that Aid is the wrong help to poor countries as it makes the poor poorer and growth slower; it encourages corruption and conflict instead of encouraging free enterprise. She suggests Africa to stop Aid and follow China’s miracle model instead, foreign direct investment and rapidly growing export. Moyo recently appeared on TEDTalk (2013) and explained the ‘schism’ between the Developed and Developing countries, between the West and China. Her main point is to convince the West that economic growth is more important than democracy. She is in favour of liberal democracy. The West should cooperate instead of compete, says she. I noticed that she is resetting the ‘right’ place of the African in the world in her talks like saying ‘Africans are adults’ or reminding the Western audience that it took them many years before they settled their democracy. This author is helping me to understand how Aid in general works and what the helpers’ interests are; she comes with an opening which differs from the Western hegemony.

This literature review stresses on the general criticism done on organisations and representation of aid, on their Western controversial style. The reader can reflect on a necessary and radical change of mentalities for social change.

What I have not found so far is much on comparisons on representation of aid between organisations from different countries. This is where I hope to shed some light.
Chapter 3 - Theories and methodologies

Several theories and methodologies are applicable to my research; I choose a range of theorists concerned with ComDev, representation, power, differences, psychology, social theology, cultural relativism and globalisation.

3.1. Theories

Communication for Development

My understanding of Communication for Development as I have learnt at Malmö University is different from what I have experienced working with Corporate Communications and Public Relations. ComDev is for social change. At the era of north/south division, Pieterse (2010) and other scholars suggest to ‘bridge the divide’ on a global scale and for an unlimited period: for sustainable social change.

Scholars in Scandinavia have been very active in the research of ComDev since the 2010’s, as revealed in a series of digital articles published in Glocal Times at the initiative of Malmö University and Nordicom Review from Gothenburg University. A recent article written by Hemer and Tufte (2012) takes the radiography of ComDev with the new coming of social media not only as a new technology designed for the consumer but which permits interactivity to citizens who can use it as a tool to express their voice instead of only being receivers as seen during the ‘Arab Spring’ with revolted citizens turning visible worldwide.

The development of media tools has given new possibilities to communicate, after the traditional media or ‘old media’ we assist to the generation of ‘new media’: ‘new’ because it constantly evolves. The new communication system - which includes the Internet and mobile communication-, is convenient as it is possible to be connected to the global sphere at any time, and it enrols a global and massive participation, according to Castells (2009). Lievrouw explains that new media engage people as they ‘search, share, recommend, link, comment’: they navigate, and these multiple actions involve social and cultural participation online and off (2011). However, Pieterse has noted limitations due to socio-economic reasons like mostly social middle-class has access to social media and geographic reasons like electricity which is not reaching all
households; a return to capitalism with a digital divide. He wishes to keep traditional media to ‘empower’ people living in developing countries and as a possible solution to bridge the divide between the Developed and Developing worlds (in Lovink and Zehle, 2005). ComDev is an essential element for bringing a solution in the global development for more equity and humanity.

**Representation**

Representation has its origin in Latin, ‘re’ is an extensive prefix added to ‘praesentare’- to present-, literally means ‘to place before’(Cambridge Dictionaries, 2014). The first appearance of Representation is to be traced in Ancient Greece with philosophers Aristotle and Plato. As the former believed representation was a natural part of the man, the latter was more cautious as he detected a possible danger of creating illusions. Hall introduces a constructionist approach with the importance of representation in cultural studies. Representation connects meaning and language to culture. It is an exchange process since one needs language to say something about the world to other people. Language offers the possibility to describe the world, to construct social identities and social relations (2013, pp.1-2). For Fairclough it is either about events, relationships and situations, or a matter of sequencing – what precedes or follows (1995, pp.12-13; 104-105). Fairclough’s approach is important to understand our world, what I see and what ‘talks to me’ as it is in the field of my cultural background. He associates key participants - actor, affected - and circumstances - time, space, purpose, reason, manner and means - to represent a social process or he ‘filters’ a selection of included or excluded elements to explain forms of representation. This approach fits the selected material in my study which includes participants and circumstances (2003, pp.139-141).

**Power**

Power is a crucial element as it triggers reflection. According to Foucault, power is associated to knowledge and produce reality, ‘regimes of truth’. Power is related to cultural or symbolic terms, and is present in the way of how people or things are represented; it is omnipresent in representation and in our social relations (Hall, 2013, p.33). For instance stereotypes are powerful because they fix meaning and underline the differences between ‘self’ and the ‘object’, which becomes the ‘Other’. If ‘self’ is not integrated in a different group, stereotypes arise (Gilman in Hall, 2013, p.278). This quote makes sense in the way ‘we’ as Western people look at ‘other’ groups that do not
look like ‘us’ and ‘our’ first impression could be fear and consequently either take
distance or attack unless trying to understand and respect ‘them’. I would even go
further by thinking that this ‘exercise of symbolic violence’ as defined by Hall (2013,
p.7-8) also touches members within the same group, for instance bullying in schools.

Said’s definition of power, in reference to his discussion on ‘Orientalism’ is in the same
line as Foucault and also Gramsci’s idea of hegemony; the form of cultural leadership,
the domination of certain cultural form on others. He avers that to understand cultural
life in the West, the concept of hegemony is essential as it explains the idea of
superiority that Europeans have on behalf of other non-European peoples and cultures
(Said, 1978, p.7 in Hall, 2013, p.250). Power can produce new discourses, new kind of
knowledge. Foucault’s argument about circulation is everyone is caught up, “the
powerful and the powerless – though not on equal terms”. For Gramsci, the
phenomenon is due to ‘different classes’ while for Foucault any ‘subject-group’ can be
concerned (Hall, 2013, p.251). As a psychoanalytic approach to the subject, Foucault’s
idea of the human subject can be interpreted as a person born with a fresh mind which is
then modified by the socio-cultural environment (Rose, 2012, p.189).

Another consequence of using power is in marketing to construct the audiences as
consumers, including the pressure on producers to entertain and what Fairclough
denounces as a normalised and naturalized behaviour from the consumer, a ‘consumer
culture’ (1995, pp.12-13). In other words, entertainment/spectacle as information is
placed between the sender/producer and the receiver/consuming audience, spectators.

Godin (TEDTalk, 2003) explains that consumers are mostly concerned by ‘themselves’
and since they have too much choice and too little time, they will notice something
fresh and new, something worth to be noticed, ‘remarkable’; he recommends to give the
audience what they desire.

The spectacle of the ‘Other’, differences
The images carry many meanings as well. They show an event called ‘denotation’ and
they carry a message, named ‘connotation’. However it is us by the way we describe
and we interpret that it marks the difference and accumulates meanings that we classify
in a repertoire which will be representing a historical period or a particular culture (Hall,
2013, pp.219-225).

Classification is a system to order and organise things for Paul Du Gayl, Emile
Durkheim, and Claude Lévi-Strauss. Hall, in 1980, suggested a classification of the
culture to produce meaning: the transmitter encodes and the receiver decodes as the meaning is interpreted. (Hall 1980, in 2013, p.45). Differences are classified into binary opposition showing a relation of power between the poles, one dominating the other within its context, like white/black, upper class/lower class (Derrida, 1972, in Hall 2013, p.225). Presence but also absence is to be taken into account as both evoke meaning. Classification is inevitable for understanding the social construction.

**Psychology**

In reference to Freud, representation dealing with ‘difference’ engages “feeling, attitudes and emotions and it mobilizes fears and anxieties in the viewer” (Hall, 2013, p.216). Lacan (1901-1981), a French psychoanalyst who influenced intellectuals associated with post-structuralism in the 1960s and 1970s implies that language is constructed in ‘Self’ in relation to ‘Others’. The symbolic or relation to objects is an important concept as it is situated between the imaginary and real; then comes desire as a relation to a lack (cited by Barker, in Pickering, 2008, pp.153-154). I investigate how much psychology can be a trigger for donation in the study.

**Theology and social theology**

Douzinas, Greek Professor of Law and director at the Birkbeck Institute for the Humanities, considers the importance of the Christian theology and psychoanalysis in the discourses. In Christian theology, all men are equal in front of God and can be saved. The concept of ‘man’ as an “absolute value around which the whole world revolve” appeared by the end of the eighteenth century; “the concept of humanity is an invention of modernity” (2007, p.2). Humanity is divided in two sides the evil and good like “barbarian and kinsman, victim and rescuer, the (evil) inhuman and the (moral) human” (2007, p.24). For Douzinas and Geary (2005) justice includes the social desire for unity while injustice reveals a lack, phenomena of social exclusion, domination or oppression (in Douzinas, 2007, p.24). This approach is important to understand the binaries categories often found in texts.

Sandu, professor at the Faculty of philosophy, International Relations Department in Iasi, Romania, together with Caras trace back to the origins of charity, from a religious and a secular point of view. The authors support their thesis on Foucault’s ethical sense, itself based on Kantian ethics, founded on duty rather than morality. They start from the
concept of charity as a social construct considered social progress. They explain that Charity evolved from a Christian duty to positive social work practices, including the idea of social justice and solidarity involving the love of other. The feeling of mercy which is related to compassion has moved to caring, which is related to a relationship with the otherness instead (Sandu & Caras, 2013, p.1; p.14). This approach of social responsibility is at the core of the new program of helping humanity, acting in a global community and partnership, as probed by the MDGs and OECD.

*Cultural relativism and Globalization*

There is no true or fixed meaning in the representation; each person or group make things mean with their culture. Hall explains the researcher might not always find equivalences between two cultures because they are different and each has a different way of analysing and interpreting, decoding and encoding. So according to Hall “one important idea about representation is the acceptance of a degree of cultural relativism between one culture and another, a certain lack of equivalence, and hence the need for translation” (Hall, 2013, p.45). This is an important element for my analysis since two different cultures are represented in my dissertation. It will be interesting to see in my analysis how Discourse is adapted, depending on the cultures. The historical phenomenon of Globalization which constantly produces a hybridity of cultures named ‘global mélange’ is to be considered, as related in Pieterse (2009) and Hopper (2007) studies. This is useful to understand why some elements of discourse might be similar even though they are apparently from different cultures.

**3.2. Presentation and motivation of the chosen methods**

I choose two qualitative methods as I would like to narrow my analysis instead of taking distance. I will focus on text -written and spoken-, and visuals -pictures and videos-; discourse analysis as a primary method and visual analysis as a secondary method should complement each other in this exercise. I intend to dissect the texts in details as I suspect that all have their importance in the delivered messages by the organisations; on the discourse analysis, I need the support of Johnstone for her definition of heuristics, Foucault’s notion of power, and Fairclough’s Critical Discourse Analysis approach; on the visual aspect, I choose Hansen et al. and Rose as they offer a large panel of guidance in research methods and analysis.
3.3. Discourse analysis

“Communication is as old as Homo sapiens and has always been a powerful force in all cultures for sharing ideas and knowledge, and for influencing values and behaviour to bring about social change” (Balit, 2012).

Barker offers a panorama of the main approaches to Discourse (in Pickering, 2008, p.153-154). Communication was already significant in Ancient Greece with Aristotle’s *Rhetoric*. Rhetoric is an old theory of the art of discourse and it has been used up to the late 19th Century. It is a persuasive discourse composed of three elements, argument (logos), emotion (pathos) and credibility (ethos). Rhetoric provides heuristic for understanding: heuristics as a discourse which is shaped by the world, by language, participants, prior discourse, medium and purposes, and which in their turn shape the world, participants, future discourse, possible medium and purposes (Johnstone, 2002, p.9 in Somekh & Lewin, 2005, p.148).

The constructionist approach can be studied through a semiotic and a discursive lens. Ferdinand de Saussure (1857-1913), a Swiss linguist and semiotician, considered as one of the fathers of 20th century linguistics and semiotics, explained the language as a whole and not a sum of parts; language has a function to understand human culture. He distinguished two levels of language: “langue et parole”. “Langue” is a structure of language which is unchangeable; “parole” is used in specific situations (Phillips and Jorgensen, 2002, p.10). French semiotician, Roland Barthes (1915-1980), brought later the concept of metalanguage, a ‘second’ language made of symbols. The text is meaningful, it has a signification and it operates independently even if it had an intention; it is interpreted, so the sentence can mean something else than what the reader understands because the text is connected to history and culture. In other words, the meaning can change since it is not fixed. The methods are referenced as paradigmatic and syntagmatic analyses; paradigmatic relationships are associative while syntagmatic are governed by strict rules like spelling and grammar (Gillespie, 2006, pp.23.24).

French sociologist Bourdieu (1930-2002), argued that Language is not only used to communicate but as a medium of power (1984, in Hall, 2013, p.373).

At the discursive formation, Foucault, a reference since the 1970’s to searchers dealing with notions like power, domination and discipline argues that it is not the subject who produces knowledge but the discourse (Hall, 2013, pp.39-40). In the representation, Foucault notices three positions: ‘us’ as the spectator, the subject(s), and the witness of
a scene who transmits by means of painting, photographing or writing. According to him, a powerful discourse has succeeded to make people believe that the knowledge is true, what he named “regime of truth” (Rose, 2012, p.193). As a reflection about this quote one could wonder about the ‘truth’ when historical events are reported; they offer a different explanation depending on the audience, such as the case of the Battle of Waterloo since it is a defeat for the French but a victory for the English. In the same way we in the North consider that we save the peoples in the South but how do they perceive us? As helpers, ex-colonialists who try to shade their guilt or ‘new’ colonialists?

For Fairclough, Emeritus Professor of Linguistics at Lancaster University, and one of the founders of Critical Discourse Analysis, analysis of media language is “an important element within research on contemporary processes of social and cultural change” (1995, p.2). All kind of texts are to be analysed, written, talk, media, and visuals. He considers that the research in linguistics and sociology should be combined. As he is influenced by Bakhtin on the linguistics approach - “styles, modes and voices” (Bakhtin 1986, in Fairclough, 1995, p.77) -, he is influenced by Bourdieu, Foucault and Gramsci on the sociological approach and he is very interested in the power of media; for Fairclough, “the power of mass media influences knowledge, beliefs, values, social relations, [and] social identities”. This is true as we generally believe in the content of news watched on TV or heard on the radio even though we also look for more detailed news on internet when we think that the discourse on TV and radio might be ‘politicized’- “A signifying power is a matter of how language is used” (1995, p.2). According to Fairclough, analysis of the language of media texts raises three questions: “1. How is the world represented? 2. What identities are set up for those involved in the programme or story? 3. What relationships are set up between those involved?” (1995, p.5). He considers both the traditional textual analysis, linguistics, and social and cultural analysis. The analyst should be aware of the changes in society and culture, select data representing ‘variability and instability’, look carefully at the language of texts such as phonic, lexical and grammar, and relate the texts to the society and culture (1995, pp.33-34; 53-54). Fairclough agrees with Foucault that discourse types are not circular but embedded in chains (1995, p.77).

Fairclough avers that discourse is a social practice which addresses social problems, the analysis is interpretative and explanatory; it traces symbolic representations in the
discourse, it is a form of social action, politically not neutral since it takes the side of oppressed social groups for emancipation. Critique should reveal the unequal power relations and the result of the discourse analysis aim for radical social change (Phillips and Jorgensen, 2002, p.68). Critical discourse analysis should bridge the gap between micro and macro approaches; the micro level of social order includes the language use while the macro level of analysis includes terms like power, dominance and inequality (Gillespie & Toynbee, 2006, pp.122-137).

Echoing scholars Pink, Blake, Gotsbachner (Note 15), Fairclough points out that words have their importance as they are chosen and manipulated to give an impact, the structure, the grammar have to be looked upon, and the pronouns which refer to who is ‘we’ and ‘they’ as well as they will reveal the ‘differences’. That is why I have to consider these elements and those revealing inclusion or exclusion, concreteness or generalization, congruent or metaphorical representations, i.e. ‘process nouns’ like activity and progress or ‘nominalizations’ like creation and destruction, as well as personalization or classification and categories (Fairclough, 2003, pp.139-155).

To conclude, Discourse theory enlightens my understanding of the social world.

3.4. Visual analysis

When photography was invented in 1839 by Niépce and Daguerre (Hirsh, 2000), it was first considered as a technology tool recording the ‘truth’. However Slater reminds how ‘magical and strange’ the photographs have been seen (1995, in Rose, 2013, p.21). Fyfe and Law posit that one should not consider a depiction as just an illustration as a depiction reveals social difference; social categories do not exist by nature but they are constructed and these constructions can take visual form (1988 in Rose, 2012, pp.11-12). Gillian Rose, a British geographer, Professor of Cultural Geography at The Open University, warns the researcher to keep a critical eye “because images matter, because they are powerful and seductive” (Rose, 1988 in Rose, 2012, pp.11-12). The work of the researcher should both consider the picture as it is and as a personal analysis (Rose, 2012, p.350).

Historians of photography transpose Foucault’s ‘regime of truth’ to the ‘realism’ of the image because photographs are seen as an evidence of ‘what was really there’; “discourse is powerful because it is productive”. Foucault thought that painting as a realistic representation of Western art was not to be analysed as a photographic technology but as a discourse, “a discursive practice embodied in techniques and
effects” (Rose, 2012, p.193). In the rhetoric tradition, a discourse is made to be persuasive so the analyst should look at the organisation of the text and the strategy for persuasion. Rose advises to look with ‘fresh eyes’, identify key themes, contradictions of effect of truth, looking for what is included and excluded and scrutinizing the details (Rose, 2012, p.196; p.220). Phillips and Hardy (2002, p.75) consider ‘interpretative sensitiveness’ (in Rose, 2012, p.209) and recommend the analyst to explain that it is about interpretation and not about revealing the truth, made choices should be explained, as well as the direction of the work. They advise to find key themes which are often key words and try to see connections with key images. (2002, pp.83-85, in Rose, 2012, p.210; p.222). As a strategy for the interpretation, Rose suggests to look at the production of an image, the image and the users, its audience; technology, composition and environment should also been considered for each site (2012, p.20; p.346).

Hansen et al. add a large panel of advice and strategies on research methods which will be helpful in my detailed deconstruction of the visuals. The starting point is the language in the films is common to both the producer and the audience because they share the same codes. It is the researcher’s work to find out and reveal the construction made of a “shared language, structures, codes and conventions”. To examine the technical and symbolic as they construct the subconscious pattern of a narrative or genre that an audience is concerned with”; technical elements include camera angles and movement, shot duration, lighting, depth of field, editing, sound effects, music, special effects, framing. For instance, camera shots are important as the closer the more identification to the character and dramatic effect is rendered while the more distance can relate the person to a defined environment. Camera angles can be used to change the dimension of the subject in space like a high-angle looking down to make it look small and vulnerable. Symbolic is revealed from colour or black and white, costume, objects, stars, performance, setting, location. The researcher needs to observe each detail to deconstruct the images in order to find the codes (1998, pp.131-134). Hansen et al. recommend looking at roles in accordance with Propp (1968) and binary oppositions referring to Lévi-Strauss (1966) as they help to define the core of the text (p.152). When it comes to the analysis of moving images, Hansen explains that genre study is not only about beauty but a reflector of social role which “transmits social norms, values and meanings” (p.164). These points help in decrypting images in a deeper and critical way.
In regards of this range of approaches, advice and strategies, I intend to analyse the material with my interpretation. However a small chapter about ethics is not to be neglected.

3.5. Ethical issues

Hall emphasizes that there is no single or ‘correct’ answer to the question of meaning. Since there is no law which can guarantee that things will have one, true meaning, or that meanings won’t change over time, work in this area is bound to be interpretative (2013, p.xxv). It involves a process of interpretation changing with the historical context which is never finally fixed; it explains that the meaning we take is personal and is maybe not the meaning which was given originally by the author (2013, p.17). As a researcher, I need to keep a critical eye as I interpret with my cultural, social, historical background and location (Pollock 1988, in Rose, 2012, p.17). In my case my interpretation is bound to my Christian and French cultural background, influenced by my residential stays in Anglo-Saxon countries. I have been living between these two cultures until I moved to Sweden to discover a third culture, which might nuance my present interpretation as I currently live in Sweden. There is no voluntary personal implication in the choice of the organisations, unless it is unconsciously directed from my family’s contribution to organisations in general. I selected these two organisations because I wanted them to be different and from different countries but from the Western world. I looked for organisations founded in about the same time, to be important in size and reputation and active on the national and international levels. Rose recommends being reflective, aware and vigilant (Rose, 2012, p.342).

Another issue to be considered is texts are not always representing the truth since the narrator’s writing can be subjective and influenced by socio-economic and political aspects or in a situation where the narrator’s objective can be giving information in an entertaining manner. In each representation some elements are foreground while other elements are background (Fairclough, 1995, pp.4-5). “A basic assumption is that media texts do not merely ‘mirror realities’ as is sometimes naïvely assumed; they constitute versions of reality in ways which depend on the social positions and interests and objectives of those who produce them” (Fairclough, 1995, p.103). It can actually be the case of many PR films where actors play under the guidance of a director; the same is valid for pictures taken with a ‘mise-en-scène’.
In the similar way, Rose insists on being reflective when looking at the visual images as photos can be manipulated by computers (Rose, 2012, p.17; p.342). As Berger avers we constantly search for similarities and differences between others and ourselves and the way we see things define our position in the world (1972, in Rose, 2013, p.13). Element of ethic like privacy, consent, anonymity and copyright, should be considered because individuals are identifiable on visuals. Sometimes verbal consent is enough, but it is more and more expected from researchers to write consent forms (Rose, 2012, p.343; p.330-332). In my present case the material I select are texts, pictures and videos which are already made for the public. Kress makes an interesting comment about these ethics arguing that “in many situations they are irrelevant to many people since image is made and put in circulation, shared and mashed” (2010, in Rose, 2012, p.342); this could be the case for pictures from the organisations which are downloaded and shared on social media. In case of any doubt the researcher can refer to principles and guides (Rose, 2013, p.343).

Chapter 4 - Analysis

4.1. Selection of material

I have selected material from organisations, Save the Children and Apprentis d’Auteuil, on the same period to make the comparison fair. I have added some former analysed texts from Childhood as I saw similarities with the new texts. The material is composed of recent visuals and texts and from a decade ago to evaluate the changes. Most of the documents are from the websites, in English and in French. Figures are presented in the body of the text while Material is to be found in appendix 1.

- CEOs of Save the Children and Apprentis d’Auteuil, in 2014.
- A screen shot from both organizations’ homepage, including a video, 2014.
- Experts and celebrities, 2013, from AA, SC and Childhood.
- Young girls drawing, 2013, from AA in English and Childhood.
- Annual brochures 2013 from SC and AA.
- Annual reports 2003 from SC and AA.
4.2 Outcome of the method exercise – Observation and interpretation

This is the moment to put the theories and methodologies in practice. By looking at the visuals and texts, studying the angles and zoom of the camera, listening to the sound, noting the contrasts, the visible and invisible elements and subjects, observing the setting, the colours, the clothes, the lay-out, the style and language mechanics, the results become rich of experience and allow me to even compare with former visuals I analysed during last terms with Childhood.

Figure 1 presents first the CEO of Save the Children among a group of black African boys. Personally I did not know who the CEO was as usually celebrities represent the organisation. I understand it because it is written: she has a name, while ‘others’ are classified in a coloured group. Since there is only one adult on the picture it makes clear that it must be this white woman.

![Figure 1- The CEO (Save the Children, 2014).](image)

This mid-shot, typical shot in a studio shows the pose, the persons are isolated from their environment to show it could be taken in any part of the African continent, which links to the global perspective. As a contradiction to my knowledge of a CEO nicely dressed and standing or sitting on a chair, I observe that this CEO wears a light blue tee-shirt and trousers, and she is sitting on the floor. Still she wears jewels, which is a sign that she is not poor so it directs my understanding that she must be the one. What surprises me is that she is alone and neither other adults nor local educators are visible,
as if the whole weigh of the problem is on her shoulders; in a way it is as she represents the SC entity. The bright light is like a projector focusing on the many lives to save. What is ‘new’ is the children represented are boys and not girls as usual.

The common post-colonialist stereotypes are clearly present as all boys are black and the woman is white. ‘Victimization’ is reflected by the passivity and the absence of voice from an impersonal group of children, presented as dependent on Developed World, so as vulnerable. She instead, has a personal way of writing in her blog, with her signature on the framed pictured - which looks like a ‘post-card’. Her clothes could remind either of the light beige clothes worn by colonialists, a symbol connecting to the historical context of colonialism, or the blue colour usually worn by doctors at the hospital. In both cases the functions reveal knowledge and power. Differences in colours and clothes construct her social status from the ‘North’ but she has travelled to the ‘South’, which shows the importance of the mission. What indicates me that she is in the African continent is the stencilled wall with typical safari animals in warm colours, orange and brown, reflecting the heat and wilderness, and pointing distance in space. The CEO is presented as the ‘saviour’ who reveals the social relation and the binaries actors, the active and the passive described by Dogra and other scholars, even though they are all sitting on the ground and inactive.

She communicates with a blog, a new and trendy style, as usually the CEO writes and signs annual reports at their desk. The aim is to engage the Western spectators and make them participate. Ironically, the name of the CEO recalls the unit of distance, the mile; she carries the destiny implied by her name, Carolyn Miles. She is the reporter, and ‘we’ the audience are at home as spectators, we receive information, the testimony that the most important person of Save the Children is transmitting to ‘us’. The only thing we could do to help her to help them is to donate, an easy thing to do as ‘we’ just need to click on the ‘donation’ word on the screen and then feel happy to have accomplish our ‘duty’.

Nevertheless, this depiction is ‘remarkable’ for the consumers - the donors -, in the sense that it is ‘worth to notice’ as the message is presented in a new way. Still, positioning, geographical setting, cast of characters, classification and differences dualities contribute to demonstrate homogenization, distance in space, and the traditional representation of global poverty that denounce scholars.
**Figure 2** presents a picture of Apprentis d’Auteuil’s CEO and the managers. The long-shot relate these persons to the protective environment symbolised by the background: a large and high white wall made of plain bricks representing the church, a gathering and global place where people from all social classes are welcome. It is not obvious who the CEO is among these men as they all wear the same kind of grey suit with a shirt. None of them wears a tie which gives a more relaxed look. This unity reveals their unique mission which is to help children and youth in distress; the homogeneous world versus the heterogeneous world. The paternalistic element is obvious since there are no women as managers visible on the picture, and the social construction is presented with the businessmen dress-code. The representation of aid is referring to Fairclough ‘what talks to me’ according to my Christian cultural background and as a spectator I feel concerned, this group of men look reliable, and here is the convincing power. I do not think another person with a different religious or cultural background would interpret the same.
Figures 3 and 4 present the two organisations homepage on the website. Their name makes it clear in their mission; SC has vocation to ‘save children’ while AA has vocation to teach ‘apprentices’. The homepages are designed with similar colours, mainly red, white and a soft grey.

The logos are quite similar, using red colour to call ‘our’ attention or signify emergency. SC’s clear page including a scrolling band of titles with the “LATEST NEWS”, in the American and English TV news style indicate a reliable source. The lay-out of the page reflects Dogra’s comment on the fact there is little information for the busy consumer who needs quick information, and as Fairclough points out media is important for knowledge. AA on the contrary shows all the diverse projects they are running as evidence that they are covering large geographical, professional areas and different categories of age. SC shows traditional and denounced by scholars close shots of passive little girls alone, while AA shows all age, gender and ethnicity categories, often accompanied; the fact that the characters are dressed in work uniform shows that they are participating.

Material 1 and 2 (in appendix 1) are chosen for the atmosphere. They are both shock films. The SC video of duration 1 minute 30 seconds presents a close-up of a little girl establishing identification and empathy rendered by the close-shot. She is celebrating
her birthday with her family and friends and is happy until the war is declared and she starts living a nightmare. I chose the binary pictures showing her blowing the candles, one as a happy girl and the other as a victim, before and after the spiral to inferno, which matches the categories of dualities like indoors versus outdoors, safe versus dangerous, happiness versus fear, etc. (see appendix 2 for details). Each positive element becomes negative and is marked by the changing environment, clothes and appearances. For instance a lovely cake with candles becomes a used single candle in a basic tin plate. The background made of unpleasant sounds from bombs and ambulance sirens, settle the atmosphere of fear and lack of security, and they are recognizable elements for a Western audience. Usually in other films the scenario is introducing the problem which is then solved by the organisation towards a solution, while in this case the problem comes and the solution can only be from the audience by donating. Since this little girl’s first part of life resembles to ‘our’ western life setting, clothes and traditional birthday song, the effect of the reversed situation (from good to bad) gives the impression of a scenario case to wake up our sleepy consciousness and realize how it is outside of our comfortable bubble. It reminds of typical TV shows “let’s exchange our life for a day” to see how it feels to live someone else’s life.

The video on AA is a 1 minute duration showing a young man with very short hair working in a plant nursery. The short hair makes a historical connection to a picture of orphans at the creation of AA, as children in institutions had very short hair to avoid head-lice. I selected the picture of the young man ‘shouting’ his rage and the picture when the adult is helping the young man to raise. The atmosphere is created by a crescendo from an aesthetic picture of flowers flying at the start to an unexpected drama, and slow motion on a classical music background contrasting with violent gestures and an unpleasant supersonic sound covering the young man’s shout; the extreme close-up on his face increases tension and drama. While the long-shot relates him to his environment, it shows his future career and success as a gardener. The actors do not speak; written lines and a speaker gives explanation; the AA logo is on the film, showing its constant presence. The social construction is revealed by the duality of ‘wild’ versus ‘civilized’ behaviours. What is new is as the audience could expect the adult to be angry and punish the young man; instead he shows empathy. The image of destroying a nursery can be acceptable in the sense that there are no real victims, except for loss of profit from the sale of flowers, but transposed outside in the street could
cause serious trouble and be a danger for ‘our’ society; so educators are here to re-direct the victims in the right path and teach a work. The ‘villain’ is not the young man but the causes of a heavy past that has traumatized and destroyed the start of his life. It is our ‘social responsibility’ to not neglect distress but help the organisation so they can help the ‘victims’ for ‘our own’ good. Differences from dualities and symbolic violence give power and make it real, involving the spectator to react because it deals with our feelings and emotions like fear and anxiety (Hall, 2013, pp.7-8).

**Figure 5** presents pictures with celebrities and experts. I chose a picture of American star Jennifer Garner visiting a family in needs in the USA as it was similar to a picture from another video I already analysed last year, Princess Madeleine of Sweden, representing Childhood in the USA and visiting an education centre, on **figure 6**.

![Figure 5 - Save the Children. Jennifer Garner (Burke, 2014).](image1)

![Figure 6 - Childhood. Princess Madeleine of Sweden (Silkeberg, 2013).](image2)

On both pictures, the celebrities are sitting on a chair and look at the ‘victims’ with a friendly smile. Both celebrities look well-fit and healthy, dressed casually in neutral black colours but still new, chic, nice and well adjusted. On the mothers and children’ side, the clothes are casual and shapeless: the Mum’s figure reveal unhealthy diet as well as the lack of education and knowledge about how to take care of oneself, and since the men are invisible, all these elements reveal the socio-economic problems they face. These noted differences construct the position of the celebrities, they have the knowledge and power to listen and to witness what they see in order to show ‘us’ what the situation is in a developing country like the USA, next to our door; developing areas are to be found in developed countries. The fact that the celebrities are recognizable
help to attract ‘our’ attention to the problem they enlighten as we are curious to follow celebrities in their life and identify ourselves to them. The pictures offer a narrative genre of a princess fairy tale, they are the heroes battling the ‘villainy’ to save the ‘victims’; they show ‘us’ how to solve the problem as they know how to do it since they are ‘experts’ but they need ‘our’ donation to fight. We can trust their good will as they are famous, one is a princess from Sweden, a Scandinavian country which has the reputation to be reliable with professional people, and the other is a famous American actress, happily married and with three children who has succeeded both professionally and personally. Both are inspiring role-models. They also play the role of the ‘mediators’, in reference to the ‘affective bond’ which exists between celebrities and their fans (Müller, 2013, p.471). They have a voice since they talk to the families and to the cameras. As the ‘victims’ live in the USA, i.e. the same country than the audience, they are presented as unlucky people and the line becomes so thin between ‘us’ and ‘them’. With the present global economic crisis which started in the USA in 2008, a spectator could become one of them, and we might already know friends who have lost their job and their house; as differences are fading, danger seems closer. Psychologically speaking, the act of donating insures ‘our’ security as well. Here the global message is clear since the social construction is built on the same differences

The choice of celebrities in AA (material 3 and 4 in appendix 1) is most of the time real professionals, and they are sometimes former children who have benefited of AA’s help. They are often men and they play the role model, as they have the power since they have a profession and a work so they can show the example and inspire ‘others’. Playing French and Indian children (material 5 in appendix 1) as well are considered as ‘experts’ and part of success since they travel to India to help their counter-parts in a developing country; they play together, they share their knowledge as friends and partners. The experts have the knowledge and power because they are real experts in their profession like the Mayor of a city, but also because they have succeeded in creating their own family, they have entered the ‘classical’ model of society, they look and are like ‘us’. The example of a three stars Chef is interesting because he gives of his time and shares his knowledge and passion with the youth in needs. However still most of them are men referring to the paternalistic model.

These exchanges of knowledge, hybridity of social classes and mixed cultures should please scholar Dogra.
Figures 7 and 8 present two similar pictures, one taken from Childhood as I studied last term and the other from AA in their English version report. The setting, the position of the girls, and the mid-shot are similar. They look happy because they are indoors, in a safe colourful environment, with all drawing equipment and Material needed to draw. The pen is mightier than the sword can be an expression to describe these pictures where the girls have pens and hence power to express their voice. Both look nice in their fashion spotted dress and they represent the success of the organisations which have used ‘our’ funds to offer an education and a safe place, according to ‘our’ values and in the traditional Western style. In Childhood, the table is round and blue representing the earth while for AA the drawing itself represents a circle, the earth or a cycle or the peace and love sign. Invisible elements imply the binaries like indoor and not outdoor, safe and not in danger and illustrate the two Worlds.

![Figure 7 – Childhood, girl drawing (Childhood-USA, 2013).](image1)

![Figure 8 – Text in English, girl drawing (Apprentis d’Auteuil, 2013).](image2)

Usually AA has a different representation of aid in the French material; AA is a member of Foundations and Social Investments (Note 16) which among several services organize study tours abroad to see how other organisations are working, so it could be a reason why AA has chosen to use the same successful kind of picture for the international material. It could explain why we sometimes have the feeling of a ‘déjà vu’. Globalization produces a hybridity of cultures according to Pieterse’s and Hopper’s studies. Power is in the global discourse, representation of common ideas, alignment noticed in these two different organisations.
Material 8 (appendix 1). SC cover page shows a little girl dressed in red colours, sitting on the floor with an open book written in Nepalese on her knees. Nepal was at the core in 2013 because the UN sent observers during the elections. The legend mentions that this little girl is coming to a centre to read books which show the importance of the presence of the western organisation to empower the little girls, probably many do not attend school because the parents still need girls at home. The red colour is dominant and reminds of the little SC red logo, she is in a ‘safe place’. The power of discourse is in what we do not see her eyes, as they are directed to the open and not closed book; she is reading, and that is the reward for SC’s efforts and ‘our’ donations, a success! The name of the photograph is indicated and the origin of the name could be from the region which in that case shows that local people are working; it is important information as she can probably communicate with the girl and SC staff.

Material 10 (appendix 1). SC 2013 uses two pages for the introduction, which is a large amount of text, to relate the presence of SC in many ‘Developing’ countries. Each following page in the brochure corresponds to the achieved work in several developing countries. The children are not alone, they have parents who have been given a voice through a quote, they are visible on the start of each page in blue colour, in contrast with the rest of the text which is in black; even though it is timid, this is an encouraging sign of participation, according to Cadiz and Servaes’ vision of ComDev who probe dialogue with communities. In 2013 the right to learn is important as it empowers and reduces the differences between gender and the two worlds. Children are represented with a book or paper and pens or in crowded classrooms. The word ‘securing’ means that the right to learn already existed in the articles of the Convention for Children from the UN and even at the foundation of SC.

The first paragraph starts with a number of what they have accomplished, reaching 45 million children. Past tense is used to express the actions started in an undetermined past and the results of the actions are lasting. Work and long-term success are to be found in the word ‘efficiency’. The pronouns ‘we’ reveals a common effort, including all actors; a way to make the donors feel happy. The texts says that ‘there is much to celebrate’ which announces they are happy of the results. However, the time to celebrate is short considering what is still ahead of them, a colossal number to eradicate after the end of the MDGs expiring in 2015: still 250 million children, translated into a percentage to stress the high number: 40%. Nevertheless, they remain confident and as
the pelerine, the stick in their hand they intend to pursue the global UN mission; this is a call to the donors to try to deal with this overpopulation in the ‘Developing World’ with new injections of donations.

The second paragraph uses present tense to introduce a flow of positive words for achieved results: ‘success, new, higher, record, efficiency (mentioned two times), increased, accredited’. The battle is underlined by ‘positioned at the forefront’ which are military words. The organisation is the knight ‘leadership’ and the enemy to combat is ‘issues of our time’; the victory is ‘relief’. SC has the power to fight and win the battle but needs the ‘ammunitions’ provided by donations. The contrast is between the ‘logic of appearances’ that we see on the pictures and the ‘explanatory logic’ in the words presenting a series of additions, as referred in Fairclough (2003, pp.94-95). All the added groups of helpers mentioned in the text lead to success.

**Material 9** *(appendix 1)*. AA’s cover page is an addition of different faces representing diversity in gender, age and race. Children are represented in a slice but as a part of a circle, which could be the cycle of life, or even the aureole of a saint protecting them. The absence of names emphasises the categories and the lack of voices positioning them as ‘helped’. The use of the prefix ‘re’ [ré] in red colour in ‘re-learn’ [ré-apprendre] calls to a ‘reborn’ [renaissance], a second chance to integrate the society and when the ‘re’ period is accomplished, the children are considered as ‘us’ and go on to ‘learn’ [apprendre]. The contrast in colour in the word ‘re-learn’ from red to black letters shows the situation is going from critical to normal.

The text shown in **figure 9** is a short introduction. To the top left of the page we notice a part of an umbrella or the part of the cycle or aureole, any of them would represent a protective symbol; the flow of pronouns ‘we’ versus children and families accentuates the differences between the two groups, the protector and the protected.
At the bottom of the page is a drawing of a red thread, which could be interpreted as from up - birth time - to down - abandoned or socio-economic problems - and little up again - holding the thread while AA pulls the victim up - until the line is keeping stable. When the red thread is going up again, it matches the margin of the text, so the text corresponds to the start of the rescue. It shows that AA saves lives and keeps the red thread to accompany victims along the growing. This is an example of what Foucault considered that human subjects are produced and not simply born (Rose, 2012, p.189).

This page shows the many activities the foundation AA has implemented together with partners. ‘To accompany’ [Accompagner] shows the equality of relations between the educators and the victims. The picture of a baby face reveals that today the help is extended to children of less than 6 years old. AA helps a large category of age but always keeps faith as they can offer help in education and training in work experience, and this faith is marked in red colour which marks the importance of the information.

Playing on language mechanics, colours and illustration contribute to build contrast of before and after the rescue of victims by AA. The lay-out, the contrast of colours in the text and in the words, the protective symbol on the baby, the un-cut red thread in the drawing are elements which illustrate how language is used referring to Fairclough.
(1995, p.2) and contribute to reveal the power of AA’s discourse of protection and empowerment.

**Material 11** and **12.** In 2003, what seemed mostly important was to eradicate hunger and extreme poverty, as Moyo (2009) quoted help was only focused on one approach, as these two cover pages show the success with healthy little girls, but absence of books reminds that education was not the priority. The girl chosen by SC is from Malawi, a country which received help to fight hunger. The type of the girl chosen for AA could be a French girl or a descendent from a parent from former French colony like Algeria, the choice could be a historical connection and the wish to shed France’s colonialist past by showing they are taken care of. None of the girls have a name, only their look, clothes and setting give a hint where they are. The close-up shot on SC’s picture focuses on the success on the mission, defeating hunger, as she looks very healthy and happy. The mid-shot on AA’s picture present a nice dress as well and a white bricked wall represents the urban life, may be a school - synonymous of education and served food. In both cases the impersonal subjects acknowledge a generalized case, through each single unnamed girl, a category is ‘saved’, a success for the organisation.

In SC text, the long addition of partners emphasizes on the importance of the mission and the unity creates success. ‘Saved’ children are even mentioned as they are considered to be part of the western category. The repetitive titles in red “creating real and lasting changes” on the bottom of each page of the report make the ‘slogan’ more noticeable.

**Figure 10** (in material 13, appendix 1). The picture shows a small group of women walking to a mobile health clinic in Mozambique. Here the place is named to show an effective intervention on the field. These women are walking to the right place for their babies, they show their back and they do not look at us to ask for help as they will get it at the end of their walk. The distance is established with babies carried on the back while western parents carry them on the front. The umbrella, a protective element, reminds of the heat and the sun, placing the setting in a warm continent, the colours of the umbrella and clothes construct the ‘other’ by showing differences with ‘us’.
Material 14. I have chosen this page full of information about activities and performance realised by AA. It emphasizes activity and progress to reflect social change. AA considers ‘others’ as the same as ‘us’. They explain that on a total of 6,300 children in France, 60 nationalities are represented. It ‘legitimizes’ them to send children abroad because they have the knowledge and the know-how. All pictures presenting a manager shows paternalistic image with men with ties while children from France and from other parts of the world are dressed casually with a tee-shirt or sport gear. The dress-code shows the different social categories. Positive words like ‘seeds of champion’ [graines de champion], as opposed to a French expression ‘bad seed’ [mauvaise graine] often given to describe trouble children, shows real success in the collective effort of educators and children to be integrated in the ‘classic’ model of society. New projects are created with the state’s partners; the seriousness and success come from the presence of experts like a doctor and a physiotherapist during football trainings and the fact that some players have been noticed by national football clubs. The title ‘artist at heart’ [artiste dans l’âme] expresses that the children can have talent like any child in a ‘classic’ family. AA gives the voice to a child, he has a name and he explains the positive experience abroad and his next trip to Morocco which shows the
sustainable development; he is included in the programme and in the society, he has received empowerment for a social change.

4.3 Reflections

Considering the heuristic approach, findings from research on material have demonstrated that discourse is shaped by the world and shapes the world, as well as by participants, language, prior discourse which shapes future discourse, by medium, and by purpose (Johnstone, 2002 in Somekh & Lewin, 2008, p.148).

The power of discourse is in representation, the way the victims are shown, described, ‘placed before’ to produce a meaning which is exchanged between members of a culture (Hall, 2013, pp.1-2). Hegemony, or cultural leadership, is one definition of power as discussed in the theories with Said, Foucault and Gramsci and are present in the material.

The power of discourse is in the binaries that I have mapped as dualities categories, in reference to roles (Propp, 1968) and contrasts (Lévi-Strauss, 1966, in Hansen et al., 1998, p.152) such as hero/villain, victory/distress, etc.; unity/loneliness, saved/lost, civilized/wild, black/white, etc. (please see appendix 2). The representation of social actors involves participants and circumstances depicted with binaries, and excluded or included elements. They explain a form of representation and they represent a social process (Fairclough, 2003). Time and place are main elements pointed by Fairclough and they are visible in the study as Dogra would have described (2012). Distance in space is revealed by settings, geographical symbolism, homogenisation, and the absence of urban life. Distance in time is illustrated by symbols linking to historical context and by the absence of names for affected agents.

Differences construct the relation of power between the poles; they classify the subjects in the powerful versus the powerless, they address social problems. However in the example of material 1 and the film in material 2, a contrast of civilized/wild is not noticed as fast as a skin colour contrast, so the traditional style of representation is more obvious in SC with a white woman among black boys and action is not needed while it takes more time to identify the difference between two white males in AA; it needs an action to reveal the differences, like kicking in the pots of flowers, and shouting to reveal wilderness.
The power of discourse is in symbols. Both organisations are using the same setting, the wall to symbolize protection. The leaders as well inspire protection, a paternalistic group of mature men and a middle-age mother-like. Protection was also given by the presence of a princess in Childhood’s picture since her title represented a royal status. Protection in general is coming from adults, and also with movie star Jennifer Garner’s whose personal life represents harmony and success. Protection is also signified in the lay-out of the brochures with umbrellas, aureoles, and the red thread.

Rhetoric is used in the video films with the logos, ethos and pathos scenarios. The texts show that there is a problem (children are in danger and in distress), they touch our sensitivity (violent pictures and unpleasant sounds reveal the anxiety or rage experienced by the children) and the organisations give the solution (the audience donate and the organisations take care of the funds by creating and running projects to help the victims). Clear voice and precise words pronounced by the speakers commenting the films add precision and transparency in the discourse.

The psychological effect intervenes with projection of danger for the society; as, if we do not donate, nothing can be done to eradicate the problems so distress and danger will remain close to us and will consequently affect ‘us’ and ‘our’ families. For SC, when it is about ‘developing’ areas in ‘developed countries’, the audience realizes that it is in their interest to help ‘others’ as they live besides them, the border is very thin and they could come out in the same situation. Furthermore, the problem seems easier to be
fixed. In AA, by showing how ‘easy’ it is to help ‘our’ fellows who have been less lucky than ‘us’, we can help them to integrate ‘our’ society as it is in ‘our’ interest since we do not want a ‘wild youth’ in our streets. Another psychological aspect is the tendency to shade post-colonialism history as western people are already guilty for the damage caused during colonialism, in former colonies but also in the USA where the black American generation of today is mostly descending from imported slaves from Africa.

Role-models remain important as they attract the audience; however, as celebrities engaged themselves in the Anglo-Saxon works, real experts, and active professionals who bring a new light and measurable hope to fix the problems are involved in the French work. What is noticeable is that SC use mostly women while AA still present men as directors, however both imply a paternalistic model reassuring the audience.

AA has always chosen to empower the victims to help them to become independent but what is noticeable is that we should not help only to accomplish a Christian duty but to engage ourselves as citizens as it has become our social responsibility to help and support our fellow citizens. The French discourse in AA is based on real empowerment, with faith, unity, role-model, independence, professionalism and activity. The elements of discourse are both related to Catholic and secular approaches, a way to reach a large audience with different beliefs. On the contrary, SC is still mainly playing on the traditional stereotypes of passivity and dependency from the victims. A global discourse exists as we saw in figures 7 and 8, and it is on the Anglo-Saxon model, a western model of the saviour, confronted by Moyo (2009), even though timid given voices are starting to be heard from parents as quoted in SC’s 2013 brochure or were already heard before in AA’s 2003 report.

4.4. A concluding methodological discussion

In real life, things are not always as they seem, states Fairclough (1995, p.103). As a researcher, observation is important. My first observation was unstructured and inspired by my Western culture while the second observation was structured and coded. I chose two qualitative methods which led to a subjective interpretation. To have an objective view, quantitative methods should be used (Someikh & Lewin, 2005, p.274). As an ethnocentric point of view, I have grown with and absorbed the values of the
‘Western’ world: ‘self’ versus ‘others’. I first put myself in the position of an audience (middle-class), but then I added a critical eye based on the theories. As ethics is an essential element which includes integrity, quality and transparency, reflexivity is a prerequisite for ethical research according to Rose (2012, p.329). The films in material 1 and 2 are PR-films, but pictures presenting ‘victims’ in other Material could be real and the following reflection should be considered: have participants consented to be photographed? Is there then a Copyright since pictures published on the organisation’s website might be copies and shared on social media?

In regards of the theory, a discourse based on post-colonialist stereotypes, placing the western culture as a hegemonic model is still valid. In regards of the literature review, the western audience just need to make a donation to ‘feel good’ and they are inclined to help if it does not disturb their life but instead even highlight a fashion style as shown in an English magazine; a scientific grid reveals that “Donating money to a Charity – anonymously” was placed at the top of ‘Classy’ quadrant, situated under the Queen (Tatler, Feb. 2012, p.58). The analysis does not present much of religious duty but of social responsibility instead.

The development of new media has helped in increasing the number of internet’s users speeding the transmission and enlarging the audience. However traditional media is still used and AA for instance continues to regularly send information via normal post and launches PR-campaign on old media. What changed over a decade are the new targets, as it was about defeating hunger in 2003, education is at the core in 2013 to empower and balance gender. The next goal seems to be safety as well, according to UNICEF (Note 13). What became worse is the increase of the number of suffering children because of overpopulation and socio-economic raising problems, due to economic crisis, wars, ethnic and religious conflicts, and natural disasters. What has not changed is the quest for hegemony, spreading cultural homogenisation in the name of globalisation, with “the risk of extinction of tradition and national cultures in the South” (Note 17). To illustrate my thought here are two pictures, one is from the Empire marketing board poster campaign, 1926-1933 and the other is from 2014, which has served my research (material 1). Do you see much difference between figure 12, a poster from colonialism period and figure 1, a picture from internet in 2014? When I read Horton (2010a:40, in Khotari, 2014, pp.160-161), by only adding the little prefix ‘ex’-colonial, the quote could match the 2014 picture as well:
“British people were represented as both father-like and mother-like, teaching their colonial family about progress and industry as well as supporting and nurturing its welfare and growth”.

In both pictures the “disturbing racialised imagery” and the “encouraged responsibility towards people in their ‘ex’-Empire overseas”, depicted by Horton (Ibid.) is visible; the white adults take much place in the space. The difference is that, in 2014, children are dressed as western children would be. And as on the poster the name of the British colonies are written, in SC the name of the country the CEO is visiting is not mentioned; my interpretation is that in the past the British empire was proud to show his British audience about the ‘progress’ while today, they do not own any African colonies anymore but they want to show the global audience that they help the African continent, as they feel ‘responsible’ for the past history but it is done in an awkward way.

During my analysis work, even with the most careful observation, I have noticed that visuals can be interpreted in different ways by the audience, by other observers and even by me where I sometimes find several approaches. For instance, it is my interpretation of the CEO as a reminder to a colonialist poster, as actually it could also...
be interpreted as a success by the audience since she is surrounded by a group of healthy children sitting indoors, in a safe environment. The same could be mentioned about the wall in figure 2; as I see it as a symbol of protection, depending on the cultural background and on the age of the reader, it could be interpreted in an opposite direction, destructive if associated to the Pink Floyd’s album *The Wall* in 1979, reflecting ill-being and isolation experienced by the songwriter who dreams for breaking the wall. It could remind of memorial walls, or separating walls, and even prisons’ walls. Different signification can come out from this wall, but everything in the overall goal is to touch the reader, and it does as everybody can associate an idea or some kind of experience to this wall; as Fairclough points out ‘it talks to us’. In addition, the low-angle on the French directors who look up to maybe the cameraman or the sky and possibly God, make them appear smaller and thus humble. And again, the red thread on figure 9 could easily be interpreted as the heartbeat on a monitor at the hospital. However, on a second thought, it is not possible since the constant line would mean the heart has stopped beating and the patient is dead. This shows either a fault from the PR work or an intention to trigger a superficial but noticeable effect on the audience who is not scrutinizing in details but only wants the quick picture; and as Balit says, donors want quick results (2012, p.111). Quick results for organisations are success; the agents in need are saved and are in safe places, wilderness which represents a danger for the audience must be transformed into civilization: the organisations’ work which uses the donors’ funds.

I deliberately selected two different organisations in their design, focus and background but both from the Western world, dedicated to children and youth, both worldwide established, and operating on national and international levels. It offers a larger dimension to my observation and I can check if they are using the same discourse and if I find similarities with my former research in Childhood-USA. Actually both organisations use the binaries categories and symbols, power is related to cultural or symbolic terms and is present in the way of how people and things are represented; all elements are similar to those found in my previous study in Childhood-USA. Stereotypes are powerful because they fix meaning and underline the differences between self and the object which becomes ‘other’. In accordance to Foucault, the discourses use power and when it is related to knowledge, it produces reality. A difference is to be noticed as SC uses a unique global discourse, AA adapts the material
in English language for an international audience with an Anglo-Saxon approach, as revealed on the pictures with the girls drawing in a safe environment. This does not mean that AA is not active abroad, but it either appears as separate or smaller in the layout of their brochures and their webpage in French. When it touches upon national audience, AA keeps its national identity and style and largely stresses on what is accomplished in the different regions of France which gives a local interest. If wilderness versus civilization is used on the national level, safe environment is echoing the Anglo-Saxon discourse on an international level. Maybe it is a sign that the Anglo-Saxon model is still steering on a global level: the domination of certain cultural form on others.

Experts are presented in a different way. Both organisations reveal a real and deep engagement but as SC uses more PR with celebrities and exhibits their actions, AA presents role-models who have succeeded after a difficult start in life and they involve real experts in their areas of profession to inspire and share their knowledge and experience with apprentices. Both organisations are very faithful to their initial goals at the creation time. AA’s goal has always been to shelter, educate and secure good health to the children in need, and provides the assets to find a work and be independent in the future. SC also keeps the initial goals enshrined in the Declaration of the Rights of the Child, insuring protection, health and education to the children in need.

The analysis of the discourse shows that the Western world still has ambition to lead and homogenize the South region with its culture, in the name of globalization. The discourse show a constant link to the historical past, which contrasts with Dogra’s affirmation of ‘historical collective amnesia’. I agree with her that the Anglo-Saxon still use the stereotypes and I find that the French play more on the ‘oneness’ register, however I believe the French give more direct empowerment to the disadvantaged for a better integration in the society. In the view of my findings, the representation has not really changed over a decade, only the years’ themes change.

The representation of differences on internet reminds me when I was a child in the 1970s, my Mum was dragging me to a fair in the north of France to look at ‘different’ people exhibited behind small grids because they were ‘giants, dwarfs, obese’; I disliked this visit because I felt uncomfortable to see exhibited people as if they were animals in a zoo, and it was this pointed difference and the half grids which made me
scared of them; today the same kind of people belong to my landscape as they walk ‘freely’ in the streets and I prefer it this way, as they belong to our society. In the same way, referring to Douzinas (2007), I assist to the organisations’ discourse to a humanity divided in two sides, the evil and good, the victim and rescuer. My observation on the material with the binaries categories reveals a lack, social exclusion and domination, injustice. It is opposed to the feeling of justice and it includes the social desire for unity. It is me by the way I describe and interpret that it marks the difference, and I classify them (see appendix 2).

If the discourse is convincing and succeeds in answering the audience expectations - which should be success stories as a proof that the funds they have given are well used - they click even more often on the donation button. They think that they are ‘a click away’ from the recipients, it ‘feels good’ to see that they contribute in saving the ‘others’, they accomplish their social responsibility and solidarity act, they think they can ‘shop well’ by choosing the ‘right’ items in the organisations’ catalogue, and they defeat the ‘evil’; ‘evil’ which could touch them if not eradicated. Psychological elements as observed in the material help to click on the button as they engage emotions, fear, anxieties and guilt. The fear of potential danger is at our door. The possible guilt for the damage done during colonialism needs to be shed. ‘Self’ is in relation with ‘others’, and ‘self’ desires to fill the lack.

The audience is essential to the organisations to finance their projects and this audience has the power to decide if they want to help or not. The organisations must find excellent reasons to convince them and a ‘western’ discourse integrating the powerful ingredients as explained before seems to still be the key. However Tobias Denskus warns us to not use poverty porn to raise funds as it is against building a long-term aid and development goals (Aidnography, 2014).

Chapter 5 - Conclusion

5.1. Summary

The choice of qualitative methodology has allowed me to find elements revealing a sustained traditional and powerful representation of aid, based on dualities categories,
symbols and themes which construct the social discourse in a post-colonialist tradition. A controversial western style is criticised by scholars; it places the former coloniser countries on a hegemonic position, knowing what is best for ‘others’, and omitting to give a true voice to the recipients. This method still attracts the donors as long as it does not disturb their life-style, eventually it brings some spice and shows fashion trend. Nevertheless, a wind calling for their social responsibility has started to blow and the change is noticeable outside the texts and visuals on new media, at least in France and in Sweden. As a result of my findings, French discourse on a national level shows an opening to equal relation while the Anglo-Saxon model still keeps the same post-colonialist approach. On the international representation level, sadly, both do not show much changes as observed in the binaries oppositions and in their leading role of ‘know-how’. An eventual explanation for the rooted discourse in post colonialism might also come from the demand of quick results from the donors.

For future research, other methods could complement the findings of this qualitative analysis; semi-structured interviews among the staff, the audience and the recipients to see if there is a same demand from each part could enrich future planning and implementation of projects. This would give a balanced voice. This would get at the ‘real’ (Someikh & Lewin, 2005, pp. 41-42). Since there is not only one discourse but several discourses, quantitative methodologies like content analysis could also be considered as there are a large number of different kinds of texts to dissect in my project. It could provide a different lens and warrant the overall results (Green, in Someikh & Lewin, 2005, pp. 74-75).

5.2. Reflections

From my findings, I notice a gap in the representation of Aid in the texts and when the organisation’s staff describes their work to schools, like at my children’s school for instance in Sweden. They start their presentation by saying that ‘Africans are not victims and should not be considered as such; organizations just show them techniques to make their life easier’. In the same way, messages for solidarity on French TV are not stressing the differences but focus on solidarity, ‘we have to help each other’. Here is the paradox, as one could believe that information found in ‘new’ media should be more
‘modern’ or open-minded since it reaches a global public, I find more modernity in the traditional national media and in oral discussions with the organisations’ staff.

I am in favour of maintaining traditional media as advised by Pieterse (2009), as both types of media are important and they reach different categories of audience. My recommendation would be to do research for a better communication which balances the representation in texts and visuals seen in new media with the messages the staff promote orally as well as advertised in the traditional media. I am not sure that in the long run, shocking PR-films or pictures are the right way to attract donors as they stress on post-colonialism stereotypes, the colour of skin which is used for SC or the wilderness used for AA. As organisations do some good work and offer participation and give empowerment, why not place these actions more on the front and stop with old stereotypes and clichés as representation of aid.

To bridge the divide on a global scale and for an unlimited period, ComDev recommends more respect to the disadvantaged people by giving them a true and long-lasting voice as they can speak and they have ideas. The same is clear for abroad, adding the fact that the indigenous people know their own country, geography, traditions, language and dialects which form their specific culture, better than western helpers. An equitable ‘human’ voice for the helper and helped would balance the discussion towards a better communication and partnership for long-term development and sustainable social change.

The whole discourse is shaped by and for the audience. Change has to start with the audience’s mentality. Could communication be used to modify the representation in the discourse and open the western mind busy with their ‘self’; make the audience more responsible as citizens of the world with the understanding and respect of different cultures instead of extinct them? The same could be extended to the integration of persons with different social status on the national level.

According to Yann Arthus-Bertrand (2009), “the world spends 12 times more on military expenditures than on aid to developing countries”; instead compose and establish a new communication which serves not only the western interests but the southern as well, towards a respectful and tolerant global development process, in the
respect of Humanity. Maybe develop a discourse tailored for governments and serving International Cooperation – UN MDG 8 (Global Partnership for Development).
Notes


5. The United Nations (UN) was created in 1945, and the Universal Declaration of Human Rights was adopted in 1948.


10. “Africa’s drama: African man has not enough entered history” ["drame de l'Afrique": “l'homme africain n'est pas assez entré dans l'histoire"].


Figures

Figure 1

Figure 2

Figure 3

Figure 4

Figure 5

Figure 6

Figure 7

Figure 8
Figure 9

Figure 10
http://www.savethechildren.org/atf/cf/%7B9def2ebe-10ae-432c-9bd0-df91d2eba74a%7D/THE_RIGHT_TO_LEARN.PDF

Figure 11

Figure 12
Material 1

Material 2

Material 3

Material 4

Material 5

Material 6

Material 7
Material 8
http://www.savethechildren.org/atf/cf/%7B9def2ebe-10ae-432c-9bd0-df91d2eba74a%7D/THE_RIGHT_TO_LEARN.PDF

Material 9
http://www.savethechildren.org/atf/cf/%7B9def2ebe-10ae-432c-9bd0-df91d2eba74a%7D/FINAL_AR_2003.pdf

Material 10

Material 11
http://www.savethechildren.org/atf/cf/%7B9def2ebe-10ae-432c-9bd0-df91d2eba74a%7D/FINAL_AR_2003.pdf

Material 12
References


Save the Children. *Annual Report 2013*. Retrieved February 8, 2014, from [http://www.savethechildren.org/atf/cf/%7B9def2ebe-10ae-432c-9bd0-df91d2eba74a%7D/THE_RIGHT_TO_LEARN.PDF](http://www.savethechildren.org/atf/cf/%7B9def2ebe-10ae-432c-9bd0-df91d2eba74a%7D/THE_RIGHT_TO_LEARN.PDF)


Appendix 1

Selected Material

Material 1 and 2 - Video from each home page:

Material 1a - Save the Children 0,01min (2014).  Material 2a - Apprentis d’Auteuil 0,28min (2014).

Material 1b - Save the Children 1,09min (2014).  Material 2b - Apprentis d’Auteuil 0,51min (2014).
Apprentis d’Auteuil, 2013-2014

**Material 3** - Mayor of Quimper, former Apprentice (Verlet-Banide, 2013).

![Mayor of Quimper](image)

**Material 4** - Three stars Chef, Yannick Alléno (Frankenberg, 2013).

![Three stars Chef](image)

**Material 5** - Renovating an orphan hood in India.


![Orphan Hood in India](image)
Material 6 and 7 - Annual Brochures 2013

Material 6 - Cover page

(Save the Children, 2013).

Material 7 - Cover page

(Apprentis d’Auteuil, 2013)

Cover photo: Each Saturday, Malati reads stories, draws pictures and learns new songs and words at a Save the Children-supported reading camp in her village in Nepal.

Photo credit: Sanjana Shrestha
INTRODUCTION

Securing the right to learn for every child

“They [the children] go to school but they don’t know how to read or write even a word. We see their slates, and they don’t write anything at all.”

A mother in Andhra Pradesh, India

As we approach the 2015 deadline for the Millennium Development Goals (MDGs) and the Education for All (EFA) targets, there is much to celebrate. Since 2000, when the MDGs and the EFA goals were set, around 45 million children who previously did not have access to education have enrolled in primary school, and gender parity in primary education has improved significantly. Yet the work ahead is urgent and formidable. 250 million children – or around 40 percent of all primary school age children in the world – either never enroll in school, fail to make it to the fourth year of their education or, if they do manage this, are not learning to read even basic sentences. It is the poorest, most marginalized children, including those living in countries affected by conflict, who are most at risk.

It should therefore come as no surprise that parents are frustrated. They want nothing more than for their children to learn, to grow, and to thrive as citizens. As we hear in this report from parents in Andhra Pradesh, India, and other parts of the world, getting to school is the beginning, not the end, of the task. These parents place great value on their children’s learning.

In addition to this, the global development and education communities are united in emphasizing the right to learn as the centerpiece of the post-2015 agenda, not only because learning is a powerful end in itself but also because it is an effective pathway towards achieving a diverse range of desirable goals.

The impact of education cannot be measured in the number of students enrolled, or the number of hours in a classroom. It must be measured in the mastery of knowledge and skills that are relevant to the lives of students.

Save the Children believes that by 2030 all children should have access to publically funded primary schools and be achieving good learning outcomes. In other words, the full realization of the right of every child to receive a free, primary education can be achieved. But this will only happen by putting equity and learning at the front and center of the post-2015 agenda and strengthening effective and accountable governance at global, national, local and school levels.

Drawing on case studies from national civil society organizations across seven countries and original research from “Young Lives” in Andhra Pradesh, India, this report demonstrates how communities, and in particular parents, have the potential to drive change and improve learning outcomes for their children. In doing so, it aims to provide a platform for those closest to the issues to have their opinions heard, recognizing the often untapped, transformative potential of parental engagement in education debates and delivery mechanisms. It is Save the Children’s hope that in hearing from parents themselves, international and national action on education in a post-2015 framework will be responsive to local voices in order to shape and fulfill global commitments.

The report begins, in Chapter 1 draws on findings from interviews with a small sample of parents in the state of Andhra Pradesh, India, where gains in enrollment have been met with declining levels of learning, to amplify parents’ opinions about what is important in education quality. In doing so, it highlights the unique role those so closely connected to the school can play in transforming the learning experience for their children.

1 The key principles of the right to education – availability, acceptability, affordability and accessibility – inform our approach to post-2015 education goals. The term “right to learn” in this report is used to highlight a current, pressing challenge in the full realization of the right to education, though it should be understood in the context of all key inter-related aspects of the right to education, focused on guaranteeing free, universal primary education for all boys and girls.
Material 9 and 10 - Annual Reports 2003

Material 9 – Cover page (Save the Children, 2003)

Material 10 – Cover page (Fondation d’Auteuil, 2003)
The Commitment of Many

For more than 70 years, Save the Children has been an independent force for change in the lives of children in need, making it possible for them to grow up healthy, safe and prepared for a better future. With the trust and support of millions we have accomplished much, but we've never lost sight of the goal of increasing our impact and efficiency and reaching even more children.

Today, Save the Children is taking success for children to a new and higher level. Record donations, the highest efficiency ratings, growing private and federal grants, increased recognition in the media and involvement with policymakers, and accredited global leadership in critical emergency relief as well as sustainable development have positioned us at the forefront of the most important children’s issues of our time.

There are many reasons for Save the Children’s success:

- Board of Trustees, a body of exceptional individuals, from major international corporations and nonprofit institutions, that guides the organization and takes fiscal responsibility for its actions
- Dedicated Advocates, including a growing roster of distinguished personalities, such as Sally Field, Cokie Roberts, Dr. Judith Reisman and Bono who have brought our message eloquently to millions through the media and before the U.S. Congress
- Legislative Champions, from both parties in the Senate and House, who have spoken in support of Save the Children and sponsored our groundbreaking Women and Children in Conflict Protection Act
- Philanthropic Foundations committed to helping children, such as the Bill & Melinda Gates Foundation and the David and Lucile Packard Foundation, whose generosity and respect for our work have translated into life-saving initiatives on an enormous scale
- Donors and Sponsors, both individuals and corporations, whose compassion for children and confidence in our responsible use of resources enable Save the Children to efficiently deliver health care, education and economic opportunities where the need is greatest
- Humanitarian Partners, dedicated career professionals at the U.S. Agency for International Development (USAID), several U.N. agencies, the International Save the Children Alliance and dozens of other colleague agencies whose skills and resources support and complement the work we do
- Professional Staff, with top credentials in the fields of humanitarian development and emergency relief, who design and implement quality programs for the well-being and protection of children

Measuring and Evaluation systems to ensure program efficacy and accountability
- Financial experts, the respected firm of PricewaterhouseCoopers LLP, conducting internal and external audits to attest to our fiscal integrity
- Operations Management to reduce administrative and fund-raising expenses and increase the ratio of funds going to programs that benefit children in the field – currently at an all-time high of 90 percent
- The Highest Mark of four stars for two years in a row from Charity Navigator, the independent charity rating service assisting the public in choosing recipients of their charitable donations
- The Children themselves, who not only are beneficiaries, but also partners, along with their families and community volunteers, in helping determine the programs that best meet their needs

6300 JEUNES DEBOUT !

L'éveil, dans son sens le plus large, est une composante essentielle de Parcours personnalisé du jeune vers sa vie d'adulte. Ouverture à l'autre, esprit d'équipe, efforts sportifs à l'artificiel, actions solidaires, vie spirituelle : les jeunes acquièrent temporellement une immensité vitale.

Ouvertes aux autres, ouvertes au monde

- L'oeuvre européenne est de la société, chaque jour plus tangible...
- Les établissements internationaux sont un vecteur de la connaissance....
- C'est le pari d'une éducation accordée par la Fondation d'Auteuil, plus de 30 nationalités sont représentées....

Pour nous, l'interroger, l'instruire, le renseigner, l'aider international ?

S'ouvrir au monde, accompagner le découvrir de l'autre, changer le cadre de référence, le rassembler des acteurs définis... Autant de contenus éducatifs que la Fondation d'Auteuil intègre à sa mission, en collaboration avec l'IPNOA et l'ONAI International.

Projets européens

Destinés par des subventions publiques (Union européenne), le projet de ces projets se déroule sur une période scolaire. En 2003, il est impliqué une dizaine de nos établissements.

Chantiers internationaux

Chaque année, plusieurs de nos établissements participent à un chantier international : une dizaine de jeunes stylévement Japonais dans un espace de développement ou d'urgence. Sur le parcours se déroule un projet d'accès à la population locale, mettant ainsi en pratique leur formation professionnelle. Suivant les besoins, les jeunes s'expriment à l'aide de l'interlocuteur, respectivement le solidaire, le don de soins. Pour certains, engagement en ces pays, ce séjour est l'occasion de rencontrer avec leurs pairs. Comme toutefois, la valeur éducative de ces chantiers est inestimable : y a un appel et des partis....

En 2003

- 3 chantiers international (Arras, Senegal, Burkina Faso)
- 5 jeunes de la fondation
- 3 projets de la Fondation

- Plus de 400 jeunes ont ainsi pu découvrir d'autres réalités....

AUTEUIL INTERNATIONAL : 19 ans et +

Crée en 1999, Auteuil International a développé une expérience unique entre la Fondation d’Auteuil et le palais des sports de l’Arceau... Grâce à son action, des jeunes ont accédé à l’écriture, à la danse, à la musique et à d'autres disciplines. Il a été possible de soutenir des jeunes de la Fondation d’Auteuil et des écoles d'enseignement français. Les établissements et clubs francs ont encouragés...
Appendix 2

Dualities categories

Found in Childhood, Save the Children and Apprentis d’Auteuil

(vs = versus)

Binary oppositions according to Lévi-Strauss (1966) and Role according to Propp (1968)

Active vs Passive
Adults vs Children
Battle vs Villainy
Civilized vs Wild
Comfortable vs Uncomfortable
Expert vs Non-Expert
Good vs Evil
Happiness vs Fear
Helper vs Helped
Here vs There
Heroe/Knight vs Villain
Homogeneity vs Heterogeneity
I/We/Self vs Others/They
Independent vs Dependent
Indoors vs Outdoors
Life vs Death
Light vs Dark
Lullaby/music vs Sound
Named vs Classified
Personal vs Impersonal
Pleasant vs Unpleasant
Right vs Wrong
Saved vs Lost
Security vs Danger
Speaking vs Mute
Together vs Alone
Victory vs Distress
Voice vs Voiceless
White vs Black