

# Policy & Practice

## A Development Education Review

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# Editorial

**Jenna Coriddi**

Development education (DE) as a sector is relatively new and its integration into the formal, non-formal and tertiary education sectors is an ongoing process. For example, in the schools' curricula, development education continually seeks to develop footholds in the classroom through new programmes like civic, social and political education (CSPE) and citizenship education. In contrast to more accessible and understandable sectors like environmental education (EE) and education for sustainable development (ESD), development education must continuously strive to prove itself as a credible and important area of study. An important tool in this process of building the pedagogical value and academic standing of development education as a distinct, but essential component of education is research.

Successful and innovative research projects cement the credibility of the sector and enhance academic access to the essential components of development education, particularly at third level. Research raises the status of DE in both the eyes of academic peers and those who resource research projects through grants and bursaries. It has been encouraging to note the increased success of academics and DE practitioners in securing research funding from government agencies such as Irish Aid, the Irish government's foreign assistance branch of the Department of Foreign Affairs, and the British government's Department for International Development (DfID).

The number of organisations and individuals competing for research funding is high and competition is stiff with new projects encompassing a range of sectors: community projects, youth organisations, primary and secondary education, curriculum development, tertiary education, initial teacher education (ITE), and continuing professional development (CPD). Many of these projects address a recurring theme in DE; how do we assess the value of our practice and its impact on learners. This challenge requires us to constantly revisit the monitoring and evaluation of our work to ensure that it captures the impact of our activities on target groups thus ensuring that we constantly improve our practice. The more effective we are in monitoring our work and successfully delivering DE projects, the more support the sector will garner from statutory and non-statutory agencies for future work.

There are many challenges confronting development educators in conducting research and sharing and implementing outcomes. First, we need to address the relationship between development education and other complementary educations, some of which may be in direct competition

for funds and resources. Second, we need to consider the role of statutory agencies and the private sector in commissioning research, particularly that which gravitates toward the needs of the market at the expenses of a wider set of values, skills and attitudes that can equip the learner for life in a more globalised society. Third, we need to continually assess the research methodologies that best monitor and evaluate the impact of DE. For example, how do we strengthen the support for teachers in successfully implementing DE in the classroom? What are the most effective resources for use in the classroom?

An additional problem confronted by development educators in research is that they are dealing with somewhat antiquated systems of learning and measuring outcomes. As evidenced in some of this issue's articles, many schools still view knowledge as something to be learned and collected, instead of seeing it as a process with which students can continually question the world in which they live. This product-orientated system is not compatible with our ever-changing global society that is continually influenced by cultural, social, economic and political forces often beyond our control. Development education enables us to understand these global forces as 'an educational process aimed at increasing awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. It seeks to engage people in analysis, reflection and action for local and global citizenship and participation' (<http://www.ideaonline.ie>).

Development education research can support educators in strengthening their practice through a process involving reflection, analysis and action. However, a key challenge for the sector is ensuring that good research practice is effectively communicated within the sector and with practitioners in other related sectors. Research must be promoted and disseminated widely through publications like this journal both within the DE sector and in other adjectival disciplines. Research can broaden the DE constituency beyond its traditional base of practitioners into other areas of related practice. This will require allocating more resources and finances toward promotion and dissemination. Additionally, the sector should look towards umbrella organisations such as the Irish Development Education Association (IDEA) and the DEA, who are making significant strides to improve communication between DE and other sectors like higher education and the university sector.

Given the increasing levels of development education research commissioned in recent years and the challenges raised by this enhanced practice, Issue 7 of *Policy and Practice* has been allocated the theme of 'Development Education and Research'. This issue will showcase an array of qualitative and quantitative research, consider some of the challenges

confronted by those commissioning research, discuss issues arising from current trends in research practice and share research findings with fellow practitioners toward strengthening the DE sector's engagement with the research field.

In the first of five Focus articles, Matthias Fiedler delves into two equally important issues: increasing cultural diversity in the classroom; and the necessary implementation of a global and social justice perspective when educating children about the complexities of the world. He argues that these issues are closely intertwined, and that development education and intercultural education are important sectors in supporting educators to discuss global and local issues with due consideration to the various cultures being represented in the classroom.

Su-ming Khoo and Orla Lehane address two scenarios that have emerged in the wake of Irish Higher Education Institutions' (HEIs) attempt to adapt their research and education activities in response to the complexities of globalisation. They express concern that institutions are more concerned with high ratings on global or national university rankings than of the quality of education provided to students. They suggest creating different standards of evaluation that measure success by contributions to a greater good, and further suggest that universities can play a significant role in creating more humane and sustainable futures using the tools of development education.

Maria Campbell and Niamh Hourigan present an interesting study that analyses the impact of institutional cultures on undergraduate development education programmes. They compare the perceptions, attitudes, beliefs and expectations of both students and teachers in each of the two programmes to assess how similar material was interpreted. They found that students absorbed and used the material in completely different ways depending on how they intended to use it, how well they knew their fellow students and teacher, what type of course it was a part of, etc. They also found that teachers related the material differently depending on the type of institutional culture in which they had initially studied. They suggest that an improved understanding of the effects of institutional cultures can better inform development education delivery at third level.

Doug Bourn looks at current debates and policies in the UK regarding young people, identity, and the effects of globalisation. He refers to a few pieces of research commissioned by the government that describe how young people are affected by globalisation and how schools and the curriculum need to adapt to this new multicultural society. He stresses the importance of teaching young people about the interrelated nature of the world and establishing a relationship between local experiences and global processes. He also takes into account the effects of increased cultural

diversity and the formation of identity in youth and how that should be taken into consideration when working with young people.

Audrey Bryan presents findings from a research project that analyses how development issues are depicted in recently produced textbooks aimed at lower secondary students in Ireland. She finds that development is presented in many contradictory ways, often within the same textbook. There are examples of development as charity, modernisationist views of linear socio-economic growth and instances where different cultures are presented through a narrow scope to show only destitution and poverty. She argues that to better engage with students, it is better to present issues through a post-colonial framework that will explain the complexities of development in a broader context.

The Perspectives articles offer a similarly wide array of research findings and recommendations. Mella Cusack presents the findings of a teacher survey that evaluated their interest in a senior cycle citizenship education course, provisionally titled politics and society, to follow the junior cycle civic, social and political education (CSPE) course. Hannu Takkula, Jukka Kangaslahti and Joseph Banks draw upon their experiences in the European Parliament to emphasise the need for strong communication and language skills to increase transcultural competence in our increasingly globalised and multicultural world. Demonstrating the growth and development of the sector, Sheila Dillon reviews 35 years of Trocaire's development education programmes with a view to future endeavours. In her article on contemporary European DE policies, Rilli Lappalainen discusses the European Consensus on Development and its implication for DE. In an example of using personal experiences to communicate development issues, Larry Swatuk reflects on his experiences living and working in Africa to help him develop a practical pedagogy for a new Environment and International Development programme at the University of Waterloo.

This issue aims to serve as a forum for sharing research findings in DE across the UK and Ireland. These case studies are not an exhaustive account of current research practice but signify the increasing level of work carried out in the DE sector. We hope that through this journal, other development education publications, and DE organisations, research from all areas of the world can be shared with colleagues, learned from and build upon.

Readers of *Policy and Practice* are encouraged to respond to any of the articles presented here and the issues they raise. If you have comments on any of the articles published in Issue 7, then please write to the editor: [jenna@centreforglobaleducation.com](mailto:jenna@centreforglobaleducation.com).

# Focus

## TEACHING AND LEARNING ABOUT THE WORLD IN THE CLASSROOM: DEVELOPMENT EDUCATION IN CULTURALLY DIVERSE SETTINGS

In this article, **Matthias Fiedler** discusses the importance of a global and social justice perspective when educating children about our rapidly changing and complex world. He states that knowledge should be viewed by teachers and students as a process or activity, rather than a product to be accumulated. Development education and intercultural education are presented as educational responses to the need to empower young children to think critically and independently about both local and global issues. He acknowledges the growing cultural diversity in Irish schools, and argues the importance of a global perspective in addressing some of the challenges of intercultural education.

### Introduction

If we accept that ‘good’ education prepares children to critically engage with the world and society in a meaningful way, then it is important to frame education according to the needs of the 21st-century learner. But what exactly are those needs and how can educators best cater for them? In approaching this question, this article engages with two different, yet related discourses. It will first argue for the inclusion of a global and social justice perspective in the discourse about the so-called knowledge society. In a second step, it will examine the challenges of teaching development education in culturally diverse settings in Ireland. The article concludes by combing these two discourses and arguing that the integration of a global perspective in education in general can help to address some of the challenges faced by intercultural education today.

## **Framing ‘good’ education in the knowledge society**

The integration of a global and social justice perspective into 21<sup>st</sup> century teaching is happening in the context of rapid change, persisting global inequalities and increasingly diversified societies. While many people worldwide experience the benefits of prosperity, millions of others live in poverty and hunger, suffering from malnutrition and with little or no access to clean water, healthcare or education, deprived of basic human rights. Nor has Ireland been immune to global trends: the benefits of recent economic success here have not been equally distributed across society. Moreover, having become one of the world’s wealthiest countries, Ireland attracts immigrants from many parts of the world, bringing a rapid expansion of cultural diversity to Irish society.

These developments place special demands on the education system and emphasise the need to equip children in the 21<sup>st</sup> century with the knowledge and skills that will enable them to live and act as global citizens in an increasingly interdependent world. Drowning in information but gasping for knowledge, today’s learners are confronted with a level of complexity, uncertainty and diversity that necessitates a clear orientation in schools. With modern media such as the internet, schools are no longer the main providers of information but remain important factors in relation to how this information is processed. In a changing global context schools too have to change, making it critical for Western education systems to develop new frameworks for learning in order to adapt to these changes. Practitioners and researchers in development education (DE) and intercultural education (ICE) have gone a long way over the past four decades in developing ideas and approaches as to how to address global and social justice issues in culturally diversified settings. Discussions on how education systems should adapt to changing global and societal environments should therefore be informed by these ideas and approaches.

A prominent feature of liberal literature on education in the 20<sup>th</sup> century was to emphasise the role of education in imbuing children with the values of a society and the consequent power of education to bring about societal change (Baere & Slaughter, 1993). Poststructuralist concepts like critical literacy have qualified this emphasis by highlighting the connection between education and social justice. In the preface to the first volume of *Critical Literacy: Theories and Practices*, Lynn Mario De Souza, sees literacy as a cultural practice ‘involving the ongoing negotiation of meaning in continuously contested sites of meaning construction’ (2007:4). Approaches of this nature provide a framework for readjusting education to the rapidly changing context, both globally and in Irish society. However, before an

investigation into the frameworks can begin, it is important to clarify the changing context.

In *Catching the Knowledge Wave*, the educational researcher Jane Gilbert refers to this context as the ‘knowledge society’. In line with postmodern thinking, she describes this society as one which forms ‘people’s social identities’ (Gilbert, 2005:29) through discourses and patterns of consumptions rather than through a fixed set of values and socio-economic status. In terms of culture, she maintains:

“We live in a culture dominated by images, sound bites, and fragmentary ideas that, because of their rapid turnover, can never settle or be properly processed. Differences, novelty, change, and choice are valued over standardisation, stability, and external authority” (Gilbert, 2005:29).

This societal ‘paradigm shift’, Gilbert argues, has altered our understanding of two concepts of Western civilisation upon which our education system is founded: knowledge and individuality. Our present education system ‘is a product of the industrial age’ (Gilbert, 2005:47), where knowledge was seen as ‘a thing, a product’ (2005:71) and perceived as a factual and true outcome of a thinking process that can be ‘stored’ in our minds and that builds the foundation of what we have learnt to know as academic disciplines. In this view, knowledge is an objective and exists independently of people as a factual ‘thing’ that can be accumulated, i.e. learnt over time.

This perception of knowledge results in what Gilbert calls the ‘production-line model of education’ (2005:68) in which learning is perceived as a ‘process by which knowledge gets stored in minds, [and can be] broken down into parts and introduced as a series of steps’ (2005:70). While this type of education system served its purpose during the industrial age by preparing students for industrial age society and workplaces, this is no longer the case. The focus of today’s society is on ‘contexts, processes, and systems in which a thing functions or is used in order to find *new* functions or uses for it’ (Gilbert, 2005:30). Consequently, we have to adapt our education system to the changing realities and needs of our postmodern and post-industrialised society.

The other concept that has been affected by the knowledge society is our understanding of individuality. Again linking it to the very foundations of our present system of education and in line with postmodern political theory, Gilbert argues that ‘we should move away from the one-size-fits-all model of individuality and equality...and look for new and different ways of thinking about individuality, ways that allow difference to be expressed *as* difference rather than deficiency, lack, or exclusion’ (2005:109). She argues

that ‘because the system is to turn out standardised products ... it has no way of dealing with individuals’ (2005:58). Based on the concept of ability, Gilbert describes the flaws of the present education system in most Western societies:

“Success at school is defined via the education system’s quality control checks, known as assessment, the results of which are used to sort students by ability. A high-ability student, that is, a quality product, is sent on for further processing, designed to prepare them for professional and/or managerial jobs. Those students deemed to be of lower ability are rejected by the system and allowed to drop off the production line. However, by the time they have been rejected, they will have developed basic skills and habits needed to work on one of the industrial age’s many low-skill jobs” (Gilbert, 2005:59).

This vivid description of how ‘product orientated’ our education system is reminds us also of the fact that education is always political and that any analysis of education has to take institutionalised power relations into account. This is especially so because current discourse about the knowledge society clearly tells us that power relations are shifting. But how has education to change in order to adapt to these new realities? In many ways, schools of thought like the critical literacy movement or research and practice in DE and ICE have already paved the way for new approaches to education. It is now more a matter of convincing decision-makers in the education sector to go down that avenue.

A first step in the right direction would be to prioritise further research on key principles of DE and ICE, like the multiplicity and diversity of identities and interdependence and complexity, as important cornerstones of any new educational framework. This would entail the conceptualisation of knowledge as a process or as an activity, rather than seeing it as a product that can be accumulated by learning. An education system that takes this on board would focus more on learning and less on teaching. Such a new framework would also allow us to do justice to multiple forms of intelligence, which are summarised by physiologist Howard Gardener in eight different categories:

“verbal-linguistic, logical-mathematical, physical-kinaesthetic, visual-spatial, musical, natural-environmental, interpersonal (understanding of other people) and intrapersonal (self-understanding)” (cited in Gilbert, 2005:80).

It is easy to see that our present education system only caters for some of these categories. If it is true that, as Jane Gilbert claims, ‘knowledge based societies emphasise creativity and innovation’ (2005:68), we therefore have to accept that the existent education systems of most European countries do not adequately prepare students for the reality of the workplace. Teamwork, problem solving, innovative ideas, change, and lifelong learning are the new words buzzing around in the marketplace. But they are much more than buzz words; they are messengers telling us of a paradigm shift that has already taken place and which most education systems have failed to acknowledge. In order to prepare children for a postmodern society in which fragmentation and diversity are common features and to prepare students for a post-industrialised marketplace in which homogeneity is replaced by plurality and interdependence, we need to develop new ways of framing education. In other words, we need an education that emphasises ‘connectedness over autonomy, processes over products, and systems over details’ (Gilbert, 2005:118).

DE and ICE can both be seen as educational responses to this need to empower young people to think critically, independently and systemically. With their strong emphasis on values and perceptions, they also prepare learners to participate effectively in society, both locally and globally, so as to bring about positive change for a more just and equal world. In relation to DE, these challenges are echoed in the definition of this term by the Irish Development Education Association (IDEA):

“Development education is an educational process aimed at increasing awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. It seeks to engage people in analysis, reflection and action for local and global citizenship and participation. It is about supporting people in understanding, and in acting to transform the social, cultural, political and economic structures which affect their lives and others at personal, community, national and international levels” (<http://www.ideaonline.ie>).

Process, analysis, reflection, action, understanding and transformation – all these key words emphasise the dynamic nature of this educational approach. As such, DE contains a number of elements summarised by Roland Tormey in his introduction to *Teaching Social Justice*:

“It [DE] is education *as* personal development, facilitating the development of critical thinking skills, analytical skills, emphatic capacity and the ability to be an effective person who can take action

to achieve desired development outcomes. It is education *for* local, national and global development, encouraging learners in developing a sense that they can play a role in working for (or against) social justice and development issues. It is education *about* development, focused on social justice, human rights, poverty, and inequality and on development issues locally, nationally, and internationally” (Tormey, 2003:2).

If we look at various definitions of what intercultural education entails, the similarities are striking. Echoing the dynamic understanding of development education, Sedano, for instance, identifies a framework in which intercultural education should operate:

“Understanding of the cultural diversity of contemporary society; increasing the possibility of communication between people of different cultures; creating positive attitudes towards cultural diversity; increasing social interaction between culturally different people and groups” (Sedano, 2002:268).

Both Sedano and Tormey refer in their definitions to another skill that is key to DE and ICE: the ability to think systemically. In a diverse and multifaceted world such as ours, where one needs to make meaningful connections between a multiplicity of things and systems, this seems to be one of the key ‘survival skills’. And it is, again, an argument for a more integrated way of teaching different subjects.

Indeed, the fact that both DE and ICE transgress the traditional boundaries of academic subjects makes them a prime example of how teaching in the knowledge society may be furthered in the future. Thus, both DE and ICE should be seen as much more than ‘just’ additions to the existing curriculum. With their existent repertoire of teaching methodologies, research and thinking about education in general, DE and ICE should play a pivotal role in crafting an education system that is capable of educating our children for a knowledge-based society. As many practitioners in DE and ICE have argued over the years, this imperative also necessitates a further development of the research dimension in DE and ICE (Andreotti, 2006a:7). As Andreotti convincingly argues in her PhD thesis (Andreotti, 2006b), one research dimension that is yet to be fully explored in its added value for development education is that of post-colonial theory. In order to advance the theoretical grounding of DE, post-colonial theory should be seen as both a method and a tool for a critical examination of existing notions of cultural supremacy and Eurocentrism within DE. Post-colonial theory can also provide guidance to navigate the way through contested fields of

today's knowledge society by providing a framework to deal with notions of diversity and hybridity.

Finally, there is another, probably even more important, reason why DE and ICE should be at the heart of any realignment of our education system. Most of the writing and thinking about the knowledge society has so far been driven by the economic interests of the business world, and hence a capitalist marketplace. The added value of including the expertise of practitioners and researchers in DE and ICE in this process is therefore almost self-explanatory: with its commitment to values such as sustainable development, human rights and global and social justice, both DE and ICE are perfectly positioned to educate children as socially responsible global citizens. And an education that claims to be focused on the future cannot miss the opportunity to ensure that we educate our children to live a just and sustainable life as conscientious global citizens. Thus, the required change is about a different kind of education that allows us to make connections and links the way we learn and teach to the realities of our globalised world.

### **Development education in culturally diverse settings**

One of these realities in Ireland is the experience of diversity in schools, and the question arises how these theoretical deliberations about teaching with a global and social justice perspective in the knowledge society could be translated into the realities of today's classroom. In order to find some orientation I suggest looking at two of the five key themes of intercultural education as identified in *Intercultural Education in the Primary School* (NCCA, 2005): (1) identity and belonging and (2) similarity and difference. The other three themes are: human rights and responsibilities; discrimination and equality; conflict and conflict resolution (NCCA, 2005:53f).

The examination of such themes central to interculturalism can be a first step to an informed navigation through culturally diverse settings, as they offer a conceptual framework to negotiate the local and global dimensions of these settings. In the following, they are used as lenses to chart some challenges of pedagogical practices within development education in culturally diverse classrooms.

According to recent research in development education, the themes of identity and belonging are about:

“...knowing who one is socially, culturally and politically. It means being aware of oneself as a citizen of Irish, European and global communities. Learning about the diversity of Irish culture and heritage, and of the different identities within Irish society, helps develop awareness of and

respect for the multiplicity of identities, each equally valuable. Identities are seen to be interconnected and not mutually exclusive, each with the right to be heard and respected. Learning about the European aspect of one's identity and how languages are linked to others allows a sense of connections, while knowledge about the contribution of Irish people globally develops a wider context for the sense of identity" (DICE, 2008:29).

Making connections between 'myself and the wider world' by showing the interdependence between the local and the global is one of the cornerstones of integrating a global and social justice perspective into teaching. As we have seen in the deliberations about the knowledge society, learning about the complexity of this interdependence is a necessity for the 21st-century learner. From a global and social justice perspective, it is important to note that a sense of identity and belonging is central to the process of educating students as informed and responsible global citizens. The challenge for educators, however, is to support learning that develops a sense of identity and belonging without imparting an essentialist concept of identity. According to Katherine Zappone, 'having multiple identities allows a person to relate to different people in different situations and contexts in different ways at different times' (2003:15).

In order to be able to relate to others, we have to find our position in the world, in society and in our personal environment. At the same time, however, this position must be perceived as flexible and dynamic enough to allow real engagement with others. The teaching and learning about the complexity of different and multiple identities, as well as the fact that identities are not fixed but fluid and dynamic, is one of the big challenges for educators in their attempt to create a sense of belonging. It requires a learning process that constantly negotiates between the Self and the Other without fixing one to a position from which a dynamic and changing engagement is rendered impossible. Such an approach to teaching is asking a lot of educators but is one of the key concepts on which intercultural education should be based.

In this respect, the integration of a global dimension in intercultural education helps to address some of these challenges, as learning about the world will ultimately help to critically engage children with the world in their classroom. Using such a model to engage with identity and belonging from a global perspective should be based on a concept of 'cosmopolitan citizenship', as developed by Audrey Osler and Kerry Vincent in their study, *Citizenship and the Challenge of Global Education*, in which children are expected to learn about their own place in the world from a local, national, European and global perspective. They claim that citizenship requires a sense

of belonging because ‘without such a sense it is unlikely that individuals will be able to contribute or achieve what Braithwaite referred to as ‘full responsible citizenship’ (Osler & Vincent, 2002:126).

There is, however, a caveat to be made in relation to the concept of citizenship as it is framed by Osler and Vincent. I have argued earlier that development education could benefit hugely from an inclusion of post-colonial theory and Osler and Vincent’s concept of citizenship is a prime example of why such a theoretical framework is necessary. With its emphasis on questioning the fixed nature of Western ideas and concepts such as identity, nation, culture, knowledge or meaning, post-colonial theory offers a critical reading of notions such as global or cosmopolitan citizenship. Rather than creating a sense of belonging through an attachment to fixed entities such as the nation or a specific, clearly defined culture, post-colonial theory argues for a critical engagement with such concepts by advocating positive notions of hybridity and diversity.

The challenge for teachers to integrate a global and social justice perspective in their teaching, therefore, is not just to impart ‘skills and attitudes which allow them to make connections between different contexts and situations, and to respond to change’ (Osler & Vincent, 2002:124), it is also about questioning the underlying presumptions of these contexts. Learning about citizenship, therefore, is a prime example of how combining existing knowledge and methods in development education and intercultural education with premises of post-colonial theory can enhance teaching and learning about new ways of knowing in the knowledge society. It does however put an onus on individual teachers to investigate their own assumptions and presuppositions in relation to their own identity and, more importantly, about diversity.

According to Ann Louise Gilligan there is a general ‘willingness and openness within the Irish education system to accommodate difference’, but she claims that ‘we as educators have had little opportunity to examine our own presuppositions, or reflect on our inherent conceptualisations of difference’ (2007:39). I would argue that a critical engagement with difference from a post-colonial perspective should be central for any educator in today’s knowledge society. The National Council for Curriculum and Assessment (NCCA) accounts for this by promoting similarity and difference as one of the five key themes of intercultural education. And yet, as Gilligan points out, there are a number of different understandings of what difference means or entails.

Some people still see difference as a set of binary oppositions such as black/white or male/female and very often such a viewpoint is accompanied by a vision of the world divided into different entities of different values.

Another way of looking at difference is, as Gilligan notes, to put it into opposition with sameness ‘that is to make little of [difference] and assimilate it into the *same*’ (2007:40). The latter can often be seen as the foundation of liberal ideas of equality and fairness, in which a common set of rules, laws and regulations is defined by a majority group, for everybody to adhere to. As Gilligan points out, such a view is problematic because ‘when sameness is normative the expectation can grow that those who are different must leave their difference behind and pretend to be the same, especially if you are going to “make it” in society’ (Gilligan, 2007:40). With this in mind, she goes on to suggest that the ‘recognition and public celebration of group difference is at the heart of building a truly equitable society’ (2007:41). In order to investigate the complexity of difference, it is important to examine how this concept is linked to different group identities.

“Different groups have different needs and groups are also made up of individuals with differing needs. However, recognising similarities means that individuals can come to know that they often have something in common with individuals from other groups. Everyone is a member of a wide variety of groups, but no one group solely defines a person. Learning about the diversity within groups helps break down the propensity to stereotype. Identities are complex and layered: and every individual has differences from others within their groups, as well as commonalties with those from different groupings. Exploring the diversity in cultures and lifestyles shows that no one way of life is ‘normal’. Through observing how images are used to portray aspects of being Irish, being male or female, being Catholic or Protestant, and how others are portrayed by others, we learn to recognise bias and stereotyping images and texts” (DICE, 2008:29–30).

But there is another building block to be added to our investigation of difference. Difference does not happen abstractly; it is a reality in the interaction between different groups, and between different groups there are power differentials. An investigation that fails to analyse power relations between groups will therefore not be able to engage fully with all aspects of difference.

As with teaching and learning about multiple identities, the integration of a global perspective can facilitate a deeper understanding of the underlying premises of difference. The investigation of global inequalities is one of the building blocks of development education and there is an abundance of knowledge, resources and methods to investigate unequal power relations in the world. Combined with the theoretical framework

offered by post-colonial theory, these different forms of engagement with the Other could help to structure intercultural dialogue in the classroom. There is, however, a cautionary note to be made before relating the learning about global connections to the intercultural encounter in the classroom; a note that shows the importance of integrating the power aspect in every facet of our work in education.

Many handbooks and resources in development education offer the methods of making children from other ethnic backgrounds experts in the learning process about other cultures or global issues. Anecdotal evidence, however, shows that this method often fails, or worse, has a negative effect on the child. In a classroom with minority and majority groups, children from other cultures often aspire to be part of the mainstream, not to be seen as different, and inherently adapt assimilationist thinking. The reaction is a telling one and confirms that Western society is still based on a normative notion of sameness and that intercultural dialogue is often not a conversation between equals.

What this scenario also tells us is that, despite all the talk about the global village, unequal power relations between the global North and South, as well as the historical baggage of many centuries of conflict and colonialism, are still engrained in the intercultural encounters we have today. Ignoring or overseeing this aspect of modern life in the 21<sup>st</sup> century does not seem to be an option if we are to build a sustainable future through education. Thus, it does not seem to be enough to recognise and celebrate our differences. It is more, as Ann Louise Gilligan notes, that ‘true celebration of difference should alter the power relations and challenge majority groupings to share their power and privilege in new ways’ (2007:41).

## **Conclusion**

In order for such a ‘balance of power’ (Gilligan, 2007:41) to develop, we have to create what I have elsewhere called ‘postcolonial learning spaces’ (Fiedler, 2008). Such spaces could ‘facilitate a process in which the fixed nature of Western ideas and concepts such as identity, culture, knowledge or meaning are questioned by positive notions of hybridity and diversity’ (Fiedler, 2008:56). Integrating a global perspective in such learning spaces can enhance our work as educators by addressing the challenges of culturally diverse settings and combine them with those of today’s knowledge society. Integrating a global and social justice perspective in teaching could therefore be seen as a necessity in meeting the needs of 21<sup>st</sup> century learners in Ireland.

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# GLOBALISATION AND THE RE-IMAGINATION OF RESEARCH: TEACHING AND LEARNING IN IRISH HIGHER EDUCATION

Irish Higher Education Institutions (HEIs) are currently re-imagining their future research and education activities in response to complex processes of globalisation. **Su-ming Khoo and Orla Lehane** map out, and think through, recent trends that are pushing research much more to the fore in this sector. This article contrasts two scenarios for globalised higher education - the 'market-rational' and the 'democratic-deliberative' and suggests that development education fits with the latter. As HEIs and research play a key part in a wider restructuring and re-imagination of the 'knowledge society', we suggest that development education can provide spaces within HEIs where critique, debate and diversity come into play to contest globalisation and promote alternatives. The article suggests that a revised interpretation of 'accountability' is needed and explores the possibilities for a development education programme to re-imagine a pro-development vision of globalisation that sees accountability through the lenses of human rights and health.

## **Introduction: Contesting higher education**

This article suggests that current debates around research reflect wider contestations about the **values** and **purposes** of higher education and even of knowledge itself. The emerging research agenda is part and parcel of the dramatic expansion and reform of higher education institutions (HEIs). These changes are likely to continue and accelerate, radically restructuring the HEIs, and, by extension, the nature of knowledge and learning within the 'knowledge society' (Gilbert, 2005).

Previous reflections on development education in this journal (Khoo, 2006; Khoo, Healy & Coate, 2007) have suggested that the reforms within higher education have a profound impact on the meaning and practice of development education. This article further explores the theme of research within higher education policy and practice, and looks

at scenarios and models for research and research-led teaching. As HEIs have become more globalised, they have become increasingly marketised and driven by productivity concerns and audit culture. The pressure to compete internationally has led to an increased emphasis on performance management, institutional branding and global market positioning, with Irish HEIs locked into maintaining or desperately seeking ‘world class’ status. Their research activities are increasingly eschewing traditional scholarly autonomy in favour of market values and competitive rankings on global league tables.

This article argues that development educators must critically engage with the globalisation of Irish HEIs. We suggest that development education has the potential to provide an important corrective to an increasingly instrumental, dehumanised and economist vision of global education. However, we further suggest that development education must re-imagine itself and its role. Globalisation is inherently contested and contestable (Munck, 2007). Given the increasing predominance of market values, and the push for academics and educators within HEIs to adopt market values and measures as *reform takers*, this article suggests that development educators within HEIs can contribute as *reform makers* by actively creating, and participating in, healthy spaces for critical reflection and contestation. Development education provides non-coercive spaces for reflexive praxis, where commitments to the values of humanity, solidarity, diverse voices and meaningful participation can be explored.

We further examine the particular contribution of HEIs to furthering dialogue about human rights and health. Steiner (2002) asserts that human rights should no longer be regarded as a tightly defined scholarly field, but can be considered a lens (or set of norms) through which diverse issues such as development, gender, terrorism, religion or even pandemics can be viewed. Human rights discourse is now used by many different actors for imaginative advocacy and problem-solving. Steiner argues that it is critical for universities to foster the study and teaching of human rights as ‘[f]ew institutions other than the university are positioned to undertake such work’. HEIs play a critical role in the global human rights movement because they are uniquely positioned for critical and interdisciplinary debate. There are multiple routes open to them. Steiner notes that the ‘...basic tenets of the international [human rights] instruments – freedoms of belief, inquiry, advocacy and association, for example – constitute the foundational values of the university itself’ (Steiner, 2002:318). HEIs can combine traditions of academic freedom, scholarship and autonomy with the wide spectrum of disciplinary knowledge required to approach human rights contextually and concretely. They provide an enabling milieu where conversations

about common values and universal rights can be conducted. Research and teaching can be channelled towards widening such conversations, and this can be extended to a range of professional and practice activities that ‘walk the talk’.

In the next section, we sketch out two scenarios for higher education, representing different sets of research and education priorities – one driven by market rationality and the other enabling democratic deliberation. We argue for development education to position itself within, and to promote, the latter. The final part of the paper concludes with an exploration of a vision of a development education programme within higher education that focuses on *human rights* and *global health* as key areas. We suggest that this can engage researchers, teachers, students and professionals with global development issues, and contribute to positive global transformation in both intellectual and practical ways.

## **Two scenarios for higher education**

This section presents an analytical view of, and contrast between, two scenarios for higher education within the context of globalisation. Scenarios are analytical tools for clarifying the present, mapping the past and exploring futures (see Inayatullah, 2005). The scenario of **market rationality** is contrasted with that of **democratic deliberation**. We examine the critiques of market rationality, especially corporate managerialism and issues surrounding market-oriented technoscience research. The democratic-deliberative scenario is explored, and its relationship with development education is sketched. The discussion centres on HEIs’ role in generating and facilitating contestation as a public good and an essential aspect of democracy.

Cutting across these two scenarios are different kinds of strategies that researchers, educators and learners might adopt in HEIs: passivity, adaptive or instrumental conformity; a resistant and critical position; or an alternative and transformative approach. We focus on the last of these, and set this within a general defence of the role of HEIs in enabling transformative knowledge and action. We suggest that the seeds of a working consensus are in place and point to the potential of development education to use human rights and global health as common ground to mobilise for a more creative and transformative future.

### ***Market-rational globalisation of HEIs***

Bureaucratic and managerial reforms have taken place in Irish HEIs under the auspices of the Irish Universities Act (Government of Ireland, 1997).

This Act committed HEIs to reforms including strategic planning, quality assurance and financial accountability, along the lines of New Public Management (NPM) (see Marginson, 2007). The reforms suggest a reduced role for the state and increased emphasis on accountability, measurable performance and compliance with financial and management protocols. Delanty suggests that managerialist practices can be traced to the increasing demands of the neo-liberal policy context: ‘...the state responded by forcing universities to be competitive, with league tables, quality assurance tests, research assessments and various performance indicators being used to determine the allocation of resources’ (2001:122). The reforms have also had the effect of challenging the traditional autonomy of universities and have resulted in the reorganisation of traditional departments into larger units.

The NPM emphasis on *accountability* has translated into a preoccupation with measurable research outputs, while many of the HEIs’ other core roles and outcomes have been relegated to a lesser status. ‘The NPM imagines national systems as economic markets and universities and other HEIs as firms driven by desires for economic revenues and market share, not by teaching, research and service as ends in themselves’ (Marginson, 2007:3). Lynch (2008) is highly critical of the ways in which market accountability is replacing the democratic responsibilities of HEIs. She notes that academic culture changes for the worse as performance management replaces trust with constant surveillance (see also Davies & Petersen, 2005; Marginson, 2007). Recent research (Archer, 2008) suggests that ‘younger’ academics have internalised performance culture and competitive market values and, although conflicted about them, recognise and even celebrate these as essential aspects of their professional identities.

Global university rankings have compelled HEIs worldwide to conform to competitive, hierarchical market rationality, with an emphasis on research outputs, graduate studies and prestige. The two most widely cited league tables are the Times Higher Education World Rankings and Shanghai Jiao Tong University’s Academic Ranking of World Universities. The complexity of HEIs’ activities makes performance measurement inherently difficult (Marginson, 2007:6) and these ranking tables have been criticised for being reductionist, biased towards a certain interpretation of ‘science’ and therefore ‘unscientific’ in their methodology (Lynch, 2008). Many HEI outputs, including those which development educators might be most interested in, (for example the quality, content or process of teaching and learning) are simply not amenable to measurement and ranking. Yet, there seems to be a strong compulsion towards hierarchical ranking as an end in itself, without much regard as to what is actually measured, what objectives

or activities are involved, or what the ethos of the institution is. As Marginson says: '[L]eague tables rule...normalising higher education as a market of competing institutions in which 'quality' is grounded in 'performance' and equated with market power' (2007:5-6).

For academics committed to progressive values, the message may be depressingly pessimistic. Citing Rose (1999:138, 141), Davies and Petersen contend that neoliberal policies have totally reshaped universities, leading to the reconceptualisation of 'all aspects of social behaviour along economic lines...A person's relation to all his or her activities, and indeed to his or her self, is to be given the ethos and structure of the enterprise form' (2005:77-78). Academics and students have become subjects of neoliberalism through the imposition of managerialist practices:

“Managerialism is both an ideology and an instrument of power, a mask to disguise coercion and a series of explicit strategies to reorganise the work-place. Ideology, power, mask, and strategies have been contained in the language of efficiency, productivity, competitiveness, and accountability” (Rees, 1999:197, cited in Davies & Peterson, 2005:78).

The technoscience/market complex has become the strongest driver behind research in universities. Within the Organisation for Economic Co-operation and Development (OECD), Ireland has historically lagged behind in research investment, but since the end of the 1990s has been striving to catch up and develop a 'world class research infrastructure' that reflects a technoscientific vision of 'Ireland, Inc'. According to Delanty, the boom in research reflects the new importance of universities as a crucial site for the expansion of global capitalism, where industry, the state and academia form a triad for knowledge production (2001:123-4). HEIs provide publicly funded research infrastructure and scientific expertise, while industry supplies the context of distribution and linkage to the market. In Delanty's view, public resources have been made available to corporate interests, but the process is far from democratic. Patenting is a case in point where knowledge is converted into private, monopolistic intellectual property (Delanty, 2001). University-based research now supports a pro-business regulatory regime, the development of intellectual property law and patenting regulations (Holden, 2008a; 2008b).

The commercial technoscience funding model is a difficult one for non-commercial disciplines to match, since the funding policy aims for a model where two-thirds of the funding comes from the private sector. Substantial public funding has been made available for collaborations between academia and industry, with much of the research investment being

directed to medical and health-related industries, due to the importance of these industries to Ireland's 'knowledge economy'. The research model favours the formation of internationally competitive research groups, ideally in the form of industry-academia partnerships. These are seen as 'win-win' scenarios, giving private industry access to academic research, while schooling academic researchers to adopt an industry focus and commercialise their research. Academics can use these partnerships to gain access to commercial technology facilities while industry partners aim to 'mine' publicly subsidised basic research, tapping into the creativity that follows academic freedom (O'Connell, 2008).

### ***Democratic deliberation and HEIs***

In contrast to the market-rational scenario, Delanty (2001) argues that higher education must respond to globalisation by enhancing the democratisation of knowledge by creating *inclusive spaces of communication*. Delanty calls for the university '...to occupy the space of the public sphere', and to avoid becoming a '...self-referential bureaucratic organisation' within which critical voices are stifled (2001:7, 115). In his view, universities must enable a plurality of voices and support a diversity of views and dissent rather than consensus, to counteract the totalising tendencies of globalisation and market rationality. Critical theorists like Delanty look to HEIs to go beyond dominant market values, to play the role of critical, learning and transformative agents: '[U]niversities do not simply reproduce social and cultural values but also problematise the cultural models of society... Intellectuals are not just *reproducers* but also *transformers* of society's cognitive structures' (2001:10).

We contend that the democratic-deliberative approach fits better with development education's core ideas, values, content and practices. It fits with ideas of contested globalisation (Munck, 2007) and alternative views of globalisation based around ideas of global ethics, (Dower, 1998; Küng, 2004; Pogge, 2002) global civic culture (Boulding, 1988) and global citizenship (Dower, 2003). We can contrast understandings of accountability based on technical forms of accounting and a different sense of accountability informed by development and human rights. In the development context, 'accountability' refers to *inclusivity* and global ethical responsibilities. If human rights are to be more than just window dressing, they must be supported by a system of accountability involving entitlements and legal obligations (Hunt et al, 2007:18). A great deal of debate has taken place in development thinking about how to avoid the inappropriate export of accountability models from one setting to another (Newell & Wheeler, 2006). In contrast to the hierarchical processes of differentiation and

control described in the market-rational scenario, notions of accountability in development studies address ethical, social and environmental concerns (Gaventa, 2006). The global campaign for human rights might be thought of as a process of ‘demanding accountability’ (Bunch & Reilly, 1994).

Performance measures and benchmarks are available for this version of accountability, such as the widely understood Millennium Development Goals. It is not a big leap to re-imagine global league tables that rank HEIs by their contribution to local and global development goals such as poverty reduction, disease eradication or environmental sustainability, or by their contributions to helping the poorest and most disadvantaged people claim their rights.

At the outset of this article, we drew on Steiner’s arguments (2002) that HEIs play a critical role in the human rights movement, and that a great diversity of issues and subjects that are researched and taught at HEIs have relevance to human rights. This role hinges partly on the HEIs’ traditional autonomy and freedoms, and partly on the wide range of disciplinary knowledge needed, both theoretical and applied, for a contextual approach to human rights.

Bringing this back to the relevance of development education, the definitions of development education from both Irish Aid and the European network of development non-government organisations (CONCORD, Confederation of Development and Relief NGOs, 2007) incorporate the language of rights and emphasise values of justice and solidarity:

“Every person will have access to educational opportunities to be aware of and understand their rights and responsibilities as global citizens and their potential to effect change for a more just and equal world” (Irish Aid, 2003).

“Development Education is an active learning process, founded on values of solidarity, equality, inclusion and co-operation. It enables people to move from basic awareness of international development priorities and sustainable human development, through understanding of the causes and effects of global issues to personal involvement and informed actions” (DEEEP, 2008).

Our project on development education in higher education, located within the Development Education Research Network at the National University of Ireland, Galway (NUIG), draws and expands upon these official definitions. We see development education as more than just awareness-raising; it has the potential to embed within the activities of research, teaching, advocacy and

professional practice a sense of global solidarity and justice based on human rights. Development education also fosters attitudes and skills necessary for responsible global citizens and explores the idea of professional education and engagement of professionals-in-information, including Continuing Professional Development (CPD). Within our own university context in Galway, this provides a global perspective and rights-based approach to the theme of civic engagement and can inform the way the university conducts research and teaching partnerships. A similar initiative is the University of Alberta's Global Education Programme, which combines the development of a university-wide global citizenship curriculum with a regular programme of awareness-raising events.

The concept of **progressive realisation** provides a starting point for a framework of development education centred on deliberating and debating human rights. There is a significant amount of diversity and contention within the field of human rights, and a common understanding cannot be taken for granted. However, this diversity does not mean that there is only disagreement that stifles debate. The common starting point is rather one that affirms the inherent dignity of all human beings and promotes shared responsibility across society (ICHR, 2003:63).

It might be said that human rights are reinventing development, just as development is potentially reinventing human rights (Gready & Ensor, 2005:14). The conceptualisations of human rights are intrinsically creative or 'generative' and are continually under construction (2005:11) and this productive difference is enabled by deliberative, democratic debate (Rosenblum, 2002:305). We agree with Steiner (2002) that this kind of communication, debate and discussion is crucial and that critical and dissenting voices must be encouraged; however, shared responsibility and action for change are also needed. Teachers who use the lens of human rights activism '...hope to show students that they are entering a realm of advocacy tools, not abstract truths – a dynamic amalgam of norms, procedures and fora, full of tensions and contradictions'. This approach draws out '...the myriad possibilities within human rights: the multiple discourses, divergent ideologies, and vast array of possible fora' (Rosenblum, 2002:305, 315). The purpose is 'to train students to be "ambivalent advocates" – committed to action, but alert to multiple consequences; to make them more sympathetic to the plight of people trying to do good, while at the same time more critical of those who do it without reflecting on the possible negative consequences' (*ibid.*:304-5).

A rights based approach to development education is informed by an emerging consensus around 'progressive realisation', which reinvents development through rights. 'Rights lend moral legitimacy and reinforce

principles of social justice...[t]hey help shift the focus of analysis to the most deprived and excluded, especially to deprivations caused by discrimination' (Robinson, 2005:38-39). The key principles of a rights-based approach corroborate those of development and development education: inclusion and non-discrimination, national and local ownership, accountability and transparency, participation and empowerment (*ibid.*:37). A rights-based approach to development seeks enhanced accountability and a vision of empowerment and citizen participation that is owned by people who are engaged in free, meaningful, and active social and political participation. It entails debates about what development and rights mean. Robinson hopes that this will lead to a more complete and rational way of doing development, integrate safeguards against unintentional harm by development projects and provide an authoritative basis for advocacy (*ibid.*:38).

A key debate remains about what knowledge can be considered to be authoritative. Academic institutions should provide spaces for intercultural dialogue and cooperation, yet most are tremendously conservative, or at best somewhat patronising. Can indigenous, traditional and local knowledge be included in education and research partnerships, and contribute to shared visions of learning? Development education can draw from notions of cultural rights and human dignity to emphasise respect for different knowledge traditions, acknowledging the need to protect cultural uniqueness and the philosophical, artistic and expressive 'goods' of particular cultures. A notable example is the 'Through Other Eyes' education initiative, which supports learners to 'read the world' through different lenses, using a variety of indigenous perspectives (<http://www.throughothereyes.org.uk/>). However, this involves a respectful, reflexive and egalitarian attitude that sees 'communities' and non-academics as inherently knowledgeable, not something that HEIs are used to practising.

This vision for development education recognises and considers the changes taking place in HEIs as a result of globalisation, looking to a human rights perspective to engage research and teaching in a transformative way. A transformative vision necessitates more than just critically commenting upon, or passively resisting, market rationalisation. Development educators can go further to engage with, act upon and respond to these changes in a practical way - 'walking the talk' - by rejecting market rationality as the predominant template for their reality as academics, scholars, teachers and practitioners.

## **‘Walking the talk’ – a focus on health and human rights**

So far, we have suggested that development education can be identified with, and serve to promote alternative approaches to globalisation. ‘Ethical globalisation’ entails the recognition of the responsibility of the international community to help people who have been denied their fundamental rights, thus requiring that human rights be taken beyond their more traditionally political and legal realms and applying them to other fields (<http://www.realizingrights.org>).

This section deals with a triangle of mutually reinforcing disciplines: global health, development and human rights. We note that global health is an area where the interdisciplinary and critical debate about human rights and development is already fairly advanced and sophisticated. The Right to Health is now widely used as an advocacy tool that adds both normative depth and policy relevance to debates on global health and development (Hunt, 2007:2-3). Paul Hunt argues that ‘...*for the first time*, the key pieces are now in place for health and the right to health to invigorate and enrich each other in an operational systematic and sustained way’ (Hunt, 2007:6). ‘[T]he enjoyment of the highest attainable standard of health’ is recognised as a fundamental human right that is indispensable for the exercise of other human rights (United Nations Economic and Social Council, 2000).

The Right to Health emphasises the ‘underlying determinants of health’ and a broad approach to poverty and rights. Four out of the eight Millennium Development Goals target improvements in health, and make explicit links between health and development (Meier & Fox, 2008:315). Meier and Fox contend that the Right to Development takes this debate even further (2008). Practical development concerns such as safe water, sanitation, child health, maternal health, and access to essential drugs are at the centre of the Right to Health. The rights-based approach complements the development focus because the principle of non-discrimination leads to a particular concern for the disadvantaged, marginal and those living in poverty, placing the health sector in the context of a wider struggle against discrimination and disadvantage.

A focus on health links local and global perspectives (Steiner, 2002; WHO, 2005) and provides concrete starting points for mobilising local and global knowledge and action to tackle poverty, inequalities and injustice. Hunt draws attention to the importance of cultural respect and the need for public information and education in pursuit of the right to health (Hunt, 2007:5). Local and global perspectives meet in global health issues that transcend traditional global North-South divisions. A human rights approach to health provides an important resource for supporters of public health

and advocates of reform for people-centred and accessible health systems, regardless of where they are located.

From the perspective of development education within higher education, this discussion highlights our role in facilitating collaboration and the development of a common understanding. This understanding is based on shared teaching approaches and collaborative research as part of our training and professional education programmes for scholars and researchers in a wide range of disciplines.

The Francois-Xavier Bagnoud (FXB) Center for Health and Human Rights in Boston, Massachusetts, is a leading example of an academic initiative that brings together health, development and human rights (Meier & Fox, 2008:333). The intersection of these concerns creates new conceptual frameworks that expand the discussion of cross-disciplinary problems. For example, public health scholars and activists can use human rights to build a broader social justice framework for developing public health systems (*ibid.*, 2008:334). Hunt specifically calls for human rights and health workers to collaborate to mutual advantage (2007:6), but this call for collaboration could be extended to many other relevant disciplines.

Lorntz, et al. (2008) give an example of a ‘Trans-University Center for Global Health’ at the University of Virginia (UVa). This initiative engages researchers across a variety of disciplines, from undergraduate scholars to experienced research leaders in research collaborations and action projects. Their focus on health is justified on the basis that health is ‘[o]ne of the most universal human values...Health transcends all our cultural geographic and political barriers to provide a fundamental base for human dignity’. They emphasise the university’s key role in bringing together different disciplines, in order to address health disparities and engage in sustained international collaborations. They also point to the power of such initiatives to change students’ and researchers’ outlook on the world (*ibid.*, 2008:165). These collaborations result in inter-disciplinary curricula and research-led teaching. They place a strong focus on fieldwork, case studies and applied research. We propose that our development education project might draw upon a similar approach, involving the disciplines of applied ethics, medicine, nursing, sociology, politics, human rights, gender studies, engineering, environmental research and geography, amongst others.

## **Conclusion**

Article 26 of the Universal Declaration of Human Rights sets out four aims for education: full development of human personality; respect for human rights; promoting understanding; and tolerance and peace (UDHR, Article

26:2). Development education plays an important role within this remit for education, but we suggest that its ambitions might extend to the broader context of human rights and to substantive matters of global health.

Bourn calls for development education to respond to the challenges of globalisation, countering pessimism and engaging actively to shape the world for the benefit of all. This response requires innovation and imagination (2003:6). This article has attempted to contribute to that process by re-imagining an agenda for development education based on global health and human rights. This vision appeals to development educators in HEIs to reject passive conformity and acceptance of market rationality as inevitable. We can challenge this by playing an active role as change agents, taking a democratic and deliberative role that enhances the realisation of human rights.

We conclude this article with reference to a recent conference held at the National University of Ireland, Galway, on the theme of critical thinking and the role of the universities (<http://ollscoil.blogspot.com/>). The papers presented a striking contrast that echoed the two scenarios presented in this paper. On one hand, there were views that accepted and lauded the market-based globalisation of Irish higher education. League tables, a market-based view of science and technology, and audit culture were accepted and promoted as the everyday discourse, habits and currency of life in HEIs. Yet on the other hand, democratic deliberation also flourished as other presenters offered a rare wealth of critical and alternative views, and creative and resistant responses. One paper challenged participants to call forth the imagination to transform the way we think about the reality we take for granted (Evans, 2008).

Universities play an important role in producing and creating not just the 'knowledge economy', but also the 'knowledge society'. At present, a great deal of attention is being paid to measuring and managing knowledge, but perhaps not as much care is going into whether we are using that knowledge wisely. Commenting generally on global futures, Michael Edwards observes that we already have the resources, technology, ideas and wealth to address the problems of global poverty, however, we do not yet have the will or the imagination to harness these things to a higher purpose (1999:232). He notes that international cooperation is needed to achieve a future that is at least positive, if not perfect.

As a corrective to the more problematic aspects of globalisation and passive acceptance of undesirable trends towards a dehumanised 'iron cage', how can universities nurture and provide the intellectual, professional and practical resources to address global problems and work for positive transformation? The work of some futures scholars remains optimistic that

universities need not merely be followers of futures mapped by the market, but have the potential to play a role in shaping alternative futures which could be wiser, fairer, more human and more sustainable. For Gidley (2000:236, 237) the key to higher education breaking out of the vicious circles of globalisation is *inspired human agency* and a sense of *higher coherence* underpinning the attempts to solve tomorrow's problems. She contends that those of us in the HEI sector, '...[a]cademics, administrators and students alike need to become creatively courageous in reinventing universities if we are to become the creators of transformed futures and not just creatures of the past' (2000:238, emphasis added). Courage as well as creativity and a certain critical mass of people are needed if we are not to be subjected by the new political economy of market-rational globalisation to recover our role in securing pro-development outcomes.

We suggest that human rights and health provide an important starting point and points of agreement that can inspire human agency and provide a sense of higher coherence towards a re-imagination of our roles and contributions. This is a mature debate that has already yielded some consensus and agreement – embodied by the World Health Organisation's 'Health for All' campaign, which has adopted an encompassing and developmental definition of health for three decades. This also fits with the Right to Health, the Right to Development and many policy commitments which have equity and the well-being of people as their aim.

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# **INSTITUTIONAL CULTURES AND DEVELOPMENT EDUCATION**

In this article, **Maria Campbell** and **Niamh Hourigan** outline the findings of a comparative study which interrogated the impact of institutional cultures on two undergraduate development education programmes. The perceptions, attitudes and beliefs of lecturers and students participating in development education modules at both St. Angela's College, Sligo and University College Cork were evaluated over a full academic year to explore how differing cultures inform both lecturers and students' perceptions of development education issues. Using data gathered from reflective portfolios and questionnaires, this article identifies the dominant values which emerged from each student cohort and highlights how these values impact on learning outcomes. The study also provides a new route to examine how lecturers' institutional career pathways impact on their beliefs, attitudes and teaching styles and perpetuate the institutional culture into which they have been initiated. The authors argue that an understanding of these contrasting institutional cultures can inform future plans for development education at third level in Ireland.

## **Introduction**

The recent rapid social and economic transformation of Irish society highlights and reflects the interrelated nature of local and global developments. As social, economic and political changes emerge, such as the increasingly diverse nature of Irish society, the rapidly changing nature of the market economy and the over demand on natural resources, our ability to critique and engage with these developments becomes of paramount importance. This presents a range of challenges to the third level sector, where lecturers at universities, colleges of education and institutes of technology are introducing a range of new curricula and innovative pedagogical approaches to meet the skills requirements of an increasingly complex economy and to engage a culturally diverse and sophisticated student cohort. To this end, it is

essential that the cultural assumptions which have historically been implicit within the pedagogies and institutional cultures of Irish third level institutions be explicitly identified and examined in order to assess their impact on the learning process. As lecturers embark on the process of reflecting on their own values and those of their respective institutions, new opportunities for critical engagement between students and lecturers are created.

The research project discussed in this article was funded by the Department of Foreign Affairs through the Ubuntu network, which was established to support teacher education for sustainable development at second level. The aim of the project was to interrogate how the contrasting institutional cultures of the Department of Sociology, University College Cork (UCC), and the Bachelor of Education (B.Ed.) programme, St. Angela's College Sligo, impacted on the philosophical paradigms and pedagogical approaches which underpinned students' experiences of their respective development education programmes. The comparative structure of the project operated at two levels. The substantive elements of each institutional culture, including its size, scale and ethos, were compared in terms of their impact on student-lecturer relationships and lecturers' narrative of their own pedagogical role in the learning process. In addition, active learning methodologies and in particular, problem solving approaches, were used during the research process in order to generate a greater level of critical engagement with development issues amongst the two different cohorts of third level students. The problem solving approach was utilised specifically because of its potential to provoke students to reflect on the complexities of development issues and global/local relationships, and in turn to interrogate their own beliefs and values in relation to development issues.

An analysis of data gathered during the research exercise indicated that institutional cultures have a significant impact on development education outcomes even when similar teaching methodologies are employed. Although much research remains to be completed on institutional cultures within education in Ireland, at least four facets of institutional culture were found to be central in this process: differing relationships between students and teachers; differing constructions of the relationship between theory and practice; differing ideological influences; and different narratives of practice amongst course facilitators.

A key strength of the project was the collaboration and combination of two distinct disciplinary perspectives, education and sociology, provided by the course facilitators in St. Angela's College, Sligo and UCC, respectively. Throughout the course of research, the micro- and mezzo-educational focus, and the macro-sociocultural perspective were woven together to enrich the analysis of institutional cultures within each learning context. The micro-

and mezzo-educational focus refers to the common teacher education practice of extracting elements from discourses and theories which have an obvious relationship to specific teaching and learning practices. The macro-sociocultural perspective refers to the common sociology practice of engaging with and exploring the historical and current significance of a variety of grand theories such as that of gender or power. While each discipline has its merits and challenges, this project explored the potential transferability of cultural strengths at inter-institutional levels. While acknowledging that the active learning methodologies constituted an integral part of this research, this article will focus instead on interrogating both the concept of institutional culture and on the paradigms and practices that embody and perpetuate it in the context of the delivery of the two development modules as outlined above.

## **Institutional cultures**

Peterson and Spencer define institutional culture as ‘the deeply embedded patterns of organisational behaviour and the shared values, assumptions, beliefs, or ideologies that members have about their organisation or its work’ (Peterson & Spencer, 1991:142). It is reasonable to assume that a number of cultures can co-exist within an institution, particularly a third level institution, which can be host to cultures representing a range of perspectives including staff, management and students. In his research on institutional cultures within higher education, Bergquist (1992) identified at least four co-existing cultures.

Collegial culture arises primarily from the disciplines within the faculty and values scholarly engagement and shared governance. Managerial culture focuses on the goals and purposes of the institution and values efficiency, effective supervisory skills and fiscal responsibility. Developmental culture is focused on the personal and professional growth of all members of the institution. Finally, negotiating culture values the establishment of equitable and egalitarian policies and procedures, valuing confrontation, interest groups, mediation and power. One would expect to find elements of all these institutional cultures within the Bachelor of Education programme at St. Angela’s and the Sociology Department at UCC. However, in their review of Berquist’s model, Kezar and Eckel (2002) acknowledge that the relative proportion of each type of culture is also closely linked to basic factors such as the size, scale and historical mission of each institution. Therefore, we began the comparative process by creating a substantive overview of the history and structure of each institution.

University College Cork was established as part of the Queen’s

College system in 1849, initially to cater for the educational needs of the Protestant ascendancy class in the south of Ireland. Subsequently, the university became a fully constituted institution within the National University of Ireland. UCC currently has 16,000 students with 120 degree and professional programmes delivered among 60 departments. Students taking the final year module on Globalisation and Development (SC3035) offered by the sociology department are drawn from a wide range of disciplines and degree programmes across the College of Arts, Social Sciences and Celtic Studies. The class group (approximately 40 per annum) includes American ‘junior year abroad’ students and participants in the European Region Action Scheme for the Mobility of University Students (ERASMUS) programme. Therefore, the module facilitator cannot presume the existence of a particular skill-set or set of interests amongst the student cohort. Moreover, in many cases the facilitator would not have encountered students prior to the start of the module nor have further contact with them after course exams.

The Globalisation and Development course at UCC provides a conceptual and theoretical overview of global inequality with a case study approach used at each stage to illuminate core themes in applied contexts. The overwhelming majority of students who take this course do not pursue careers related to development or globalisation issues after graduation though development discourses have a visible and continuing impact on student politics on campus. There is an active and vibrant ‘One World’ society and frequent student participation in anti-globalisation organisations, fair trade initiatives and peace movements in various forms. Within the discipline of sociology in Ireland more generally, analysis of globalisation and development issues has been influenced by both Catholic clergy who played a prominent role in establishing the discipline in Ireland in the 1950s and 1960s and the more recent influence of left-wing scholars (Lee, 1989). The tension between these two influences continues to impact on the position of development education within the discipline of sociology in Ireland today.

St. Angela’s College was established by the Ursuline Order in 1957, an order with strong traditional links to missionary activities. The institution was established with the explicit mission of educating second level teachers in the discipline of home economics. The College is a constituent part of the National University of Ireland (NUI) and has a formal institutional link with NUI Galway. Traditionally there were 120 students enrolled on the College’s four year B.Ed. programme, which has now risen to 240, or 60 students per year, allowing staff and students to become relatively well acquainted during the course of the four year programme.

Historically, the student cohort was overwhelmingly female and Irish, however, since the 1990s the College has expanded into an increasingly

diverse cohort of 1,400 students registered across a range of full-time, part-time, undergraduate and post-graduate programmes. The B.Ed. programme is intensive and supports the development of close working links between students and their lecturers during the course of their studies. Each lecturer has a clear idea of the other dimensions of the programme and can assume the existence of particular skill-sets within the student cohort. In addition, students progress through the programme with the clear expectation that they will become teachers themselves. They, therefore, constantly reflect on how knowledge accumulated during each module can be applied in the practical context of the classroom. The development education module is delivered in the final year of the programme with the support of a handbook that aims to ensure that other elements of the programme also engage with development issues.

Comparisons between the basic structure and history of each institution can suggest where differences in institutional cultures might be found. However, this approach did not provide the conceptual tools needed to examine how institutional cultures impacted on behaviour and the critical thinking processes of students and lecturers during the teaching and learning process. To this end, Lave and Wenger's (1991) concept of 'situated learning' was employed in order to illuminate how institutional cultures impact on student and lecturers' understandings of their own roles in the learning process.

Situated learning is based on the premise that through participation in the activities of a community, people's behaviours or identities change as they are enculturated into the dispositions and belief systems of that community and are subsequently prepared to engage in similar activities. This perspective emphasises the interdependent relationship between the mind and the environment and is in keeping with socio-cultural perspectives that focus on the communal nature of cognition and learning. It is also consistent with Vygotsky's (1981) premise that the internalisation of socially learned behaviours is in essence how identities are formed. According to Hung and Chen (2002) as people engage in the practices of a community they learn to *be*. This means that they appropriate the cultural lens and the relevant knowledge of that community, forming dispositions to use. An example of this form of learning is the assimilation of the tools of teaching in a way that teachers use them or, similarly, glimpsing how sociologists view the world. This can lead to a future desire to become part of that community.

While the object or the objective of a community, such as the development of teachers or sociologists, ultimately shapes the actions of the participants, Etienne Wenger (1998) states that the following elements underpin the formation of identity within a community of practitioners:

language, which includes the documents, images and symbols used to communicate with each other; tools that people use to get their work done such as selected readings and teaching methodologies; explicit roles, procedures and regulations that define how work is done in that community; and implicit behaviours that make the culture of that community unique. Throughout the research process, the four elements outlined previously - language, tools, explicit roles and procedures, and implicit behaviours - underpinned the design and the analysis processes and provided the means by which similarities and differences within the cultures of the two institutions could be interrogated.

## **Outline of project structure and tasks completed**

In this section, we present an outline of the project structure and the main tasks completed during delivery. The project began with a conventional lecture given by course facilitators on the theme of globalisation and the role of the global economic institutions in facilitating global economic change using current readings by key thinkers in the field (Stiglitz, 2002; Held & McGrew, 2000; McMichael, 1996). Within the first session of the unit, students were assigned to problem solving teams with specified roles. An outline of a key problem was presented to them, such as the failure of policies recommended by the International Monetary Fund (IMF) in Tanzania and Uganda (Watkins, 2002). Students were asked to engage with provided readings and formulate a response to the problem through a specific role designated for the second stage of the task. An outline of the problem solving process was also given in this session and students chose team leaders from their peers.

The second session consisted of student-led workshops on the assigned problem with small group structures used to facilitate the completion of a series of tasks that concluded with a whole group discussion of the key issues raised by the problem. Then, in the final session, each team presented their report on the problem discussed through their team leader. Other members of the team contributed information on specific areas such as economics, education, and the role of civil society organisations.

Students' experience of the task was analysed in St. Angela's through a reflective portfolio process which uses successive entries to explore anticipatory, contemporaneous and retrospective reflection (Lyons, 1998) to examine its impact on attitudes, values, beliefs and potential practices. Students' experience of the task in UCC was analysed through a succession of questionnaires and focus groups in order to reflect on the differences between the problem solving methodology and conventional lecturer-led approaches to development education. Each course facilitator supported

the assessment process by keeping a diary of their reflections during the research.

### **Analysis of research exercise**

At a very basic level, the small cohort of 28 female students enrolled on the B.Ed. programme in St. Angela's generated relatively intimate relationships among each other and with the course facilitator. This intimacy facilitated frank discussion on the themes covered during the class and gave the students confidence in voicing opinions within the problem solving exercise. In contrast, the UCC cohort was larger, consisting of 41 students (14 male and 27 female), and students were consequently less familiar with each other and with the course lecturer. More time was needed in this context, to develop the atmosphere of trust and mutual respect necessary for the frank discussion of development issues. Therefore, the contrasting size and scale of each institution was the first aspect of institutional culture which became immediately apparent as impacting on the learning process during this research exercise.

The teaching of development education within the B.Ed. programme appeared to be defined by the broader goal of educating future teachers in Ireland. While students found debates about macro-political issues in the global context interesting, they were more concerned about the application of the ideas encountered in the programme in direct personal and professional contexts. While St. Angela's students indicated that they found the active learning methods stimulating and providing 'a welcome break from the regular lectures', they indicated a preference for a more structured approach to problem solving where the process of completing proscribed tasks was outlined in detail and the need for creative problem solving within the group itself was removed. A review of the portfolios submitted by students at the end of the course provided evidence of enhanced critical thinking but this could not be attributed exclusively to the problem solving task.

The majority of UCC students on the Globalisation and Development module do so purely out of interest in the topic and are unlikely to utilise the concepts encountered during the course in their future careers. Students within this cohort tend to major in either sociology or other social science subjects such as politics, economics, philosophy or psychology. The ideas encountered within these disciplines primed them to focus on the macro-political dimensions of globalisation and development but they were less prepared for the applied tasks of the problem solving exercise. While students from UCC indicated that they enjoyed engaging with active learning methods, they found aspects of the problem solving approach frustrating

as it required them to complete a range of tasks with guidance rather than direction and forced them to engage with too many roles and perspectives.

Both cohorts stated that they needed more time to complete the task, with the UCC cohort indicating that they were unable to read substantial material on the issues and thus gain a greater understanding. In the case of St. Angela's College, students highlighted difficulties in grappling with the concepts but stated that their greatest challenge lay in critiquing the problem in a way that either could be applied to their own life or teaching experiences. Thus while both cohorts provided evidence of critical engagement, it was apparent that systemic thinking with its expansive focus was more indicative of the sociological perspective and critical thinking with specific application to the context of the classroom was indicative of the educational perspective. Therefore, some of the frustrations which students experienced with the problem solving task in both St. Angela's and UCC were linked to previously established patterns of critical thinking about the relationship between theory and practice. These established patterns of critical thinking are closely linked to the other subjects encountered during their degree programme and the broader institutional culture which creates firm expectations about future careers and the place of critical thinking within these occupations.

To a lesser extent, development education programmes in St. Angela's and UCC were shaped by the ideological influences which have been historically prominent within the culture of each institution. The development education programme in St. Angela's has a long-standing tradition informed by the College's Christian ethos and the broader role of the founding Ursuline order in missionary activities worldwide. Catholic religious orders have historically had an enormous influence on teacher training within secondary and primary education in Ireland. As a result of this historical institutional culture, there is not a strong tradition of political activism within the teacher training colleges. Graduates of St. Angela's can, in most cases, expect to teach in second level schools which are also managed by Catholic religious orders. Thus, students in St. Angela's were primarily focused on the application of development concepts in personal and professional contexts as opposed to radical political engagement on a broader level.

The teaching of Globalisation and Development within sociology in UCC has historically been rooted in the secular tradition of conflict sociology focusing on macro-sociological debates around global inequality. A considerable proportion of the module is devoted to exploring the work of early modernisation theorists such as W.W. Rostow and the neo-Marxist dependency frameworks of Andre Gunter Frank and Immanuel Wallerstein. Although many students who take this module are Catholic, the class usually

includes students from a number of different countries who espouse different religious and political perspectives. There is a longstanding tradition of activism amongst development students in UCC and some evidence that there is a higher than average proportion of student ‘activists’ from within the visiting student body taking this module. During the research exercise, some UCC students commented that their participation in the course had impacted on their political activism and their engagement with broader debates about globalisation and development. This political engagement was identifiable in aspects of their participation in the problem solving exercise as well as in their written work and questionnaires. Therefore, it could be argued that the ideological influences which shaped the institutional culture of both the B.Ed. and sociology programmes had a direct impact on students’ experience of the research exercise.

As the research progressed, it became evident that institutional culture impacted on lecturers largely through each individual’s personal narrative of their own role in the learning process. In both the UCC and St. Angela’s courses, the lecturers’ academic pathways or journeys began in institutions similar to those in which they now worked. Thus the researchers recognised that they also needed to rigorously critique their own philosophical paradigms and pedagogical practices. The application of a situated learning perspective successfully facilitated an in-depth critique of the narratives of the participants in the programmes delivered by the two institutions and the researchers’ own roles in interrogating the learning process in each.

In relation to St. Angela’s, the lecturer assumed the role of teacher educator and used tools such as selected academic readings, commonly found in a teaching context. Furthermore, she encouraged the students to make connections between their practices and the issues under discussion. It became clear for the students that their role as student teachers was of paramount importance and this generated further discussion on what it means to be a teacher. In the course of this discussion, many of the students raised concerns about ‘practical classroom issues’ such as ‘behavioural problems and differentiation’. In the majority of instances they struggled to see the relevance between the development module and their teaching practices, but noted that it did influence how they viewed the world and would influence their lifestyle choices as consumers and resource users. Thus the students appeared to view their professional identity as being quite distinct from their personal identity, ascribing tentative links between the values system underpinning both.

Within UCC, the lecturer assumed the role of lecturer/sociologist within the university context, and assigned tasks, set readings and regulated student participation in discussion using understandings gleaned from her

own experiences as a student within an NUI university. Students were encouraged to make connections between globalisation and development issues and their own behaviour as political actors, consumers and social scientists. Given the diversity of political opinions expressed during class discussions, the lecturer frequently assumed the role of mediator/moderator of discussions.

## **Conclusion**

The influence of both the philosophical perspectives and historicity of both programmes were evident throughout the analysis process and reflected in the roles, tools and implicit behaviour utilised throughout the activity of the programmes. In relation to roles, the students identified themselves in light of their perceived identities; that of the socially aware citizen was prevalent in the case of UCC and that of the socially aware teacher dominated in the case of St. Angela's College. In both cases the lecturers' practices contributed to the formation of these perceived roles. The role of teacher was described as that of innovator and change agent within the classroom primarily and, to a lesser extent, within society. It became evident that the tools used in each institution, such as selected literature and teaching methodologies, reflected the explicit and implicit object of each of the programmes, which was to produce socially aware active citizens and socially active teachers. It also called into question the definition of 'active' within each programme.

While it is not suggested that these findings may be applied to all colleges of education or to all sociology departments within the university sector, both institutions in this study had much to learn from each other in synergising pedagogical approaches and broader philosophical paradigms central to development programmes. While students in UCC clearly drew on the concepts encountered in development programmes in terms of direct participation in political activities and broader critical engagement with global issues, students from St. Angela's were better equipped to communicate the essentials of development issues in applied contexts with their primary focus on awareness and not action.

The adaptation of pedagogical practices may help address some of the issues identified in the study. For example, in the case of St. Angela's, focusing students initially on a local case study may facilitate greater engagement with its relationship to the global or to the concept or theory underpinning it. Alternatively, the practice of continued application of broad concepts to the classroom context may prove reductive due to students' limited experience, thus contributing to a narrowing or microfocus of development issues.

Ultimately, one of the most substantial learning outcomes of this research was resulted from juxta-positioning the two programmes and the drawing of direct comparisons. It highlighted for both lecturers the extent to which the habitual nature of their practices was linked to the cultural context of their institution. This highlights the importance of collaborative research projects, both inter-departmental and between institutions, if we are to critically engage with our practices on an ongoing basis and enhance and enrich the experience for our students in the area of development.

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# YOUNG PEOPLE, IDENTITY AND LIVING IN A GLOBAL SOCIETY

In this article, **Douglas Bourn** aims to outline current debates, recent research and policy initiatives in the United Kingdom (UK) on young people and their identity, particularly in relation to the impact of globalisation. It acknowledges the recent shifts in UK government policy statements relating to the importance for young people to understand and engage with issues concerning the wider world. It also points out that for young people to make sense of their identity and develop a sense of belonging, establishing the relationship between global processes and local experiences is critical. The article finally poses some challenges for ‘global youth work’, especially recognition of the importance of identity and the role of the individual in making sense of the global society in which young people are living.

## Introduction and context

This article takes the increasingly global nature of society in the UK as the framework for reviewing current debates and research on young people’s identities. The rationale for this is that whilst globalisation is now recognised as a key factor influencing the lives of young people, there has been little debate in development education on the relationships between identity and living in a global society.

Giddens (1991) suggests that globalisation can be defined as ‘the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa’. There is a wealth of literature on globalisation and identity, what it means and its impact on societies (Held & McGrew, 2003; Ray, 2007; Robertson, 1992; Tomlinson, 1999; Castells, 1996; Urry, 2003). However, it is suggested here, following Harvey (2003), that globalisation should primarily be regarded as being about the interdependence of societies on a world scale, about existing links and those that can be developed globally between individuals, communities, nations and organisations.

In the UK, like many western countries, globalisation is having a strong impact at social, economic and cultural levels; economic migration

for example is spurring rapid social changes. These changes are also often linked to the ambiguity about identity and sense of place in the world. Debates about identity in response to political devolution, increase in economic migration, global terrorism and the impact of the consumer culture have led to UK politicians, for example, promoting the need for a major debate on Britishness which has become linked to citizenship.

Young people are most directly affected by globalisation and therefore central to current debates on identity. They are experiencing globalisation on an everyday basis through employment patterns, the friendship groups they develop, their usage of the internet (particularly for social networking) and wider cultural influences on their lifestyles (Kenway & Bullen, 2008; Edwards & Usher, 2008; Burbules & Torres, 2000). They are surrounded by a ‘dizzying array of signs and symbolic resources dislodged from traditional moorings’, are the main targets of global consumer cultures and are increasingly targeted with messages concerning global social problems (Dolby & Rizvi, 2008).

The Ajegbo report on *Diversity and Citizenship: Curriculum Review* states that ‘everyone’s lives are shaped by the forces of globalisation, increased migration, and greater social pluralism’ (Ajegbo et al., 2007:20) and goes on to outline how schools and the curriculum need to adapt to this multicultural society. The report was prompted by growing debates in UK society about the relationships between race, religion, culture and identities. It notes that many people they talked to ‘discussed the complexity of the world’ they live in and the ‘many identities that children inhabit’ (Ajegbo, 2007:16).

A report published by the Commission on Integration and Cohesion in June 2007, *Our Shared Future*, notes that the global is now local. Policies need to recognise the complex nature of communities and the ‘influence of global affairs on local communities’ that may lead to some feeling more isolated, whilst others might be more connected. Globalisation, the report notes, adds a new ‘layer of complexity’ to ‘community cohesion’.

As Buonfino in a think piece for the Commission has commented:

“as travel becomes within the reach of most people and communication technologies enable people to be immersed in cultures located elsewhere, and to cultivate multiple identities, the question of belonging becomes more complex and more central to the debate on how we live together” (Buonfino, 2007:5).

The Commission, in recognising that the ‘global is now local’, noted three themes that reinforce this influence:

- **super diversity** - migrants are now coming from all over the world to the UK and not just from places with which it has historical links;
- **multiple identities** – drawn from across race, class, gender and generation;
- **trans-nationalism** - a particular form of multiple identities developed as a result of globalisation and easy communications. ‘Transnationalism’ means that the UK is far more plugged in to events around the world and that cohesion in local areas can be affected by events in another country - the new ‘glocalism’ (*ibid.*:34-35).

Alongside the report are a series of more in-depth pieces of academic research that have been produced to explore notions of a sense of belonging and concepts of supra-diversity. Buonfino’s paper on *Belonging in Contemporary Britain* proposes a new frame of reference that goes beyond ‘top-down concepts of Britishness, diversity or multiculturalism’. Instead she takes a wider approach aimed at ‘unlocking the need for people to find recognition, comfort and feel at home around others where they live, where they work or where they interact’ (Buonfino, 2007:5).

She suggests that a sense of ‘belonging’ involves a different language and construction of thought than identity, culture and rights. Belonging is a basic frame of reference that relates to human need. It is complex and linked to a desire to be part of a community, a family, a group or a gang. ‘Belonging can connect people to others around them, as well as leading to a sense of being valued, recognised and listened to’ (*ibid.*:6).

## **Young people’s response to the challenges of living in a global society**

Beck discusses the issue of young people living and growing up in a world of risk and uncertainty (Beck, 1992:2000). For example, the workplace is no longer a place of permanence with bonds of identity and loyalty and sense of purpose. This uncertainty varies according to cultural and social contexts, leading to the question of whether many young people have the cultural and financial resources to offset the risks associated with these shifts towards a lack of stability in the workplace (Harvey, 2003).

Ray (2007) points out that globalisation creates increased hybridism and differentiation, and overall a more complex and fluid world. Living in a globalised world, he suggests, does not create homogeneity and polarisation

but rather a creative and eclectic mix of identities. In the context of such a rapidly changing world, young people can find it difficult to construct social identities, particularly with regard to the nature of education, cultural influences and the needs of the labour market (Furlong & Cartmel, 2007).

The integration of global cultural influences into local identities can be seen within the UK, particularly through consumer culture. Consumption is a major force that socialises children and young people, with, for example, 75 per cent of 9-19 year olds having access to the internet and 80 per cent having use of a mobile phone (DCSF, 2007:29). Globalisation has also contributed to the expansion of the choices available to young people. But on what criteria and with what knowledge, skills and values base do young people make these choices?

There is a tendency, often re-enforced through opinion surveys involving young people, that considers the effects of globalisation to be unstoppable, and that it is a process young people react to rather than actively negotiate (Harvey, 2003; MORI, 1998). Linked to this is an assumption that young people are merely the passive recipients or vulnerable victims of global change. As Harvey (2003) has stated, 'Young people cannot control the speed or direction of social change, but they can and do have a say in the effect such change has on their lives'.

Although young people are not powerless in respect to global change, their economic position is such that they are more vulnerable than many other social groups to the uncertainties and risks associated with economic and cultural globalisation. Conversely, as already mentioned, young people are often at the forefront of technological and cultural changes that might be associated with globalisation. Not surprisingly they are using the wide span of global media to express themselves.

Many young people have adopted a worldview in which the whole globe represents the key arena for social action (Mayo, 2005). They are frequently seen as being at the heart of campaigns such as Make Poverty History and that on climate change (Darnton, 2006; Micklem, 2006). However, as Ang (1990) argues, being active is not necessarily the same as being powerful, and this is particularly true in the context of globalisation. The rhetoric that might be associated with young people's citizenship in a global community generally does not match the reality. Young people are in one sense citizens of a global culture but at the same time struggle for a sense of acceptance in the local societies in which they live. For youth, this is the ultimate paradox of globalisation.

In recognition of these debates, the aim now is to look specifically at research and policy initiatives in the UK that forge connections between globalisation, identity, belonging and citizenship.

## Young people and identity

Globalisation impacts upon young people in complex ways and forces them to constantly re-think and revise their sense of identity and place within society. Young people's lives are constantly being influenced by new trends, be they cultural, technological or social.

In this context within the UK, the Ajebo report is of considerable importance. The report notes:

“We all have a multiplicity of identities which may jostle with each other but which ultimately unite to make us individual – for example, a woman might see herself as ‘daughter’, ‘mother’, ‘Geordie’, ‘northerner’, ‘English’, ‘British’, ‘European’, ‘global’” (Ajebo, 2007:29).

Key therefore to taking forward the debates, Ajebo suggests, is the need for children and young people to:

“...understand their identities and feel a sense of belonging – as important for an indigenous white pupil as a newly arrived immigrant...Exploring and understanding their own and others' identities is fundamental to education for diversity, essential as pupils construct their own interpretations of the world around them and their place within that world” (Ajebo, 2007:25, 29).

They above all need to feel engaged and part of a wider multiethnic society.

What the Ajebo report notes, is that identities are not only linked to cultural heritage, but also to where people work, to their leisure activities and consumption patterns. This is particularly important for young people whose consumer behaviour is strongly linked to their self-perception. Social identity and individual confidence (as well as social acceptability) is often gained, for example, through wearing popular brand names or ‘class’ items of clothing (Miles, 2000).

But as mentioned already, young people are not just passive recipients of this consumer culture and globalisation. They adapt and recreate in their own image, with their peers and other cultural and geographical influences, and develop identities that reflect this complexity. The internet and use of new technologies have been a major factor in enabling young people to recreate their own identities (France, 2007).

In his work with young people in North East England, Nayak poses interesting questions regarding the impact of globalisation. Three models of unique sub-cultures are identified from his research with young people:

- real Geordies, a sub-culture of young white men descended from aspiring working class backgrounds;
- chaver kids, who are perceived as synonymous with trouble and negative images;
- white wannabies who want to be black...and are learning to be global (Nayak, 2003).

Nayak's research reflects the complexity and multi-layered ways in which different groupings of young people, depending on their social, economic and cultural location within a specific community, respond to a range of influences. Key to this research is the importance they feel of a sense of belonging; and that they must negotiate and adapt global influences and processes in order to create their own identities that have complex relationships with their own locality.

This issue of place and identity has been a source of debate and dialogue in many communities in the UK in recent years. For example, the emergence of a postcode mentality as a way of defining who you are alongside other identities:

“I'm black, I live in London – that's my home. My parents are from the Caribbean but I'm really African. I'm a Christian, but I'm E7 – that's where I hang, they're my people. That's who I am” - Year 9 pupil, London (Ajegbo, 2007:32).

Linked to this creation of specific spatial identities is the need to have roots and a location because, as Ajegbo has stated, reinforcing much of the recent literature, many indigenous white pupils have negative perceptions of their own identity. One white British pupil, after hearing a class discussion about where everyone came from around the world, said she ‘came from nowhere and was bored with an English identity’:

“I'm from nowhere like that, I'm just plain British. I just want to be like from a different “race”, or a quarter something” - white female (Ajegbo, 2007:31).

This re-enforces Nayak's research, where white young boys have taken on black cultural forms because to them, white identities are seen as negative or boring, and linked to the past and unemployment. Maylor and Read (2007) have noted how these multiple and complex identities, notions of hybridism, can represent as much a sense of positive reclamation as well as a sense of exclusion.

These complex notions of identity and place contrast with notions of fragmentation of communities that resulted in racial and cultural tensions in the 1980s and 1990s. It is not suggested here that these tensions have disappeared, more that communities and cultures are now much more multi-layered than they were in the past.

Young people in the UK cannot be reduced to a series of types of identity that are locally, culturally, economically or socially defined. Young people reproduce their own identities, influenced by an array of factors, in part as a defence mechanism to the rapidly changing world in which they are living but also as a way of making statements about who they are and how they perceive themselves within their peer groups and communities. This reveals that the UK is more than a multicultural society but rather needs to be recognised as a society that is diverse, complex and open to a wide range of global influences and processes that will impact upon young people in many ways and forms.

## **Young people and global citizenship**

Taking into account this multi-layered and complex sense of identities how do young people relate to and engage within the wider world? This question has been reflected in academic debates regarding how young people see themselves in the context of globalisation - as cosmopolitan or as global citizens.

As April Carter has stated, ‘the idea of world citizenship is fashionable again’ (Carter, 2001) although the terms global or cosmopolitan citizenship are more frequently used within the academic discourse on the subject. The debate within academia has tended to summarise the various approaches to include a form of global social activism; a revival of interest in global governance; a recognition of social mobility and complex cultural identities; and a response to globalisation or more instrumentally within education, inclusion of citizenship within the curriculum (Carter, 2001; Heater, 2002; Cogan & Derricott, 2000; Mayo, 2005; Osler & Starkey, 2005).

A key starting point is the work of Osler and Starkey who summarise the issues and debates regarding identity and citizenship in the context of a rapidly changing world. They suggest that citizenship involves making connections between ‘status and identities as individuals’ with the ‘lives and concerns of others with whom they share a sense of community’. They see citizenship as being about status, feelings and practice. Key to their perspective is a combination of recognition of identities at local, national and global levels and a commitment to humanist principles of equality

(Osler & Starkey, 2005:24). From empirical research conducted with young people in Leicester, Osler and Starkey found that school students saw their identity as being local, as part of a community but not necessarily of a city. Moreover, families and friendships were seen as equally important in terms of developing a sense of identity (Osler & Starkey, 2005:99).

Weller, in her book *Teenagers' Citizenship*, refers to the need to challenge the dominant conceptualisation of citizenship. Her research suggests that the local to global interrelationship is key together with location in the development of young people's identities, but contradicting this view is the ever growing influence of the internet and cyberspace. Weller suggests that these have opened up new spaces and forms of identity that take no account of the nation state:

“You know there's young people halfway across the world...who are probably saying exactly the same thing as I am whereas they have got the money and everything...and they've got the things that I want around them but they want more. It would be quite interesting to see what they have and what we have in comparison” (Weller, 2007:130).

Kenway and Bullen also refer to the influence of cyberspace and the importance of young people being not only observers, but also critical engagers in understanding the wider world. Adapting the term 'flaneur' which means 'a person who saunters or strolls about', they propose the concept of 'youthful cyberflaneurs', defining young people as global citizens who are more than observers, but rather critics and cultural producers. The object of the young cyberflaneur's enquiry is the global cultural economy, using new technologies as tools for enquiry:

“Tracing the travels of things across time and space, watching to see who used what and with what effects, self-conscious adolescents become conscious of the self and the other on a global scale” (Kenway & Bullen, 2008:27).

These observations suggest that seeing 'young people as global citizens' could be misinterpreted beyond the complex and multi-layered identities and forms of engagement young people have with their communities and societies. Today's young people may be more globally aware and experienced than any previous generation but that does not automatically make them global citizens. What the work of Osler and Starkey shows is that young people see their engagement in communities as 'aspiring citizens' closely linked to their identity and place within their own community.

However, Kenway and Bullen shows that young people, through their own use of ‘cyberspace’ and their increasing use of social networking, are making friendships and observing people’s lives throughout the world.

An example of these debates in practice is the work of Minorities of Europe (MOE) and its ‘Swapping Cultures’ project. MOE is a pan-European network that grew out of the ‘All Different-All Equal’ campaign in the 1990s. It currently operates a range of local, national and international projects engaging young people from a wide range of social and cultural backgrounds (<http://www.moe-online.com>).

The Swapping Cultures initiative emerged as a response to the UK Home Office’s Community Cohesion report. Key to the project is moving beyond multiculturalism to an understanding and engagement with another culture from a wider community cohesion and global perspective. Using its ‘Beyond Tolerance’ model, MOE aims to develop and foster a spirit of ‘understanding, tolerance and respect in and between diverse communities, to ensure that community cohesion is embedded in the plans of stakeholders, and to encourage the support of the principal agencies involved to provide a safe and secure environment that will be conducive to the key values of equality, diversity, respect and harmony’ (MOE, 2005).

“Being same and being different are both really good, I enjoy being same and different and so should you. It’s really amazing that everyone’s different or the same. If you’re different and unique or diverse...shout out loud, so everyone can hear...Being different, is NOT a curse: I love being different!” - Callum Donnelly, Year 5, St John’s Church of England Primary School, Coventry Youth Service & Jigsaw (MOE, 2005).

Key to this example is the recognition of the need to make connections not only between the local and global, but also between identities and cultures.

## **Challenges for working with young people**

The debates raised in this paper have specific significance to current discussions on the role of the youth service and how the informal education sector supports the needs of young people. Youth work has, as the National Youth Agency’s ‘Blackberries from Mexico’ states:

“A long tradition of supporting young people’s understanding of the world around them...Once global issues might have been seen as a separate activity, but there is a growing imperative today for these issues to be placed at the heart of it, to be woven into the fabric of youth work”

(National Youth Association, 2006).

However, much of this activity has historically been based around areas such as international exchanges, volunteering, projects linked to aid and development or inter-cultural understanding (Bourn & McCollum, 1995; Bourn, 2001). But Global Youth Work (DEA, 2004) should perhaps follow the definition noted by Burke (2005:7) as ‘informal education which starts from young people's everyday experiences, seeks to develop their understanding of the local and the global influences on their lives, and encourages positive action for change’.

The challenge, therefore, is to recognise young people’s complex relationship to, and understanding of, globalisation. To do this, policy-makers must first understand how global social, economic and cultural influences impact at a local, community level. This requires policy-makers and practitioners to give greater consideration to the relationship of globalisation to identity and a sense of belonging, and the implications this relationship has for national policies and programmes. Moreover, to enable young people to make sense of the complex nature of the world around them, they need the opportunities to learn, engage and make sense of how the global impacts upon them. As previously indicated, there is evidence to suggest that young people are not mere passive recipients of global consumerism, but astutely re-create in their image their own version of a global theme or trend, often through locally constructed identities.

Secondly, as policy-makers in the UK begin to recognise and respond to the influence of globalisation on young people’s lives, there is a need to ensure that this understanding of the wider world is linked to initiatives that enable them to engage locally. Thirdly, the whole area of identities is complex and fraught with many social, cultural and political difficulties. But if this is linked to how young people belong and engage, then youth work can be seen as playing a key role in exploring these links.

Fourthly, debates about identities and belonging cannot be divorced from discussions about the relationship between local, national and global levels. What this study has identified is that young people construct their own sense of who they are in response to all three levels, and in the UK context, perhaps the most challenging is the national identity.

Finally, what comments from young people and initiatives such as Minorities of Europe ‘Swapping Cultures’ identify is that, far from imposing identities from a national, cultural or economic form, there is a need to empower, resource and encourage activities and programmes that build on what is happening, to bring not only cultures and communities together, but to give opportunities to learn about ‘the other’.

It has been suggested that the debates on young people and identity can only be fully understood if there is recognition of the impact of globalisation and the multi-layered nature of the economic, social and cultural influences on their lives. Development education and initiatives such as global youth work perhaps need to give greater consideration as to the role identities and a sense of belonging play in enabling young people to make sense of the world in which they are living. The term global citizenship may be becoming increasingly used within development education but unless the debates, research and practices take account of the complex nature of identities and belonging, then the valuable role it can play within a young person's learning will be at least marginal and more likely irrelevant.

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# **RESEARCHING, AND SEARCHING FOR, INTERNATIONAL DEVELOPMENT IN THE FORMAL CURRICULUM: TOWARDS A POST-COLONIAL CONCEPTUAL FRAMEWORK**

In this article, **Audrey Bryan** presents a selection of ongoing research that seeks to analyse how development education curricular content is communicated in recently produced textbooks designed for lower secondary students in the Republic of Ireland. Using specific examples extracted from selected texts, she demonstrates how development issues are often represented in contradictory ways. In response to these contradictions, she argues that in order to more critically engage with students in a formal educational setting, a post-colonial framework is necessary to better understand development issues and problems in a broader political economic context.

## **Introduction**

This article seeks to enhance our understanding of some of the curricular resources that educators utilise in teaching global citizenship in formal education settings. More specifically, it provides a critical (albeit necessarily selective) analysis of some of the ways in which development education curricular content is communicated in recently produced geography and civic, social and political education (CSPE) textbooks designed for use with lower secondary students in the Republic of Ireland. This study is part of a much larger ongoing research project, funded by Irish Aid, which seeks to provide a representative critique of recently produced and currently used textbooks and curricular resources concerned with international development themes and issues. It draws on existing research conducted by the author into representations of diversity and interculturalism in Irish schools and society (Bryan, 2008; Bryan, forthcoming). Combining ethnographic and critical discourse analytic techniques, it focuses on the forms of development engagement these ideas or images are likely to produce.

The article will first provide a brief overview of the rationale and methodology informing the study. It will then seek to demonstrate some of the core, often contradictory ways in which development is represented in

schools, drawing on examples from two of the subjects that have a strong development focus: geography and CSPE. It concludes by advocating a post-colonial framework as one means through which more critical engagement with development-related content can be fostered in formal educational settings.

## **Study rationale and methodology**

Development education has evolved considerably as a field over the last six decades. Mesa (n.d.), for example, identifies five generations, or periods, in the evolution of development education from its origins as a ‘charitable and assistance-based approach’ in the 1940s and 1950s to its present focus on a ‘global citizenship education’ approach, which stresses the effects of globalisation and the need for a global consciousness in the face of an escalating range of issues which transcend national borders, such as poverty, climate change, HIV, etc. Within this current focus on global citizenship, development education can be further categorised according to soft and critical versions of global citizenship education. Soft global citizenship education stresses poverty and underdevelopment as resulting from a lack of resources, skills, technology and education. This is distinct from more critical approaches which seek to redress unequal power relations and stress the structures, systems and assumptions that produce and maintain social and economic inequalities in the first instance (Andreotti, 2006).

Post-colonial theory is an example of a critical approach to global citizenship education, through which development issues and problems can be examined in their broader political economic context. Broadly speaking, post-colonialism is a theoretical framework which makes visible the history and legacy of European colonialism, including the ways in which the wealth of the global North has been acquired and maintained through a history of exploitation, and examines how it continues to shape contemporary discourses and institutions (Rizvi, Lingard & Lavia, 2006). It is closely aligned with the philosophy and aims of development education itself. As Young explains: ‘Post-colonialism claims the right of all people on this earth to the same material and cultural well-being; it seeks to change the way people think, the way they behave, to produce a more just and equitable relation between different peoples of the world’ (Young, 2003:7, cited in Rizvi, Lingard & Lavia, 2006).

Development educators who adopt a post-colonial framework seek to critically engage students with, and challenge, common assumptions and dominant theoretical frameworks of international development (such as modernisation theory) that are often engrained in mainstream development

discourses, such as school texts. Post-colonial and other critical approaches to development education encourage us to consider the theoretical and ideological underpinnings of internationally derived development policies and practices, to engage deeply with the structural dimensions of poverty, injustice and oppression, and to consider alternative progressive political, economic, and social arrangements. From this critical vantage point, the purpose of development education is to ensure that ‘injustices are addressed, more equal grounds for dialogue are created, and people can have more autonomy to define their own development’ (Andreotti, 2006:6). This article will consider the extent to which these critical approaches to development are evident in a selection of contemporary school texts designed for use in the Republic of Ireland.

While recent research carried out in the Republic offers insights into the nature and extent of development education provision in Irish post-primary schools, to date there has been little systematic research into how notions of development are actually constructed in curriculum resources and mediated in Irish schools. The significance of examining textbooks and related teaching materials is highlighted by recent research on the profile and methods of development education teaching at post-primary level carried out by the Shannon Curriculum Development Centre and University of Limerick (Gleeson, King, O’Driscoll & Tormey, 2007). Despite development education’s emphasis on active learning, this survey of post-primary teachers indicated that textbooks are the most frequently used methodology for teaching development issues, with over 70 per cent indicating that this was the medium they used most often for delivering ‘Third World/Developing World’ topics in the classroom (Gleeson, King, O’Driscoll & Tormey, 2007). While there are a range of instructional resources besides textbooks that are available to educators who teach about development issues, the reliance on textbooks as an authoritative source of knowledge in the classroom suggests that an analysis of textbooks is warranted.

Furthermore, the study by Gleeson et al. (2007) revealed that school is the second most important source of information for students on the developing world, after the media. This underscores the need to critically engage with the nature and implications of the messages conveyed in formal education settings. The practical value of such research lies in its capacity to explore the relationship between how development is portrayed and the nature and level of engagement that these representations are likely to evoke. For example, do they change consumer habits, increase charitable giving, enhance protest and political activism or engagement in other forms of broad-based collective action (Smith, 2004a; 2004b).

The following section provides a snapshot of some of the dominant

understandings of development portrayed in school texts, using a number of examples drawn from recently produced geography and CSPE texts designed for lower secondary or ‘junior cycle’ students in the Republic of Ireland. Similar to recent ethnographic work carried out in the United Kingdom (Smith, 2004a; 2004b), findings suggest that the formal educational domain is not dominated by a uniform understanding of development. On the contrary, students in the Republic are presented with a range of competing and contradictory narratives. On the one hand, some of these narratives and images continue to perpetuate traditional understandings of development, based on development-as-charity motifs and modernisationist assumptions. On the other hand, some narratives offer a more contextualised analysis, focused on the structural features of global inequality, often within the confines of a single text. The aim of this analysis is not to criticise specific texts, but rather to highlight tensions that exist, and to highlight educative opportunities or moments that arise from these tensions (Smith, 2004a; 2004b).

Given that the study outlined in this article is part of a much larger ongoing research project, it should be viewed as a work-in-progress which builds upon and extends the scope of previous research examining curricular representations of cultural diversity, racism and interculturalism in an Irish context. The findings presented here illustrate some of the ways in which international development is represented in some of the core subject areas and texts, but do not constitute a comprehensive or exhaustive analysis of the second-level curriculum in the Republic of Ireland. As a necessarily selective analysis of textbooks representing only two subjects, it is likely that there are other development ‘storylines’ presented in school texts and curriculum resources that are not reflected here.

Methodologically, the study is informed by a critical discourse analysis of a selection of CSPE and geography texts, and to a lesser extent on interviews conducted with students from majority world countries that attend a large, ethnically diverse secondary school in the greater Dublin area, which is referred to here as Blossom Hill College (BHC). The discourse analysis involved a multilayered process of repeatedly reading, writing and interpreting each of the texts to derive recurring patterns and themes. A general method employed was to examine the prevalence or absence in the texts of such features as foreground information (those ideas that are present and emphasised), background information (those ideas that are explicitly mentioned but de-emphasised), presupposed information (that information which is present at the level of implied or suggested meaning) and absent information (Fairclough, 1995).

The analysis was also informed by focus groups, and one-on-one

and small-group interviews involving 30 students, including some from developing countries, conducted at BHC. The study was conducted over the period September 2004 to December 2005.

## Key findings

### *‘Developing countries...still have some way to go’: Modernisation theories and the curriculum*

The following definitions of development and underdevelopment, which appear in the CSPE text *Make a Difference!*, are reflective of the extent to which a modernisation framework undergirds how global inequalities are understood in some accounts of development in junior cycle textbooks:

“Some countries are at different stages on the road to development. While some are very advanced, others are **underdeveloped**. These countries are known as **developing countries**, because they still have some way to go” (Harrison & Wilson, 2001:91; emphasis in original). (A revised version of this publication was published in 2007; the present analysis is based on the 2001 edition).

Modernisation theories are based on a crude dichotomy between ‘traditional’ and ‘modern’ societies, and seek to explain how societies move from traditional to modern stages of development. They maintain that traditional societies can eventually catch up with their more advanced (capitalist) counterparts provided they adopt a series of global North-style economic, financial, social, cultural, political and psychological interventions. Modernisation theories, therefore, are based on a linear view of history, that promote a stage-like trajectory of economic growth which maintain that Northern countries are further along the path of modern development than developing countries. In describing countries from the global South as ‘developing’, a crude distinction is drawn between us (developed, modern, advanced) and them (underdeveloped, traditional, backward).

Modernisation theories explain the prevalence of poverty in poorer countries primarily as a consequence of internal or endogenous factors. They lack a more structuralist approach to understanding global inequality, which would include the policy environment and power structure in which ‘developing’ nations are forced to operate (Greig, Hulme & Turner, 2007). Furthermore, as post-colonial critiques of modernisation theories have argued, ‘far from being an innocent or neutral or objective discourse of how a society might become modern, modernisation theory was part of the conceptual architecture of a diffusing imperialistic logic’, which provides

theoretical legitimisation for geopolitical intervention in Third World societies (Slater, 2008:85).

Equally lacking within the modernisationist paradigm is an appreciation of the heterogeneity of developing world societies, including their diverse social, cultural and political histories (Slater, 2008). Arturo Escobar (1995), for example, has critiqued the process of ‘discursive homogenisation’ prevalent in mainstream discourses of development wherein ‘the complexity and diversity of Third World peoples’ is erased, ‘so that a squatter in Mexico city, a Nepalese peasant, and a Tuareg nomad become equivalent to each other as poor and underdeveloped’ (Escobar, 1995:53). The following section seeks to develop this critique further within the context of textual representations of India, and student reactions to the ways in which it is portrayed in the Irish curriculum.

### ***‘They only show the bad, they never show the good’***

The ethnographic dimension of the research revealed considerable discontent among students from so-called Third World countries in terms of how aspects of their cultures and geographical backgrounds were portrayed in school texts. Asmitha (a pseudonym) - who was born in India but had lived most of her life in Ireland - recounted the frustration she experienced during a geography lesson which sharply deviated from her own perceptions, understandings and experiences of India:

“We are actually from the South of India, and the cities we are from are so like urbanised. They are very urban cities. They only show the bad, they never show the good. Like in that [geography] textbook it talked about [India] being a Third World country. Its being poor and the people being illiterate all the time. And they never once showed the prosperity of the country, they never showed the real riches, they never showed, just how people are in India, how intent they are on education, on getting somewhere, on getting sort of a mark on the world. They never said anything about that. Nothing about the economy or anything about that. Just that it is a Third World country” - Asmitha, aged 16.

Indeed, representations of India evident in some texts examined lend support to Asmitha’s criticism that ‘they only show the bad, they never show the good’. New Complete Geography, for example, contains a chapter titled ‘Urban problems in Calcutta’, which includes a case study of ‘Calcutta and its problems’ focused on the ‘unplanned development of Shanty towns’ and its ‘lack of infrastructural services’ (Hayes, 2003:272-273). The lived reality of existence in a bustee (defined in the text as ‘hastily-built urban slums’) is

portrayed through the voice of an Irish development worker, who was hosted temporarily by a local family (Hayes, 2003:272). Readers are informed that the Gomes family, who are described as ‘kindness itself’ ‘generously share the little they possess with this Irish stranger and face life with a cheerfulness which to me seems quite astonishing’ (Hayes, 2003:273).

Simpson (2004) critiques this well-intentioned and benignly poor yet happy storyline on the grounds that it implies a trivialisation and romanticisation of poverty, by advancing the notion that somehow people do not really mind living in poverty. Simpson argues that narratives of this nature lay the basis for excusing or justifying material inequality, to the extent that they imply that those subjected to it are not unduly concerned by their material wellbeing. Our understanding of the lived realities of bustee dwellers in Calcutta is further compromised by a narrative device which constructs development through the Northern gaze of an ‘Irish stranger,’ whose exposure to these overcrowded and cramped conditions, described as ‘a little smaller than our kitchen in Ireland’, is short-lived. This rhetorical strategy has the simultaneous effect of privileging the voice of the Irish Aid worker while marginalising and silencing local perspectives, preventing the Gomes family from describing their lives in their own terms. The comparison of the Gomes household to that of the size an Irish kitchen reinforces the us/ them dichotomy, defining the Gomes family in narrow and negative material terms.

While the representation of radically different living standards and conditions in parts of the majority world may encourage students in Ireland to reflect critically on their own lives, analyses of this nature also run the risk of depoliticising poverty, in the absence of a concomitant critical consideration of why these differences between ‘us’ and ‘them’ exist in the first instance. In the context of this chapter, Calcutta’s problems are attributed primarily to ‘its rapid population growth’ (Hayes, 2003:272), eclipsing consideration of inequality, oppression and injustice at multiple levels, and the nature of the global North’s relationship with ‘developing’ countries like India. On the other hand, those representations of development which emphasise the underlying structural dimensions of global poverty, and how individuals as well as national governments and international institutions are implicated in sustaining it, open up possibilities for students to consider how the very structures and systems that underlie it can be altered (Smith, 2004; Simpson, 2004).

Another chapter in the same text about the effects of high and low population densities provides a case study of Calcutta, profiling such problems as overcrowding, a lack of open space, and a shortage of clean water and pollution (Hayes, 2003:195). It is not suggested here that such problems

do not exist in Calcutta, or that students in the global North should not be exposed to these issues. However, by mobilising a particularly negative representation of Calcutta (which comes to represent India as a whole), using bleak images of people who know only overcrowding, poverty, pollution, disease, and hunger, the text eclipses a multidimensional representation that would capture the diversity of experience which students like Asmitha describe. In other words, in the absence of other storylines about India and the experiences and accomplishments of its people, textual and pictorial representations of Indian people in poverty ensure that they will be almost exclusively associated with poverty and dependency in the minds of those lacking another frame of reference.

Other chapters in this text engage directly with the underlying dimensions of poverty and global inequality, drawing attention to the exploitation resulting from colonialism (Chapter 65), as well as the excessive profit margins generated by multinational corporations (Hayes, 2003:350), and the unfair trade policies implemented by international financial institutions (IFIs). However, the chapters on Calcutta discussed above do not address the causes of poverty but describe its manifestations, thereby providing a somewhat decontextualised and partial understanding of the problems outlined. Accounts of poverty which are disarticulated from their underlying causes are unlikely to generate the kind of understanding necessary to fuel changes in the structures and systems that perpetuate global injustice (Smith 2004a; 2004b).

Not all depictions of India paint such a uniformly negative picture. Directly following the modernisationist definition of development in *Make a Difference!* is a more progressive view of development: a case study of Kerala State, India, adapted from *The Developing World: A Study of the South* (Ashe, 1995). The passage identifies Kerala's 'secret to development' as one of 'small scale, village-based solutions to its problems...without the help of any foreign aid'. It describes its transformation from a state characterised by 'fast population growth, famine and malnutrition, poverty, unequal land ownership and a very high level of illiteracy' to one which had tackled malnutrition, developed its education system, and promoted female literacy (1995:91).

“[Kerala] now has one of the highest levels of female literacy in the developing world at 92%. Literacy is freeing women and girls from the *traditional roles* they had in the past. Women now see themselves as *people with choices*; they can choose whether to stay at home or to pursue work outside the home. Women are now training as secretaries, accountants, nurses, etc. Because of the decline in infant mortality,

and because most of the children are now reaching adulthood, *parents no longer feel the need to have large families*” (Harrison & Wilson, 2001:91-92, emphasis added).

This passage is atypical in the sense that it is one of the few instances where development is presented as something that was realised internally, highlighting the policies of the indigenous state government and the actions of stakeholder communities in providing health, literacy and education services and preventing malnutrition. In the following section, evidence suggests that development is more commonly presented within the context of external assistance, where Northern non-governmental organisations (NGOs), governments and other donors are positioned as central agents in the development process.

Despite the passage’s emphasis on internally-achieved development, the Kerala example offers yet another illustration of the centrality of the modernisationist framework to how development is presented in this text. Taken as a whole, the passage depicts a state which has progressed along the development ladder or trajectory, thereby ridding itself of its ‘many problems’. Women as a collective have been transformed, from a group who were once ignorant, poor, uneducated, illiterate, tradition-bound, and domesticated, to a group who are now empowered and educated, with the freedom to pursue careers and make their own decisions, including about how many children they wish to have.

This discourse of transformation reflects the trope of the feminist modern, with the image of an empowered woman that has become increasingly popular in development discourses since the 1990s. The feminist modern positions women as capable of transforming themselves, and their societies, often without the recognition of political and economic forces that make such development transformations difficult or unlikely (Greene, 1999:227, cited in Vavrus, 2003:25). There is a clear parallel between the transformed female Third World figure depicted in the Kerala case study and the implicit characterisation of women in the global North evident in Western feminist discourse (Mohanty, 1991). Equally, the depiction of women prior to Kerala’s ‘development’ bears a striking resemblance to the female character Mohanty identifies as the ‘average Third World woman’, who leads an essentially truncated life based on her feminine gender (read: sexually constrained) and life in the Third World (read: ignorant, poor, uneducated, tradition-bound, religious, domesticated, family-oriented, victimized, etc.) (Mohanty, 1991:56).

The foregoing example shows that school texts do not always offer a wholly negative portrayal of developing countries. However, this ‘positive’ representation is couched in a modernisationist framework charting Kerala’s evolution along the road to development, which presupposes a particular kind of developed person, possessing modern beliefs, attitudes and behaviours predicated on assumptions of the global North (Vavrus, 2003). Meanwhile, through this discourse of ‘positive’ transformation, the ‘average Third World (underdeveloped) woman’ continues to be constructed as traditional, illiterate, uneducated, and confined to the home (Mohanty, 2003).

### ***Development as positive self-presentation of the nation***

The previous section alluded to a tendency for development-related issues to be discussed in school texts within the context of policies, institutions and practices in the global North. In CSPE texts in particular, development-related issues are typically discussed within the context of a broader consideration of Ireland and its ‘links with developing countries’ (Quinn, Mistéal, & O’Flynn, 2004:140). Ireland is typically presented as a developed nation which plays an important role in helping to reduce global inequality. As such, emphasis is often placed on the role of Irish governmental agencies and departments, NGOs and public figures in the development process.

The CSPE text *We Are the World* features an article from the *Irish Examiner* which discusses Irish musician and activist Bono’s role in getting the ‘Group of Eight top industrial countries to provide greater debt relief for the world’s poorest countries’ (Cassidy & Kingston, 2004:233).

“[Irish development agency] Goal Director John O’Shea believes Bono will achieve more in ten days than the international community has in ten years. ‘Bono has been a phenomenon, he is another Bob Geldof. To get the alleviation of the suffering of the poorest of the poor to the top of the agenda, to get into the White House and places of that nature, has been sensational. Now he must find the courage somewhere over the coming ten days to look directly into the eyes of these African leaders and tell them he wants to advise the World Bank to relieve the burden of debt on these countries, provided the Third World countries agree to conditions’” (Cassidy & Kingston, 2004:233).

Elsewhere, Irish non-governmental institutions as well as the Irish Defence Forces are depicted as fearlessly championing the cause of human rights around the world. In *New Complete Geography*, for example, Irish NGOs are described as famous, widely respected, and fearless defenders of human rights:

“Many of Ireland’s NGOs are famous for the outstanding work they do on behalf of people in the majority world...Many of our NGOs are widely respected because they are politically neutral and yet fearless in championing the cause of human rights. Trócaire, Oxfam and Afri, for example, do much to inform Irish people about the causes of and possible solutions to poverty and oppression in the Third World” (Hayes, 2003:354-355).

*We are the World* carries a story from the *Irish Examiner* on the pullout of Irish Troops from Lebanon:

“The pullout brings to an end twenty-three years of peacekeeping in southern Lebanon by Irish troops. But they leave behind concrete evidence of their deep involvement in this poor and formerly war-ravaged corner of the world, from the orphanage in the nearby village of Tibnine to the goat farm up the road towards the coastal town of Tyre, to the savagely destitute family successive battalions adopted, to the monuments to the Irish who died, to the Irish brogues of some of the locals” (Cassidy & Kingston, 2004:235).

In an interview with a former Captain of the Irish Defence forces, quoted in the CSPE text *Impact*, readers learn that there is something about the temperament of Irish people and their ability to communicate, that has resulted in their ‘considerable reputation as excellent peacekeepers and the respect with which they are held in many trouble spots around the world’ (Barrett & Richardson, 2003:164).

These extracts are saturated with a discursive strategy known as ‘positive self-presentation of the nation’ (Van Dijk, 1997). These development narratives are often utilised to describe Ireland’s role as a generous and compassionate provider to the less fortunate in the world as much as they are to raise awareness and understanding of development issues themselves. This has the effect of obfuscating the complicity of the Irish state in Third World exploitation, fuelled in part by exaggerated claims about Bono’s ability to ‘achieve more [for the Third World] in ten days than the international community has in ten years’.

Equally problematic is the way in which these tropes simultaneously mark the ‘Third World,’ and other ‘war-ravaged corners of the world’ as trouble spots requiring Ireland’s humanitarian interventions (Montgomery, 2005). Furthermore, the emphasis devoted to the loss of Irish life in the Lebanese account has the simultaneous effect of glorifying ‘self-sacrificing’ representatives of the Irish nation while eclipsing the loss of Lebanese

victims during the conflict.

### ***Development-as-charity, consumer aid and structural change***

The development-as-charity motif, exemplified through such NGO programmes as child sponsorship and disaster relief, is one of the most contentious and pervasive representations of international development in the public domain (Smith & Yanacopulos, 2004). It is hardly surprising, therefore, that representations of development-as-charity should also be evident in the formal curriculum. In *We are the World*, the development-as-charity theme is illuminated through an article on the *Bóthar na nGabhar* campaign, which is described as ‘a primary school project that children all over Ireland are taking part in...[where]...each class, or school,...raise[s] €320 and sponsor[s] an Irish dairy goat for a poor family in a Third World country’ (Cassidy & Kingston, 2004:236).

A recent study of knowledge, attitudes and activism among young people in post-primary schools in Ireland suggests that donating money is the most popular form of development activism in Irish schools, thus demonstrating the prevalence of the development-as-charity motif (Gleeson, King, O’Driscoll & Tormey, 2007). During the fieldwork period at BHC, senior-cycle (upper secondary) students and teachers spearheaded a number of highly successful fundraising campaigns, most notably in the wake of the 2004 South Asia Tsunami, when students raised almost €30,000 towards the replacement of fishing boats destroyed in the disaster. Such efforts should not be criticised, but it is important to question the understanding of, and response to, development that charitable and fundraising efforts of this nature are likely to foster. The framing of development in charitable terms portrays majority world inhabitants predominantly in the context of their dependency and need for immediate financial assistance.

The enduring popularity of the development-as-charity motif is, of course, in part related to its strong practical appeal. Programmes such as *Bóthar na nGabhar* make international development ‘doable, knowable and accessible’, even to very young children (Simpson, 2004:681), rendering individual schoolchildren active agents of development. However, this activism is rooted in a particular relationship to the poor and representation of development based on charitable donations, pity, compassion and dependency.

As with the modernisationist framework, development-as-charity leaves little room to address the underlying factors that produce and perpetuate poverty. The *Bóthar na nGabhar* segment, for example, in describing education provision for children in the developing world suggests that ‘the biggest dream that most...children [in the Third World] have is to go

to school...but [that] schools are not free in most of these counties' and hence 'unaffordable for the average boy or girl' (Cassidy & Kingston, 2004:236). The segment is suggesting that problems with accessing education pertain across the developing world irrespective of regional and national differences in provision. Moreover, these problems are disassociated from the underlying issues that present barriers to educational access such as the material, political and economic conditions that constrain families' from sending their children to school (Vavrus, 2003). The development-as-charity framework is therefore problematic in the sense that it privileges decontextualised and 'do-able' notions of development and individualised solutions to what are in effect highly complex structural problems.

These decontextualised accounts of poverty coexist alongside more structural analyses of poverty and inequality in school texts, suggesting that multiple and often contradictory meanings of development are articulated in the formal sector curriculum. In *We are the World*, for example, the *Bóthar na nGabhar* segment is juxtaposed with an article on fair trade, a development theme that features prominently in CSPE texts. The article highlights issues of interdependence and inequality as a consequence of unfair trading policies and practices:

“Trade ‘liberalisation’, enforced by the World Trade Organisation, makes it increasingly difficult for small traders to compete. ‘Free trade’ is supposedly in the interests of increased competition, but when multinational companies are able to benefit from subsidies and protections denied to small economies this competition is unfair” (Cassidy & Kingston, 2004:237).

Narratives of this nature, which highlight the role of political-economic forces in shaping development problems, are important as a means of stressing the need for fundamental change in the nature of the global North's economic relationship with developing countries (Tikly, 2001). Yet despite the structural analysis offered in such segments on unfair trade, there remains the danger that the fair trade storyline could be reduced to the realm of yet another individualised response to development-related problems; in this case that of development-as-consumer aid. In one CSPE text, for example, students are presented with possible Action Project ideas, such as organising a fair trade event at their school or surveying their local supermarket to see what fair trade goods are available (Harrison & Wilson, 2001:169). Activities of this nature, considered in the context of the development-as-charity framework, raise questions about the extent to which individual acts of making ethically informed consumer choices or promoting the sale of

fair trade goods is likely to foster structural and systematic change. While learning to make ethically informed consumer choices may alter individual attitudes and behaviour, the danger resides in limiting activism to the level of personal support, and thus undermining the need for broad-based political organisation and action (Mohanty, 2003).

### **Implications: Post-colonialism and development education**

This article offered a critical analysis of how development knowledge is constructed in recently produced textbooks designed for use with lower secondary school students in the Republic of Ireland. In recent years, the Irish government has invested heavily in a range of development education initiatives, in both the formal and non-formal education sectors, in an effort to increase public understanding of development issues and the underlying causes of poverty and underdevelopment in the world (Irish Aid, 2008). As an educational process, development education aims to ‘...challenge attitudes which perpetuate poverty and injustice, and empower people to take action for a more equal world’ (Irish Aid & Trócaire, 2006:6). A critical examination of how development issues are represented in curriculum materials is particularly important for a sector that encourages action for change by promoting understanding of global issues. It is precisely because the level and nature of one’s engagement with the developing world is linked to one’s perceptions of this world that we need to examine how these perceptions are constructed in the classroom given that they are influenced to a large degree by what is learned in school.

The study on which this article is based suggests that multiple and often contradictory meanings of development are at play in school texts, some of which rely on more traditional modernisationist and development-as-charity frameworks, while others draw on narratives which focus attention on the need for structural change, based on a reformulation of the global North’s political-economic relationship with so-called developing nations.

In order for development education’s agenda of empowering people to take action for a more equal world to be fulfilled, development-related curricular content must convey what Mohanty has called ‘emancipatory knowledge’ about the developing world and global issues (Mohanty, 2003:1). The findings presented here raise questions about the emancipatory capabilities of some of the development narratives in the curriculum, to the extent that they adopt homogenising discourses which fail to capture the diversity and complexity of the developing world, trivialise poverty, and prioritise individualised responses to development problems. Representations of development which emphasise difference and reinforce

us/them dichotomies between the 'First' and 'Third World' are unlikely to establish global interconnectedness or inform the practice of solidarity with the majority world; concepts which are central to development education's radical agenda. It is suggested, therefore, that some development narratives need to engage more deeply and critically with the structural dimensions of poverty as well as the international political-economic contexts and conditions that impact on society's capacity to 'develop' (Vavrus, 2003).

The processes that shape the multiple meanings of development in the classroom and limit teachers' capacity to engender reflexivity and critical engagement with development have not been examined here (Humble & Smith, 2007). The study's analysis is further circumscribed by the limited attention it devotes to what happens when instructional materials interact with their intended audiences, and how development messages are understood by recipients. As Olneck has remarked in the context of multicultural educational content; '[A]t issue is not only *what* is in the curriculum, but what is *done* by teachers and students with the curriculum' (2001:345, emphasis in original). For example, the lack of analysis of the underlying causes of poverty highlighted above could be used as a context for opening up alternative storylines that privilege the role of international economic policies in producing and sustaining global inequality in the context of the classroom. Similarly, existing representations of development could be problematised by asking: how could this issue be otherwise imagined? This question is central to a post-colonial orientation to development education (Andreotti, 2006). Exposed to development issues through a post-colonial lens, students will be empowered with the skills, values and understanding needed to challenge the perception that the developing world is continually in need of saving or intervention, and that 'we' in the global North have all the solutions (Andreotti, 2006).

The post-colonial orientation to development education offers a powerful counter-narrative to functionalist, modernisationist frameworks which are privileged in the existing curriculum. If exposed to this orientation, students will be better equipped to interrogate accepted understandings of development problems and solutions and to critically evaluate widely held ideas about the so-called 'developing' world that might otherwise go unquestioned. Understanding the ways in which existing development ideas are mediated and produced in schools in different geographical contexts is a small but necessary step in building alternative storylines and curricula, grounded in more emancipatory frameworks of this nature.

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# Perspectives

## **SENIOR CYCLE CITIZENSHIP EDUCATION: INTEREST LEVELS AND THE PROFESSIONAL DEVELOPMENT REQUIREMENTS OF PRACTICING TEACHERS**

**Mella Cusack**

### **Introduction**

The National Council for Curriculum and Assessment (NCCA) in Ireland is currently developing a syllabus for a new citizenship education subject provisionally entitled politics and society. This subject is proposed as a full, optional, examinable senior cycle subject following junior cycle civic, social and political education (CSPE). In order to assess the viability of the politics and society subject, the Citizenship Studies Project carried out a national survey in 2006 targeting potential teachers of the new subject. The Citizenship Studies Project is a joint Trócaire/City of Dublin Vocational Education Committee (VEC) Curriculum Development Unit initiative, which supports and informs senior cycle citizenship education.

The aim of the national survey was to provide practising teachers with an early opportunity to articulate their interest in senior cycle citizenship education; to identify the nature and type of teacher education needed to enable the effective teaching of the subject; and to gather views on the appropriate subject content and teaching, learning and assessment methodologies. This article will briefly describe the current context for the development of citizenship education. It will then provide an overview of the survey's findings relating to the interest levels amongst practicing teachers and discuss some of the issues raised by respondents regarding models of continuing professional development (CPD).

### **Current context for the development of citizenship education**

A number of recent national and international policy and educational developments suggest that this is an opportune time for schools to move toward a more holistic approach to citizenship education, one which

addresses the curriculum in its widest sense and embraces both the explicit taught curriculum and the curriculum implicit in the school environment and culture.

At an international level, the Lisbon Strategy, the Council of Europe's Education for Democratic Citizenship initiative, and the current United Nations' Decade of Education for Sustainable Development all highlight the key role of education in engendering the values associated with citizenship. In the Irish context, the Taskforce on Active Citizenship stated that 'schools...are places where people learn about behaviour, dialogue, decision-making, as well as a range of skills, knowledge and attributes that enable people to act as thinking, critical, responsible and caring citizens in a democratic society' (Taskforce, 2006:21). The core values of the teaching profession include a 'commitment to democracy, social justice, equality and inclusion' and the encouragement of 'active citizenship' and '[critical thinking] about significant social issues' (Teaching Council, 2007:18).

These international and national developments have contributed to a climate that is receptive to a senior cycle curricular response in the area of citizenship education. The NCCA has been working on the full, optional Leaving Certificate subject since 2006 and plans to make the draft syllabus available for public consultation in late 2008.

## **Methodology**

In 2006 the Citizenship Studies Project carried out the aforementioned national survey of potential teachers of senior cycle citizenship education. Targeted respondents included teachers with relevant pedagogical experience in curriculum areas such as CSPE, Transition Year (TY), Leaving Certificate Applied (LCA), and also those with a third level qualification related to politics and society including sociology, politics, philosophy, European studies or public administration. The questionnaire was developed with advice from, and subsequently piloted by, a group of twenty-five part-time CSPE teacher trainers. The final teacher questionnaire was distributed through school principals to 765 post-primary schools/centres in April 2006, before any syllabus specific documentation was available from the NCCA. By June 2006, 436 completed questionnaires were returned.

The questionnaire was disseminated before any syllabus specific documentation was available from the NCCA. In late 2005 the NCCA announced that it would begin work on a full, optional senior cycle citizenship education subject. The Background Paper on Social and Political Education was made public in September 2006.

## Interest levels amongst practicing teachers

When asked if they would be interested in teaching the full, optional senior cycle subject, 31.9 per cent (n=139) said they would be ‘definitely interested’; 24.1 per cent (n=105) said they ‘might be interested’; 14.7 per cent (n=64) indicated that it was ‘unlikely’; 22.5 per cent (n=98) said they were ‘definitely not interested’; and 5.5 per cent (n=24) said that ‘they did not know’.

27.1 per cent (n=44) of the 162 ‘unlikely’ and ‘definitely not’ respondents attributed their low levels of interest to the systemic challenges currently faced by second-level schools and teachers, such as curriculum overload, heavy workloads and lack of time. These responses highlight the inherent difficulties associated with curriculum change, and in particular, the challenges associated with implementation of a new senior cycle subject. However, it is important to note that a low rate of interest in teaching the senior cycle subject does not necessarily indicate a lack of support for the introduction of the subject itself. In addition, since successful implementation of senior cycle citizenship education will likely be dependent on a warm reception by all connected to the school community, it is important to provide all teachers with ongoing opportunities to input into the curriculum development process.

The remainder of this article refers only to the 31.9 per cent (n=139) of survey respondents who indicated that they would definitely be interested in teaching senior cycle politics and society – these respondents are henceforth referred to as the Definites. 39.6 per cent (n=55) of the Definites emphasised that the new senior cycle subject is capable of achieving positive engagement and high levels of participation in schools and society. This emphasis is unsurprising given the discursive nature and contemporary, topical content often associated with the subject area.

The positive aspirations of the Definites may prove to be a crucial element in ensuring successful implementation of the subject. However, unrealistic expectations could place undue pressure on what is, after all, an optional senior cycle subject. The NCCA’s background paper for senior cycle politics and society states that the subject ‘should be expected to inform the broader life of the school’ and recognises the fact that ‘some of [the] aims [of the subject] would best be met through the development of a democratic culture’ (NCCA, 2006:27). To avoid the development of an isolated and marginalised senior cycle citizenship education subject, the capacity of teachers to explicitly link the subject with the wider activities and ethos of the school and community needs to be addressed.

## **Teaching competencies and models of teacher education**

Respondents raised a number of issues in relation to the competencies necessary to teach politics and society. They also acknowledged that models of continuing professional development (CPD) would be needed to ensure that interested practitioners were given flexible opportunities to develop the skills required for the new subject. A great deal of concern is currently being articulated about who will teach the subject given that successful implementation ultimately rests with practitioners. An overwhelming majority (96.4 per cent; n =134) of the Definites agreed that CPD should be central to the next stage of the development of politics and society.

Determining the qualifications necessary for registration as a politics and society teacher is the remit of the Teaching Council. A number of third level teacher education providers have recently expressed an interest in adapting their initial teacher education (ITE) programmes to provide training requirements for the new subject and also establishing CPD routes to meet the needs of teachers already in the system. The interest shown by accrediting bodies is crucial to meeting the aspirations of citizenship education, since ‘poorly provided citizenship education can reinforce the idea that citizenship and politics are not relevant to peoples’ lives’ (Harris, 2005:32).

The qualifications, teaching backgrounds and opinions of the Definites give some indication of the diverse CPD needs of practising teachers. In terms of the necessary competencies to teach the senior cycle subject, the Definites placed most stress on the importance of teacher interest and disposition, with 89.3 per cent (n=124) agreeing that teachers who are interested and possess an appropriate disposition (reflective, empathetic, self-aware, committed to dialogue, inquiring, etc.) are best suited to teach politics and society. Further competencies included, in order of importance, relevant pedagogical skills, teaching experience and academic qualifications.

For successful implementation of politics and society, teachers will require not just an in-depth understanding of subject content, but also a range of supporting teaching skills: ‘teachers need to be given the in-service and pre-service education to undertake the work not only by developing expertise on the content, but also by developing innovative and imaginative ways of teaching and assessing academic material’ (Lynch, 2000). 87.8 per cent (n=122) of the Definites agreed that teachers with relevant pedagogical skills, such as active methodologies, facilitation and research skills, and the ability to raise and address controversial issues, are best suited to teach the subject.

In 2004 the NCCA stated its belief that the ‘provision of CSPE or

a related course or courses in senior cycle would raise the profile of CSPE at junior cycle' (NCCA, 2004:14). The implementation of politics and society could undoubtedly impact on the teaching and learning of citizenship education, not just in terms of the status of the junior cycle subject, but also in relation to the levels of democratic engagement and participation embedded within school culture. However, potential impact may depend on whether teacher education programmes are put in place to ensure flexible professional development opportunities for CSPE teachers wishing to qualify to teach the senior cycle subject.

43.9 per cent (n=61) of 139 Definites are/were CSPE co-ordinators, and 55.4 per cent (n=77) attended at least one CSPE in-service event in the past five years, indicating that the number of Definites who have taught or are currently teaching CSPE is relatively high. This is further evidenced by the fact that 84.9 per cent (n=118) agreed that teachers with relevant experience (e.g. CSPE, LCA or TY) are best suited to teach politics and society, and 92.8 per cent (n=129) agreed that the senior cycle subject should build on junior cycle CSPE. Consideration of this last point, together with the fact that every post-primary student takes CSPE, highlights the importance of including these practitioners in the consultation process around development of the senior cycle subject, and providing flexible professional development pathways for CSPE teachers who express an interest in teaching politics and society.

By its very nature citizenship education is interdisciplinary and it therefore cannot be assumed that only those with existing qualifications in either sociology and/or politics will be able to seek immediate registration with the Teaching Council. What is certain is that sufficient specific knowledge of the social and political domains will be required. *The Report of the Democracy Commission* recommended that senior cycle citizenship education should be moved 'nearer to the academic disciplines of politics, philosophy and sociology' (Harris, 2005:31).

When asked whether teachers with relevant third level qualifications (e.g. sociology, politics, philosophy, etc.) are best suited to teach politics and society, 72.6 per cent (n = 101) of the Definites agreed. 13 of the 101 have politics/political science, seven have philosophy and eighteen have sociology as an undergraduate degree subject. However, the Definites also included graduates in a range of other subjects, such as history, English, economics, anthropology, Greek and Roman civilisation, etc.

Although just four (n = 4) Definites have completed a Higher Diploma in CSPE, it is estimated that 130 individuals graduated nationwide with this qualification. A Higher Diploma in CSPE was offered to practicing teachers by both NUI Maynooth and NUI Cork from 1996-2002 and 1995-

2000 respectively. Trinity College Dublin offered a Postgraduate Diploma in Educational Studies (citizenship education) from 2002-2004. Many of teachers that have completed these courses will undoubtedly be interested in the senior cycle subject and their professional development needs should also be considered.

There is a general desire amongst survey respondents to engage in professional development relating to politics and society. It is also evident that the model of accreditation is key to the success of lifelong learning opportunities for teachers, as individuals and as members of school staff. When asked to indicate the length of course in which they would be prepared to participate, 88.5 per cent (n=123) were interested in one-day workshops; 76.2 per cent (n=106) were willing to consider a short term course up to 30 hours; and 63.4 per cent (n=88) were interested in a longer term course leading to a post-graduate qualification/accreditation.

Length of course is obviously important, but so too is location: 'Most significant in enabling teachers to access routes to further qualifications has been that provided by...Trinity College, on an outreach basis through the Education Centre network' (Egan, 2004:17). This statement is reflected in the popularity of Education Centres as potential CPD venues amongst the Definites, with 77.7 per cent (n=108) mentioning them as favoured locations. School based training, together with programmes offered in universities, were also mentioned by 39.6 per cent (n=55) and 37.4 per cent (n=52) respectively.

While 79.1 per cent (n=110) agreed that teachers who have attended junior cycle CSPE in-service will need further qualifications/training to teach the senior cycle subject, the Definites highlighted the key role of the Citizenship Education Second Level Support Service in supporting CSPE. When presented with a list of potential supports/resources necessary for successful implementation of politics and society, the Support Service was ranked first by 38.1 per cent (n=53), followed by the need for practical resources such as teaching and assessment guidelines (16.5 per cent; n=23), and a subject specific textbook or reader (13.7 per cent; n=19). Ideally, participation in future politics and society in-service events offered by the Second Level Support Service, either in schools or based in Education Centres, could also contribute credits towards a recognised qualification.

## **Conclusion**

When the Teaching Council announces the criteria for politics and society teacher registration, third level institutions will need to develop and organise alignment across universities for ITE and CPD programmes.

Course development for practising teachers should address the needs of those with an appropriate academic qualification but lacking the necessary teaching experiences/pedagogical skills, as well as those individuals with the necessary teaching experience/pedagogical skills but lacking core/conceptual knowledge of key disciplines.

It is widely recognised that teacher professional development ‘is most effective when it is embedded in practice’ (Teaching Council, 2007:31). With the immediate professional development needs of the Definites in mind, it is recommended that programmes for CPD in particular are stitched as closely as possible to the senior cycle syllabus, with a focus on engendering reflective practice. The Citizenship Studies Project research findings indicate that a blended model of professional development, with a mixture of face-to-face teaching/learning, distance education and school based projects, would be best suited to the needs of practising teachers. Adequate provision, resourcing and support for these practitioners may well prove the most important factor in ensuring the long term sustainability and success of the subject.

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# **TEACHING TRANSCULTURAL COMPETENCE: FROM LANGUAGE LEARNING TO EXPERIENTIAL EDUCATION**

**Hannu Takkula, Jukka Kangaslahti & Joseph Banks**

## **Introduction**

Our experiences at the European Parliament have made it very clear that one of the primary sources of misunderstanding, conflict and dispute between individuals, cultural/political groups and nations is a lack of competence in constructive communication skills. Therefore, it is most satisfying to see both the European Commission and Parliament recently conclude that in order to achieve one of the European Union's (EU) key strategic goals of raising the quality and standard of student learning across the EU, additional emphasis and resources must be directed toward teaching in general and teacher training in particular. It is also reported that governments, municipalities, schools and teacher training institutions in every corner of Europe recognise the value of language skills and are putting foreign language education recommendations into practice. As Jàn Figel (2006:3), Commissioner responsible for Education, Training, Culture and Multilingualism, states: 'Multilingualism is at the heart of European identity, since languages are a fundamental aspect of the cultural identity of every European'.

This article considers the need for transcultural competence in an increasingly globalised and multicultural society that places increasing demands on our communication skills. It also suggests that development education can support transcultural communications through its support of experiential learning of key concepts and issues. The article goes on to consider the outcomes of longitudinal research studies conducted by three major international youth exchange organisations, which examined the effectiveness of their programmes and their impact on participants.

## **Transcultural communicative competence**

We should always be aware of the fact that all people are products of their native culture and mother tongue. From the moment of birth, an individual is engaged in the process of learning his or her native cultural and communicative skills. People from other cultural or language backgrounds do the same. Naturally, the diverse learning experiences utilise different

‘cultural lenses’. For this reason alone, everyone participating in any systematically organised EU cooperative activity finds themselves dealing across communicative competences and challenged to learn new skills and abilities beyond those normally applied ‘at home’. These skills can be called ‘cross-cultural communicative competence’ or ‘intercultural communicative competence’. Within the EU we could also use the term ‘Pan-European communicative competence’; however, thinking more constructively and globally, perhaps we ought to use the term ‘transcultural communicative competence’. Whichever term one prefers, it does not change the fact that this is a vital challenge in helping people today develop these competences and also acquire a wide and complex range of knowledge and skills required as citizens and workers in an ever more globalised world.

Politicians often cite the vital role that teachers play in mediating between a rapidly changing world and the individuals who are required to cope with these changes. Teachers are expected to deliver effective learning in classes that may have students from diverse cultural and linguistic backgrounds. They are also required to be sensitive to culture and gender issues, promote tolerance and social cohesion, and encourage the use of new technologies. However, we can not expect teachers to resolve all of the communication issues arising in a globalising world. Therefore, we will briefly review a few actions taken by EU officials that are supporting teachers should in enhancing communications in a profession becoming ever more complex, strategic and important.

In March 2000, the European Council meeting held in Lisbon stressed that people are Europe’s most important asset and that ‘investing in people...will be crucial both to Europe’s place in the knowledge economy and to ensure that the emergence of this new economy does not compound existing problems’. In March 2002 the Council meeting in Barcelona adopted concrete objectives for improving EU member states’ education and training systems, such as the Work Programme for 2010, which aims to make educative and training systems in Europe a world quality resource by 2010. In November 2006, the Council stated:

“The motivation, skills and competences of teachers, trainers, other teaching staff and guidance and welfare services, as well as the quality of school leadership, are key factors in achieving high quality learning outcomes...[and]...the effort of teaching staff should be supported by continuous professional development and by good cooperation with parents, pupil welfare services and the wider community” (2006).

Teacher education policy is very closely connected with other key European policy areas. For instance, the Commission's *New Framework Strategy for Multilingualism* (COM, 2005) promotes the value of language learning and identifies the quality of language teaching and better training of language teachers as important challenges. Research also has an important role in improving and supporting the teaching of languages by monitoring and assessing language learning and making recommendations that will strengthen future practice.

The European Commission has sponsored several quality reports on language teaching such as *Content and Language Integrated Learning (CLIL) at School in Europe* (2006). The introduction to that document states that:

“Schools in which the teaching of certain subjects in the curriculum may be offered in a foreign, regional or minority language have existed in Europe for several decades. Before the 1970s, this type of provision was mainly available in regions that were linguistically distinctive (because they were close to national borders or used two languages, etc.) or in the largest cities. This initiative concerned very limited numbers of pupils who were growing up in a somewhat unusual linguistic or social context. The aim was to turn them into bilingual children by enabling them to acquire proficiency in languages comparable of that to native speakers” (CLIL, 2006:7).

Whilst there is some accuracy in this statement we should recall from European history that the teaching of *all* subjects in a foreign language has been practiced for centuries. Finland is an example of this with both Swedish and Finnish remaining obligatory subjects in the schools' curriculum. Finnish cultural memory tells us that multilingualism is a good tool in international business but it also illustrates that one's mother tongue communicates unique lessons and cultural heritage for future generations. This is one of the reasons why in Finland serious efforts are taken to further the use of the Sami language in the province of Lapland, north of the Arctic Circle. If we lose the Sami language, we would lose many rich expressions regarding in the arctic environment that not only describe certain aspects of nature, but also support the Sami people who master the language in surviving the cold and hard practical context of their daily lives.

## **Experiential education**

Teaching young generations about peace and sustainable global development,

language learning and communicative competence are important learning goals. However, the ability to apply these concepts constructively during social activities at home and in intercultural settings anywhere in the world is a much more difficult challenge. Development education can move beyond the successful use of experiential education in teaching foreign languages, toward a focus on important concepts such as human rights, social responsibility, gender equality, and a sense of belonging to one world (*The European Consensus on Development: The contribution of development education & awareness raising*, 2007) and therefore should be fully supported. Addressing this educational challenge requires us to supplement our traditional teaching methods with student-centred approaches to youth development that apply holistic strategies to the complex set of child and youth requirements worldwide:

“This approach recognises that we need to ensure young people develop the skills, values, and attitudes they need to succeed today, not just tomorrow. It also recognises that young people are not problems to be solved, but problem solvers themselves. This paradigm emphasises that youth are assets to the community, and active agents of change who can contribute their energy, idealism, and insights to a community’s growth and progress. They are not merely passive recipients of programs and support” (Little, 2003:4).

Youth engagement - whether defined as active learning, the assumption of meaningful responsibilities, opportunities for choice and voice, or actions that have real impacts - is central to, and an important product of, education reform. Research demonstrates that young people learn best when they are given an opportunity to take on active roles, have opportunities to make meaningful choices, and become contributors and change makers (Tolman et al, 2003:79).

There are thousands of international youth and school/university exchanges each year within the EU and youth exchange organisations contribute valuable experience that can be adapted within classrooms and local youth organisations across EU communities. At the heart of their educational programmes, many cross-cultural youth exchange organisations support the development of essential skills including: cross-cultural awareness; the development of positive attitudes regarding citizenship in multicultural communities; language acquisition and communication skills; and cooperative and leadership skills.

Longitudinal research studies conducted by three major international youth exchange organisations, which examined programme effectiveness

and the impact of their programmes on participants over a period of 40 to 50 years, have identified several important points for policy consideration. The three organisations are AFS Intercultural Programs, CISV International and Youth for Understanding (YFU) all of which have significant experience of delivering EU participation and leadership programmes over a period exceeding 50 years involving over 200,000 international participants per organisation. Each of the research studies analysed the methods used to achieve their educational goals and the impact of exchanges on the participants in rigorous efforts to determine programme effectiveness.

When asked if participation in the exchange programmes had influenced their awareness or changed their attitudes toward people and cultures in other countries, about 90 per cent of respondents in all of the studies gave a very positive answer. Interestingly, even though all CISV programmes are 'short term', and 80 per cent of the participants aged between 11 and 15 years, about one third of CISV respondents had subsequently taken additional courses in foreign language study, demonstrating a continuing interest in communicating with others. Similarly, a high proportion of CISV participants (nearly 20 per cent) had studied or lived abroad with the overwhelming majority of CISV participants also completing formal education well beyond the official secondary school 'leaving age'.

In addition to reviewing the positive intra-personal effects of exchange participation and the development of favourable attitudes towards world peace, Bachner and Zeuschel (1994) also considered the impact of YFU returnees on their 'home' school peers. This classroom 'multiplier effect' extended the influence of the exchange beyond its original goals. They suggest that this is one way in which the influence of intercultural living/exchange can be extended to those who are not able to participate in international exchanges directly. Moreover, we now have the extended facilities of the internet and classroom to classroom electronic communication to extend the exchange experience to greatly increased numbers of students.

In their work with AFS participants both Hansel (1985) and Hammer (2005) note a difference in the impact of intercultural exchange between those who had previously travelled abroad or experienced an exchange programme and those for whom this was the first such experience. Both of these studies found that the impact of an exchange programme was much greater for those for whom it was their first experience. These findings support CISV founder and child psychologist Doris Allen's belief that it is the *first* intercultural experience (especially those beginning at 11 years) which is the most significant in developing intercultural competence. Exchange opportunities should be spread as widely as possible and begin earlier (before puberty) rather than having fewer people engaging in repeated

programme participation.

Authorities and budgets must consider the entire spectrum of opportunities to better prepare and train teachers for more engaging and effective classroom and experiential educational experiences, in order to actively involve young people in the complex and vital goals of achieving effective communicative competence for social/community and economic life within the European Union. With increased mobility and rapidly changing means of communication, it is vital to both preserve our cultural heritage and develop the means to live harmoniously and compete economically within the Union and globally. The Parliament, the Commission and the youth of our countries/cultures demand that we accelerate the process and borrow from every source that helps us achieve our goal.

## **Potential challenges**

As we work cooperatively to improve educational achievement for EU youth and guide young people to become more independent as they take up the challenges of a rapidly changing society, we must be mindful that more teachers, trainers and adult volunteers will be required in this vital enterprise. There has been a concern expressed, at least in some countries, that these efforts may be jeopardised by the fear of some adults that their well-intended association with young people may in some way be misinterpreted or misunderstood.

Civitas (a United Kingdom think tank) has issued a report titled *Licensed to Hug* (Furedi & Bristow, 2008), that claims child protection regulations may have ‘succeeded in poisoning the relationship between generations’. It said that adult volunteers (in sports, education and cultural activities) ‘once regarded as pillars of the community have been transformed in the regulatory and public imagination into potential child abusers’. Instead of relying on discretion, professional judgment and common sense, new laws in Britain will require the Criminal Records Bureau (CRB) to approve every adult over age 16 having more than three hours contact per week with a child. The Minister for Children, Schools and Families said it will be ‘a criminal offence for a parent to let a child stay at their home on a foreign exchange visit without having a CRB check’.

While schools, exchange officials, and the development education consensus process must not succumb to excessive ‘risk management and political correctness gone mad’, we must remember the important ethical obligations we all have for the youth in our care. Nor should we become paranoid about volunteer exchange hosts being subject to the same security checks as teachers. The long-term social effect of making children

irrationally afraid of adults/strangers and delaying their independence is a trend potentially full of danger. We must seriously review every aspect of teaching transcultural competence to provide balance and safety.

## **Conclusion**

Providing effective transcultural competence to future generations is too important a task to leave to teachers and traditional classroom methods alone. Proven experiential education methods outside the school have significant potential to also engage youth in this vital task. Gaining transcultural competence is vital if we are ever to achieve a more peaceful world based upon sustainable development and more appropriately educated citizens. Development education can play an important role in supporting teachers that are central to the delivery of transcultural training and experiential learning in the classroom to supplement their teaching with key concepts central to human rights, social justice and equality. The research discussed in this article suggests that positive inter-cultural experiences through exchange programmes and positive classroom experiences can have an enduring and positive impact on young people. Development education, as articulated in 'The European Consensus on Development', should be supported in enhancing constructive communication and learning across the European Union.

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# **35 YEARS OF DEVELOPMENT EDUCATION: LESSONS FOR THE FUTURE**

**Sheila Dillon**

Trócaire is marking thirty-five years of working for development by taking the opportunity to look back and review its development education (DE) programmes. A process of research and reflection, exploring some of its major DE programmes and projects, has been undertaken with a view to signposting opportunities for future work. This article looks at some of the key approaches taken by Trócaire over the last thirty-five years and highlights some of the areas of future opportunity, not just for Trócaire but for the wider development education community with which it engages.

## **Beginnings**

Since it was first established, Trócaire has sought to develop an understanding of the inequalities of our world and the inherent responsibilities accompanying this understanding. While supporting long-term development projects and responding to humanitarian crises, Trócaire recognised that more was required if prevailing global inequalities were to be tackled. The agency recognised that tackling inequalities was a matter of justice requiring a commitment to educate the Irish people of the root causes of poverty and injustice and the 'duty to respond'. 'At home, [Trócaire] will try to make us all more aware of the needs of these countries and our duties towards them. These duties are no longer a matter of charity but of simple justice' (The Bishops of Ireland on Development, 1973).

Initially, Trócaire focused on providing information and raising awareness of key issues through its Press and Information section. In 1982, with the appointment of its first Education Officer, Trócaire's development education programme took on a distinct identity of education and awareness raising within the organisation. From an initial 'one cap fits all' approach, it moved to develop strategic partnerships and programmes and to integrate Trócaire's existing structures into various sectors.

In the 1980s, Trócaire's development education programme used the United Nations' definition of development education as its cornerstone:

“[Development education seeks]...to enable people to participate in the development of their community, their nation and the world as a whole. Such participation implies a critical awareness of local, national

and international situations based on an understanding of the social, economic and political processes” (Trocaire, 1984:14, citing Hicks & Townley, 1982).

Central to development education was: an appreciation of attitudes and how they are formed; the acquisition of knowledge on political, social, economic and cultural dimensions of development; the development of skills in assessing and analysing information and arguments; and the development of a critical approach to information. Development education was seen as a process which sought to promote global literacy and international understanding, as well as a perspective which sought to promote the global dimension in the consideration of any issue.

Development education was promoted as involving reflection, enquiry, assessment, synthesis and action. It was cognisant of not portraying an overly negative world view by focusing solely on global problems. Instead, it aimed to highlight the diversity of views, experiences and approaches in the world.

“Educationally it is unacceptable to teach and study any issue with only a passing reference or (as so often happens) with no reference at all to the majority of the world’s population. Almost 75 per cent of the world’s people live in the Third World and yet many textbooks and syllabi in many subject areas make no reference to them at all or such references are often ethnocentric, sometimes racist and most often paternalistic” (Trócaire, 1984:14).

A clear distinction was made from the outset between development education and campaigning or fundraising which were recognised as possible actions or outcomes of a development education process but not an integral part of development education practice.

### **The partnership model**

The partnership model formed the basis of Trócaire’s education programme from the mid-1980s. Support for partnerships took a variety of forms, including financial assistance, personnel, planning and resource support, as well as joint initiation and delivery of programmes. Trócaire recognised that educational work within different sectors in Ireland required different strategies, approaches and timescales. This became evident in the diverse approaches and content used in different settings, such as primary and post-primary schools, parish, church and community groups as well as sectoral

groupings.

The partnership model included a number of key characteristics. Fundamental to the model was the development of a joint programme with a key stakeholder organisation or institute. Between the mid-1980s and mid-1990s, a number of partnerships were sustained across a range of sectors including partnerships with Mary Immaculate College, Limerick at primary level, the City of Dublin Vocational Education Committee (CDVEC) Curriculum Development Unit at post-primary level, Macra na Feirme, the Irish Congress of Trade Unions (ICTU) and Development Education for Youth (DEFY). The appointment of an Advisory committee comprising personnel from Trócaire, members of the partner organisations, and in some cases additional key personnel with particular expertise in the sector, was seen as important in managing the partnerships. The partnership model also involved the delivery of a joint programme at a range of levels which varied from programme to programme. At primary level, for example, it included participation in pre-service work, in-service training with teachers, classroom delivery, and the piloting of materials.

Identifying and training trainers was central to delivering the outreach programme. In the initial phase of the Macra na Feirme partnership, for example, workshops at a grassroots level were used as an opportunity to identify potential trainers who could implement the programme as it developed. Training was delivered jointly by Trócaire and the partner organisation or education body. An example of another effective partnership was that with the National Committee for Technology in Education (NCTE) which facilitated a nationwide in-service programme for primary school teachers on the CD-ROM *Rafiki* through the regional Education Centres.

A core component of all the partnership programmes was the joint development of support materials to ensure relevance and shared responsibility. Also, working with existing networks was seen as invaluable in delivering the development education programme. Within each sector, there were ready-made structures and modes of programme delivery which were opened up through the partnership model. An example of this was Trócaire's programme for Early Years which was supported by city and county childcare committees nationwide.

As Trócaire looks to the future and to new areas of engagement, the partnership model can continue to assist the development of a strategic approach. It provides the opportunity to work with policy decision-makers, education practitioners and those active at a grass-roots level. It is a model which Trócaire will continue to employ alongside a range of other approaches.

## **Advocacy**

Advocacy has been integral to Trócaire's education work in terms of integrating development education into existing education programmes. Key to this process is committing education decision makers in a range of sectors to incorporating development education into policy. Within the youth sector, for example, this has involved targeting board members across a range of youth organisations to commit to the incorporation of development education at policy level. Advocating for the inclusion of development education within existing and emerging education programmes was also key within the post-primary sector. This included identifying areas of opportunity in each of the subject areas of the Junior Certificate when it was first introduced and feeding into the development of subjects such as civic social and political education (CSPE) and, more recently, the curriculum for citizenship studies. In addition to making submissions to government as part of wider network organisations, Trócaire also made a number of independent submissions on the issue of development education such as *Towards an Integrated Government Policy for Development Cooperation*, Submission to the White Paper on Development Cooperation, (Trócaire, May 2005). Advocating for development education will continue to be integral to Trócaire's education work in the future.

## **Operational programmes**

Alongside partnerships and advocacy work, Trócaire has run a range of operational development education programmes. These include the ongoing annual Trócaire Lenten Campaign to raise awareness of and engender support for a specific development issue. The Lenten campaign includes producing educational materials for the formal education sector based on the Lenten theme and the country or countries being profiled. These have evolved from awareness raising leaflets to booklets which are specifically targeted at the early years, junior and senior primary and post-primary level curricula, and integrating with specific subject areas such as geography, CSPE and religious education.

In recent years, *Pamoja Kwa Haki* (Together for Rights), an operational programme for senior cycle students, has been a major focus of Trócaire's work at post-primary level. *Pamoja Kwa Haki* aims to engage students at a meaningful level in development issues and to connect them with like-minded students in other schools in Ireland and Kenya. *Pamoja Kwa Haki* involves the students participating in a training programme, undertaking a research project, hosting a visitor from the country being

researched, running an action programme in their school and community, and finally, participating in a national event with all of the schools involved in the programme. In addition a Human Rights Summer School is open to selected students from the *Pamoja* schools. Events held on International Human Rights Day on 10 December, is the key focus for students who are involved for a second year in the programme, which includes study visits overseas for teachers involved in the programme as a contribution to their professional development.

## **The Southern perspective**

The Southern perspective has been central to Trócaire's education programme from its beginnings both in its operational programmes and in its strategic partnerships. Trócaire's overseas partners and those they support have shared their stories and perspectives, and facilitated a realistic exploration of the many challenges and successes of addressing the inequalities in our world. This is an area Trócaire will continue to develop in the future in the context of accuracy, authenticity and an acknowledgement of the essential contribution of the perspectives of those who are directly affected by key development issues. In addition, there are increasing opportunities to share the perspectives of communities from the global South who are now an integral part of Irish society.

## **The wider development education community**

From the outset of its development education work, Trócaire has recognised the importance of an independent and vibrant non-governmental sector in development education and has sought to play a role in its development and promotion. It engages with development networks at a national level, such as Dóchas and IDEA (the Irish Development Education Association), and at international level, such as CIDSE (International Cooperation for Development and Solidarity), and CONCORD (the European Confederation of NGOs for Relief and Development). In addition, Trócaire supports a range of groups and organisations in Ireland through its Development Education Grants Scheme, which is currently being revised and will be re-launched at the end of 2008.

## **Conclusion**

Trócaire's work today continues to remain true to the original mandate of making people in Ireland more aware of the needs of developing countries and

their duties towards them in the context of justice. Its education programme does this by utilising opportunities presented within the education sector and the development arena to maintain its commitment to innovative action and engagement with a broad range of individuals and organisations working for greater global justice. Trócaire also seeks to promote a development education perspective through its partnerships and operational programmes and carries out advocacy work at national and international levels. The agency's commitment in these areas will continue in the years ahead.

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# CONSENSUS IN DEVELOPMENT EDUCATION IN THE EUROPEAN UNION

## Rilli Lappalainen

One of the challenges of development education is this: how to bring together European Union (EU) member states, the European Parliament, the European Commission, non-governmental organisations (NGOs) and all the other actors that are taking on the important role of encouraging and educating people to understand the world around us?

This particular challenge has motivated key representatives in these organisations to work towards agreement on the ‘European Consensus on Development: The contribution of development education & awareness raising’. This document was launched by Louis Michel, EU Commissioner for Development and Humanitarian Aid, on 9 November 2007 at the European Development Days (EDD). Commissioner Michel announced that:

“...this Consensus on development education is as important as the European Consensus on Development. Young people are unaware of poor people suffering. Raising awareness amongst young people is a day-to-day effort. Development education is a long term process to prepare young people for the debates of tomorrow” (Michel, 2007).

This statement refers to the first strategy framework on European development education and awareness raising (DE/AR) at local, regional, national and European levels. It supports the implementation of the European Consensus on Development (2005), which recognises the importance of DE/AR among EU citizens in addressing global development concerns and commitments, such as the Millennium Development Goals. It also complements and strengthens, while not replacing, existing national and European initiatives in DE/AR.

The strategy framework has been drawn up by representatives from the member states’ Ministries of Foreign Affairs and Development, the European Institutions, local authorities and municipalities, NGOs, youth organisations, the Global Education Network Europe (GENE), the North-South Centre of the Council of Europe, and the Organisation for Economic Co-operation and Development (OECD). Aimed at EU Member State governments, the European Commission, the European Parliament and media and civil society actors, it includes a number of significant policy recommendations to improve the practice and impact of development

education, in particular emphasising political and financial support. These include:

- To create more dialogue between European, state, media and civil society actors who are and who should be engaged in promoting DE/AR;
- To strengthen mutual support in learning to improve existing practice and develop new ventures;
- To encourage cross-European programmes and activities, ensuring inclusion of new actors in DE/AR and development cooperation;
- To encourage greater cross-learning between national and EU levels; between people from the global North and South; and between governmental and civil society actors in and outside of the European Union;
- To highlight the relevance of global development to European, national, local and public concerns.

Many existing development education activities and strategies tend to run parallel to one another. It is therefore important to build bridges between the member states, different actors and different themes to strengthen our common capacities to deliver a higher quality of development education. One of the concrete outcomes of implementing the above recommendations across the EU would be more national development education strategies like those in Ireland and Finland.

The preparatory group of the DE consensus will facilitate the implementation of the document's recommendations, on both a national and European level. Other important stakeholders in the strategy process, especially the national Ministries of Education, will have the responsibility to ensure that development education moves beyond its traditional home of development cooperation and becomes accessible to the greatest possible number of European citizens through formal education.

Research is one key tool which has been significantly underutilised in promoting and assessing the practice of development education. Of course, there have been baseline studies and evaluations carried out in preparation for large projects, but less common is the systematic use of research methods or techniques as a key part of project implementation. With NGOs in particular, the challenge has been to identify resources to fund research as part of their activities, which is absolutely necessary for these organisations and their target groups to have a better understanding of the current state and impact of development education. The DE consensus process identified research as one of the most important areas to focus on in the future.

During the Slovene EU presidency, SLOGA, the Slovene national platform for non-governmental development organisations (NGDOs) and CONCORD (The European NGO Confederation for Relief and Development) members, together with the DE consensus group and the Slovene Ministry for Foreign Affairs, organised the European Conference on *Intercultural Dialogue in Development Education* (9-10 June 2008 in Ljubljana). A recurring topic discussed in the conference working groups by participants representing many different stakeholders was research, including various approaches, methodologies and communication requirements, some of which are outlined below.

Research must be grounded in a full understanding of the context (e.g. gender, culture) of the issues examined, which can be explored through participation and collaboration. Moreover, more open, flexible and collaborative approaches to research must be promoted, including those which challenge the usual ways of thinking and working. Specific research methodologies for development education and intercultural dialogue (DE/ID) should be developed. These methodologies should include: creating thinking space in the field of DE/ID; carrying out research to inform action outcomes; and researching the impact and evaluation of DE in a variety of contexts, including lifelong learning processes and the integration of intercultural dialogue in the curriculum, media and other forms of technology.

More and better collaboration between NGOs, academics and other stakeholders is needed in order to share and learn from each other, and develop best practice in research. The process of collaboration should recognise the strengths and limitations of all stakeholders, with the aim of capacity building in the global North and South. A database and research network should be developed as a way of sharing research (findings and methods) between stakeholders. Also, new budget lines should be set up to support joint research projects between NGOs, academics and other applicable groups.

As a part of the DE consensus process, EU member states were encouraged to find ways to cooperate with different actors. An example of this form of collaboration is a report produced by the Finnish Ministry of Education describing how to compile articles from different researchers about development education. The report demonstrates one way to learn about the wider field of development education and, hopefully, can provide development education practitioners with a new understanding about the various forms that DE can take. The report can be accessed in its entirety online at:

<http://www.minedu.fi/export/sites/default/OPM/Julkaisut/2007/liitteet/opm31.pdf?lang=fi>.

**Rilli Lappalainen** is the Co-Chair of the ‘European Consensus on Development: the contribution of Development Education & Awareness Raising’ process, a member of the board of CONCORD (the European NGO confederation for relief and development), and the former chair of the CONCORD Development Education Forum.

# PROGRAMME DEVELOPMENT: AN INDIVIDUAL'S SEARCH FOR A PRACTICAL PEDAGOGY

Larry A. Swatuk

September 2008 marks the first incoming year of students for the Faculty of Environment's new programme in Environment and International Development at the University of Waterloo. I have been selected to serve as the Director of this programme.

For the last 13 years I have been in Africa: one year in South Africa; one year in Nigeria; and eleven years in Botswana. Over this time period I also lived and worked for extended periods of time across much of the African continent and in other parts of the global South. Most of my teaching, training and research has focused on the relationship between the natural environment and socio-economic development, with a particular emphasis on the politics of resource-use decision making.

For example, as a lecturer at the University of Botswana's main campus, I established a small budget for hands-on experience in the tourism industry. Despite the fact that Africans are rarely tourists in their own lands, throughout much of Southern and Eastern Africa 'tourism' is touted to be the main driver of future socio-economic development. Yet land issues are complex and remote spaces ideal for photographic safaris are hotly contested social spaces. As part of course delivery, Botswana students experienced tourism both *as tourists* and as social scientists with the latter involving a four to five days experiential learning.

As a Canadian in Africa, I functioned as something of a node for Canadian and American non-governmental organization (NGO) activity, often linking local students to international programmes such as the University of North Carolina's 'semester abroad' or World University Service of Canada's (WUSC) 'summer seminar' in experiential learning. WUSC's two-week 'homestay' activity, wherein students lived with a local host family in say Salima, Malawi or Serowe, Botswana, was a particularly important element of the summer seminar. This basic format was adapted for delivery in a multi-year, student-based research project in the high-density suburbs outside Mutare, Zimbabwe between 2001 and 2003. If we are to move forward with more nuanced styles and forms of international development, there is no substitute for direct experience of how other people live.

In the course of my eleven year residency in Africa I had the opportunity to take on several roles: as Chairperson of the Ngamiland Community Based Natural Resources Management (CBNRM) Forum; as

steering committee member for the policy and institutions working group within the wider Okavango Delta Management Plan Project; as Director of Research for the Natural Resource Governance Research Unit at the Harry Oppenheimer Okavango Research Centre; as Coordinator of the Water and Land Specialisation within the Southern African regional M.Sc. programme in Integrated Water Resources Management (IWRM); and as advisor to various government departments in both the global North and South.

In Africa, my teaching methodologies were consistent with good practice in development education. I aimed to enable students to develop critical thinking skills and heightened awareness of development issues while developing a sound empirical base from which to analyse and, if necessary, question 'received wisdom'. Students were encouraged to develop the confidence and critical analysis needed to challenge 'received wisdom' when it clashed with their lived experiences, or with their own goals and aspirations. Development education aims to provide young people with the knowledge, values, skills and understanding required to make decisions that will support social justice and greater equality. Thus, education can be a form of empowerment, self-awareness and self-esteem.

Following my period of employment in Africa, I became engaged in issues of sustainable development – development that is more socially equitable and environmentally sustainable – which involved engaging a new cohort of activists within the high consumption world, unsatisfied with the descriptors 'developed' and 'developing'.

I had the opportunity to address sustainability issues in a new position as the director of a new programme in environment and development in the Faculty of Environment at the University of Waterloo. The programme aimed to provide students from the high-consumption world with a different way of thinking about 'development' – one that replaced the current management fad with history, politics and a firm commitment to linking together 'developmental' processes in the global North and South. This programme would also put development back into the natural environment. For example, it is now clear that global warming casts a dark shadow across the comfortable and sunny narratives of development as management. The programme aims to confront issues like global warming by challenging narratives that depict 'us' in the North as 'developed', and 'them' in the South as 'developing' peoples who must simply emulate us by copying a wide variety of management processes.

Most international development programmes in Canada are long on theory and short on practice. Students learn the ways in which the world has evolved through time and space, but often fail to see how they, armed with their intellectual hammers and trowels, may help break down and

rebuild the more dangerous aspects of this architecture. Many international development students graduate with a feeling of disempowerment, resulting from the state of the world and their inability to ‘change it’.

The environment and development programme seeks to change this in a number of ways. First, it is multi-disciplinary, including *inter alia* geography, politics, planning, business, marketing, economics, development studies and environmental science. There is also scope for students to specialise, as they have eleven electives over four years. Through their course work, students will develop practical skills that can be directly applied ‘in the field’. The programme also includes an eight-month ‘field experience’, where students participate in a development programme or project and apply the knowledge they have gained over three years of course work. In developing this experiential component, I drew upon on aspects of similar programmes with which I have been involved in Africa.

To this end, I visited Botswana and South Africa soliciting ideas from academics, government actors, and people involved in the media and with various NGOs and community-based organisations (CBOs). Their guidance and feedback was understandably varied, but included establishing a strong ethical framework and doing ‘the right thing’. The visited suggesting ideas and proposals for the immersion of students on the programme to gain a better understanding of life in the global South through observation and collaboration with civil society groups in African states like Botswana and South Africa. Thus, my previous experience in Africa has helped to inform my current work on environment and development including the importance of experiential learning as an important aspect of development education.

**Larry A. Swatuk, PhD** is currently serving as Associate Professor and Director in the Environment and International Development Programme in the Faculty of Environment at the University of Waterloo, Canada.

# Reviews

## *Development Education: Debates and Dialogues*

Edited by Doug Bourn

Reviewed by Roland Tormey

In the introduction to *Development Education: Debates and Dialogues*, Douglas Bourn notes that there is a dearth of academic literature on development education, and identifies that there has only been one ‘major publication in the past fifteen years that has specifically addressed the subject’. This fact alone makes this publication welcome: the terminology and language of development education need to be given renewed legitimacy in contemporary education debates if it is not to be seen as an out-of-date title for a set of out-of-date practices. We should therefore earnestly hope that we do not have to wait another fifteen years for a book to be titled *Development Education*.

Bourn’s introduction to the volume traces a very short history of development education and its definitions and policies in the United Kingdom (UK), before mapping out the ‘debates and dialogues’ which are to be addressed in (or, more often, between) the book’s chapters. The material covered here will be familiar to those working in development education, and provides an opportunity to begin to tease together the book’s chapters. However, it may be unfamiliar to those outside the sector. In both cases, readers may find it more useful to read this introduction having read the other chapters.

Annette Schenpflug seeks to explore the contribution that a Kantian philosophical position can make to development education practice. It is ground that has been covered before (a 2003 chapter by Donnelly covers similar territory) but it raises useful questions about what we actually mean by critical thinking in development education.

Barbara Asbrand’s chapter also brings a German perspective to bear, and gives us a taste of some empirical evidence in relation to development education practices. The evidence-base provided is welcome since the conclusion which Leonard draws in a later chapter that ‘there is still very limited empirical data to make any substantive observations on the impact of linking on pupil’s learning’ (2008:75) could in reality be extended to refer to much of the development education field. Notwithstanding this, Asbrand’s chapter is probably the weakest in the book, as the methodology is never made explicit enough for us to be able to value her findings (we are never told, for example, how many students took part in the study, however we do find out that her conclusions about gender and development education are

based on research carried out with students in a single school). Although Asbrand's chapter is supposed to be about 'how adolescents learn', it makes almost no reference to either theoretical or empirical literature on learning, which suggests that a different title might have better conveyed the content of the chapter.

Vanessa Andreotti's chapter brings us back onto firmer ground. It provides a post-colonial reading of the UK's development education guidance document for schools. The analysis is familiar but the point is well made and is important: if development education policies conceptualise development as a process of Westernisation and poverty as a 'lack' of what the West has, then a genuinely critical engagement with issues of power, colonialism, and inequality, can become foreclosed to students.

Andreotti's chapter connects neatly with Alison Leonard's subsequent chapter on school linking, in which she explores some of the practical realities of 'North-South' school linkages. Leonard notes on a number of occasions that there is little by way of an evidence base as to the effects of linkages between UK schools and those in the 'Third World'. In the absence of evidence she raises questions about the nature of partnership, the 'action dimension' of such linkages (and the way in which 'charitable' actions can reinforce negative stereotypes) and the depth of learning which takes place during such linkages. Throughout the chapter, she clearly identifies the need to address these questions through evidence rather than through anecdote, philosophising or gut instinct.

Temple and Laycock return to the 'action dimension' of development education and ask if this is entirely at the discretion of the learner or if they should be guided (but not manipulated) towards certain actions by the educator. They suggest that action should not be simply seen as an outcome of a critical thinking process (something which they see as the accepted position in development education) but may also be a site of learning to think critically. Theirs is a useful antidote to the 'charity bashing' that can be inferred from some development education writing: if learners are engaging in charitable actions (even those that can reinforce negative stereotypes) then educators should engage with them and help them develop a critical perspective that challenges such stereotypes rather than critiquing the charitable instinct that motivated them in the first place. Although this chapter moves us once more away from empirical evidence and returns us to the realm of argumentation, it nonetheless makes a valuable contribution to debates on action in development education.

In the final chapter, David Hicks argues for a futures dimension in development education curriculum work. He briefly traces the development of 'future studies' and of the educational interventions which are seen to be

informed by this perspective. This chapter hints at a need to explore the relationship between development education and education for sustainable development; however this relationship is not explored further.

As Bourn suggests in the introduction, the chapters highlight different positions in development education debates, however it is largely left up to the reader to identify these positions and debates. The lack of a stronger organising framework means that the book reads as a collection of disparate articles rather than as a coherent text.

Although it is undeniable that, as Bourn suggests, there has been a dearth of academic literature on development education this does not mean that the field of development education research has been largely quiet for the last decade and a half. Much of this published research has been ignored in the formulation of questions, positions and answers in the book. For example, references to the work of Osler, of Inman and Wade in London South Bank University, to the Development Education Commission's reports, to Tormey's 2003 edited collection, and to the journal *Policy and Practice: A Development Education Review* are omitted here. These gaps weaken the final product.

Despite these criticisms, *Development Education: Dialogues and Debates* is a useful contribution to the field and offers opportunities to reflect on contemporary practice. The spaces between the positions elaborated by its contributors will provide fertile ground in which readers can grow their own solutions to difficult problems.

*Development Education: Debates and Dialogues* is available for £15.99 by contacting Hammicks Education Bookshop, 20 Bedford Way, London WC1H 0AL, Tel: +44(0)20 76126050, Fax: +44(0)20 7612 6407, Email: [orders@hammicks.co.uk](mailto:orders@hammicks.co.uk).

Douglas Bourn (ed.) (2008) *Development Education: Debates and Dialogues*, Institute of Education, London.

**Roland Tormey** is a lecturer in practitioner-based research in the Department of Education and Professional Studies in the University of Limerick. He has worked and published in development education and ESD for more than a decade. He is a former Chair of *80:20, Educating and Acting for a Better World*, and has represented Ireland on the UNECE Steering Committee and Task Force on the Decade of Education for Sustainable Development.

# **The Global Dimension in Initial Teacher Education**

Reviewed by Orla Devine

*The Global Dimension in Initial Teacher Education* is a guide produced by St. Mary's University College, Belfast, to celebrate and share the work undertaken by students, staff and the College's local and international partners in the course of delivering their Global Dimension in Education project, which was funded by the Department for International Development (DfID). The guide aims to share the College's learning and experience in embedding the Global Dimension throughout their university with other providers of Initial Teacher Education (ITE).

The introductory section provides the reader with a brief outline of the aims of the project, which were, in effect, to support student teachers in effectively incorporating the Global Dimension into their practice and delivery of the school's curriculum. The introduction also provides some background information on how the project was funded, coordinated and managed by the university with support at all levels being an important ingredient. Section two outlines the multi-faceted approach taken by the college in project delivery including: Cross Subject Approach; Student Conferences; Whole College Approach; Resource Library; Certification and On-line Course; International Opportunities; Masters Course; Professional Studies; and Research Activities.

The last part of section two describes the research undertaken and outlines the methods used, including focus groups, questionnaires and a longitudinal study which surveyed the views of a cohort of ITE students from first to third year. A baseline was established so that the information could be compared and measured at the end of the third year. These research methods were used to measure 'levels of knowledge about the global dimension in education, opinions about its content, and opinions about the most appropriate ways it can form part of the curriculum in Northern Ireland' (St. Mary's University College, 2008:25). Research was carried out in both primary and post-primary schools as well as the College itself.

Section three of the guide provides the reader with three tried and tested development education activities, which were used with the student teachers during the Global Dimension conferences to explore key issues including global inequality and interdependence. Educators in the development non-governmental and youth sectors will find these ideas and activities useful and easy to implement.

Section four provides the reader with six student case studies, which present an overview of a range of practical global dimension projects carried out by students during teaching practice. Each project had a different focus,

and detailed the learning experiences of the pupils involved. These case studies not only provide both teachers and student teachers with ideas for lessons and action projects but also demonstrate to the reader how the global dimension is applicable to all learning areas and can lead to better connected learning experiences. They also demonstrate the usefulness of resources produced by NGOs and other organisations for exploring global dimension issues. Primary and post-primary teachers and school management personnel will all benefit from reading these case studies as they provide ideas for global dimension projects that could be implemented within their own schools.

The fifth section of the guide describes the internal and external factors that contributed to the success of the project, as well as the lessons learned along the way. The recommendations provided will particularly benefit other ITE institutions as they identify the key factors to be taken into consideration when embarking on a Global Dimension project.

Finally, the appendices provide the reader with a breakdown of the rationale for the Global Dimension in Education project and the eight key concepts that underlie the idea of the global dimension in the curriculum. It also outlines the relationship between these concepts and the key themes of the revised Northern Ireland (NI) curriculum. A breakdown of the various subject areas at Key Stages 1-4 and links to the global dimension are also provided, as well as useful resources for teaching the global dimension at Key Stage. It directs teachers where to find the latest NI curriculum information (<http://www.nicurriculum.org.uk>) and refers them to the new Global Dimension in Schools website (<http://www.globaldimensioninschools.org>), which maps the global dimension concepts to the NI curriculum key elements and provides links to relevant resources for each learning area.

The guide is clearly laid out, succinct and makes good use of images throughout such as world maps and graphs. I would recommend the guide to other ITE institutions for insight into embedding the global dimension into their institution using a multifaceted approach. Schools will also find the publication useful particularly for senior management and those involved in teaching and co-ordinating local and global citizenship. The guide provides schools and teachers with ideas on how the global dimension can contribute to meeting the requirements of the revised curriculum, as well as innovative global dimension lessons. Newly qualified teachers will also find the guide useful in suggesting resources and lessons can bring a global dimension into the classroom.

The Global Dimension in Initial Teacher Education guide can be downloaded from the St. Mary's University College website at: <http://www.stmarys-belfast.ac.uk/academic/education/gde/default.asp> or for a free hard copy contact Damian Knipe at St. Mary's University College, 191 Falls

Road, Belfast BT12 6FE, Tel.: +44 (0)28 90268257.

St. Mary's University College (2008) *The Global Dimension in Initial Teacher Education*, compiled by Shannon, R, Murray, S & McCann, G, Belfast.

**Orla Devine** is Humanitarian Educator at the British Red Cross in Belfast where she develops and delivers training in humanitarian education to teachers through the Red Cross Continuing Professional Development and Initial Teacher Education project.

## **Contributions to Policy and Practice**

The Editorial Group invites readers with experience of development education and related areas to contribute:

- suggestions for future themes or Viewpoint topics;
- articles for submission to any section of the journal;
- suggestions for resources of any type to be reviewed;
- letters.

Submissions are welcome from development organisations and activists, academics, formal and non-formal educators, statutory policy-makers in education and development and civil society groups in Ireland, Europe and the global South.

### **Types of Articles**

Readers have a choice of article to submit from the following types:

#### **Guest Editorial**

The Guest Editorial is usually 800 -1000 words and allows a personal reflection and comment on the issue's main theme whilst highlighting and linking key points and arguments from the Focus articles. Personal interpretation of the theme and articles in the Editorial is important and this may range from an overview of the issue, to a challenge for readers or a projection for the future.

No editing duties are required.

#### **Focus articles**

The Focus section contains articles that relate to the theme of the issue and are usually between 2,000 - 4,000 words. These peer-reviewed articles should examine the key debates and issues relating to the main topic. As these articles will be reviewed, these articles should be of a good standard of English with a well-structured argument and demonstrate a clear understanding of the key issues under discussion. It may be the case that occasionally articles may not be of a suitable standard for the Focus section, but are still of interest to readers and will appear in an alternate section of the journal.

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