

INCLUSION AND EXCLUSION IN GLOBAL CITIZENSHIP EDUCATION: A DIALOGUE BETWEEN RESEARCHERS AND PRACTITIONERS

MONDAY 27TH JUNE 2016 NUI Galway

Graphic Learning Capture

Twitter: #UNIFY-SDG

Organised by

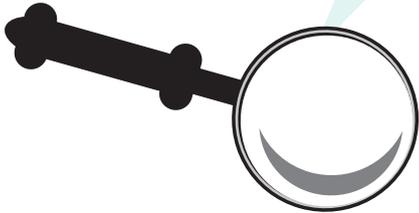


UNIFY-SDG is University-Based Research and Education for Youth Solidarity and Equality toward the SDGs
UNIFY-SDG is funded by the Irish Research Council New Foundations programme



This event is supported by the Gender ARC (Advanced Research Consortium on Gender, Culture and the Knowledge Society), a research network linking more than fifty academics at the National University of Ireland, Galway and the University of Limerick who are engaged in gender-focused research across diverse disciplines

Inclusion and Exclusion in Global Citizenship Education: A Dialogue between Researchers and Practitioners



We aim...

...to promote dialogue, sharing and collaboration between researchers and practitioners on the topic of non-discriminatory Global Citizenship Education (GCE), with a particular focus on:

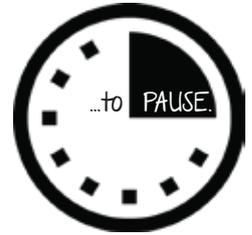
- Integrating gender issues throughout GCE
- Engaging young people
- Incorporating Southern and post-colonial perspectives



Morning Session

Welcome and introduction to UNIFY-SDG project

Today is an OPPORTUNITY...



What are we doing together today?

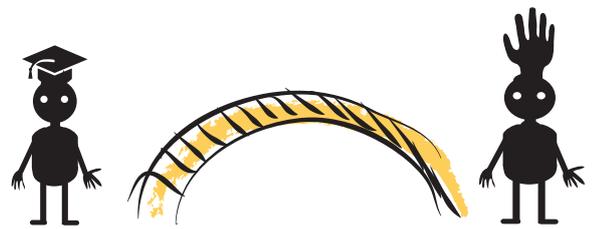
Partnering with NGOs to do something NGOs WANT to do.

Bridging Research and Practice

Welcome to NUI Galway!



Dr. Su Ming Khoo



Frank Geary

Suas' focus is on 'educational disadvantage at home and overseas' with a focus on urban communities. A secondary focus is public engagement. The IRC grant is an opportunity to formalise the relationship between NUIG and Suas.

We were interested in **exclusion in GCE/DE**. How can researchers and practitioners of DE **work together?**

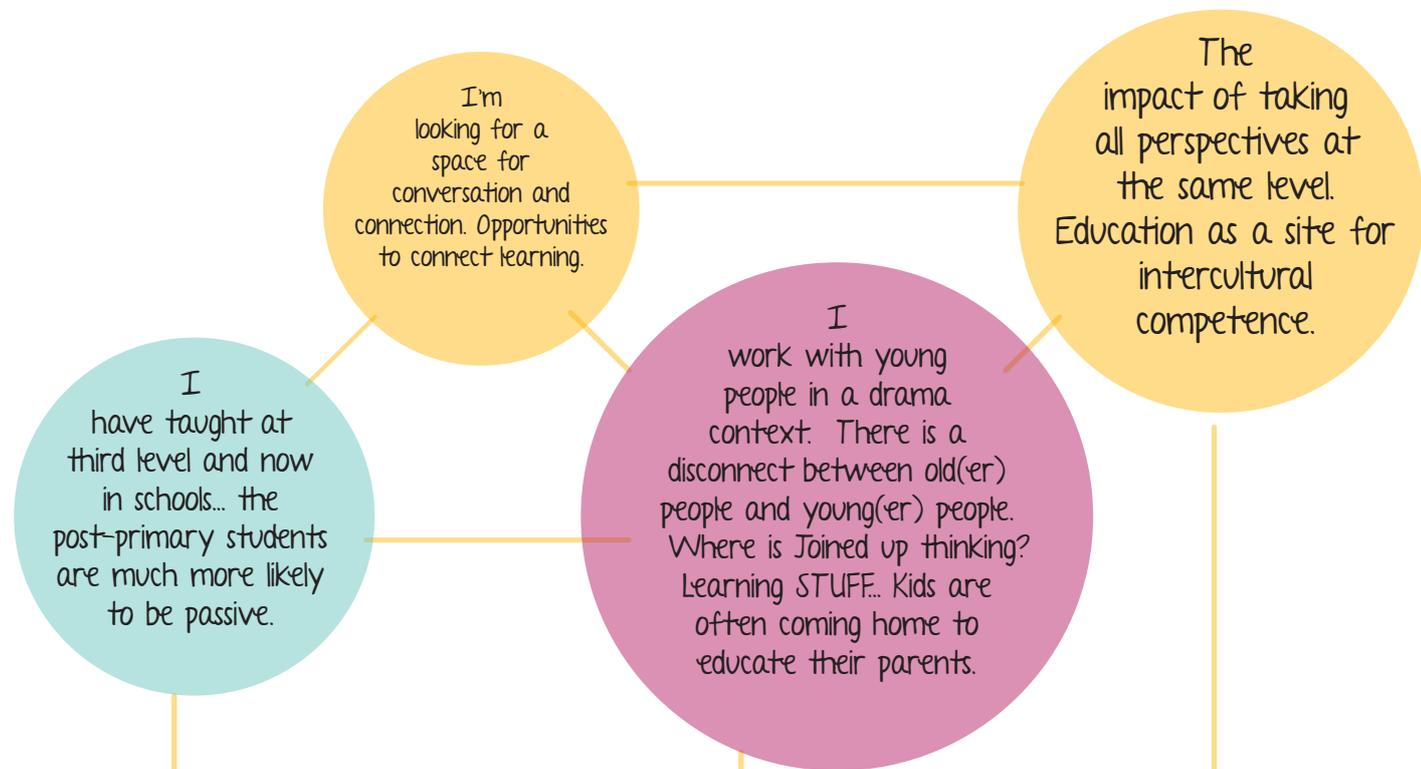
What are we doing or **NOT DOING** in our work and how can we **make it better?**

IDEA's role is as an umbrella/ national network for practice, promotion and advancement of DE throughout the island of Ireland.

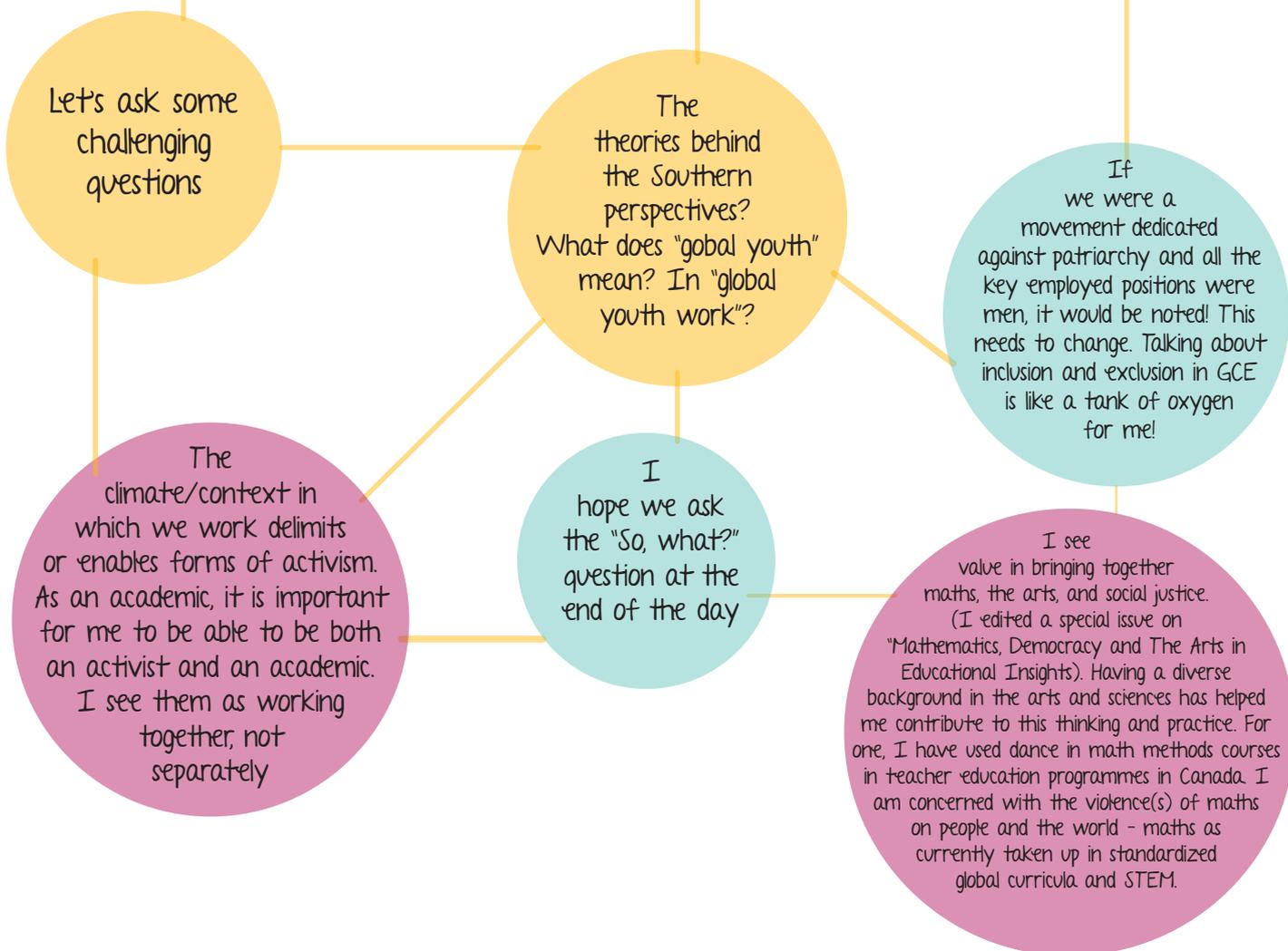
We are interested in exploring the space where **research and practice come together**. The recent GENE review of GCE in Ireland placed an emphasis on research and practice (separately) This is a good opportunity to come together.



Joanne Malone



Ice-breaker incorporating participants' expectations for the day.

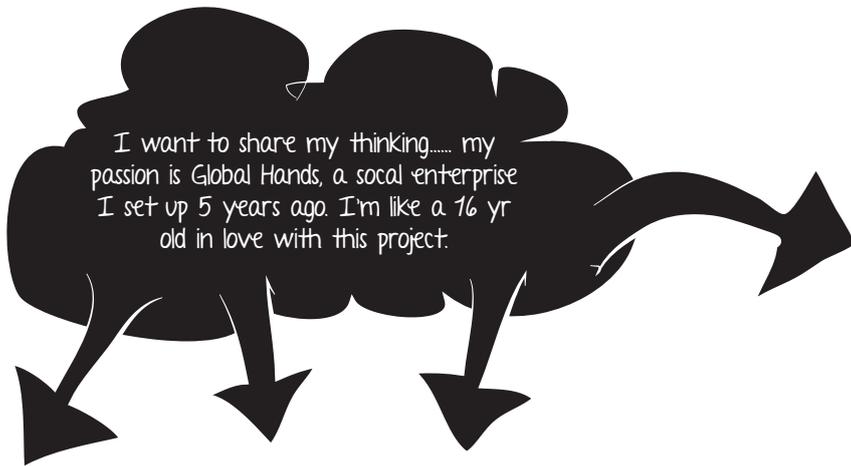


Young people, inclusion and exclusion in global citizenship education: Southern perspectives

Dr. Momodou Sallah, De Montfort University, Leicester.



I've gone from heretic to poster boy- this story shows the tensions!



I want to share my thinking..... my passion is Global Hands, a social enterprise I set up 5 years ago. I'm like a 16 yr old in love with this project.



An ACT of RESISTANCE!



Global Hands: Provoking Consciousness and Taking Action

If I didn't have Global Hands... I might have LEFT the university. I could have got BORED.

I teach issues to do with diversity, global youth work. I am there to engender pedagogies of hope... **DISRUPTIVE PEDAGOGIES**.. hope where there is hopelessness.



I have WITNESSED the impact of what I teach. I can smell it on my fingers... so I speak from this experience.



It is important to share MY OWN situatedness. Our reality is the prism through which we observe the world..

To pretend to be academically neutral would be foolish. I cannot deny my situatedness: **I am clearly here to promote social justice.**

The current dominant narrative produces and reproduces violence.

Construction of NORMALITY

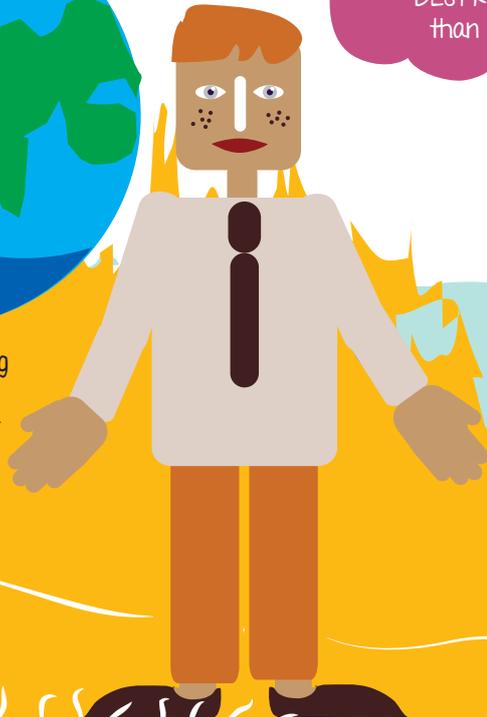


Alternatives are there- hard to see but there... or are not CREDIBLE to our thinking.

De Sousa Santos (2012:1)

To what extent have people in the South been normalised to NOT take initiatives --- this is what the Global Hands project is trying to disrupt. People in the South need new ways to see their abilities.

Sometimes the way we relate can be DESTRUCTIVE more than ameliorative.



Right
Good
Just
Beautiful

Wrong
Bad
Unjust
Ugly

Othering.

It is about human MEANING MAKING.



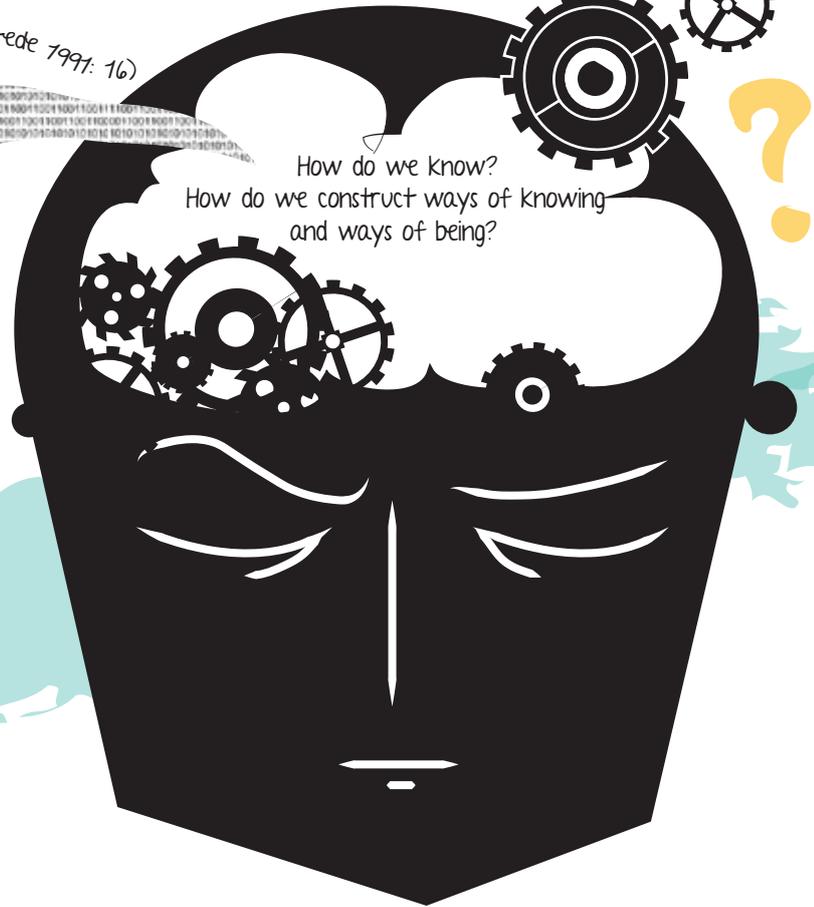
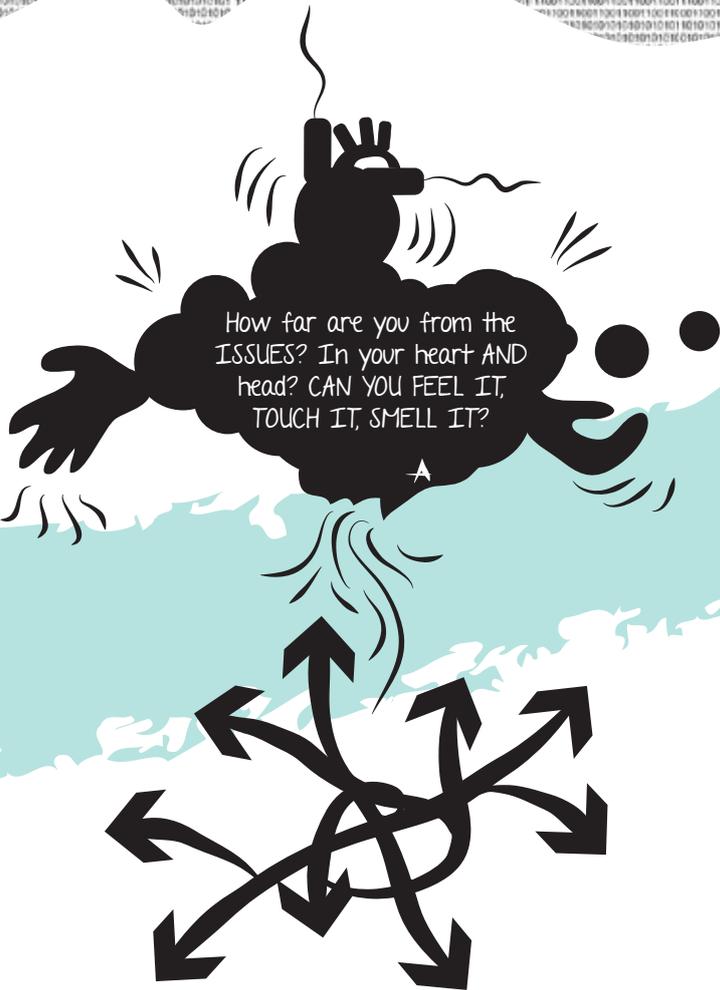
.. so what IS the counter-narrative to this dominant story?

Production of Knowledge

With the *Journal of Critical Southern Studies*, we are challenging hegemony of any form. We are critically interrogating the means and methods of knowledge production and its transmissions.



What is our cultural programming? as educators? as learners? (Hofstede 1997: 16)



Intersectionality:
The variables that make up who I am. We are multi-dimensional.. We interact with each other with all our variables.



NEUTRALITY?

Negative neutrality. (Oakley 1981)
We assume we are starting from point ZERO with learners.

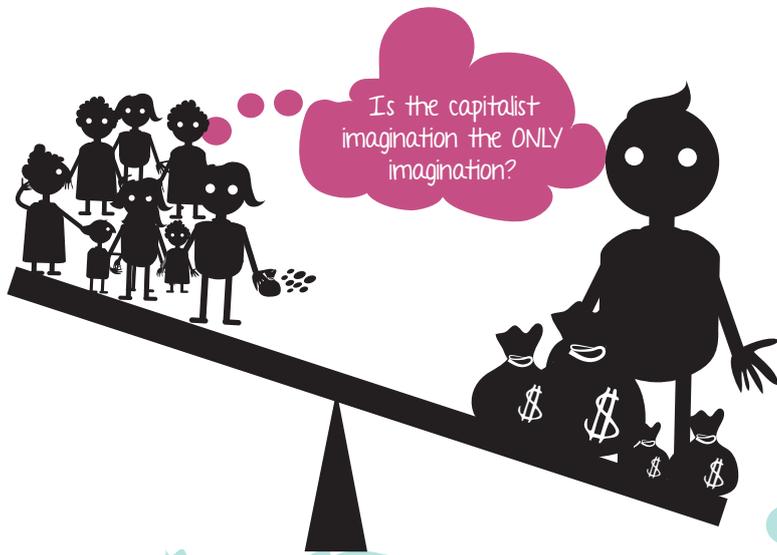
De-Westernisation (Javier Solana, 2010)

All education is political (Freire, 1972)

As educators... how do we disrupt the reality of young people, get them to reconstruct their reality with a critical consciousness?

What are we actually doing when we are 'teaching stuff'? How can we speak back to violent discourses, decolonising our curriculum and our education systems?

GYW/GCE is about CONSCIOUSNESS and ACTION.



Is the capitalist imagination the ONLY imagination?

Fraught with difficulty! We need ways of navigating the terrain- ways of communicating with both the students and institutions.

The inclusion of historically subjugated knowledges- resonant.

QUESTIONS & COMMENTS

What is the role of music? radio?
 Jo: Disruptive pedagogies? Inclusivity and sharing of knowledges? What does this look like on a practical level?

Hubs for entrepreneurial thinking are everywhere! I like the idea of hubs for different ways of thinking.

MS: Disruptive pedagogy. In the Gambia... poverty of the imagination amongst youth... role-plays, youth forum, poetry, going from village to village, young people expressing themselves... imagine another narrative and bring it to life. Becoming active participants- shea butter entrepreneurs.
 Giving them access to literature- even we did not know that existed..

MS- Sometimes I work with people who have NO IDEA what I am on about. I have learned over the last ten years to use language differently.

Su Ming- 3 Unis in Irl have received investment to create centres for entrepreneurial LEARNING. Their motto is "Inspiration is more important than Knowledge." Does this challenge the knowledge function of the university?



In Trinity- students who were campaigning on divestment were not allowed to use their Entrepreneurial Hub- because the "funder" would not be comfortable. The funder is a major investor in fracking.

MS: Entrepreneurship for what purpose? The whole point of the Hub in Gambia is that we do not wait for people to do it for us. We do it for ourselves. We control the agenda.

-why not make hubs for critical global citizenship?

Is this a colonisation of the University?

Afternoon session

Gender and its intersection with other types of non-discrimination
Su-ming Khoo, NUIG, and Datene Swanson, Moore Institute Visiting Fellow

It is difficult to respond coherently when there are MANY oppressions happening simultaneously, overlapping, intersecting. Intersectionality is a way to think about this.

RESEARCH is a struggle- with what we DO NOT KNOW

"Don't annoy the students!"
Don't be troubling people...

TRouBLING
(We like to be troubling).



Gender as an interwoven thread.

remembering and reweaving

Remembering is CRITICAL in Activism and Public advocacy...

...Yet even the act of remembering is not neutral- it is contentious and fierce and brings its own injustices...

...who is being left out of the narrative?





SDG 4.7 by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development

What is a SUSTAINABLE GCE?

To sustain the capacity to be a variety of things and think a variety of thoughts about globality, citizenship and education?



Cognitive Injustice: the injustice of being left out of the narrative.



When we retell narratives we tell them differently according to who is listening. Reconstituting duty- and going back to the WHY. What was the core purpose? Is it about something else now?

Some narratives are obscured or forgotten. Such injustices are the hardest to repair and heal. Some remedies CAN be made materially- e.g. equal pay as a remedy. But how do you remedy being forgotten? Misrecognition causes anger.

Cosmopolitanism = Global Citizenship?



Are we all global citizens or are only some of us global citizens? Nigel Dower (2008)



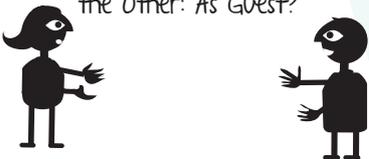
Our World and our Global Citizenship.. Internationalism = a world of nation states. No states- no citizens?

DUTIES SANS FRONTIERES
This is most apposite to us NOW.
We have duties beyond borders of state and nation

Human Rights (basis of UN understanding of the global citizen)
"We the peoples..." (actually States)...
BUT States are not always good at representing peoples...

HOSPITALITY

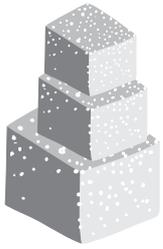
Another way of considering the Other: As Guest?



Global Citizenship is about belonging to a greater political community that goes beyond boundaries of nation state.



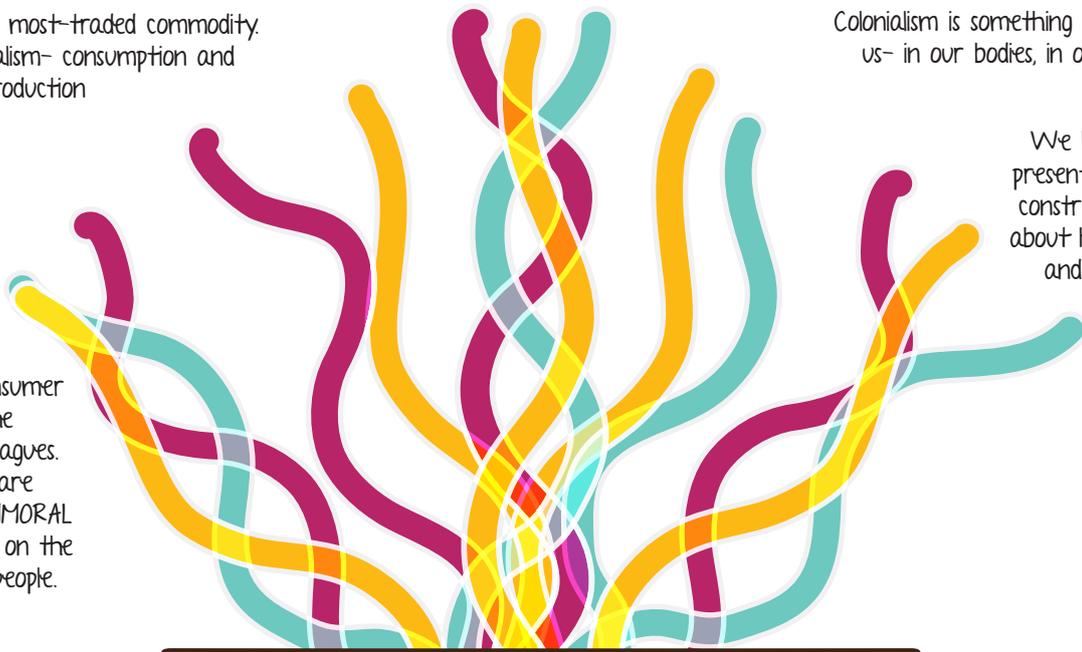
Sugar- the world's most-traded commodity.
A web of capitalism- consumption and production



Colonialism is something that is with us- in our bodies, in our LUNCH

We live in a colonial present. We live within constructed narratives about how we got here and who we are.

1790s the first consumer boycott by the Anti-Saccharist Leagues.
"The sugar we are consuming is an IMMORAL product- it is based on the slavery of other people."

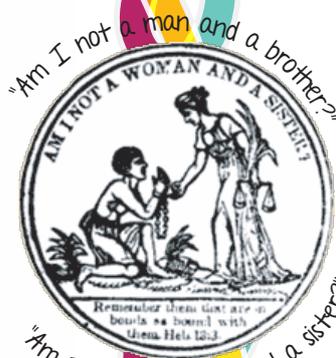
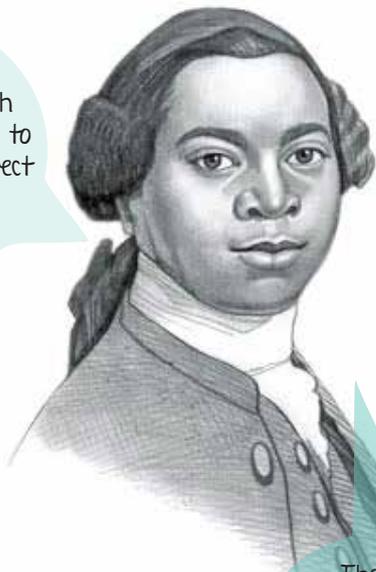


1789: Olaudah Equiano wrote his account of his life as a slave.
Also- the French Revolution happened.

The Interweaving Tapestry of History - and Herstory.

1848: The Myth of Seneca Falls
That the 1840 World Anti-Slavery Convention was the beginning of the feminist movement because it led to the Seneca Falls gathering.
The myth? That there was a single event.

With every social identity each identity IS related to some structural aspect of oppression.

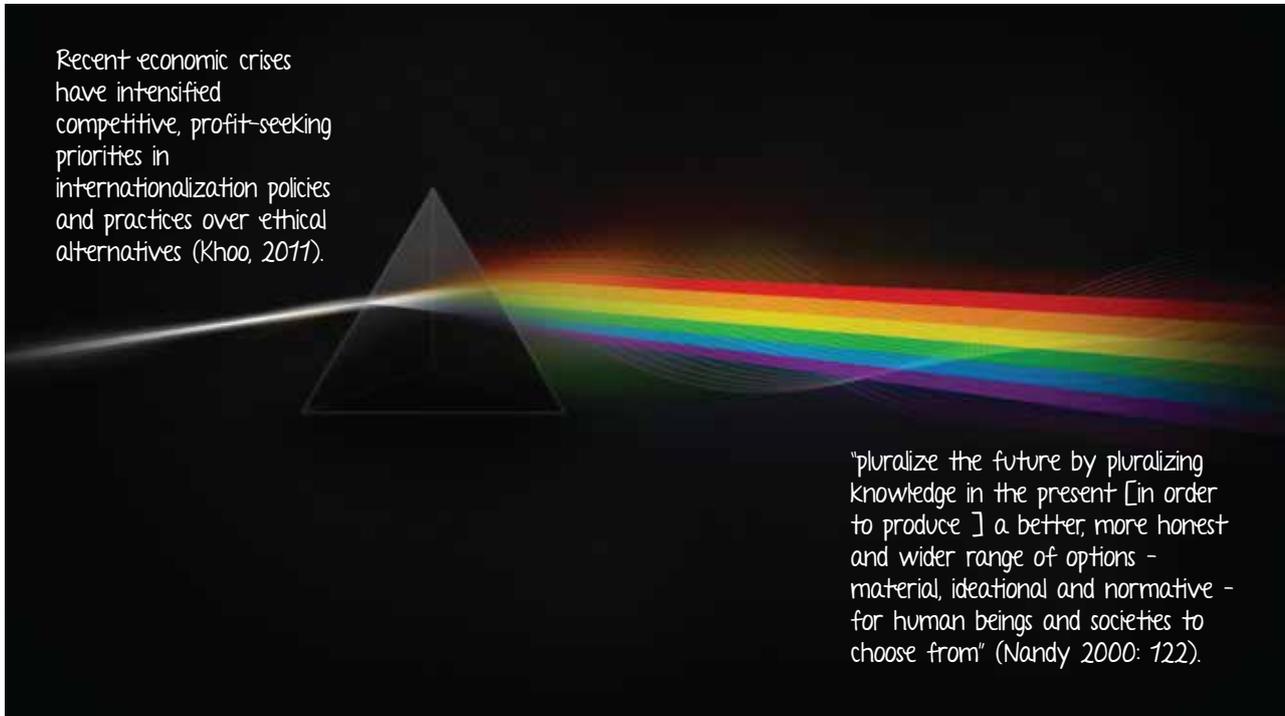


Mary Wollstonecraft

A founding story WAS important. But this simplified the picture- of many intersecting activities.

There is no SINGLE mode of oppression but MANY. Interwoven, interrelated, intersected. How do we hold them together in our minds?





Spread out that ONE way of looking at GCE into a bunch of ways of looking at things. Resist narrow definitions.

Transformative Learning

- 'Ruins', competing, complex ideas, values, expectations of HE - crisis of values, identity?
- Lack of a theoretical framework for thinking about higher education educationally (Barnett 1990)
- Transformative learning the dominant approach in professional practice and nonformal education (Khoo and Torres forthcoming)
- Central questions for transformative learning concern identity and values (Cranton 1996)
- Central aspects of transformative learning involve challenge to the subject's identity and values (Mezirow)
- Links important critiques of internationalization and development with questions of ethics using a specifically educational perspective.

Education is the beautiful risk



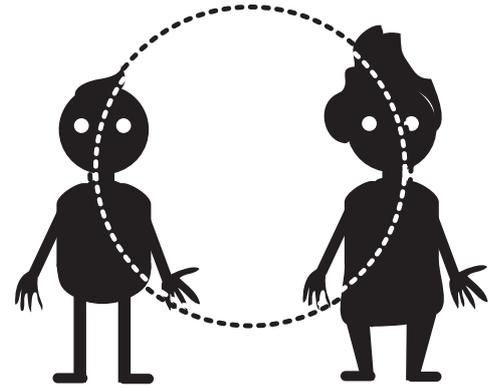


Dr. Dalene Swanson, University of Stirling, visiting fellow at Moore Institute, NUIG

MOORE
INSTITUTE
INSTITIUD Jc MORA

Humble togetherness (UBUNTU)

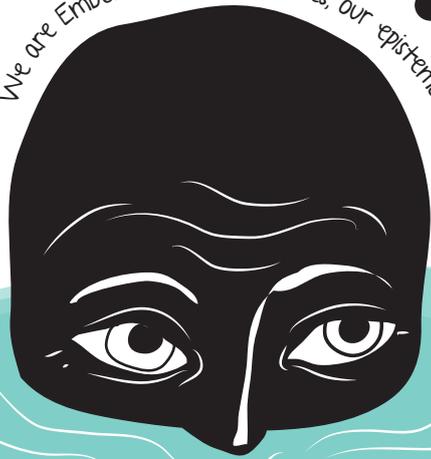
We risk perpetuating the very violences GCE seeks to work against.



Ubuntu is short for an isiXhosa proverb in Southern Africa. It comes from the phrase, Umuntu ngumuntu ngabantu, a person is a person through their relationship to others.

Ubuntu is recognized as the African philosophy of humanism, linking the individual to the collective through brotherhood or sisterhood. It makes a fundamental contribution to indigenous ways of knowing and being.

We are Embedded in our discourses, our epistemologies...



We need to hold to account institutional administrators.

What kind of GCE is this? Can we interrogate the course as we teach it?

Sometimes this is difficult to point to. People are not aware to the extent that they are invested.



Border epistemologies of hatred.

People have to be understood within the complexity of their social circumstances, family and cultural background. (Luis Moll, 'Funds of Knowledge')

Forms of Implicatedness.

The "difficult knowledge" of doing GCE work. We dangerously think we are doing the social justice work- it is non-interrogative, NOT DISRUPTIVE.....

...BUT:

The language of Human Rights is often a very placid form of 'social justice'. We think we are doing GCE but really we are just reinforcing the status quo. There is often a politically neutral GCE advocated, which perpetuates injustice and discrimination rather than addressing it by standing in the place of social justice when it is not.

(Based on research with Dalene Swanson and Karen Pashby in Scotland and Alberta - Journal of research in Curriculum and Instruction)

Subjects like STEM are guilty of appearing "neutral".

The "voice" of the Southern Perspective?
The "voice" of STEM (Science, Technology, Engineering and Maths)?

Critical global citizenship education has to be a difficult, troublesome venture



Reflections Facilitated by Susan Gallwey, IDEA.



I am going ...

To rethink the theory and practice of global citizenship and youth work.

To try to be constantly vigilant even though it's hard sometimes.

To unpack global citizenship and whether this applies to us all

...to be more rigorous about how I view various GCE initiatives---instead of accepting at face value, I will try to probe a bit deeper into the language and assumptions used, and challenge it necessary.

SDG



On Global Citizenship Education (GCE)

To be effective locally we must keep our Global learning close at hand but be locale specific.

There is a concern that global education may be sanitised in formal education and at the same time there is a question around the ethics of exposing children to difficult and complex themes. How do we live healthily with our constant dilemmas?

'Global Citizenship Education' as currently practised is not really fit for purpose. We need to seriously interrogate how we create and transmit our ideas about what Global Citizenship Education is.

“ One of the key points I noticed was that development education workers – people who are in schools, youth groups, universities need very practical support and resources to do this work. Could we set up a mentoring and workshop regional network so that we can find out who is doing this work locally and connect. ”

On Inclusion/ Exclusion

THE MECHANISM OF EXCLUSION

We are never neutral

How inclusion/exclusion operates at multiple levels, and at constantly challenging levels. The danger is we choose those intersections of feeling oppressed or hard done by and miss or prefer not to engage with others that don't suit us personally.

I will consider how we become more inclusive – both in terms of target audiences and in terms of voices that are heard.

I will explore ways to disseminate research to a wider audience.



The link between activism and learning

Don't be so frightened of radicalism. It's necessary.

Here in Ireland we are "encouraged" to separate advocacy and research. We need to show there IS knowledge production IN activism.



On the Intersection of advocacy and research

An intersectionality of activist practice—encompassing the surface and the deep engagement.

How do we model democracy? Do we involve students in our research? This is why we started the Undergraduate research conference.

I intend to engage in radical advocacy or activist scholarship that ensures such injustices are exposed.

On Southern Voices

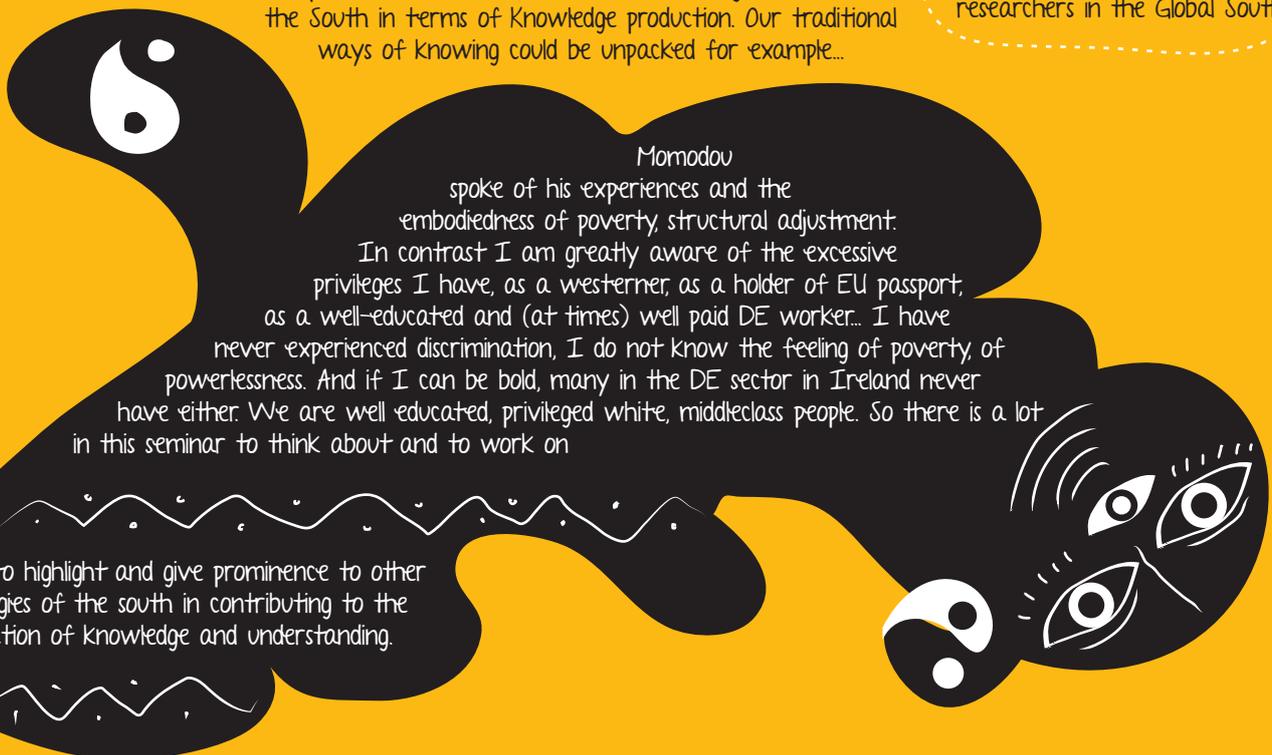
Include more Southern and/or African diaspora perspectives in my work. There are many people here in Ireland whose expertise we can draw on—some of whom were at the seminar.

I got two ideas for an activity with my Medical students that are travelling overseas annually to clinics. I also heard about the Journal to read and share with my students - so they can be exposed to writers and researchers in the Global South.

Is there enough THEORISATION of the southern Perspective? It is not all one- there are hegemonies within the South in terms of Knowledge production. Our traditional ways of knowing could be unpacked for example...

Momodou spoke of his experiences and the embodiedness of poverty, structural adjustment. In contrast I am greatly aware of the excessive privileges I have, as a westerner, as a holder of EU passport, as a well-educated and (at times) well paid DE worker... I have never experienced discrimination, I do not know the feeling of poverty, of powerlessness. And if I can be bold, many in the DE sector in Ireland never have either. We are well educated, privileged white, middleclass people. So there is a lot in this seminar to think about and to work on

We need to highlight and give prominence to other epistemologies of the south in contributing to the construction of knowledge and understanding.

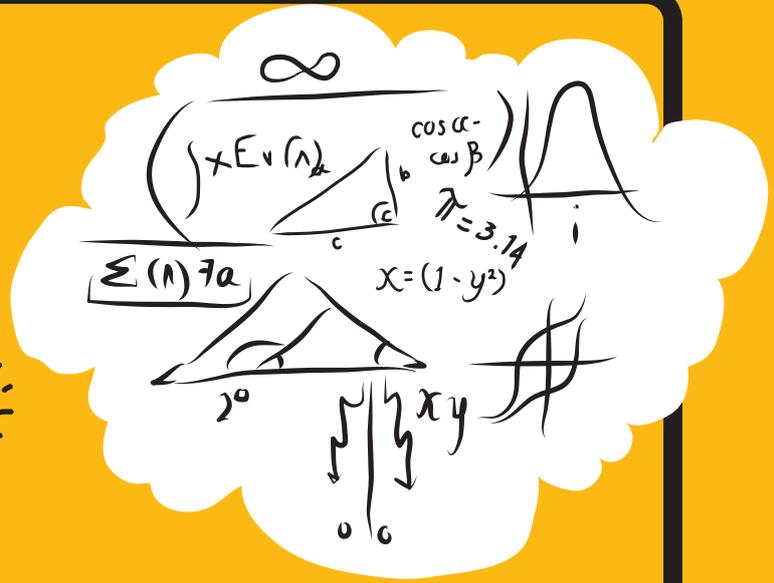


On Maths

Even maths is colonised!!

Maths is violent.

Hope to liaise with Dalene to organise a CPD session on Maths and Global Justice for teacher educators



On What We Might Do Next...

Build a closer network of actors and educators collaborating on projects

I think two further activities focusing specifically on inclusion, exclusion and
I) ecology or nature and on
II) the new nature of class disenfranchisement and migration would be very relevant.

I am interested in how global education can influence formal education practice, therefore i wish to research the possibility that non formal and informal education practice could be included in teacher training pedagogy to generate new perspectives on formal education practice in Ireland. The question arises of how such policy is made and what steps are required to influence and effect it.

Hosting a seminar where participants identify action blocks to inform action points would be beneficial. These action points could vary from short to long term strategies with everyone leaving feeling that they have a specific goal and timeline to work towards. A follow up forum to share our progress would be both informative and supportive to one another.

I would like to see a session like this used in Initial Teacher Education, and also in training for Youth and Community Education leaders.

Unsure what the something else is- I am left with more questions than actions, and still remain with the difficulties of what changes to enact- unfortunately this seminar inspired less action or change which is frustrating. Sometimes more knowledge is disempowering

It was extremely reaffirming of the work that is happening and that we are on the right road, and that there are lots of us trying to find that road!

This Graphic Learning Capture was completed with the support of the Irish Research Council for IDEA, the Irish Development Education Association.
www.ideaonline.ie
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The Seminar was organised by Suas Educational Development, IDEA, and NUIG.

