


Description of the Images of the Mural.

Monday (Day One)

We were introduced to Bert Borg and Stary Mwaba. Bert is from Malta and works with 80:20, a development education NGO. 80:20 works in Ireland, Northern Ireland and Zambia. Stary is a Zambian artist that works in association with 80:20. 

First we talked about what exactly we were going to do in the week-long workshop, what topics we would cover and what the week was all about. Then we discussed topics to highlight on the mural, and how we would portray each aspect of our chosen topic. We worked on the internet to find quotes and useful images to use for the mural, under our topic of "inequality".

At the end of the day, we had plenty of images to work with, and that evening Stary made a rough draft of what the mural could look like.

Our first image is of a woman that has been gagged and beside her, a man shouting at her. There is another image of an eye with the reflection of a fist. These two images represent domestic abuse among women and how they can't speak out about it, for fear of being abused further. 

Our next image is of two sinks, one big and clean and one small and grubby. Above the sinks, the colour of the paint represents the skin colour of the person supposed to use it. The white people get to use the big sink; anyone else has to use the smaller sink. The hearts show that everyone's heart is the same, no matter what colour your skin is. The bright colours are used so that no-one can relate to their own heart in the painting, because no-one is green, pink or yellow. These images represent racism in our society.

The image of the Goddess of Justice, Justitia, with the target around her represents the lack of justice in our society. She has

a sword in one hand to represent the power of reason and justice in the world. In her other hand she carries a balance-scales. These represent the strength of support and opposition in our society.

The black and white image is the Fair Trade Logo. This logo is on any products that abide by the fair trade laws. These laws increase opportunities for Third World producers to join international markets.

"Between them, the assets of the world's three richest people are worth more than the combined GNP of the 48 least developed countries."

Fair Trade website

The image of the pig represents how the First World takes more than it gives to the Third World- we are eating the third world away. The First World is full to the brim from the produce sent from the Third World, but it keeps taking more than it needs, and this is being wasted instead of being given to the people that need it most, the producers themselves.

The final picture is of an African hut, made from a sliced loaf of bread. The end of the hut is falling down, signifying the instability of life in the Third World. The whole, upright side shows the stability of the life we lead in the First World.

The numbers around the loaf represent different things. On the top left hand corner of the hut, there is the number 300 million. This figure represents the number of malnourished children in the world today. The 9 litres below that represents the amount of ice-cream an Irish person eats every year. On the right hand side, the number 100 million represents the number of children in the world that are homeless. On the bottom of the loaf, the price €272,946 indicates the average price of a house in Ireland today.

The ratio 5:50:500 relates to us and the Third World. Every year, ^{the 1st world gives} ~~we give~~ €5 billion to the Third World through NGO's, such as Trocaire or Concern. €50 billion is sent from the government to Third World countries as aid, and €500 billion is the amount of goods and services we take from Third World countries each year. This means every year, the Third world is losing €44~~5~~⁵ billion to the First world.

The phase at the top of the mural is taken from the last sentence of the well known book about inequality, "Animal Farm".

"All animals are equal, but some are more equal than others."

Tuesday (Day Two)

We were all set to paint in our old clothes at nine o'clock on Tuesday morning, but the boards we were painting on were a no-show! So instead Bert talked to us about the Universal Declaration of Human Rights. We pretended we were shipwrecked on a desert island and we had to make a set of rules for the island. At the end of the session, everyone read out their island rules, and they varied from NO CANNIBALISM to ORGANISING HOUSE-BUILDING COMMITTEES.

At eleven o'clock, the boards finally arrived. They were primed and the backdrop was painted, all before lunch. After lunch, the images were traced onto the boards in pencil. Both Stary and Bert stayed behind after school to get a head start in the mural, since we were running behind on time.

Wednesday (Day Three)

When we came in, Stary had the hearts and the outline of the gagged girl painted. We continued his work and painted the

mural all day. After school, a small group of us stayed behind to help finish the background of the mural. At six o'clock, the work was done and we left the mural to dry.

Thursday (Day Four)

In the morning we added the numbers and the text to the mural. We also finished painting second coats of paint to the backgrounds, and generally cleaned the mural up. We then cleaned up the classroom and set up the study for our arranged preview of the mural to our families.